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The National Center for Teacher Education
The Technology and Livelihood Education Hub**

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About the Cover

-Ma. Sheila M. Simat

A cluster of coconuts, a sight deeply rooted in agricultural heritage, is featured in this cover of our June issue. In many communities, especially in the Philippines, this fruit represents a way of life through *paglulukad* (copra making). Being a multidisciplinary journal, we see the coconut as a symbol for connecting different fields of study. It brings together technology and livelihood education, culture and heritage, sustainable education, critical history, literacy, and local history. By highlighting the coconut, we celebrate how local traditions and modern research intersect to create sustainable solutions for communities.

Cover Photograph by Raina Joy O. Borrromeo

About the Journal

LUKAD is the official biannual open access journal of Philippine Normal University South Luzon (PNUSL), Philippines. It is a peer-reviewed, interdisciplinary and multidisciplinary journal of pedagogy.

The journal seeks to publish research articles, monographs, and book reviews across the different topics with special emphasis but not limited to the following:

- Technology and Livelihood Education
- Culture and Heritage
- Sustainable Education
- Critical History
- Literacy
- Local History

The word *lukad* is a Tagalog term that refers to a meticulous and laborious way of extracting coconut meat from the coconut shell by using different technological tools and processes. This term is appropriate for PNUSL because of its distinct local characteristic and identity. The university is geographically located in the coconut basket of the Philippines – Lopez, Quezon. As a National Center for Teacher Education, its mission is to link technology and livelihood education to philosophical, sociological, historical, psychological and political contexts.

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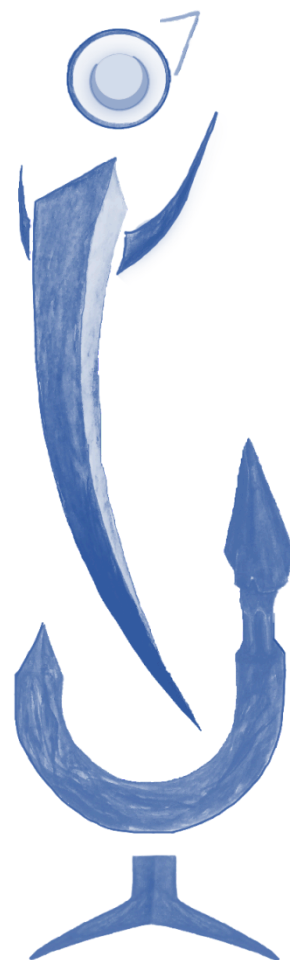
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Editorial Note

A Journey Through Educational Contexts: Pedagogy, Dialogue, and Human Formation

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Education is both a journey and a conversation - one shaped by the contexts in which people live, teach, learn, and imagine better futures. Every educational endeavor is situated within particular histories, languages, traditions, and communities that influence how knowledge is created, shared, and transformed. Meaningful scholarship rarely offers universal prescriptions. Instead, it invites us to engage the richness and complexity of our lived realities, reminding us that education is most transformative when it remains attentive to the contexts that foster deeper meaning.

In many ways, this issue of *Lukad: An Online Journal of Pedagogy* may be read as a journey through educational contexts. Every meaningful journey paves the way to encounter new ideas, engage different perspectives, and grow through dialogue with others. Likewise, each article in this volume explores a distinct educational landscape while contributing to a shared scholarly conversation. As we noted in our editorial for Volume 2, Issue No. 2 (Cacho, 2022), we again temper our readers' expectations. This issue does not claim to offer a single pathway or definitive solution to the diverse challenges confronting education. Instead, it invites readers to sojourn through philosophical, pedagogical, linguistic, and cultural contexts that collectively embody a pedagogy of reasonableness and dialogue—one that values thoughtful inquiry, respectful engagement, contextual understanding, and the continuing formation of persons and communities.

The volume opens with two tribute articles that do more than commemorate an esteemed Filipino philosopher. Together, they establish the philosophical horizon

of the volume. Zosimo E. Lee's legacy of public reason, reasonableness, dialogue, and educational transformation becomes the interpretive lens through which the succeeding discussions on pedagogy, culture, literacy, and human formation may be appreciated. This volume begins with two tribute articles honoring the enduring legacy of Zosimo E. Lee, one of the Philippines' foremost philosophers and educators, whose life and work continue to shape philosophical inquiry and educational thought in the country. Confluence with these contributions is inviting readers to revisit Lee's legacy, not only as a scholar, but also as a public intellectual, institution builder, and transformative educator whose influence extends well beyond the classroom.

Hernandez (2026) offers a philosophical reflection on Lee's legacy by arguing that his greatest contribution lies not merely in the body of scholarly publications he produced but in his personal witness to the philosophical life. Drawing from Lee's engagement with the Rawls–Habermas dialogue, the paper presents public reason and the pedagogy of reasonableness as enduring normative guides for philosophical discourse rooted in respect, goodwill, intellectual humility, and the pursuit of the common good. In an age marked by polarization and rhetorical excess, Hernandez reminds readers that Lee envisioned philosophy as a public practice capable of cultivating democratic dialogue and responsible citizenship. Complementing this philosophical perspective, Abenes et al. (2026) revisit the historical development of Philosophy for/with Children (P4wC) in the Philippines through Lee's leadership and sustained advocacy. Their study demonstrates how the Philippine P4wC movement evolved beyond a simple adaptation of Matthew Lipman's model into a distinctly Filipino tradition enriched by democratic inquiry, indigenous perspectives, multilingual realities, and ecological consciousness. By tracing the movement's historical trajectory, pedagogical practices, and future directions, the paper highlights Lee's lasting contribution to nurturing communities of inquiry that continue to shape philosophical education in the country. Taken together, these tribute articles portray Lee as both a philosopher of public reason and an educator who transformed philosophy into a lived, dialogical, and socially engaged practice.

Building upon these philosophical and educational foundations, the succeeding articles turn toward the educational communities where such ideals find concrete expression. Panti (2026) situates early childhood education as a shared responsibility among parents, schools, and communities, demonstrating through a systematic review that meaningful parental involvement and community engagement require sustained collaboration, communication, and cultural responsiveness. In the same manner, Pineda (2026) advances an inclusive framework

for implementing Physical Activity Towards Health and Fitness (PATHFIT) by advocating gender-responsive and culturally sensitive pedagogical practices. Extending this conversation on inclusion, Gannaban-Hicana (2026) critically interrogates cultural constructions of womanhood, inviting readers to reconsider how gendered narratives continue to shape participation, agency, and educational experiences.

Attention then shifts to literacy, learner development, and classroom interventions. Dy-Balota (2026) examines metacognitive reading practices in blended learning environments and their implications for developing effective summarization strategies. Albacio, Abiva, and Abiva (2026) contribute a contextualized remediation program that addresses sentence-writing difficulties among Grade 3 learners in Laur, Nueva Ecija. Duzon and Zamora (2026) continue this emphasis on localized literacy through the development of *e-Panday-Basa*, a contextualized Phil-IRI-Filipino manual for junior high school students. Addressing broader systemic concerns, Tape and Natividad (2026) explore the potential of multigrade classes to respond to persistent challenges in reading and numeracy, particularly in geographically isolated and underserved communities. Completing this cluster, Caballas (2026) investigates the attitudes of pre-service elementary teachers toward Mathematics and Science, revealing how positive dispositions often coexist with anxieties and instructional needs that deserve equal pedagogical attention.

The issue then turns toward culture, heritage, and identity as indispensable contexts of learning. Gabumpa (2026) revisits Filipino folktales through the figures of the *Mga-Maria-ng-Ating-mga-Kuwentong-Bayan*, illustrating how folklore becomes a space where power, resistance, and cultural imagination intersect. Jordan and Simat (2026) similarly examine the *Alamat ng Calauag* as a repository of ecological memory and collective identity, demonstrating how local narratives preserve environmental values and communal histories.

The final group of articles broadens the conversation to language, technology, and human formation within increasingly global and digital educational environments. Dasig and Numaguchi (2026) investigate the language attitudes of selected Japanese senior high school students toward English, illustrating how linguistic dispositions are shaped by educational and sociocultural contexts. Varona (2026) examines the teaching of Filipinos in Bachelor of Elementary Education programs amid continuing digital transformation, emphasizing that effective technology integration requires pedagogical readiness alongside institutional

support. Concluding the issue, Ballacay et al. (2026) explore the integration of the Japanese philosophy of *Wabi-Sabi* into the academic formation of seminarians, offering a thoughtful reflection on aesthetic learning, resilience, imperfection, and the lifelong process of human formation.

Although these studies differ in discipline, methodology, and educational setting, they are united by a shared concern for understanding how context shapes educational practice and human flourishing. The articles in this issue demonstrate that education flourishes when it remains attentive to context. Beginning with reflections on philosophical legacy and public reason, moving through communities, inclusion, literacy, and cultural memory, and concluding with language, technology, and aesthetic formation, the collection reminds us that meaningful pedagogy emerges when educational theory and practice remain deeply connected to the lived realities of individuals and communities. Adhering to this context, these contributions form a coherent intellectual landscape, inviting readers to move from philosophical reflection to educational practice and, ultimately, toward the continuing formation of persons and communities.

This volume may therefore be read as a journey through educational contexts — one that begins by honoring the intellectual foundations laid by those who came before us and gradually unfolds into conversations about inclusion, literacy, cultural identity, sustainability, technological change, and the continuing formation of the human person. Read as a whole, the issue embodies what the opening tribute articles describe as Zosimo E. Lee's enduring legacy: a pedagogy of reasonableness and dialogue. Each contribution, in its own way, invites readers to engage educational questions not through certainty or ideological rigidity but through thoughtful inquiry, respectful disagreement, and a shared search for truth and the common good. The diversity of perspectives represented in this volume is therefore not a sign of fragmentation but of dialogue—one that reminds us that education advances when differences become opportunities for understanding, collaboration, and the continuous formation of persons and communities.

This issue, therefore, invites teachers, researchers, school leaders, policymakers, and educational change agents to look anew at what is often overlooked: the communities that nurture learning, the experiences that shape learners, the stories that preserve identity, the cultures that sustain belonging, the technologies that transform educational practice, and the values that guide human formation. We hope that these contributions will be read not merely as publications to be cited, but as invitations to engage in thoughtful dialogue, ask more meaningful questions, cultivate more responsive pedagogies, and imagine more humane and

contextually grounded educational futures. In many ways, the collection embodies a pedagogy of reasonableness and dialogue—one that encourages respectful inquiry, critical reflection, and a shared commitment to the common good.

As always, we extend our deepest gratitude to our authors, reviewers, members of the editorial board, contributors, institutional partners, and the campus and university leaders whose dedication and support made this issue possible. Their collective efforts continue to strengthen *Lukad* as a space where diverse voices meet in meaningful scholarly conversation.

The journey now passes to our readers. May the pages that follow inspire not only reflection but also the practice of reasonableness and dialogue that Zosimo E. Lee exemplified throughout his life. As we continue walking together through diverse educational contexts, may these conversations deepen our shared commitment to truth, the common good, and the ongoing formation of persons and communities.

AI-Assisted Editing Disclosure

OpenAI's ChatGPT was used solely to assist with language editing and technical refinement. All ideas, interpretations, editorial judgments, and the final content of this editorial note are the author's own and remain entirely the author's responsibility.

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Public Reason and Philosophical Discourse

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Abstract

The legacy of Zosimo Lee, the renowned Philosophy professor at the University of the Philippines does not lie in the number of publications or citations that his students attribute to him but in the personal witnessing he gave to the philosophic life. This paper articulates a line of thought that reflects upon the implications of his advocacy for public reason within the context of social and political discourses in the Philippines. Following Lee's take on the Rawls-Habermas dialogue, this paper argues that public reason provides a normative guide for what may be considered as properly philosophical. In the context of the Philippines, where social and political discourse are often mixed with vulgarity, sophistry and fallacies, Lee's insistence of a pedagogy of reasonableness remains a welcome guide for current discourse directed at the common social good. His life example is an invitation for all philosophers in the country, regardless of age, to consider the principles of respect, philosophical vocabulary, good will and the social good, as guideposts in achieving healthy philosophical discourse that can aim towards the Truth and the Good.

Keywords: Zosimo Lee, Rawls-Habermas, public reason, pedagogy of reasonableness, philosophical vocabulary

Introduction

Although I never sat as a formal student in any of Professor Zosimo Lee's university classrooms, I was granted the distinct privilege of having him sit on my doctoral dissertation panel. In the high-stakes, often tense environment of an academic defense, what remains most vividly etched in my memory is the gentle authority of his presence—the calm, soft, and profoundly reassuring cadence of his voice whenever he spoke. While his critique of my doctoral work focused elegantly on broad brushstrokes of structure and thematic argument, it was the non-adversarial grace of his demeanor that truly commanded the room. He did not seek to dismantle; he sought to elevate. True to his enduring legacy as a premier Filipino public intellectual and philosophical pioneer,¹ his manner of communication did more than

¹ In 2012, the Philosophical Association of the Philippines honored Zosimo Lee as a "Philosophical Pioneer" in order to acknowledge his efforts in the development of philosophy in

just critique—it exemplified exactly how philosophical discourse ought to be lived, breathed, and cultivated as a transformative educational experience.

I begin with this short anecdote about Professor Lee’s magnanimity and kindness because his life was a resounding exemplification of his fundamental philosophical commitments. He was kind to everyone, well-loved by many and his ideas complement his personality based on what he practiced. In our current technological age when the failure of rational dialogue has led to countless avoidable deaths as seen in the ongoing war between Russia and Ukraine, Israel against Palestinians and its allies, the US against Iran and many others, Lee’s life-example and promotion of the efficacy of dialogue as a way to achieve peace in our social and political environments, stands as powerful image of what philosophical discourse can do if we want to promote the achievement of a fruitful and peaceful social life.

Given the above, this paper seeks to examine the idea of public reason as Zosimo Lee has expounded it, pace John Rawls and Jürgen Habermas, as a grounding principle for philosophical discourse. In the Philippine context, where social media (particularly Facebook) takes center stage for the exercise of discoursing public opinion, this idea can outline necessary guideposts for the maintenance of a civic, respectful, and fruitful philosophical dialogue. It argues that the concept of public reason is a limit that can definitively decide whether a discourse can still be considered as philosophical or not. Amidst the crisis of communication infecting academic and philosophical discourse in this modern technological age, a reminder of our fundamental philosophical commitments is necessary so that philosophers in the Philippines can live up to truth and the justice demanded by their philosophic vocation. Against the temptation to descend into modern sophistry, Lee’s commitment for the restoration of healthy philosophical and public discourse invites us back to a given “pedagogy of reasonableness” that can combat the irrationality of name-calling and public bashing that we often see in discussions occurring within Philippine social media.

Given the above, we demonstrate the thesis of this paper—that public reason ultimately determines what may be considered as a philosophical discourse—by 1) first, presenting the philosophical architecture of public reason, tracing its foundation from Rawls and Habermas to Lee’s comparative framework; 2) second, exploring how public reason provides a structure for regulating public discourse; and 3) lastly, by outlining four normative guidelines, viz., respect for the other, philosophical vocabulary, epistemic goodwill, and a common desire to achieve the common social good—as guideposts for rehabilitating public philosophical discourse in our modern times.

the country, citing his distinct legacy in the Philippine academe particularly in the University of the Philippines where he served as Dean of the College of Social Sciences and Philosophy (2004-2010).

Defining Public Reason: John Rawls

Zosimo Lee is popularly known as a Kantian and Rawls scholar. However, he cemented his legacy by pioneering the deployment of Matthew Lipman's Philosophy for Children (P4C) and Community of Inquiry (COI) framework in the country. Although these two systems are not the focus of the current paper, it is important to note that Lee's overall philosophical vocabulary owes much to them. Keeping this in mind, Lee's articulation of the idea of "public reason" can be seen as a localized reformulation of John Rawls' idea and of Jürgen Habermas' critique of the same.²

In order to understand this better, we can trace the contemporary formulation of the idea of public reason in Rawls' attempt to address the fundamental dilemma of modern constitutional democracies: "how is it possible for there to exist over time a just and stable society of free and equal citizens, who remain profoundly divided by reasonable religious, philosophical, and moral doctrines?" (Rawls, 1996, p. 4). For Rawls, "the idea of public reason specifies at the deepest level the basic moral and political values that are to determine a constitutional democratic government's relation to its citizens and their relation to one another" (Rawls, 1999, p. 132). Its core definition lies in its being a "characteristic of a democratic people;" being "the reason of its citizens, of those sharing the status of equal citizenship;" and by being ultimately aimed at "the good of the public" (Rawls, 1996, p. 213). Public reason is public in three ways: 1) as the reason of the citizen as such; 2) as directed to the good of the public and fundamental justice; and 3) by virtue of its public nature and public content based on a given "society's conception of political justice" (p. 213).³

In other words, public reason is a conception of reason that everyone within a given liberal and modern democratic society may be able to accept. This is a notion of reason that ideally fits a society which aims to cultivate just and well-ordered citizens. In this way, public reason is not reducible to rhetorics or to the language of pure scientific logic. On the contrary, Rawls explains that within a democratic polity, "public reason is the reason of equal citizens who, as a collective body, exercise final political and coercive power over one another in enacting laws and in amending their constitution" (1996, p. 214). It is therefore concerned with the legitimation through the law and about the basic questions of justice necessarily connected with it.

Given the above, public reason, for Rawls, does not apply on the level of personal thoughts and actions but only the stage where the fundamental questions of our political life

² For an initial description of public reason, see Quong (2022).

³ Rawls explains that public reason has five different aspects which we are not going to touch upon given the scope of the current paper: "(1) the fundamental political questions to which it applies; (2) the persons to whom it applies (government officials and candidates for public office); (3) its content as given by a family of reasonable political conceptions of justice; (4) the application of these conceptions in discussions of coercive norms to be enacted in the form of legitimate law for a democratic people; and (5) citizens' checking that the principles derived from their conceptions of justice satisfy the criterion of reciprocity" (1999, p. 133).

affect our being-with others. Thus, the exercise of public reason may be limited to activities such as “political advocacy in the public forum,” voting in elections, and even how citizens can act on the fundamental issues affecting their social and political life (1996, p. 215). As a consequence, Rawls asserts that every citizen has a “duty of civility” (1996, p. 217) which they must fulfill if they wish to argue better in the public sphere. Accordingly, this means that citizens must not only see things from an egocentric standpoint (or what Rawls labels as “comprehensive doctrines”) (Rawls, 1999, p. 131)⁴ but must offer reasons that every other rational citizen must be capable of accepting (or agreeing with) at least potentially. Rawls clarifies this further:

Central to the idea of public reason is that it neither criticizes nor attacks any comprehensive doctrine, religious or nonreligious, except insofar as that doctrine is incompatible with the essentials of public reason and a democratic polity (Rawls, 1999, p. 132).

In essence, what Rawls is advocating is a certain limit of “reasonableness” which might allow all citizens to participate in the shared constitution of public reason. This limit ensures that a “criterion of reciprocity” is available for all citizens, assuring them of goodwill and informed decision as they continue to participate in the public sphere. Rawls stresses that these “limits of public reason are not, clearly, the limits of law or statute but the limits we honor when we honor an ideal: the ideal of democratic citizens trying to conduct their political affairs on terms supported by public values that we might reasonably expect others to endorse” (1996, p. 253). In this way, public reason guarantees the exercise of a political decision that is accessible and (potentially) mutually acceptable to all. Summing up, Rawls is insightful in claiming that:

[the] point of the ideal of public reason is that citizens are to conduct their fundamental discussions within the framework of what each regards as a political conception of justice based on values that the others can reasonably be expected to endorse and each is, in good faith, prepared to defend that conception so understood. This means that each of us must have, and be ready to explain, a criterion of what principles and guidelines we think other citizens (who are also free and equal) may reasonably be expected to endorse along with us (Rawls, 1996, 226).

Discoursing Public Reason: Jürgen Habermas

The above conception of public reason by Rawls, however, is not without its critics, especially from contemporary theorists of democracy. Foremost of these is Jürgen Habermas who, in his lengthy review of Rawls’ book *Political Liberalism* lamented that the introduction of “normative contents into the very procedure of justification” indicated “a

⁴ Rawls explains in a footnote of this essay that he uses the term “‘doctrine” for comprehensive views of all kinds” while the term “conception” is reserved “for a political conception and its component parts, such as the conception of the person as citizen” (Rawls, 1999, p. 131).

certain unclarity about the precise character of what is in need of justification” which resulted to “an indecisiveness as to how the validity claim of the theory itself (i.e., justice as fairness) should be understood” (Habermas, 1995, p. 119). For instance, the concept of the moral person, i.e., as someone who has “the sense of fairness and the capacity for one’s own conception of the good,” and as what “also underlies the concept of the fair cooperation of politically autonomous citizens, stands in need of a prior justification” (p. 119). Here, what Habermas seems to suggest is that there is a failure on Rawls’ part to justify his employment of the concept of what is “reasonable” if he is unable to provide a more fundamental ground upon which he can justify his methodological determination of what is actually reasonable in the first place. In what I would dare to call a *post facto* (after the fact) fallacy, Habermas’ take on the failure of Rawlsian justification can be summed up in this comment on the distinction between the acceptability and actual acceptance of the theory of justice as fairness.

In my view, Rawls must make a sharper distinction between acceptability and acceptance. A purely instrumental understanding of the theory is already invalidated by the fact that the citizens must first be convinced by the proposed conception of justice before such a consensus can come about. The conception of justice must not be political in the wrong sense and should not merely lead to a modus vivendi. The theory itself must furnish the premises “that we and others recognize as true, or as reasonable for the purpose of reaching a working agreement on the fundamentals of political justice” (Rawls, 1995, p. 122).⁵

By way of a principled disagreement thus, Habermas demonstrates that public reason must be procedural and not restricted to a predetermined set of political values that citizens must imbibe before entering the public sphere. For the scholar Kenneth Baynes, Habermas views “Rawls’ model of public reason, with its reliance on the idea of an overlapping consensus, remains too beholden to the contingencies of a de facto agreement to serve as a suitable basis of political legitimacy” (Baynes, 2010, p. 149). This renders Rawls’ model of public reason as inadequate for the full accounting of political legitimation. Instead, Habermas calls for an accounting of political legitimacy post facto when “[basic] political norms” are able to “conform to a demanding ideal of public reason, that is, only if they could be agreed to by all citizens as participants in a practical discourse for the same (publicly available) reasons” (p. 149). For Habermas, the legitimacy of all claims to an open-ended, uncoerced and rigorous communicative structure of actual debate must be settled through a “process of public reasoning” (1995, p. 124), whereby consensus is achieved “by the force of the better argument” (p. 124) and not by recourse to deeply seated private convictions. The aim of Habermas’ discourse ethics was “solely to reconstruct the moral point of view from which questions of right can be fairly and impartially adjudicated” (McCarthy, 1994, p. 46).⁶

⁵ Here, Habermas cites Rawls’ work “The Idea of an Overlapping Consensus” (1987, p. 6).

⁶ See also Habermas (1993).

Public Reason in Philosophical Discourse

It is at this intersection of the Rawls-Habermas debate that we can appreciate Zosimo Lee's reformulation of the idea of public reason as applied in the Philippine context and in his advocacy for P4C. He recognized in both thinkers a critical flaw: they both implicitly assume that adult citizens automatically possess the sophisticated communicative competence, emotional regulation, and logical capacity required for public discourse the moment they reach the age of maturity. For Lee, public reason is a highly advanced psychological and social technology that must be systematically taught. It is, as a matter of fact, an active pedagogical practice that must be cultivated from the ground up. Here, he pushes past Rawls (who merely relied on the veil of ignorance to keep things stable) and Habermas (who believed that the force of the better argument will naturally come out) by insisting that we have to train citizens on how to participate in the public sphere and not just demand the filtering of their respective personal biases and conditions.

However, it is better that this process of education start from childhood. This clarifies why the idea of a community of inquiry (from Lee's pioneering work on P4C in the Philippines) complemented his advocacy for the construction of public reason (Lee, 2017, p. 56). In Lee's framework, public reason is the lived experience of a group of people who collectively establish rules of evidence, formulate hypotheses, test logical consistencies, and remain permanently open to self-correction based on shared criteria. Thus, Lee democratized and localized public reason, transforming it from a sterile, Western legal abstraction into a communal tool for collective survival and democratic flourishing in a developing post-colonial Philippine state. Following Matthew Lipman, Lee demonstrates that public reason becomes transformed from a legal and political rule into an active educational practice (p. 63).

What is significant in this Socratic/Platonic injunction is about the establishment of a criteria for discoursing with the other (especially with one's interlocutors). In the *Apology*, Socrates avoided the highly charged, dramatic language of the sophists and insisted on a direct line of questioning (*elenchus*) characterized by logic, directness, humility and with irony. Whereas his opponents (e.g., Meletus, Anytus and Lycon) were using emotionally charged vocabularies on account of their empty logic (*Apology*, 17a–18a, pp. 17-18), Socrates commanded respect by setting up an example on how to use reasoning in public and by so doing, forever set up a standard on how philosophers ought to reason and conduct themselves in public (Nehamas, 1999, pp. xxxiii; 283; 317; 319-320).⁷ It is in this manner that philosophy, as an academic discipline dedicated to logic and truth—must inherently engage

⁷ Alexander Nehamas observes: "Plato realizes that the nature of the good human life cannot be determined independently of the place of human beings within society; that the nature of society depends on the education of its citizens; that proper education requires a view of knowledge and of the nature of the world that can be known; that theories of knowledge presuppose psychological accounts of the individuals that are to be educated; that psychology dictates particular attitudes toward the arts" (1999, 317).

itself with the eradication of the “communicative pathologies”⁸ of modern life (Habermas, 2001, pp. 129-170). The philosopher cannot bring himself down to the level of the public name-calling or to the vulgarity of the masses. Instead, it is incumbent for him to raise the level of discourse by inviting them to the exercise of argumentation ultimately aimed at truth and the knowledge of the Good (*Apology*, 29d–30b, p. 28). Socrates avoided the use of insulting language and insisted, even on the face of death, on a genuine desire to achieve the common social good. He did not look at his accusers as enemies but instead looked at them as fellow Athenians and invited them to care for their souls, a model for the exercise of public reason over political tribalism.

Taking the above Socratic injunctions into account, public reason operates as a normative regulator. Public reason reveals that the objective of an intellectual exchange is not the rhetorical annihilation of the questioner and the questioned, but the collaborative discovery of the true statement based on valid arguments. This idea squares closely with the Socratic art of midwifery (*maieutics*), a paradigm which Lee is most likely to invoke (Ibana, 2017, pp. i-v). Socrates did not enter a dialogue to score sophistic victories or humiliate his opponents; rather, he viewed dialogue as a shared experience where both parties discover the epistemic effort necessary to determine whether an idea is able to stand the test of rational questioning. In this way, public reason essentially transforms philosophical discourse by shifting the locus of authority towards the shared, transparent criteria of logical justification away from the self-aggrandizing prospects of the sophists seeking fame and money. When a philosopher operates within the limits of public reason, they acknowledge that their personal insights—no matter how deeply felt or brilliantly constructed—do not demand forced acceptance on the part of other human beings. Every assertion must be logically justified and is thus open to critical scrutiny.

As a consequence, we understand that to reason publicly means to explicitly accept the risk of being proven wrong. This requires a given level of humility which would allow what Lee would describe as the capacity for “self-correction” (Tubera, 2025). This “philosophical vulnerability” on the part of the philosopher is a recognition that truth cannot simply come from one source and must therefore be an intrinsic attitude of all the participants in the public sphere. For Lee, this means that within a functioning community of inquiry, participants do not merely present static positions. Rather, they actively use the feedback of the community to refine, alter, or completely abandon their initial positions when faced with superior evidence or logical contradictions. Without the safeguards of public reason, philosophical discourse rapidly degenerates into ideology, where arguments are weaponized exclusively to defend pre-established dogmas or advance factional political interests.

⁸ We can define communicative pathology as a form of “systematically distorted communication.” See “Translator’s Introduction” (Habermas, 2001, p. xxi).

Rehabilitating Philosophical Discourse: Four Normative Guidelines

In the Philippine context, the prevalence of social media as the primary mouthpiece for information dissemination among the general population has generated a strange form of democratization. Social media apps like Facebook, Tiktok, X (formerly Twitter), IG, Threads and others, have occasioned the unbridled democratization of speech that adulterated the rationality of the public sphere and led to the cannibalism of public reason. The modern technological democratization of the public voice thus gave rise to these social media platforms becoming a mouthpiece for philosophical vulgarity.

In the Philippine digital public sphere, discourse is structurally optimized by algorithms that monetize outrage, tribalism, and sensationalism. It is within this toxic environment where academic exchanges have been “enframed” (Heidegger, 1997, p. 334) into vulgarity and into the mediocrity of public “bashing,” *ad hominem* attacks, and mutual name-calling across social media timelines. Without naming particular people, it is obvious that rational debates about the social issues such “war on drugs,” “poverty” and “elitist politics,” have been turned into a caricature of “flip top” exchanges where the pursuit of the common social good has been eclipsed by a market logic that values one’s academic fame and public following over the truth. Rather than modeling intellectual humility and openness to self-critique, academics often mirror the worst behavioral traits of digital “trolls,” weaponizing their philosophical training to construct sophisticated insults rather than public justifications. Given this context, to structurally rehabilitate philosophical and public discourse in the Philippines, we can trace a clear line back to Zosimo Lee’s architecture of public reason. By operationalizing his “pedagogy for reasonableness” (Lee, 2017, p. 14), we can establish four explicit, non-negotiable normative guidelines for all participants in Philippine philosophical dialogue.

a. Respect for the Other

The first and most fundamental guideline derived from public reason is an absolute, unconditional respect for the other person with whom one wishes to engage in philosophical discourse (Lee, 2009; Rawls, 1996, pp. 212-216). This directly opposes the pervasive cultural practice of respect as being tied strictly to institutional hierarchy, age, or political alignment. Within public reason, respect is not a deference to power but a recognition that the other possesses an inherent capacity to reason, evaluate evidence, and offer counterarguments. In practice, this implies that one must not be dismissive of the other’s questioning based on their ethno- or regional identity, institutional affiliation, or political associations. These *ad hominem* attacks are a severe violation of public reason because they attempt to strip the opponent of their status as a legitimate participant in the discourse. To respect the other means to apply the philosophical “principle of charity,” i.e., to interpret the opponent’s

argument before attempting a critique (Davidson, 1973).⁹ If a philosopher cannot adequately rebut the strongest version of their opponent's argument, intellectual victory is not possible.

b. Disciplined and Deliberate Use of Language

The second guideline governs what may be admitted into a philosophical vocabulary regulating public discourse. What can we count as philosophical during a discourse on social media, let us say, when two parties are debating about the morality of the government's "war on drugs?" A cursory examination of how Philippine social and political issues are addressed—for instance, in Facebook—would clearly reveal that language is frequently deployed as a weapon of trauma and humiliation. Sarcasm, mockery, and emotional hyperbole are used to render rational consensus impossible. When language is laced with name-calling and contempt, it fractures the communicative channel itself, shifting the domain of interaction from rational discourse to psychological warfare.

In contrast to this, we can clearly say that public reason requires a disciplined, precise, and non-inflammatory use of language. This constraint is not an appeal to elitist politeness or bourgeois tone-policing, which can be weaponized to silence genuine subaltern anger. Rather, it is a structural requirement for communication. In Lee's community of inquiry model, participants must actively police their own linguistic output, ensuring that their sentences are structured to transmit clear propositions and verifiable criteria rather than emotional noise (Lee, 2009, p. 218).

c. Epistemic Goodwill

The third principle requires replacing one's desire for self-aggrandizing sophistry with genuine epistemic goodwill. A common pathology in modern Philippine socio-political debate is the demonization of the opponent. Instead of listening to understand; what people often look for are the semantic slippages or a rhetorical weakness that can be exploited for the public humiliation of the other.

In this regard, public reason demands a criterion of goodwill—a shared presupposition that all participants are engaged in a sincere, cooperative effort to discern the truth of a given matter. This requires what Lee identified as a commitment to building "shared criteria for better reasoning" (Tubera, 2025; Lee, 2009, p. 595). Rather than treating the dialogue as a game where one individual must destroy the other, epistemic goodwill reframes the discourse as a collaborative exploration. The crucial enemy is not the person sitting across the table or posting on the opposing timeline; the real enemy is error, logical fallacy, and systemic misinformation.

⁹ We can understand this principle by looking into Donald Davidson's thought experiment on "Radical Interpretation" where an interpreter is trying to understand an alien without any dictionary or shared linguistic background. But this means placing oneself in a dilemma: one must first understand the words of the alien by first understanding their belief but you cannot know their beliefs except when you already understand what their words mean.

d. *A Genuine Desire for the Common Social Good*

Finally, the principle requiring a genuine desire of the common good allows discourse to ground its wider ethical and political responsibilities. Philosophy in a third-world country like the Philippines must move away from the luxury of the detached, solipsistic ivory-tower isolation of armchair philosophizing. Instead, discourse must be explicitly oriented toward the achievement of the common social good. Thus, when philosophers in the Philippines engage in public discourse, their arguments must transcend personal vanity, academic careerism, or the defense of a specific political patron. Public reason dictates that the ultimate justification for any philosophical position must contribute, either directly or indirectly, to the emancipation and flourishing of the broader civic community. When a debate degenerates into public bashing, it directly harms the common good by eroding public trust in academic institutions and poisoning the shared cultural well from which ordinary citizens draw their democratic habits. Orientation toward the common good forces participants to ask a crucial, self-regulating question before publishing a word: *Does this utterance lead towards a better way for the achievement of the common social good, or does it prevent it?*

Conclusion

What Habermas calls communicative pathologies are prevalent in present day Philippine public and philosophical discourse. In this paper, I present Zosimo Lee's advocacy for a dialogic understanding of the public use of reason and for a pedagogy of reasonableness as essential principles if we are to continue the good work of philosophizing for the common good of Philippine society. Lee's invitation is not a sentimental call but a realistic one. In a country where regionalist ethnocentrism and political tribalism define how elections are decided, the reformation of philosophical discourse through public reason is a welcome means to effect change. As the intellectual legacy of Dr. Zosimo Lee demonstrates, we must continue working for civic education and communicative discipline so that we find an antidote to the country's many social pathologies. Cultivating the public use of reason through an expansive, egalitarian community of inquiry, the Philippine epistemic community can begin to heal the wounds that scarred it.

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The Legacy of Zosimo E. Lee and the Development of Philosophy for/with Children in the Philippines: Historical Trajectories, Pedagogical Practices, and Future Directions

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Abstract

The Philosophy for Children (P4C) movement, formally established through the founding of the Institute for the Advancement of Philosophy for Children (IAPC) by Matthew Lipman and Ann Margaret Sharp in 1974, has become one of the most influential philosophical and educational movements of the late twentieth and early twenty-first centuries. Against this backdrop, this study assesses the development of P4C in the Philippines and reflects on the enduring legacy of Zosimo E. Lee (August 17, 1952–June 2, 2026), the principal figure responsible for introducing and advancing the movement in the country. This study provides a critical review of Philippine scholarship on Philosophy for/with Children, and the Community of Inquiry from 1989 to present. Sources were drawn from international and local academic databases, institutional repositories, scholarly journals, conference proceedings, and academic publications. The paper identified four major themes: the historical development of P4C in the Philippines, the pedagogical practices associated with the Community of Inquiry, the Filipino adaptations and contextual reconstructions, and the challenges confronting the movement. Findings reveal that the Philippine P4C has evolved from the experimental educational initiative into a philosophically sophisticated and increasingly localized tradition shaped by democratic inquiry, public reason, indigenous perspectives, multilingual realities, and ecological concerns. However, persistent challenges remain, including limited

institutionalization, insufficient empirical research, inadequate teacher preparation, and weak policy integration. The study concludes that while P4C has achieved significant theoretical maturity, its future development depends on broader implementation within public education, stronger teacher education programs, and continued efforts toward indigenous, digital, and contextually grounded forms of philosophical inquiry that extend Zosimo Lee's vision of reasonableness and democratic citizenship.

Keywords: community of inquiry, filipino philosophy, philosophy for children, philosophy with children, Zosimo E. Lee

Introduction

Philosophy for Children (P4C) has emerged as one of the most influential educational and philosophical movements of the late twentieth and early twenty-first centuries. Initiated by Matthew Lipman (1976, 1991) and Ann Margaret Sharp (1987, 1996) in the 1970s, the movement fundamentally challenged traditional pedagogical paradigms by demonstrating that children possess the capacity for substantive and nuanced philosophical inquiry. Over the past five decades, P4C has transitioned from an experimental pedagogy into a globally recognized framework. Central to its methodology is the Community of Inquiry (CoI), an approach designed to systematically cultivate the "4Cs": Critical, Creative, Caring, and Collaborative thinking. Consequently, the movement has profoundly influenced international educational systems, emerging as a premier pedagogical strategy for fostering democratic dialogue, reflective judgment, and intellectual autonomy among young learners.

To appreciate its enduring relevance, the historical trajectory of P4C must be understood not as a static methodology, but as a dynamic, evolving discourse. As Vansieleghem and Kennedy (2011) argue, the movement has undergone a profound generational transformation over the last fifty years. It has transitioned from a "first-generation" model—predominantly characterized by Lipman's foundational emphasis on formal logic, critical thinking, and structured inquiry—toward a "second-generation" paradigm. This contemporary iteration embraces plurality, childhood studies, diverse philosophical traditions, and active democratic participation. This conceptual shift is increasingly mirrored in the academic preference for the term "Philosophy for/with Children" (P4wC). This linguistic evolution signifies a rejection of the child as a tabula rasa or a passive recipient of adult instruction; instead, it re-conceptualizes children as active agents, co-inquirers, and co-constructors of meaning. Accordingly, contemporary P4wC prioritizes wonder, interpretive dialogue, and the lived experiences of children, while maintaining its foundational commitment to rigorous and communal reflection.

This conceptual flexibility has facilitated the movement's extensive international expansion and cultural diversification, a phenomenon thoroughly documented by Naji and Hashim (2017). By synthesizing perspectives from global scholars and practitioners, their work illustrates how P4C has transcended its Western origins to integrate with varied cultural, religious, and educational traditions. Crucially, this literature highlights a dual imperative: acknowledging the universality of children's capacity for philosophical thought while simultaneously embedding dialogues within local realities. The continued vitality of P4wC depends precisely on this capacity for theoretical self-critique, organic renewal, and contextual adaptation. Therefore, this international evolution provides a critical interpretive lens and a necessary macro-historical backdrop for examining the localization of P4wC within the Philippines. Understanding this global trajectory illuminates the distinctive contributions, adaptations, and insights offered by Filipino scholars, educators, and practitioners as they appropriate the movement to serve local educational needs.

In the Philippines, the historical trajectory of Philosophy for/with Children (P4wC) is inextricably linked to the intellectual legacy of Zosimo E. Lee (1952–2026). As the primary catalyst for this movement, Lee's contributions spanned rigorous scholarship, institutional advocacy, systemic teacher-training initiatives, and active engagement within both domestic and international P4wC networks. Crucially, Lee's work extended beyond a superficial transposition of Matthew Lipman's foundational educational model. Instead, he critically recontextualized the Community of Inquiry (CoI) framework, reconceptualizing it as a site for public reason, communicative rationality, and democratic citizenship geared toward peace-building. The significance of Lee's contribution may be situated within the broader tradition of honoring Filipino philosophical pioneers whose works have shaped the country's intellectual landscape. During the 40th anniversary celebration of the Philosophical Association of the Philippines (PAP), held at De La Salle University-Manila under the theme *Legacy Lectures: Engaging Our Philosophical Pioneers*, distinguished Filipino philosophers such as Romualdo E. Abulad, Alfredo P. Co, Manuel B. Dy Jr., Leovino Ma. Garcia, Florentino H. Hornedo, Roque J. Ferriols, Julius D. Mendoza, Leonardo N. Mercado, Zosimo E. Lee, Emerita S. Quito, Ramon C. Reyes, Florentino T. Timbreza, and Amable G. Tuibeo were recognized for their enduring contributions to Philippine philosophy. Lee's inclusion among these intellectual luminaries reflects both the significance of his philosophical scholarship and his pioneering role in introducing and developing P4wC in the Philippines. His legacy resides not only in the institutionalization of philosophical inquiry among children but also in his vision of education as a democratic and dialogical practice capable of cultivating reasonableness, and civic participation.

Within Lee's framework, philosophical inquiry was divested of a purely cognitive or instrumental orientation. Rather, it was advanced as a transformative praxis for cultivating

an informed citizenry capable of navigating pluralistic differences through reasoned deliberation, mutual respect, and dialogical engagement. Consequently, under his stewardship, P4wC transcended its status as an imported pedagogical innovation, evolving instead into a localized educational project deeply responsive to Philippine socio-political realities and democratic aspirations.

Decades prior to the institutionalization of P4wC, Emerita S. Quito's seminal monograph, *The State of Philosophy in the Philippines* (1983), had already underscored the imperative for a philosophical paradigm that directly addresses localized anxieties rather than uncritically appropriating Western traditions. Quito sharply critiqued contemporary Filipino philosophy for its deficiencies in originality and contextual relevance, lamenting the absence of a robust philosophical culture attuned to domestic exigencies. Her critique effectively inaugurated a tradition of reflexive self-assessment within the local academy, compelling subsequent generations of thinkers to scrutinize the development, systemic limitations, and prospective trajectories of Philippine philosophical inquiry. This reflexive imperative established by Quito continues to resonate in contemporary scholarship, serving as a conceptual bridge to modern educational innovations. For instance, Abenes and Mahaguay (2017) revisited Quito's intellectual corpus, reaffirming her enduring contributions to the decolonization of Philippine thought, the reassertion of cultural identity, and the formulation of a philosophy rooted in local material conditions. Their analysis underscores that the critical interrogation of Philippine philosophical traditions remains a dynamic, ongoing intellectual project.

Building upon the reflexive tradition inaugurated by Quito, contemporary scholarship continues to critically evaluate the contours of the local philosophical landscape. Rather than viewing Filipino philosophy as a monolithic entity, recent literature conceptualizes it as an evolving, pluralistic ecosystem. A key example of this historiographical mapping is Joaquin's (2022) examination of Analytic Philosophy in the Philippines. By tracing the trajectory of the analytic tradition from its introduction by Ricardo Pascual at the University of the Philippines through its subsequent institutionalization, Joaquin demonstrates how distinct intellectual movements coalesce to enrich the national discourse. His work offers a vital methodological insight: understanding the broader evolution of Philippine philosophy requires a granular analysis of its specific constituent movements, pedagogical projects, and scholarly networks. Simultaneously, this intellectual diversification has extended into the philosophy of education, a subfield increasingly attuned to indigenous material realities and democratic imperatives. In this context, Opiniano et al. (2022) identified the Filipino philosophy of education as an expanding domain of inquiry, emphasizing the urgent need to formulate educational theories and practices that directly address localized anxieties. In the same manner, Abenes

and Daelo (2025) deepened this conversation by leveraging Gert Biesta's educational theory to analyze contemporary educational reforms. By interrogating the purposes of education through the tripartite lens of qualification, socialization, and subjectification, their study underscores the necessity of philosophical reflection in shaping structural reforms. Confluence with these is the concept that these developments signal a concerted effort within the local academy to cultivate a Filipino philosophy of education that interrogates issues of identity, democracy, citizenship, culture, and human formation.

Crucially, this evolving philosophy of education finds a radical, democratic expression in the framework of Philosophy for/with Children. Elicor (2022b) posits that thinking philosophically with children significantly broadens the horizons of the discipline by destabilizing traditional pedagogical hierarchies. Rather than treating children as passive, uncritical recipients of state educational policies, P4wC recognizes them as legitimate epistemic agents and active participants in philosophical inquiry. Consequently, Elicor suggests that P4wC serves as a mechanism for democratizing philosophical discourse, enriching the educational landscape by integrating the unique perspectives, inquiries, and lived experiences of Filipino children. Complementing these theoretical and localized explorations, recent empirical scholarship has sought to evaluate the structural health of the discipline. Paña, Morte, and Villareal (2026) conducted a comprehensive nationwide mapping of institutions offering philosophy programs in the Philippines. Their assessment reveals that while philosophy education remains resilient and vibrant, it continues to grapple with systemic challenges regarding institutional support, public perception, and viable professional opportunities. Also, while Paña et al. emphasize that sustained philosophical engagement is vital for addressing contemporary socio-cultural crises, their macro-level institutional appraisal primarily focuses on higher education. Given these, a critical lacuna remains in the literature regarding how philosophy is introduced to younger learners, and how a culture of philosophical inquiry is cultivated within the K-12 matrix prior to tertiary education.

The convergence of these distinct intellectual trajectories renders the present study both timely and epistemologically necessary. Significantly, the passing of Zosimo E. Lee coincides with a period of sustained global growth and renewed scholarly interest in Philosophy for Children. His pioneering contributions fundamentally shaped and institutionalized the development of Philosophy for/with Children (P4wC) in the Philippines, establishing a lasting foundation for philosophical inquiry, democratic education, and the continuing evolution of the movement in the country. Such scholarly tributes have long been a tradition in Filipino philosophy, serving not merely to honor intellectual figures but also to critically evaluate their contributions, influence, and continuing relevance. For instance, Abenes and Barliso's (2024) tribute to Romualdo E.

Abulad examined the enduring significance of his philosophical thought while situating his contributions within broader developments in Filipino philosophy. This historical juncture provides an ideal opportunity not merely to commemorate Lee's legacy, but to execute a rigorous, critical evaluation of the intellectual and educational project he catalyzed. While a growing body of domestic literature addresses fragmented dimensions of P4wC—such as classroom implementation, pedagogical strategies, cognitive development, ethics, public reason, childhood studies, and localized adaptations of the Community of Inquiry (CoI)—there remains a distinct lack of a comprehensive synthesis of this scholarship. Such an assessment is vital because educational movements cannot be sustained indefinitely through unstructured advocacy, institutional memory, or individual leadership alone. Instead, they require periodic, systematic evaluation to determine whether their foundational aspirations have been realized, reconfigured, expanded, or left unfulfilled. By executing a systematic literature review, contemporary scholars can achieve several critical objectives: (1) Map dominant thematic clusters and trace shifting research trajectories over time; (2) evaluate recorded educational outcomes to measure pedagogical efficacy; (3) isolate critical lacunae within the current literature that require further empirical investigation; and (4) gauge fidelity to Lee's original vision of cultivating communities of inquiry anchored in reasonableness, dialogical engagement, democratic participation, and peace-building.

Consequently, this study operates simultaneously as a rigorous scholarly appraisal and as an intellectual tribute to Lee's enduring legacy. Through a critical review of Philippine literature on P4wC, this paper investigates the movement's evolution across several core domains:

1. On Historical Trajectory through charting the genealogy and institutionalization of the movement within the Philippine educational landscape;
2. On Pedagogical Practices through identifying dominant instructional methodologies and strategies deployed in local contexts;
3. On Contextual Adaptations by analyzing distinct Filipino reformulations of the traditional Community of Inquiry framework;
4. On Educational Outcomes through assessing the reported cognitive, socio-emotional, and civic impacts on learners; and
5. On Systemic Challenges by evaluating the structural, cultural, and institutional obstacles currently confronting the field.

Through this multifaceted matrix, the study seeks to address a fundamental, overarching inquiry: *What has become of the intellectual and educational project that Zosimo E. Lee initiated and nurtured within the Philippine landscape?*

This paper contributes to the broader, ongoing project of mapping the state of philosophy and philosophy education in the Philippines. By aligning itself with the reflexive traditions established by Quito's (1983) critique of Philippine philosophy, Opiniano et al.'s (2022) appraisal of the Filipino philosophy of education, and Paña et al.'s (2026) institutional mapping of nationwide philosophy programs, this study provides the first comprehensive synthesis of P4wC in the country. At this global 50-year milestone, this research not only delineates the historical contours of the movement but also charts prospective pathways for strengthening philosophical inquiry among Filipino children and educators. In doing so, Lee's legacy is honored not through passive hagiography, but through a critical, rigorous engagement with the educational vision he championed—a vision that continues to animate new generations of educators, philosophers, and learners dedicated to dialogue, critical reflection, and democratic life.

Research Method

This study adopts an exploratory critical literature review framework to evaluate the historical and conceptual development of Philosophy for/with Children (P4wC) in the Philippines, viewed through the lens of Zosimo E. Lee's intellectual and praxiological legacy. Methodologically distinct from a rigid systematic review—which prioritizes exhaustive, protocol-driven screening to aggregate data—a critical review emphasizes interpretive synthesis, conceptual evaluation, and the critical analysis of an existing body of scholarship. This design is uniquely suited for mapping shifting research trajectories, identifying dominant thematic configurations, and evaluating the overall maturity of a field.

The overarching trajectory of this review is animated by a central and bipartite research question:

How has Philosophy for Children developed within the Philippine educational landscape, and to what extent does its historical and contemporary trajectory reflect the normative educational vision advanced by Zosimo E. Lee?

To construct a robust and representative data corpus, this paper evaluated academic literature addressing Philosophy for Children (P4C), Philosophy with Children (PwC), and the Community of Inquiry (CoI) published over a 37-year band from 1989 to 2026. Data procurement involved a comprehensive search across digital databases, including Google

Scholar, institutional and university repositories, specialized philosophical journals, and multidisciplinary education databases.

The search targeted peer-reviewed journal articles, edited book volumes, book chapters, conference proceedings, and institutional academic monographs. While primary emphasis was accorded to localized literature produced by Filipino scholars or studies situated within Philippine educational contexts, foundational international texts—specifically the works of Matthew Lipman (1991; 1973), Ann Margaret Sharp (1987; 1996), David Kennedy, Walter Kohan (2017), Gareth Matthews (1994), —were purposefully integrated insofar as they provided the vital theoretical scaffolding for Philippine P4wC scholarship.

To ensure methodological rigor, clear inclusion and exclusion parameters were systematically applied during the literature selection process. Sources were included in the review if they met the following three criteria: first, they explicitly addressed P4C, PwC, or the Community of Inquiry (CoI) framework; second, they contributed substantively to understanding the historical development, pedagogical execution, philosophical foundations, localization, or contemporary application of P4wC in the Philippines; and third, they were deployed within scholarly publications recognized by the fields of philosophy, education, or allied social sciences. Conversely, literature was excluded from the corpus if it fell into any of the following categories: it discussed philosophical sub-disciplines devoid of explicit relevance to childhood, pedagogy, or inquiry-based learning; it comprised publications that did not offer distinct conceptual or empirical insights into the Philippine P4wC landscape; or it consisted of non-peer-reviewed or popular media articles lacking academic or theoretical grounding.

The finalized selection of literature was subjected to a rigorous qualitative thematic analysis. Utilizing an iterative reading protocol and comparative textual examination, recurring concepts, arguments, and scholarly preoccupations were isolated, coded, and synthesized. This inductive process yielded four primary thematic axes:

- The historical evolution and institutionalization of P4wC in the Philippines.
- Pedagogical practices and instructional dynamics embedded within the localized Community of Inquiry.
- Filipino adaptations, indigenous re-readings, and contextual reconstructions of the movement.
- Systemic challenges, structural constraints, and institutional impediments confronting the discipline.

These emergent themes were subjected to a deductive critical analysis using Zosimo E. Lee's educational vision. Specifically, the literature was evaluated against Lee's emphasis on public reason, communicative rationality, democratic inquiry, and citizenship formation. More so, this methodology transcends a merely descriptive survey of existing literature; it functions as an evaluative critique, measuring the degree to which contemporary Philippine P4wC has actualized, modified, or fallen short of Lee's core philosophical and educational aspirations.

Results and Discussion

The reviewed literature reveals that Philosophy for/with Children (P4wC) in the Philippines has matured into a nuanced, evolving field of scholarship characterized by rich theoretical orientations, pedagogical innovations, and sophisticated contextual adaptations. While the movement originated through the mechanical transposition of Matthew Lipman's standard Philosophy for Children curriculum, Philippine scholars have progressively transformed it into a distinctive intellectual and educational tradition calibrated to local cultural, social, political, and educational realities. The academic discourse demonstrates that the discipline has progressed beyond elementary questions of operational feasibility and classroom implementation. Instead, contemporary research engages with expansive socio-political concerns, including democratic citizenship, public reason, critical childhood studies, indigenous knowledge systems, ecological responsibility, and structural educational transformation.

A thematic analysis of the selected studies reveals that the development of Philippine P4wC may be understood through four interconnected dimensions. First, the literature documents the historical development of the movement, tracing its evolution from early experimental implementations to contemporary efforts at localization and public engagement. Second, it highlights the pedagogical practices associated with the Community of Inquiry, particularly the ways philosophical dialogue, questioning, facilitation, and collaborative meaning-making are enacted in educational settings. Third, the literature demonstrates the emergence of Filipino adaptations and contextual reconstructions that seek to indigenize and reimagine philosophical inquiry through local concepts, multilingual realities, and culturally grounded educational practices. Finally, the reviewed studies identify persistent challenges and constraints that continue to shape the movement's development, including issues of institutionalization, teacher preparation, curriculum integration, policy support, and empirical validation.

These thematic axes signify more than the technical expansion of a pedagogical tool; they mark the crystallization of an indigenous intellectual tradition that seeks to cultivate cognitive reasonableness, democratic participation, ethical responsibility, and reflexive citizenship among Filipino learners. To provide an analytical evaluation of this trajectory, these themes are critically interpreted through the foundational educational philosophy of Zosimo E. Lee. By utilizing Lee's framework as a conceptual lens, this review evaluates the extent to which contemporary Philippine scholarship has sustained, expanded, or radically transformed his original aspiration of nurturing communities of inquiry dedicated to the service of public reason, democratic deliberation, and civic life.

Historical development of philosophy for/with children in the Philippines

The historical trajectory of Philosophy for/with Children (P4wC) in the Philippines cannot be understood as a mere mechanical transplantation of Matthew Lipman's foundational Western educational model. Instead, its evolution occurred through a series of non-linear, interconnected phases characterized by pedagogical adaptation, structural philosophical reconstruction, cultural contextualization, and broadening institutional applications.

Across the corpus of localized literature, a definitive narrative arc emerges: the institutional biography of Philippine P4wC is indissolubly linked to the intellectual contributions and labor of Zosimo E. Lee. It was through Lee's systematic intervention that an imported, Anglo-American pedagogical innovation was re-theorized into a distinctly Filipino discourse—one that repositioned inquiry, communal dialogue, and democratic formation within the specific material realities of the global South.

The beginning of this movement in the country is marked by an initial Introduction and Experimental Phase, spanning the late 1980s and early 1990s. The foundational baseline for this period is established by the seminal study of Holder (1988), which offers the earliest documented account of P4C implementation within the domestic education system. Conducted as a controlled pilot project at the Philippine Normal College Laboratory School, this initial foray introduced Lipman's core target curriculum—specifically the translated and localized iterations of Pixie and Harry Stottlemeier's *Discovery*—to young Filipino learners. The overriding research objective during this exploratory period was primarily epistemological and programmatic, which investigators sought to verify whether children situated within a developing, post-colonial educational context could successfully master the mechanics of formal philosophical inquiry. While the empirical findings from these early implementations were encouraging—demonstrating not only that Filipino children could actively inhabit a Community of Inquiry (CoI) but also that they exhibited quantifiable gains in cognitive reasoning skills—the phase illuminated profound structural frictions. Chief

among these were the limits of linguistic translation, the nuances of cultural adaptation, and the problematic transferability of pedagogical models produced within Western socio-cultural context. These nascent anxieties regarding linguistic dissonance and localized relevance would transition from immediate logistical hurdles into the enduring, generative themes that define contemporary Philippine P4wC scholarship.

A decisive paradigm shift occurred during the Foundation and Democratization Phase, an era largely defined by the extensive theoretical and praxiological interventions of Zosimo E. Lee (2009; 2014; 2017) throughout the 1990s and early 2000s. Moving decisively away from the preceding experimental efforts—which were predominantly technical and preoccupied with basic operational feasibility—Lee introduced an expansive, macro-philosophical interpretation of P4wC. His deep engagement with the Institute for the Advancement of Philosophy for Children (IAPC), alongside formative, collaborative dialogues with Matthew Lipman and Ann Margaret Sharp, catalyzed a conceptual evolution. Lee recognized that the Community of Inquiry (CoI) model possessed a latent transformative potential that transcended its standard application as a tool for cognitive enhancement or instructional strategy for critical thinking. To ground this insight, Lee critically scaffolded the CoI framework using the political philosophies of John Rawls (1999; 2001) and Jürgen Habermas (1995; 1996). He, then, re-theorized philosophical inquiry with children as a foundational form of democratic practice. Under this framework, the classroom dialogue became a micro-public sphere—a site for cultivating the exact civic virtues, mutual respect, and non-coercive deliberation necessary for a vibrant democratic society. Teacher-training workshops, public-school initiatives, and university-based programs organized through the University of the Philippines expanded awareness of P4C and established its intellectual foundations in the Philippine context.

The literature consistently highlights Lee's conceptual innovations as foundational to the structural transformation of the discipline. While international P4C discourse frequently prioritized cognitive development and critical thinking metrics as primary outcomes, Lee advanced a more expansive "pedagogy of reasonableness." Within his paradigm, the Community of Inquiry (CoI) was re-theorized as a structural microcosm of a democratic polity. By participating in the CoI, young learners did not merely sharpen their logical faculties; they acquired the civic dispositions and communicative capacities indispensable for public deliberation. The epistemological significance of this shift is profound: P4C in the Philippines emerged not as an isolated cognitive program, but as a deliberate educational response to post-colonial pluralism, systemic social conflict, and the imperatives of democratic participation. This normative framework permanently altered the trajectory of the movement, serving as the dominant philosophical orientation for subsequent generations of local scholar-practitioners.

Following the securement of these theoretical foundations, the movement transitioned into the Pedagogical Consolidation Phase, spanning the early 2000s through the early 2020s. This era was characterized by an intellectual shift away from macro-level philosophical justification toward micro-level classroom mechanics, facilitation dynamics, and empirical validation. An early catalyst in this transition was the work of Payongayong (2007), who positioned the CoI as a radical alternative to the banking model of traditional, teacher-centered education in the Philippines. Aligning her analysis with Lipman's core tenets, Payongayong argued that national pedagogical structures must actively cultivate autonomous, reflexive, and critical thinkers rather than passive consumers of state-mandated information. By framing collaborative reflection and dialogical inquiry as the primary mechanisms for knowledge construction, her conceptual interventions effectively legitimized inquiry-based learning within the broader local academy. Her scholarship served as an essential intellectual bridge, translating Lee's institutional advocacy into concrete frameworks for classroom application. Subsequently, the scholarship of Abigail Canuto (2015; 2018) marked a crucial empirical turn in the literature, representing the earliest systematic, classroom-based investigations of CoI practices within the Philippine matrix. Canuto's qualitative and descriptive studies mapped the specific modalities through which Filipino learners engage in concept formation, collaborative reasoning, peer-to-peer questioning, and intersubjective meaning-making. These studies shifted the discourse from advocacy toward evidence-based examination of classroom processes. Rather than asking whether children could philosophize, researchers began examining how philosophical inquiry unfolds in educational settings and what pedagogical conditions support its success. This phase played a crucial role in legitimizing P4C as an educational practice. Community of Inquiry was no longer merely a theoretical ideal but an observable pedagogical reality. At the same time, studies during this period highlighted the importance of teacher facilitation, indicating that successful implementation depended heavily upon educators capable of sustaining dialogue and inquiry.

This insight would later influence discussions regarding teacher preparation and professional development. By the mid-2010s, Philippine P4wC entered a period of Philosophical Expansion and Theoretical Diversification. During this phase, scholars extended the discourse beyond critical thinking and democratic education into broader philosophical domains. A central figure driving this theoretical evolution is Peter Paul Elicor (2016; 2018; 2020; 2022a; 2023; 2024). Elicor's early work (2016) intentionally re-theorized P4wC as a form of emancipatory pedagogy. Drawing on Lipman's foundational models, he reconceptualized the Community of Inquiry (CoI) as a democratic clearing where children could actively exercise autonomy, intellectual agency, and existential freedom. This initial intervention successfully shifted the national discourse away from functional skills development, re-centering it on the recognition of children as legitimate epistemic agents.

Subsequent to this initial re-framing, Elicor introduced a series of critical post-structuralist and post-colonial interventions into the literature.

Firstly, by placing the CoI in conversation with the political and ethical philosophies of Emmanuel Levinas and Jacques Rancière—alongside insights from feminist epistemology and indigenous systems of thought—Elicor challenged traditional configurations of pedagogical authority. Within this expanded framework, the CoI is no longer viewed merely as a site for collaborative problem-solving; it is analyzed as an ethical and political encounter characterized by radical alterity (the recognition of the absolute other) and reflexivity regarding the facilitator's structural positionality. Another is that a watershed contribution of this era was the systemic introduction of critical epistemology into the P4wC matrix. In a key study on mapping identity-based prejudice, Elicor (2020) deployed Miranda Fricker's framework of epistemic injustice to demonstrate that classroom inquiry communities are not inherently insulated from broader societal inequalities. He illuminated the precise mechanisms through which young learners experience testimonial and hermeneutic injustices—often caused by identity-based credibility deficits, adultcentric social stereotypes, and institutionalized biases. By exposing these power dynamics, this line of research disrupted the romanticized assumption that the CoI is automatically democratic, forcing contemporary scholars to critically monitor the subtle asymmetries operating within dialogical spaces. More so, Elicor (2022b) further extended this critique to the broader discipline of the Filipino philosophy of education. He argues that children must be recognized not merely as the subjects of pedagogical design, but as active co-constructors of educational philosophy itself. This stance explicitly destabilizes the deep-seated assumption that theorizing about education is an exclusively adult prerogative. By asserting that children possess unique registers of wonder, existential curiosity, and radical openness, Elicor contends that a genuine Filipino philosophy of education must treat the child as an essential dialogue partner. Under this paradigm, P4wC evolves from an instructional technology designed to teach children how to think into a collaborative project that actively thinks with them, permanently broadening the democratic horizons of the field.

Simultaneously, other prominent scholars contributed vital conceptual frameworks that solidified P4wC's position as a robust domain within the philosophy of education rather than a mere pedagogical methodology. Mancenido-Bolaños (2016; 2018; 2025) shifted the analytical lens toward the Philosophy of Childhood itself, executing rigorous interrogations of children's structural agency, distinct temporalities, and phenomenological lived experiences within post-colonial spaces. In the same manner, Capili (2021) directly confronted the linguistic frictions of the domestic school system by exploring the unique dynamics of multilingual and second-language philosophical inquiry, mapping how children negotiate complex abstract concepts across vernacular and official instructional

languages. Also, Marquez (2017a; 2017b) contextualized these dialogical practices within macro-level debates on institutional educational reform and state-mandated critical thinking metrics. The empirical viability of these multi-layered theoretical models was further validated by Basa, Mancenido-Bolaños, Gapo, and Miranda (2023). Through systematic, online Communities of Inquiry involving children aged five to ten, their research demonstrated that early learners could seamlessly formulate philosophical queries, scrutinize underlying assumptions, proffer logical justifications, and sustain collaborative reflection. This empirical evidence directly sustained the core epistemic assertion of the contemporary movement: children are inherently active, reflexive thinkers capable of rigorous philosophical labor.

By the 2020s, a distinct fifth phase materialized, marked by Localization, Indigenization, and Filipino Reconstruction. This era represents a significant departure from earlier scholar-practitioners who were primarily preoccupied with the superficial localization of Lipman's Eurocentric curriculum materials. In contrast, contemporary Philippine scholarship seeks a radical, decolonial reconstruction of the epistemological and ontological foundations of inquiry itself. A prime example of this epistemic shift is Elicor's critique of Western P4C models. He argues that traditional Anglo-American frameworks overemphasize hyper-individualistic, atomistic logical analysis. In response, he proposes alternative models that are explicitly relational, highly situated, and communally oriented. This relational imperative is deeply materialized in the work of Hernandez (2023), who formulated an "eco-rational" Philosophy for Children explicitly grounded in the core Filipino indigenous value of *kapwa* (shared identity/interconnectedness). By weaving *kapwa* into the CoI architecture, Hernandez seamlessly synthesizes ecological responsibility with communal philosophical dialogue. Augmented by the culturally grounded insights of Mancenido-Bolaños and Capili, this phase marks a definitive transition from passive contextual adaptation to genuine philosophical reconstruction—one that draws its vitality directly from indigenous knowledge systems, vernacular lifeworlds, and multilingual realities.

The most recent evolutionary trajectory has culminated in the Public Engagement and Contemporary Applications Phase. Here, the scholarship systematically deploys P4wC as an active socio-political intervention against contemporary crises. A stark illustration of this public turn is found in Jasareno's (2024) critical analysis of the 2022 Philippine general elections. Jasareno demonstrates that the Community of Inquiry can serve as a vital institutional defense against the proliferation of digital misinformation, political polarization, and acute democratic fragility. By applying the CoI to highly contested civic domains, current scholarship explicitly positions philosophical dialogue with children as a site for defending democratic citizenship, fostering cultural identity, and executing social

justice. Through these contemporary vectors, the discipline effectively actualizes Lee's foundational dream: transforming philosophy from an elite academic luxury into an essential, democratized tool for public reason and collective survival. A notable development in this period was the adaptation of the Community of Inquiry to online and distance learning environments. Responding to the educational disruptions brought about by the COVID-19 pandemic, Mendoza et al. (2020) critically examined the applicability of Zosimo Lee's Community of Inquiry framework to distance education by comparing it with Garrison's well-established Community of Inquiry model. Their analysis revealed substantial similarities in the emphasis on collaborative inquiry, reflective dialogue, and community-building, while also identifying limitations related to asynchronous interaction and teaching presence. The authors argued that Lee's framework could be strengthened through insights from online learning research, thereby extending the relevance of Philippine P4wC beyond traditional face-to-face settings. This study represents one of the earliest attempts to bridge Lee's philosophical vision with contemporary distance education theory and laid the groundwork for digital and technology-mediated Communities of Inquiry in the Philippines (Mendoza et al., 2020). In her recent Alvarez-Abarejo (2024) further expanded Philippine P4wC scholarship by revisiting Plato's *Allegory of the Cave* as a philosophical foundation for the Community of Inquiry. Challenging the common view that Plato opposed philosophical education for children, she argued that both Plato and P4wC share a common educational goal: the cultivation of wisdom. Through a comparative analysis of Platonic education and the Community of Inquiry, Alvarez-Abarejo showed that education is not merely the transmission of knowledge but a transformative process that guides learners toward truth, understanding, and reflective judgment. She emphasized that teachers function as facilitators of inquiry rather than transmitters of information and that wisdom, rather than critical thinking alone, should be regarded as the ultimate aim of education. By reconnecting P4wC with classical philosophical traditions, her work broadened the theoretical foundations of Philippine P4wC and reoriented discussions toward virtue formation, intellectual humility, and human flourishing. While many scholars in the Philosophy for/with Children (P4wC) movement have focused on its theoretical foundations and pedagogical applications for children, Gapo (2023) extends the discussion by proposing a rethinking of teacher education itself. Drawing from the works of Matthew Lipman, John Dewey, David Kennedy, and other P4wC scholars, he contends that teachers should move beyond being transmitters of knowledge and become facilitators of a Community of Inquiry where learners actively construct meaning. Integrating P4wC into teacher education can cultivate reflective, self-corrective, and democratic educators capable of fostering reasonableness in future generations.

This contemporary phase decisively mirrors the enduring, generative influence of Lee's original vision. The Community of Inquiry has broken free from its traditional

confinement within the school classroom; it is now systematically theorized as a vital macroscopic framework for navigating systemic societal crises. Within this public turn, philosophical inquiry is elevated into a mechanism for cultivating an active citizenry—individuals equipped to confront highly polarized public issues through rigorous, non-coercive dialogue, structured reason-giving, and collective reflexivity. The aggregated literature outlines a clear developmental arc, charting a trajectory that began with experimental transplantation and has culminated in philosophical maturity, decolonial critique, and contextual reconstruction. Viewed historically, the biography of P4wC in the Philippines cannot be reduced to the institutionalization of an imported Anglo-American educational program. Instead, it represents an indigenous intellectual movement characterized by a relentless effort to nurture communities of inquiry dedicated to democratic life, ethical responsibility, and uniquely Filipino registers of philosophical engagement. While profound structural barriers persist regarding macro-level policy support and large-scale systemic institutionalization, the academic consensus is clear: Philippine P4wC has successfully evolved into a distinct, self-reflexive intellectual tradition whose continuous development remains fundamentally animated by the pioneering vision of Zosimo E. Lee.

This historical development of Philippine P4C may be more clearly understood through the periodization presented in the table below, which summarizes the major phases, leading scholars, and dominant intellectual contributions that shaped the movement over time.

Table 1

Phases in the Development of Philosophy for/with Children in the Philippines

Historical Phase	Period	Key Scholars	Major Contributions and Characteristics
<i>Introduction and Experimental Phase</i>	1980s–1990s	John J. Holder Jr., early collaborators from Philippine Normal College	<i>First documented implementation of P4C in the Philippines through the Pixie and Harry Stottlemeier's Discovery programs. Focused on testing the feasibility of philosophical inquiry among Filipino children, adapting Lipman's materials, and addressing concerns</i>

			<i>regarding language, culture, and educational transfer.</i>
<i>Foundation and Democratization Phase (The Lee Era)</i>	1990s–2000s	<i>Zosimo E. Lee, University of the Philippines Department of Philosophy</i>	<i>Institutional introduction of P4C through teacher trainings and public-school implementations. Reframed the Community of Inquiry as a pedagogy of public reason, democratic citizenship, communicative rationality, and peace-building. Established the philosophical identity of Philippine P4wC and positioned philosophical inquiry as a practice of democratic life.</i>
<i>Pedagogical Consolidation Phase</i>	2000s–2020s	<i>Ma. Theresa T. Payongayong, Abigail G. Canuto,</i>	<i>Consolidated the pedagogical foundations of P4wC in Philippine education. Payongayong advocated the Community of Inquiry as an alternative to teacher-centered instruction and emphasized the cultivation of critical, reflective, and independent thinking. Canuto provided classroom-based investigations into facilitation, concept formation, and inquiry processes, while Marquez connected P4wC to critical thinking, educational reform, and the strengthening of Philippine basic education. These scholars demonstrated</i>

			<i>the educational value and practical viability of philosophical inquiry in schools.</i>
<i>Philosophical Expansion and Theoretical Diversification Phase</i>	2010s–2020s	<i>Peter Paul E. Elicor, Zosimo E. Lee, Marella A. V. Mancenido-Bolaños, April Capili, Leander P. Marquez</i>	<i>Expanded P4wC beyond critical thinking into ethics, alterity, public reason, pedagogical authority, intellectual emancipation, multilingual inquiry, values education, and Philosophy of Childhood. This period produced the richest theoretical contributions in Philippine P4wC scholarship and situated the field within broader debates in philosophy of education and democratic theory.</i>
<i>Localization, Indigenization, and Filipino Reconstruction Phase</i>	2020s–Present	<i>Peter Paul E. Elicor, Carl Jayson D. Hernandez, Marella A. V. Mancenido-Bolaños, April Capili</i>	<i>Marked a shift from adaptation to reconstruction. Scholars increasingly incorporated indigenous epistemologies, Filipino concepts such as kapwa, ecological consciousness, multilingual realities, children's lived experiences, and decolonial perspectives into the Community of Inquiry tradition, contributing to the emergence of a distinctly Filipino P4wC.</i>
<i>Public Engagement, Reasonableness, and</i>	2020s–Present	<i>Emmanuelle O. Jasareno, Cathlyne Joy</i>	<i>Extended P4wC beyond classroom inquiry to address</i>

*Contemporary
Applications Phase*

*Alvarez-Abarejo, Leander P. contemporary social and
Marquez, Carl Jayson D. educational concerns.
Hernandez, Basa, Research explored democratic
Mancenido-Bolaños, Gapo, citizenship, misinformation,
& Miranda, Lumberto G. ecological crises, educational
Mendoza Marielle reform, and wisdom
Antoinette H. Zosa Jairus education. Basa et al.
Diesta Espiritu Alexander demonstrated the cultivation
Atrio L. Lopez of reasonableness through
online Communities of
Inquiry, while
Alvarez-Abarejo reconnected
P4wC to the classical
philosophical pursuit of
wisdom. Together, these
scholars extended Lee's
vision of public reason and
dialogical inquiry into
contemporary Philippine
social life and educational
practice.*

Pedagogical practices associated with the Community of Inquiry (CoI)

The second major theme emerging from the literature centers on the precise pedagogical practices through which Philosophy for/with Children (P4wC) is operationalized within the Philippine educational landscape. While the historical evolution of the movement traces its institutional biography, the pedagogical literature isolates the micro-dynamics of how philosophical inquiry functions in real-world educational settings. Across the reviewed studies, a clear consensus emerges: the Community of Inquiry (CoI) serves as the definitive pedagogical framework through which collaborative dialogue, critical reflection, democratic participation, and intersubjective meaning-making are cultivated. Crucially, contemporary scholarship indicates that Philippine P4wC pedagogy has broken free from its early, narrow alignment with cognitive psychology. Rather than focusing exclusively on the development of discrete, insular thinking skills, the localized execution of the CoI has expanded to encompass ethical formation, democratic citizenship, multilingual navigation, ecological consciousness, and the structural recognition of children's epistemic agency.

A recurring baseline finding across the literature is the absolute centrality of the CoI as the primary instructional model. Derived from the pioneering works of Matthew Lipman 35 and structurally adapted to the local socio-political landscape by Zosimo E. Lee, the CoI is consistently defined as a non-hierarchical, collaborative learning environment where participants share ownership of a philosophical investigation. This structural orientation introduces a profound departure from the authoritarian, teacher-centered paradigms that historically dominate many Philippine classrooms. Instead of positioning students as passive repositories for state-mandated information—akin to Paulo Freire’s critique of the banking concept of education—the CoI repositions them as active co-constructors of knowledge. Under this framework, the trajectory of inquiry is fundamentally bottom-up: investigations are triggered by raw questions generated by the learners themselves, and conceptual clarity is achieved through open-ended dialogue, peer-to-peer reflection, and collective, self-correcting reasoning.

Several studies underscore that the primary pedagogical efficacy of the Community of Inquiry (CoI) resides within its inherently dialogical architecture. Canuto’s empirical, classroom-based investigations demonstrate that structured philosophical inquiry enables learners to seamlessly formulate questions, clarify ambiguous concepts, expose unexamined assumptions, and construct meanings intersubjectively. Through sustained, non-coercive dialogue, students learn to articulate independent ideas, provide logical justifications for their claims, evaluate alternative viewpoints, and refine their own thinking in response to peer critiques. These linguistic and cognitive processes do not merely accelerate cognitive development; they actively cultivate the deeply rooted socio-emotional dispositions necessary for democratic participation. The literature consistently portrays dialogue as simultaneously the method and the telos (ultimate goal) of inquiry. This dual orientation directly mirrors Lee’s expansive normative vision, which positions education not as technical training, but as a deliberate preparation for public reason, civic deliberation, and pluralistic coexistence.

Closely aligned with the dialogical matrix is the strategic pedagogical deployment of questioning, which the reviewed scholarship identifies as the primary engine of philosophical inquiry. In the CoI framework, questioning undergoes a radical functional transformation. Unlike conventional classroom recitation—where the teacher utilizes closed interrogatives to measure rote content mastery—P4wC privileges open-ended, conceptually dense, and philosophically significant queries. Learners are explicitly invited to interrogate foundational human abstractions, including truth, justice, identity, freedom, responsibility, and the ethical contours of human relationships. In terms of pedagogical shift, by prioritizing learner-generated questions over instructor-mandated prompts, the CoI structurally shifts epistemic authority away from predetermined, state-sanctioned answers

and redirects it toward collaborative, open-ended exploration. Canuto's empirical findings suggest that this shift enables students to move past factual recall, migrating into the domains of deep conceptual understanding and reflective judgment. Consequently, the literature positions questioning not merely as an instructional tactic, but as a foundational pedagogical practice that stimulates intellectual curiosity, triggers self-correcting inquiry, and nurtures autonomous thinking within the learner.

Another critical pedagogical theme in the literature concerns the radical reconfiguration of the instructor's role within the dialogical space. Moving away from traditional instructional models where the teacher serves as the primary repository and transmitter of knowledge, the localized P4wC scholarship consistently redefines the educator as a facilitator of inquiry. Under this framework, the facilitator's primary responsibility is explicitly divested of the duty to provide definitive, closed answers. Instead, their professional focus is redirected toward sustaining the momentum of the inquiry process, scaffolding marginal participation, clarifying emergent concepts, and maintaining the rigor of reflective dialogue.

Canuto identifies this capacity for sophisticated facilitation as one of the most critical structural variables influencing the success of a Community of Inquiry session. Her empirical work emphasizes that effective facilitators must deliberately cultivate an atmosphere of epistemic and intellectual safety—a specialized classroom ecology where young learners feel structurally respected and psychologically encouraged to articulate non-conformist or diverse perspectives. This structural shift in classroom dynamics is further theorized in Elicor's critical investigations into the metaphysics of pedagogical authority. Putting the CoI framework into conversation with Jacques Rancière's philosophy of intellectual emancipation, Elicor contends that authority within a philosophical inquiry community must break sharply from classical, hierarchical models of classroom governance. Within an emancipatory paradigm, the facilitator's legitimacy does not derive from an assumed monopoly over superior information or academic credentials. Rather, it is anchored entirely in their capacity to liberate independent thought and safeguard collaborative, peer-to-peer inquiry. By restructuring the classroom into a context where teachers and students operate symmetrically as co-inquirers engaged in a shared, open-ended search for meaning, this approach directly destabilizes paternalistic assumptions about learning. In doing so, it reinforces the deeply egalitarian and democratic ethos that animates the contemporary Philippine P4wC movement.

The literature also highlights the multidimensional nature of thinking cultivated through philosophical inquiry. Following Lipman's framework, several studies emphasize the development of critical, creative, and caring thinking. Critical thinking involves examining assumptions, evaluating arguments, and applying criteria to judgment. Creative

thinking encourages imagination, innovation, and the generation of alternative possibilities. Caring thinking introduces an ethical dimension by fostering empathy, appreciation, and concern for others. Philippine scholars consistently argue that these dimensions are interconnected and mutually reinforcing. Elicor's Levinasian interpretation of P4C further deepens the role of caring thinking by emphasizing responsibility toward the Other and ethical responsiveness within dialogue. Democratic participation emerges as another defining pedagogical characteristic. Through Lee's conception of a pedagogy of reasonableness, it significantly shaped subsequent discussions of educational practice. In the same manner, within the Community of Inquiry, students learn to listen to others, provide reasons for their views, consider alternative perspectives, and revise their positions when warranted by evidence or argument. These practices mirror the norms of democratic deliberation and public reasoning. The literature suggests that philosophical inquiry functions as a form of democratic apprenticeship, allowing learners to experience the processes of collective decision-making and rational discourse. Rather than merely learning about democracy, students practice democratic engagement through participation in inquiry itself. The reviewed studies further demonstrate that Philippine P4C pedagogy increasingly responds to issues of diversity, inclusion, and contextual relevance. Capili's work on philosophizing in second-language contexts illustrates how philosophical inquiry can be adapted to multilingual educational settings. Contrary to assumptions that philosophical dialogue requires advanced language proficiency, Capili argues that inquiry can facilitate language development by providing meaningful opportunities for communication and reflection. The Community of Inquiry becomes a space where learners use language authentically while simultaneously engaging philosophical questions. This contribution is particularly significant in the Philippine context, where multilingualism remains a defining educational reality. Similarly, Elicor emphasizes culturally responsive and indigenous approaches to inquiry. Elicor's work with indigenous communities challenges the universal applicability of Western models of philosophical dialogue and advocates for inquiry practices grounded in local knowledge systems and communal traditions. These studies suggest that effective philosophical pedagogy requires sensitivity to cultural contexts, epistemological diversity, and local ways of knowing. This shift toward culturally responsive, indigenous, and ecological frameworks represents a sophisticated maturation of the philosophical foundations established by Zosimo E. Lee. While Lee initially conceptualized the Community of Inquiry (CoI) as a site for public reason and democratic citizenship, he always maintained that P4wC must not remain a mere imported commodity. For Lee, the ultimate goal of the movement was to cultivate a "pedagogy of reasonableness" that was profoundly responsive to the specific material realities, socio-political anxieties, and democratic aspirations of the Philippines. Such developments reflect a broader movement toward the indigenization and reconstruction of P4C within Philippine educational settings. By pushing the boundaries of the CoI into indigenous epistemologies and ecological

relationality, contemporary scholars are directly actualizing Lee's vision of an indigenized, locally meaningful educational project.

Another emerging pedagogical direction concerns ecological and relational inquiry. Hernandez's eco-rational Philosophy for Children extends traditional Community of Inquiry practices by incorporating ecological consciousness and the Filipino concept of *kapwa*. Philosophical dialogue becomes a means of exploring relationships among self, others, community, and the natural environment. This approach broadens the scope of inquiry beyond human-centered concerns and demonstrates the capacity of P4C pedagogy to address contemporary environmental challenges. This ecological reconstruction directly serves Lee's vision of utilizing philosophy as a response to real-world social and structural conflict. By infusing the CoI with *kapwa*, contemporary pedagogy transforms Lipman's traditional inquiry model into a distinctly Filipino ethical encounter—one that equips young learners to address contemporary environmental crises and democratic vulnerabilities through an indigenous lens of shared humanity.

Despite these strengths, the literature identifies three pedagogical challenges. First, successful implementation remains highly dependent on teacher competence and facilitation skills. Many teachers have limited exposure to philosophical inquiry and may struggle to transition from content-centered instruction to inquiry-based pedagogy. Second, classroom time constraints and curriculum demands often limit opportunities for sustained philosophical dialogue. Third, the absence of systematic training programs and institutional support creates difficulties in maintaining consistent implementation across educational settings. These challenges suggest that pedagogical innovation alone is insufficient without corresponding investments in teacher development and educational policy.

All of these demonstrate that pedagogical practice within Philippine P4C is characterized by dialogue, questioning, facilitation, collaborative inquiry, democratic participation, and multidimensional thinking. While the Community of Inquiry remains the dominant pedagogical framework, contemporary scholars have expanded its application to address issues of language, culture, ethics, ecology, and social inclusion. These developments reveal a pedagogical tradition that is both philosophically grounded and increasingly responsive to the diverse realities of Philippine education. Most importantly, they illustrate how educational practice continues to embody and extend Zosimo E. Lee's vision of inquiry as a means of cultivating reasonableness, democratic citizenship, and reflective participation in public life.

Filipino adaptations and contextual reconstructions

A paramount theme emerging from the corpus of reviewed literature is the systematic evolution of Philosophy for/with Children (P4wC) from a process of passive educational transfer into a distinctive, self-reflexive indigenous intellectual tradition. While the initial introduction of P4wC within the archipelago relied almost exclusively on the orthodox Western frameworks established by Matthew Lipman and Ann Margaret Sharp, contemporary Philippine scholarship exhibits a pronounced trajectory toward localization and decolonial reconstruction. Rather than uncritically adopting imported models of philosophical inquiry, contemporary Filipino scholars increasingly seek to dismantle and re-engineer the Community of Inquiry (CoI). This structural reimagining is achieved by anchoring the CoI within indigenous conceptual frameworks, local educational materialities, multilingual lifeworlds, acute ecological anxieties, and culturally grounded definitions of childhood.

The issue of contextualization has been present since the earliest stages of Philippine P4C. Holder's account of the initial implementation of Lipman's curriculum already identified concerns regarding cultural transfer, linguistic adaptation, and educational relevance. Although the pilot projects demonstrated that Filipino children could engage in philosophical inquiry, they also revealed the challenges of implementing educational materials originally designed for Western contexts. The question was not merely whether children could philosophize, but whether the philosophical content, examples, narratives, and assumptions embedded within imported materials adequately reflected Filipino experiences. This concern would later become a central theme in the development of Philippine P4C. The work of Zosimo E. Lee marked an important turning point in this process. Rather than focusing solely on the adaptation of instructional materials, Lee reconstructed the philosophical meaning of the Community of Inquiry itself. The work of Zosimo E. Lee marked a watershed turning point in this historic effort toward contextual relevance. Lee recognized that superficial textual adaptation—such as merely altering names, settings, or idioms in Western stories—was an insufficient response to post-colonial educational realities. Instead, he executed a radical reconstruction of the metaphysical and political meaning of the Community of Inquiry itself. By synthesizing Matthew Lipman's pedagogical scaffolding with the political philosophies of John Rawls and Jürgen Habermas, Lee successfully transplanted the CoI out of the domain of elementary cognitive psychology and placed it squarely into the arena of macro-political theory. Rather than treating P4wC as an instructional technology designed to sharpen isolated critical thinking skills, Lee re-theorized it as a structural response to Philippine social realities characterized by acute political polarization, systemic socio-economic conflicts, and democratic vulnerabilities.

In a relevant manner, he situated philosophical inquiry within the context of democratic citizenship, public reason, and communicative dialogue. In doing so, Lee

transformed P4C from a program primarily concerned with thinking skills into a broader educational project aimed at cultivating reasonableness and democratic participation. This reinterpretation represented one of the earliest forms of localization within Philippine P4C because it responded directly to social realities characterized by political pluralism, cultural diversity, and democratic challenges. The Community of Inquiry became not merely a classroom methodology but a model for civic engagement and peaceful dialogue. Through this theoretical re-engineering, Lee enacted the earliest and most profound form of localization within the domestic tradition by aligning the CoI with the defense of democratic institutions. To reiterate, Lee transformed the classroom from a site of rote instructional delivery into a democratic clearing. Here, the Rawlsian concept of public reason and the Habermasian framework of communicative action were translated into lived, accessible child-centered practices. Another is that Lee championed "reasonableness" over mere logical consistency. This conceptualization repositioned philosophical inquiry as an ethical imperative, training future citizens to engage across deep-seated cultural, linguistic, and socio-political divides without resorting to coercion or polarization. More so, through this, the CoI ceased to be an exotic classroom methodology. It was elevated into an indispensable socio-pedagogical tool for peace-building, democratic participation, and public deliberation tailored to the democratic aspirations of the post-dictatorship Philippine republic.

Subsequent scholars expanded these efforts by exploring dimensions of Filipino educational experience that had received limited attention within traditional P4C literature. One significant area of adaptation concerns multilingualism and language diversity. In many Western P4C contexts, philosophical inquiry is conducted within relatively stable linguistic environments. The Philippine educational landscape, however, is characterized by multilingual classrooms, code-switching practices, and second-language instruction. Capili's work directly addresses this reality by examining whether philosophical inquiry can be effectively conducted in a language that is not the learner's mother tongue. Her findings challenge assumptions that philosophical thinking requires advanced linguistic mastery. Instead, philosophical dialogue is presented as a means of supporting language acquisition through meaningful communication, conceptual clarification, and collaborative reflection. This contribution represents a significant contextual adaptation because it responds directly to one of the most distinctive features of Philippine education. Another important dimension of Filipino adaptation is the increasing engagement with indigenous knowledge systems and decolonial perspectives. Traditional P4C literature has largely been grounded in Western philosophical assumptions regarding rationality, inquiry, and dialogue. Elicor's scholarship challenges the universality of these assumptions by exploring how indigenous communities engage in meaning-making, knowledge formation, and communal reflection. His work suggests that indigenous epistemologies often emphasize relationality, community, spirituality, and lived experience in ways that differ from dominant Western models of

philosophical inquiry. Consequently, the Community of Inquiry must be reconceptualized not as a fixed pedagogical structure but as a flexible framework capable of accommodating diverse cultural traditions. Through this perspective, philosophical inquiry becomes a site for epistemic inclusion rather than epistemological assimilation. Building upon Zosimo Lee's original assertion that inquiry must serve localized human liberation, Elicor argues that the CoI must be re-engineered into a highly plastic, flexible framework capable of honoring diverse cultural traditions. Through this decolonial transition, philosophical inquiry with children is successfully transfigured from an imported instructional technology into an active site for epistemic justice, ensuring that marginalized ways of knowing are validated as legitimate contributions to the global philosophical discourse.

Closely related to these decolonial efforts is the growing incorporation of Filipino philosophical concepts into P4C discourse. Among the most notable examples is Hernandez's development of an eco-rational Philosophy for Children grounded in the concept of *kapwa*. Widely regarded as one of the central concepts in Filipino philosophy and psychology, *kapwa* emphasizes shared identity, relationality, and interconnectedness. Hernandez extends this concept beyond interpersonal relationships to include human relationships with the natural environment. Through an eco-rational Community of Inquiry, learners are encouraged to examine ecological issues not merely as scientific or technical problems but as ethical and relational concerns. This reconstruction demonstrates how indigenous and Filipino concepts can serve not simply as supplementary content but as foundational principles for philosophical inquiry itself.

The literature also reveals significant adaptations in the understanding of childhood. Traditional educational frameworks often conceptualize children primarily as future adults whose value lies in what they will eventually become. In contrast, the work of Mancenido-Bolaños contributes to a growing Philosophy of Childhood discourse that recognizes children as persons with their own experiences, perspectives, and temporal realities. Drawing from thinkers such as David Kennedy and Walter Kohan, she argues that educational systems frequently impose adult-centered notions of time, productivity, and development upon children. Her scholarship encourages educators to recognize children's agency and lived experiences as legitimate sources of philosophical reflection. This perspective aligns closely with broader efforts within Philippine P4C to move beyond developmental deficit models and toward more child-centered approaches to inquiry. Another emerging characteristic of Filipino adaptation is the integration of values, ethics, and social responsibility into philosophical dialogue. While international P4C literature often emphasizes critical thinking, several Philippine scholars have highlighted the importance of caring, ethical responsiveness, and communal responsibility. Elicor's engagement with Emmanuel Levinas, for example, introduces the concept of alterity into the

Community of Inquiry. Dialogue becomes not merely a cognitive exercise but an ethical encounter with the Other. Similarly, Hernandez's eco-rational framework and Lee's pedagogy of reasonableness emphasize relational responsibility rather than individual achievement. These developments resonate strongly with Filipino cultural traditions that value interpersonal relationships, community solidarity, and mutual care.

The reviewed studies also suggest that Philippine P4C increasingly addresses contemporary social realities. Jasareno's application of Community of Inquiry to issues of misinformation and democratic polarization demonstrates how philosophical inquiry can respond to contemporary civic challenges. Rather than treating philosophical dialogue as an isolated classroom activity, these studies position inquiry as a means of preparing learners to navigate complex public issues. This orientation reflects Lee's original vision of public reason while simultaneously responding to contemporary Philippine concerns regarding democracy, media literacy, and civic participation. These developments indicate that Philippine P4C has moved beyond simple adaptation toward what may be described as philosophical reconstruction. Early efforts focused primarily on introducing Lipman's methodology into local schools. Contemporary scholarship, however, increasingly seeks to transform the philosophical foundations of inquiry through engagement with Filipino concepts, indigenous epistemologies, multilingual realities, ecological concerns, and local educational challenges. The Community of Inquiry remains the dominant pedagogical framework, but its meaning and application have been significantly enriched through contextual reinterpretation.

All of these reveal a clear trajectory from educational importation to intellectual ownership. Philippine scholars are no longer merely consumers of international P4C discourse; they have become active contributors to its development. Through concepts such as *kapwa*, indigenous relationality, eco-rationality, multilingual inquiry, and children's temporality, Filipino scholars have expanded the possibilities of philosophical inquiry and demonstrated the capacity of P4C to respond to diverse cultural and educational contexts. In this sense, Filipino adaptations represent not a departure from the original vision of Philosophy for Children but its creative continuation within the realities of Philippine life and thought.

Challenges and constraints

Despite the significant contributions of Philosophy for Children (P4C) to educational discourse in the Philippines, the reviewed literature consistently reveals a range of challenges and constraints that have limited its broader development and institutionalization. While Philippine scholars have successfully established a rich philosophical tradition around the Community of Inquiry (CoI), the movement continues to

face difficulties related to implementation, teacher preparation, empirical validation, curriculum integration, policy support, and sustainability. These challenges help explain why P4C, despite more than three decades of scholarly development since its introduction by Dr. Zosimo E. Lee, remains largely peripheral within mainstream Philippine education.

One of the most frequently identified challenges concerns the limited institutionalization of P4C within the formal educational system. Unlike countries where philosophical inquiry has been integrated into national curricula or supported through dedicated educational policies, P4C in the Philippines remains largely dependent on individual advocates, university initiatives, and isolated classroom projects. The literature reveals that most documented implementations have occurred within specific schools, teacher-training programs, or research settings rather than through system-wide educational reforms. As a result, philosophical inquiry has not become a stable component of basic education. This institutional fragility creates a situation in which the continuity of P4C initiatives often depends on the commitment of particular educators rather than on established structures within the educational system. Closely related to this issue is the absence of explicit policy support. The reviewed studies suggest that although concepts associated with P4C—such as critical thinking, learner-centered education, values formation, and democratic participation—appear within national educational frameworks, Philosophy for Children itself has not received formal recognition as a distinct pedagogical approach. Consequently, schools and teachers have limited incentives to adopt Community of Inquiry practices, especially when confronted with curriculum requirements emphasizing content coverage, standardized testing, and measurable competencies. The lack of policy integration means that P4C remains vulnerable to changing institutional priorities and educational trends. Another significant challenge concerns teacher preparation and facilitation. Across the literature, effective facilitation emerges as one of the most important conditions for successful philosophical inquiry. Canuto's classroom studies demonstrate that the quality of dialogue, questioning, and collaborative reasoning depends heavily on the facilitator's ability to guide inquiry without dominating discussion. Similarly, Elicor's analysis of pedagogical authority highlights the complexity of the teacher's role within a Community of Inquiry. Facilitators must balance openness with structure, encourage participation while maintaining rigor, and support inquiry without imposing predetermined conclusions.

However, the literature suggests that many teachers have limited preparation for such responsibilities. Traditional teacher education programs in the Philippines generally emphasize content delivery, classroom management, and assessment practices rather than philosophical facilitation. As a result, educators may find it difficult to transition from teacher-centered instruction to inquiry-based pedagogy. Facilitating philosophical dialogue requires specialized skills, including conceptual clarification, question generation, active

listening, and the ability to sustain reflective discussion. Without systematic training programs, many teachers may feel unprepared to implement P4C effectively. This challenge is particularly significant because poor facilitation can reduce philosophical inquiry to superficial conversation rather than meaningful dialogue.

A third challenge concerns the predominance of theoretical scholarship and the relative scarcity of empirical research. One of the strengths of Philippine P4C is its rich philosophical literature. Scholars have contributed sophisticated analyses of democracy, public reason, ethics, childhood, ecological responsibility, multilingual inquiry, and indigenous epistemologies. Yet the review reveals a significant imbalance between conceptual development and empirical investigation. Most studies employ philosophical analysis, critical reflection, or theoretical reconstruction rather than classroom-based research.

This imbalance creates several difficulties. First, it limits the ability of scholars to demonstrate the practical impact of P4C on learners. While the literature frequently argues that philosophical inquiry promotes critical thinking, reasonableness, democratic participation, and ethical reflection, there remains limited empirical evidence documenting these outcomes across diverse educational settings. Second, the lack of large-scale studies makes it difficult to advocate for policy adoption. Educational policymakers often require measurable evidence regarding effectiveness, scalability, and impact. Without such evidence, P4C may struggle to compete with other educational innovations that possess stronger empirical support.

The challenge of assessment further complicates this issue. Many of the outcomes associated with P4C—such as reasonableness, caring thinking, intellectual humility, perspective-taking, and democratic participation—are inherently difficult to measure. Traditional assessment systems emphasize quantifiable outcomes such as examination scores, academic performance, and competency acquisition. By contrast, philosophical inquiry seeks to cultivate dispositions, habits of mind, and forms of participation that resist straightforward quantification. The literature suggests that Philippine P4C scholars have yet to develop comprehensive assessment frameworks capable of capturing these complex educational outcomes. Consequently, the value of philosophical inquiry often remains difficult to communicate within educational environments dominated by measurable performance indicators. Curricular constraints also represent a significant obstacle to implementation. Philippine schools operate within densely packed curricula characterized by extensive content requirements and time limitations. Teachers frequently face pressure to complete prescribed learning competencies and prepare students for examinations. Within such environments, sustained philosophical dialogue may be perceived as a luxury rather than a necessity. Community of Inquiry sessions require time for questioning, reflection,

discussion, and collaborative meaning-making. These processes often unfold slowly and cannot easily be compressed into highly structured lesson formats. As a result, philosophical inquiry may be marginalized in favor of more efficient forms of instruction focused on content delivery and assessment preparation.

The reviewed literature additionally identifies cultural and educational barriers that may hinder philosophical inquiry. Philippine education has historically been influenced by hierarchical classroom structures in which teachers are regarded as authoritative sources of knowledge. Students are often socialized to respect authority, avoid confrontation, and prioritize correct answers. While these cultural tendencies are not inherently problematic, they may create challenges for pedagogical approaches that encourage questioning, disagreement, and open-ended inquiry. Community of Inquiry requires learners to challenge assumptions, evaluate arguments, and engage critically with ideas. Such practices may initially conflict with educational traditions emphasizing compliance and deference to authority. Consequently, both teachers and students may require significant adjustment before becoming comfortable with philosophical dialogue.

Another challenge concerns linguistic diversity and educational inequality. Capili's work highlights the opportunities and difficulties associated with conducting philosophical inquiry in multilingual classrooms. While philosophical dialogue can support language development, linguistic barriers may also limit participation among learners with varying levels of language proficiency. Moreover, disparities in educational resources across schools can affect the quality of implementation. Schools with limited instructional materials, overcrowded classrooms, or insufficient teacher support may struggle to sustain inquiry-based pedagogies. These structural inequalities raise important questions regarding access and equity within P4C implementation. The literature also points to the challenge of sustaining localized and indigenous approaches to philosophical inquiry. Recent scholarship has made significant progress in incorporating concepts such as *kapwa*, indigenous epistemologies, and local cultural practices into the Community of Inquiry framework. However, these innovations remain relatively isolated and often depend on individual scholars. There remains a need for systematic efforts to develop culturally grounded curricular materials, facilitator guides, and instructional resources that can support broader implementation. Without such resources, localized approaches may remain largely theoretical rather than becoming established educational practices.

All of these reveal a broader challenge related to public visibility and societal impact. Zosimo Lee envisioned philosophical inquiry as a means of cultivating public reason and democratic citizenship. Yet most documented applications of P4C remain confined to educational settings. Although recent studies have begun addressing issues such as misinformation, democratic polarization, and ecological responsibility, evidence of broader

societal influence remains limited. The challenge moving forward is to demonstrate how communities of inquiry can contribute not only to educational outcomes but also to civic life, democratic engagement, and public discourse. These challenges suggest that the future development of Philippine P4C depends upon addressing both structural and intellectual constraints. The literature reveals a movement that has achieved considerable philosophical sophistication but continues to struggle with institutionalization, empirical validation, and educational scalability. Nevertheless, these challenges should not be interpreted as signs of failure. Rather, they reflect the growing pains of a field that remains in the process of defining its place within Philippine education. The reviewed studies indicate that significant foundations have already been established. What remains is the task of translating philosophical promise into sustained educational practice, policy recognition, and broader social impact. In this regard, the challenges identified by the literature also point toward the future directions necessary for realizing the transformative vision that has guided Philippine Philosophy for Children since its introduction by Zosimo E. Lee.

Conclusion

This paper examined how Philosophy for Children (P4wC) started, grew, and adapted in the Philippines, as well as the problems it faces today. The findings show that Philippine P4C has grown from a small educational experiment into a deep, meaningful field of study that fits local culture. Over thirty years of research show that scholars have remained deeply committed to dialogue, open inquiry, critical thinking, democracy, and moral growth. At the same time, this review highlights ongoing problems. Issues with teacher training, a lack of official government policies, and a need for more school-based research have kept the movement from making a larger impact nationwide.

A major finding of this study is that the history of Philippine P4C cannot be separated from the life and work of Zosimo E. Lee. While early projects simply tried to bring Matthew Lipman's ideas into local classrooms, Lee completely changed what philosophical inquiry meant for the country. Instead of treating P4C as just a tool for teaching thinking skills, Lee connected it to deeper ideas of public reason, peaceful discussion, and democratic life. He turned philosophical inquiry into a pedagogy of reasonableness. Through his workshops for teachers, academic writing, and deep reflections, Lee built the foundation that younger Filipino scholars use today. Because of this, the story of P4C in the Philippines is truly the story of Lee's vision coming to life.

The review further demonstrates that Philippine P4C has progressed through several stages of development. From its early introduction and experimentation, the movement advanced toward pedagogical consolidation through classroom-based studies, followed by theoretical diversification through engagements with ethics, childhood studies, multilingual

education, and democratic theory. More recently, Philippine scholars have begun reconstructing P4C through indigenous epistemologies, Filipino philosophical concepts such as *kapwa*, ecological inquiry, and culturally responsive pedagogies. These developments suggest that Philippine P4C has moved beyond adaptation toward the emergence of a distinct intellectual tradition capable of contributing to international scholarship.

Despite these rich ideas, there is still a large gap between academic theory and actual practice in schools. Most local writing on P4wC remains conceptual. There are very few large-scale studies that track how dialogue helps students over many years or how it changes teacher development. Furthermore, P4wC does not have a permanent home in the national school curriculum or in college programs for future teachers. Without these structural roots, the movement remains vulnerable to disappearing from schools when individual leaders leave.

Looking ahead, several bright paths are opening up for the movement. The push for a uniquely Filipino approach to philosophy creates opportunities to write new stories and guides rooted in local wisdom. At the same time, the Department of Education's ongoing rollout of the MATATAG Curriculum—which focuses on peace education, values, and critical thinking—offers a perfect opportunity to bring the Community of Inquiry into public school classrooms. Future work must focus on expanding research in public schools, building official certification programs for teachers, and testing how digital tools and AI can help children hold philosophical discussions outside traditional classrooms.

P4wC in the Philippines is still a work in progress. Its greatest success has been building a rich scholarly community based on reason, dialogue, and democratic values. Its greatest task now is turning those beautiful ideals into lasting daily classroom habits. As the movement enters its next chapter, the vision of Zosimo E. Lee is more important than ever. His deep belief that education should create communities where people can reason together across their differences is not just a goal for schools—it is a necessity for democracy. The future of Philippine P4C lies in continuing his vital work: building spaces that teach young citizens how to listen, how to deliberate publicly, and how to seek wisdom together in a complex world.

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Parental Involvement and Community Engagement Strategies in Early Childhood Education: A Systematic Review

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Abstract

This systematic review of literature examined parental involvement and community engagement strategies in early childhood. It also discussed the challenges and contributions to improve the positive relationship and shared accountability between families, schools, and communities. The researcher collected peer-reviewed, primary source studies. Data were analyzed using thematic analysis. The findings showed eight themes namely (1) Enhancing Parent-Teacher Partnerships through Effective Communication, (2) Maximizing Parents' Active Participation and its Effect on Student Outcomes, (3) Advancing Educational Practices through Parents Awareness and Collaborative Pedagogy, (4) Monitoring Culturally Appropriate Practices in the Community to Contextualize and Evaluate Educational Programs, (5) Deepening Community Integration for Sustainable Engagement, (6) Building Capacity by Including School Leaders and Youth to Address Educational Workforce Gaps, (7) External Factors and Barriers in Engagement, and (8) Communication Gaps and Technology Utilization Concerns. These findings underscored the importance of using strategies efficiently and breaking barriers, filling communication gaps, and utilizing technology effectively. However, future studies need to explore policy creation, guidelines formulation, and mechanisms evaluation for a seamless implementation of programs in home and school and the community.

Keywords: parental involvement, community engagement, early childhood education, strategies

Introduction

Early childhood education is an important foundation for a child's holistic growth, covering cognitive, social, emotional, and physical development (Sofwanudin et al., 2025). Parents play an essential role in shaping this foundation especially in the early stages (Cohen & Anders, 2019). Their involvement is influenced by factors such as socioeconomic status, education, cultural beliefs, and access to resources (Aina et al., 2022). Also, communities serve as vital support systems, enabling diverse stakeholders to contribute to education

through various forms of engagement and collaborative partnerships (Epstein, 2018). These communities can shape educational policies by advocating for children and families, participating in decision-making, and ensuring policymakers' accountability for effective and equitable implementation (Killen & Rutland, 2022). Children experience enhanced academic performance and social development when parents are involved in school activities, and community participation provides valuable resources and educational programs (Beas, 2024; Henderson, 2024). In recent years, the scope of research on parental involvement has widened to investigate its connection to student motivation, especially academic engagement (Ansong et al., 2017). Early childhood parent engagement practices supported kindergarten readiness by fostering more frequent home-based learning activities (Barnett et al., 2020). However, family involvement proved to be a more significant factor in the relationship than school or community-led partnerships (Ma et al., 2016).

Parental involvement means participating, setting expectations, assisting with children's schoolwork, and attending school events (Castro et al., 2015). Studies show that parental involvement enhances children's morale, attitude, academic success, behavior, and social skills (Sapungan & Sapungan, 2014). It also enhances classroom collaboration and increases teacher expectations, student-teacher relationships, and cultural skills regardless of students' age groups (Boberiene, 2013). In a study in Islam, parents were not just financial supporters but also participants, decision-makers, implementers, and school committee members (Amalia & Maryatun, 2024). Additionally, Asian parents prioritize creating a secure and supportive home environment conducive to academic learning (Rasool et al., 2021). In another study, East Asian parents use informal, non-academic, and out-of-school methods of parental involvement, including social networks, online groups, and affective support like observing their children's studies, irrespective of socioeconomic status (Kim, 2024). This shows that parental involvement practices boost parent confidence and satisfaction while enhancing educational programs, improving school climate, and helping teachers with their workload through shared responsibility (Hakyemez-Paul, 2020). Thus, a combination of desirability, practicality, and effectuality showed the "meaningfulness" of parental involvement (Zhang, 2015). In Epstein's (2010) typology of parental involvement, it discusses six dimensions namely parenting support, home-school communication, home learning activities, volunteering, decision-making, and community collaboration. In this framework, it further shows three areas about home-based involvement, encompassing activities like homework monitoring and enrichment; school-based involvement, such as attending meetings and volunteering; and academic socialization, which involves communicating expectations and providing encouragement (Garcia, 2018). These categorizations provide a comprehensive understanding of how parents can engage in their children's education, spanning from direct support at home to active participation in the school community and the fostering of academic values (Eccles & Harold, 1993).

Community engagement involves collaborative partnerships between families, early childhood programs, and community organizations to create a supportive network that enhances children's learning and development (Bromer & Weaver, 2014). Strong community partnerships can create supportive ecosystems, enrich learning and provide valuable resources for children and families. Furthermore, a community-based human resource management strategy enhances early childhood education quality by fostering active community participation in decision-making, collaborative training, and continuous mentorship for teachers and educators (Abubakar et al., 2024). With this, community programs can offer support after-school care, educational materials, and extra academic help, filling the gaps that schools or parents might struggle to address (Sofwanudin et al., 2025). However, some communities have preferences for some early childhood programs carried in centers especially if it focuses on inclusivity (Ejuu et al., 2022).

Some of the biggest challenges of parents when it comes to parental involvement were trouble getting to school, conflicting work schedules, and constant requests for donations over anything else (Ozmen et al., 2016). There were also potential barriers to parental involvement namely differing educational goals, contrasting attitudes towards school, and variations in educational terminology between parents and teachers (Wildmon et al., 2024). In addition, Turkish kindergarten teachers rarely use digital tools for parental involvement due to socioeconomic disparities and parental digital literacy limitations (Hakyemez-Paul et al., 2018). Research on parental involvement in the Philippines, especially among low-income families is scarce (Garcia, 2018). However, Filipino parents from middle and high-income backgrounds actively participate in their children's homework and school volunteer activities (Blair, 2014). In a study, Lareau (1987) argues that socioeconomic status significantly influences how families interact with schools, observing that lower-income parents often defer to teachers' expertise, which can lead to less visible participation in school activities as typically defined.

In summary, parental involvement and community engagement both need support to contribute to the learning, motivation, and development of children (Singh et al., 2023). These two concepts are recognized as crucial factors in fostering positive early childhood development and educational outcomes (Cordova Jr et al., 2024). In the initial stages of inquiry, several studies sufficiently provided the importance of parental involvement and community engagement but did not emphasize on strategies. In a literature review of Bartolome (2017), while the importance of parental involvement is established, studies reveal challenges, including the exclusion of children's viewpoints and linguistic and cultural limitations in research methods. Given this due significance, there is a need to examine literature focusing on strategies. This review thereby showed early childhood teachers,

school leaders, parents, and community members findings of effective strategies to deepen and foster positive relationships.

Purpose of the research

The systematic review explored the parental and community engagement strategies in early childhood education. It focused on the field of early childhood because it is the crucial years for growth and development of a child. Essentially, it investigated whether and how the strategies can contribute to improve the positive relationship and shared accountability between families, schools, and communities. Although parental involvement and community engagement were explored, there seemed to show challenges and lack of synthesis in practices and strategies in early childhood education. Thus, it sought to answer the following research questions: (1) What are the parental involvement and community engagement strategies in early childhood education? and (2) What are the challenges of parental involvement and community engagement in early childhood education?

Methodology

This systematic review utilized the Arksey and O'Malley framework, which involves five key stages namely specifying the research question, identifying relevant literature, selecting studies, mapping and charting the data, and reporting the results (Arksey & O'Malley, 2005). Keyword searches on parental involvement and community engagement strategies in early childhood education through various electronic databases were employed. The electronic databases used to take relevant studies were primary source research from Semantic Scholar, Elsevier, Taylor and Francis, and ScienceDirect. Studies included were peer-reviewed and were not flagged on Cabell's list of predatory journals. To gather the appropriate amount of relevant literature, the following inclusion criteria were followed:

1. peer-reviewed journals,
2. published between 2015 - 2025,
3. study focusing on parental involvement and community engagement practices and strategies,
4. study conducted in the field of early childhood education,
5. using quantitative and qualitative method; and
6. the language of publication is English.

Furthermore, it aimed to synthesize research on parental involvement and community engagement strategies in early childhood education. A comprehensive search of relevant databases was conducted using the term “parental involvement and community engagement in early childhood education”, with exclusions applied to filter out studies unrelated to early childhood education like health and sciences. The review focused on the perspectives of key stakeholders, including teachers, parents, caregivers, school leaders, government officials, youth leaders, and other community members, while excluding studies involving only students, student-teachers, and indigenous families. The initial search showed 457 publications. After the initial search, 89 articles were examined based on the published date. To minimize bias, a reviewer screened the initial results. Then, 27 studies with parental involvement and community involvement were considered, excluding the health and sciences area. Conference papers, book chapters, library studies, and essays were also excluded. Following rigorous screening based on title and full-text review and considering qualitative or quantitative studies, these were also excluded if they were deemed irrelevant, of poor methodological quality or lacked sufficient rigor. Additionally, the reference lists of included studies were examined to identify seminal works and critical references. A total of 19 studies from different countries were found relevant to the present study excluding systematic reviews and predatory journals. The final selection comprised studies conducted in eleven countries namely Finland, Indonesia, Kenya, Pakistan, Philippines, Portugal, Malaysia, Turkey, United Kingdom, United States of America, and Zimbabwe.

Thematic analysis was employed to synthesize the findings of the included studies (Clarke & Braun, 2017). First, familiarization of the data was done by reading through all the studies and organizing them according to location, participants, and type of involvement. Second, words and phrases were pulled out and tabulated according to the potential answer in the research questions. For example, keywords such as “partnership”, “involvement”, and how parents and teachers “communicate” were grouped together. Third, codes were attached to the data. Fourth, themes were generated from the code. The initial themes that emerged were (1) parent-teacher partnerships, (2) parents’ active participation, (3) educational practices through parents collaboration, (4) culturally appropriate practices, (5) community integration, and (6) capacity building of school leaders. Fifth, final themes were defined and named. Sixth, the report was written. Finally, eight themes were generated.

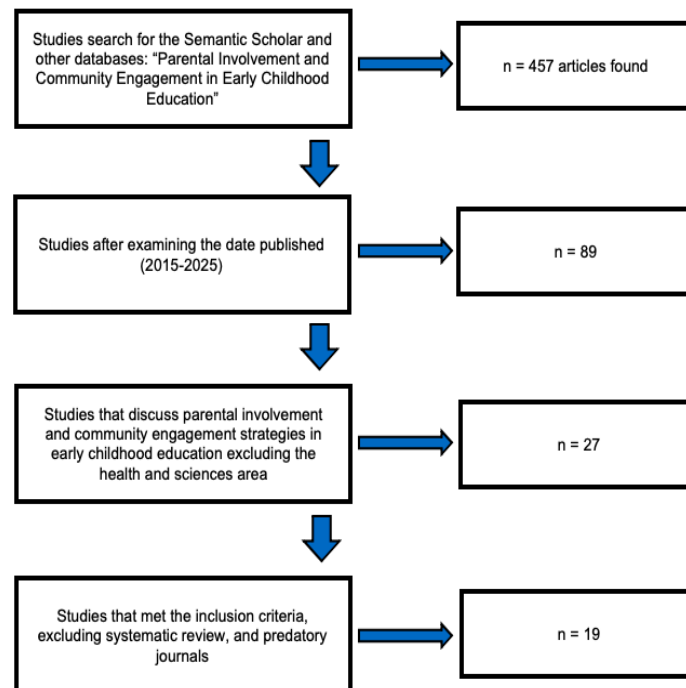


Figure 1. Data selection flowchart

Results and Discussion

Table 1 below summarizes the characteristics included in the studies. The two earliest studies were published in 2024. Four studies were published in 2023, one study in 2022, five in 2021, two in 2020, two in 2019, and three in 2018. Different contexts were included to show clarity of each study. Most of the studies used qualitative research to show participants' experiences, influences, practices, and strategies. In addition, most participants were early childhood educators, parents, and school and community leaders. The final column shows the type of involvement/engagement. Effective communication as a theme, has the greatest number of related studies followed by parents' active participation, external factors and barriers in community engagement, and communication gaps.

Table 1
Summary Characteristics of Included Studies

Authors	Country	Participants/Respondents	Type of Involvement/ Engagement
<i>Arnilla, A. K., Casimero, J. M., Biray, E. T., Navejas, A. T., & Israel, P. R. (2023)</i>	<i>Philippines</i>	<i>Mothers</i>	<i>Parental</i>
<i>Bartolome, M. T., & Mamat, N. bin. (2020)</i>	<i>Philippines</i>	<i>Kindergarten teachers Kindergarten parents School principals Government officials</i>	<i>Parental Community</i>
<i>Bentley, B., Hoang, T.M., Arroyo Sugg, G., Jenkins, K.V., Reinhart, C.A., Pouw, L., Accove, A.M., & Tabb, K.M. (2023)</i>	<i>United States of America</i>	<i>Parents Caregivers</i>	<i>Parental</i>
<i>Bhengu, T. T., & Svosve, E. (2018)</i>	<i>Zimbabwe</i>	<i>School heads School heads' deputies Teachers-in-charge</i>	<i>Community</i>
<i>Burbank, M. D., Goldsmith G.M., Eldredge K.P., and Spikner, J. (2021)</i>	<i>United States of America</i>	<i>Teachers Paraprofessional (caregivers) Administrators</i>	<i>Community</i>
<i>Demissie, F., & Pearse, S. (2024)</i>	<i>United Kingdom</i>	<i>Parents</i>	<i>Parental</i>

<i>Ekinçi-Vural, D. (2021)</i>	<i>Turkey</i>	<i>Teachers</i>	<i>Community</i>
<i>Formosinho, J., & Passos, F. (2019)</i>	<i>Portugal</i>	<i>Children Families</i>	<i>Parental</i>
<i>Franchett, E.E., Yousafzai, A.K., Rasheed, M.A., Siyal, S., Reyes, C.R., & Ponguta, L.A. (2019)</i>	<i>Pakistan</i>	<i>Youth leaders</i>	<i>Community</i>
<i>Hakyemez-Paul, S., Lähteenmäki, M., & Pihlaja, P. (2021)</i>	<i>Finland and Turkey</i>	<i>Early Childhood Educators</i>	<i>Community</i>
<i>Hakyemez-Paul, S., Pihlaja, P. , & Silvennoinen, H. (2018)</i>	<i>Finland</i>	<i>Early Childhood Educators</i>	<i>Community</i>
<i>Hakyemez-Paul, S., Pihlaja, P. , & Silvennoinen, H. (2018)</i>	<i>Finland</i>	<i>Early Childhood Educators</i>	<i>Community</i>
<i>Konca, A.S., & Hakyemez-Paul, S. (2021)</i>	<i>Turkey</i>	<i>Early Childhood Educators</i>	<i>Community</i>
<i>Kabue, M., et al. (2022)</i>	<i>Kenya</i>	<i>Ministry of Health leadership and related community health structures community-based service organization local leaders</i>	<i>Community</i>
<i>Purola, K., & Kuusisto, A. (2021)</i>	<i>Finland</i>	<i>Parents</i>	<i>Parental</i>

<i>Qadafi, M., Alfan Sidik, M., & Mukhtar, Z. (2024)</i>	<i>Indonesia</i>	<i>Students Teachers Community members</i>	<i>Community</i>
<i>Rahmat, U., Hufad, A., Ardiwinata, J. S., & Robandi, B. . (2023)</i>	<i>Indonesia</i>	<i>Parents</i>	<i>Parental</i>
<i>Rahmatullah, B., Yassin, S.B., & Omar, J. (2020)</i>	<i>Malaysia</i>	<i>Administrators Teachers and practitioner Academic experts Regulatory agencies Parents</i>	<i>Parental Community</i>
<i>Singh, G. K. S., Singh, R. K. P. G., Singh, H. K. G., & Masnan, A. H. (2023)</i>	<i>Malaysia</i>	<i>Administrators Teachers Parents</i>	<i>Parental Community</i>

Parental involvement and community engagement strategies

Enhancing parent-teacher partnerships through effective communication

The first research question asked the parental involvement and community engagement strategies in early childhood education. This theme focuses on communication strategies either two-way communication, transparency, or trust. Interestingly, seven studies focused on effective communication (Bentley et al., 2023; Bartolome et al., 2020; Ekinici-Vural, 2021; Hakyemez-Paul et al., 2018; Hakyemez-Paul et al., 2021; Rahmat et al., 2023; Singh et al., 2023). The findings consistently revealed that two-way, interactive communication is an indication of a positive parental involvement (Hakyemez-Paul et al., 2021). Educators who prioritized open and consistent communication channels cultivated stronger relationships with parents, fostering an environment of collaboration (Bartolome, 2020). This is further supported by research stating that educators' experience, educational background, and the age of the children they teach significantly influence their views and practices, with communication being a central component (Hakyemez-Paul et al., 2018). The successful implementation of Parental Relationship and Iterative Involvement Model (PRII-M) in Malaysia demonstrated that a continuous, early established, and robust communication framework between parents and schools is fundamental to a child's holistic growth and development (Singh et al., 2023). This highlighted that communication is not merely a transactional exchange of information, but a vital tool for building a supportive and cohesive educational community.

Maximizing parents' active participation and its effect on student outcomes

This theme explored volunteerism, classroom participation, and the link between positive parental views and students' success in school. Three studies focused on parents' active participation (Arnilla et al., 2023; Burbank et al., 2021; Singh et al., 2023). In the Philippines, Parent-Teacher Association (PTA) serve as platforms for discussing school-related issues, fostering parental cooperation, and ensuring community collaboration through various mechanisms like standing committees and regular forums with local stakeholders (DepEd Order no. 54, series of 2009). This aligned with global findings, where volunteering, encompassing activities like classroom participation and professional expertise sharing, emerged as a prevalent form of parental engagement (Ekinici-Vural, 2021). Such involvement extended beyond assistance, encompassing participation in events like field trips and holiday celebrations, recognized as a key quality indicator in early childhood education (NAEYC, 2001). This active partnership between home and school cultivates a strong, unified support system, leading to tangible benefits for children, including improved academic performance, enhanced social-emotional development, and positive behavioral outcomes (Ngadni & Chen, 2024). Essentially, this theme highlighted that when parents are actively engaged in their children's education, it creates a powerful synergy that significantly contributes to their overall success.

Advancing educational practices through parents awareness and collaborative pedagogy

This theme delved into examining current practices, valuing parent knowledge, promoting democratic pedagogy, and embedding tolerance education. Two studies reported parents' awareness and collaborative pedagogy (Burbank et al., 2021; Qadafi et al., 2024). In a three-year study, educators' strategic support, and a democratic pedagogy fostered a dynamic increase in meaningful parental participation, transitioning from occasional help to active planning and substantiated engagement (Formosinho & Passos, 2019). This aligns with the PACT program, a Montessori collaboration in public school kindergarten, was viewed positively by partners and caregivers, demonstrated improvements in student attendance and academic performance over time, though initial academic scores were lower than traditional classrooms, and raised concerns about long-term sustainability (Burbank et al., 2021). Moreover, the Senggarang's historical multiculturalism in Indonesia has cultivated a "habitus of tolerance" that actively promotes peaceful coexistence and interfaith understanding, effectively demonstrated in its schools through diverse educational practices (Qadafi et al., 2024). Furthermore, a culturally reflective framework in New Zealand, unlike simple cultural accommodation, actively integrated human rights and democratic participation, encouraging critical analysis of local norms to prevent oppressive practices and empower early childhood education stakeholders (Song, J. 2024). This showed the importance of shaping equitable and inclusive early childhood education through parents' awareness and involvement.

Monitoring culturally appropriate practices in the community to contextualize and evaluate educational programs

This theme emphasized the necessity of including educational practices within their specific historical, cultural, and social landscapes, while also advocating for rigorous monitoring and adaptation. Two studies showed culturally appropriate practice and contextualization and evaluation (Rusmiati et al., 2023; Qadafi et al., 2024). Even with limited resources and cultural indifferences, schools can effectively partner with parents and communities through structured management, continuous feedback, and adaptable strategies (Erlina et al., 2024). Building upon this, the successful implementation of culturally appropriate practices is contingent upon the interpretations and applications of school leaders and staff (Bautista et al., 2019). However, integration of local cultural contexts can fall short if it disregards the potential for decontextualization, necessitating a more reflective stance. (Xu et al., 2023). This approach encourages early childhood educators to critically examine their practices through historical, cultural, and social lenses, preventing the misinterpretation of approaches or irrelevant pedagogies (Gao et al., 2022; Gay, 2018; Xu et al., 2023). It also showed why tolerance as a learned behavior, is deeply ingrained through social interactions within families, communities, and schools (Rusmiati et al., 2023). Furthermore, teachers, as pivotal agents of socialization, play a crucial role in reinforcing these values within the classroom, demonstrating the tangible impact of understanding and leveraging socio-cultural contexts in education (Qadafi et al., 2024). This theme advocated

for a context-aware approach that prioritizes continuous learning, adaptation, and critical reflection to ensure that educational practices are both effective and culturally relevant.

Deepening community integration for sustainable engagement

This theme explored diverse service engagement, strategic planning, and integrating activities into daily community life. Although only one study surfaced for this study (Kabue et al., 2022), it highlighted the need for engagement to be a natural part of community practices for early childhood education. It is essential to prioritize extensive stakeholder consultations, in-depth formative research, and the strategic utilization of local resources to foster trust, empower community members, and ensure the contextual relevance and sustainability of the intervention (Kabue, et al., 2022). This ensured that interventions were not only contextually relevant but also strengthened trust and empower community members. This relates to the Themed-Project Work (TPW) in Swedish preschools which serves as a key tool for understanding community dynamics within and between preschools (Lecusay et al., 2022). By aligning ECE initiatives with existing community structures and practices, engagement fostered a sense of ownership and shared responsibility.

Building capacity by including school leaders and youth to address educational workforce gaps

This theme focused on the inclusion of school heads and leveraging youth leadership in Early Childhood Care and Education (ECCE). Two studies were deemed relevant for the theme (Bhengu et al., 2018; Franchette et al., 2019). In a study in Zimbabwe, Early Childhood Development (ECD) school heads effectively mobilized resources and fostered community engagement through strategic partnerships, leveraging local power structures, inviting parental participation, and implementing shared leadership to enhance school development despite resource limitations (Bhengu et al., 2018). This highlighted the importance of strong, community-centered leadership in overcoming challenges and improving ECCE outcomes. In some contexts, the Community Youth Leaders (CYLs) addressed Early Childhood Care and Education (ECCE) workforce gaps by managing young children and helping them be ready in school while improving their organizational, interactional, and professional skills (Franchette et al., 2019). By empowering young individuals to manage early childhood programs and support school readiness, communities can build local capacity and provide crucial services. This theme advocated for a dual approach to strengthening ECCE which are empowering school heads to become effective community mobilizers and leveraging the potential of youth leaders to address workforce challenges.

Challenges of parental involvement and community engagement

External factors and barriers in engagement

The second research question focused on the challenges of parental involvement and community engagement in early childhood education. Interestingly, three studies emerged that addressed how events like the COVID-19 pandemic and systemic issues like lack of legal underrepresentation created significant barriers (Arnilla et al., 2023; Bentley et al., 2023;

Kabue et al., 2022). During the COVID-19 pandemic, mothers as de facto teachers, experienced the challenges to shift to distance learning by first recognizing its educational gaps, then actively filling those gaps by becoming home teachers (Arnilla, et al., 2023). This experience underscored the vulnerability of educational systems to unforeseen crises and the disproportionate burden placed on immediate caregivers. Beyond pandemic-related challenges, systemic issues persisted. While families reported positive experiences regarding community efforts, they still encountered barriers like work conflicts, location, and transportation in terms of the needed early childhood care and support (Bentley et al., 2023). These obstacles were particularly significant for marginalized communities, where resources are often scarce and support systems are fragile. Furthermore, language barrier, lack of legal documents, underrepresentation of population, and marginalized population in research resulted in poor service planning, parenting interventions, and concerns in community engagement (Kabue et al., 2022).

Communication gaps and technology utilization concerns

This theme showed three studies on the problems of linear communication and the paradox of technology (Baeck, 2015; Hakyemez-Paul et al., 2018; Konca & Hakyemez-Paul, 2021). In a comparative study, a contrast in parental involvement perceptions between Turkish and Finnish educators was discussed. Turkish early childhood educators generally held more positive views and reported higher implementation rates of parental involvement than their Finnish counterparts, who expressed more negative views and perceived parental unwillingness and implementation difficulties as major barriers (Hakyemez-Paul et al., 2018). This disconnect was further explained by the prevalence of one-way communication, where busy schedules led European kindergarten teachers to treat parents as mere curriculum supporters, rather than active partners in their children's education (Baeck, 2015). The paradoxical role of technology in parental involvement was also a central concern. Turkish kindergarten teachers, despite high personal technology use and positive attitudes, underutilized digital tools for parental involvement, due to parental socioeconomic factors and digital literacy barriers, with communication being the most common area of use. (Konca & Hakyemez-Paul, 2021). This underutilization can be attributed to parental socioeconomic factors and digital literacy barriers, highlighting that access to technology does not automatically translate to meaningful engagement.

In summary, parental involvement and community engagement strategies were discussed. We can observe that in the nineteen studies analyzed, some of the findings were related to each other. Hence, these could be utilized to enhance positive relationships between parents and teachers and reinforce communities to be involved in children's success. Challenges and concerns also emerged which helped understand the present study.

Conclusion

This systematic review explores a diverse body of primary research to provide a comprehensive framework for parental and community engagement in early childhood

education. It bridges the gap between theoretical strategies, practical, and contextual implementation. By categorizing findings into six core themes, three focusing on parental involvement and three on community engagement, this study moves beyond general advocacy to identify specific changes, such as the integration of historical and cultural contexts in community-school partnerships. The synthesis emphasizes that effective engagement is not only a logistical challenge but a pedagogical and social one. Key findings focus the shift from passive participation to collaborative pedagogy, where parents are included in the planning of educational practices. Furthermore, this review identifies a critical intersection between early childhood services and the broader economic landscape. This addresses the wicked problem of the educational workforce gap. By positioning school leaders and youth as active agents in expanding ECCE services, this study provides a guide for addressing workforce sustainability that is often overlooked in traditional engagement literature. The findings also underscore that breaking barriers to engagement requires a multi-pronged approach like leveraging technology to fill communication gaps while grounding educational programs in local community contexts.

Recommendations

Based on findings, this review proposes the following strategic recommendations to enhance the ecosystem of early childhood education: (1) Educational authorities, such as Early Childhood Care and Development (ECCD) Council and Department of Education, should focus beyond general advocacy for parental presence. Policies should be institutionalized to mandate parent-teacher collaborative planning sessions. (2) To address the lack of clear guidelines for implementation, local government units (LGUs) should enhance barangay-level educational frameworks. In the Philippines, this involves empowering the Barangay Council for the Protection of Children (BCPC) to monitor and adapt educational programs that reflect local historical and social contexts. (3) Recognizing the wicked problem of the educational workforce gap, there is a need for policies that incentivize youth participation in early education. Higher Education Institutions (HEIs) and the National Youth Commission should partner to create community-based internship or volunteer programs. (4) To bridge the identified communication gaps, policy must address the digital divide. Development of localized, low-bandwidth communication platforms such as specialized community applications could allow a two-way dialogue between teachers and parents. (5) Future studies should also expand the participant scope to include health and science practitioners to facilitate a more holistic approach to engagement.

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Data availability. Data generated or analyzed during the study are available upon request.

Ethical Approval. The author declared that ethics statements were not applicable because the study is based on published studies on parental involvement and community engagement strategies in early childhood education.

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Towards Gender and Cultural-Responsive Physical Education: A Framework for Inclusive PATHFIT Implementation

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Abstract

This research aimed to establish a framework for the incorporation of gender and culturally responsive approaches in PATHFIT for Philippine Normal University–South Luzon physical education program. The study employed a convergent parallel mixed-methods design to investigate students’ perceptions and lived experiences about inclusion. A total of 131 first-year BMSEE and BTLE students were recruited based on comprehensive enumeration sampling. First, quantitative data was gathered from a validated Likert-scale questionnaire, while secondly, qualitative data was collected through interviews and focused group discussions with LGBTQIA+ students. The results indicated that students demonstrated considerable gender and cultural awareness, acknowledgment of cultural influences, rejection of gender-based norms, and affirmation of inclusivity. Educators were characterized as very inclusive, including varied cultural values and supportive of gender-equitable training. The correlation study also demonstrated robust positive relationships between inclusive strategies and students’ comprehension of cultural norms, gender stereotypes, and openness to non-gendered roles. Qualitative information validated these results, highlighting the benefits students received when participating in a positive and respectful and impactful teaching context. The outcome recommends adding contents in the curriculum, increasing cultural activities and creating more inclusive educational materials. They recommend inclusive physical education for achieving equity, respect, and the appreciation of different cultures.

Keywords: gender responsiveness, cultural sensitivity, inclusive education, PATHFIT, physical education, LGBTQIA+

Introduction

The enhancement of student quality of life is generally recognized as fundamental to student well-being, including personal and environmental quality of life, and consequently, long-term positive impact on overall student outcomes (Inchley et al., 2020). As education systems continue to adapt to social, cultural and technological changes, understanding the characteristics that facilitate or constrain students’ learning contexts has become an

important issue of scholarly interest (Arnett, 2001). Of all the fields of education, physical education (PE) is considered key to helping overall development. Referred to often as holistic physical education, physical education plays a major role not just in students' physical health but their social, emotional, and mental health too. PATHFIT (Physical Activity Towards Health and Fitness) is a tertiary course in Philippine higher education.

The program aims to instill lifelong aspects of health and fitness among college students. As educational institutions proliferate and diversify, physical education programs will need to go beyond traditional pedagogical approaches and adopt inclusive pedagogical practices that allow for differences in gender identity, cultural backgrounds, and socio-emotional experiences (Burgos & De Guzman, 2022; De Jesus & Nuñez, 2021). This is consistent with recent trends in physical education research indicating that gender- and culturally-responsive strategies to counteract persistent exclusion, bias and inequitable participation challenges in PE settings are becoming increasingly important (Cruz & Bernardo, 2023; Rañosa et al., 2022).

International frameworks are highly critical to promoting inclusive and equitable education, globally. Sustainable Development Goal 4 (SDG 4) aims for inclusive and equitable quality education and lifelong learning opportunities for all, with the focus on gender equality and supporting cultural respect by providing access to learning opportunities in educational systems. In much the same way, gender-responsive physical education has been defined by UNESCO (2021; 2022) as identifying and actively combating gender biases, supporting active participation and the breakdown of gender stereotypes in the context of physical activity. Cultural sensitivity, in contrast, demands that educators should grasp, respect, and add the diversity of beliefs, practices, and traditions by learners into the teaching-learning process (Garcia & Villanueva, 2020).

These global initiatives highlight the importance of inclusive PE settings that reflect the diversity of identities and experiences of students. Policy frameworks in the Philippines also aim for gender and cultural equity in education. In the same vein, the Commission on Higher Education (CHED) requires that higher education institutions adhere to Gender and Development (GAD) policies, such as through the CHED Memorandum Order No. 1, s. 2015.

Such initiatives promote the use of gender-responsive and culturally-responsive programs in curricular offerings, including physical education classes like PATHFIT. But despite those international and national frameworks, there is still a considerable gap between policy aspirations and what goes on in classrooms. Guidelines for inclusive gender-responsive physical education at the global level have been developed, but their application locally and within educational contexts is uneven and lacks the necessary depth to address the unique needs of participants in local contexts.

Specifically, there are few evidence-based community-based strategies which allow for the context-specific cultural context and gender identities of Philippine Normal University – South Luzon to be considered in terms of the current state of play of the culture there. Most prior research in the Philippines has been on general classroom instruction or traditional academic subjects and less on movement based learning such as physical education (Santos & Dizon, 2021; Llamas & Reyes, 2023). There is also limited research examining students' lived experience and teachers' attitudes towards gender diversity and cultural multiplicity in physical education. The lack of empirical perspectives has been a barrier to the full comprehension of the application of inclusive practices in PE. While gender-responsive teaching policy is possible, it is, in practice, sometimes under-monitored and seldom examined (Torres et al., 2020).

As a result, lack of evidence to assess the context-specific context has been observed to be hindering the formulation of policy and curriculum intervention towards gender and cultural inclusion in tertiary PE schools and practice. Another limitation is the methodological approach that is frequently used in the present studies. Most of the current efforts to study physical education practices tend to use quantitative methods and this approach may not be a complete reflection of the multifaceted experiences, perceptions, and social environments in PE settings (Yumul & Panganiban, 2021). Incorporating quantitative indices of inclusivity with qualitative student and instructor narratives on gender and cultural respectability can provide a fuller description of gender and culture awareness in PATHFIT courses. Rooted in Gender Schema Theory (Bem, 1981), Multicultural Education Theory (Banks, 1993) and the Social Justice Education Framework (Adams et al., 2007) this study aims at doing so by investigating the implementation of gender-sensitive and culturally responsive activities in PATHFIT programs in the context of the university. In particular, the study seeks to investigate the effects of inclusive practices on learner engagement, participation and achievement, as well as documenting the lived experiences and viewpoints of students and teachers.

Focusing on the institutional setting of Philippine Normal University – South Luzon, this study adds to the emerging literature on inclusive physical education by providing localized empirical evidence linking global context to local experience. Finally, the findings are anticipated to contribute to the creation of PATHFIT curricula and pedagogy that address diversity, equity, and inclusion in PE. This also contests the notion of PE as a knowledge- and skills-based discipline and reconceptualizes PE as a transformative arena that facilitates social justice, cultural respect, and dignified humanity with health and fitness being lifelong pursuits for students.

Purpose of the research

The study's primary objective is to assess the degree of gender and cultural sensitivity in PATHFIT programs and their effect on inclusive physical education, the subsequent research questions were developed. This inquiry seeks to interpret the practices and views of students and teachers through a mixed-methods approach informed by gender and multicultural education ideas.

1. What is the level of gender and cultural sensitivity among students in PATHFIT courses in terms of:
 - 1.1. Cultural Norms Awareness.
 - 1.2. Gender Stereotype Awareness; and
 - 1.3. Openness to Non-Gendered Roles?
2. To what extent are gender-responsive and culturally sensitive strategies implemented in PATHFIT activities?
3. Is there a significant relationship between students' perceptions of gender and cultural sensitivity and their level of participation in PATHFIT?
4. What are the students' lived experiences in relation to gender and cultural sensitivity within the PATHFIT learning environment?

Methodology

The study utilized a convergent parallel mixed-methods study design in that quantitative and qualitative data were collected jointly and independently of each other at the time of exploration and the data was merged during interpretation. This methodology enables researchers to have a statistical profile in addition to contextually relevant insights leading to a full picture of gender- and culturally responsive practice implementation in PATHFIT programs.

Participants of the study

For the quantitative part, the sample was total enumeration. All the first-year students at Philippine Normal University–South Luzon in its Bachelor of Mathematics and Science Education (BMSEE) and Bachelor of Technology and Livelihood Education (BTLE) programs during Academic Year 2024–2025 were invited to take part in this research. Following this sampling strategy the entire accessible population of the target population was included making sampling bias reduced and generalizability of the results within the study population enhanced (Etikan, et al., 2016). There were 131 participants in the survey.



Eligible participants were actively enrolled first-year students in BMSEE or BTLE programs and consented to participate in the study with informed consent. Purposive sampling was used for the qualitative element, including a criterion-based selection.

Twelve LGBTQIA+ identified participants were purposefully invited to participate to ensure representation of those participating with gender identity and related issues when teaching physical education. This sampling strategy ensured that the study could obtain rich insights from respondents with experience in issues of participation in PATHFIT classes, gender responsiveness. Participants should belong to the LGBTQIA+ community, be enrolled in PATHFIT courses at Philippine Normal University–South Luzon, and be willing to share their perceptions, experiences, and attitudes concerning gender and cultural inclusivity within physical education.

Research instruments

For the quantitative phase, the researcher developed a Likert-scale questionnaire to gauge students' perceptions of gender and cultural sensitivity in PATHFIT courses. The instrument comprised three dimensions: awareness of cultural norms, awareness of gender stereotypes, and openness to non-gendered roles. Content validation of the questionnaire was carried out by a panel of gender studies and physical education experts.

This was followed by performing a pilot assessment on 30 non-participating students to assess the reliability of the instrument. The test for reliability yielded a Cronbach's alpha coefficient of 0.89, demonstrating good internal consistency and confirming the appropriateness of the instrument in determining the students' perceptions of gender and cultural responsiveness in the PATHFIT program.

During the qualitative phase, semi-structured interviews and focus group discussions (FGDs) were conducted with the selected LGBTQIA+ participants. These qualitative methods were employed to explore the lived experiences and perspectives of participants regarding both gender and cultural inclusivity in PATHFIT classes.

The interview and FGD protocols employed open-ended questions that were themed on inclusive participation in physical activities; cultural representation in physical education practices; gender accommodation in sports and fitness activities; and instructional approaches used by PATHFIT instructors. While semi-structured to enable participants to detail their lived experiences, interviews could remain aligned on the same topics (Merriam & Tisdell, 2016).

Data analysis

Quantitative data were analyzed as mean and standard deviation in assessing the overall levels of awareness and perceptions of gender and cultural sensitivity among the respondents. Pearson's r correlation was also a method used in inferential statistical analysis to determine the associations among the variables cultural awareness, gender stereotypes, and openness to non-gendered roles. The results were computed with an accurate and reliable method as provided by SPSS version 26.

Qualitative data were analyzed theoretically and inductively with thematic analysis drawing upon the six-phase framework established by Braun and Clarke (2021). This analytic process consisted of familiarizing oneself with the data through reading the interview transcripts multiple times, generating initial codes to capture meaningful segments of respondents' responses and organizing them into potential themes, reviewing the themes and refining them, naming and defining the themes and delivering the interpretative report.

Having used both interview and focus group discussion data also allowed for cross-validation of the responses by the researcher to enhance the credibility of the findings through data triangulation (Nowell et al., 2017). To ensure integration of the quantitative and qualitative findings, we employed a triangulation design, used as the merging strategy of the convergent parallel mixed-methods approach.

During this process, both datasets were combined in the interpretation phase to compare and synthesize the results. As the quantitative results gave a broad overview the study was able to determine the overall trends and patterns on students perceptions about gender and cultural sensitivity in PATHFIT programs. Conversely, the qualitative findings provided much more context to the study by giving detailed accounts of the reasons, experiences, and contextual factors behind those perceptions.

The synthesis of the two datasets contributed in developing the approach to gender- and culturally responsive implementation of the PATHFIT framework. In particular, the high-performing areas from the quantitative findings were regarded as core elements reflecting the strengths of the PATHFIT initiative.

Then refined and contextualized these pillars with the qualitative findings, focusing on the challenges, experiences, and recommendations articulated by LGBTQIA+ participants in interviews and focus group discussions. In integrating these two methodologies, the study was able to create a model that is grounded empirically on statistical trends and, moreover, is supplemented with the lived experiences of students to ensure that the

proposed strategies are sensitive to the particular gender and cultural dynamics faced in the Philippine Normal University–South Luzon.

Ethical consideration

The research methods were consistent with ethical practice. Participation was optional, supported by consent forms that documented the aims of the study, guarantees of confidentiality, and the possibility of withdrawal. Anonymity was maintained using pseudonyms, and data were stored securely.

Results and Discussion

Table 1
Level of Gender and Cultural Sensitivity Among Students in Terms of Cultural Norms Awareness

Indicators	Mean	Description
1. I recognize how culture influences fitness and recreational activities.	3.86	High
2. I am familiar with different cultural practices in physical activities.	3.60	High
3. I value the importance of respecting cultural differences in PATHFIT.	3.97	High
4. I participate in culturally diverse fitness activities.	3.82	High
5. I avoid making assumptions based on a person's cultural background in physical education.	3.81	High
6. I am open to learning physical activities from other cultures.	3.91	High
7. I understand how indigenous games reflect cultural traditions.	3.89	High
8. I respect classmates' preferences in fitness activities influenced by their culture.	3.95	High
9. I am aware of the cultural background of exercises or dances included in PATHFIT.	3.81	High
10. I support integrating cultural themes in PATHFIT performances and presentations.	3.92	High
Overall	3.85	High

Legend: 3.25 – 4.00 – High; 2.50 – 3.24 – Moderate High; 1.75 – 2.49 – Moderate Low; 1.00 – 1.74 – Low

Table 1 presents the findings of gender and cultural sensitivities of the students about cultural norms, implying that the degree of cultural knowledge among the students involved in PATHFIT has a high and consistent importance. Mean scores for all items ranged from 3.60 to 3.97, to a mean of 3.85, indicating students possess a good appreciation of and inclusiveness to cultural differences in PE. The most popular ($M = 3.97$) rated question was "I value the importance of respecting cultural differences in PATHFIT" meaning students were good at the cultural perspective and that they have better knowledge about respect or participation of other different cultures in multicultural situations. Notably, the statements 'I support integrating cultural themes in PATHFIT' ($M = 3.92$) and 'I am open to learning physical activities from other cultures' ($M = 3.91$) show active participation of students by embracing diversity in physical exercise.

The consistently high mean scores demonstrate that the present PATHFIT curriculum delivered by the instructor has successfully fostered cultural sensitivity, awareness, and appreciation. The fact that the students did recognize indigenous games ($M = 3.89$) and they had appreciated culturally influenced exercise options ($M = 3.95$) also indicate that the embedding of culturally relevant material and inclusive pedagogy plays an important role in influencing student attitude and behavior.

These results are important in that they illustrate the role of physical education in promoting physical growth as well as the global consciousness and inclusive values of students. The findings corroborate the argument made by Kitta and Cardona-Moltó (2022) indicating that the incorporation of Filipino cultural traditions and traditional sports in PE promotes students' cultural competency and national identity. McIlquham (2021) added that culturally responsive physical education promotes mutual respect particularly on traditional dances and activities that represent students' heritage. Ramos and Sarmiento (2021) also revealed that the role of physical education that respects collectivism and cooperation is to increase participation and cultural pride in students.

It is therefore important for PATHFIT to maintain and broaden culturally competent behaviors – integrate Filipino sports, folk dances, traditional games, and indigenous games – as cultural practices, as well as global physical activities are added to the curriculum for students. Teachers are encouraged to create a positive learning environment among their students so that there is space for them to bring their cultural identities to the classroom. Furthermore, such events may show widespread curricular changes to support multiculturalism in the disciplines of higher education in the effort to bring together diversity and cultural knowledge.

Table 2

Level of Gender and Cultural Sensitivity Among Students in Terms of Gender Stereotype Awareness

Indicators	Mean	Description
1. I am aware that some physical tasks are unfairly labeled as "for boys" or "for girls."	3.63	High
2. I believe both males and females are equally capable of excelling in physical fitness.	3.86	High
3. I can identify gender bias in fitness-related groupings or roles.	3.56	High
4. I am aware that some sports are stereotyped based on gender.	3.68	High
5. I challenge gender-based expectations in PE or PATHFIT activities.	3.51	High
6. I do not allow gender norms to influence my participation in physical education.	3.45	High
7. I am aware of the media's role in reinforcing gender stereotypes in fitness and sports.	3.72	High
8. I believe that gender roles should not dictate one's fitness goals or body image.	3.78	High
9. I think PATHFIT should promote inclusivity regardless of gender identity.	3.85	High
10. I recognize gender fairness in the way instructors group or assign activities.	3.88	High
Overall	3.69	High

Legend: 3.25 – 4.00 – High; 2.50 – 3.24 – Moderate High; 1.75 – 2.49 – Moderate Low; 1.00 – 1.74 – Low

Table 2 presents the Level of Gender and Cultural Sensitivity of the Students regarding Gender Stereotype Knowledge which shows that PATHFIT students possess a high level of awareness of gender stereotypes in PE. A mean of 3.69 was obtained for each sample. The verbal ratings for individual statements were high (3.45–3.88), which indicates that students possess a critical awareness of how gender roles and stereotypes may shape, inhibit, or influence participation and beliefs in fitness programs.

The top statement, "I recognize gender fairness in the way instructors group or assign activities" (M = 3.88) is used to show how the instructional methods applied in PATHFIT are perceived to be just and devoid of gender orientation. The lines, "I believe both males and females are equally capable of excelling in physical fitness" (M = 3.86) and "I think PATHFIT should promote inclusivity regardless of gender identity" (M = 3.85) demonstrate high level support (1) student commitment to equity, fairness, and gender inclusion in PE environments.

This illustrates how the PATHFIT setting fosters a climate of gender respect and inclusivity in which normative gender norms are deconstructed and frequently confronted. The students also recognise bias, such as how some physical activities are categorized as “male” or “female” (M=3.68), but they show an openness to challenge those labels. Recognizing the effect of media (M = 3.72) is representative of a higher level of critical thinking that will be key in making the classroom a more socially sensitive and inclusive culture.

This resonates with Cruz and Santos (2021), who highlight the need to dismantle gender-specific stereotypes in physical education to facilitate the participation of all students or minority groups, including those of non-binary origin. Chiu, Reyes, and Lorenzo (2023) argue that the removal of gender-specific forms of fitness increases students’ motivation, body image and community identity in coeducational physical education environments. Through comparing and contrasting the roles assigned for Physical Education, students see parity and participation is more likely regardless of gender identity (Guevarra and Llorente 2024).

This implies that introducing gender-sensitive pedagogy and equitable grouping strategies in physical education is more than about the benefits thereof. Teachers should maintain inclusive language, offer non-gender exercise alternatives and advocate for combined-gender collaboration to further reinforce that physical ability does not depend on gender. In order to overcome unconscious prejudices from their leadership roles or in assignment of sports and performance tasks, physical education teachers also have to be careful about assigning these tasks.

Table 3
Level of Gender and Cultural Sensitivity Among Students in Terms of Openness to Non-Gendered Roles

Indicators	Mean	Description
1. I am open to taking on physical tasks regardless of traditional gender roles.	3.86	High
2. I am willing to partner with any classmate, regardless of their gender.	3.85	High
3. I believe that all students should be given equal physical challenges in PATHFIT.	3.89	High
4. I am comfortable participating in non-traditional roles during fitness tasks.	3.79	High
5. I feel confident performing dance or movement routines typically associated with the opposite gender.	3.69	High
6. I support assigning physical education roles based on skill, not gender.	3.86	High
7. I respect others who challenge traditional gender roles in PATHFIT.	3.88	High

8. I actively avoid gendered labels like "boy push-ups" or "girl exercises."	3.47	High
9. I am open to learning from classmates of any gender in physical tasks.	3.89	High
10. I encourage others to take on leadership roles in PE regardless of gender.	3.86	High
	<i>Overall</i>	3.80 High

Legend: 3.25 – 4.00 – High; 2.50 – 3.24 – Moderate High; 1.75 – 2.49 – Moderate Low; 1.00 – 1.74 – Low

The level of gender and cultural sensitivity, including whether students have been open to non-gendered roles in physical education and what they show concern for, are summarized in Table 3, which implies that students have the willingness to challenge traditional gender roles, (M = 3.80, inclusive: inclusivity = a sense of progressive). The verbal interpretation score for all items was "High"; mean scores (mean) varied in mean between (3.47–3.89).

The results "I believe all students must be given comparable physical challenges in PATHFIT" (M = 3.89) and "I am receptive to learning from classmates of any gender in physical tasks" (M = 3.89) show students' acceptance of equal opportunity and respect regardless of their gender. Students were highly supportive of skill-based placement and promotion to leadership no matter their gender identity (M = 3.86), representing a shift to a variety of performance standards, not gender-specific metrics.

The item with the least rating, "I actively avoid gendered labels like 'boy push-ups' or 'girl exercises'" (M = 3.47), although rated as high implies that the language bias and traditional labels have chances to survive, and in turn, the requirement to continue critically and significantly modifying the instructional language used in PE.

That sounds like the PATHFIT environment is creating non-binary thinking, equity of physical activity, male and female confidence with any type of activity — and illustrating that all children can lead, compete and be in the driver's seat of any practice effort regardless of gender. These attitudes to open doors to roles irrespective of gender provide an important step toward cultural and social relevance for physical education.

The findings are consistent with Chiu et al. (2023) state that the removal of gender-based identities and the assignment of nontraditional content to students promotes empowerment as a process and is significant to the pupils who have been limited by the binary gender expectations. As Navarro and Pascual (2021), state the engagement with multiple roles in physical education cultivates leadership, collaborative work, and identity validation in all students, including those navigating their gender identity. Cruz and Santos (2021) argue that when students feel inspired to transgress traditional gender roles in

physical education, they develop in empathy and in equity and self-confidence in academic and social circumstances.

This should include the continuation of skill-based grouping and leadership initiatives, mixed-gender partnerships, and a conscious decision against stereotypical labeling that strengthens gender norms. Physical education teachers must exercise inclusive conduct, using words which are both sensitive and dignified: renaming traditional drills and exercises in the name of equality, which implies renaming them with neutral language instead. Students who defy gender norms should be recognized and fostered for them and a supportive community should be created.

Table 4
Extent of Gender-Responsive and Culturally Sensitive Strategies Implemented

Indicators	Mean	Description
1. Our PATHFIT instructor integrates culturally diverse physical activities in lessons.	3.93	To A Very Great Extent
2. PATHFIT sessions promote equal participation for all genders.	3.93	To A Very Great Extent
3. The learning materials used in PATHFIT avoid gender stereotypes.	3.87	To A Very Great Extent
4. PATHFIT activities reflect respect for students' cultural backgrounds.	3.91	To A Very Great Extent
5. Instructors use inclusive language during fitness and dance instruction.	3.88	To A Very Great Extent
6. Gender identity is respected and supported in groupings and roles during PATHFIT.	3.92	To A Very Great Extent
7. Activities are selected to be inclusive of various cultural practices and traditions.	3.92	To A Very Great Extent
8. There are no restrictions based on gender when assigning roles or equipment in activities.	3.85	To A Very Great Extent
9. PATHFIT encourages student voice in shaping inclusive and culturally appropriate activities.	3.91	To A Very Great Extent
10. The design and conduct of PATHFIT assessments reflect gender and cultural sensitivity.	3.92	To A Very Great Extent
Overall	3.90	To a Very Great Extent

Legend: 3.25 – 4.00 – To A Very Great Extent; 2.50 – 3.24 – Great Extent; 1.75 – 2.49 – Moderate Extent; 1.00 – 1.74 – Low Extent

As Table 4 indicates, students rated their PATHFIT classes as highly gender responsive and culturally sensitive, which was reflected in their overall assessment of “To a Very Great Extent.” Higher scores were given for all criteria, suggesting that PATHFIT pedagogical approaches, materials, activities, and assessments were inclusive, fair, and culturally attuned.

Students’ perceptions of how well teachers use culturally diverse activities, encourage equal participation among genders, and utilize inclusive language in fitness and dance training. They learned that their gender identities are respected in terms of role and group division, and no gender-specific restrictions are placed on the use of equipment or position of leadership. The ability to affect actions and articulate preferences strengthens the sense pupils experience inclusivity and responsiveness.

The abovementioned data provide evidence that PATHFIT is aligned with the best-practice standards in inclusive and gender-responsive PE implementation. A structured way of teaching an inclusive and socially conscious lesson plan with culturally relevant content and equitable methods. These findings correlate in the same study where Villanueva and Santiago (2023) noted that inclusive teaching approaches boost students' engagement and affirm their identity in diverse classrooms. Guevarra and Llorente (2024) emphasise the relevance of participation and representation of the learner in the design of adaptive PE programmes.

This demands the continuous enhancement of approaches that are equitable, culturally relevant, and gender inclusive. For teachers to be able to keep teaching channels open to student feedback, culturally relevant activities as well as unbiased educational materials, their access and quality of resources based on fairness etc. Teachers should maintain and enhance input from students, have culturally relevant activities and ensure cultural competence, and have impartial educational materials. These strategies promote academic and physical growth and also serve to develop social awareness, empathy, and respect for children, all vital to inclusive education.



Table 5

Test of Relationship Between Students' Perceptions of Gender and Cultural Sensitivity and their Level of Participation in PATHFIT

Extent of Gender-Responsive and Culturally Sensitive Strategies Implemented	Cultural Norms Awareness	Gender Stereotype Awareness	Openness to Non-Gendered Roles	Decision on Ho	Remarks
	Pearson R	Sig. (2-tailed)	Pearson R	Sig. (2-tailed)	
	0.550**	0.000	0.517**	0.000	0.649**
					0.000
					Reject Ho
					Significant

** Correlation is significant at the 0.05 level (2-tailed).

The correlation test between students' perceptions of gender and cultural sensitivity and participation in PATHFIT shows significant positive relationships. It can be analyzed through correlations that indicate students' self-perceptions of gender-responsive and culturally sensitive strategies and their awareness of cultural norms ($r = 0.550$), cognizance of gender stereotypes ($r = 0.517$), and receptiveness to non-gender roles ($r = 0.649$); p-values were all 0.000, reflecting significance at 0.05 level. This data resulted in the rejection of the null hypothesis, indicating that students' perceptions of general inclusiveness strategies are positively correlated with gender and culture sensitivity in gym and PE classes.

The most notable association that arose was between inclusive instructional strategies and receptiveness to non-gendered roles ($r = 0.649$), indicating that when educators apply fair play, equity, and cultural inclusion, students' willingness to participate in tasks and roles independent of gender norms increases. Maintenance of moderate positive correlations of cultural norms awareness with gender stereotypes confirms the conclusion that responsive and inclusive pedagogical styles produce a socially conscious and respectful student population. Such associations also highlight the importance of explicit pedagogical designs to encourage inclusive behaviors and attitudes among PE students.

Results are in agreement with Chiu, Reyes and Lorenzo (2023), who discovered that the students' interest in physical education is essentially shaped by both teacher engagement and cultural fit of a certain pedagogical strategy. According to Villanueva and Santiago (2023), students are more engaged in such activities when teachers are gender-sensitive and sensitive to other cultures. Similarly, Guevarra and Llorente (2024) believe that inclusive PE practices help to ensure equal representation of all gender identities or cultural backgrounds in PE and decrease gender-based anxieties among these students.

Such findings emphasize just how vital gender-responsive and culturally sensitive approaches are for awareness. Teachers still have to strive for that to give students a fair shake, so long as they work to incorporate materials that are culturally relevant,

non-stereotypical lessons, open and understanding language, because they've both been demonstrated as means of promoting respect, equality and student engagement. And not only should that only be good work by institutions of learning and curriculum makers if students can access this: It should also be essential if they genuinely want inclusive physical education to continue.

Thematic analysis of the qualitative data

1. *Gender sensitivity experience*

Theme 1: Gender-Inclusive and Respectful Learning Space

Students tended to communicate a positive feeling that gender identity (male, female, LGBTQ+) was valued and respected. Facilitators and colleagues encouraged an inclusive environment where participation was based on ability, not gender, and respect was consistently emphasized.

Sample Responses:

- *"I felt very happy because I'm respected for my gender identity in all PATHFIT activities."*
- *"We practice equality and respect to each gender identity."*
- *"I feel safe here. PATHFIT is inclusive and not gender biased."*

According to Cruz and Santos (2021), gender-inclusive PE environments enhance emotional safety and foster a sense of belonging, particularly for LGBTQ+ students. Villanueva and Santiago (2023) also note that respect and acceptance from instructors directly influence student comfort and engagement in gender-diverse classrooms.

Theme 2: Empowerment through Non-Gendered Activities

Many students shared that they never felt limited by their gender. Instead, PATHFIT empowered them to lead, perform, and compete across various tasks regardless of traditional gender expectations. Leadership roles, mixed-gender sports, and task equality promoted a sense of agency and competence.

Sample Responses:

- *"Regardless of my gender, I am the one who's leading my section."*

- *"The program encouraged everyone to push their boundaries and try new activities."*
- *"I feel like I'm empowered... it was a mix of gender, meaning it was balanced."*

Chiu et al. (2023) reported higher motivation and willingness to engage in physical activities when gender is emphasized less. Navarro and Pascual (2021) posit that providing leadership and non-traditional roles to students regardless of gender promotes empowerment and self-efficacy.

Theme 3: Minimal to No Observed Gender Bias or Stereotyping in PATHFIT

Most students reported that they had not experienced gender bias or stereotyping in their PATHFIT classes. They attributed this to the instructor's conscious effort to create equal opportunities and avoid gender-based segregation. This stands in contrast to past negative experiences some had in earlier education.

Sample Responses:

- *"I don't experience or observe any gender bias... they respect everyone."*
- *"Our professor always makes sure we don't just play by our identity, but we play as one."*
- *"When I was in Grade 8, my P.E. instructor said we're girls so we're weak... That hurt."*

Ocampo and De Leon (2021) argue that intentional anti-bias strategies in physical education reduce gender stereotyping and increase participation from underrepresented gender groups. Guevarra and Llorente (2024) emphasize that educators play a pivotal role in breaking gender norms through modeling equitable practices.

2. Cultural sensitivity experience

Theme 1: Acknowledgment and Celebration of Filipino Cultural Traditions

The students' predominant theme is the recognition and appreciation of Filipino cultural heritage which can be found in PATHFIT activities including the KULTURINDAK event. The traditional dances namely Tinikling, Cariñosa, and Maglalatik were emphasized to strengthen the connection between students and the identity of their community.

Sample Responses:

- *“Yes, we explored traditional Filipino dances like Tinikling, Cariñosa, and Maglalatik.”*
- *“We performed traditional dances across the Philippines during KULTURINDAK.”*
- *“We studied the folk dances of different tribes or eras... and wore the correct traditional attire.”*

Lopez and Delos Reyes (2022) claim that incorporating Philippine traditional dance practices in physical education promotes national identity and cultural pride. Not only do these culturally responsive practices heighten engagement for the students themselves, but they also deepen the students' appreciation for their heritage.

Theme 2: Cultural Alignment Through Values of Teamwork and Respect

At the same time, some students wrote that some of the overall cultural values put around in PATHFIT like respect, teamwork and collaboration were very much in tune with their own or their family cultural values. These themes supported the sense of cultural connectedness in individual and group activities.

Sample Responses:

- *“Some practices in PATHFIT aligned with my cultural values, such as teamwork and mutual support.”*
- *“We discussed preferences related to religious and cultural backgrounds... and integrated them into dance performances.”*

Ramos and Sarmiento (2021) propose that values-based PE curricula in schools, particularly those reflecting the Filipino collectivist culture, adds to the importance and significance of PE content in students. Adherence to tradition, cooperation and community-based activities are strong means in culturally appropriate coaching.

Theme 3: Culturally Responsive Teaching Through Student Choice and Expression

PATHFIT gave students the ability to select dances and routines that suited their personalities, cultural backgrounds, and beliefs. The customization offered cultural agency that allowed for respect for tradition but also encouraged authenticity.

Sample Responses:

- *“Teacher ----- let us choose a rural dance that reflects who we are.”*
- *“We were given freedom to express our emotions, feelings, and talents through our performance.”*

Guevarra and Llorente (2024) stress that by allowing students to exercise agency over culturally themed exercises, inclusion emerges and ownership is promoted. Choosing or designing the type of activity based on an individual’s cultural identity leads to stronger involvement and lower resistance.

Theme 4: Absence of Cultural Conflict or Disrespect

Almost all participants indicated no contradiction of the PATHFIT practices with their cultural values. They also said that PATHFIT was culturally respectful, with instructors avoiding religious or traditional insensitivity. This demonstrates a high degree of cultural responsiveness of curriculum and pedagogy.

Sample Responses:

- *“I didn’t encounter any conflict with my cultural values.”*
- *“Honestly none... they treated us fairly.”*
- *“None. The practices aligned with our cultural values.”*

Toralba and Gatchalian (2023) contend that students of diverse ethnic or religious backgrounds are less likely to be alienated by culturally respectful PE programs. The deliberate avoidance of misrepresentation promotes an emotionally safe environment for diverse learners.

3. *Instructor practices and environment*

Theme 1: Satisfaction with Current Gender-Responsive and Culturally Inclusive Practices

Most of the students indicated that PATHFIT was already inclusive and respectful of different gender identities and cultural backgrounds. Many did not feel any further improvements were needed, showing a strong level of satisfaction with how the instructor fostered respect, equality, and representation.

Sample Responses:

- *"I don't have any suggestions because PathFit is already very gender-responsive and culturally inclusive."*
- *"No need to change... it feels perfect for me as an LGBTQ+ member."*
- *"They treated us fairly."*

Villanueva and Santiago (2023) found that students' perceptions of equity and cultural acknowledgment are directly shaped by teacher modeling and program structure. Widespread satisfaction with inclusivity suggests the implementation of culturally competent and gender-aware pedagogy.

Theme 2: Desire for More Diverse and Inclusive Activities

A few kids also suggested adding in some broader variety of activities beyond what might be considered gender-based, or culturally familiar games. It expresses a desire for general design for learning but a more dynamic approach to universal principles of physical education, as well as instruction with the understanding that a variety of learners are able to learn.

Sample Responses:

- *"Incorporate more diverse activities and games that cater to different interests and abilities."*
- *"Offer a wider range of activities to cater to diverse physical capabilities."*
- *"Include activities that will surely make students feel valued regardless of gender."*

According to Chiu et al. (2023), broadening PE activities and activity options in PE classes accommodate every student including those of various gender identities, physical abilities, physical capacities, and cultural backgrounds. Programming diversity can also combat stereotype threats and increase student engagement.

Theme 3: Openness to Gender Fluidity and Role Flexibility

One answer indicated an ongoing desire for gender nonconformist roles (e.g., a male pupil wanting to compete against females in badminton), thus indicating a growing awareness and push for increased gender fluidity in activity assignments and competition.

Sample Response:

- *"I know in terms of badminton there are specific gender categories, but maybe I want to have a battle with females also."*

Cruz and Santos (2021) argue for the promotion of gender-fluid PE participation as a means to enable identity expression and abolish the traditional binary. Flexible participation policies allow students to participate more authentically.

Summary of Findings

Students were very gender and culture sensitive in PATHFIT across their awareness of cultural norms, gender stereotypes, and non-gendered roles. Students showed a significant awareness of cultural influences within physical education and valued traditions and practices. They demonstrated an understanding of gender biases and rejected stereotypical expectations based on gender relating to physical activity. According to the outcome, the students expressed support for inclusive involvement, equitable role allocation, and culturally relevant curriculum, supporting PATHFIT's mission to create a respectful, inclusive and empowering environment.

The results showed that gender-sensitive & diverse approaches were used in PATHFIT to a considerable extent. Teaching was seen as inclusive by the students, as they learned different cultural practices, their language was gender-neutral, and there was equal representation of all gender identities. Energetic tools, learning materials, grouping tasks and measures were seen as sensitive to gender and cultural differences. The PATHFIT program has been recognized as a safe, empowering and inclusive space for everyone involved.

The correlation in Table 5 between gender-responsive and culturally sensitive strategies in PATHFIT and student familiarity with cultural standards, gender stereotypes and receptiveness to non-gendered roles is significant and positive. When students recognize more diversity and cultural responsiveness in PATHFIT, awareness of gender and cultural matters, and their receptiveness to non-traditional positions, becomes heightened. It will be critical for the future if this inclusivity in physical education is highlighted by these findings.

Qualitative data indicated that students had constructive experiences with respect to gender and cultural awareness, while taking the PATHFIT curriculum. Through an inclusive education environment, students felt that their multiple identities, whether male, female, or LGBTQ+, were recognized and valued. They felt emboldened to take on non-traditional roles and noted little bias or stereotyping based on gender, with the majority citing the equity and knowledge of their educators.

The incorporation of Filipino cultural practices into cultural experiences, particularly through projects like KULTURINDAK, was appreciated by students regarding cultural awareness. PATHFIT also taught cultural expression, teamwork, and respect, they said. In their observation, the absence of cultural clashes or inconsideration during the course was verified, suggesting a friendly and sensitive curriculum.

Most students felt very satisfied with the mode and teaching structure of gender-responsive and culturally diverse teaching and learning environments in place to date. Though they encouraged inclusion in more activity and openness to gender fluidity, the prevailing opinion was one of PATHFIT's success in creating an egalitarian, inclusive, and empowering environment for all learners.

Conclusion

The study confirms that the PATHFIT curriculum in Philippine Normal University South Luzon has successfully developed a gender-inclusive and culturally sensitive school environment. The youth, irrespective of gender identity, were acknowledged and respected and many students reported a sense of security and belonging. Particularly at projects like KULTURINDAK, the integration of cultural traditions was realized and brought awareness of and respect for the heritage and pride of pupils. Another example would be how PATHFIT allows learners to adopt non-traditional roles and reject gender-based limitations, enabling them to participate confidently and fairly. The importance of the teacher here being active and responsive is also evidenced by a noteworthy correlation between inclusive teaching techniques and student understanding. The outcome of the curriculum was highly satisfying to the students; PATHFIT is an exemplar of gender-responsive and culturally sensitive physical education, and the overall positive impact is observed in our current study design.

Recommendations

The results and implications of this study guide the maintenance and adaptation of inclusive teaching policies and practices within PATHFIT. Teachers have to continue to make sure everyone is speaking "gender-neutral language," that all materials contain cultural diversity and inclusive content, and that the groups set up are also fair. Encouraging diversification in learning and promoting diversity of activities to accommodate a variety of talents, interests, culture, and social backgrounds is important for better universal design. In addition, by empowering learners to use their voice the student voice should lead to design and facilitation of experiences that are reflective of their own identity and beliefs. Physical education teachers should be trained in gender sensitivities and cultural sensitivity on a regular basis and to make sure that inclusive ways of teaching are constantly improved.

These strategies will strengthen the strengths we already have so PATHFIT can be a transformative place of empowerment, inclusiveness, and respect.

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Nakakahomopikonensis na Pagtingin sa Kababaihan

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Abstrak

Saklaw ng papel ang pagtalakay sa gampanin ng kababaihan sa lipunan ngayong ika-21 siglo. May tatlong layunin ang talakay sa papel na ito. Dinalumat ang tatlong praxis sa pag-aaral: Una, tinahip ang anatomiya ng pagkababae. Sumunod ay dinukal ang historikal na sipat: homopikonensis ng kababaihan. panghuling praxis ay ang pagtatahip ng reimahinasyon tungo sa pagbalikwas na pundasyon. Dinalumat ang tatlong praxis sa pag-aaral: una, tinahip ang anatomiya ng pagkababae; pangalawa, dinukal ang historikal na sipat, ang homopikonensis ng kababaihan; at panghuli, ang pagtatahip ng reimahinasyon tungo sa pagbalikwas na pundasyon. Ang mga datos ay batay din sa pagsusuri ng mga kaugnay na pag-aaral at literatura. Sa pamitawan ng papel, nilagom ang papel ng kababaihan sa iba't ibang panahon at ang hamon ngayong makabagong panahon at sa pag-iral na rin ng LGBTQ+. Ang disenyo ng pag-aaral na ito ay penomenolohikal na nakasentro sa mga pananaliksik ng mga teorya, konsepto, at mga impormasyon hinggil sa papel ng kababaihan sa lipunan sa iba't ibang panahon. Target din ng pag-aaral ang masinsinang deskripsiyon ng kultural na pagsusuri sa mga nakakahomopikonensis na estereotipo sa kababaihan. Nakaangkla ito sa dalumat ng gampanin ng kababaihan sa lipunan at ang kaakuhan ng pagiging babae sa pagsusulong ng pagkabansa, sa mga layunin ng edukasyong pangwika, at higit na makapag-aambag ang saliksik na ito sa kultural na usapin ng pag-aaral. Sinuri din ang ilang likha ng mga babaeng manunulat na unigpaw ang usapin ng karapatan ng kababaihan.

Susing Salita: homopikonensis; kababaihan; anatomiya; reimahinasyon

Abstract

This paper encompasses a discussion of the role of women in society within the 21st century. This discussion is structured around three primary objectives. The study employs three distinct praxis: Firstly, the anatomy of womanhood is delineated. Secondly, a historical perspective, the 'homopikonensis' of women, is explored. The final praxis involves the crafting of a reimagination aimed towards a foundational

resurgence. The data also relies on the analysis of relevant studies and literature. In the paper's conclusion, the role of women across various historical periods is summarized, alongside the contemporary challenges presented by modern times and the presence of the LGBTQ+ community. This study employs a phenomenological design, centering on the research of theories, concepts, and information pertaining to the role of women in society throughout different eras. It also targets a detailed description of the cultural analysis of prevailing 'homopikonensis' stereotypes concerning women. This is anchored in the concept of women's societal roles and the essence of womanhood in national development, the objectives of language education, and ultimately, this research aims to contribute to cultural studies. Works of female authors that advanced the discussion of women's rights were also examined.

Keywords: pester; women; anatomy; reimagination

Introduksiyon

Kung tutuusin walang tinatanging araw ang pagdiriwang sa kababaihan dahil buong buhay nila ay kaalinsabay ng pag-inog ng kanilang mundong ginagalawan kahit pa sila ay nasa balighong sitwasyon ng ebolusyon. May mga sandaling natitigil ang pag-iral ngunit kailangang bumalikwas at harapin ang katotohanan. Kaya walang pinipiling araw ang kanilang pag-iral, mula sa pagsilang hanggang kamatayan. Mababanaag sa mga pananaliksik at sa mga dahon ng kasaysayan ang mababang pagtingin sa kababaihan gayong halos kalahati ng bilang ng populasyon sa daigdig ay binubuo ng kababaihan. Dahil dito, sinuyod ng mananaliksik ang ilang pakahulugan sa pagiging ina upang madalumat kung paano sinisipat, kinikilala, o binibigyang-pakahulugan ang mga babae. Mula sa elektronikong diksiyonaryo ng UP binigyang-kahulugan ang *ina* bilang:

i·ná

png

1: [Bik Hil Iba Ilk Iva Mag Mrw Pan Tag Tau] magulang na babae; babaeng nakapagluwal na ng sanggol: ÉRMAT, INÁNG1, IRÓY, MADRÉ3, MÁTER, MOTHER, YÉNA2 Cf NÁNANG

2: taguri sa matandang babae

3: [Tau] kapritso

Pansinin na hindi lamang nakasentro sa wikang Tagalog ang katawagan kundi kasali ang iba pang mga wika sa Pilipinas (i.e Bikol, Hiligaynon, Iluko, Ivatan, at Pangasinan). Ihambing natin ang nakasaad na kahulugan ng KWF sa elektroniko:



i•ná

Pangngalanlulan

1. Magulang na babae.
2. Babaeng nakapagluwal na ng sanggol.

→ IMÂ, INDÂ, INÁNG, INÁY, MÁMA, MOMMY, NÁNAY

Sa depinisiyong inilagay, mapapalawak pa ang kahulugan ng ina batay sa iba pang mga katawagan na inilagay na nasa kulay asul ang mga salita. Makikita pa ang ibang kahulugan nito sa pagpindot sa mga salitang naka-capslock na kulay asul. Sa pagdalumat, mapapansin na hindi kasali sa depinisyon ang babae na walang anak o walang kakayahang manganak bagamat may tiyak na katawagan sa mga kalagayang ito ngunit tila ibinabadya ang estéreotipong papel na dapat gampanan ng babae sa lipunan. Sa tradisyonal na kasaysayan, tanging ang papel ng kalalaki ang naibabandila sa lipunan ngunit umigpaw lamang ito noong panahon ng mga Espanyol. Naitanghal ang papel ng kababaihan bago pa man dumating ang mga Espanyol sa kaakuhan ng mga babaylan, mataas ang kanilang katayuan sa lipunan at iginagalang ng lahat.

Sa isang banda, nakakahomopikonensis ang mga katawagan sa kababaihan lalo na't nama-*marginalize* at mababa ang pagtingin. Mula sa salitang-ugat na 'pikon' ang salitang ito na mula naman sa wikang Espanyol *picón* meaning "touchy" or "peevish," a pikon is someone whose pride is easily wounded (ayon sa AI overview); at nilakipan ng unlaping naka-, dinagdagan ng salitang 'homo' na nangangahulugang kabilang sa genus, at sa huling salita ay inilakip ang hulaping '-ensis' na ayon sa AI overview ay can refer to the Latin suffix meaning "pertaining to" or "originating in," often used in scientific names of places or things, or it can be a noun referring to a genus of edible razor clams. The Latin word ensis itself also means "sword," which is the root for both the suffix and the clam genus, as the clams are shaped like swords. Sa madaling salita, hindi makikita sa preskriptibong gramatika ang salitang nakaka-homopikonensis kundi sa deskriptibong pagpapakahulugan lamang ito maihahanay. Sa kabuoan, dinalumat ang ilang mga datos ng mga kaugnay na pag-aaral at literatura na naging bahagi ng papel na ito. Iisama rin ang mga piling likha ng mga babaeng manunulat upang mabigyan ng katarungan ang pagdukal sa layuning isinusulong ng artikulo.

Layunin ng pag-aaral

May tatlong layunin ang talakay sa papel na ito. Una, mailahad ang anatomiya ng pagkakababae sa usaping biyolohikal at sosyolohikal. Pangalawa, masuri ang historikal na



kasaysayan ng papel ng kababaihan sa lipunan. Panghuli, matahip ang reimahinasyon ng kababaihan tungo sa pagbalikwas ng pundasyon. Nakasaad ang mahahalagang datos na ito sa balangkas ng pag-aaral:

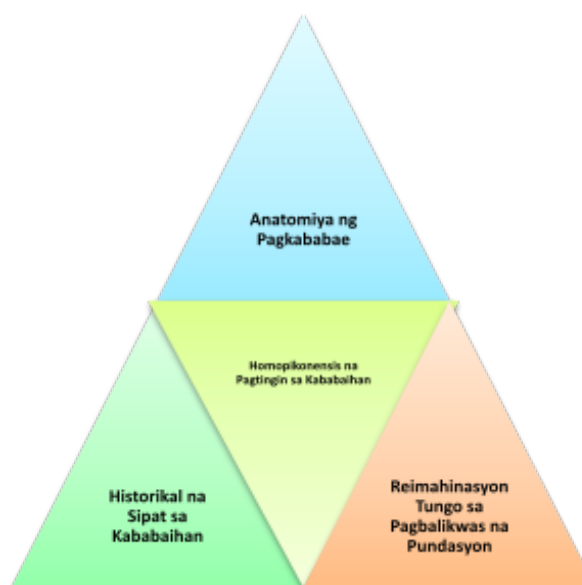


Figura 1. Konseptwal na balangkas ng pag-aaral

Malinaw na inilahad sa konseptwal na balangkas na ang pag-aaral ay nagpapakita ng isang *multi-faceted* na pagtingin sa kababaihan. May tatlong pangunahing aspekto ang mga ito na nagkakaugnay-ugnay: (1) Anatomiya ng Pagkababae- nakaluklok ito sa itaas na bahagi ng tatsulok, kung saan nagpapahiwatig ito ng pangkalahatang paksa o ang kabuoang konsepto ng talakay. Dagdag pa, ito ay tumutukoy sa biyolohikal na katangian ng kababaihan, gayundin ang mas malawak na depinisyon ng pagiging babae sa *spectrum* ng lipunan at nagsilbing pundasyon para sa mga konsepto. (2) Historikal na Sipat sa Kababaihan – tumutukoy ito sa kung paano tiningnan ang kababaihan sa iba't ibang panahon sa kasaysayan. Inilakip dito ang mga tala ng mga pag-aaral. Iginiit sa pag-aaral na ang pag-unawa sa mga nakaraang pananaw ay mahalaga upang maunawaan ang kasalukuyang kalagayan ng kababaihan. Nagbibigay ito ng konteksto sa kung paano nabuo ang mga kasalukuyang pananaw. (3) Reimahinasyon Tungo sa Pagbalikwas na Pundasyon – sa bahaging ito tinahip ang pangangailangan na muling isipin at baguhin ang mga kasalukuyang pananaw sa kababaihan. Ang "pagbalikwas" ay nagpapahiwatig ng paglaban sa mga tradisyonal o mapaniil na pananaw. Ito ay nagmumungkahi ng pagbuo ng isang bagong pundasyon para sa pag-unawa sa kababaihan, na nakabatay sa pagkakapantay-pantay at pagpapalaya. Samakatuwid, iminumungkahi ng pag-aaral na ito ang solusyon o ang layunin ng konsepto kung mamarapatin ng panahon. Pinakaubod ng

pag-aaral ang Homopikonensis na Pagtingin sa Kababaihan – dito nakaangkla ang tatlong praxis na inilahad ukol sa mga nakakapikon na pananaw sa kababaihan dahil may pagkiling sa usapin ng *gender*. Kung gayon, isang makitid o limitadong pananaw sa kababaihan, alalaong baga, isang tradisyonal o makalumang pananaw sa kababaihan na nakabatay sa mga estereotipo. Ito ay kumakatawan sa isang problema na kailangang bigyang-pansin. Samakatuwid, ang konseptwal na balangkas ng pag-aaral ay nagpapahiwatig ng isang proseso ng: Pag-unawa sa kabuoan ng pagiging babae; Pagsusuri sa mga makitid at makasaysayang pananaw sa kababaihan; at Pagsisikap na baguhin ang mga pananaw na ito tungo sa isang mas progresibo at makatarungang pag-unawa. Alinsunod nito, ang pag-aaral ay isang pagtatangka na maunawaan ang mga kasalukuyang pananaw sa kababaihan, ang mga pinagmulan nito, at kung paano ito mababago para sa mas mahusay na perspektiba sa kababaihan. Isang pragmatikong hakbang bilang praktikal na esensiya ng pag-aaral higit sa pag-igpaw bilang babae lang sa lipunan: lamáng ang babae at hindi lāmang.

Metodolohiya

Ang disenyo ng pag-aaral ay penomenolohikal na nakasentro sa mga pananaliksik ng mga teorya, konsepto, at mga impormasyon hinggil sa papel ng kababaihan sa lipunan sa iba't ibang panahon. Target din ng pag-aaral ang masinsinang deskripsiyon ng kultural na pagsusuri sa mga nakakahomopikonensis na estereotipo sa kababaihan. Isinaalang-alang ang kontekstwalisadong pagsusuri na iniugnay sa mga karanasan ng kababaihan tungo sa reimahinasyon upang bumalikwas sa pundasyong kinatatayuan at kinabibilangan. Sinuri din ang ilang likha ng mga babaeng manunulat na umigpaw sa usapin ng karapatan ng kababaihan bilang bahagi ng pagsusulong sa artikulo. Isinagawa ang mga ito sa una at huling yugto ng pag-aaral.

Mga kalahok sa pag-aaral

Tuon ng pag-aaral ang pagtingin sa gampanin ng kababaihan sa lipunan. Ang mga kalahok sa pag-aaral ay kinabibilangan ng apat na kababaihan mula sa iba't ibang panahon (age range by generation): Gen Z (1997-2012), Millennials (1981-1996), Gen X (1965-1980), Boomers/Gen Zones (1955-1964).

Instrumentong ginamit sa saliksik

Ang pag-aaral na ito ay gumamit ng dulong penomenolohikal na ang layunin ay maunawaan ng mga danas ng mga kalahok. Isinagawa ang *focus group discussion* (FGD) hinggil sa gampanin ng kababaihan sa iba't ibang panahon at ang mga nakakahomopikonesis na kanilang danas sa lipunang kinabibilangan. Isinama ang pagsusuri ng mga kaugnay na pag-aaral at literatura sa una at huling yugto ng pag-aaral. Ang mga tanong na binuo ng mananaliksik ay nagsilbing gabay lamang at ang talakayan ay

umusbong sa mga direksiyon na hindi inaasahan. Sa higit na malinaw na pagpapaliwanag, ang mga datos na nakalap mula sa isinagawang FGD ay *emergent*, ibig sabihin, ito ay nabuo sa panahon ng talakayan sa mga interlokyutor ng mananaliksik. Ang layunin ng pag-aaral ay maunawaan ang mga kahulugan at tema na lumabas mula sa mga karanasan ng mga interlokyutor, hindi upang sukatin ang *pre-defined variables*. Sa halip na isang balidong instrumento, gumamit ng isang *discussion guide*. Ang gabay na ito ay naglalaman ng mga pangunahing tanong na naglalayong tuklasin ang mga karanasan ng mga kababaihan sa iba't ibang panahon. Ito ay nagsilbing gabay sa mananaliksik upang mapanatili ang pokus ng talakayan. Hindi *deputized* ang pagkuha ng mga datos sa mga kalahok dahil apat lamang ang mga ito at nagampanan ito ng mananaliksik. Sa penomenolohikal na pananaliksik, ang mananaliksik mismo ang pangunahing instrumento. Nangangahulugan ito ng kakayahan ng mananaliksik na makinig, magtanong, at mag-interpret ng mga datos na napakahalagang papel ng mananaliksik. Isinagawa ng mananaliksik ang malalim na pagsusuri ng mga transkripsyon ng FGD at mga kaugnay na literatura upang makilala ang mga tema at kahulugan na lumabas mula sa mga danas ng mga interlokyutor.

Pagsusuri ng datos

Sa unang yugto ng pag-aaral ay sinuri ang mga kaugnay na pag-aaral at literatura na may kaugnayan sa kasalukuyang pag-aaral. Ang pagpili at pagsusuri ng mga akda ng mga babaeng manunulat sa teksto ay nagpakita ng isang maingat at sinadyang proseso. Hanggang sa huling yugto ng pag-aaral ay isinagawa rin ang mga ito. Nakatala ang paghimay sa mga hakbang na isinagawa sa mga pagsusuri ng mga kaugnay na literatura:

(1) Proseso ng Pagpili

- A. Kaugnayan sa Tema: Pinili ang mga akda dahil sa mapangahas na mga idea sa reimahinasyon sa papel ng kababaihan at tumututol sa patriyarkal na pananaw sa lipunan.
- B. Kritikal na Pagsusuri: Kritikal na sinuri ang mga akda ng mga manunulat ukol sa tradisyonal na pagkababae at mga limitasyon ng lipunan na nagpapakita ng malalim nilang pag-unawa sa kasarian at panawagan para sa pagbabago.
- C. Representasyon ng Iba't Ibang Pananaw: Pinili ang mga manunulat upang ipakita ang iba't iba nilang karanasan at perspektiba na bagaman magkakaiba ay nagkakaisa naman sa pagtataguyod ng pagkakapantay-pantay ng kasarian.

(2) Proseso ng Pagsusuri

Ang pagsusuri ng mga akda ay nakapokus sa pag-unawa sa kung paano inilalarawan ng mga manunulat ang karanasan ng kababaihan sa konteksto ng lipunan.

Sinuri ang mga tema, simbolo, at mga mensahe na nakapaloob sa mga akda upang maunawaan ang kanilang pananaw sa "reimahinasyon ng kababaihan." Sa pagsusuri ng mga akda, pinili ang mga babaeng manunulat na sina Mabanglo, Santiago, at Bautista- *nasa akda ni San Juan*, batay sa kanilang tagal sa larang ng pagsulat ng mga akda ukol sa kababaihan partikular ang pagtatanggol at pagbaklas sa mge ideolohiyang ikinakapit sa mga kababaihan. Bukod dito, batikan ang mga manunulat dahil sa mga natamo nilang parangal sa Carlos Palanca, kung saan kabilang pa nga sila sa Hall of Fame. Samakatuwid ang pagsusuri sa mga tekstong binanggit sa pag-aaral ay nagbibigay- diin na ang pagpili sa mga manunulat ay hindi arbitraryo, kundi batay sa isang maingat na pagsasaalang-alang ng kanilang mga akda at ang kanilang kontribusyon sa diskurso ng kababaihan. Sa pamamagitan naman ng isinagawang FGD, narito ang mga hakbang na isinagawa: Itinala ang mga naging sagot ng apat na interlokyutor. Ang unang hakbang ay ang pagtatranskrayb ng *audio recordings* ng FGD ng mga interlokyutor. Isinagawa ito upang magkaroon ng *text-based* na bersiyon ng diskusyon upang madaling masuri ang mga datos. Pagkatapos, ang mga datos ay isinaayos sa pamamagitan ng pagkakategorya batay sa mga pangunahing paksa na lumitaw sa diskusyon. Sinuri ang mga datos na nakalap batay sa tatlong komponent: (1) Paghahati-hati ng mga tema – inisa-isa ang mga nasaliksik mula sa usaping biyolohikal at sosyolohikal. Pagkatapos ay sinuri at saka inihanay sa kategorisasyon, (2) Pag-aaral ng Teksto – dinalumat ang mga ito upang maunawaan ang konteksto ng bawat pag-aaral, at (3) Paghahanap ng Kabuluhan - isinasagawa ang proseso ng paghahanap ng kabuluhan o ubod (*essence*) ng bawat karanasan o kategorya. Nangangahulugan ito ng pagtukoy sa pinakamahahalagang elemento o katangian na bumubuo sa bawat tema o kategorya. Sumunod na isinagawa ang *coding* na proseso ng paglalagay ng mga leybel sa mga bahagi ng transkrip na may kaugnayan sa mga kategorya. Tinukoy ang mga tema at padron na lumitaw sa diskusyon. Dinalumat ang mga datos batay sa paghahanap ng pare-parehong sagot ng mga interlokyutor, mga hindi inaasahang pagbabahagi ng mga danas, at ang mga emosyonal na reaksiyon ng mga kalahok. Panghuling hakbang ay ang pag-uulat ng mga resulta sa isinagawang FGD.

Etikal na konsiderasyon

Mahigpit na isinaalang-alang ng mananaliksik ang usapin ng kumpedensiyalidad. Hiningan ng pahintulot ang mga interlokyutor sa pamamagitan ng pagbibigay ng liham at ang pagsang-ayon nila sa pag-aaral. Tiniyak ng mananaliksik na ang nalikom na datos sa hermeneutic interbyu ay nanatiling kumpedensiyal. Hindi rin binanggit ang mga pangalan ng interlokyutor sa pag-aaral. Tanging ang mananaliksik lamang ang may akses sa mga impormasyon ng kalahok. Ang mga gabay na tanong para sa interbyu ay ikinandado sa isang kabinet, at ang mga datos ng transkripsiyon ay itinago sa isang kompyuter na naka-encrypt ang *password* sa loob ng tatlong taon. Tanging ang mananaliksik lamang ang

nagsagawa ng transkripsiyon. Ang lahat ng mga pormularyo at mga datos ay itatapon at tatanggalin pagkatapos ng tatlong taon.

Resulta at Diskusyon

Sa bahaging ito, inilatag ang mga datos batay sa pagsagot sa mga layunin ng pag-aaral.

Anatomiya ng pagkababae

Ano ba ang anatomiya at ano ang pagkababae? Dapat ay problemahin muna ang mga ito. Sa puntong ito, ang salitang anatomiya ayon sa diksiyonaryo ay tumutukoy sa katawan ng tao. Ang terminong babae naman ay binigyang-kahulugan sa elektronikong diksiyonaryo ng UP, ito ang nakasaad:

ba·bá·e

pnr

1: Bio tumutukoy sa sex na may kakayahang magbuntis at manganak: BÁGNIT², BAÍ³, BÉBAY, BÉBOT, BÍÍ, DAME⁴, ÉBUBÓT, FEMALE, LAHÍGNIT, LÍBON¹, PARAMPÓAN, SQUAW, TSIKS, WOMAN var babái, babáye, babáyi, bayí Cf ÁLE, BINÍBINI, DALÁGA, GIRL

2: Zoo sa hayop, may kakayahang magbuntis o mangitlog

3: Bot sa haláman, nagtataglay ng estrukturang panreproduksiyon na may elementong nagdudulot ng binhi

4: Mek idinisenyo upang lumapat sa bahaging laláki.

Maliwanag na katawan ang unang tanda ng pag-iral ng kababaihan. Sa ibang salita, ang bahagi ng katawan ng pagkababae ay umiinog sa kaniyang kakayahang magluwal ng sanggol. Umaalinsunod ito sa usaping biyolohikal at sosyolohikal na tanda ng pagkababae. Kung palalawigin, ang seks o kung isasalin ay kasarian, sumasaklaw ito sa katangiang biyolohikal na tumutukoy sa katawan at ang kakayahan nito. *Gender* ang salin nito sa Ingles ngunit noon, madalas ituring ang gender bilang *binary: men at women, girls at boys* na nakabatay sa biyolohikal na kasarian (sex) sa kapanganakan. Ngayon, kinikilala na ang gender sa isang mas kumplikadong konsepto. Ito ay isang panlipunan at kultural na konstruksiyon, at hindi lamang isang biyolohikal na katotohanan. Ang *gender identity* ay ang

panloob na pakiramdam ng isang tao tungkol sa kanilang sariling kasarian. Ito ay maaaring tumugma o hindi tumugma sa kanilang biyolohikal na kasarian. Kabilang sa *gender identities* ang *cisgender* kung saan ang *gender identity* ng isang tao ay tumutugma sa kanilang biyolohikal na kasarian, ang *transgender* na *gender identity* ng isang tao ay iba sa kanilang biyolohikal na kasarian. At ang *non-binary* kung saan ang *gender identity* ng isang tao ay hindi eksklusibong lalaki o babae. Ito ay maaaring kabilangan ng mga identidad tulad ng *genderfluid*, *agender*, at iba pa. Sa kasalukuyan ay patuloy ang ebolusyon ng *gender* sa mundo. Ang pag-unawa sa *gender* ay patuloy na nagbabago at umuunlad; mahalaga para sa paglikha ng isang inklusibo at respetadong lipunan. Sa wikang Filipino ang 'siya' ay puwedeng tumukoy sa tao o bagay, kaya mas bukas at *flexible* ang gamit nito sa kasarian. Kung gayon, mas *flexible* ang paggamit natin ng 'siya' sa ating sistemang pangkasarian. Kaya naman, kung sistemang *gender* ang pag-uusapan, mas demokratiko ang wikang Filipino maging ang iba pang mga wika sa Pilipinas. Nagpapahiwatig din ito na hindi *misogynist* ang ating wika o makiling sa lalaki. Bagamat kung hihimayin ang usaping leksikal nito ay mahirap sabihin na hindi ito *sexist*. Ang salitang kasarian na mula sa salitang-ugat na 'ari' ay tumutukoy sa bahagi ng katawan ng tao na may kinalaman sa pagpaparami o pagpoprodyus. Sumasagisag ito sa pagpapahalagang nakalakip dito. Kakaiba bagaman makatuwiran kung tatahipin ang pagsalikop ng biyolohikal sa sosyolohikal na gampanin ng kababaihan sa lipunan. Likas o *reproductive* na usapin sa pagiging babae ang magluwal, kumalinga, magbantay, maglaan ng pagkakataon samantalang likha o *productive* ang magparami ng likha, magbigay ng sustento, maglingkod, at magbahagi ng kaalaman. Tinukoy sa mga pag-aaral na *productive force* ang bunga ng pawis ng kababaihan samantalang *reproductive force* naman ang bunga ng katas at laman ng kaniyang katawan. Kaya anumang sagka sa pag-iral at pagkilos ng kababaihan ay krimen sa sangkatauhan. Kung ibubuod ang mga nirebyung artikulo hinggil sa anatomiya ng pagkababae, malawak ang naging talakay sa bahaging ito dahil saklaw nito hindi lamang ang biyolohikal na aspekto bagkus kasama rin ang dimensiyong sosyolohikal na gampanin ng kababaihan sa lipunan. Malalim ang naging epekto nito sa talakay ng kasalukuyang pag-aaral dahil umigpaw ito sa usapin ng kasarian.

Historikal na kasaysayan

Tahasang tinukoy sa bibliya ang relasyon ng lalaki at babae, nasa aklat ng Corinto na naglalaman ng mga salita ni Apostol Pablo, 1 Corinto 11: 8, ganito ang nakasaad: "Sapagkat ang lalaki ay hindi sa babae; kundi ang babae ay sa lalaki. Sapagkat hindi nilalang ang lalaki dahil sa babae; kundi ang babae dahil sa lalaki." Maliwanag na pantay ang lalaki at babae sa harap ng Diyos, habang kinikilala ang kanilang magkaibang papel at hayagang sinasabi na ang lalaki at babae ay kinakailangan ng bawat isa. Sa kasaysayan ng ating bansa, bago pa man tayo sakupin ng mga Espanyol, mataas ang katayuan ng kababaihan sa lipunan. Hawak nila ang karunungan dahil sa kamay nila nakasalalay ang pamumunong espiritwal.

Tinatawag silang babaylan o catalonan. May karapatan silang pangalanan ang kanilang anak, pumili ng mapapangasawa, makipaghiwalay sa asawa, may karapatang magmay-ari at magpamana, makilahok sa kalakalan, at iba pang mahahalagang gampanin sa lipunan. Ayon sa kronika, kung ang espirituwal na pamumuno ay nasa kababaihan nasa kalalakihan naman ang politikal na aspekto. Pareho ang pagpapahalaga sa datu at babaylan sa lipunan; kaya kung nais ng datu na maging babaylan kinakailangang 'magpakababae' siya upang magampanan ang prestihiyosong papel na ito. Napatunayan din sa ating kasaysayan ang mataas na katayuan ng kababaihan sa sinaunang lipunan. Kahit noong panahon ng mga Espanyol, umigpaw ang kahusayan ng kababaihan sa pangunguna ni Leona Josefa Tolentino sa kaniyang husay sa pagtula. Itinuring siyang kauna-unahang makata sa Vigan. Nakalikha siya ng mga tula sa Iluko at Espanyol sa edad pa lamang na sampu. Nilimbag ang kalipunan ng kaniyang mga tula sa International Encyclopedia of Women's Works at isinama sa eksibit ng Madrid ang kaniyang mga likha sa Exposicion General de Filipinas noong 1889 kahit siya'y apat na taon nang yumao. Nilimbag ang kalipunan ng kaniyang mga tula sa International Encyclopedia of Women's Works at isinama sa eksibit ng Madrid ang kaniyang mga likha sa Exposicion General de Filipinas noong 1889 kahit siya'y apat na taon nang yumao. Sa UP Talks, *Kasaysayan ng kababaihan sa Pilipinas*, tinalakay ni Camagay ang pagpuri ni Rizal sa kababaihan sa kaniyang liham noong 1888 sa kababaihang taga-Malolos na nagnanais matuto ng wikang Kastila. Nagkaroon ng pagkakataong makaboto ang kababaihan sa kauna-unahang pagkakataon noong 1937. Iwinagayway ang lakas ng kababaihan at iginiit ang pag-iral sa lipunan sa mga panulat nina Bautista, Matute, Quindoza-Santiago, Mabanglo, Barrios, Atienza. Masigla nilang sinagupa ang mga isyung domesticidad at politikang seksuwal sa kababaihan. Hindi nagpapatnag ang organisasyong Gabriela upang patuloy na ibandila ang kababaihan sa anumang hilakbot ng papel ng kababaihan sa lipunan. Sa diwa ng mga inilahad na pag-aaral hinggil sa historikal na kasaysayan madadalumat ang mga datos batay sa: Una, Paghahambing at Pag-uugnay ng mga Panahon- bagaman tinukoy ang mataas na katayuan ng kababaihan sa pre-kolonyal na panahon, ang pagtalakay sa epekto ng kolonisasyon ng Espanyol sa patuloy na ebolusyon ng papel ng kababaihan ay maaaring higit na mapalalim pa sa mga susunod na pag-aaral. Kailangan pa dito ang mas malalim na pag-aaral kung paano nagbago ang mga tradisyonal na papel ng kababaihan sa paglipas ng panahon, lalo na sa panahon ng kolonyalismo at sa modernong panahon. Gayundin, nangangailangan pa ng mas malalim na pagsusuri kung paano nagkaugnay ang konsepto ng bibliya sa mga tradisyonal na paniniwala ng mga Pilipino tungkol sa kababaihan. Pangalawang punto, ang Representasyon at Dibersidad- ang mga inilahad na halimbawa ng mga kilalang kababaihan ay kulang pa sa representasyon ng mga kababaihan mula sa iba't ibang sektor ng lipunan at rehiyon ng Pilipinas. Kailangan pa ng mas malawak na pagsusuri sa karanasan ng mga kababaihan mula sa iba't ibang etniko at sosyo-ekonomikong bakgrawn, at pagdaragdag ng impormasyon tungkol sa mga kababaihan sa rural na lugar at sa mga maliliit na komunidad, ay makapagbibigay ng mas malawak na pananaw. Pangatlo, Pagsusuri sa mga Implikasyon- kailangan ng mas malalim

na pagsusuri sa mga implikasyon ng mga pagbabago sa papel ng kababaihan sa lipunan, ekonomiya, at politika ng Pilipinas. Nangangailangan pa ng paglalahad ng mas malinaw na koneksiyon sa kung paano ang mga nakalipas na pangyayari ay nakakaapekto sa kasalukuyang sitwasyon ng kababaihan sa Pilipinas. Panghuli ay Paglalapat ng mga Teorya - ang paglalapat ng mga teoryang pangkababaihan sa pagsusuri ng kasaysayan ng kababaihan sa Pilipinas ay maaaring magbigay ng mas malalim na pananaw.

Usaping hermeyutika

Tuon ng pag-aaral ang pagtingin sa gampanin ng kababaihan sa lipunan. Dahil penomenolohikal ang pag-aaral, isinagawa ang hermeyutika sa pangangalap ng datos sa pamamagitan ng FGD. Ang mga kalahok sa kasalukuyang pag-aaral ay kinabibilangan ng apat na kababaihan mula sa iba't ibang panahon: Gen Z (1997-2012), Millennials (1981-1996), Gen X (1965-1980), Boomers/Gen Zones (1955-1964). Isinagawa ang panayam sa pamamagitan ng *single FGD* o mas kilala bilang tradisyonal na FGD. Pinagtibay ito sa pamamagitan ng paglalahad ng kanilang mga karanasan sa kanilang danas sa lipunan na kanilang ginagalawan. Sinuri ang mga datos na nakalap batay sa tatlong komponent: (1) Paghahati-hati ng mga tema, (2) Pag-aaral ng Teksto, at (3) Paghahanap ng Kabuluhan-Ikinahon sa talahanayan ang mga naging tugon ng mga interlokyutor. Inihanay ang mga ito batay sa kategorisasyon na naglalayong maipakita ang mga pangunahing tema at puntos na nagpapakita ng iba't ibang aspekto ng karanasan ng kababaihan sa lipunan. Nakatala sa ibaba ang datos:

Talahanayan 1

Kategorisasyon ng mga naging Tugon ng mga Interlokyutor

Kategorya	Perspektiba	Ilang Pahayag
<i>Patriyarka na Lipunan at Pamilya</i>	* Dominasyon ng lalaki sa pagdedesisyon. * Tradisyonal na gampanin ng babae sa bahay. * Negatibong konotasyon ng pagiging babae.	* "Danas: Lumaki ako sa patriyarka na pamilya na ang bumubuo ng desisyon ay ang aking ama." * "Kababaeng tao..." o "Babae kasi..." mga pahayag na negatibo ang pahiwatig" * "Bilang isang babae unang inaasahan pa rin na saysay sa lipunan ay reproduksiyon o pagiging ina." * "Lumaki ako noong 1950s. Iba pa ang panahon noon. Ngayon, mas malaya na ang mga babae. Siyanga

*Paglaban sa
 Diskriminasyon at
 Pagpapatunay ng
 Kakayahan*

** Pagharap sa hamon sa trabaho at edukasyon.
 * Paglaban sa pam-bully at pagtatanggol sa karapatan.
 * Pagtindig laban sa negatibong estéreotipo.*

*Pagbabago at Pag-unlad
 sa Pananaw*

** Pagkilala sa kakayahan ng kababaihan sa iba't ibang larangan.
 * Pagkakaroon ng mga babaeng lider.
 * Pagmulat sa mga isyu ng gender.*

pala, ako rin iyong ayaw pag-aralin ng tatay kasi babae lang."

** "Ipinaglaban ko ang aking karapatan bilang isang ina at babae."*

** "Ngunit, gayon din ang babae, nananaig ang dedikasyon sa pagsulong at paulit-ulit na titindig muli para sa sarili at kapuwa."*

** "Naging babaeng manunulat, babaeng radio broadcaster, babaeng aktibista, at babaeng lider."*

** "Ako rin ang laging namumura ng nanay ko kapag mainit ang ulo niya. Ang kuya namin, puwedeng matulog hanggang tanghali, ako, madaling-araw pa lang gising na dahil ngumangawa na ang aking bunsong kapatid. Kaya siguro ako bansot, di tulad ng mga kapatid kong lalaki, na matatangkad. Gayon man, hindi naman bansot ang utak ko dahil ako lang ang laging nag-uwi ng mga medalya."*

** "Sa kasalukuyan, kung saan isinusulong ang pagiging progresibo at inklusibo sa lipunan, kinikilala na ang kakayahan ng kababaihan sa iba't ibang larang— sa iba't ibang aspekto."*

** "Sa panahon ngayon, sa tingin ko, mas nababawasan na ang konsepto ng pagiging 'patriyarka sa lipunan."*

** "I was not aware ng gender issues until pumasok ako sa pamantasan at maging miyembro ng Urduja."*

** "Successful naman ang mga kapatid ko, at mas mayaman sa akin, pero sa tingin ko, ako ang may*



<i>Mga Positibong Danas at Pagpapalakas</i>	<i>*Pagkakaroon ng mga huwarang babae.</i> <i>* Pagiging matatag sa harap ng pagsubok.</i> <i>* Pagkakaroon ng pantay na oportunidad.</i>	<i>pinakamalayong narating academically..."</i> <i>* "Naging modelo ko si nanay sa sipag at tiyaga sa paghahanapbuhay para maitaguyod kaming magkakapatid."</i> <i>* "Masasabi kong naging matatag akong babae sa gitna ng mga pagsubok sa buhay."</i> <i>* "Sa aming barangay, binibigyan ng pantay na oportunidad ang bawat mamamayan."</i>
<i>Pakikitungo sa mga Lalaki</i>	<i>* May mga mabubuting lalaki.</i> <i>* Paglaban sa mga lalaking may mga negatibong asal.</i> <i>* Paghingi ng respeto.</i>	<i>* "Ako ay mapalad na ang mga nakasama kong mga kalalakihan ay mababait at may paggalang sa kababaihan."</i> <i>* "Hindi po ako makikipagsabayan sa pataasan ng ihi o pagtatalo kasi ayaw ko ibaba ang level ng init ng ulo sa kanila. Kalmado lang ako habang pinoproceso ang sariling pagpapasiya."</i> <i>* "Bigayan dapat ng idea at respeto sa talino't kakayahan na hindi lang sampalataya sa iisang kasarian."</i> <i>* "Ako, sa bahay lang. Pati pakikipagtakbuhan sa ibang mga bata, ipinagbawal sa akin ng nanay ko kasi raw magkakasakit lang ako. So, special dahil ang puwedeng gawin ng boys, hindi puwede sa girl. Pero dahil ako ang only girl, sa akin naman iniisa ang mga gawaing bahay (bawal ngang maglaro dahil sakitin) pero hindi bawal magtrabaho sa bahay tulad ng paglilinis ng bahay, paglalaba,</i>

*pamamalantsa, pag-aalaga sa
bunsong kapatid."*

Magkakaiba man ang kanilang panahon, umigpaw sa kanilang paglalahad ang binary na pagtingin sa mga kababaihan: minsan inilalagay sa pedestal at kung minsan naman ay isinasantabi depende sa sitwasyon. Nakakagulat na sa kabila ng neokolonyalismong panahon, may kababaihan pa ring naniniwala na mas malakas pa rin ang mga lalaki kaysa sa lalaki at mahina pa rin ang babae. Ngunit ang puwersang ito ay pilit na nilalabanan ng kababaihan sa pamamagitan ng batas, iral pa rin ang VAWC. Pilit din itong nilalabanan sa pamamagitan ng pagbalikwas sa estreotipo na pakahulugan sa mga babae. Maging sa mga gampanin at gawain, ikinakahon pa rin sa mga gawain na dapat gawin dahil pambabae at hindi panlalaki, maging ito ay sa bahay o sa institusyon o sa trabaho. Magkagayunman, malilirip ang pinagmulan nito sa muhon ng pagpapalaki sa mga anak kung paano hinuhubog ang kanilang pananaw sa pamamagitan ng papel na ginagampanan ng tatay at nanay sa bahay. Malaki ang impluwensiya sa mga anak kung paano tinatrato ang babae sa bahay palang. May hayag at lihim na maisisiwalat at mabubulatlat dahil sa pag-iestereoripo. Palaisipan kung mamalasin na magkakaiba man ng panahon, nagkakaisa sa danas ng mababang pagtingin sa kababaihan bagaman hindi isang isyung pangkasarian pero talamak ang panggagahasa at eksploytasyon sa iba't ibang paraan na ibinabandera mula sa mga patalastas hanggang sa mga palabas ngayon kahit sa Netflix, Apple TV, Disney at iba pang platform.

Reimahinasyon ng kababaihan

Nagkakapalitan ng pagpapakahulugan sa mga konseptong "reimahinasyon," "redepinisyon," at "liberasyon." Bagamat magkakaugnay ang mga kahulugan, mayroon pa ring natatanging pagkakaiba. Sipatin ang paghahambing at pagtatambis ng ilang mga paraan kung paano maisasakatuparan ang "reimahinasyon" sa tatlong terminolohiyang inilatag: Tinalakay sa "*Usapang makababaeng talakayan: Ang babae sa panitikan, ang panitikan ng kababaihan*" ang salitang Redepinisyon o muling pagpapakahulugan ay karaniwang tumutukoy sa pagbabago ng kahulugan ng isang bagay. Sa konteksto ng kababaihan, ito ay maaaring mangahulugan ng pagbabago ng kung paano tinutukoy ang pagiging babae sa lipunan. Halimbawa, ang muling pagpapakahulugan sa "pagiging babae" ay maaaring magsama ng pagtanggì sa mga tradisyonal na estereotipo at pagbibigay-diin sa pagiging kumplikado at pagkakaiba-iba ng mga karanasan ng kababaihan. Sa isang banda, ang Liberasyon o pagpapalaya naman ay tumutukoy sa pagpapalaya mula sa mga paghihigpit at pang-aapi. Sa konteksto ng kababaihan, ito ay maaaring mangahulugan ng pagpapalaya

mula sa patriyarkal na kontrol at diskriminasyon. Ang pagpapalaya ay madalas na naiuugnay sa mga aksiyong pampolitika at panlipunan, tulad ng paglaban para sa mga karapatan ng kababaihan at pagtataguyod ng pagkakapantay-pantay ng kasarian, at ang terminong Reimahinasyon o muling paglikha ng bagong imahen. Ito ay higit pa sa simpleng pagbabago ng kahulugan o pagpapalaya mula sa paghihigpit. Nangangahulugan ito ng pagsasangkot ng paglikha ng isang bagong pananaw at realidad para sa kababaihan. Anupa't, ang reimahinasyon ay nangangailangan ng malikhaing pag-iisip at ang kakayahang mailarawan ng isang hinaharap kung saan ang kababaihan ay may ganap na kapangyarihan at awtonomiya. Dahil dito, ang terminong 'reimahinasyon' ay mas malalim ang lenteng dinudukal. Ito ay ang pagbuo ng mga bagong konsepto, mga bagong pananaw, at mga bagong realidad. Hindi lamang ito tungkol sa pagbabago ng kung ano ang iral na, kundi tungkol ito sa paglikha ng kung ano ang maaaring 'maging.' Maihahatag ang pagsasakatuparan ng reimahinasyon sa pamamagitan ng mga kongkretong paraan tulad ng pagtanggali sa mga estereotipo, tahasang pagtanggali sa mga tradisyonal na papel at inaasahan ng lipunan sa kababaihan, pagtataguyod ng mga lider na babae sa lahat ng sektor ng lipunan. Dagdag pa ang pagpapakita ng pagkakaiba-iba ng mga karanasan at kakayahan ng kababaihan, pagpapalakas ng boses ng kababaihan, pagbibigay ng plataporma para sa kababaihan na ibahagi ang kanilang mga kuwento at pananaw, pagbabago sa mga institusyon, pagtataguyod ng mga patakaran at batas na nagtataguyod ng pagkakapantay-pantay ng kasarian, paglaban sa diskriminasyon at pang-aapi sa mga lugar ng trabaho, paaralan, at iba pang institusyon. Kinakailangan din ang paglikha ng mga bagong naratibo kung saan ang pagsuporta sa mga artista, manunulat, at iba pang manlilikha ng sining ay iwinawagayway ang mga positibo at makapangyarihang imahen ng kababaihan. Alalaong baga, ito ay tahasang pagtanggali sa mga naratibo na nagpapakita ng kababaihan bilang biktima o mahina. Sa usapin ng edukasyon at kamalayan, ang reimahinasyon ay maisasakatuparan sa pamamagitan ng pagpapalaganap ng edukasyon tungkol sa pagkakapantay-pantay ng kasarian at pagpapataas ng kamalayan tungkol sa mga isyu na kinahaharap ng kababaihan. Nararapat din ang pagbuo ng mga komunidad ng suporta, pagbuo ng mga organisasyon at mga grupo na sumusuporta sa mga kababaihan, pagbibigay ng espasyo para sa mga kababaihan na magbahagi ng kanilang mga karanasan at magtulungan. Sa pamamagitan ng mga aksiyong ito, hindi matatawaran na ang reimahinasyon ng kababaihan ay maaaring maging isang katotohanan.

Dalumatina natin ang mga likha ng ilang magigiting na babaeng manunulat hinggil sa kung paanong maging babae sa panahong ngayon. Kailangang matahip ang reimahinasyon ng kababaihan tungo sa pagbalikwas ng pundasyon. Sa isang bahagi ng tula ni Mabanglo na may pamagat na "Ang Maging Babae" sinabi niyang:

Kasumpa-sumpa

Ang maging babae sa panahong ito.

Depinisyong pamana
ng nakaraa't kasalukuyan.

At dinugtungan pa niya:

Tunguhin ka't dahilan
ng di mabilang na bagay.

Susukatin ang ganda mo sa kama.
Ang talino'y sa pagkita ng pera.

Mapangahas ang depinisyong ibinigay niya sa papel ng babae sa lipunan. Pero sa huli may pasubali siya na magiging kasumpa-sumpa ang maging babae sa panahong ito kung:

Tunay, ang maging babae sa panahong ito'y
magiging kasumpa-sumpa lalo
Kung di babalikwas ang lahat,
matiim na magmumuni't magsusuri
Kahit masugat-sugatan ang sarili,
upang ang dugong
sa kabahagi lamang dumadaloy,
maglandas din sa isip at guniguni.

Direkta ang pagtukoy sa papel na dapat gawin ng babae upang maputol ang sumpang inilagak ng lipunan sa maling pananaw. Ibang lente naman ang pananaw ni Santiago sa kaniyang tulang "Ang Pagiging Babae," aniya:

Ayaw kong isumpa ang pagiging babae
Sa panahong ito, kabarong makata,
Kahit pa sugatan ang lahat ng sulok
Ng puso ko't kaluluwa.
Ayaw kong isuko ang kayariang
Ako rin ang bumubuo.

Tila sagot sa tula ni Mabanglo, idinugtong niya ang pagsang-ayon sa tula:

Totoong "kasumpa-sumpa
Ang maging babae sa panahong ito"

Ngunit may pasubali si Santiago:

Ngunit ang ganang akin
Ang pagkababae'y marami pang kahulugan
Bukod sa pagtutol sa kostumbre't kaugalian.

Ang pagiging babae'y pagkatha
Ng mga tulang di pa nalilikha;
Ang pagiging babae'y pag-awit
Ng awiting di pa naririnig;
Ang pagiging babae'y pagtuklas
Ng daigdig na di pa natutuklasan;

Ang pagiging babae'y paghubog
Ng mundong hindi pa nabubuo;
Ang pagiging babae'y pagluwal
Ng buhay na hindi nararanasan.

Ngunit higit sa lahat, ang pagiging babae'y
Higit pa sa lahat ng ito
Na tayong kababaihan lamang bilang tao
Ang tanging makatatanto.

Nilinaw ni Santiago ang pagiging kasumpa-sumpang kaakuhan ng pagkababae ay nakasalalay sa pamamagitan lamang ng de-kahong paniniwala, ng parametrong nilikha ng lipunan, at ng mga puwersang nililikha ng paniniwala.

Sa persepsyon ng mga lalaki may dalawang kapangyarihan ang mga kababaihan at ang mga kapangyarihang ito ay iwinawasiwas sa kalalakihan. May kumpirmasyong tinutungo: (1) ang kakayahang magpahayag ng damdamin at ang kakayahang magbigay ng pagkumpleto sa pagkatao ng lalaki. Ang mga babae ay nakikitang mas bukas at malinaw sa kanilang komunikasyon. (2) may paniniwala na kailangan ng lalaki ang babae upang maging buo at ang tagumpay ng lalaki ay kadalasang may babae sa likod nito. Ang ganitong paniniwala ay maaaring magmula sa kawalan ng tiwala sa sarili ng mga lalaki, imahen na hinuhubog ng patriyarkal na lipunan.

Sa papel ni San Juan (2022) na may pamagat na "Panimulang Pagsubok sa Interpretasyon ng Panulat ni Lualhati Bautista," tinalakay niya sa bahaging Sakripisyo ng Babaylan o Kulam ni Eba ang usapin ng maternidad. Aniya, napakaimportanteng proposisyon ito: ang kulto ng maternidad ay aparato ng pagkontrol sa gawi at asal ng kababaihan, panuntunang isinaloob ng maraming ina. Ito'y nagsilbing matris ng ilusyon ng ahensiya/aktibong kapasidad upang pagtakpan ang kanilang pagkalukob sa patriyarkang poder." Balikan natin ang argumento sa pamagat palang: "Nakakahomopikonensis na

Pagtingin sa Kababaihan.” Ang pagdomina sa kababaihan ay produkto ng kung paano nahahati ang mga gawain sa lipunan, na nakabatay sa kung paano dapat ang produksiyon. Sa madaling salita, ang diskriminasyon sa kasarian ay may historikal at materyal na ugat. Nang ang kababaihan ay nakakulong sa tahanan at hindi na nag-aambag sa merkado, ang kanilang estado ay bumaba. Ang mga lalaki, bilang tagagawa ng mga produkto, ay nagkaroon ng kontrol sa yaman, na nagresulta sa pagiging mababang posisyon ng kababaihan. Ngunit sa paglaon ng panahon, nadoble ang pasakit ng kababaihan dahil bukod sa domestikadong gawain ay kailangan na ring magtrabaho sa industriya upang matustusan ang mga gastusin sa bahay at sa pag-uwi ay gawaing bahay pa rin ang nakaabang. Subordinasyon pa rin ng kababaihan ang umiigpaw na nagmumula sa dibisyon ng gawaing panlipunan na nakabatay sa umiiral na moda ng produksyon. Ang ganitong kalagayan ng historikal-materyalistiko ay nagpapakita ng di-pantay na pagsukat sa kasarian. Sa huli, ang pagbalikwas sa mga kadenang pananaw na ito ay kakalas sa pagkahulagpos ng bawat paniniwala na hindi dapat maipamana na isang *significant milestone* na nilalandas ng kababaihan, *iconosity* sa ating kasaysayan at sa darating pang salinlahi. Epistemolohiya itong isinasadlak ngunit kailangan ng pagbalikwas tungo sa reimahinasyon. *Non-binary* dapat ang inilalatag at hindi de-kahong paniniwala at gampanin na dapat gawin ng kababaihan. Samakatuwid, nagkakaiba tayo sa bigat o gaan ng pangangailangan o maging ng kaginhawaan. May talinghaga ang kasarian na dapat na limiin. May tamang pagkilos na dapat isipin, kung kailan at kung saan. Mga batas etika na dapat dalumatin dahil may pagkiling.

Sa artikulong ito, ang pagpili ng mga manunulat na babae tulad nina Mabanglo, Santiago, at Bautista ay hindi nagkataon lamang. Ito ay batay sa isang maingat na proseso ng pagpili na naglalayong makakalap ng mga akda na nagpapakita ng malalim at kritikal na pagsusuri sa karanasan ng kababaihan sa lipunan. Pinili ang mga feministang manunulat batay sa sumusunod na krayterya: (1) Kaugnayan sa tema ng talakay, (2) Kritikal na pagsusuri, at (3) Representasyon ng iba't ibang pananaw. Sa kabuoan, ang mga manunulat na inilahad sa pag-aaral ay may malaking impluwensiya sa panitikan at diskurso ng kababaihan sa Pilipinas. Hindi matatawaran ang kanilang mga akda na nagbigay ng mahalagang kontribusyon sa pag-unawa sa mga isyu ng kasarian at ang pagtataguyod ng mga karapatan ng kababaihan. Ibig sabihin, sa pamamagitan ng pagpili ng mga babaeng manunulat, ang pag-aaral ay naglalayong makapagbigay ng malalim at komprehensibong pagsusuri sa konsepto ng 'reimahinasyon ng kababaihan' at ang pangangailangan para sa pagbabago sa pananaw ng lipunan.

Kongklusyon

Sa liwanag ng mga inihanay na datos, ang reimahinasyon ng kababaihan ay isa pa ring *milieu* na tumutukoy sa panlipunan o kultural na kapaligiran. Kung isasakonteksto, ito ay isang kondisyon o pangyayari ng mga taong bumubuo sa kapaligiran ng isang tao; mga

taong kumikilala sa kababaihan. Paano ba iginuguhit ng lipunan ang kababaihan na para bang sila ang may likha? Sino ang nagdidikta ng kagandahan? Ayon kay Santiago (1993), “mababago at babaguhin mismo ng publiko ang mga de-kahon na diskursong pampolitika at panitikang itinakda ng mga tagapamansag ng kultura upang ito’y tumalima sa ninanasa ng mismong publiko nito kung saan kabilang ang kababaihan.” Sa pagsusuri ng mga datos, malinaw na ang ‘reimahinasyon ng kababaihan’ ay hindi lamang isang teoretikal na konsepto, kundi isang aktibong proseso ng pagbabago sa panlipunan at kultural na kapaligiran. Ito ay nangangailangan ng pagkilala na ang kasalukuyang pagtingin sa kababaihan ay produkto ng mga panlipunang konstruksyon at hindi ng likas na katangian. Maisakatuparan lamang ang ‘reimahinasyon’ sa pamamagitan ng mga kongkretong hakbang. Una sa usapin ng edukasyon at kamalayan. Pangalawa, ang pagbabago sa mga institusyon lalo na sa pagpapatupad ng mga batas at patakaran na nagtataguyod ng pantay na oportunidad para sa kababaihan sa trabaho, edukasyon, at politika. Pangtalo, ang pagpapalakas ng boses ng kababaihan sa pamamagitan ng pagbibigay ng plataporma para sa kababaihan. Panghuli ay ang pagbabago ng kultural na pananaw. Kung gayon, ang pagtingin at pagtrato sa kababaihan ay naglulundo batay sa kultura na itinakda at idinikta ng kaniyang lipunan at kinamulatang kabihasan na nang lumao’y kinapamihasaan. Ang paglaya ng kababaihan ay hindi magsisimula sa pananahimik, kundi sa kritikal na pag-unawa sa sariling pagkaalipin—dahil ang pagbaklas sa mga maling paniniwala at pagpapailanlang ng sariling tinig ang tunay na ugat ng pagbalikwas.

Rekomendasyon

Penomenolihikal ang disenyo ng pag-aaral kung saan gumamit ng FGD sa mga interlokyutor ng pag-aaral. Kaugnay nito, iminumungkahi na dagdagan pa ang mga interlokyutor sa kategorisasyon ng edad upang mapaghambing ang mga perspektiba nila sa mga kababaihan sa kanilang panahon at mapalawig ang dalumat hinggil dito. Iminumungkahi rin ang ibang disenyo ng pag-aaral upang matukoy ang relayability at baliditi kung iyon ang praxis ng pag-aaral. Upang matiyak ang mas matibay at maaasahang resulta, kinakailangan ng pag-aaral ang paggamit ng mas malaking bilang ng sampol ng populasyon. Para sa mas kumpletong representasyon, kailangang isama ang mas maraming kalahok sa FGD, kasama ang mga salik tulad ng lokasyon, sosyo-ekonomikong kalagayan, at kultural na pinagmulan. Ang isang longitudinal na pag-aaral ay makakatulong din upang mas maunawaan ang ebolusyon ng pananaw ng kababaihan. Sa isang banda, kinikilala na ang kasalukuyang pag-aaral ay maaaring mapalawak sa pamamagitan ng paggamit ng iba pang mga teorya tulad ng intersectionality, postcolonial feminism, o queer theory upang mas mapalalim ang pagsusuri sa mga susunod na pananaliksik. Dagdag pa rito, iminumungkahi ang malalim na pagdukul sa iba’t ibang katawagan sa mga kababaihan ngayong ikadalawampu’t isang siglo. May mga *software program* na makatutulong sa pagsusuri ng mga kwalitatibong datos, tulad ng NVivo o ATLAS.ti. Ang mga programang

ito ay nagbibigay ng mga tool para sa coding, pagsusuri ng tema, at paggawa ng mga komprehensibong ulat ng natuklasan sa pag-aaral. Sa huli, iminumungkahi ang malalim na pagsusuri sa papel ng media at kulturang popular sa paghubog ng mga estereotipo at representasyon ng kababaihan; at ang paggamit ng mga perspektiba mula sa iba't ibang disiplina, tulad ng sosyolohiya, antropolohiya, at sikolohiya na maaaring magbigay ng mas malawak na pananaw sa konsepto ng reimahinasyon.

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Preliminaryong Pagsusuri sa mga Pananaw sa Metakognitibong Pagbasa sa Klaseng *Blended*: Implikasyon sa Pagbuo ng Estratehiya sa Pagbubuod

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Abstrak

Itinuturing na palatandaan ng batang marunong bumasa ang kakayahang muling isalaysay sa sariling paraan ang tekstong kaniyang binasa. Ngunit, madalas nang hindi nakadaraan sa ganitong proseso ang isang mambabasa sa birtuwal na espasyo dahil sa bilis ng pagdagsa ng impormasyon at ikli ng atensiyon ng karamihang mambabasa sa kasalukuyang panahon. Sa panahong hindi na lamang iisa ang moda ng instruksiyon, palaging nakikitang tugon ang paglinang sa nakapag-iisang pagkatuto na sangkot ang kamalayang metakognitibo. Subalit, hindi nabibigyang-tuon ang pananaw rito ng dalawang mahahalagang salik na bumubuo sa trayanggulong ugnayan ng pagbasa—ang guro, na pinagmumulan ng mga gawaing panliterasi, at mambabasa, na nagkakaroon ng interaksyon sa teksto at gawain. Mula rito, tinangka ng kasalukuyang pananaliksik na ilarawan ang pananaw ng guro at mag-aaral sa metakognitibong estratehiya sa pagbasa bilang salik sa paglinang ng kasanayan sa pagbubuod, na isang palatandaan ng komprehensiyon. Gamit ang deskriptibong pamamaraan, natuklasan ang magkakabuklod na pananaw ng guro at mag-aaral hinggil sa paggamit ng metakognitibong estratehiya sa pagbasa tungo sa paglinang ng kasanayan sa pagbubuod sa klaseng blended, na maaaring makapag-ambag ng ideya sa pagbabalangkas ng mga pedagogikal na estratehiya sa magkahalong moda ng instruksiyon (blended instruction).

Mga Susing-salita: hypertext, kasanayan sa pagbubuod, klaseng blended, metakognitibong estratehiya sa pagbasa

Abstract

One indicator that a reader is proficient in reading is their ability to retell what they have read in their own words. However, readers in the virtual space often skip this process due to the rapid influx of information and the shortened attention span of most readers today. In an era where instruction is no longer restricted to a single mode, the proliferation of

independent learning, which involves metacognitive awareness, is frequently perceived as a necessary response. But the viewpoints of the two key components that make up the triangular relationship of reading—the reader, who interacts with the text, and the teacher, who offers literacy activities—are frequently disregarded. The present study attempted to characterize the viewpoints of educators and learners on the use of metacognitive strategies in reading as a factor in developing summarization skills, which is an indicator of comprehension. Using a descriptive method, the study discovered the shared perspectives of teachers and students regarding the use of metacognitive strategies in reading toward the development of summarization skills in a blended learning class, which could contribute ideas to the formulation of pedagogical strategies for blended instruction.

Keywords: hypertext, summarization skills, blended learning environment, metacognitive reading strategies

Introduksiyon

Itinuturing na palatandaan ng batang marunong bumasa ang kakayahang muling isalaysay sa sariling paraan ang tekstong kaniyang binasa. Sa mundong global na kasalukuyang dinadagsa ng iba't ibang impormasyon, mahalagang mapalakas ang kasanayan ng mga mag-aaral sa pag-unawa ng anomang nababasa sa birtuwal na espasyo dahil daan ito sa matalinong pagsasala at pagbabahagi ng ideya na nakaaapekto sa reaksiyon at aksiyon ng publiko (Arafat, 2021). Subalit, wala pa mang klaseng *online* at *hybrid*, matagal nang suliranin ng edukasyon ang mababang komprehensiyon na nagsisimula sa elementarya at nagpapatuloy hanggang sa magtapos ang mag-aaral ng batayang edukasyon at ito ay mapatutunayan sa antas ng kanilang pagtatanong na umaabot lamang sa literal at imperensiyal na antas, partikular na sa pagbasa ng tekstong ekspositori (DepEd, 2023; World Bank, 2022; Collamar, et al., 2017) at lalo pa itong lumubha sa pagkakaroon ng bagong kapiligrang pampagkatuto tulad ng mga *Learning Management Systems* (LMS) na nagluluwal sa mga tekstong tulad ng *hypertext* (Blom et al., 2017). Nangangahulugan itong hindi nila naaabot kahit ang antas ng reorganisasyon na kinapalolooban ng kasanayan sa pagbubuod.

Sa paglinang ng kasanayan sa pagbubuod, mahalaga ang gampanin ng kasanayan sa metakognitibong pagbasa (Calamlam, 2023; Compton & Pearson, 2016). Subalit, dahil ang mga kasanayan sa metakognitibong pagbasa ay madalas na nakatuon sa mga estratehiya, hindi ito madalas na nagbubunga ng positibong resulta dahil may mga estratehiya sa pagtuturo ng guro na hindi tiyak na tumutuon sa kung paano babasahin ang teksto (Villanueva, et al., 2023; Susanto, 2021, Winne et al., 2001) kundi kung ano lamang ang dapat unawain sa loob ng teksto na kailangan sa pagpapasa ng gawain.



Sa panahong hindi na lamang iisa ang moda at uri ng kagamitan na maaaring gamitin ng guro sa paglalahad ng aralin dahil sa paglitaw ng iba't ibang *learning management systems* at *learning spaces* na nangangailangan ng isang mag-aaral na kayang matuto nang mag-isa (*self-regulated learners*), kasabay na dapat ding paigtingin ang paglinang ng mga kasanayan sa metakognitibong pagbasa, tulad ng pagbubuo. Gayunpaman, dahil sa labis na pagtutuo na mailahad at malinang ang mahahalagang kaalaman at kasanayang pangnilalamang itinakda ng kurikulum (Villanueva, et al., 2023) mapapansing nawalan ng tiyak na tuon sa pamamaraan kung paano ituturo nang epektibo ang nilalaman sa magkahalong moda ng instruksiyon gamit ang LMS. Sa katunayan, nakaliligaw at nakalilito ang impresyon ng mga mag-aaral sa karanasan sa nabigasyon sa mga araling nakalahad sa isang LMS dahil sa dami ng impormasyon at direksiyong maaaring makita at mabasa rito (Altun, 2003). Malaki ang epekto nito sa tagumpay ng kanilang pag-unawa sa aralin sa harapang talakayang pangklase kaya naman kahit na marami at iba't iba ang araling pangnilalaman na laman ng LMS, hindi pa rin ito garantiyang nakapagbibigay ng mabungang pagkatuto.

Pagbubuo bilang ubod ng komprehensiyon sa pagbasa

Ang pagbasa ay kinasasangkutan ng dalawang mahalagang proseso: ang pagkuha at pagbuo ng kaalaman mula sa teksto (Snow, 2002). Mula sa kahulugang ito, masasabing hindi na lamang sa elektroniko o limbag na teksto nakasalalay ang pagtatamo ng komprehensiyon. Sabihin pa, sa pagbasa ng teksto, marapat na may trayanggulasyon sa mga salik na bumubuo sa kaganapan ng pagbasa – sa guro, mag-aaral, at gawain sa pagbasa. Alam ng isang mahusay na mambabasa ang mga gawaing makatutulong sa kaniya upang maunawaan ang kaniyang binabasa; kaya niyang iugnay ang nilalaman mula sa teksto sa kaniyang nagdaang kaalaman; kaya niyang hinuhain ang paksa o mga susunod na pangyayari sa teksto; at kaya niyang ibuod o pasimplehin ang kaniyang binasa upang maibahagi ito sa iba. Ang pagbubuo ay parehong kognitibo at metakognitibong gawain sa pagbasa (Azevedo & Witherspoon, 2009; Hirvela & Du, 2013; Lopez & Flores, 2019; Karbalaie, 2010) na may tuhugang layuning malinang ang kasanayan ng mambabasa at magdagdag ng kaalaman sa kapuwa. Sa katunayan, ang pagbubuo, kasama ng muling pagsasalaysay (*paraphrasing*) sa teksto, ang isa sa mga gawaing itinuturing na pinakamahalagang batayan ng komprehensiyon. Sa klaseng *blended* kung saan naghahalo ang moda ng instruksiyong *online* at harapan at malaki ang kahingian sa isang mag-aaral na matuto ng nakapag-iisa, manipistasyon ang gawaing ito na hindi lamang natanggap ng mambabasa ang mga impormasyong nahango sa teksto, limbag man o elektroniko, bagkos ay kaya niyang ilapat ang kaniyang unawa sa kaniyang sariling pamamaraan gamit ang mga pagwiwikang halaw sa kaniyang mga nagdaang kaalaman (Reflianto, et al., 2021). Subalit, sa pagpapalakas ng kasanayan sa pagbubuo bilang isa sa mahahalagang susi sa metakognitibong pagbasa at pagtatamo ng komprehensiyon, mahalaga munang alamin ang

pananaw ng mga salik na sangkot sa trayanggulong ugnayan ng pagbasa – ang guro at mag-aaral, lalo pa at magkaibang-magkaiba ang iminumungkahing kapaligiran ng klaseng harapan at *online* na nakapaloob sa klaseng *blended*.

Magkakabukod na pananaw sa metakognitibong pagbasa sa paglinang ng komprehensiyon sa klaseng blended

Kahit pa gamitin ang gawaing pagbubuod sa pagsubok sa komprehensiyon ng mambabasa, higit na nakapagbibigay ng mga positibong resulta sa komprehensiyon ang mga pansuportang estratehiyang isinasagawa ng mambabasa tulad ng paggamit ng diksiyonaryo upang unawain ang nilalaman ng teksto (Khoshsima & Nia, 2014). Ang hindi agaran at hindi direktang epekto ng gawaing pagbubuod sa paghasa ng kasanayan sa pagbasa ay madalas na nakaaapekto upang bumaba ang kumpiyansa at tiwala ng guro na gamitin ito sa mga pagsasanay at pagtataya sa unawa ng mga mag-aaral. Bukod dito, ang katangian nitong metakognitibo ay nagdaragdag din ng alinlangan sa mga guro dahil nagsisilbing reduplikasyon ang pagbuo ng estratehiya kung paano ituturo ang isa pang estratehiya (Azevedo & Witherspoon, 2009; Mokhtari & Reichard, 2002). Kaya't ang pagsumpong ng mga paraan upang epektibong ituro sa mag-aaral kung paano magagamit ang iba't ibang metakognitibong estratehiya ay madalas na tingnan bilang pagsasayang lamang ng oras.

Sa panig naman ng mga mag-aaral, malaking hamon ang dagdag na pag-unawa pa ng estratehiya habang inuunawa ang isang teksto dahil pawang dagdag lamang ito sa bigat ng akademikong gawain lalo na sa mga mag-aaral na salat sa kagamitang kinakailangan sa tahanan para sa klaseng *online* (Aquino-Gonzales, 2022). Higit na apektado rito ang mga mag-aaral na pinagkakasya ang *prepaid load* na tatagal lamang ng ilang oras at nakadepende pa sa bigat ng *data* na nakokonsumo sa nabigasyon sa mga gawain sa isang *learning management system* sa klaseng *online*.

Sa kabilang dako, bagama't maraming duda sa paglalapat ng metakognitibong pagbasa na malaki ang kinukuhang oras sa proseso ng pagtuturo-pagkatuto sa iba't ibang kapaligirang pampagkatuto, iminumungkahi pa rin ng mga nagdaang pag-aaral na higit na patatagin ang kasanayang ito sa pamamagitan ng hayagang instruksiyon (Pei & Suwanthen, 2019; Compton & Pearson, 2016; Mante, 2009; Gaerlan, 2005), lalo na sa kasalukuyang panahon na nagmumungkahi ang edukasyon na matuto ang mga mag-aaral gamit ang kani-kaniyang diskarte. Samakatuwid, ang duda at tiwala ng mga salik na nakaaapekto at bumubuo sa pagbasa ay mahalagang isaalang-alang sa pagmumungkahi ng pagpapaunlad sa proseso nito. Mahalagang malaman ang pagtingin ng guro at mag-aaral sa maaaring magawa ng kahantaran sa iba't ibang metakognitibong estratehiya dahil sila ang aktuwal na dumaranas nito sa ugnayang pagtuturo-pagkatuto sa klaseng harapan man o *online*. Kaya naman, sa tangkang bumalangkas ng mga simulain para sa pagbuo ng estratehiya sa

pagtuturo ng pagbasa sa moda ng instruksiyong *blended* na kinapalolooban ng kapaligirang pampagkatutong pisikal at birtuwal, kailangang alamin ang pananaw ng guro, na magdidisenyo ng klasrum at LMS, at ng mga mag-aaral, na siyang magmamanipla nito.

Pagbubuklod ng pananaw ng guro at mag-aaral sa metakognitibong pagbasa tungo sa epektibong estratehiya sa pagtuturo ng pagbasa

Sa trayanggulong ugnayan ng paglinang sa kasanayan sa pagbasa na kinapalolooban ng mga metakognitibong gawain sa pagbasa na ibinibigay ng guro sa panahon ng *hypermedia* (Azevedo & Witherspoon, 2009) at kamalayan ng mag-aaral sa metakognitibong estratehiya na kanilang ginagamit sa pagbasa (Mokhtari & Reichard, 2002), malinaw na tinatangka ng kasalukuyang pag-aaral na gawin pang higit na mabisa ang pagbibigay ng mga gawaing panliterasi na lilinang, susubok, at tataya sa komprehensiyon sa gabay ng mga metakognitibong estratehiya sa pagbasa sa klaseng *blended*. Sa pagkalap, pag-uugnay, at pagbubuklod sa mga pananaw ng guro at mag-aaral na sangkot sa danas na ito, inaasahang makapagmumungkahi ang kasalukuyang ang pag-aaral ng mga simulain sa pagbabalangkas ng estratehiya upang malinang ang kasanayan sa pagbubuod.



Figura 1. Konseptuwal na balangkas

Sa suliraning maaaring maging sagot ang pagpapagana ng kamalayang metakognitibo na humihikayat sa nakapag-iisang pagkatuto sa mga kapaligirang katulad ng LMS upang epektibong makapagbuod ng teksto o anomang nilalaman, mahalagang malaman ang pananaw rito ng dalawang panig na sangkot sa trayanggulong ugnayan ng

pagbasa – ang guro at mag-aaral (Snow, 2010). Sa pamamagitan ng kanilang mga pananaw sa metakognitibong pagbasa, higit na malinaw na makapagbabalangkas ng mga estratehiya upang higit na epektibong mailahad ang mga aralin sa klaseng *blended* at malinang ang kasanayan ng mag-aaral sa pagbubuo. Naging gabay ng kasalukuyang pag-aaral ang sumusunod na layunin (a) mailarawan ang mga tuwiran at di-tuwirang estratehiyang isinasagawa ng guro sa pagtuturo ng pagbubuo sa klaseng *blended*; (b) matukoy ang mga metakognitibong estratehiya na malay na nagagamit ng mag-aaral sa pagbasa ng mga babasahing hypertext sa klaseng *blended*; at (c) masuri ang ugnayan ng pananaw ng guro at mag-aaral sa paggamit ng mga metakognitibong estratehiya sa pagbasa sa paglinang ng kasanayan sa pagbubuo sa klaseng *blended*.

Metodolohiya

Deskriptibo ang disenyo ng kasalukuyang pag-aaral na sumalig sa pamamaraan ng isang praktikal na aksiyong pananaliksik (Creswell, 2012). Isinagawa ito sa isang pribadong paaralan para sa mga panggabing iskolar sa Kalakhang Maynila.

Mga kalahok sa pag-aaral

Sa pamamagitan ng random sampling, tinukoy ang 10-20 mag-aaral na kalahok sa pag-aaral. Bago pasagutan sa mga kalahok ang mga sarbey, talatanungan, at bersiyon sa wikang Filipino ng *Metacognitive Awareness of Reading Strategies* (MARSI), sumailalim ito sa proseso ng pagsusuri, pagwawasto, at balidasyon ng mga eksperto. Binuo ang lupon ng mga balideytor ng isang eksperto sa larangan ng Pagbasa, eksperto sa larangan ng Filipino, at isang guro na kasalukuyang gumagamit ng LMS sa pagtuturo.

Instrumento sa pananaliksik

Upang mailarawan ang kasalukuyang mukha ng pagtuturo ng kasanayan sa pagbubuo gamit ang mga tuwiran at di-tuwirang metakognitibong estratehiya, ginamit ng mananaliksik ang koda hango sa metakognitibong proseso at estratehiya sa *hypermedia* nina Azevedo & Witherspoon (2009) na binalideyt ng isang eksperto sa larangan ng Pagbasa, isang eksperto sa larangan ng Filipino, at isang kasalukuyang guro sa ikasampung baitang na makikita sa Talahanayan 1:

Talahanayan 1

Metakognitibong Proseso at Metakognitibong Estratehiya sa Hypermedia (Azevedo & Witherspoon, 2009)

Metakognitibong Proseso	Koda ng Estratehiya	Kahulugan
Pagpaplano	[DK] Aktibong paggamit ng dating kaalaman	Pag-uugnay ng kasalukuyang aralin sa dating kaalaman
	[SL] Pagtatakda ng sariling layunin sa pagbasa mula sa itinakdang layunin ng guro	Pagbuo ng sariling layunin sa pagbasa hango sa layuning itinakda ng guro.
Pagmomonitor	[PMWK] Pakiramdam na mayroon/walang Kaalaman [PU] Pagtataya sa Unawa	Malay ang mag-aaral na mayroon o wala siyang dating kaalaman sa binabasang teksto.
	[PU] Pagtataya sa Unawa	Malay ang mag-aaral na nauunawaan o hindi niya nauunawaan ang binabasang teksto.
	[PEP] Paggamit ng Estratehiya sa Pagbasa	Kamalayan ng mag-aaral na ang ginamit niyang estratehiya sa pagbasa ay epektibo at hindi epektibo sa pagbasa ng teksto.
	[SP] Sariling Pagtataya	Pagtatanong sa sarili kung naunawaan ang teksto upang mataya kung magpapatuloy, mananatili, o babalik sa simula sa pagbasa.
	[PSUP] Pagtataya sa Usad sa Pagbasa	Pagtataya ng mag-aaral kung natamo ang mga itinakdang layunin sa pagbasa ng guro sa tiyak na oras.



	[KLO] Kamalayan sa Limitadong Oras	Malay ang mag-aaral sa limitadong oras kung kailan dapat matapos ang gawain sa pagbasa.
	[ESP] Ebalwasyon sa Unawa	Malay ang mag-aaral na angkop at hindi angkop ang isang awtput batay sa itinakdang layunin sa pagbasa ng guro.
	[EST] Ekspektasyon sa Kaangkupan ng Teksto	Pagtataya ng mag-aaral sa kaangkupan ng teksto sa layunin nang hindi pa nababasa nang buo ang teksto.
Estratehiya sa Pag-aaral	[PB] Pagbubuod	Pagpapasimple ng binasang teksto, pagkuha ng pangunahing ideya at sumusuportang impormasyon, pagkuha ng banghay ng isang naratibo, at pagtukoy sa usapin at opinyon ng isang artikulo
	[PI] Pagtatala ng Impormasyon	Digital at/o kuwaderno
	[GUH] Pagguhit at Iba pang Eksternal na Reprerentasyon	Grapikong pantulog Dayagram Tsart
	[MP] Muling Pagbasa	Animasyon Larawan Video
Pagtugon sa Kahingian/Hirap ng Gawain	[KOK] Kontrol sa Konteksto	Paghanap ng lugar kung saan mas makapagpopokus, o paghanap ng kasama na makakatulong sa pag-aaral



[PPO] Planadong Paggamit ng
 Oras

Planner ng gawain batay sa
 oras at timer sa bawat
 gawain

Pag-aanalisa ng datos

Samantala, upang matukoy ang mga metakognitibong estratehiyang maláy na ginagamit ng mga mag-aaral sa pagbasa ng mga tekstong ekspositori sa mga kapaligirang tulad ng LMS, pinasagutan sa mga kalahok na mag-aaral ang isinalin at isinakontekstong Metacognitive Awareness of Reading Strategies Inventory (MARSI). Ginamit na pamantayan sa pagbibigay-interpretasyon sa nakuhang iskor ang ibinigay na pamantayan nina Mokhtari at Reichard (2002) na makikita sa Talahanayan 2:

Talahanayan 2

Pamantayan sa Pagbibigay-Interpretasyon sa Resulta ng Metacognitive Awareness of Reading Strategies Inventory (MARSI) Batay kina Mokhtari at Reichard (2002)

Interpretasyon	Iskor
mataas	2.4 pababa
katamtaman	2.5 – 3.4
mababa	3.5 pataas

Etikal na konsiderasyon

Sa kadahilanang ang mga kalahok sa pag-aaral ay kinabibilangan ng mga mag-aaral na inaasahang nasa 15-16 na taong gulang at wala pa sa legal na gulang, isang *informed consent* ang pinasagutan sa kanilang mga magulang. Bukod dito, nagpadala rin ng liham sa paghingi ng pahintulot ang mananaliksik sa Tanggapan ng Pananaliksik (*Research Office*) ng paaralan upang maakses ang mga dokumento at makapagmasid sa klase at matiyak ang legalidad ng paglahok ng mga magiging kalahok na guro sa kasalukuyang pag-aaral.

Sa transkripsiyon ng mga panayam at diskusyon, gumamit ng *code* o *alias* ang mananaliksik upang protektahan ang pagkakakilanlan ng mga kalahok sa pag-aaral. Lahat din ng nakalap na impormasyon at dokumento sa anyo ng *audio recordings*, larawan, at tala ng panayam ay maingat at masinop na inilagag sa isang *Google drive folder* na tanging ang mananaliksik lamang ang may akses. Dumaan din ang kasalukuyang pananaliksik sa *ethics review* ng paaralan kung saan isinagawa ang pananaliksik at sa Pamantasang Normal ng Pilipinas-Maynila.

Mula sa transkripsiyon sa mga panayam at datos na nakuha mula sa instrumentong *Metacognitive Awareness of Reading Strategies Inventory* (MARSI) (Mokhtari & Reichard, 2002),



nagkaroon ng kalinawan ang pananaw ng bawat panig hinggil sa metakognitibong pagbasa sa klaseng *blended* na nakapag-ambag sa mga simulain na dapat ilapat sa paraan ng pagtuturo sa loob ng magkakahalang kapaligirang pampagkatuto.

Resulta at Diskusyon

Tuwiran at di-tuwirang estratehiya sa pagtuturo ng metakognitibong pagbasa

Makikita sa Talahanayan 3 ang matinding pagsang-ayon ng mga guro na tuwiran silang gumagamit ng estratehiya sa pagpapabuod ng binasang teksto. Gayunpaman, nakita ring malaki ang pagkakaiba ng kanilang pananaw sa uri ng kani-kanilang estratehiyang ginagamit kapag wala na sa loob ng paaralan ang mga mag-aaral, kung saan iba-iba na ang kanilang kapaligiran at kalagayan, gayundin sa pagbibigay ng kalayaan sa mag-aaral na humanap ng paraan kung paano ibubuod ang tekstong kaniyang binasa.

Talahanayan 3

Mga Estratehiya sa Pag-Aaral sa Pagtuturo ng Metakognitibong Pagbasa sa Klaseng Blended

Uri ng Estratehiya	Mga Estratehiya sa Pag-aaral sa Pagtuturo ng Metakognitibong Pagbasa
<i>Tuwiran</i>	<i>Direktang inilalahad ng guro ang pangunahing ideya sa binasang hypertext.</i>
<i>Tuwiran</i>	<i>Iniisa-isa ng guro ang mga sumusuportang detalye sa binasang hypertext pagkatapos ng gawain.</i>
<i>Tuwiran</i>	<i>Nagtatakda ang guro ng mga estratehiya sa pagbasa na maaaring isagawa ng mag-aaral upang maunawaan ang teksto (dayagram, grapikong pantulong, pagguhit, at iba pa).</i>
<i>Tuwiran</i>	<i>Tinuturuan ang mga mag-aaral na magtala ng impormasyon habang binabasa ang teksto.</i>
<i>Tuwiran</i>	<i>Hinihikayat ang mag-aaral na iangkop ang paraan pag-unawa sa aralin/teksto batay sa kanilang kondisyon (i.e. interes, kakayahan, motibasyon)</i>
<i>Tuwiran</i>	<i>May sariling estratehiyang isinasagawa ang guro upang maibuod o malagom ng klase ang nilalaman ng teksto na ipinagagawa nang isahan o pangkatan.</i>
<i>Di-Tuwiran</i>	<i>Hinahayaan ang mga mag-aaral na tukuyin ang pangunahing ideya sa binasang hypertext.</i>
<i>Di-Tuwiran</i>	<i>Hinahayaan ang mag-aaral na isa-isahin/balangkasin ang mga sumusuportang detalye sa binasang hypertext.</i>

<i>Di-Tuwiran</i>	<i>Malaya ang mag-aaral kung papaano magtatala ng inppormasyon habang binabasa ang teksto (i.e. pisikal/digital)</i>
<i>Di-Tuwiran</i>	<i>Nakapipili ang mag-aaral ng mga estratehiyang maaari niyang isagawa upang maunawaan ang teksto (dayagram, grapikong pantulong, pagguhit, at iba pa).</i>
<i>Di-Tuwiran</i>	<i>Binibigyan ng oportunidad ang mag-aaral kung nais na muling basahin ang teksto upang tiyakin ang naunawaan dito.</i>
<i>Di-Tuwiran</i>	<i>Binibigyan ng kalayaan ang mag-aaral kung paano ibubuod o ilalagom ang nilalaman ng teksto (i.e. isahan, pangkatan)</i>

Kamalayan ng mag-aaral sa iba't ibang uri ng metakognitibong estratehiya sa pagbasa

Mula rito, sinuri ng mananaliksik ang kaugnayan ng ganitong katangian ng mga metakognitibong estratehiya ng guro sa klaseng blended sa uri at dami ng mga estratehiyang maláy na nagagamit ng mga mag-aaral sa aktuwal na pagbasa. Lumabas sa pag-aaral na nangunguna ang mga panlutas na estratehiya, sinundan ng pangglobal na estratehiya, at pansuportang estratehiya ang mga estratehiyang maláy na ginagamit ng mag-aaral sa pagbasa. Makikita sa Figura 2 ang madalas na iskor ng mag-aaral sa walong aytem na nakapaloob sa mga Panlutas na Metakognitibong Estratehiya:

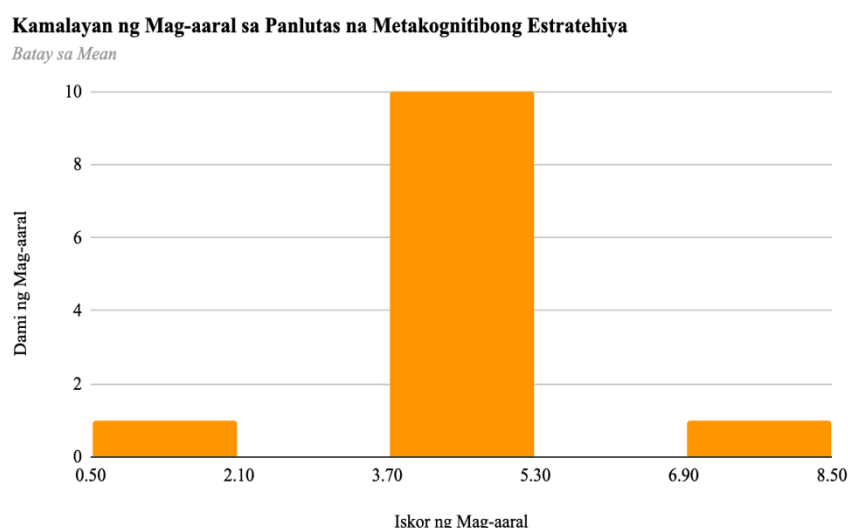


Figura 2. Kamalayan ng mag-aaral sa mga panlutas na metakognitibong estratehiya sa pagbasa batay sa mean

Pinakamarami sa mga mag-aaral ang madalas na nakakukuha ng iskor sa pagitan ng 3.70 - 5.30. Samantala, pantay naman ang dalas ng mga mag-aaral na nakakuha ng mababang iskor na 0.50 - 2.10 at pinakamataas na iskor na 6.90 - 8.50.

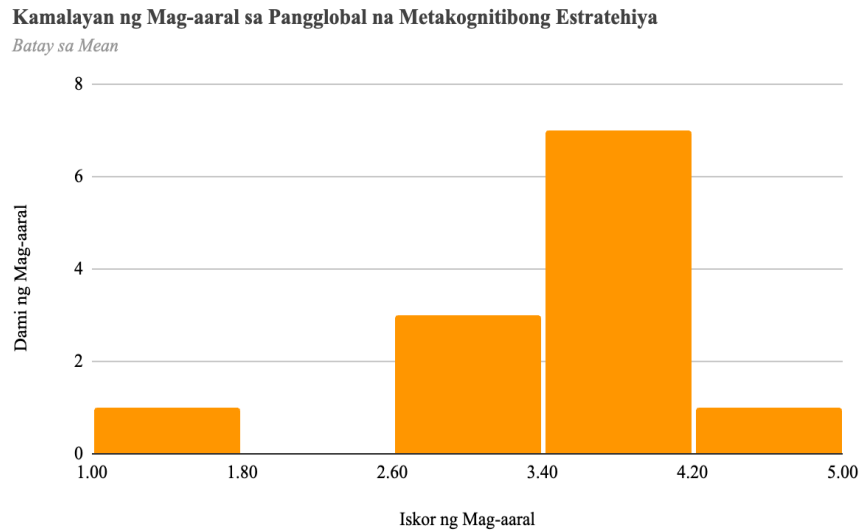


Figura 3. Kamalayan ng mag-aaral sa mga pangglobal na metakognitibong estratehiya sa pagbasa batay sa mean

Kitang-kita sa Figura 3 na bukod sa nasa 3.40 - 4.20 lang ang pinakamadalas na nakukuhang iskor ng mga mag-aaral na wala pa sa kalahating bahagdan ng mga pangglobal na estratehiya, ay hindi rin umabot ni sa kalahati man lamang ang kabuoang iskor ng mga mag-aaral sa bahaging ito.

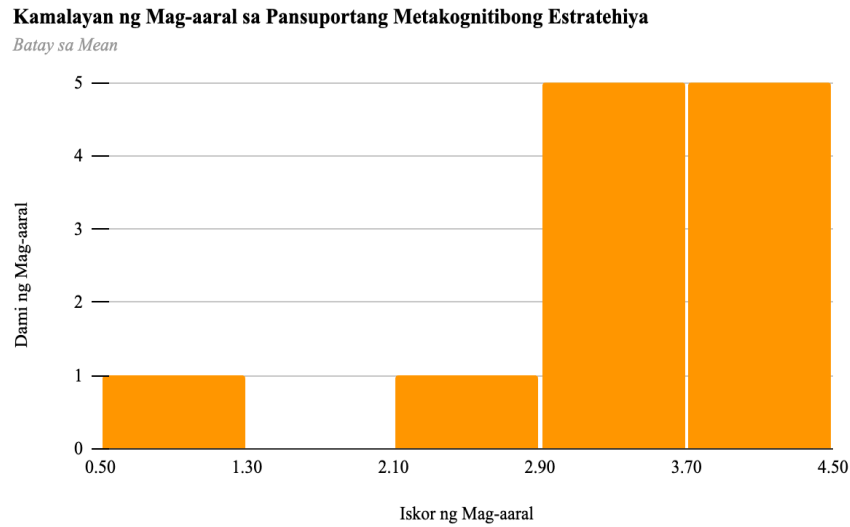


Figura 4. Kamalayan ng mag-aaral sa mga pansuportang na metakognitibong estratehiya sa pagbasa batay sa mean

Bagama't makikitang nasa kalahating porsiyento ng mga estratehiyang nakapaloob sa pansuportang estratehiya ang madalas na ginagamit ng nakararaming mag-aaral, makikita ring higit sa kalahati ng bilang ng mag-aaral ang ni hindi man lamang gumagamit ng mga estratehiyang ito sa pagbasa.

Sa kabuoan, nabatid sa resulta ng datos na 66.7% ng mga mag-aaral ang may mataas na kamalayan sa iba't ibang metakognitibong estratehiya sa pagbasa ng *hypertext* at makikita ito sa tsart:

Dami ng Mag-aaral na may Mababa, Katamtaman, at Mataas na Kamalayan sa Metakognitibong Estratehiya sa Pagbasa

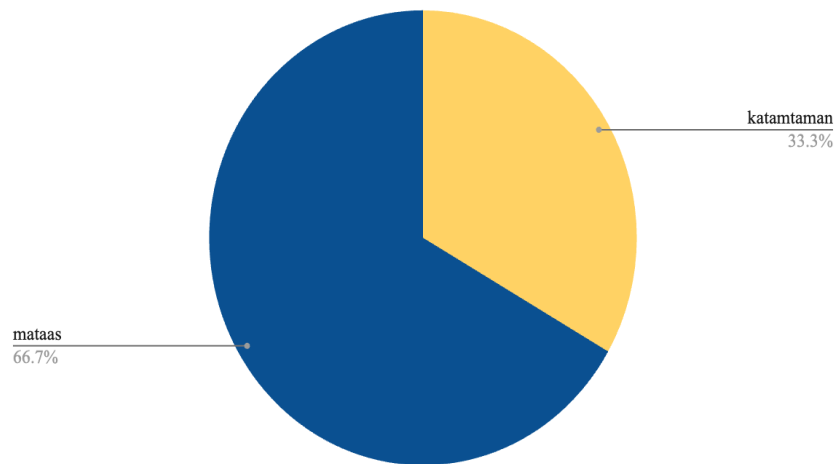


Figura 5. Dami ng mag-aaral na may mababa, katamtaman, at mataas na kamalayan sa metakognitibong estratehiya sa pagbasa

Makikita ring walang mag-aaral ang nag-ulat na sila ay may mababang kamalayan sa paggamit ng mga metakognitibong estratehiya. Samantala, malinaw namang makikita sa Figura 6 na pinakaginagamit ng mga mag-aaral ang mga panlutas na estratehiya na sinusundan ng pangglobal at pansuportang metakognitibong estratehiya.

Kabuoang Kamalayan sa Metakognitibong Estratehiya Batay sa Uri

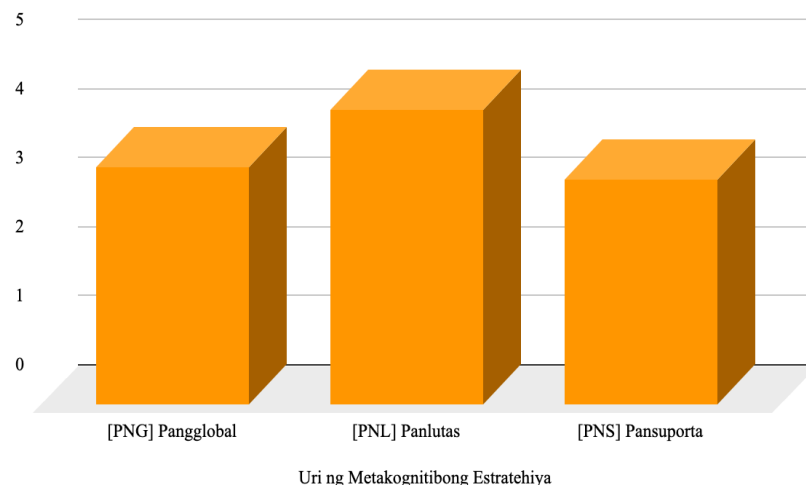


Figura 6. Kabuoang Kamalayan ng mga Mag-aaral sa Metakognitibong Estratehiya Batay sa Uri

Inilarawan ng kasalukuyang pag-aaral ang kamalayan ng mag-aaral sa nangungunang grupo ng metakognitibong estratehiya bilang hyperaktibong kamalayan; aktibong kamalayan sa ikalawa sa nangunguna; at inaktibong kamalayan naman sa nahuhuli.

Sa pagkuha ng mga pananaw, hindi lamang mahalaga ang mga sinasabi ng kinapapanayam kundi maging ang mga gawi o kilos na nagsisilbing aktuwalisasyon ng mga palagay, paniniwala, at prinsipyo (Maggay, 2002). Kaya naman, sa bahaging ito, iisa-isahin ng kasalukuyang pag-aaral ang mga tuwiran at di-tuwirang metakognitibong estratehiyang ginagamit ng mga guro sa paglinang ng kasanayan sa pagbubuod upang magsilbing patunay ng kanilang mga pananaw sa mga metakognitibong estratehiya sa pagbasa.

Pagbubudbod ng mga metakognitibong estratehiya tungo sa pagbubuod ng kabuoang pananaw ng guro

Sa mga kapaligirang tulad ng LMS, ang mga metakognitibong estratehiya na direktang nakatuon sa pagbubuod ay madalas na mapapansin sa mga estratehiya sa pag-aaral na ibinibigay ng guro sa aktuwal na pagpapadaloy ng talakayan (Azevedo & Witherspoon, 2009). Sa Talahanayan 3, makikitang ang mga naitalang metakognitibong estratehiya na isinasagawa ng guro na nakatuon sa paglinang ng kasanayan sa pagbubuod ay mailalarawan bilang hayagan o direkta sa pagpapaliwanag ng mga konsepto at panuto sa gawain; kontrolado o may limitasyon sa gawaing panliterasi; at kontekstuwalisado sa kagamitang panturo at halimbawa. Ang mga katangiang ito ay higit pang binigyang-linaw ng isinagawang pakikipanayam sa mga kalahok na guro.

Higit na pinapaboran ng mga guro ang direktang pagtuturo ng mga metakognitibong estratehiya kaysa sa pagbibigay ng ganap na kalayaan sa mga mag-aaral na tuklasin ang sariling paraan ng pag-unawa sa teksto tulad ng *hypertext*. Batay sa kanilang karanasan, mas nagiging malinaw at epektibo ang pagkatuto ng mga mag-aaral kapag may tiyak at detalyadong panuto, lalo na sa kontekstong *asynchronous online* na pagkatuto. Inilahad ng mga guro na kung wala pang sapat na kaalaman ang mga mag-aaral sa paggamit ng mga estratehiya tulad ng pagbubuod, pagbabalangkas, o pagbuo ng grapikong pantulong, mas epektibong nauunawaan ng mga mag-aaral ang teksto kung ito ay una munang ipaliliwanag sa klase.

"Kaya dapat isa sa mga ginagawa natin, pag nagkakaro'n ng switching, yung instruction. Kasi mas magre-rely ang bata, lalo na kung asynchronous, sa instruction na ibibigay mo. It is about providing interactive content that catches the student's participation. The new normal poses a significant challenge for the educational sector; that is why a new environment is needed to increase the participation rate of the students (G1)"

"Kasi sa umpisa pa lang, wala na silang batayang kaalaman sa mga [metakognitibong] estratehiya na pwede nilang gamitin, e. (G2)"

Ang ganitong obserbasyon ay umaayon sa mga naunang pag-aaral na nagsasabing higit na nakikinabang ang mga mag-aaral sa hayagang pagtuturo ng metakognitibong estratehiya (Pei & Suwanthen, 2019; Compton & Pearson, 2016; Mante, 2009; Gaerlan, 2005), lalo na kung ito ay sinasabayan ng gabay patungo sa mas malayang paggamit nito batay sa kanilang sariling pangangailangan at kakayahan.

Bagaman layunin ng mga tekstong tulad ng *hypertext* na bigyang-kalayaan ang mambabasa sa direksiyon ng pag-unawa, madalas nasusumpungan ng mga guro na hindi pa sapat ang kamalayan ng mga mag-aaral upang mapakinabangan ito, na nauuwi sa kalituhan at pagkaantala sa pagbasa. Batay sa karanasan ng mga guro, kapag binibigyan ng maraming opsiyon sa gawain tulad ng malikhaing pagbubuod o pasalitang presentasyon, lalong nahihirapan ang mga mag-aaral sa pagpili pa lamang ng angkop na estratehiya. Kaya't higit na mainam ang kontroladong mga gawaing panliterasi na nakatuon sa tiyak at umiiral na estratehiya sa pagbubuod, upang sa halip na maligaw sa kalayaan (Blom, et al., 2017; Altun, 2003), ay magabayan ang mag-aaral na unti-unting mapaunlad ang sariling metakognitibong kasanayan.

Sa metakognitibong pagbasa, mahalagang isaalang-alang ang interes, kakayahan, at kalagayang panlipunan ng mag-aaral upang maging epektibo ang proseso ng pag-unawa (Mante, 2009; Winne, et al., 2001). Napatunayan ng mga guro na ang pag-embed ng mga *hypertext* sa LMS ay isang epektibong estratehiya upang matugunan ang isyu ng *digital divide* (Nuncio, 2020) at mapadali ang akses ng mga mag-aaral sa mga babasahin, lalo na sa *online* na moda ng klase. Nagkakaisa rin ang mga guro na ang pagpili ng mga tekstong may kaugnayan sa karanasan at interes ng mga mag-aaral ay epektibong paraan upang mahikayat ang mag-aaral sa pagbasa at maisulong ang pagiging metakognitibo ng kanilang pagbasa. Sa ganitong disenyo ng aralin—na hayagan sa paliwanag, kontrolado sa panliterasi, at kontekstuwalisado sa mga kagamitang panturo—mas epektibong naililina ng mga guro ang kasanayan sa pagbubuod sa kontekstong klaseng *blended*.

Paglalarawan sa pananaw ng mag-aaral sa paggamit ng metakognitibong estratehiya sa pagbasa ng hypertext

Batay sa resulta ng pansariling pagtataya ng mga mag-aaral (MARSI), lumabas na hayperaktibo ang kanilang kamalayan sa paggamit ng mga panlutas na metakognitibong estratehiya sa pagbasa (*problem-solving reading strategies*); aktibo sa paggamit ng mga pangglobal na estratehiya (*global reading strategies*); at di-aktibo sa paggamit ng mga pansuportang estratehiya (*supporting reading strategies*). Makikita ring walang mag-aaral ang nag-ulat na sila ay may mababang kamalayan sa paggamit ng mga metakognitibong

estrategiya. Nangangahulugan ito na naniniwala ang mga mag-aaral na madalas silang gumamit ng mga metakognitibong estrategiya habang bumabasa ng *hypertext*. Sa kabila nito, hindi ginagarantiya ng dalas ng paggamit ng maraming estrategiya ang pagtatagumpay sa pag-unawa sa binabasa lalo na sa mga kapaligirang tulad ng hypermedia (Altun, 2003; Mante, 2009). Ibig sabihin, kung walang tiyak na tunguhing metakognitibo ang isang metakognitibong estrategiya, maaaring mawalan din ng kabuluhan ang dalas ng paggamit ng mga ito.

Pagbubuklod sa pananaw ng guro at mag-aaral sa metakognitibong estrategiya sa pagbasa sa paglinang ng kasanayan sa pagbubuod

Masasalamain sa magkakabuklod na pananaw ng guro at mag-aaral na pareho nilang nakikita ang oportunidad na binubuksan ng metakognitibong estrategiya sa paglinang ng kasanayan sa pagbubuod. Malinaw na kapuwa naniniwala ang guro at mag-aaral na mula sa pagbuhay sa kamalayan sabay nitong malilinang ang kahit anong kasanayan; mula sa kamalayan, maaari itong magbunga ng mga di-nagmamaliw na karunungan; at ang kamalayan ay maaaring maging mitsa ng lalo pang aktibong kamalayan sa pagbasa. Ipinapakita ng mga pananaw at danas ng parehong panig na sa tuwing hayagang isinasaalang-alang ang kamalayan sa pagbasa, mas epektibong naisasagawa ang mga kasanayang gaya ng pagtukoy sa paksang pangungusap, pagbibigay-kahulugan, at pag-aalis ng mga hindi mahalagang detalye. Mahalaga ring isaalang-alang ang konteksto at karanasan ng mag-aaral upang maging intensiyonal, kontekstuwal, at mapagnilay ang paggamit ng metakognitibong estrategiya. Sa ganitong pagbubuklod, nalilikha ang mga panuto, gawain, at kagamitang panturo na higit na angkop sa kasalukuyang pangangailangan ng mga mag-aaral, na siya namang nagsusulong ng maraming oportunidad upang malinang ang kasanayan sa pagbubuod.

Kongklusyon

Nakikitang epektibo ng mga guro ang paggamit ng metakognitibong estrategiya sa pagbasa dahil sa dami at lawak ng kanilang aktuwal na paggamit nito sa paglinang ng kasanayan tulad ng pagbubuod. Kaugnay nito, mailalarawan ang paraan ng kanilang paggamit sa mga estrategiya bilang hayagan sa pagbibigay ng panuto; kontrolado sa pagbibigay ng gawaing panliterasi; at kontekstuwalisado sa kagamitang panturo. Samantala, bagaman mataas ang kamalayan ng mga mag-aaral sa iba't ibang metakognitibong estrategiya, nananatiling dominante ang paggamit nila ng mga panlutas na estrategiya kumpara sa mga pangglobal at pansuportang estrategiya, na nagpapakitang hindi pa ganap na aktibo ang kanilang paggamit nito kahit sa mga masalimuot na tekstong gaya ng *hypertext*.

Sa kabila nito, malinaw na sa magkakabuklod na pananaw ng guro at mag-aaral sa

metakognitibong estratehiya sa pagbasa, nagkakaroon ng mas maraming oportunidad sa paglinang ng kasanayan sa pagbubuo. Dahil nakikita ng parehong panig na susi ang kamalayan sa paglinang ng kasanayan, di-nagmamaliw na karunungan, at sa lalo pang aktibong kamalayan sa pagbasa, nabibigyan ng espasyo ang mga mag-aaral na unti-unting hasain at tasahin ang kanilang kakayahan sa pagbasa. Gayundin, napapagtibay ang kanilang kakayahan sa paglalapat ng mga natutuhan sa mga kongkretong sitwasyon ng komunikasyon.

Rekomendasyon

Iminumungkahi ang pagpapalawak ng ganitong uri ng pag-aaral sa iba pang kasanayang pangkomunikatibo tulad ng pakikinig at panonood, gayundin ang pagbuo ng mga palihang pangguro ukol sa mas epektibong aplikasyon ng metakognitibong estratehiya sa pagtuturo, lalo na sa mga espasyong tulad ng LMS. Mahalaga ring isaalang-alang ang integrasyon nito sa mga *learning continuity plan*, *learning management systems*, at mga polisyang tumutugon sa pagbabago ng kalakaran sa edukasyon sa panahon ng post-pandemya, upang matiyak ang patuloy na pag-unlad ng mga kasanayang pangkomunikatibo ng mga mag-aaral.

Mahalaga ring suriin pa ang mga salik na nakaaapekto sa metakognitibong pagbasa sa kasalukuyang kalakaran ng edukasyon sa ugnayan ng guro, mag-aaral, at pagtatayang panliterasi gamit ang trayanggulasyon sa iba pang antas ng pagbasa at baitang (*learning to read vis-a-vis reading to learn stage*). Upang higit ding mapagtibay mga natuklasan sa kasalukuyang pag-aaral, iminumungkahi rin sa mga susunod na pag-aaral na suriin ang mga pananaw ng guro at mag-aaral hinggil sa metakognitibong pagbasa gamit ang metodong kuwantitatibo tulad ng *quasi-experimental* na pag-aaral upang mataya ang relasyon ng bawat salik sa isa't isa gamit ang mga pedagogikal na interbensiyon, partikular sa paglinang ng kasanayan sa pagbubuo.

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P.I.K.O.: Kontekstuwalisadong Learning Remediation sa Pagsulat ng Pangungusap sa Baitang 3 sa Bayan ng Laur, Nueva Ecija

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Abstrak

Ang pag-aaral na ito ay nakatuon sa pagbuo at balidasyon ng P.I.K.O., isang kontekstuwalisadong learning remediation plan para sa pagpapahusay ng kasanayan sa pagsulat ng pangungusap ng mga mag-aaral sa Baitang 3 sa Laur, Nueva Ecija. Ginamit ang Developmental Research Design at ADDIE model sa pagdisenyo ng interbensiyon. Batay sa datos, natukoy ang mababang antas ng kakayahan sa pagsulat dulot ng linitadong bokabularyo at impluwensiya ng unang wika. Ipinakita ng resulta ng balidasyon na ang P.I.K.O. ay may mataas na antas ng pedagogikal na gamit sa aspekto ng nilalaman, format, organisasyon, at kawastuhan. Samakatuwid, ito ay epektibong estratehiya upang mapaunlad ang kasanayan sa pagsulat at literasiya ng mga mag-aaral.

Susing Salita: P.I.K.O., kontekstuwalisadong pagkatuto, pagsulat ng pangungusap, multilingguwalismo, literasiya

Abstract

This study focused on the development and validation of P.I.K.O., a contextualized learning remediation plan designed to enhance the sentence-writing skills of Grade 3 learners in Laur, Nueva Ecija. The study employed the Developmental Research Design and the ADDIE model in designing the intervention. Based on the data gathered, the learners' low level of writing proficiency was attributed to limited vocabulary and the influence of their first language. The validation results revealed that P.I.K.O. demonstrated a high level of pedagogical usefulness in terms of content,



format, organization, and accuracy. Therefore, it is considered an effective strategy in improving the writing skills and literacy of learners.

Keywords: P.I.K.O., contextualized learning, sentence writing, multilingualism, literacy

Introduksiyon

Ang pagsulat ay kinikilala bilang isa sa limang makrong kasanayan sa wika at itinuturing na pinakamataas na anyo ng intelektuwal na pagpapahayag. Sa pamamagitan nito, naitatala ang kaalaman, naipahahayag ang mga pananaw, at naipapasa ang mga pagpapahalaga at kultura mula sa isang henerasyon tungo sa susunod. Gayunpaman, ang pagsulat ay hindi lamang isang teknikal na kakayahan kundi isang kompleks na prosesong kognitibo na nangangailangan ng kritikal na pag-iisip, sistematikong pag-oorganisa ng ideya, at malikhaing pagpapahayag. Dahil sa integrasyon ng nilalaman at estruktura ng wika na kinakailangan sa prosesong ito, itinuturing ang pagsulat bilang isa sa pinakamahirap na kasanayang hinuhubog sa mga mag-aaral. Dagdag pa rito, inilalarawan ang pagsulat bilang isang rekursibong gawain na kinapapalooban ng magkakaugnay na yugto ng pagpapalano, pagbalangkas, paglikha ng teksto, pag-eedit, at muling pagsulat upang mapahusay ang kalinawan at kalidad ng pahayag.

Sa kabila ng mahalagang papel ng pagsulat sa paglinang ng literasiya, nananatiling hamon ang sistematikong pagpapaunlad ng kasanayang ito, partikular sa antas ng elementarya. Itinuturing ang aktibong pakikilahok bilang mahalagang sangkap sa proseso ng pagkatuto, sapagkat sa pamamagitan nito ay napapalawak ng mga mag-aaral ang kanilang kaalaman at naipapakita ang antas ng kanilang pag-unawa sa mga aralin (Balallo & Aragon, 2023). Gayunpaman, sa mga kontekstong multilingguwal, ang pagkakaiba-iba sa wika ay maaaring maging hadlang sa ganitong pakikilahok. Lalo itong naging kapansin-pansin sa panahon ng pandemya kung saan lumaganap ang online synchronous na pagtuturo. Ayon kay Tejano (2022), nagdulot ang pagbabago sa modalidad ng pagtuturo ng karagdagang hamon sa komunikasyon at interaksyon sa klase, lalo na para sa mga mag-aaral na gumagamit ng higit sa isang wika sa kanilang pang-araw-araw na buhay.

Isa sa mga pangunahing salik na nakaaapekto sa kalidad ng pagsulat ng mga mag-aaral ay ang limitadong lawak ng kanilang talasalitaan. Kapag kulang ang bokabularyo ng isang mag-aaral, nagiging mahirap para sa kanya na maipahayag nang malinaw at organisado ang kanyang mga ideya, na kadalasang nagreresulta sa paulit-ulit at payak na paggamit ng mga salita (Abiva, 2025a). Pinatutunayan din ni Quines (2023) na may makabuluhang ugnayan ang lawak ng talasalitaan at ang kalidad ng output sa pagsulat. Dahil dito, ang sistematikong pagpapalawak ng bokabularyo ay kinikilalang mahalagang pundasyon ng literasiya, lalo na para sa mga batang lumalaki sa multilingguwal na kapaligiran. Sa ganitong konteksto, nakatutulong ang paglinang ng talasalitaan sa paghubog ng kritikal na pag-iisip at sa pagpapahusay ng kakayahang magpahayag sa pangalawang wika (Abiva, 2025b).

Sa mga multilingguwal at multikultural na konteksto (Abiva, 2025a), nagiging higit na kumplikado ang mga hamon sa paglinang ng kasanayan sa pagsulat, partikular sa mga komunidad na may dominanteng katutubong wika. Maaaring makaapekto ang unang wika (L1) ng mga mag-aaral sa kanilang paggamit ng Filipino bilang pangalawang wika (L2), na nagreresulta sa tinatawag na *linguistic interference* sa gramatika, estruktura, at pagpili ng salita (Cummins, 2001). Dahil dito, nagkakaroon ng mga kamalian sa pagsulat, lalo na kapag inaasahang gumamit ang mga mag-aaral ng pamantayang anyo ng Filipino. Kadalasang nag-uugat ang mga kamaliang ito sa limitadong karanasan sa paggamit ng mas malawak na *lexical repertoire* at sa maling interpretasyon ng mga tuntunin ng wika (Balallo & Aragon, 2023).

Ipinapakita rin sa mga naunang pag-aaral nina Bernardo (2018) at Dekker at Dumatog (2003) na nagiging mas matagumpay ang pagkatuto ng mga mag-aaral kapag ginagamit ang kanilang katutubong wika bilang midyum ng pagtuturo. Sa ganitong paraan, nakapagtatamo sila ng mas mataas na pagganap sa iba't ibang asignatura tulad ng matematika, agham, at literasiya. Ayon kina Dekker at Young (2005), nakatutulong ang paggamit ng mother tongue sa epektibong paglipat ng kasanayan patungo sa iba pang wika, na sa huli ay nagbubunga ng mas inklusibo at de-kalidad na edukasyon para sa mga mag-aaral mula sa mga minoryang lingguwistikong komunidad. Kaugnay nito, mahalaga rin ang papel ng guro sa pagpukaw ng interes ng mga mag-aaral sa pagsulat at sa pagpapaliwanag ng kahalagahan nito bilang isang intelektuwal na gawain (Gonzales, 2019). Kasabay nito, kinakailangang maunawaan ng guro ang masalimuot na ugnayan ng identidad na nakaugat sa unang wika at ang hamon ng pagsulat sa Filipino o Ingles (Hidalgo, 2017).

Sa larangan naman ng pagsasalin, kinikilala ito bilang mahalagang mekanismo upang mapanatili ang kahulugan at kontekstong kultural ng isang teksto habang isinasalin sa ibang wika (Mabalhin, 2021; Rocas, 2025). Gayunpaman, mahalagang isaalang-alang ang wastong ortograpiya at gramatika sa mga tekstong isinasalin upang matiyak ang kawastuhan at pagiging epektibo ng paggamit ng wika (Baquing, 2023).

Sa antas ng polisiya sa edukasyon, ipinatupad ng Republic Act No. 10533 o *Enhanced Basic Education Act of 2013* ang Mother Tongue-Based Multilingual Education (MTB-MLE) mula Kindergarten hanggang Baitang 3 upang patatagin ang pundasyon ng pagkatuto sa unang wika bago ang sistematikong paglipat sa Filipino at Ingles. Gayunpaman, sa bisa ng Batas Pambansa Bilang 12027, inalis ang obligadong paggamit ng mother tongue bilang pangunahing wikang panturo sa unang tatlong baitang. Dahil dito, nagiging kritikal ang Baitang 3 bilang yugto ng transisyon mula sa L1 patungo sa paggamit ng Filipino bilang wikang akademiko.

Bagama't marami nang pananaliksik tungkol sa ugnayan ng talasalitaan at kakayahan sa pagsulat, nananatiling limitado ang mga pag-aaral na nakatuon sa pagbuo at pagsusuri ng sistematikong, lokalizado, at kontekstuwalisadong *bridging strategy* para sa mga mag-aaral sa Ikatlong Baitang mula sa mga multilingguwal na komunidad. Mayroon ding mga pag-aaral tungkol sa bisa ng mga kagamitang biswal sa pagpapalawak ng

bokabularyo (Halwani, 2017; Fadila, 2024), ngunit kadalasan ay hiwalay ang mga ito sa isang integradong modelo ng pagbuo ng pangungusap. Dahil dito, lumilitaw ang isang malinaw na puwang sa pagitan ng teorya ng *L1-L2 transfer*, paggamit ng biswal na pantulong batay sa *Dual Coding Theory* ni Allan Paivio, at ang aktuwal na pagbuo at balidasyon ng isang kontekstuwalisadong interbensiyon para sa paglinang ng kasanayan sa pagsulat ng payak na pangungusap sa Filipino.

Batay sa inilatag na suliranin ng pag-aaral, malinaw na ang pangunahing suliranin ay ang mababang antas ng kakayahan ng mga mag-aaral sa Baitang 3 sa pagbuo ng wasto at organisadong pangungusap sa Filipino. Ayon sa datos mula sa taong panuruan 2024–2025, anim sa bawat sampung mag-aaral (60%) ang nahihirapang mag-organisa ng ideya at makabuo ng wastong pangungusap. Ang bahagdan na ito ay maituturing na kritikal kung ihahambing sa pamantayang itinakda ng kurikulum para sa antas na ito. Sa kasalukuyang taong panuruan, tatlo sa walong mag-aaral ang patuloy na nagpapakita ng kaparehong kahinaan. Ipinahihiwatig ng mga datos na ito ang malinaw na agwat sa pagitan ng inaasahang akademikong pagganap at ng aktuwal na kakayahan ng mga mag-aaral sa larangan ng pagsulat.

Pinatitibay pa ang obserbasyong ito ng karanasan ng mananaliksik at ng iba pang guro sa araw-araw na gawain sa silid-aralan. Napapansin ang suliranin sa organisasyon ng kaisipan, limitadong bokabularyo sa Filipino, impluwensiya ng unang wika—Ilokano—sa estruktura ng pangungusap, at kahinaan sa wastong paggamit ng baybay at bantas. Madalas ding makita ang paggamit ng *code-switching*, direktang pagsasalin mula sa katutubong wika, at ang prinsipyong “kung ano ang bigkas ay siyang sulat,” na nagiging hadlang sa paglinang ng pamantayang pagsulat sa Filipino. Dahil dito, naapektuhan hindi lamang ang teknikal na aspekto ng pagsulat kundi maging ang kakayahan ng mga mag-aaral na magpahayag ng mas mataas na antas ng pag-unawa sa mga tekstong naratibo at impormatibo.

Sa ganitong konteksto, ipinakikilala ang Pagkilala sa Salita, Integrasyon, Konstruksyon/Kawastuhan, at Oras ng Pagwawasto (P.I.K.O.) bilang isang inobatibo at sistematikong interbensiyon na naglalayong tugunan ang mga natukoy na suliranin sa pagsulat. Ang apat na yugto nito P.I.K.O. ay bumubuo ng lohikal na balangkas sa paglinang ng kasanayan sa pagsulat. Sa pamamagitan ng pagpapalawak ng talasalitaan, pag-uugnay ng mga konsepto sa karanasan ng mag-aaral, paglinang ng wastong estruktura ng pangungusap, at sistematikong pagwawasto ng sulatin, nilalayan ng estratehiyang ito na mapahusay ang kakayahan ng mga mag-aaral sa pagsulat. Sa ganitong paraan, ang P.I.K.O. ay nagsisilbing isang nakabalangkas na tugon sa akademikong pangangailangan ng mga mag-aaral at naglalayong tulayin ang agwat sa pagitan ng kanilang kasalukuyang pagganap at ng inaasahang pamantayan ng kasanayang pangwika sa Filipino.

Higit pa rito, ang kahalagahan ng proyektong ito ay dapat maunawaan sa mas malawak na kontekstong konstitusyonal at edukasyonal. Sa ilalim ng Konstitusyon ng Pilipinas (1987), partikular sa Artikulo XIV, kinikilala ang Filipino bilang pambansang wika habang ang mga rehiyonal na wika ay itinuturing na mahalagang bahagi ng kultura at

sistema ng edukasyon. Inaatasan din ang Estado na pangalagaan at paunlarin ang mga katutubong wika. Sa kontekstong Ilokano-dominanteng komunidad, ang proyektong ito ay nagsisilbing konkretong hakbang upang maisakatuparan ang mandatong ito sa pamamagitan ng paggamit ng rehiyonal na wika bilang pundasyon ng pagkatuto.

Kaugnay nito, binigyang-diin ng ulat ng Second Congressional Commission on Education (EDCOM 2) ang umiiral na krisis sa literasiya at kahirapan sa pagkatuto sa bansa, kabilang ang kahinaan sa komprehensiyon at ang hindi pagtutugma ng wika sa tahanan at wika sa paaralan. Sa mga lokalidad na dominante ang Ilokano, nagiging mahalaga ang isang kontekstuwalisadong interbensiyon tulad ng P.I.K.O. sapagkat inuugnay nito ang pagkatuto sa wikang unang natutuhan ng bata, pinatitibay ang pundasyon ng literasiya, at binabawasan ang tinatawag na alyenasyong linggwistikal (Abiva, 2025b).

Bilang tugon sa natukoy na puwang sa pananaliksik, binuo ang P.I.K.O. bilang isang lokalisadong estratehiya sa pagtuturo ng pagsulat. Hango sa tradisyunal na larong “piko,” sumisimbolo ito sa sunod-sunod na hakbang sa paglinang ng talasalitaan at pagbuo ng pangungusap gamit ang kagamitang biswal. Layunin ng pag-aaral na tukuyin ang pangangailangan, disenyo, pagbuo, at balidasyon. bilang kagamitang panturo batay sa pamantayan ng LRMDs Educational Soundness General Evaluation Checklist sa mga aspektong *Content, Format, Presentation and Organization, at Accuracy and Up-to-datedness of Information*.

Ang pag-aaral na ito ay naglalayong suriin ang bisa at katanggap-tanggap na antas bilang isang *learning remediation plan*. Upang matugunan ang layuning ito, sasagutin ang mga sumusunod na katanungan:

1. Paano deskriptibong mailalarawan ang pangangailangan sa pagbubuo ng P.I.K.O. batay sa akademikong pagganap ng mga mag-aaral at sa personal na obserbasyon ng mga guro?
2. Paano binuo at dinisenyo ang P.I.K.O. batay sa mga metrikong nakapaloob sa 6.4 Evaluation Rating Sheet for Print Resources ng LRMDs, kabilang ang:
2.1 *Content*
2.2 *Format*
2.3 *Presentation and Organization*
2.4 *Accuracy and Up-to-datedness of Information*
3. Paano deskriptibong mailalarawan ang resulta ng balidasyon ng P.I.K.O. batay sa:
3.1 *Content*
3.2 *Format*
3.3 *Presentation and Organization*
3.4 *Accuracy and Up-to-datedness of Information*
4. Ano-ano ang mga nabuong mungkahi batay sa resulta ng balidasyon?

Ang proyekto ay naglalayong magbigay ng isang konkretong, kontekstuwalisado, at

empirikal na modelo upang mapalawak ang talasalitaan at mapaunlad ang kasanayan sa pagsulat ng payak na pangungusap sa Filipino, lalo na sa mga mag-aaral sa Ikatlong Baitang na nagmumula sa komunidad na dominante ang Ilokano. Sa gayon, ang proyekto ay nagiging tulay sa pagitan ng teorya at praktika, polisiya at implementasyon, pambansa at lokal—isang hakbang tungo sa mas inklusibo at makatarungang edukasyon.

Metodolohiya

Ang pag-aaral na ito ay gumamit ng developmental research design upang masuri ang bisa at antas ng katanggap-tanggap ng P.I.K.O. bilang isang *learning remediation plan*. Bilang bahagi ng prosesong ito, ang nabuong kagamitang panturo ay isinailalim sa sistematikong ebalwasyon ng mga eksperto o balideytor na nagsuri sa iba't ibang dimensiyon ng materyal, kabilang ang nilalaman, disenyo, organisasyon, at pagiging angkop nito sa target na populasyon ng mga mag-aaral. Sa pamamagitan ng estadistikal na pagsusuri ng mga nakuhang marka at rating mula sa mga balideytor, natukoy ang antas ng kaepektibo at kalidad ng iminungkahing interbensiyon.

Bagama't gumagamit ang pag-aaral ng kwantitatibong lapit, nakatuon ito sa masusing pangangalap at obhetibong pagsusuri ng datos upang makapagbigay ng empirikal na batayan sa pagtataya sa pedagogikal na kalidad ng materyal. Sa ganitong konteksto, layunin ng pananaliksik na ito na mabuo at mabalideyt ang P.I.K.O. bilang isang kontekstuwalisadong kagamitang panturo na maaaring gamitin ng mga guro sa pagtuturo ng pagsulat, partikular sa mga paaralang may mga mag-aaral na gumagamit ng Filipino bilang pangalawang wika.

Sa pagbuo ng interbensiyon, ginamit ang pangkalahatang padron na ADDIE Model (Analysis, Design, Development, Implementation, at Evaluation) bilang pangunahing balangkas sa instructional design. Ang modelong ito ay nagsilbing gabay sa sistematikong pagdidisenyo ng materyal at sa pagtiyak na ang bawat yugto ng pagbuo ay nakabatay sa malinaw na pangangailangan ng mga mag-aaral. Isinagawa sa pananaliksik ang mga sumusunod na yugto ng modipikadong ADDIE model:

1. Analysis – isinagawa ang pagsusuri ng pangangailangan batay sa mga paunang datos at obserbasyon hinggil sa kahinaan ng mga mag-aaral sa talasalitaan at pagbuo ng pangungusap;
2. Design – binuo ang estruktura at pedagogikal na balangkas ng interbensiyon;
3. Development – isinagawa ang aktuwal na paglikha at pagde-develop ng kagamitang pang-remediation. Isinagawa ang balidasyon ng mga eksperto upang matiyak ang kalidad, pagiging angkop, at pedagogikal na halaga ng materyal.

Ayon sa pag-aaral ni Mdodana-Zide (2024), ang ADDIE model ay isang epektibong sistematikong balangkas sa instructional design sapagkat pinahihintulutan nitong maisama ang mga teorya sa pagtuturo at pagkatuto sa isang organisado at lohikal na proseso. Ipinakita rin sa nasabing pag-aaral na ang mga hakbang-hakbang at kolaboratibong

interbensiyon na nakabatay sa matibay na metodolohiya ay nakatutulong sa pagpapaunlad ng mga proyektong nakapaloob sa Scholarship of Teaching and Learning (SoTL). Dahil dito, inirerekomenda ang mas malawak na paggamit ng ADDIE model sa iba't ibang kontekstong pang-edukasyon upang mapataas ang kalidad ng pagtuturo at mapabuti ang pagkatuto ng mga mag-aaral.

Sa konteksto ng pag-aaral na ito, nakaangkla ang P.I.K.O. sa ADDIE model sa pamamagitan ng integrasyon ng mga larawang biswal sa bawat yugto ng estratehiya. Bilang isang *scaffolded learning strategy*, binibigyang-daan ng modelong ito ang masusing pagsusuri sa pangangailangan ng mga mag-aaral at ang pagbuo ng angkop na kagamitang panturo—kabilang ang mga *visual aids*—na tutugon sa kanilang partikular na kahinaan sa talasalitaan at pagbuo ng pangungusap. Sa ganitong paraan, nagiging sistematiko, empirikal, at kontekstuwalisado ang pagbuo ng P.I.K.O. bilang isang interbensiyong pang-remediation.

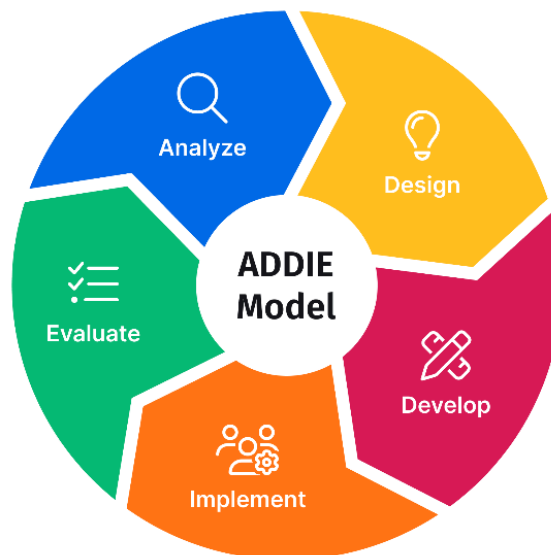


Figura 1. Daloy ng modelong ADDIE

Isinagawa ang pag-aaral sa Mababang Paaralan ng Mainit sa Distrito ng Laur. Karamihan sa mga mag-aaral sa paaralan ay kabilang sa mga katutubong pamayanan na nagmula sa Kordilyera. Sa antas ng Baitang Tatlo, ang mga mag-aaral ay gumagamit ng iba't ibang katutubong wika, kabilang ang Ilokano, Ibaloi, Kankana-ey, at Applai. Bagama't magkakaiba ang kanilang unang wika (L1), ang Ilokano ang nagsisilbing *lingua franca* sa pang-araw-araw na komunikasyon sa paaralan at sa komunidad.

Pinili ng mananaliksik ang paaralang ito bilang lunan ng pag-aaral sapagkat dito unang naobserbahan ang mababang antas ng kasanayan ng mga mag-aaral sa pagbuo ng payak na pangungusap sa Filipino. Inaasahang ang proyektong ito ay magsisilbing gabay o

praktikal na sangguniang pang-instruksiyon ng mga guro sa pagtuturo ng bokabularyo at pagsulat, lalo na sa kontekstong multilingguwal.

Ang mga balideytor ng pag-aaral ay pinili batay sa mahahalagang pamantayan upang matiyak ang kredibilidad at kalidad ng ebalwasyon ng P.I.K.O. Nahahati sila sa dalawang pangkat ng mga eksperto na may sapat na karanasan at espesyalisasyon sa larangan ng edukasyon. Pinili ang mga balideytor batay sa sumusunod na pamantayan:

1. kasalukuyang katungkulan sa Kagawaran ng Edukasyon o kaugnay na institusyong pang-edukasyon;
2. espesyalisasyon sa larangan ng edukasyon, partikular sa pagtuturo at pag-aaral ng wika; at
3. hindi bababa sa tatlong (3) taong karanasan sa kanilang kasalukuyang posisyon.

Bilang bahagi ng konsiderasyong lingguwistika ng proyekto, ang materyal ay unang isinulat sa Ilokano at pagkatapos ay isinalin sa Filipino. Layunin nitong mapag-ugnay ang paggamit ng L1 at L2 sa lokal na konteksto at maiwasan ang ganap na paglayo ng mga mag-aaral sa kanilang unang wika. Ang pagsasalin ay isinailalim sa eksternal na balidasyong pang ortograpikal ng Editoryal, Publikasyon, at Komite sa Salin ng GUMIL Filipinas at ng Pambansang Komite sa Wika at Salin ng Pambansang Komisyon sa Kutura at mga Sining. Sa pamamagitan ng prosesong ito, tiniyak na ang salin ay sumusunod sa pambansang pamantayan sa pagsasalin at sumusuporta sa pagsusulong ng otonomiyang kultural at linggwistikal (Abiva, 2025b).

Ang pagsusuri ng datos ay isinagawa alinsunod sa pamantayan para sa Locally Developed Learning Resources na itinakda sa Division Memorandum No. 167, s. 2021 ng Sangay ng Kagawaran ng Edukasyon sa Nueva Ecija. Ang ebalwasyon ng materyal ay nakatuon sa apat na pangunahing aspekto:

1. Content – sinuri kung ang nilalaman ng materyal ay angkop sa antas ng pag-unlad ng mga mag-aaral, nakatutulong sa pagkamit ng mga layunin ng asignatura, nakapagpapalawak ng mataas na kasanayang kognitibo, at walang ideolohikal o kultural na pagkiling.
2. Format – tinukoy ang kalidad ng teknikal na presentasyon ng materyal kabilang ang teksto, ilustrasyon, disenyo at layout, papel at binding, at laki at bigat ng kagamitang panturo.
3. Presentation and Organization – sinuri ang lohikal na daloy ng mga ideya, ang pagiging angkop ng bokabularyo sa target na mambabasa, at ang kalinawan at pagiging kaakit-akit ng presentasyon.

4. Accuracy and Up-to-datedness of Information – tinukoy kung mayroong mga konseptuwal, faktuwal, gramatikal, o tipograpikal na kamalian, gayundin kung napapanahon ang impormasyong nakapaloob sa materyal.

Tinitiyak ng mananaliksik na ang lahat ng datos na makakalap mula sa mga kalahok ay gagamitin lamang para sa layuning pang-akademiko. Bilang bahagi ng pagsunod sa mga pamantayan ng etika sa pananaliksik, malinaw na ipinaliwanag sa mga kalahok ang layunin ng pag-aaral at humingi ng kanilang pahintulot bago isagawa ang pangangalap ng datos. Binigyang-diin ang boluntaryong paglahok ng mga respondente nang walang anumang pamimilit, at tiniyak ang pagiging kompidensyal at proteksiyon ng kanilang identidad sa buong proseso ng pangangalap, pagsusuri, at pag-uulat ng datos.

Resulta at Diskusyon

Batay sa paunang pagsusuri at pagtatasa ng mga sulating isinagawa ng 32 mag-aaral sa Baitang 3, lumitaw ang isang malinaw na *writing gap* sa kanilang kakayahan sa pagbuo ng payak na pangungusap sa Filipino. Sa isinagawang diagnostic writing activity, 21 sa 32 mag-aaral (65.63%) ang nakapagtala ng mababang antas ng pagganap sa pagbuo ng gramatikal na pangungusap, habang 7 mag-aaral (21.88%) ay nasa antas na papalapit sa pamantayan. Tanging 4 na mag-aaral (12.50%) ang nakapakita ng katanggap-tanggap na kasanayan sa wastong pagbuo ng pangungusap.

Masusing pagsusuri sa mga isinulat ang nagpakita na 68% ng mga pangungusap ay may kamalian sa estruktura, kabilang ang hindi wastong pagkakasunod-sunod ng salita at kakulangan sa paksa o panaguri. Samantala, 63% ng mga sulatin ay nagpakita ng limitadong bokabularyo, na nagresulta sa paulit-ulit at hindi angkop na paggamit ng mga salita. Bukod dito, mahigit sa kalahati (57%) ng mga output ang may kamalian sa wastong paggamit ng bantas, partikular sa paglalagay ng tuldok at kuwit. Ang mga natuklasang ito ay tumutugma sa mga resulta ng pag-aaral nina Buan et al. (2022), na nag-uulat na ang mabagal na pagbuo ng pangungusap at limitadong talasalitaan ay pangunahing hadlang sa pagpapaunlad ng pormal na literasiya. Sa ganitong konteksto, ang mababang pagganap sa mga gawaing pasulat ay nagsilbing empirikal na batayan sa pagdidisenyo ng isang sistematikong interbensiyong pedagogikal.

Higit pang pinagtibay ng mga obserbasyon ng mga guro sa silid-aralan ang pangangailangan para sa isang kontekstuwalisadong estratehiya sa pagtuturo ng pasulat. Mula sa mga obserbasyong ito, lumitaw ang tatlong pangunahing salik na nagpapaliwanag sa hamon sa pagkatuto ng mga mag-aaral.

Una, naobserbahan ang umiiral na *syntactic interference* (Buan et al., 2022), kung saan ang mga mag-aaral mula sa katutubong pamayanan ay nagpoproseso ng kaisipan gamit ang kanilang unang wika (L1) at isinasalin ito sa Filipino bilang pangalawang wika (L2). Dahil

dito, nagkakaroon ng mga pangungusap na, bagama't may malinaw na kahulugan sa kontekstong lokal, ay hindi umaayon sa pamantayang balarila ng Filipino.

Ikalawa, napagmasdan na mas nahihirapan ang mga mag-aaral sa pagbuo ng ideya kapag ang mga paksa o sitwasyong ibinibigay ay hindi pamilyar o malayo sa kanilang karanasang panlipunan at kultural. Alinsunod sa pag-aaral ni Dela Cruz (2023) hinggil sa *Culturally Responsive Prompting*, ang kakulangan ng pamilyar na *referential points* sa mga materyales ay nagdudulot ng *cognitive shock*, na humahadlang sa aktibong pagbuo ng kaisipan at malinaw na pagpapahayag ng ideya ng mga mag-aaral.

Ikatlo, ipinahayag ng mga guro ang pangangailangan para sa isang istrukturadong pedagogical model na may malinaw na hakbang mula sa pagkilala ng mga salita hanggang sa pagbuo at pagsasaayos ng pangungusap. Ang obserbasyong ito ay umaayon sa konsepto ng *triangulation of data* (Edwards, 2025), na nagbibigay-diin na ang direktang karanasan ng guro sa interaksyon sa mga mag-aaral ay mahalagang sanggunian na dapat itugma sa mga resulta ng pagsusulit at iba pang empirikal na datos sa pagdidisenyo ng mga interbensiyon sa edukasyon.

Sa pamamagitan ng pagsasanib ng empirikal na datos at mga pedagogical observation, nabuo ang P.I.K.O. bilang isang *contextualized remediation tool*. Higit pa sa simpleng pagwawasto ng balarila, layunin ng modelong ito na gawing mas inklusibo ang proseso ng pagtuturo sa pamamagitan ng pagkilala sa *Funds of Knowledge* ng mga mag-aaral sa Laur. Sa ganitong paraan, nagsisilbing tulay ang interbensiyon na nag-uugnay sa katutubong wika at karanasan ng mag-aaral patungo sa mas sistematiko at pormal na kasanayan sa pagsulat sa Filipino.



Figura 2. Pabalat ng proyektong P.I.K.O.

Ang disenyo ng P.I.K.O. ay isinailalim sa isang masusing proseso ng pagbuo upang matiyak ang pagkakatatugma nito sa mga pamantayan ng Learning Resource Management and Development System (LRMDS) para sa *Print Resources*. Ang pagbuo ng nilalaman ay nakaangkla sa Most Essential Learning Competencies (MELCs) ng asignaturang Filipino para sa Baitang 3, na nagbibigay-diin sa pagkakatatugma ng interbensiyon sa itinakdang kurikulum. Sa prosesong ito, isinaprayoridad ang prinsipyo ng kontekstuwalisasyon, kung saan ang mga paksa at halimbawa ay pinili batay sa kultura, kapaligiran, at pang-araw-araw na karanasan ng mga mag-aaral sa Bayan ng Laur.

Upang suportahan ang pagkatuto, isinama ang paggamit ng mga biswal na materyal, partikular ang mga larawang nagsisilbing *visual cues*, na tumutulong sa mas mabilis na pagkilala at pag-unawa ng mga bata sa mga konsepto. Ang pagpili ng mga larawang malapit sa aktwal na anyo ng mga bagay ay naglalayong gawing mas konkretong karanasan ang pagkatuto at higit na makabuluhan sa konteksto ng pang-araw-araw na buhay ng mag-aaral. Bukod dito, isinasaalang-alang ang prinsipyo ng Funds of Knowledge (Moll et al., 1992), kung saan ang mga salita at halimbawa ay hango sa lokal na tradisyon, karanasan, at pang-araw-araw na gawain ng mga mag-aaral. Ang ganitong lapit ay nag-uugnay ng bagong kaalaman sa umiiral na *prior knowledge* ng mga bata, na nagpapadali sa pag-unawa at pagpapatibay ng kasanayan sa pagsulat sa Filipino.

Sa aspekto ng pisikal na disenyo, hinalaw ang mga prinsipyo ng Dual Coding Theory (Paivio, 1986) at Cognitive Load Theory (Sweller, 1988). Tiniyak na ang font size, line spacing, at ratio ng teksto sa larawan ay balanse upang mabawasan ang *extraneous cognitive load*. Sa pamamagitan nito, ang atensyon ng mag-aaral ay nakatuon sa paglinang ng kasanayan sa pagsulat kaysa sa pagproseso ng komplikadong anyo ng materyal.





Figura 3. PIKO Learning Model (Albacio, 2026)

Ang istruktura ng P.I.K.O. ay sistematiko at *scaffolded*, sumusunod sa lohikal na daloy ng pagkatuto:

- P – Pagkilala ng Salita: Pagsisimula sa payak na salita mula sa Ilocano patungo sa Filipino.
- I – Integrasyon: Pag-uugnay ng salita sa personal at kontekstuwal na karanasan (*bridging*).
- K – Kaayusan: Pagsasanay sa pagbuo ng wastong estruktura ng pangungusap.
- O – Oras ng Pagwawasto: Pormal na bahagi para sa feedback at rebisyon.

Ang lohikal na daloy na ito ay tinitiyak ang maayos na transisyon mula sa simpleng gawain patungo sa mas kumplikadong aplikasyon, na nakakatulong sa parehong guro at mag-aaral sa mas sistematikong pagtuturo at pagkatuto.



Figura 3. Nilalaman ng proyektong P.I.K.O.

Bilang bahagi ng disenyo, tiniyak na ang lahat ng halimbawa, baybay, at estruktura ng pangungusap ay sumusunod sa pinakabagong Ortograpiyang Pambansa ng Komisyon sa Wikang Filipino (KWF). Isinama rin ang mga napapanahong metodolohiya sa pagtuturo ng literasiya na kinikilala ng DepEd sa ilalim ng MATATAG Curriculum (2025–2026), na nagpapatibay sa kaugnayan at pagiging episyente ng materyal sa kasalukuyang konteksto ng edukasyon. Sa ganitong paraan, ang P.I.K.O. ay hindi lamang nakatuon sa teknikal na kaalaman kundi nakapagbibigay din ng kontekstuwalisadong suporta sa paglinang ng kasanayan sa pagsulat ng mga mag-aaral sa Baitang 3.

Ang resulta ng balidasyon ay hango sa ebalwasyon ng mga eksperto gamit ang *LRMDS Evaluation Rating Sheet*. Ang mataas na antas ng pagtanggap sa materyal ay makikita sa bawat aspeto sa ibaba:

Talahanayan Bilang 1

Pangkalahatang resulta ng balidasyon

	Mean Score	Interpretation	Decision	Score Requirement
<i>Factor 1. Content</i>	27.8	<i>Passed</i>	<i>Valid</i>	<i>The LR must score at least 21 out of 28 points to pass this criterion.</i>
<i>Factor 2. Format</i>	70.8	<i>Passed</i>	<i>Valid</i>	<i>The LR must score at least 54 out of 72 points to pass this criterion.</i>

Factor 3. Presentation and Organization	19.2	Passed	Valid	The LR must score at least 15 out of 20 points to pass this criterion.
Factor 4. Accuracy and Up-To-Datedness of Information	24	Passed	Valid	The LR must score at least 24 out of 24 points to pass this criterion.

Ang P.I.K.O. ay nagpakita ng mataas na antas ng pedagogical soundness batay sa ebalwasyon ng mga balideytor sa apat na dimensiyon ng Learning Resource Management and Development System (LRMDS). Sa aspektong Content, nakamit ng materyal ang Mean Score na 27.8, na malinaw na lampas sa minimum na pamantayan na 21 puntos. Ang deskriptibong interpretasyon na “Passed” at ang desisyon na “Valid” ay nagpapatunay na ang nilalaman ng P.I.K.O. ay may sapat na lalim at lawak upang matugunan ang Most Essential Learning Competencies (MELCs) para sa Baitang 3. Ayon sa mga balideytor, ang matagumpay na aplikasyon ng contextualization ay nagbigay ng malaking bentahe sa nilalaman, sapagkat naging mas *relatable* ito sa katutubong mag-aaral ng Laur, na tumutugma sa simulain ng Funds of Knowledge (Moll et al., 1992).

Sa *Format*, nagtala ang materyal ng Mean Score na 70.8, na lampas sa itinakdang pamantayan na 54 puntos. Ang mataas na marka ay nagpapakita na ang P.I.K.O. ay “learner-friendly” at kaaya-aya sa paningin. Ang disenyo, pagpili ng font, paggamit ng larawan, at kabuuang layout ng materyal ay maayos at propesyonal, na nagpapadali sa pagbabasa at pag-unawa. Ipinapakita nina Mayer at Moreno (2003) na ang paggamit ng biswal na pantulong at maayos na layout ay nakapagpapalakas ng retention at transfer ng kaalaman, partikular sa mga batang nasa elementarya. Sa lokal na konteksto, binigyang-diin ng DepEd ARAL Program (2025) na ang simpleng biswal at maayos na disenyo ng learning resources ay nakatutulong sa literacy at numeracy development.

Ang *Presentation and Organization* ay nagkamit ng Mean Score na 19.2, na higit sa kraytirang 15 puntos. Ang deskriptibong interpretasyon ay nagpapakita na ang P.I.K.O. ay may malinaw na lohika at sistematikong daloy. Ang transisyon mula sa hakbang na “Pagkilala” patungo sa “Kaayusan” ay malinaw at madaling sundan, na tinitiyak ang pagiging *user-friendly* hindi lamang para sa mga mag-aaral kundi pati na rin sa mga guro bilang facilitator ng interbensiyon. Sa lokal na konteksto, binigyang-diin ng DepEd (2025) MATATAG Curriculum na ang maayos na presentasyon at organisasyon ng learning resources ay kritikal sa literacy at numeracy development, lalo na sa mga batang nasa yugto ng transisyon mula sa mother tongue patungo sa Filipino.

Sa *Accuracy and Up-to-Datedness of Information*, nakamit ng P.I.K.O. ang perpektong marka (24/24). Ang resulta ay nagpapatunay na ang materyal ay “error-free” sa teknikal na detalye ng wika, baybay, at balarila. Bukod dito, sinisiguro nito na ang mga metodolohiya at halimbawa ay naaayon sa pinakabagong pamantayan ng DepEd MATATAG Curriculum (2025–2026), na nagpapatibay sa pagiging napapanahon, tumpak, at mapagkakatiwalaan ng impormasyon.

Batay sa kinalabasan ng ebalwasyon at sa mga kwalitatibong komento ng mga eksperto, nabuo ang ilang mungkahi upang higit pang mapalakas ang implementasyon ng P.I.K.O.:

1. Pagsasagawa ng Experimental Study sa ilalim ng BERF. Ayon sa mungkahi ng mga validator, ang P.I.K.O. ay may mataas na potensyal na maisailalim sa Basic Education Research Fund (BERF) upang masukat ang *effect size* o aktuwal na pag-unlad ng marka ng mga mag-aaral bago at pagkatapos gamitin ang modelo. Ang naturang pananaliksik ay magbibigay ng empirikal na ebidensya para sa malawakang pag-aampon ng modelo sa buong dibisyon.
2. Regular na pag-update ng prompts at biswal na materyal. Alinsunod sa prinsipyo ng Culturally Responsive Prompting (Dela Cruz, 2023), inirerekomenda na panatilihin ang mga halimbawa at larawang ginamit sa P.I.K.O. upang matiyak na ang mga mag-aaral ay laging may matibay na *prior knowledge*, at ang mga bagong aralin ay maiuugnay sa kanilang kontekstuwalisadong karanasan, lalo na sa nagbabagong kapaligiran ng katutubong pamayanan sa Laur.

Ang kabuuang pagsusuri ay nagpapakita na ang P.I.K.O. ay hindi lamang nakatutugon sa mga pamantayan ng kalidad ng Learning Resource Management and Development System, kundi nagbibigay din ng empirikal na batayan para sa epektibong remedial na pagtuturo sa kontekstong multilingguwal at katutubo.

Batay sa paghahambing ng resulta ng pre-test at pilot testing na isinagawa sa 32 mag-aaral sa Baitang 3, makikita ang bahagyang pagtaas sa kanilang kasanayan sa pagbuo ng gramatikal na pangungusap. Mula sa 4 na mag-aaral (12.50%) na nakapagtamo ng katanggap-tanggap na antas sa pre-test, tumaas ito sa 8 mag-aaral (25.00%) sa pilot testing, na nagpapakita ng pagdoble sa bilang ng mga mag-aaral na may sapat na kasanayan. Kasabay nito, bumaba ang bilang ng mga mag-aaral na nasa mababang antas mula 21 (65.63%) tungo sa 19 (59.38%).

Bagama't nakapagtala ng pagbaba ang pangkat na nasa antas na papalapit sa pamantayan mula 7 (21.88%) patungong 5 (15.63%), ipinahihiwatig nito ang posibleng pag-angat ng ilang mag-aaral patungo sa katanggap-tanggap na antas ng pagganap. Sa kabuuan, ipinapakita ng datos ang isang paunang indikasyon ng pag-unlad, bagama't nananatiling kinakailangan ang higit pang interbensiyon upang mapababa ang bilang ng mga mag-aaral na nasa mababang antas at mapataas ang pangkalahatang kasanayan sa pagsulat.

Konklusyon at Rekomendasyon

Batay sa pagsusuri ng mga nakalap na datos at sa mga resulta ng implementasyon ng proyekto, nabuo ang mga sumusunod na konklusyon:

1. Ang pagsusuri sa resulta ng pagsusulit sa Filipino 3 ay nagpakita ng makabuluhang kakulangan sa kasanayan ng mga mag-aaral sa pagbuo ng pangungusap at sa

malinaw na pagpapahayag ng pananaw. Ipinahihiwatig ng datos na ang sistematiko at kontekstuwalisadong pamamaraan ng pagtuturo, gaya ng estratehiyang P.I.K.O., ay may positibong ambag sa pagpapataas ng antas ng partisipasyon, pag-unawa, at aplikasyon ng mga elementong pangwika sa pagsulat. Sa pamamagitan ng estrukturadong hakbang ng interbensiyon, nagkaroon ng higit na oportunidad ang mga mag-aaral na mailapat ang kanilang kaalaman sa aktwal na gawain sa pagsulat.

2. Ang estratehiyang P.I.K.O. ay maituturing na isang inobatibong tugon sa hamon ng mababang kasanayan sa pagsulat ng mga mag-aaral, lalo na sa konteksto ng learning recovery. Ang apat na yugto nito—Pagkilala sa Salita, Integrasyon, Konstruksyon/Kawastuhan, at Oras ng Pagwawasto—ay bumubuo ng isang sistematikong balangkas na naglalayong palakasin ang pundasyon ng mga mag-aaral sa pagbuo ng pangungusap. Ang paggamit ng kontekstuwalisadong gawain, kasabay ng integrasyon ng kagamitang biswal at aktibong pakikilahok ng mga mag-aaral, ay nagbigay-daan sa mas malalim na pag-unawa sa paggamit ng wika at sa mas epektibong aplikasyon nito sa gawaing pasulat. Dahil dito, napalakas din ang antas ng partisipasyon ng mga mag-aaral sa proseso ng pagkatuto.
3. Kaugnay ng pagpapabuti ng kasanayan sa pagsulat, iminumungkahi na isaalang-alang ng mga guro sa Filipino ang paggamit ng estratehiyang P.I.K.O. bilang gabay sa pagdidisenyo ng kanilang mga aralin. Sa ganitong paraan, maisusulong ang isang prosesong pang-edukasyon na higit na makabuluhan, kontekstuwalisado, at nakasentro sa pangangailangan at karanasan ng mga mag-aaral. Ang ganitong lapit sa pagtuturo ay inaasahang makatutulong sa mas epektibong paglinang ng kasanayan sa pagsulat at sa pag-unlad ng pangkalahatang literasiya ng mga mag-aaral.
4. Inirerekomenda rin ang patuloy na pagpapahusay at pagpapalawak ng implementasyon ng estratehiyang P.I.K.O. upang higit pang mapalakas ang pakikilahok at pagkatuto ng mga mag-aaral sa larangan ng pagsulat. Mahalagang mapanatili ang mataas na pamantayan sa nilalaman, disenyo, at organisasyon ng mga kagamitang panturo upang matiyak ang pedagogikal na bisa ng estratehiya. Bukod dito, nararapat na regular na masuri ang mga teknikal na aspeto ng mga materyales upang matiyak ang kanilang pagiging episyente at madaling gamitin sa silid-aralan. Mahalaga ring patuloy na i-update ang mga salitang ginagamit sa materyal upang maging higit na tumutugon sa nagbabagong pangangailangan at kontekstong pangwika ng mga mag-aaral sa pagtuturo ng Filipino.

Higit pa rito, iminumungkahi ng mga balideytor na maaaring palawakin ang aplikasyon ng estratehiyang P.I.K.O. sa pamamagitan ng pagsusumite nito sa Basic Education Research Fund (BERF). Ang BERF ay isang programang grant ng Department of Education na nagbibigay ng suporta sa mga pananaliksik na naglalayong tugunan ang mahahalagang isyu sa access, kalidad, at pamamahala ng edukasyon. Ang pagsasama ng P.I.K.O. sa ganitong uri ng pananaliksik ay maaaring magbigay-daan sa mas malawak na implementasyon at empirikal na pagsusuri ng bisa nito sa iba't ibang kontekstong

pang-edukasyon.

Ibinahagi rin ng mga balideytor na maging sila ay nakakuha ng bagong kaalaman mula sa mga katutubong salita na ginamit sa materyal, lalo na't may mga mag-aaral din silang nagmula sa mga katutubong komunidad. Sa prosesong ito, nagiging dalawang-daan ang pagkatuto: habang pinauunlad ng mga mag-aaral ang kanilang kakayahan sa pagsulat sa Filipino, napalalalim din ng mga guro ang kanilang pag-unawa sa katutubong wika at kultura ng kanilang mga mag-aaral. Ang ganitong ugnayan ay higit na nagpapalakas sa aspektong *Integrasyon* ng modelo ng P.I.K.O., kung saan ang guro ay nagiging mas epektibong tagapagdaloy ng pagkatuto sa pamamagitan ng pagiging bukas sa kaalaman at karanasang nagmumula sa wika at kultura ng kanyang mga mag-aaral.

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e-Panday-Basa: Mungkahing Manwal ng Phil-IRI – Filipino na Lokalisado at Kontekstuwalisado para sa Junior High School

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Abstrak

Ang pagbuo ng isang pinagyanang manwal ng Phil-IRI na nakatuon sa pagiging lokalisado at kontekstuwalisado ng mga teksto para sa Junior High School sa Hulo Integrated School ang pangunahing layunin ng pananaliksik na ito. Nagsagawa ng panayam at Focus Group Discussion upang masuri ang nilalaman (teksto) ng Phil-IRI at batay sa naging resulta, binuo ang e-Panday-Basa upang tugunan ang natuklasang pangangailangan sa ibayong pagpapaunlad ng Manwal ng Phil-IRI 2018. Upang masuri ang lokalisasyon at kontekstwalisasyon ng nilalaman (teksto) ng Phil-IRI ay tinukoy ang mode batay sa naging tugon ng mga kalahok upang maanalisa ang datos at lumabas sa resulta ng mode ang 2 na nagpapahiwatig na may kakulangan ang kasalukuyang manwal ng Phil-IRI. Sumailalim sa try-out at ebalwasyon ang nabuong e-Panday-Basa kasama ang mga kalahok na guro, administrasyon ng paaralan, piling mag-aaral mula sa baitang pito at mga eksperto o web developer upang matiyak ang kabisaan nito bilang isang kagamitang pampagtataya sa antas ng pagbasa batay sa nilalaman (teksto) at pagiging isang mahusay na website nito at batay sa naging resulta, nagtala ito ng 4 na mode na nangangahulugang lubos na nagpakita ng kaunlaran ang nabuong website bilang isang kagamitang pampagtataya sa pagbasa bagaman nangangailangan ito ng pondo mula sa mga paaralang nais gumamit ng binuong website (e-Panday-Basa). Bilang pagpapalawig sa pag-aaral ay iniminungkahing ipagpatuloy ang paggamit sa e-Panday-Basa bilang kagamitang pampagtataya sa antas ng pagbasa at magsagawa ng iba pang pananaliksik na tutuon sa ebalwasyon ng nabuong website. Maaari ding gamitin ito bilang sanggunian sa mga kaugnay na pananaliksik.

Mga Susing-Salita: Phil-IRI, pagtataya, e-Panday-Basa, lokalisado, kontekstuwalisado

Abstract

This research aims to develop an enhanced Phil-IRI manual focused on localizing and contextualizing texts for the Junior High School at Hulo Integrated School. To evaluate the content (texts) of Phil-IRI, focus groups and interviews were held. Based on the results, the e-Panday-Basa was created to address the identified needs for the further development of the Phil-IRI 2018 Manual. To assess the localization and contextualization of the content (texts) of Phil-IRI, data analysis was performed by calculating the mode of respondents' answers. The result showed a mode of 2, indicating a deficiency in the current Phil-IRI manual. The developed e-Panday-Basa underwent a try-out and evaluation with participating teachers, school administration, selected students from Grade 7, and experts or web developers to ensure its effectiveness as an assessment tool for reading comprehension based on content (texts) and its functionality as a website. The result recorded a mode of 4, signifying significant progress for the developed website as an assessment tool for reading comprehension. However, it requires funding from schools interested in using the developed website (e-Panday-Basa). As an extension of the study, it is recommended to continue using e-Panday-Basa as an assessment tool for reading comprehension and to conduct further studies focusing on a more in-depth evaluation of the developed website. Related research may be based on this study.

Keywords: Phil-IRI, assessment, e-Panday-Basa, localized, contextualized

Panimula

Isa sa mga kasanayang nililina sa programang K-12 na isinasaad sa Enhanced Basic Education Act of 2013 ang pagbabasa. Ayon kay Mortera (2011), itinuturing na ina ng lahat ng kasanayan ang pagbasa, at kailangang magtamo muna ang mga mag-aaral ng kasanayan sa pagbabasa bago sumuong sa pagtatamo ng iba pang kasanayan.

Batay sa sarbey na isinagawa ng NBDB Readership noong 2018, 22.50% lamang ng mga kabataan ang nagbabasa bilang libangan; 40.98% ang nagbabasa dahil sa pangangailangan sa paaralan; 8.73% ang nagbabasa upang makasabay sa kasalukuyang kaganapan sa kapaligiran o lipunan at 23.37% naman ang nagbabasa upang mapaunlad ang kakayahang pambokabularyo at ang kasanayan sa pagbasa nang may pang-unawa.

Bukod dito, ipinakita sa isinagawang sarbey na ang magulang ang higit na may malaking impluwensiya sa paghikayat sa mga mag-aaral na magkaroon ng pagkahilig sa pagbabasa. Patunay na mahalaga ang tungkulin ng mga magulang sa pagpapaunlad sa antas ng pagbasa.

Higit na lumala ang suliranin sa pagbasa nang magkaroon ng pandemya ang bansa. Ayon kay Baclig (2022), mas dumami ang bilang ng mga kabataang nasa sampung taong



gulang na hindi nakababasa sa loob ng dalawang taong pandemya. Bagamat nagbalik-eskuwela na ang mga paaralan sa kasalukuyan ay higit na nakita ang epekto ng mababang kalidad ng edukasyon dulot ng mahabang lockdown.

Hindi na bago sa isang bansang nagsisimula pa lamang umunlad tulad ng Pilipinas ang usapin ng pagkakaroon ng mababang kalidad ng edukasyon. Hindi maikakailang malaki pa rin ang pangangailangan sa pagpapaigting ng pinapangarap na mataas na kalidad ng edukasyon bagama't marami nang paraan ang ginawa ng Kagawaran ng Edukasyon at ng gobyerno upang mapataas ang antas ng karunungan.

Nakasunod na rin ang Pilipinas sa sistema ng kurikulum sa mga kanluraning bansa. Naging kontrobersyal na usapin ang pagpapatupad ng K-12 nang magsimula ang implementasyon nito noong 2015. Patunay lamang ito na mas lumaki pang lalo ang pangangailangan ng mga kagamitang pampagkatuto at pampagtuturo nang sa gayo'y mapataas ang kalidad ng edukasyon, bagama't simula pa noong 2012 ay mayroong inilaang badyet na nagkakahalaga ng 21 milyong piso upang pondohan ang mga programa at interbensyon upang maiangat ang antas ng pagbasa dahil ito ang itinuturing na pinakapundasyon ng pagkatuto ng isang bata.

Isang programa ng Kagawaran ng Edukasyon ang Phil-IRI (Philippine Informal Reading Inventory) na nakatuon sa pagpapaunlad ng kakayahan ng mga kabataan sapagbabasa. Nakaangkla ang layuning ito sa programa ng Kagawaran ng Edukasyon, "Bawat Bata Bumabasa" (Every Child A Reader Program) na may layuning umangkop ang kasanayan ng mga mag-aaral sa pagbasa at pagsulat sa baitang na kinabibilangan.

Binubuo ang Phil-IRI ng mga materyal batay sa baitang na kukuha ng pagsusulit. Tinataya ang antas ng pagbasa (bilis ng pagbasa, malakas na pagbasa at lebel ng pag-unawa) sa paggamit ng mga pormula gamit ang manwal ng Phil-IRI.

Mula sa pormula ay matutukoy ang kakayahan sa pagbasa batay sa tatlong uri nito: 1) Tahimik na Pagbasa (silent reading), 2) Pakikinig nang may Pang-unawa (listening comprehension); at 3) Malakas na Pagbasa (oral reading skill). Mula sa mga uri, matutukoy kung ang mag-aaral ay: a) malayang nakababasa (Independent reader), b) katamtamang taas ng antas ng pagbasa (Instructional reader); at c) may mababang antas ng pagbasa (Frustrated reader).

Bukod dito ay inoobserbahan din ang paraan (behavior) tulad ng paisa-isang pagbasa, damdamin sa pagbabasa o pagbabago ng tono, lakas o hina ng boses, pagpuna sa mga bantas, pagturo sa binabasa at ang paraan ng pagsusuri ng isang mag-aaral habang isinasagawa ang malakas na pagbasa upang mas maging angkop ang magiging resulta ng antas ng pagbasa.

Samantala, ayon kay Dougherty Stahl (2009), kinakailangang isaalang-alang ang pagkakaiba ng mga mag-aaral bago isagawa ang pagtataya. Mayroong mga mag-aaral na umuunlad na mambabasa (emergent reader) at nagsisimulang mambabasa (novice reader) pa lamang. Mula rito, kinakailangang may pagkakaiba ang nilalaman ng pagtatayang gagamitin sa dalawang uri ng mambabasa. Taliwas ito sa manwal ng Phil-IRI. Bagama't hindi pare-pareho ang bigat ng mga tanong sa bawat baitang, hindi nito naisaalang-alang ang pagkakaiba ng uri ng mambabasa sa bawat baitang.

Batay sa Batas Republika Blg. 10533 Seksyon 10.2, kinakailangang kontekstuwalisado at globalisado ang kurikulum. Ang kurikulum ay nangangailangan ng sapat na kakayahang umangkop sa mga paaralan na maisalokal at mapaunlad batay sa pang-edukasyon at panlipunang konteksto. Nakaugnay ito sa Misyon ng Kagawaran ng Edukasyon na protektahan at isulong ang karapatan ng mga Pilipino sa pagiging pantay, de-kalidad, nakaayon sa kultura at kompletong kinakailangang edukasyon.

Bilang bahagi ng kurikulum ang pagbasa, nangangailangan din itong maging kontekstuwalisado at lokalisado. Mula rito ay mailalapit sa mga mag-aaral ang binabasang teksto sapagkat gagamit ang mga guro ng mga tekstong nakaangkla sa interes, pangangailangan, at mula mismo sa buhay ng mga mag-aaral.

Hindi makikita sa kasalukuyang manwal ng Phil-IRI na ipinatutupad sa mga pampublikong paaralan ang mga inilahad na pag-aaral. Nagiging mababa ang resulta ng mga pagtataya dahil sa hindi pagsasaalang-alang sa bawat antas at abilidad ng mga mag-aaral sa pagbasa dahil nasa iisang lebel ito nabibilang. Hindi rin isinasaalang-alang ang kahalagahan ng pagiging lokalisado at kontekstuwalisado ng mga teksto sa kasalukuyang manwal ng Phil-IRI.

Dagdag pa rito, kung pagbabatayan ang resulta ng isinagawang pauna at panapos na pagtataya ng Hulo Integrated School (HIS) taong panuruan 2021-2022; mapapansing marami sa mga nasa ikapitong baitang na mag-aaral ang nasa katamtamang antas ng pagbasa (instructional) at malayang nakababasa o (independent) at nakatutuwang tingnang may mga mag-aaral pang lumahok at pumasa sa group screening test. Nagpapakita ito ng magandang resulta kung susumahin, subalit aminado ang mga gurong nagsagawa na ang resultang ito ay manipulado at isinagawa lamang sa layong may maipasang dokumento sapagkat hindi rin sigurado maging ang mga guro kung ang mga mag-aaral nga ba ang tunay na tumutugon sa mga pagtataya dahil isinagawa lamang ito sa pamamagitan ng Google Form (quiz) sapagkat kung babalikan, nasa ilalim pa ng distance learning ang mga mag-aaral sa taong panuruang ito. Walang malinaw na panuntunan kung paano isasagawa ang pagtataya at hindi rin alam ng mga guro kung paanong maihahatid ang kasalukuyang manwal sa tahanan ng mga mag-aaral.

Layunin ng pag-aaral

Isinagawa ng mananaliksik ang pag-aaral na ito upang masuri ang Manwal ng Phil-IRI at mapatunayan ang kaangkupan nito bilang materyal na ginagamit sa pagsukat ng lebel ng pag-unawa sa tekstong binabasa ng mga mag-aaral at batay sa naging resulta nakabuo ang mananaliksik ng e-Panday- Basa, mula sa pinagsama-samang mga salita ng elektronikong pagpapandanday ng kasanayan sa pagbasa– isang website ng pinaunlad na Manwal ng Phil-IRI na tuon sa pagiging lokalizado at kontekstuwalisado ng mga teksto o nilalaman nito bilang kagamitang pampagtataya na mas epektibong susukat sa lebel ng pag-unawa sa tekstong binabasa ng mga mag-aaral sa sekondarya.

Isinaalang-alang sa binuong pinaunlad na Manwal ng Phil-IRI ang sumusunod: 1) Kaangkupan nito sa pagsukat ng antas ng pagbasa ng mga mag-aaral, 2) mabilisang pagkuha ng resulta para sa ikagagaan/ikababawas ng mahabang pagtatrabaho ng guro at panghuli; 3) makasabay sa mabilis na pagbabago ng teknolohiya o modernisasyon, 4) lokalisasyon at kontekstwalisasyon ng teksto.

Rebyu ng Literatura at Pag-aaral

Ang pagbasa at programang Phil-IRI

Ang isa sa pinakamahalagang kasanayang dapat malinang sa mga kabataan sa paaralan ay ang kasanayan sa pagbasa sapagkat ito ang kinikilalang ina ng lahat ng mga kasanayan. Ayon kay Mangahis (2011), ang pagbasa ay isang makrong kasanayang mahirap matamo sapagkat nangangailangan ito ng mabilisang proseso upang makapagbigay ng kahulugan sa mga tekstong binabasa.

Kaugnay nito, inaasahan din ayon kay Mortera (2011), na marunong nang bumasa ang lahat ng mga mag-aaral bago pa man tumuntong sa iba't ibang institusyon, bagama't ito ay hindi nakasulat sa isang batas. Kaya naman naglunsad ng isang programa ang Kagawaran ng Edukasyon upang malunasan ang lumalalang suliranin sa pagbasa at matulungan ang mga mag-aaral na matamo ang kasanayang ito sa pamamagitan ng “Bawat Bata Bumabasa.” Isa itong programa ng Kagawaran ng Edukasyon na may layuning gawing angkop ang kasanayan sa pagbasa at pagsulat ng mga mag-aaral sa kanilang baitang na kinabibilangan at ang Phil-IRI (Philippine Informal Reading Inventory) ang materyal na ginagamit upang maisakatuparan ang layunin ng programang ito.

Isa ring paraan ang programang ito upang patuloy na maisakatuparan ang misyon ng Kagawaran ng Edukasyon na maitaguyod at mapangalagaan ang bawat mag-aaral sa

pagkakaroon ng patas at de-kalidad na edukasyon na pinangangasiwaan ng guro ang pagkatuto at patuloy na paghubog sa mga mag-aaral.

Suliranin ng Phil-IRI

Mula pa noong 2009 ay marami nang mga pag-aaral ang gumamit ng Phil-IRI bilang kagamitang pampagtataya sa pagsukat sa lebel ng pagbasa ng mga mag-aaral. Nagsagawa ang Phil-IRI ng paunang pagtataya sa Rehiyon ng Bicol sa pagitan ng mga buwan ng Hulyo at Agosto at nakaaalarma ang naging resulta sapagkat nagtala ito ng 70,000 bilang ng mga mag-aaral na walang kakayahang bumasa.

Bagama't ayon sa ulat ng Manila Bulletin (2020), ipinahayag ni Briones, dating kalihim ng DepEd, na hindi mapagkakatiwalaan ang resultang inilabas ng Phil-IRI sapagkat ayon sa kalihim, hindi maaaring gamiting instrumento ang materyal ng Phil-IRI upang tayahin ang malaking bilang ng populasyon ng mga mag-aaral at angkop lamang ito para sa mga bilang na may maliit na populasyon tulad ng isang silid-aralan.

Dagdag pa rito, binanggit din ng Kagawaran ng Edukasyon na hindi maaaring matukoy ng Phil-IRI ang mga mag-aaral na marunong at hindi marunong bumasa sapagkat ang materyal ay isa lamang kagamitang pampagtataya na tumutukoy sa kaangkupan ng lebel ng pagbasa ng mga mag-aaral sa antas na kanilang kinabibilangan. Bagama't walang nakasaad na pamantayan sa Phil-IRI, hanggang ilang bilang ng populasyon lamang ang kaya nitong sukatin.

Mula sa mga naging pahayag ng kalihim, maaari nitong pasubalian ang mga pananaliksik na nagkaroon ng konklusyong may mababang antas ng kasanayan sa pagbasa ang mga mag-aaral dahil ang malaking bilang ng populasyon na nabanggit sa resulta ng isinagawang pagtataya sa Bicol ay pinagsama-samang bilang mula sa iba't ibang baitang at institusyon.

Isa ang isinagawang pag-aaral ni Cabbuag (2017), sa mga halimbawang pananaliksik na gumamit ng Phil-IRI at nagkaroon ng kongklusyong may mababang antas ng pagbasa ang mga mag-aaral na at nagsagawa ng interbensiyon ang mananaliksik para dito at mula sa naging resulta, natukoy na maraming mga mag-aaral ang nasa antas ng frustrated at instructional na pagbasa.

Samantala, ginamit din sa pananaliksik ni Buenaventura (2018), ang Phil-IRI upang tayahin ang lebel ng pagbasa ng mga mag-aaral sa ikatlong antas. Naglabas ang unang pagtataya ng mababang resulta ng antas ng pagbasa. Non-independent reader o hindi nakapagbabasa nang mag-isa ang anim sa kabuuang sampung mag-aaral at apat sa kanila ay hindi marunong magbasa. Mula rito ay nagsagawa ng interbensyon ang mananaliksik

upang mapataas ang lebel ng pagbasa ng mga mag-aaral.

Dinagdag din ang paggamit ng audiovisual materials sa pagkuha ng panapos na pagtataya sa antas ng pagbasa ng mga mag-aaral, sapagkat naniniwala ang mananaliksik na makatutulong ito sa pagpapaunlad ng kasanayan sa pagbasa at batay sa naging resulta, naging mataas ang antas ng pang-unawa sa pagbasa ng anim na mag-aaral at naging frustrated reader o nasa mababang antas ng pagbasa naman ang apat na mag-aaral na nagsimula sa pagiging hindi marunong bumasa.

Pinatunayan ng pananaliksik na ito na hindi sapat ang Phil-IRI bilang materyal na ginagamit sa pagtataya upang sukatin ang antas ng pagbasa ng mga mag-aaral. Isang mahalagang salik upang mapataas ang antas sa pagbasa ng mga mag-aaral ang interes sa pagbasa, at ipinakita ng pag-aaral na isinagawa ni Buenaventura (2018), na ang manwal ng Phil-IRI ay nangangailangan ng pagpapaunlad upang makuha ang interes at hilig ng mga mag-aaral.

Hindi na rin naging kabigla-bigla ang naging resulta ng isinagawang pananaliksik ng Synergia Foundation sa mga mag-aaral mula una hanggang ikaanim na baitang na hindi nabigyan ng reading intervention, 53% ang maituturing na frustrated readers at 23% lamang ang independent readers. Mayroon namang 23% na mga mag-aaral na hindi nakauunawa sa tekstong binabasa at pitong bahagdan naman ang hindi nakababasa ng teksto.

Kaugnay nito, sa pananaliksik na isinagawa nina Luciano et al. (2020), pinatunayang mahalaga ang paggamit ng interbensyon upang mapaunlad ang antas ng pagbasa ng mga mag-aaral. Bagama't ayon sa isinagawang pag-aaral ay hindi naging malinaw kung anong interbensyon ang pinakamainam na gamitin upang lubos na mapataas ang kasanayan sa antas ng pagbasa ng mga mag-aaral. Mula rito, makikitang mahalaga at malaki ang tulong na naibibigay ng interbensyon upang mapaunlad ang kasanayan sa pagbasa.

Dagdag pa rito, ayon kina Buckingham et al. (2013), bukod sa pamilya, nakaaapekto rin sa pagpapaunlad ng kasanayan sa pagbabasa ang katayuan sa buhay ng mga mag-aaral, partikular ang pangunahing kasanayan sa pagbasa tulad ng pagkilala sa mga ponema, talasalitaan at mga pangungusap sapagkat inaasahang walang materyal na magagamit sa kapaligirang kinabibilangan ng mga mag-aaral tulad ng aklat at kompyuter.

Samantala, mula naman pag-aaral ni Saguitan (2018), napatunayang hindi naging matagumpay ang Phil-IRI sa layunin nitong maging mambabasa ang bawat mag-aaral sapagkat batay sa naging resulta ng pananaliksik ay nagkaroon ng mga isyung kinaharap ang mga guro mula sa iba't ibang paaralan sa Timog Luzon na nagsagawa ng pagtataya sa pagbasa sa mga mag-aaral gamit ang manwal ng Phil-IRI sapagkat ang mga guro ay kumaharap sa sumusunod na isyu: a) nahirapang humanap ng angkop na kuwentong

babasahing gagamitin sa pagtataya ang mga guro kaya't kumuha na lamang ang ilan sa ibang mga aklat. b) Nagkaroon din ng pagbabago ang ilang mga interpretasyon sa orihinal na puntos mula sa isinagawang pagtataya gamit ang manwal ng Phil-IRI. c) Umamin din ang ilan sa mga guro na tahimik na pagbasa lamang ang naisagawang pagtataya at hindi natupad ang nakasaad sa manwal na kailangan ding sumailalim sa malakas na pagbasa at pakikinig nang may pang-unawa ang mga mag-aaral upang maging lubos at tiyak ang magiging resulta ng isasagawang pagtataya.

Ang lahat ng suliraning kinaharap ng mga guro ay dulot ng kakulangan sa oras sa pagsasagawa ng pagtataya at pagkuha ng resulta, kakulangan ng kagamitan/manwal na gagamitin sa pagtataya at ang dami ng bilang ng mga mag-aaral na kukuha ng pagtataya ay nakaapekto rin sa mga guro. Samakatuwid, ipinakikita lamang dito na may kababawan at hindi makatotohanan ang naging konklusyon ng mga pananaliksik na gumamit ng manwal ng Phil-IRI upang tayahin ang antas ng pagbasa ng mga mag-aaral.

Integrasyon ng teknolohiya bilang materyal sa pagbasa

Sa kabilang dako naman, noong Setyembre 2016, ayon sa pananaliksik na isinagawa ni Lopez (2018) sa Canada na may pamagat na "Matuto, Magbasa, Maglaro: Learning to Read Braille Through Play", ang Digital Education for Growth and Every Child's Reading ng "Grand Challenge for Development" isang paraan ito upang masuri ang mga hadlang o balakid sa kasanayan sa pagbasa ng mga batang may kapansanan (sensory disability) sa Pilipinas na nakaaapekto sa pagbabasa at pagkatuto. Natukoy ng nabanggit na "Grand Challenge" ang pangangailangan sa pagpapaunlad sa materyal na ginagamit sa pagbabasa sa pamamagitan ng pag-uugnay ng teknolohiya.

Kaugnay nito, lumabas din sa isinagawang sarbey ng NBDB Readership (2017), na malaki ang itinaas ng bahagdan ng mga kabataang nahihilig sa pagbabasa gamit ang mga e-books at audiobooks. Sa katunayan ay mas malaki pa ang nailalaang oras ng mga mambabasa sa paggamit ng mga elektronikong aklat kumpara sa mga printed na aklat. Mula rito, mapatutunayang malaki ang gampanin ng teknolohiya upang maakit ang mga mag-aaral na maging interesado sa pagbabasa at sa pamamagitan nito ay malaki ang posibilidad na makabubuti ito upang mapataas ang lebel ng pagbasa ng mga mag-aaral.

Lokalisasyon at kontekstwalisasyon sa pagbasa

Mapatutunayan mula sa mga nabanggit na pananaliksik na malaki ang kahalagahan ng pagsasaalang-alang ng interes ng mga mag-aaral upang mapataas ang antas ng pagbasa. Mula rito, ayon sa pag-aaral ni Saberola (2018), makatutulong ang kontekstwalisasyon ng kulturang popular sa bawat aralin at ito'y isang mabisang pamamaraang maaaring gamitin ng mga guro sa pagtuturo. Mula rito ay mapadadali ang pagkatuto ng mga bata sapagkat

madaling makauugnay ang mga mag-aaral sa mga araling tinatalakay.

Kaugnay nito, batay sa pananaliksik nina Pattalitan at Valerio (2016), malaki ang maitutulong ng pagkakaroon ng lokalisasyon at kontekstwalisasyon ng mga panitikan at teksto. Bukod sa madaling makauugnay ang mambabasa sa mga lokalizado at kontekstuwalisadong teksto, mapananatili, mapangangalagaan at maipakikilala pa nito ang kultura ng isang lugar/barangay. Ang hangarin ng pananaliksik na ito ay mas dumami pa ang naililimbag na mga lokalizado at kontekstuwalisadong panitikan.

Narito ang ilan sa mga katangiang dapat mayroon ng isang tekstong kontekstuwalisado at lokalizado ayon sa artikulo ni Baer (2017), at batay sa RA (10533):

1. Nakauugnay sa karanasan sa buhay;
2. Nakapagpaparanas ng kaalaman sa konteksto ng pagdiskubre, pag-imbento at eksplorasyon;
3. Nailalapat ang mga konsepto sa isang kapaki-pakinabang na konteksto;
4. Nagagamit ang paunang kaalaman ng mga mambabasa;
5. Nailalapat sa lahat ng asignatura;
6. Napakikinabangan ang kagamitang nakikita sa komunidad;
7. Nakukuha ang interes o hilig na makaaakit sa mga mag-aaral at tumatalakay sa mga kasalukuyang isyu
8. Nakabatay sa lokal na pangangailangan; at
9. Nakaugnay sa kurikulum ng mag-aaral.

Ilan lamang sa mga pag-aaral na ito ang nagpapatunay na ang kasalukuyang materyal na ginagamit sa pagsukat sa antas ng pagbasa ng mga mag-aaral ay nangangailangan ng maigting na pagpapaunlad. Dagdag pa ang pagkakaroon ng integrasyon ng teknolohiya sa kagamitang pampagtataya sapagkat ayon sa pananaliksik ni Lopez (2018), ito ay maaaring makatulong upang higit na mapaunlad ang kasanayan sa pagbabasa ng mga mag-aaral.

Teoryang Pinagbatayan ng Pag-aaral

Nilalaman ng pananaliksik na ito ang mga kaugnay na pagsusuri ng mga ideya at

pagtalakay sa isinasagawang pag-aaral.

Constructivism learning theory bilang makabagong paraan ng pagkatuto

Nabuo ang teoryang constructivism learning theory sa pangunguna ni Jean Piaget. Taliwas ang teoryang ito sa tradisyunal na paraan ng pagkatuto ng mga mag-aaral. Pinatutunayan nito na lubos na magiging madali ang pagkatuto kung magkakaroon ito ng kaugnayan sa ideya at karanasan ng tao. Isang halimbawa ang paggamit ng teknolohiya ng guro sa loob ng klase bilang pagpapaunlad sa paraan ng pagtuturo sa mga mag-aaral. Makatutulong ito upang maging lubusang epektibo ang pagkatuto ng mga mag-aaral.

Higit na malilinig ang limang makrong kasanayan sa Filipino, kabilang ang pagbasa sa pamamagitan ng constructivism learning theory. Ang pagpapayaman sa Manwal ng Phil-IRI sa tulong ng pagsasalokal at pagsasakonteksto ng mga babasahin (teksto) at ang pagkakaroon ng integrasyon ng teknolohiya rito ay isang paraan upang maipakita ang pagpapaunlad dito.

Pagsasalokal at kontekstwal ayon sa teoryang iskema

Samantala, ayon sa teoryang iskema, (isang teorya sa pagbasa) pinaniniwalaang tila isang blangkong papel ang isipan ng isang tao. Unti-unti itong napupunan ng impormasyon sa pagdaan ng panahon. Pinag-uugnay-ugnay at idinaragdag sa mga dating kaalaman ang mga nakukuhang iba't ibang bagong impormasyon. Batay sa teoryang ito, makatutulong ang pagsasalokal at kontekstwal ng pinaunlad na manwal ng Phil-IRI upang higit na malinang ang antas ng pagbasa ng mga mag-aaral sapagkat mula rito ay magagamit ang iskema ng mga mag-aaral sa mga bagong impormasyong makukuha sa mga isinalokal at kontekstwal na tekstong gagamitin sa pinaunlad na manwal na mabubuo ng pananaliksik.

Integrasyon ng teknolohiya sa pagbasa

Ayon sa E-learning Theory na pinangunahan ni David (2012) at Wang (2015), isinaad kung gaano kalaki ang naitutulong ng disenyo at gamit ng teknolohiya sa pagpapaunlad ng kaalaman. Patunay ang teoryang ito na may pangangailangan sa pagkakaroon ng integrasyon ng teknolohiya sa kasalukuyang manwal ng Phil-IRI.

Konseptuwal na balangkas

Makikita sa bahaging ito ang naging daloy at proseso ng isinagawang pag-aaral. Magmula sa simula hanggang sa binuong produkto ng pananaliksik, gayundin ang mga pinagbatayang teoryang ginamit sa pananaliksik at ang ebalwasyon.

Ang pananaliksik na ito ay nakabatay sa Phil-IRI Manwal 2018 na ginagamit ng

Kagawaran ng Edukasyon partikular sa mga pampublikong paaralan mula sa elementarya hanggang sa sekondarya bilang kagamitang pampagtataya sa pagsukat sa antas ng pagbasa ng mga mag-aaral mula baitang tatlo hanggang baitang pito.

Nagsimula ang pananaliksik na ito sa pagsusuri sa nilalaman ng Manwal (2018) ng Phil-IRI. Nakapaloob dito ang pagsusuri sa mga teksto at ang kaangkupan nito sa mga target na mambabasang sumasailalim sa pagtataya, at kung taglay nito ang pagiging lokalizado at kontekstuwalisado.

Bumuo ang mananaliksik ng pinaunlad na manwal ng Phil-IRI mula sa kinalabasang resulta ng pag-aaral. Ito ay nakabatay sa constructivism learning theory na may layuning higit pang malinang ang makrong kasanayan sa pagbasa sa pamamagitan ng higit na paglalapit ng isang materyal sa taong gagamit nito. Kinakitaan ng integrasyon ng teknolohiya ang nabuong pinaunlad na manwal. May kaugnayan sa E-learning theory at pag-aaral na isinaad ni Lopez (2018), ang pagkakaroon ng integrasyon ng teknolohiya sa produktong kalalabasan ng pananaliksik, sapagkat naniniwala rin ang mananaliksik na malaki ang gampanin at tulong ng teknolohiya sa pagpapaangat ng antas ng pagbasa (bilis at pang-unawa) ng mga mag-aaral, gayundin ay upang makasabay sa patuloy na pag-usad ng panahon.

Kabilang din sa makikitang kaunlaran nito ay ang nilalaman ng teksto. Ito ay nakabatay sa teoryang iskema na naniniwalang malaki ang maitutulong ng mga dating kaalaman sa mga bagong impormasyong matututuhan ng mga mag-aaral kung ito ay may kaugnayan sa isa't isa. Tininyak ang pagbabago sa mga teksto, partikular ang pagiging lokalizado at kontekstuwalisado nito sapagkat batay sa Implementing Rules and Regulations of the Enhanced Basic Education Act of 2013, Seksyon 10.2 nakasaad na ang mga lokalizado at kontekstuwalisadong mga kagamitang pampagtuturo at pampagkatuto ay kailangang higit lalo sa K-12 kurikulum upang maging akma sa kalagayan at kaligiran ng mga mag-aaral.

Sinikap din ng nabuong pinaunlad na kagamitang pampagtataya na tugunan ang lahat ng mga naging negatibong resultang lumabas sa naging pagsusuri ng kasalukuyang manwal na ginagamit bilang panukat sa antas ng pagbasa ng mga mag-aaral. Para sa kapakinabangan ng mga mag-aaral na gagamit nito at ng mga gurong magsasagawa ng implementasyon nito, ang nabuong produkto ng pag-aaral na ito.

Dumaan sa balidasyon ang pinaunlad na Manwal ng Phil-IRI matapos itong mabuo. Ito ay unang sinubok sa Hulo Integrated School na naging pilot sa paggamit ng pinaunlad na Manwal ng Phil-IRI (e-Panday-Basa). Bukod dito, dumaan din ang nabuong pinaunlad na manwal sa balidasyon ng mga eksperto o website developer nang sa gayon ay matiyak ang pagiging epektibo nito bilang isang website. Mula rito, muling sinuri at pinatunayan

ang pagiging epektibo nito bilang bagong kagamitang pampagtataya sa pagsukat sa antas ng pagbasa ng mga mag-aaral sa sekondarya.

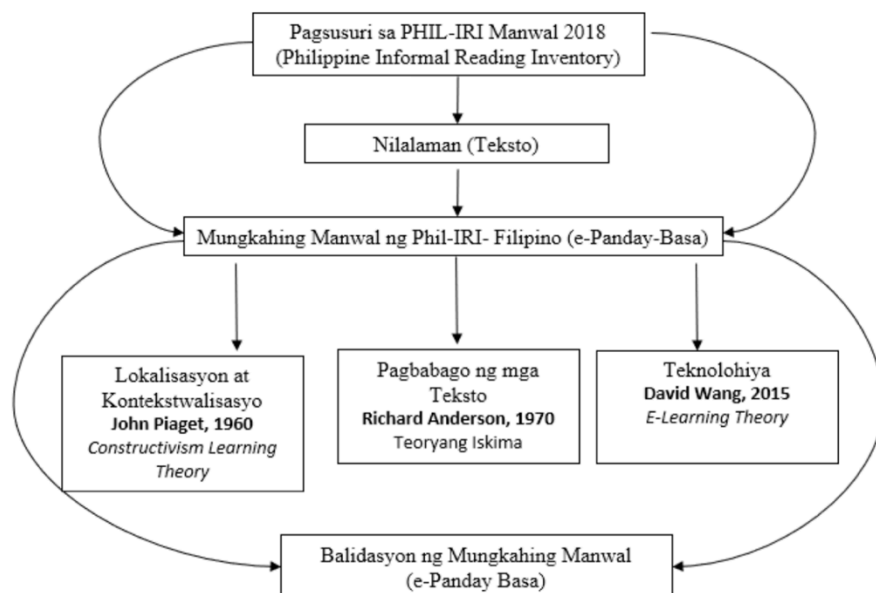


Figura 1. Balangkas ng pag-aaral

Metodolohiya

Disenyo ng Pananaliksik

Gumamit ang mananaliksik ng deskriptibong sarbey na pananaliksik na paraan (survey research design) ng pag-aaral. Ayon sa aklat nina Bertis (2009), ang pamaraang palarawan ay may layuning mailarawan ang mga bagay-bagay na may kaugnayan sa paksa sa pananaliksik. Ang kaangkupan ng pamamaraang ito ang pangunahing dahilan sa pagkapili nito.

Kinapapalooban ang pag-aaral na ito ng 51 kabuuang bilang ng mga kalahok. Siyam dito ay mga guro sa ikapitong baitang na nagsasagawa ng implementasyon ng Phil-IRI. Kabilang dito ang mga gurong tagapayo ng bawat seksyon sa baitang pito (kahit hindi guro o nagtuturo ng wika - English at Filipino) mula sa Hulo Integrated School, dahil naniniwala ang mananaliksik na ang pagkakaroon ng karanasan sa implementasyon ng Phil-IRI ay sapat na batayan upang mapatunayan na ang mga napiling kalahok ay may nalalaman sa paksa ng isinagawang pag-aaral.

Ang limang kalahok ay nanggaling sa administrasyon ng paaralan, ang lima ay mula

naman sa mga magulang at mga mag-aaral sa ikapitong baitang ang 32 kalahok na sasagot sa inihandang tanong ng mananaliksik sa paraang panayam at ito ang nagsilbing batayan ng mga datos upang masuri ang manwal ng Phil-IRI nang sa gayon ay maging angkop ang pagkakabuo ng pinaunlad na Manwal ng Phil-IRI na material na ginagamit upang masukat ang antas ng pagbasa.

Mga kalahok ng pag-aaral

Sa pagsusuri ng manwal, ginamit ng mananaliksik ang paraang “Purposive Sampling Technique” sa pagpili ng mga kalahok. Nakabatay sa layunin ng mananaliksik ang pagpili ng mga kalahok. Mga gurong tagapayo/may danas sa implementasyon ng Phil-IRI mula sa baitang pito ang pangunahing layuning kalahok ng mananaliksik kaya naman kabilang dito maging ang mga gurong hindi nagtuturo ng wika (English at Filipino), limang kalahok mula sa administrasyon ng paaralan, at limang magulang ang pangunahing mga kalahok ng isinagawang pag-aaral. Samantala, “Random Sampling Technique” naman ang ginamit upang makuha ang bilang ng mga kalahok na mag-aaral. Mayroong kabuuang bilang na 320 ang mga mag-aaral sa baitang pito ng Hulo Integrated School. Mula sa margin of error nitong 10%, 32 rito ang magiging kalahok sa pananaliksik.

Gayundin, nagdagdag ang mananaliksik ng limang eksperto/web developer bukod sa mga nabanggit na kalahok sa itaas upang tayahin ang pagiging epektibo ng nabuong website ng pag-aaral na ito sa pamamagitan ng pagsagot sa mga talatanungan.

Mga instrumento

Gumamit ang mananaliksik ng sariling gawang instrumentong nakabatay sa katangian ng pagiging lokalizado at kontekstuwalisado ng teksto, samantalang ang talatanungang ginamit upang mabalideyt ang nabuong produkto (website) ay halaw mula sa Multidimensional Structure of the Website Evaluation Questionnaire for Governmental Websites. Binuo ng apat na pangunahing bilang ng katanungan ang talatanungan na sinagutan sa pamamagitan ng tseklist at panayam. Ang tatlong pangunahing tanong ay para sa mga kalahok na guro, mag-aaral, at administrasyon ng paaralan. Samantala, para naman sa mga eksperto/web developer ang huling bahagi ng talatanungan. Nakatuon ang mga tanong sa mga tekstong ginamit at sa balidasyon sa pinaunlad na manwal ng Phil-IRI. Pinagtibay at isinailalim din sa pagsusuring *Cronbach's Alpha* ang ang instrumentong ginamit upang matiyak ang *internal consistency* nito sa pamamagitan ng pagkakaroon ng konsultasyon sa tagapayo ng mananaliksik at pag-evaluate dito ng mga eksperto partikular sa Information and Communication Technology (ICT) mula sa isang propesor sa Taguig City University; eksperto sa wika/Filipino at larangan ng pagbasa mula sa isang Propesor sa Rizal Technological University at Pangalawang Punongguro ng Hulo Integrated School na unang sumubok sa pagsagot ng talatanungang ginamit bilang instrumento ng pananaliksik.

Ang talatanungan ay dumaan din sa

Pag-aanalisa ng datos

Nakapaloob sa bahaging ito ang mga proseso sa pagkalap ng mga datos. Mula sa Panimulang Pagtataya hanggang sa Pagbuo at Balidasyon.

Panimulang pagtataya

Kinalap ang mga impormasyong kinakailangan ng pananaliksik sa tulong ng pagpapasagot sa inihandang talatanungan ng mananaliksik sa paraang panayam sa mga kalahok.

Binubuo ng 11 guro ang baitang pito ng Hulo Integrated School. Siyam rito ay mga tagapayo. Samakatuwid, batay sa metodong ginamit sa pagkuha ng bilang ng mga kalahok, siyam lamang sa 11 guro ang naging kalahok.

Ginamit ng mananaliksik ang panayam na paraan sa pagkuha ng datos. Ginanap ito sa paraang isa-isang panayam sa libreng oras ng mga guro at administrasyon ng paaralan, samantalang focus group discussion naman sa mga mag-aaral at magulang. Binigyan din ng kaunting oryentasyon ang mga kalahok hinggil sa ginagamit na Manwal ng Phil-IRI bilang kagamitang pampagtataya sa pagbasa ng mga mag-aaral. Ipinaliwanag din ng mananaliksik ang ilan sa mga terminong maaaring makapagpalito sa mga kalahok upang maging madali, malinaw at tiyak ang pagsagot sa mga katanungan. Siniguro din ng mananaliksik na naging kumpidensyal ang mga nakuhang datos at ginamit ang mga ito sa isinagawang pananaliksik.

Pagbuo ng manwal

Masusing sinuri at inilahad ng mananaliksik ang mga nalikom na datos upang masagot ang mga suliranin sa pananaliksik na ito sa pamamagitan ng documentary analysis na binigyang-pagpapakahulugan ni Bowen (2009), na isang uri ng kwalitatibong pananaliksik na ang mga dokumento at datos ay bibigyang interpretasyon ng mananaliksik upang magbigay ng pakahulugan tungkol sa isang paksa. Mula rito, inisa-isa ng mananaliksik ang mga kasagutan batay sa isinagawang panayam sa mga kalahok at saka inanalisa ang mga kinailangang datos. Sinuma rin ang mode ng bawat aytem upang matiyak ang pinakaangkop na kasagutang pipiliin ng nakararaming kalahok at upang maging sigurado ang nabuong konklusyon sa pananaliksik na ito.

Pinagbatayan ang mga ito matapos masuri at malikom ang mga datos mula sa

panayam sa mga kalahok upang mabuo ang isang pinaunlad na manwal ng Phil-IRI na kagamitang pampagtataya sa antas ng pagbasa na tinawag na “e-Panday-Basa”. Makatutulong ang website na ito upang mabigyang-solusyon ang mga suliraning kinaharap ng mga guro at mag-aaral sa kasalukuyang manwal na ginagamit ng mga paaralan.

Balidasyon

Upang mapatunayan ang kaangkupan ng nabuong materyal ay isinagawa ang sumusunod balidasyon ng nabuong website:

1) Pinangunahan ng mga kalahok na guro ang paggamit ng nabuong website (e-Panday-Basa) sa pamamagitan ng pagkuha ng antas ng pagbasa ng mga mag-aaral (kalahating bilang ng populasyon ng baitang pito ang gumamit nito).

2) Samantala, ang naiwang kalahating populasyon ng mga mag-aaral ay nanatili sa paggamit ng tradisyonal na manwal ng Phil-IRI.

3) Pinaghambing at sinuri ang naging resulta ng pagtataya mula rito. Gayundin ang prosesong pinagdaanan ng mga guro sa pagkuha ng resulta gamit ang tradisyonal na manwal at ang nabuong website (e-Panday-Basa).

Dagdag pa rito, nagsagawa rin ang mananaliksik ng balidasyon para sa kabuuang gamit at pagiging epektibo ng e-Panday-Basa bilang website. Tiniyak na taglay ng website ang sumusunod na kategorya upang matiyak na ito ay isang epektibo at ligtas na website:

- a. Madaling gamitin
- b. May maayos at kaaya-ayang disenyo
- c. Nakamit ang layon ng website
- d. Mapagkakatiwalaan
- e. Ito ay updated

Nagpatunay ang naging resulta ng pagsusuring ito sa kaangkupan at kahalagahan ng nabuong materyal bilang kagamitang pampagtataya sa lebel ng pagbasa ng mga mag-aaral.

Pagsusuri batay sa nilalaman (Teksto)

Ang nilalaman o ang uri ng tekstong ginagamit dito ay isa sa mga

pinakamahalagang salik ng pagtataya sa pagbasa. Ayon kina Pattalitan at Valerio (2016), malaki ang maitutulong ng pagkakaroon ng lokalisasyon at kontekstwalisasyon sa mga panitikan at teksto. Kaya naman inisa-isa ng mananaliksik ang mga katangiang dapat matamo ng isang teksto batay sa isinagawang pag-aaral ni Baer (2017), at batay na rin sa RA (10533) upang masabing ito ay lokalisado at kontekstuwalisado.

Talahanayan 1

Kabuoang Interpretasyon sa Nilalaman (Teksto) ng Phil-IRI Batay sa Mode ng mga Kalahok

Mga Kalahok	Mode	Interpretasyon
Guro	1	Hindi Sang-ayon
Administrasyon ng Paaralan	1	Hindi Sang-ayon
Magulang	2	May Kakulangan
Mag-aaral	1 at 2	Hindi Sang-ayon at May Kakulangan
Kabuoang Mode	1	Hindi Sang-ayon

Naging makahulugan at magkakaugnay ang mga tugon ng mga kalahok. Dagdag pa rito ang ilang mga mahahalagang impormasyon hinggil sa pagkakaroon ng kakulangan ng lokalisasyon at kontekstwalisasyon ng mga ginamit na teksto sa Manwal ng Phil-IRI ayon sa isinagawang panayam at Focus Group Discussion:

a. Malayo sa komunidad na kinabibilangan ng mga mag-aaral ang ilan sa nilalaman ng teksto sa kasalukuyang manwal, tulad na lamang ng paggamit ng loro sa isa sa mga teksto rito. Hindi na pamilyar sa uri ng hayop na ito ang karamihan sa mga mag-aaral dahil hindi ito nakikita sa komunidad na kinabibilangan ng mga mag-aaral idagdag pa ang ilang mga tekstong nagkukuwento hinggil sa mga pag-aararo, pagsasaka at pag-aalaga ng mga hayop.

b. Ang antas ng mga tanong ay naaangkop sa antas na kinabibilangan ng mga mag-aaral. Nabanggit din ng ilan sa mga kalahok na angkop ang itinuturo sa klase, partikular sa Filipino, sa nilalaman ng manwal at makatutulong ito upang higit na mapataas ang antas ng pagbasa ng mga mag-aaral, kung kaya't maraming sumang-ayon sa kategoryang ito. Magandang resulta ito para sa kasalukuyang manwal dahil nangangahulugan lamang ito na tumutugma sa kasalukuyang pinag-aaralan ang nilalaman ng manwal.

c. Dagdag pa rito, mapatutunayan mula sa mga datos na nakalap at ang resulta ng mode na malayo sa personal na karanasan ng mga mambabasa/mag-aaral ang nilalaman ng mga tekstong ginagamit sa kasalukuyang Manwal ng Phil-IRI dulot ng sumusunod na dahilan:

1. Hindi makatotohanan ang nilalaman ng teksto;
2. Masyadong malayo sa personal na karanasan ng mga mag-aaral ang mga tekstong ginamit para sa baitang pito bagamat nagtuturo ito ng bagong kaalaman;
3. Naging limitado ang mga tekstong ginamit. Ayon sa ilang mga kalahok, nagbigay tuon sa mga alagang hayop ang mga tekstong ginamit sa elementarya at ang nasa baitang pito naman ay nagpokus sa kasaysayan.
- d. Ang pagkakaroon ng integrasyon ng iba pang mga asignatura sa paksang itinuturo at pinag-aaralan ng mga mag-aaral ay isa sa mga kategoryang hinahanap sa pagtuturo ng mga guro sa loob ng klase. Layunin nitong higit na mapalalim ang kaalaman ng mga mag-aaral sa bawat asignatura at maisakatuparan nito ang paglalapat ng mga natutuhan sa loob ng paaralan sa tunay na buhay na ginagalawan ng mga mag-aaral. At batay sa naging tugon ng mga kalahok, malayo sa realidad ng buhay ang nilalaman ng mga tekstong ginamit sa manwal ng Phil-IRI.

Mapatutunayang may malaking kakulangan ang kasalukuyang Manwal ng Phil-IRI hinggil sa pagkakaroon ng kaugnayan nito sa iba't ibang asignaturang pinag-aaralan ng mga mag-aaral mula sa mga datos na nakalap. Bukod sa mga araling pangwika (Filipino at English), Araling Panlipunan lamang ang asignaturang kakikitaan ng integrasyon dito. Magiging malaking tulong ang pagtatayang isasagawa kung mabibigyan din ng pagkakataon ang iba pang mga asignaturang mailapat sa pamamagitan ng mga tekstong gagamitin sa isasagawang pagtataya. Hindi lamang antas ng pagbasa ang mapauunlad kundi maging ang iba pang asignatura gayudina ay maiuugnay ito sa dating kaalaman o iskema ng mga mag-aaral sa ibang aralin.

- e. Hindi makatotohanan ang mga pangyayari. Bagama't nagtuturo ang ilan ng mga kabutihang asal, may ilang mga mag-aaral ang nagsabing kung ilalagay ang sarili sa sitwasyon ay hindi ganoon ang magiging reaksiyon sa ibinigay na pangyayari.

Naniniwala ang mga kalahok na malaki ang maitutulong ng pagiging magkaugnay ng tekstong binabasa sa komunidad na kinabibilangan ng mga mag-aaral. Lalo pa sa mga tekstong ginagamit sa isang pagtataya, nang sa gayon ay maging mataas ang iskor na makukuha ng mga mag-aaral at mula sa mga datos na nakalap, mahihinuha ng bagama't may ilang mga positibong katangian ang nilalaman ng teksto, nangingibabaw pa rin ang pagkakaroon nito ng pangangailangan upang paunlarin upang higit na mapataas ang antas ng pagbasa ng mga mag-aaral.

Pagpapaunlad ng Manwal ng Phil-IRI Gamit ang Website na Nakatuon sa Kontekstuwalisado at Lokalidadong Teksto

Talahanayan 2

Pagpapaunlad ng Manwal ng Phil-IRI Batay sa Resulta ng Pagsusuri

Kahinaan ng Phil-IRI	Kalakasan ng Phil-IRI	Tugon ng Nabuong Website
Kaugnayan ng teksto sa komunidad na kinabibilangan ng mag-aaral	Kaugnayan ng teksto sa kasalukuyang kurikulum na ipinatutupad ng paaralan	Pagkakaroon ng kaugnayan ng teksto sa komunidad na kinabibilangan ng mag-aaral
Kaugnayan ng teksto sa makatotohanang sitwasyon o karanasan sa buhay ng mga mag-aaral (eksplorasyon, pagtuklas at pag-imbento)	Pagbibigay ng pagkakataon sa mag-aaral na makabuo ng solusyon sa isang suliranin	Pagkakaroon ng kaugnayan ng teksto sa kasalukuyang kurikulum na ipinatutupad ng paaralan
Kaugnayan ng teksto sa iskema o dating kaalaman ng mga mag-aaral		Pagkakaroon ng kaugnayan ng teksto sa makatotohanang sitwasyon o karanasan sa buhay ng mga mag-aaral (eksplorasyon, pagtuklas at pag-imbento)
Gamit ng nilalaman ng teksto sa lahat ng asignatura		Pagkakaroon ng kaugnayan ng teksto sa iskema o dating kaalaman ng mga mag-aaral
Kapakinabanagan ng mga kagamitang nakikita sa komunidad		Nagagamit ang nilalaman ng teksto sa lahat ng asignatura
Kaugnayan ng teksto sa interes, mga isyu at		Napakikinabangan ang mga kagamitang nakikita sa komunidad

pangangailangan ng mga
mag- aaral

Pagkakaroon ng
kaugnayan ng teksto sa
interes, mga isyu at
pangangailangan ng mga
mag- aaral

Nakapagbibigay ng
pagkakataon sa
mag-aaaral na makabuo
ng solusyon sa isang
suliranin

Makikita sa Talahanayan 2 ang naging kahinaan at kalakasan ng manwal ng Phil- IRI batay sa nalikom na datos mula sa mga kalahok. Nagpakita ng malaking pangangailangan sa kaunlaran ang manwal batay sa naging resulta ng mga nakalap na datos. Mula rito, sinikap ng mananaliksik na matugunan ang mga kahinaan at mapanatili ang mga kalakasan sa pinaunlad na manwal bilang isang website.

Dagdag pa rito, humingi rin ang mananaliksik ng mga mungkahing lokalizado at kontekstuwalisadong teksto sa mga kalahok para sa kaunlaran ng website, bagama't hindi naging madali ang pagkalap ng datos sa bahaging ito sapagkat naging limitado ang kaalaman ng mga kalahok sa mga lokalizado at kontekstuwalisadong teksto. Gayunpaman, ang mga nalikom na datos sa paraang panayam ay ibinuod ng mananaliksik. Hindi naging ispesipiko ang naging mungkahing teksto ng mga kalahok ngunit nagbigay ang mga kalahok ng ilang mga katangiang dapat taglayin ng isang lokalizado at kontekstuwalisadong teksto:

1. Ang mga kuwento ay mas mainam na pumapaksa sa pang-araw-araw na buhay ng mga mag-aaral;
2. Kinakailangang pamilyar sa mga mag-aaral ang nilalaman ng mga teksto;
3. Kung gagamit ng mga alamat sa teksto ay hinihikayat ang pagpapakilala sa mga pinagmulang lugar na kinabibilangan ng mga mag-aaral;
4. Kung pabula naman ang kuwento ay gumamit ng mga hayop na pamilyar sa mga mag-aaral nang sa gayon ay nabubuo sa isipan ng mga mambabasa ang larawan ng daloy ng kuwento o pangyayari sa binabasang teksto at panghuli;



5. Mainam ding idagdag sa mga babasahing teksto ang mga akdang tinatalakay sa loob ng silid-aralan. Makatutulong ito hindi lamang upang mapataas ang antas ng pagbasa ng mga mag-aaral sa isinasagawang pagtataya kundi maging ang kaalaman nito sa loob ng talakayan sa klase.

Mula sa mga nabanggit na katangian ng mga kalahok ay ginamit ng mananaliksik ang sumusunod na akda bilang halimbawang tekstong lalamanin ng pinaunlad na manwal ng Phil-IRI:

- a. Alamat ng Mandaluyong
- b. Si Rizal at Si Bonifacio ni Ernesto J. Laput
- c. Barumbarong ni Virgilio Almario
- d. Pulubi ni Virgilio Almario
- e. Ang Dating ng Sirena nina Mariane Ortiz et al.

Hindi limitado ang pagdagdag, pagbabawas o pagbabago ng mga teksto. Ang mga halimbawang nabanggit ay ginamit na akda upang masuri ang kabisaan ng pinaunlad na manwal bilang website.

Pagbabalideyt ng mungkahing manwal

Nakatuon ang bahaging ito sa balidasyon ng nabuong website. Dumaan sa dalawang bahagi ang balidasyon. Nilahukan ang unang bahagi ng mga gurong nagsasagawa ng implementasyon ng kasalukuyang Phil-IRI sa sekondarya, mga magulang, administrasyon ng paaralan at mga piling mag-aaral mula sa baitang pito ng Hulo Integrated School. Ang sumunod na bahagi naman ay nilahukan ng mga eksperto o web developer mula sa IT Group Inc. Sa unang bahagi ay ginamit ng mananaliksik ang sariling likhang talatanungan at ginamit naman ng mananaliksik ang talatanungang hango sa Multidimensional Structure of the Website Evaluation Questionnaire for Governmental Websites para sa ikalawang bahagi. Ang mga talatanungan ay dumaan din sa balidasyon ng mga eksperto. (Makikita ang mga ito sa bahagi ng apendise).

Unang bahagi. Pagbabalideyt ng nilalaman o tekstong ginamit sa website. Upang matiyak ang magiging kasagutan ng mga kalahok ay sumailalim sa pagsubok o try-out ang website na isinagawa sa ICT Room ng Paaralan. Sumailalim sa pagtataya ang mga piling mag-aaral gamit ang Panday-Basa sa ilalim ng pamamatnubay ng mga guro at ng mananaliksik. Ang mga kalahok mula sa administrasyon ng paaralan ay naroon din upang tunguhan ang isinagawang pagtataya.

Nagsimula ang try-out sa paggawa o pag-register ng mga guro ng account ng mga mag-aaral. Matapos ito, nag-log in na ang mga mag-aaral sa kanya-kanyang kompyuter. Malayang nakapili ng mga teksto ang mga mag-aaral. Nagsimula na ang tahimik na pagbasa. Paisa-isang nagsimula sa pagsagot ang mga mag-aaral ng mga katanungan at pagkatapos nito ay isinumite na nila ang kasagutan. Parehong proseso ang nangyari para sa panapos na pagtataya.

Samantala, isa-isa namang mag-aaral ang nagpunta sa mga gurong kalahok sa isinagawang pag-aaral na nakatalaga sa pamamahala ng isinagawang try-out ng website upang maisagawa naman ang pagtataya para sa malakas na pagbasa. Isa-isang inilagay ng guro ang bilang ng mga kamalian sa pagbasa ng mga mag-aaral.

Matapos ang dalawang pagtataya (tahimik at malakas na pagbasa), kaagad ding lumabas ang resulta ng isinagawang pagtataya. Binigyan din ng kopya ng resulta ang mga mag-aaral upang maipakita sa kanilang mga magulang.

Mula sa isinagawang try-out ay nagsagawa ng ebalwasyon ang mananaliksik upang matiyak ang pagiging lokalizado at kontekstuwalisado ng mga ginamit na teksto sa isinagawang pagtataya.

Ikalawang bahagi. Pagbabalideyt sa Panday-Basa bilang isang website. Sa kabilang bahagi naman ng balidasyon, ang mananaliksik ay nagkaroon din ng focus group discussion sa mga web developer mula sa IT Group Inc. upang ipakita ang nabuong website. Ipinaliwanag ng mananaliksik ang gampanin ng website at malaya itong ipinasuri sa mga eksperto.

Mula rito ay napatunayang taglay ng e-Panday-Basa bilang website ang sumusunod:

1. Kadalian sa Paggamit ng Panday-Basa Bilang Website
2. May Maayos at May Kaaya-ayang Disenyo ang Panday-Basa Bilang Website
3. Madaling Matukoy Ang Layon ng Panday-Basa Bilang Website
4. Mapagkakatiwalaan ang Panday-Basa Bilang Website
5. Updated ang Panday-Basa Bilang Website

Mula sa mga datos na nakalap ay napatunayang angkop, kapaki-pakinabang at kakikitaan ng lokalisasyon at kontekstwalisasyon ang mga nakalagay na teksto sa pinaunlad na Manwal ng Phil-IRI o ang website ng Panday-Basa. (Makikita ang kabuuan ng e-Panday-Basa sa bahagi ng apendise).

Talahanayan 3

Buod ng Datos ng Ebalwasyon ng e-Panday-Basa

Mga Kalahok	Mode	Interpretasyon
Guro	4	Lubos na Sumasang-ayon
Administrasyon ng Paaralan	4	Lubos na Sumasang-ayon
Magulang	4	Lubos na Sumasang-ayon
Mag-aaral	4	Lubos na Sumasang-ayon
Kabuuang Mode	4	Lubos na Sumasang-ayon

Sa kabuuan ng mga nakalap na datos ay napatunayan nito ang pagkakaroon ng pangangailangan sa pagpapaunlad ng manwal ng Phil-IRI, gayundin ay naging maganda ang kinalabasang resulta ng nabuong mungkahing manwal ng Phil-IRI o ang e-Panday-Basa website matapos ang isinagawang ebalwasyon dito.

Etikal na pagsasaalang-alang

Tiniyak ng mananaliksik na binigyang-pahintulot ng pamunuan ng Hulo Integrated School at ng Division Office ng Mandaluyong ang pag-aaral na isinagawa upang makapangalap ng mga kinakailangang datos mula sa mga guro. Siniguro din ang pagiging kumpidensyal ng mga nakuhang impormasyon mula rito. Hindi rin ilalabas ng pag-aaral na ito ang pananatilihin ang pagiging pribado ng mga subhetibong pagkakakilanlan ng mga kalahok na sumagot sa panayam. Ginamit lamang sa pananaliksik na ito ang lahat ng mga nakalap na impormasyon.

Gumawa rin ng liham ang mananaliksik na humihingi ng pahintulot sa paglahok ng mga guro, administrasyon ng paaralan at mga magulang bilang mga kalahok sa isinagawang pananaliksik. Magiging katibayan ito na ang bawat kalahok na lumagda ay nagbigay ng permiso upang maging kalahok ng naturang pananaliksik.

Sinigurong ang naging resulta ng pag-aaral na ito ay magagamit sa Hulo Integrated School para sa kapakinabangan ng mga gurong nagsasagawa ng implementasyon ng Phil-IRI na ilan sa mga naging kalahok ng pananaliksik at higit sa lahat ay para sa mga mag-aaral. Maaari din itong gamitin o gawing batayan ng iba pang mga paaralan sa lungsod ng Mandaluyong at ng iba pang mga lungsod sa NCR sapagkat ang nilalamang teksto ng website ay naaangkop para sa mga mag-aaral ng buong NCR upang higit ding malinang ang antas ng pagbasa sa iba't ibang paaralan.

Mga Resulta at Talakayan

Batay sa mga nakalap na datos, dito makikita ang buod ng mga resulta mula sa naging interpretasyon ng mga naging tugon ng mga naging kalahok ng pag-aaral na ito.



Magkakaugnay ang naging tugon ng mga kalahok na guro, administrasyon ng paaralan, mag-aaral at mga magulang pagdating sa nilalaman ng (teksto) ng Phil-IRI. Mula sa mode nitong 2 na nangangahulugang may kakulangan sa lokalisasyon at kontekstwalisasyon ang mga ginamit na teksto sa loob ng manwal ng Phil-IRI 2018. Ilan sa mga dahilang nabanggit mula sa isinagawang FGD ay ang sumusunod: a) Malayo sa komunidad na kinabibilangan ng mga mag-aaral ang ilan sa nilalaman ng teksto sa kasalukuyang manwal; b) malayo sa personal na karanasan ng mga mambabasa/mag-aaral ang nilalaman ng mga tekstong ginagamit; c) malayo sa realidad ng buhay ang nilalaman ng mga tekstong ginamit; at d) hindi makatotohanan ang mga pangyayari.

Sa isinagawang Focus Group Discussion (FGD), inisa-isa at inihanay ng mananaliksik ang mga naging tugon ng mga guro, magulang, at mag-aaral upang matukoy ang magkakatulad na pananaw at pangunahing temang lumitaw hinggil sa kasalukuyang nilalaman ng Phil-IRI. Ginamit ang documentary analysis at interpretasyon ng mga tugon upang “mapagtagni-tagni” ang mga datos mula sa iba’t ibang kalahok.

Lumabas sa pagsusuri na magkakatugma ang pananaw ng mga kalahok tungkol sa kakulangan ng lokalisasyon at kontekstwalisasyon ng mga tekstong ginagamit sa Phil-IRI. Binigyang-diin ng mga magulang na mas mainam na gumamit ng mga kuwentong malapit sa pang-araw-araw na karanasan, komunidad, at interes ng mga mag-aaral upang higit nilang maunawaan ang binabasang teksto.

Ang direktang karanasan, kapaligiran, at kulturang kinagagalawan ng mga mag-aaral ay isa sa naging pinakamahalagang naging batayan sa pagpili ng mga tekstong ginamit sa e-Panday-Basa. Ang mga akdang may kaugnayan sa lokal na komunidad, pamilyar na sitwasyon, at makatotohanang karanasan ng mga mag-aaral.

Matapos matukoy ang kakulangan ng nilalaman (teksto) ng Phil-IRI pagdating sa lokalisasyon at kontekstwalisasyon ay bumuo naman ang mananaliksik ng isang website (e-Panday-Basa) bilang mungkahing kagamitang pampagtataya sa antas ng pagbasa, Isa-isang tinugunan ng e-Panday-Basa ang lahat ng kakulangang lumabas sa pagsusuri ng kasalukuyang manwal ng Phil-IRI, Isinaalang-alang sa pagbuo ng e-Panday-Basa ang interes ng mga mag-aaral, pagkakaroon ng integrasyon ng ICT, ang mabilisang proseso sa pagkuha ng resulta, pagbibigay ng higit na makatotohanang resulta, at pagiging lokalizado at kontekstwalisado ng mga teksto.

Mula sa isinagawang balidasyon ng website makikitang naging magkakatugma ang naging tugon ng mga kalahok na guro, administrasyon ng paaralan at mga eksperto o web developer, nakakakuha ng kabuuang 4 na mode ang isinagawang balidasyon na nangangahulugang lubos na sumasang-ayon ang mga kalahok sa kahusayang ipinamalas ng nabuong website mula sa nilalaman nito hanggang sa pagiging isang ganap na website.

Ang pinaunlad na manwal ng Phil-IRI bilang isang website

Kung babalikan ang resulta sa talahanayan 1 ay makikitang magkakatugma ang naging kasagutan ng mga kalahok pagdating sa nilalaman ng Phil-IRI nangangahulugan lamang ito na tumugon ng pagsang-ayon ang lahat ng mga kalahok hinggil sa pagkakaroon ng pangangailangan sa rebisyon at pagpapaunlad ang kasalukuyang Manwal ng Phil-IRI dulot na rin ng mga suliranin pagdating sa nilalaman nito o mga teksto.

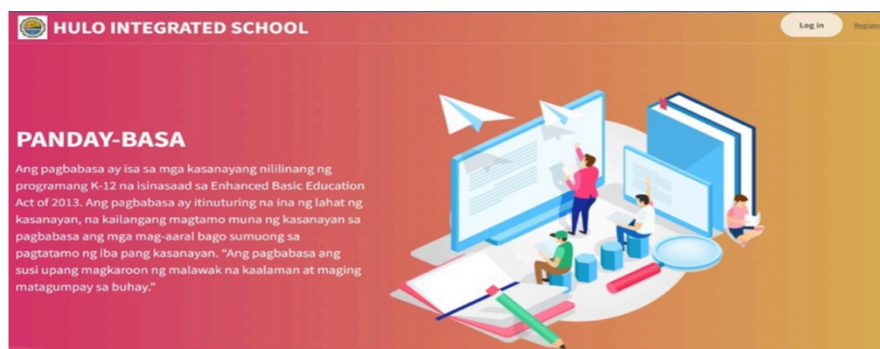


Figura 2. Interes ng mag-aaral

Makikita sa pigura 2 ang pabalat o ang home page ng nabuong website. Naisaalang-alang dito ang interes ng mag-aaral sa pamamagitan ng paglipat ng tradisyonal na papel sa isang website. Ang panday-basa ay pinaikling termino para sa "Pagpapanday sa Kasanayan sa Pagbabasa." Makikita rin ang icon ng login at register sa panimulang bahagi ng website. Natitiyak ng mananaliksik na magiging madali para sa mga mag-aaral ang paggamit nito dahil hindi rin nilayo ang disenyo sa mga social media na pangkaraniwang ginagamit ng mga mag-aaral.

Higit na mapagkakatiwalaang resulta ng pagtataya

Mga Antas	Puntos sa Pagbasa	Puntos sa Pag-unawa (%)
May antas na antas ng pagbasa o malayang Nakakabasa (Independent Reader)	100 - 97 %	100 - 80 %
Kakantatagan (Instructional Reader)	96 - 90 %	79 - 59 %
Mababag antas ng Pagbasa (Frustrated Reader)	89% at Pababa	58% at Pababa

Antas ng Pagbasa
Kahuhang Bilang ng mga Salita : 30
Kahuhang Bilang ng Maling Pagbasa : 2
Antas sa Pagbasa: 93.33 Instructional

Bilis ng Pagbasa
Kahuhang Bilang ng mga Salita : 30
Kahuhang Bilang sa Segundo : 2
Bilis sa Pagbasa: 15 na mga salita bawat minuto

Antas ng Pag-unawa
Kahuhang Bilang ng Tanong : 4
Tanong Sagot : 4
Antas sa Pag-unawa : 100%

Figura 3. Mabilis na proseso ng pagkalkula ng resulta

Isa sa mga naging suliranin ng Manwal ng Phil-IRI ay ang pagkakaroon ng manipulasyon sa resulta ng pagtataya, kaya naman sinikap din ng mananaliksik na mabigyang-solusyon ang isyung ito. Makikita sa pigura 3 ang isang halimbawang resulta matapos maisagawa ang pagtataya. Awtomatikong kakalkulahin ng website ang lebel ng pagbasa ng mga mag-aaral na sumalang sa pagsusulit. Maaari ding makuha kaagad ang resulta pagkatapos mismo ng isinagawang pagtataya. Hinango mula sa manwal ng Phil-IRI ang pormulang ginamit dito.

Makikita sa bahaging ito ng website ang tatlong pagtatayang isinagawa at ang resulta o antas ng pagbasa ng mag-aaral. Maaari itong i-print upang mabigyan ng kopya ang mga mag-aaral o kaya naman ay i-send sa kanilang email.

Pagtiyak sa seguridad at poteksiyon ng datos

Dahil ang nabuong mungkahi ay isang website, tiniyak ng mananaliksik na mapananatili nito ang seguridad ng mga datos na kinakailangan bilang tugon sa *Data Privacy Act of 2012*. Ang sumusunod ay mga hakbang na ginamit upang mapanitili ang kaligtasan ng mga impormasyong papasok sa website:

1. Encryption (Pag-encode) gamit ang HTTPS

Gumagamit ang *website* ng *SSL/TLS certificate* para i-encrypt ang datos sa pagitan ng *browser* at ng *server*.

2. Hashing (Pagbabago) ng Password

Hindi direktang iniimbak ang *password* sa *database*. Sa halip, ginagawan ito ng *hash* gamit ang mga *algorithms* tulad ng *bcrypt*, *Argon2*, o *PBKDF2*. Samakatuwid, tuwing magla-login, ang ipinasok na *password* ay susuriin at ikukumpara sa nakaimbak na *hash*.

3. *Salting* (Pagdaragdag) ng Datos

Nadagdag ng *random* na datos (*salt*) sa bawat *password* bago i-*hash* upang kahit magkapareho ang *password* ng dalawang *user* ay magkaiba pa rin ang magiging *hash* nito.

4. *Session Management*

Gumagamit ng *secure*, *HTTP-only* at *SameSite cookies* para sa *session tokens* ang e-panday-basa website. Mula rito ay awtomatikong nala-log out ang *account* pagkatapos ng panahon ng *inactivity*.

Kongklusyon

Matapos ang masusing pananaliksik, pagsusuri at pagbuo ng e-Panday-Basa, narito ang konklusyong nabuo batay sa kinalabasan ng pag-aaral: 1. Batay sa naging resulta ng isinagawang sarbey at FGD, napatunayang limitado at hindi nagtataglay ng lokalisasyon at kontekstwalisasyon ang mga tekstong ginamit sa Manwal ng Phil-IRI 2018; 2. Napatunayang nakaaapekto ang mga uri ng tekstong ginagamit sa pagpapataas ng antas ng pagbasa ng mga mag-aaral; 3. Napatunayang may katotohanan ang resulta ng pananaliksik ni Lopez (2018) na malaki ang gampanin ng integrasyon ng teknolohiya upang makatulong sa pagpataas ng antas ng pagbasa ng mga mag-aaral; 4. Napatunayan sa isinagawang try-out na epektibo ang naabuong website (e-Panday-Basa) bilang kagamitang pampagtataya sa antas ng pagbasa at batay sa isinagawang ebalwasyon ay napatunayang taglay ng e-Panday-Basa ang mga kinakailangang salik para sa isang mahusay at mapagkakatiwalaang website; 5. Napatunayan din sa isinagawang pag-aaral na naging kalakasan ng nabuong website ang kadalian nitong gamitin, hindi pagiging limitado sa mga gagamiting teksto, ang pagkakaroon ng integrasyon ng ICT, pagbibigay ng higit na makatotohanang resulta at ang pagiging bukas nito para sa ilan pang mga pagbabago o update.

Mga Rekomendasyon

Batay sa mga kinalabasan ng pag-aaral, narito ang ilang mga rekomendasyon upang mapabuti ang mga susunod pang pananaliksik na may kaugnayan sa paksa ng pag-aaral:

1. Iminumungkahing gamitin ang nabuong produkto ng pananaliksik na e-Panday-Basa sa iba pang mga paaralan upang sukatin ang antas ng pagbasa ng mga mag-aaral sa JHS upang matiyak ang kabisaan nito bilang kagamitang pampagtataya; 2. Iminumungkahing magsaliksik o bumuo pa ng mga tekstong maaaring idagdag sa e-Panday-Basa na may pagsasaalang-alang sa lokalisasyon at kontekstwalisasyon ng mga teksto upang maidagdag sa nilalaman ng nabuong website; 3. Iminumungkahi ring maging konsistent na paggamit ng e-Panday-Basa website upang makita ang pag-unlad ng antas ng pagbasa ng mga mag-aaral mula baiting pito hanggang sampu, gayundin ang paglalaan ng sapat na pondo upang magamit ang buong potensyal ng nabuong website; 4. Maaaring gamitin ang website ng e-Panday-Basa bilang batayan sa pagbuo ng iba pang mga kagamitang pampagtataya sa iba't ibang asignatura.

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Multigrade Classes in the Philippines: Will It Address the Education Crisis for Reading and Numeracy?

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Abstract

This paper is a narrative policy review and conceptual analysis that aims to explore the effectiveness of Multigrade Education in responding to the crisis in literacy and numeracy in the Philippines. Multigrade teaching has been proven to be effective in solving the problem of getting sufficient access to learning, particularly in remote and under-populated areas. This is a program in which one teacher teaches two or more different grade levels in the same classroom through the entire school year. The use of multigrade teaching has long been practiced in the Philippines in response to the shortage of teachers and access to schools in remote areas. The multigrade teaching in the Philippines has been found to have the potential to increase access to education, but further enhancement is needed. These include recruitment of additional teachers and building of classroom buildings and facilities for multi-grade education in the remote regions. Also, an integrated program into pre-service teacher education and collaboration with external stakeholders to a greater extent, as well as systemized training and support for teachers, is needed. To address the educational gaps revealed by the international assessments in reading and numeracy, where the country achieved low scores, it must establish a long-term policy aimed at continuous assistance to the teacher, strengthen the infrastructure, budget for learning resources and materials, and set up a close relationship with external actors. The multigrade program has provided training opportunities, but needs to be further refined to provide the optimal quality of education in the Philippines. Therefore, with proper support of teachers, appropriate learning materials, and inclusive policy follow-up and implementation, multigrade education is shown to be an effective way of providing access to education and promoting the development of reading skills in geographically remote areas, as suggested by the review. It also indicates, however, that the benefits of multigrade education for the national literacy and numeracy levels can be significant only if there are strong institutional supports for it.

Keywords: multigrade classes, reading, numeracy, education



Introduction

The Philippine education system continues to face serious challenges in literacy and numeracy, as reflected in the country's poor performance in international large-scale assessments such as the Program for International Student Assessment (PISA) and Southeast Asia-Primary Learning Metrics (SEA-PLM). While the pandemic intensified learning gaps, longstanding structural problems such as teacher shortages, inadequate classrooms, unequal resource distribution, and educational inaccessibility in remote communities remain central concerns. One of the longstanding strategies implemented by the Department of Education to address these inequities is multigrade education.

Multigrade classes are affected during the pandemic, which necessitate different learning modalities. Although distance learning modalities provided a crucial solution for education during the pandemic, they also revealed pre-existing disparities in access and available resources. In online distance learning, the digital divide became evident. The digital divide refers to the gap between those with access to digital technologies and those without access (Sogue & Natividad, 2024). In education, the digital divide means that students who lack access to technology and the internet are at a disadvantage compared to those who have them (Niyang Bai, 2023). In printed modular distance learning, the need for instructional supervision for teachers to maintain excellent quality and address the current shortcomings in education was highlighted in the study conducted by Talimodao and Madrigal (2021). The transition to digital platforms has underscored the need for increased investment in infrastructure and teacher training to ensure equitable and universal access to excellent education for all individuals.

Currently, the Philippines has resumed traditional face-to-face learning; however, it is still contending with the repercussions of the pandemic. The sudden onset of the pandemic exacerbated existing educational challenges, such as reading and numeracy, resulting in more learners being left behind and an increased growth of learning gaps across all levels.

While pandemic-related disruptions worsened learning poverty, the educational crisis in the Philippines predates the COVID-19 pandemic. Strong and enduring interventions in education, including multigrade, can certainly not be neglected when assessing viable routes to improving literacy and numeracy. The Southeast Asia-Primary Learning Metrics (SEA-PLM) assessment in 2019 showed that 90% of Grade 5 learners lacked basic reading skills to read simple texts or understand important ideas (Southeast Asian Ministers of Education Organization & UNICEF, 2019). In 2022, the World Bank also published a study that reaffirmed this crisis. The data they found showed that 9 out of 10



Filipino children aged 10 cannot read and understand even simple age-appropriate readings, which generally align with the term learning poverty (World Bank, 2022). It is an alarming rise of 1% on the pre-pandemic figures, which shows the negative effect of COVID-19 on educational outcomes. Additionally, the Philippines placed among the bottom 25 countries (of 81) in reading, mathematics, and science in the 2022 Program for International Student Assessment (PISA). These dismal rankings highlight the significant challenges faced by the Philippine education system and raise serious concerns about the quality of education Filipino students receive.

Lack of resources and infrastructure such as books, computers and laptops, classrooms, and the insufficient number of teachers, are believed to be among the challenges faced by the current Philippine education system in improving the quality of education (Gabriel et al., 2025; Guansing & Natividad, 2024). The study conducted by the Philippine Institute for Development Studies (2022), as cited by Navarro (2022), indicates that the school infrastructure in the Philippines is inadequate and needs to be improved. The study reveals that there has been an improvement in decongesting the schools, but there is a spatial inequality in the ratio of classroom/student ratio, which needs to be tackled. There are also additional needs for additional classrooms in certain remote areas where school buildings have not yet been constructed to quality and safety standards, despite their high demand, and existing classroom buildings become uncontrollable due to wear and tear and natural disasters. Meanwhile, the Department of Education (DepEd) has also announced the lack of classrooms in the country. According to the 2019 National School Building Inventory, the Philippines has a shortage of 167,901 classrooms (Ordonez & Tan, 2023).

Furthermore, the 2022 Programme for International Student Assessment (PISA 2022, 2023) revealed that a substantial proportion of students in the Philippines faced limitations in their learning environment. Specifically, 63% of students were enrolled in schools where principals reported a lack of digital resources and 63% in schools with inadequate or poor-quality resources, hindering instruction. Additionally, 43% of students attended schools with reported teacher shortages and 19% with inadequate or poorly qualified staff. Interestingly, the study also showed a significant negative relationship between teacher shortage and mathematics performance, where students from the schools that reported experiencing teacher shortages had poorer mathematics performance than students from the schools that reported having enough teachers.

While the Multigrade Program in Philippine Education (MPPE) has been expanded, the effectiveness of this program in achieving better learning outcomes in literacy and numeracy is still a topic of great consideration. Many previous studies have discussed the benefits and problems of multigrade classes, yet there are few syntheses on whether the

program can significantly resolve the current education crisis in the country. This paper seeks to critically study the status of multigrade classes as a response to the literacy and numeracy problem in the Philippines in relation to the existing policies, practices, teacher-related issues, classroom conditions, and educational outcomes. More concretely, the paper assesses the ability of multigrade education as an effective and viable way to enhance basic learning in disadvantaged communities.

Research Design

A narrative policy review and conceptual analysis approach was used in this study. The paper compiles a literature review on multigrade education in the Philippines and outside the country from the respective governments, international assessment results, as well as policy documents on the subject. Thematic analysis was used in the study to identify the issues that were consistently identified within the multigrade classrooms with regard to teacher capacity, instructional resources, classroom conditions, and literacy and numeracy outcomes. The main purpose of the review was to critically examine the effectiveness of multigrade to address the current education crisis in the Philippines.

Conceptual Framework

This paper is anchored on the assumption that multigrade education works best to enhance literacy and numeracy when using an education-based approach that takes into account interconnections among educational factors. Multigrade education itself, which is the practical educational intervention that is the main focus of this study, is thematized in the conceptual framework of this study in relation to the crisis of literacy-numeracy in the Philippines. The analysis is built on a narrative policy review and conceptual approach, and it is based on the premise that many aspects of multigrade education, such as teachers' capability, learning inputs, and school infrastructure are interlinked, as shown in the figure. Teacher capacity is defined by pedagogical capability, multigrade specialization, continuous professional development, and learning resources which are defined as classrooms, instructional resource and teaching technology that are required for good education delivery. Institutional support also refers to the policies, monitoring systems, funding criteria, and cooperation among stakeholders that, in their aggregate, impact how a multigrade program gets implemented.



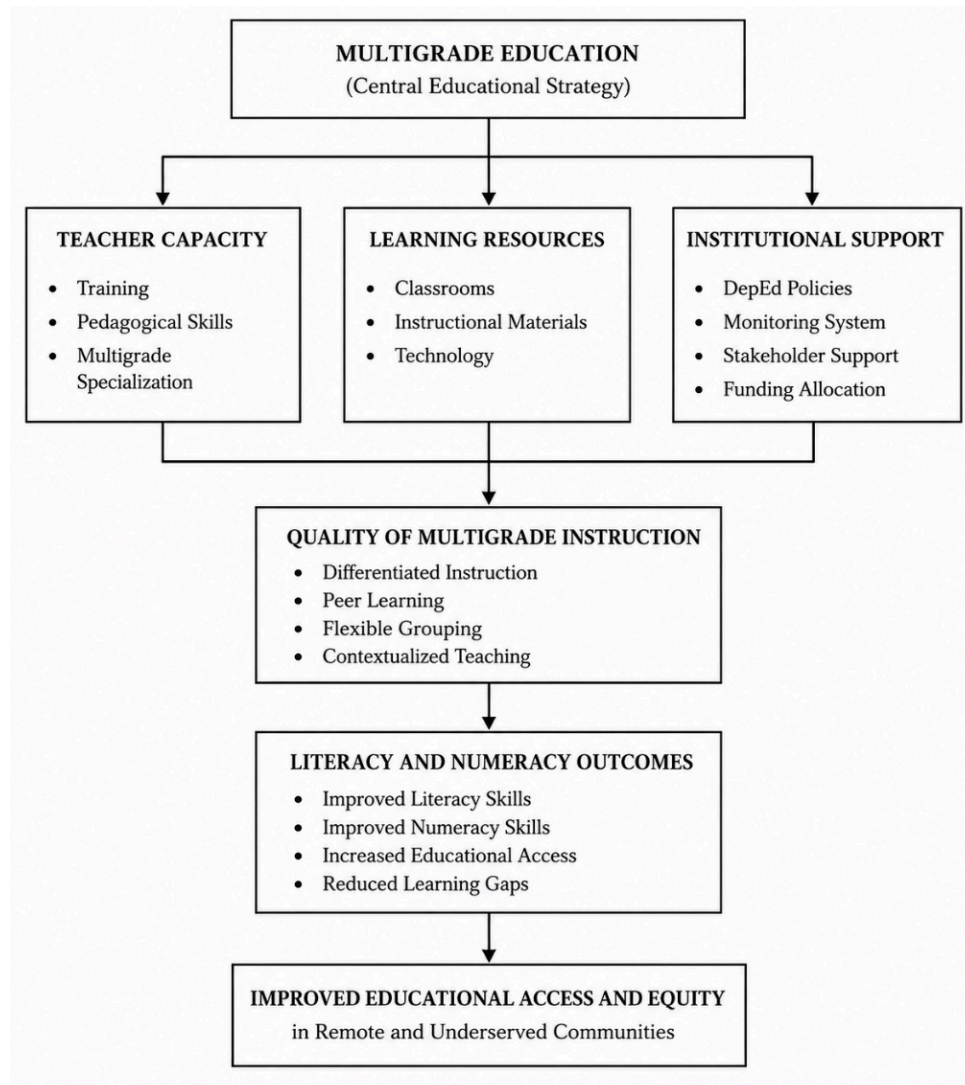


Figure 1. Framework of the study

The framework also assumes that the conditions put forth directly impact the quality of this multigrade teaching, which will in turn impact the literacy and numeracy results of learners in geographically isolated and underserved communities. Multigrade education may be implemented with differentiation, peer-assisted learning, flexible grouping, and contextualized teaching through the use of which skills in foundation learning may improve, as well as educational access. It is also important to note that, while multigrade education can contribute to better attainment, it is not a standalone strategy that can achieve the outcome in the absence of sufficient institutional and policy support. The model thus underscores the importance of not just the availability of multigrade classes but also the quality of their setting and the institutional support of the program.

Multigrade program in the Philippine education (MPPE)

These educational disparities in the Philippine education system have been a perennial problem since the late 20th century. With one of the Department of Education's (DepEd) strategic measures, schools have implemented multigrade classrooms through the Multigrade Program in Philippine Education (MPPE), addressing these challenges of access to education, inadequate classroom infrastructure, teacher shortages, and other educational disparities in the Philippine basic education system. The MPPE has made a substantial impact on the DepEd's goal of providing equal access to education and maintaining its quality in approximately 19% of public elementary schools located in remote, underserved, and thinly populated communities in the Philippines since 1993 (DepEd et al., 2020).

Multigrade classes are classrooms that have one teacher teaching two or more grade levels within the same classroom throughout the school year. This is a program executed to increase access to basic education and achieve quality education results for students in remote areas who had low access to basic education, not enough to establish monograde classes. This policy was also adopted to align with the aim of the government to ensure the universalization and compulsory attendance of all Filipino children in primary school, as provided by Republic Act No. 9155 in 2001. Under this mandate, the education department has to establish functional elementary classrooms in every barangay, which can consist of multi-grade classes in some remote barangays. The creation of multigrade classes in elementary schools puts an additional workload on teachers. For this reason, multigrade teachers are given a special hardship allowance based on the DepEd Order 81, s 2009. This instruction also includes the implementation of multigrade education in accordance with the department's policy for enabling school-age children in remote villages to receive quality education, particularly when the number of students is not adequate to support the opening of monograde classes. This directive calls for the gradual incorporation of the Multigrade program in the Philippine Education system.

The intended goal of the Multigrade Program in Philippine Education (MPPE) was to expand equitable access to basic education in geographically isolated and disadvantaged areas. In terms of access, the program has achieved significant progress by allowing small schools to offer complete elementary grade levels despite limited enrollment and teacher shortages. However, the actual outcomes reveal persistent implementation gaps. Multigrade schools continue to experience shortages in classrooms, learning materials, teacher training, monitoring systems, and instructional support. As a result, improved educational access has not consistently translated into improved literacy and numeracy performance.



Advantages and disadvantages of multigrade classroom

While teaching a multigrade classroom presents significant challenges, several positive aspects emerge through different studies showing the advantages of multigrade classrooms in education. Proehl et al. (2013) highlighted that although transitioning to multigrade classrooms did not significantly impact student outcomes measured by absences, tardiness, or academic performance, it did foster positive changes in student behavior. These included increased nurturing behaviors towards peers, a sense of shared responsibility within the classroom and home environment, reduced disciplinary incidents, and enhanced respect for classmates. Multigrade classrooms also offer the benefit of both review and new learning opportunities within the same space, according to Gürel et al. (2014). Upper-class students solidify their understanding by revisiting past topics, while lower-class students gain exposure to new concepts without feeling overwhelmed. Another key benefit of multigrade lies in leveraging student heterogeneity (Hyry-Beihammer & Hascher, 2015). This diverse learning environment allows teachers to capitalize on individual strengths and talents to support their classmates (Natividad, 2022). Students with advanced skills can act as facilitators and "little experts" for their peers, fostering a collaborative and supportive learning environment.

Moreover, the appropriate utilization of strategies and approaches in the classroom, such as spiral curriculum, differentiated instruction, peer learning, integrated teaching, reading classes, and different groupings, can have positive effects on the behavior and academic achievement of the learners and are particularly effective in acknowledging and harnessing student heterogeneity (Hyry-Beihammer & Hascher, 2015). These approaches ensure that all learners receive appropriate instruction and support, regardless of their levels. Other advantages include a student-centered teaching-learning process, flexible education, a safe and calm atmosphere, easy implementation of innovative changes, support of individual learning speed, and flexible enrollment to school (Kalaoja & Pietarinen, 2009).

In the Philippines, some research findings show the significant positive impact of utilizing multigrade classrooms in education. According to Ballesteros and Ocampo (2016), a multigrade classroom has numerous advantages, which include access to education for children in remote and isolated villages, addressing the problem of limited access to education, providing meaningful learning experiences, and making learning more effective in multigrade classes. Also, it allows for continuous progress and provide opportunities for students to gain self-knowledge as they interact with peers of different ages; expands access to education, particularly in economically and socially disadvantaged areas, contributing to the goal of combating poverty; offer opportunities for cognitive stretching, peer tutoring, and behavior stretching, benefiting learners of different abilities and ages; and teachers

perceive benefits of multigrade teaching, including the development of self-study skills, cooperation across age groups, and discreet organization of remediation and enrichment activities.

With appropriate application of classroom strategies, such as collaborative learning, differentiated instruction, and technology integration, the abilities and skills of multigrade learners can be enhanced and allow them to compete effectively in larger schools (Napanan & Castañeda, 2021). These strategies can help multigrade learners achieve their respective grade levels' curriculum goals, foster holistic development, and connect their learning to real-life situations. In the review conducted by DepEd (2020), which examined the current situation and practices of multigrade schools in the Philippines, the findings revealed that academically, multigrade learners are performing at the same level as, and in some cases even surpassing, monograde learners in Mathematics and Araling Panlipunan sub-tests. Furthermore, in the subjects of English, Filipino, and Mother Tongue, students who were enrolled in multigrade classes achieved notably higher scores compared to students in monograde classes in all aspects of the 2014-2015 Language Assessment for Primary Grades (LAPG) examinations, except in listening comprehension in Filipino.

While multigrade education offers numerous benefits and can profoundly impact learners, challenges and areas for improvement need to be addressed. According to a study by Kucita et al. (2013), future teachers expressed their preference not to teach in multigrade schools due to several challenges. These challenges include inadequate resources, difficulties with timely adjustment to the aligned curriculum, and limited capacity building among teachers. Gürel and colleagues (2014) also had similar findings that pre-service and in-service training provided is inadequate, the level of access to the benefits of the courses is insufficient, and they struggle with accommodating individual differences. In Africa, Turkey, and the Netherlands, multigrade teachers face several hurdles including transportation difficulties, parental illiteracy, disadvantaged economic backgrounds, high teacher workload, time constraints, language barriers, and teacher-related obstacles in the teaching and learning process (Blease & Condry, 2014; Engin, 2018). The absence of parental engagement in their children's education, inadequate government funding, limited resources, underqualified teachers, and the presence of multigrade teachers are significant obstacles to achieving successful education. In Turkey, teaching English in multigrade classes is considered challenging due to the teacher's apparent lack of proficiency in the topic (Şeyma Dogan et al., 2020). Consequently, the academic achievement of children in multigrade classes is diminished (Checchi & De Paola, 2018). Khazaei et al. (2016) revealed similar disadvantages that the teachers face in multigrade classrooms: lack of time, lack of students' motivation, academic failure, lack of proper class management, inappropriate age

composition, lack of attention to students' individual needs, lack of educational facilities, lack of educational justice, and inadequate authorities' support.

In the Philippines, primary school teachers, particularly those in rural and distant areas, face challenges such as inadequate training and insufficient resources and funding (Magno, 2014). Furthermore, multigrade schools are located in isolated regions. Subsequently, multigrade teachers devise strategies to enhance their service to the pupils. They altruistically allocated a portion of their income to get educational resources for their students (Castigador, 2019). They are pooling their resources to benefit their students. During the apprenticeship period of elementary teachers, their mentors underwent training to prepare them for the real-world challenges of teaching. However, this preparation does not specifically address the complexities of teaching many grades simultaneously (Quinco-Cadosales, 2017).

In the review conducted by DepEd (2020), multigrade classrooms in the Philippines lack basic features of the classroom including WASH-in-School (WinS) facilities, teacher incentives, teaching and learning resources, including Mother Tongue- Based Multi-Lingual Education (MTB-MLE) resources, and fund allocation. Furthermore, it can be identified that there are several functions of teachers which include administrative, curriculum development, and community engagement. This may result in higher workload, higher stress, and potentially less time for targeted instruction and planning, and insufficient instructional oversight of school administrators and supervisors, such as limited access to continuous professional development, inadequate supplies for differentiated instruction, and insufficient guidance on how to implement curriculum in a multi-grade context to assess the extent to which students are learning the material. This is because teachers have no feedback or data to inform their decision-making, thereby affecting their professional development practices and ultimately student learning outcomes.

While numerous studies report positive social and behavioral outcomes in multigrade classrooms, evidence regarding academic effectiveness remains mixed. Several studies suggest that multigrade learners perform comparably or even better than monograde learners in selected language-related assessments, particularly when differentiated instruction and peer learning are effectively implemented. However, other studies indicate lower achievement in numeracy and standardized testing when teachers lack sufficient preparation, resources, and instructional support. These findings suggest that the effectiveness of multigrade education depends less on the structure itself and more on the conditions under which it is implemented.

Class size as an indicator of multigrade class

Several countries worldwide, including the Philippines, have adopted a multigrade teaching strategy to address challenges related to teacher shortages, insufficient school facilities, and low student enrollment (Bennell, 2022; Fargas-Malet & Bagley, 2022; Kobayashi, 2021; Şahin et al., 2022; Shareefa, 2021). The Basic Education Report (2023) said that there are currently 7,952 multigrade schools out of the 44,931 public schools in the Philippines.

Elementary schools serve as the primary settings for multigrade courses, where educators simultaneously instruct multiple classes spanning various grade levels (Motamedi & Khajouie, 2020) and students are of different age levels. The practice of teaching multiple grades has been prevalent in the Philippines since the 1920s. However, the formal implementation of the "Multigrade Program in Philippine Education (MPPE)" began in 1993 (Cabalo & Cabalo, 2019). The "DECS Order No. 38," 1993, aims to enhance accessibility to basic education by ensuring that all public elementary schools offer complete grade levels by implementing multigrade classrooms. To realize the goal of "Education for All" (EFA) and to tackle the issue of a lack of teachers, one of the alternative methods that was employed was multigrade teaching (Esguerra & Natividad, 2025; Mortazavizadeh et al., 2017). Organization, operation, and execution were in accord with the rules and guidelines given in DECS Order 96, 1997. A strategy being used by the DepEd to ensure that all school-age children, including those living in far-flung areas, are equally provided with high-quality education.

Class size is being considered, with the exception of it being remote and distant, and that monograde classes are not feasible. If the number of students is below the required minimum in classes, these are set up as multigrade classes. This is one measure that can be taken to make use of the limited supplies available and to overcome the lack of teachers. Even though this approach has led school-age children to some form or another of education, there are still educational challenges that need to be solved. One of these is its effectiveness. At a theoretical level, there could be positive or negative results for student attainment as a consequence of grade mixing. On a positive aspect, a diverse environment with varying age groups, skills, and maturity levels can enhance cognitive abilities (Balansag et al., 2018; Ballesteros & Ocampo, 2016; DepEd, 2020; Gürel et al., 2014; Hyry-Beihammer & Hascher, 2015; Kalaoja & Pietarinen, 2009; Naparan & Alinsug, 2021; O'Connor & Natividad, 2023). On the other hand, the requirement for teachers to switch between programs and interact with students of different needs or skills may diminish the effectiveness of their teaching (Blease & Condry, 2014; Checchi & De Paola, 2018; Engin, 2018). As teachers become less effective, learners' academic performance tends to decline, resulting in decreased levels



of achievement in the classroom. In the study by Checchi and De Paola (2018), students in multigrade classrooms achieve lower scores in standardized tests for literacy and numeracy compared to students in single-grade settings. The influence on reading score is very small and not always statistically significant, but there is a large and very statistically significant influence on the numeracy score.

Student load is measured in class size, which is the number of students a teacher interacts with during a set of instructions. The mean class size is an important factor in determining the classroom context of the students' learning. In the United States, small class sizes are highly regarded for their capacity to augment opportunities for students to receive personalized education from their teachers and reduce the difficulties teachers encounter while managing large student populations (National Center for Education Statistics, n.d.).

Undoubtedly, the size of classes has a marked impact on pupils' achievement. Research from the US National Council of Teachers of English (NCTE) (2014) indicated that lower class sizes resulted in better academic achievement in all areas and measures relative to higher class sizes. NCTE also believes that, with smaller class sizes, students actually benefit in terms of student performance, student engagement, long-term success, teacher retention, and cost. Students are on par, one to two months ahead in content knowledge within the classroom, and excelling in standardized testing compared to other students. It is important to mention that certain studies examine student assessment outcomes by focusing on individual student performance (Kappell, 2023; Reichel, 2023), while others analyze the performance of the entire class as a whole (Andersson & Palm, 2017; Kwak et al., 2015). This can understandably make it harder to see the different levels of attainment of students. Small class sizes are most visible among the students attending elementary school (Motamedi & Khajouie, 2020) and gain visibility and significance as students remain in small classes for longer periods. In particular, students assigned to smaller classes in the early grades of elementary school benefit from their allocation to smaller classes even if their assignment to later grades of elementary or middle school is to larger classes. Brühwiler and Blatchford (2011) and Chingos (2013) found that smaller classes were associated with greater academic gain, active learning, and better classroom behaviors. In addition, smaller class sizes enhance the academic outcomes of minority and at-risk students and English language learning students. As with writing in general, the size of class that students write in is a critical factor in the quality of writing instruction at any grade or level of education, including at college, since smaller classes are essential for students to be given ample feedback on multiple drafts (Ogunyemi, 2022).

As far as student engagement is concerned, NCTE highlighted that smaller classes provide greater student engagement and active participation and increase their interaction



with professors in contrast to passive listening. Students in smaller groups say they get on better with the teachers, and generally rate the class and the teachers better than those in larger groups. Teachers have more instructional time when there is less misbehavior in the classrooms, and the teachers are not continually “disciplining” for the duplicate lesson attendance. Smaller class sizes allow teachers to discover and track students' learning outcomes with precision and respond to a student's needs with personalized instruction. They have better access to technology and fewer times they are less distracted or uninvolved in an in-class activity due to smaller class sizes. The teachers can evaluate and monitor the learning of their students in smaller classes as well.

Academically, small class size in the early elementary grades has long-term positive impacts and is related to academic and personal success. Researchers have discovered that decreasing the number of students in a class can impact socioeconomic aspects such as income potential, enhanced civic behavior, reduced crime rates, and reliance on welfare. Being allocated to a small class also enhances the likelihood of attending college, resulting in positive outcomes. The benefits are the greatest in the interest of marginalized and underprivileged groups. For all students, the likelihood of occurrence is now 2.7% higher; for African American students, the likelihood that they attend a school with a score of 3 or more is 5.4% higher; for children in the US's lowest-thirds of institutions, it is 7.3% higher (Dynarski et al., 2013).

As for the retention of excellent teachers, the size of classes influences the retention of excellent teachers; those having larger classes are more likely to want to pursue other careers (Gürel et al., 2014; Kucita et al., 2013). Because of the changing nature of schooling, the recruitment and retention of exceptionally skilled teachers is now and forever a key issue. The educational path is becoming more of an art due to the high importance of student test scores and academic performance by school districts, and the greater impact that teachers have on students' learning.

Finally, overcrowded classrooms create difficulties for students to attend classes focused, and limit the use of alternative methods of teaching by teachers (such as cooperative learning and working in groups). It may lead to an unbalanced teaching load for teachers of smaller classrooms, high staff stress levels, and more strained relationships with the children they teach (Jones, 2017).

Prior to the onset of the COVID-19 pandemic, Philippine schools were known to be very crowded, unlike those of other Asian nations. Germany and the Philippines had a higher ratio (43.9 students per classroom) than Malaysia (31.7 students per classroom), Japan (28.6 students per classroom), and India (40 students per classroom), in the early 2000s.



Likewise, the average number of students per class in each of the Philippines' high schools was 56.1 students per class while the average class numbers for Malaysia, Thailand, Japan, and India were 34, 41.5, 33.9, and 39.8 students per classroom, respectively. The statistics have shown significant improvement over the years, especially in urban areas (Araneta & Porcalla, 2006). As of School Year 2020-2021, the national teacher-to-learner ratio is at 1:27 in elementary, 1:24 in Junior High School, and 1:27 in Senior High School (Department of Education Planning Service, 2022).

Teachers in multigrade class

It is pivotal to note that the success of the implementation of a multigrade class depends on the proficiency and support provided by the teachers. When teachers lack proficiency in the topic, teaching in multigrade classes would be hard, especially in English subjects (Şeyma Dogan et al., 2020). This problem will further impede the academic development of the students since language is essential in learning other subjects (Vollmer, 2007; Caronan & Natividad, 2023). Numerous studies also reveal teachers' perspectives on teaching multigrade classes. In a study by Kucita et al. (2013), future teachers expressed their preference not to teach in multi-grade schools due to several challenges such as inadequate resources, difficulties with timely adjustment to the aligned curriculum, and limited capacity building among teachers. Gürel et al. (2014) also revealed that pre-service and in-service training provided is inadequate, the level of access to the benefits of the courses is insufficient, and teachers struggle with accommodating individual differences due to a lack of training. Blease and Condry (2014) showed in their study that in Africa, Turkey, and the Netherlands, multigrade teachers face challenges in transportation, parental illiteracy, disadvantaged economic backgrounds, high teacher workload, time constraints, language barriers, and teacher-related obstacles in the teaching and learning process.

In the Philippines, primary school teachers, particularly those in rural and distant areas, face difficulties in teaching multigrade classes such as inadequate training and insufficient resources and funding (Magno, 2014). Moreover, multigrade schools are situated in remote areas, hence posing challenges in the provision of adequate resources. In order to address this issue, multigrade teachers employ measures to improve their provision of services to students by utilizing their personal funds.

Policies that address the shortage of teachers PISA (2022), additional support for training of teachers (DepEd, 2020; Engin, 2018; Tayoni & Abocejo, 2023), curriculum alignment to pre-service teachers (Gürel et al., 2014; Kucita et al., 2013), sufficient funding of resources (DepEd, 2020; Tayoni & Abocejo, 2023), and stakeholders' support (DepEd, 2020;

Tayoni & Abocejo, 2023) are ultimately essential to successfully achieve the goal of multigrade programs in providing the students with quality education.

Learning resources and facilities in multigrade programs

The difficulties linked to the implementation of multigrade courses are diverse, with recognized problems including a lack of classrooms and inadequate educational facilities, as emphasized by Naparan and Castañeda (2021). The review of the current practices of the multigrade program in Philippine education, conducted by DepEd (2020) also revealed that multigrade classrooms in the Philippines lack basic features of the classroom including WASH-in-School (WinS) facilities. Especially in rural areas, the lack of proper school infrastructure poses a major obstacle, leaving many educational institutions in an unsatisfactory condition (Tomaro, 2018). The effects of such poor facilities cannot only be taken lightly; they can also make their services unsafe, ineffective, and less efficient.

It is important to recognize the significance of the teaching environment in affecting students' learning process and their academic performance, as emphasized by du Plessis and Mestry (2019). An important factor in evaluating the impact of these circumstances is the teaching environment. The educational setting has a dramatic impact on both teachers and students, greatly influencing the quality and results of the learning process.

Poorly-equipped classrooms not only make learning more difficult for teachers, but they also make it difficult for students to learn and engage. Therefore, it is essential to have a well-equipped classroom for this reason to ensure the ideal learning environment. A classroom of this kind includes the required instructional resources that respond to students' and teachers' diverse needs. They are crucial educational resources such as various technical resources along with teaching aids for enhancing the teaching and learning experience. The benefits for teachers are numerous, particularly in that they have a set of tools that add interactivity and dynamism to their classes, and bring a dramatic increase to the effectiveness of their teaching. It can be beneficial for a student to be provided with the proper tools that encourage curiosity and promote understanding.

The need to tackle the difficulties related to insufficient classrooms and educational facilities cannot be emphasized enough. There is a need to focus on improving the educational facilities in rural communities so they can create a conducive environment for teaching and learning to be effective. However, educational stakeholders can play a very active role by ensuring that classrooms are well-equipped with cutting-edge technology and providing school staff with the tools and resources needed for extraordinary instructional excellence while contributing to students' successful learning experiences.

In summary, the findings of the literature review show that there were conflicting results in relation to the effectiveness of multigrade teaching within the context. In general, positive outcomes are linked to smaller classroom sizes, cooperative learning experiences, a focus on differentiated instruction, and support for teachers. However, the negative results are often associated with poor teacher training, poor teaching materials, teacher workload, and poor policy implementation. The results suggest that multigrade teaching itself is not good or bad, but it depends on the way it is implemented, the levels of institutional support, and socio-economic conditions.

Conclusion

The reviewed studies assume a consistent pattern with regard to three major implementation gaps: inadequate teacher training, insufficient instructional materials, and weak support mechanisms in the institutions. Altogether, the gaps curtail the ability of multigrade education to enhance learning results. While a multigrade class may offer greater flexibility, opportunities for peer learning, and some access to education, it undermines the effectiveness of these classrooms when teachers are over-curricular, insufficiently trained and resourced, or are ill-equipped for the diverse range of tasks they would typically manage if they were teaching only one grade level. Hence, a successful implementation of multigrade education is not only accessible from the organizational aspect of the class but also needs to be seen through the scope of the system and policy factors.

The evidence is quite clear that at least multidistributionally addressing this challenge in the Philippines of the literacy and numeracy problem through using multigrade education is also possible to improve access to education and promote participation of learners in areas that are underserved. However, the multigrade system alone will not be a solution to the larger educational problems without a larger-scale reconstruction of teacher training, resource distribution, improvement of infrastructure, and standards in the quality of instruction.

Under certain educational and policy conditions, multigrade education can help to respond to the literacy and numeracy problems in the Philippines, especially in GIOs. The evidence analyzed in this paper indicates several aspects of how well multigrade work can increase access to school and facilitate co-learning opportunities. It really has the potential to effectively enhance learning outcomes in literacy and numeracy, but is ineffective in the face of weak institutional leadership, high student-teacher ratios, limited learning materials, and poor teacher preparation.

While the effectiveness of the multigrade approach to extending education to remote areas and sparsely attended ones has been shown, more advanced solutions are needed to make this approach work. This involves extensive restructuring of teacher education policies, ensuring that teachers have the necessary skills to meet a range of challenges faced in multigrade classrooms. In addition, it is essential to focus on providing adequate learning resources and facilities to provide a better education to students.

Engaging the community is an important component for addressing low achievement issues. Schools must build solid mechanisms of interaction and cooperation with the surrounding community. The partnership fosters a sense of ownership and accountability, and provides a deeper understanding of the communities being served and the challenges that they face.

Furthermore, to be effective in mitigating education gap imbalances highlighted by international assessments, it is crucial to have a long-term commitment to providing regular, sustained support to educators. This will involve initial training opportunities, as well as regular professional development, which ensures teachers are informed about the latest pedagogical techniques and best practices. Investing in educator development and support is an investment that directly affects the children in their care, which will help them see better long-term success and growth.

Finally, there is a need for a holistic assessment and enhancement of the Philippines' educational system. In order to create an environment for education that is more accessible and inclusive, the country should look towards increasing the availability of teachers, creating more structured education facilities, providing teacher education/training, and increasing community engagement in education. This will ensure high-quality instruction for all children, no matter where they reside, and prepare them for future challenges.

Multigrade education is therefore not to be considered as a solution to teacher shortages alone, but as a "special" mode of education, to be supported through specific investment and policies. Multigrade education can have a positive impact on the literacy and numeracy skills of marginalized learners when supported by professionally trained teachers, a sensitive curriculum design, smaller classes, adequate curriculum resources, and regular teacher professional development.

In the future, sustainable multigrade education in the Philippines could be based on a "Sustainable Multigrade Education Framework" based on four interconnected dimensions of sustainable education: (1) increase the capacity of teachers in pre-service and in-service multigrade specialization, (2) strategically allocate multigrade classrooms, digital tools and



contextually based learning resources, (3) establish responsive monitoring and assessment systems for literacy and numeracy outcomes, and (4) foster collaboration among schools, LGUs, communities, and external stakeholders. In these integrated reform processes, multigrade education could grow from an access-oriented measure to a quality-oriented system that can be a long-term reform to improve educational outcomes.

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Saloobin sa Matematika at Agham ng mga Pre-Service na Guro sa Elementarya sa Programang BMSEE

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Abstrak

Sa kabila ng lumalawak na interes sa integrated science, technology, engineering, and mathematics (STEM) education, nananatiling limitado ang empirikal na ebidensiya kung paano sabay na nahuhubog ang saloobin ng pre-service elementary teachers sa Matematika at Agham, lalo na sa mga programang naghahanda ng guro para sa parehong larangan. Sinuri ng convergent parallel mixed-methods study na ito ang saloobin sa Matematika at Agham ng 71 unang-taong mag-aaral ng Bachelor in Mathematics and Science for Elementary Education (BMSEE) sa Philippine Normal University South Luzon. Ginamit ang mananaliksik-na-binuong talatanungan na dumaan sa ekspertong balidasyon, reliability analysis, at open-ended prompts upang masukat ang attitude levels, ugnayan ng dalawang saloobin, at mga paliwanag ng mag-aaral hinggil sa kanilang karanasan. Ipinakita ng resulta na positibo ang saloobin sa Matematika ($M = 3.80$, $SD = 0.57$) at Agham ($M = 3.94$, $SD = 0.61$), at may makabuluhang katamtamang positibong ugnayan ang dalawang konstrukto, $r(69) = 0.544$, $p < .001$. Sa qualitative strand, lumitaw ang themes ng utilidad, interes, anxiety, pagkalito, at pangangailangan ng malinaw at praktikal na pagtuturo. Sa pamamagitan ng joint display, ipinakita ng integration na ang positibong mean scores ay may kasamang affective vulnerabilities na hindi ganap na nakikita sa numerical results. Inilalatag ng pag-aaral ang Integrated Diagnostic Model bilang kontribusyon sa teacher-education policy: isang sabayang paggamit ng quantitative scores, correlation evidence, at lived-experience narratives upang gabayan ang early intervention sa STEM teacher preparation.

Susing salita: saloobin sa matematika, saloobin sa agham, pre-service teachers, BMSEE, expectancy-value theory, mixed methods

Abstract

Despite growing international emphasis on integrated science, technology, engineering, and mathematics (STEM) education, limited evidence explains how pre-service elementary teachers simultaneously develop attitudes toward mathematics and science, particularly in programs designed to prepare teachers for both domains. This convergent parallel mixed-methods study examined the mathematics and science attitudes of 71 first-year students in the Bachelor in Mathematics and Science for Elementary Education (BMSEE) program at Philippine Normal University South Luzon. A researcher-made questionnaire, supported by expert validation, reliability analysis, and open-ended prompts, was used to measure attitude levels, the relationship between the two attitudes, and students' explanations of their learning experiences. Results showed positive attitudes toward mathematics ($M = 3.80$, $SD = 0.57$) and science ($M = 3.94$, $SD = 0.61$), with a statistically significant moderate positive relationship between the two constructs, $r(69) = 0.544$, $p < .001$. Qualitative themes revealed utility value, interest, anxiety, confusion, and the need for clearer and more practice-oriented instruction. Through a joint display, the integration demonstrated that positive mean scores coexisted with affective vulnerabilities not fully captured by numerical indicators. The study advances an Integrated Diagnostic Model for teacher-education policy by combining quantitative scores, correlation evidence, and lived-experience narratives to inform early intervention in STEM teacher preparation.

Keywords: Mathematics Attitude, Science Attitude, Pre-service Teachers, BMSEE, Expectancy-value Theory, Mixed Methods

Introduksiyon

Sa pandaigdigang diskurso sa edukasyong pangguro, ang paghahanda ng mga guro sa elementarya sa Matematika at Agham ay itinuturing na mahalagang bahagi ng *science, technology, engineering, and mathematics (STEM) pipeline*. Hindi sapat na masukat lamang ang *content knowledge*; kailangan ding maunawaan ang *affective readiness* ng mga magiging guro, sapagkat ang kanilang *interes, self-efficacy, anxiety*, at *perceived utility* ay maaaring makaapekto sa paraan ng pagtuturo at sa maagang disposisyon ng mga batang mag-aaral sa STEM (Barroso et al., 2021; Dowker et al., 2016; English, 2016; Kelley & Knowles, 2016; Menon & Sadler, 2016).



Mahalaga ito sa mga pandaigdigang mambabasa dahil ang hamon ng paghahanda ng mga guro sa elementarya para sa *integrated STEM* ay hindi natatangi sa Pilipinas. Sa maraming bansa, ang mga guro sa elementarya ay inaasahang magturo ng *foundational mathematical reasoning* at *scientific inquiry* kahit hindi palaging mataas ang kanilang tiwala sa sarili sa dalawang larangan. Ipinapakita ng mga pag-aaral na ang *mathematics anxiety*, *science self-efficacy*, at mga saloobin sa *STEM integration* ay may epekto sa pagpili ng estratehiyang panturo at kahandaang gumamit ng *inquiry-based* at *integrated practices* (Franco-Buriticá et al., 2023; González-Gómez et al., 2022; Gresham, 2021; Margot & Kettler, 2019; Wilder et al., 2019).

Sa Pilipinas, mas nagiging kritikal ang usaping ito dahil ang mga institusyon sa edukasyong pangguro ay inaasahang tumugon sa *learning gaps* sa Matematika at Agham at sa pangangailangan ng mas matatag na paghahanda ng guro para sa *national STEM capacity*. Ang mga pandaigdigang pagtatasa tulad ng *PISA* ay nagpapakita ng pangangailangang palakasin ang *foundational learning* at *equity* sa edukasyon sa agham at matematika (OECD, 2023). Kung ang mga *pre-service* na mga guro sa elementarya ay may positibong saloobin ngunit may nakatagong *anxiety* o pagkalito, maaaring maapektuhan ang kanilang kumpiyansa sa magiging pagtuturo at ang mas malawak na layunin ng bansa sa edukasyon sa agham at matematika.

Mas lalong napapanahon ang pag-aaral na ito sa kasalukuyang kalagayan ng edukasyon sa Pilipinas at sa pandaigdigang panawagan para sa mas matatag na paghahanda ng mga guro sa larangan ng *STEM*. Sa *PISA 2022*, ang Pilipinas ay nanatiling mas mababa kaysa *OECD average* sa Matematika, Pagbasa, at Agham; 16% lamang ng mga mag-aaral na Filipino ang umabot sa minimum na antas ng kasanayan sa Matematika, samantalang 23% lamang ang umabot sa minimum na antas ng kasanayan sa Agham (OECD, 2023). Sa pambansang antas, kinilala rin ng *Quality Basic Education Development Plan 2025–2035* ng Departamento ng Edukasyon ang patuloy na *learning crisis* sa *Philippine basic education*, kabilang ang mababang *learning outcomes* at pangangailangang mapahusay ang *instructional practices* (Department of Education, 2025). Kaugnay nito, ang *MATATAG* na kurikulum ay naglalayong hubugin ang *mathematically proficient at critical problem solvers* na may wastong disposisyon sa Matematika, at mga mag-aaral na may *scientific, environmental, technology, and engineering literacy* (Department of Education, 2023). Ipinapakita ng mga kontekstong ito na mahalagang suriin hindi lamang ang kaalaman ng mga magiging guro, kundi pati ang kanilang saloobin, tiwala sa sarili, *anxiety*, *perceived usefulness*, at *readiness* sa Matematika at Agham. Kung ang mga *pre-service* na mga guro sa elementarya ay magiging tagapagtaguyod ng *foundational STEM learning*, kailangang maunawaan nang maaga ang

kanilang *affective readiness* sa dalawang larangang kanilang ituturo.

Ang BMSEE ay tumutukoy sa *Bachelor in Mathematics and Science Elementary Education*. Sa kontekstong ito, ang *novelty* ng pananaliksik ay nasa sabayang pagsusuri ng saloobin sa Matematika at Agham ng *pre-service* na mga guro sa elementarya sa isang *integrated teacher-education program*. Sa halip na paghiwalayin ang dalawang asignatura, sinuri ng pag-aaral kung paano nagtatagpo ang *affective profiles* sa dalawang larangan at kung paano maipapaliwanag ng mga bukas na salaysay ang mga *pattern* na lumilitaw sa mga datos mula sa talatanungan.

Malinaw ang *international research gap* na tinutugunan ng pag-aaral. Una, maraming pag-aaral ang nakatuon sa *mathematics anxiety*, *science attitude*, o *teacher self-efficacy* bilang magkakahiwalay na konstrukto, ngunit kakaunti ang sabayang sumusuri sa Matematika at Agham sa loob ng paghahanda ng mga gurong pang elementarya (Edo et al., 2024; Mao et al., 2021; Navarro et al., 2022; Segarra & Julià, 2022). Ikalawa, may limitadong ebidensiya kung paano maaaring gamitin ang *convergent parallel design* upang pagsamahin ang marka sa saloobin, ebidensyang korelasyonal, at mga naratibo ng personal na karanasan bilang ebidensyang diagnostiko para sa mga pagpapaunlad ng mga patakaran at programa. Kaya ang lohikal na daloy ng pag-aaral ay: may problema sa pandaigdigang paghahanda ng mga gurong *STEM*; ipinaliliwanag ito ng teoryang *Situated Expectancy-Value* sa antas ng *expectancy*, *value*, at *cost*; may *gap* sa *integrated affective diagnosis*; at kailangan ang pag-aaral sa konteksto ng programang BMSEE sa Pilipinas upang makabuo ng empirikal na batayan para sa mas maagang suporta sa mga magiging guro.

Balangkas Teoretikal at Konseptuwal

Nakaugat ang pag-aaral sa Teoryang *Situated Expectancy-Value* nina Eccles at Wigfield (2020). Ayon sa teoryang ito, ang mga desisyong pang-akademiko, pagpupunyagi, at pakikilahok ay hinuhubog ng dalawang pangunahing salik: *expectancy beliefs* o paniniwala ng mag-aaral sa sariling kakayahan, at *subjective task values* gaya ng *intrinsic value*, *utility value*, *attainment value*, at *cost*. Sa pag-aaral na ito, ang positibong saloobin sa Matematika at Agham ay binasa bilang indikasyon ng interes, *perceived utility*, at *teaching-related attainment value*; samantalang ang kaba, pagkalito, pag-iwas, at kawalan ng gana ay binasa bilang anyo ng *emotional* at *psychological cost*. Ang ganitong teoretikal na pagbasa ang nagbibigay-linaw kung bakit kailangang sabayan ang mga numerikal na iskor ng bukas na tugon: maaaring mataas ang *perceived value* ngunit mataas din ang *cost*.

Ang teoryang *Situated Expectancy-Value* ay direktang nakaangkla sa pangunahing



layunin ng pag-aaral na suriin ang saloobin sa Matematika at Agham ng mga mag-aaral ng BMSEE. Sa unang dalawang layunin, ginamit ang teorya upang ipaliwanag ang antas ng saloobin bilang pagsasanib ng *expectancy beliefs*, tulad ng *confidence* at *perceived capability*, at *task values*, tulad ng *interest*, *utility value*, at *teaching-related attainment value*. Sa ikatlong layunin, ang pagsusuri sa ugnayan ng saloobin sa Matematika at Agham ay nakabatay sa ideya na maaaring magkaroon ng *shared affective-motivational foundation* ang dalawang larangan sa loob ng *integrated teacher-education program*. Sa ikaapat na layunin, ang teorya ay ginamit upang isalin ang resulta sa mga implikasyon para sa pagpapaunlad ng programa: kung mataas ang *value* ngunit may kasabay na *anxiety*, pagkalito, o *perceived difficulty*, kailangan ang suporta na hindi lamang *cognitive* kundi *affective* at *pedagogical*. Samakatuwid, ang teorya ay hindi lamang kaligiran ng pag-aaral; ito ang nagsilbing batayan sa pagbuo ng instrumento, interpretasyon ng mga iskor na kwantitatibo, tematikong pagsusuri ng mga bukas na tugon, at pagbuo ng *Integrated Diagnostic Model*.

Ang mga kwalitatibong tema ay direktang inihanay sa teorya at sa kamakailang literatura tungkol sa motivation, saloobin, at karanasan ng mga mag-aaral sa Matematika at Agham. Sa balangkas ng *situated expectancy-value theory*, ang pagkatuto at pagpili ng mga mag-aaral ay maaaring maunawaan sa pamamagitan ng kanilang *expectancy beliefs* at *subjective task values*, kabilang ang *intrinsic value*, *attainment value*, *utility value*, at *cost* (Eccles & Wigfield, 2020). Ang temang kahalagahan ng Matematika at Agham sa pang-araw-araw na buhay ay tumutukoy sa *utility value*, sapagkat ipinakikita nito kung paano nakikita ng mga mag-aaral ang praktikal na gamit ng asignatura sa kanilang buhay at hinaharap na propesyon (Rosenzweig et al., 2020). Ang interes at kasiyahan sa pagkatuto ay tumutukoy sa *intrinsic value*, samantalang ang pagnanais na maging mahusay na guro ay tumutukoy sa *attainment value*, dahil ang mga ito ay nagpapakita ng personal na kabuluhan, pagkakakilanlan, at layuning propesyonal ng mga mag-aaral (Jones & Hite, 2020). Samantala, ang kaba sa Matematika, pagkalito sa Agham, at paghingi ng mas malinaw na suporta ay tumutukoy sa *perceived cost* at *expectancy beliefs*, lalo na sapagkat ang *cost* ay may kaugnayan sa emosyonal na pasanin, hirap, pag-iwas, at negatibong karanasan sa akademikong gawain (Jiang et al., 2018). Kaugnay nito, ipinakikita rin ng mga pag-aaral sa *math anxiety* na ang kaba sa Matematika ay nakaaapekto sa kumpiyansa, motibasyon, at pakikilahok ng mga mag-aaral sa pagkatuto (Luttenberger et al., 2018). Sa larangan naman ng Agham, mahalagang isaalang-alang ang saloobin sa Agham dahil may positibong ugnayan ito sa *academic achievement*, *interest*, *self-efficacy*, at pakikilahok sa *science learning* (Mao et al., 2021). Sa ganitong paraan, ang mga natuklasan mula sa kwalitatibong pagsusuri ay hindi lamang dekorasyong paliwanag sa resulta; nagsisilbi itong teoretikal na ebidensiya kung paano nararanasan ng mga estudyante ang *value*, *expectancy*, at *cost* sa loob ng

programang BMSEE.

Sa konseptuwal na modelo ng pag-aaral, ang saloobin sa Matematika at saloobin sa Agham ay dalawang magkaugnay ngunit hiwalay na mga komposit na baryabol . Ang positibong aytem ay kumakatawan sa interes, *utility value*, tiwala sa sarili, at adhikain sa pagtuturo, samantalang ang *reverse-coded* aytem ay kumakatawan sa *anxiety*, *avoidance*, *perceived irrelevance*, at *motivational cost*. Ang ugnayan ng dalawang *composite variables* ay sinuri upang makita kung may *shared affective-motivational base* ang dalawang larangan. Ang mga bukas na panuto naman ay ginamit upang maipaliwanag ang buhay-na-karanasan sa likod ng mga iskor, partikular ang mga anyo ng pangamba at pagkalito na kadalasang hindi sapat na naipapakita ng numerical scale lamang.

Kaugnay na Literatura

Ipinapakita ng literatura sa Matematika na ang saloobin ay hindi maaaring ihiwalay sa pangamba, tiwala sa sarili, at karanasan sa pagkatuto. Ang pangamba sa matematika ay may negatibong kaugnayan sa tagumpay at tiwala sa sarili, ngunit hindi nito awtomatikong binubura ang pagkilala ng mag-aaral sa halaga ng Matematika (Barroso et al., 2021; Dowker et al., 2016; Franco-Buriticá et al., 2023; Hannula, 2019; Laine et al., 2020; Luttenberger et al., 2018; Segarra & Julià, 2022). Sa mga pre-service na mga guro, mahalaga ang maagang pagkilala sa mga saloobing ito dahil maaaring madala ang personal na karanasan sa disenyo ng pagtuturo at sa kahandaang magturo ng mas mapanghamong ideyang matematikal (Dushimimana et al., 2024; Edo et al., 2024; Gresham, 2021; Navarro et al., 2022).

Ipinapakita ng mga pag-aaral na ang saloobin sa Agham at tiwala sa sarili ay may kaugnayan sa tagumpay sa asignaturang ito, kumpiyansa sa pagtuturo, at pagiging bukas sa paggamit ng *inquiry-oriented instruction*. Ang positibong saloobin ay maaaring palakasin sa pamamagitan ng *flipped*, *inquiry*, at *practice-based learning environments*, ngunit nananatiling hadlang ang mababang tiwala sa sarili at pangamba sa pagtuturo. (González-Gómez et al., 2022; Jeong et al., 2021; Mao et al., 2021; Menon & Sadler, 2016; Senler, 2016; Tian et al., 2022; Wendt & Rockinson-Szapkiw, 2018; Wilder et al., 2019).

Sa metodolohikal na literatura, ang *mixed-methods approach* ay angkop gamitin kapag kinakailangang pagsamahin ang lawak ng mga kwantitatibong padron at lalim ng mga kwalitatibong paliwanag. Ang *convergent parallel design* ay nagbibigay-daan sa sabayang pangangalap at magkahiwalay na pagsusuri ng dalawang uri ng datos bago ang integrasyon ng mga resulta sa interpretasyon. (Creswell & Creswell, 2018; Creswell & Plano Clark, 2018; Plano Clark & Ivankova, 2016). Para sa pagsusuri ng datos ng sarbey, mahalaga ang



malinaw na sistema ng pagmamarka, katibayan ng pagiging maaasahan ng instrumento, pagsusuri sa mga estadistikal na palagay, at maingat na interpretasyon ng mga *correlation coefficient* at *p-value*. (Akoglu, 2018; Andrade, 2019; Field, 2018; Gignac & Szodorai, 2016; Hair et al., 2019; Kline, 2016; Schober et al., 2018; Taber, 2018). Para naman sa kwalitatibong bahagi ng pag-aaral, kailangang maipakita ang *credibility*, *dependability*, *confirmability*, at *transferability* sa pamamagitan ng *audit trail*, malinaw na proseso ng *coding*, *inter-coder checking*, at makabuluhang sipi mula sa datos. (Korstjens & Moser, 2018; Merriam & Tisdell, 2016; Nowell et al., 2017; O'Connor & Joffe, 2020).

Mahalaga ring isaalang-alang ang lokal na literatura sa Pamantasang Normal ng Pilipinas at sa konteksto ng suporta sa wika at pagkatuto. Ipinakita ni Cacho (2016) na ang *remediation* ay kailangang nakasentro sa mag-aaral at nakaugat sa aktuwal na karanasan ng mga mag-aaral sa koleheyo na nanganganib mahirapan sa pag-aaral. Samantala, ipinakita nina Cacho at Frondoso (2018) na ang mga estratehiyang pangmotibasyon ng guro ay mahalagang suporta sa pagpapanatili ng pakikilahok ng mag-aaral. Bagaman nakatuon sa pagkatuto ng wika ang mga pag-aaral na ito, nagbibigay ang mga ito ng lokal na batayan na ang suportang akademiko ay dapat tumugon hindi lamang sa mga puwang sa kaalaman, kundi pati sa kumpiyansa, motibasyon, at karanasan ng mag-aaral.

Pinatitibay ng mga pinakahuling pag-aaral ang pangangailangang pagtuunan ang *affective readiness* ng *pre-service* na mga guro sa elementarya sa *integrated STEM contexts*. Ipinakita nina Menon et al. (2025) na maraming guro ang nakakaramdam ng kakulangan sa paghahanda sa pagtuturo ng *integrated STEM*, kaya mahalagang maunawaan kung paano nahuhubog ang tiwala sa sarili habang sila ay nasa paghahanda pa lamang ng programa. Kaugnay nito, natuklasan nina Wieselmann et al. (2025) na ang pag-unawa ng *pre-service* na guro sa *integrated STEM* ay kadalasang nasa mababaw na integrasyon lamang, at nahuhubog ito sa pamamagitan ng karanasan sa pagpapalano at pagpapatupad ng mga aralin sa STEM. Ipinakita rin nina Ribeirinha at Correia (2025) na ang *STEM self-efficacy* ay mahalaga sa kakayahan ng *pre-service* na guro na magdisenyo at magpatupad ng epektibong *integrated STEM learning experiences*, ngunit nananatiling mahalaga ang mga pagkakataon para sa praktikal na pagpapatupad, gabay ng guro, pakikipagtulungan sa kapwa mag-aaral, at makabuluhang puna. Sa kaugnay na larangan, ipinakita nina Edo et al. (2024) na ang saloobin sa matematika, pagkabalisa, akademikong pagganap, at interes ay magkakaugnay sa pagkatuto ng mga gurong inihahanda sa propesyon. Samantala, ipinakita nina Ribeirinha et al. (2025) na ang paniniwala sa sariling kakayahang magturo ng agham at saloobin tungo sa agham ay maaaring mapahusay sa pamamagitan ng suportado at aktuwal na mga karanasan sa pagkatuto. Ipinapakita ng mga pag-aaral na ito na mahalaga ang kasalukuyang

pag-aaral sa konteksto ng BMSEE sapagkat sabay nitong sinusuri ang Matematika at Agham. Ito ay dalawang larangang kadalasang pinag-aaralan nang magkahiwalay, ngunit parehong mahalaga sa paghahanda ng mga gurong STEM para sa antas elementarya.

Katuturan ng pananaliksik

Nilayon ng pananaliksik na ito na suriin ang saloobin ng mga pre-service na guro sa elementarya sa programang BMSEE patungkol sa Matematika at Agham. Partikular, sinagot ng pag-aaral ang sumusunod:

1. Tukuyin ang pangkalahatang saloobin ng mga pre-service na guro sa elementarya patungkol sa Matematika sa programang BMSEE.
2. Tukuyin ang pangkalahatang saloobin ng mga pre-service na guro sa elementarya patungkol sa Agham sa programang BMSEE.
3. Suriin kung may makabuluhang ugnayan ang saloobin patungkol sa Matematika at ang saloobin patungkol sa Agham ng mga estudyante ng BMSEE.
4. Tukuyin ang implikasyon ng mga natukoy na saloobin bilang batayan sa pagpapabuti ng mga estratehiya sa pagtuturo at programang suporta sa loob ng BMSEE program.

Methodolohiya

Gumamit ang pag-aaral ng sabayang pinagsanib na *mixed-methods design (convergent parallel mixed-methods design)*. Sa implementasyon nito, sabay na kinalap ang kwantitatibong datos mula sa *Likert-type questionnaire* at ang kwalitatibong datos mula sa mga bukas na panuto. Una, magkahiwalay na sinuri ang dalawang bahagi ng pag-aaral: ginamit ang *descriptive statistics* at *Pearson correlation* para sa kwantitatibong bahagi, samantalang *thematic analysis* naman ang ginamit para sa kwalitatibong bahagi. Ikalawa, pinag-ugnay ang mga natuklasan sa pamamagitan ng pinagsamang interpretasyon: inihambing ang mga *composite mean* at *correlation* sa mga temang lumitaw mula sa mga bukas na tugon upang matukoy ang pagkakatugma, pagkakaiba, at pagpapalawak ng mga resulta. Ang ganitong disenyo ang naging batayan ng *Integrated Diagnostic Model* ng pag-aaral, kung saan ang mga *scale score* ay nagpapakita ng antas at ugnayan ng mga saloobin, samantalang ang mga salaysay ay nagbibigay ng paliwanag sa pinagmumulan ng pagkabalisa, pagpapahalaga, at pangangailangan sa suporta (Creswell & Creswell, 2018; Creswell & Plano Clark, 2018; Plano



Clark & Ivankova, 2016). Ang kwantitatibong bahagi ay *descriptive-correlational* sapagkat tinukoy nito ang antas ng saloobin sa Matematika at Agham at sinuri ang relasyon ng dalawang *composite variables* nang hindi nagtatatag ng sanhi at bunga. Ang kwalitatibong bahagi ay ginamit upang mapalalim ang resulta sa pamamagitan ng maikling salaysay ng mga kalahok. Mahalaga ang bukas na panuto dahil nakapaghahatid ang mga ito ng impormasyon tungkol sa buhay-na-karanasan ng pangamba, pagkalito, at tiwala sa sarili na kadalasang nalalaktawan ng *structured scales*. Sa *methodological standpoint*, hindi kapalit ng kwalitatibong tugon ang mga iskor ng sarbey; sa halip, pinalalawak nito ang interpretasyon sa pamamagitan ng paglalantad sa kahulugan ng saloobin mula sa mismong wika ng mga estudyante (Merriam & Tisdell, 2016; Nowell et al., 2017).

Kalahok ng pag-aaral

Ang target populasyon ng pag-aaral ay ang 88 unang-taong mag-aaral ng BMSEE sa Pamantasang Normal ng Pilipinas Timog Luzon taong panuruan 2025-2026. Sa kabuuan, 71 ang nakumpletong tugon na naisama sa pagsusuri, na kumakatawan sa 80.68% response rate. Ginamit ang *purposive-total enumeration approach* sa *accessible cohort* dahil ang pag-aaral ay nakatuon sa partikular na programang inaalok sa iisang campus. Bagaman hindi ito random sampling at may limitasyon sa *generalizability*, ang saklaw na 71 sa 88 ay sapat para sa layunin ng pag-aaral na ilarawan ang *cohort* at suriin ang ugnayan ng dalawang saloobin sa loob ng programang ito.

Para sa *sample size justification*, kung gagamit ng *finite population correction* sa $N = 88$, 95% *confidence level*, $p = .50$, at $n = 71$, ang tinatayang *margin of error* ay humigit-kumulang 5.14%. Sa *correlation analysis*, ang $n = 71$ ay sapat upang magkaroon ng mataas na *statistical power* para sa *medium-to-large association*; batay sa *Fisher z approximation*, ang *power* para matukoy ang *observed correlation* na $r = .544$ sa $\alpha = .05$ ay higit sa .99, at sapat din ito para sa *moderate association* na $r = .35$. Gayunman, kinikilala ng pag-aaral na ang mga hindi sumagot na 17 estudyante ay maaaring magdulot ng *response bias*. Ipinapakita ng Talahanayan 1 ang propayl ng mga kalahok batay sa kasarian, paboritong asignatura at asignaturang mas komportableng aralin.

Talahanayan 1

Propayl ng mga Kalahok

Katangian	Kategorya	f	%
Kasarian	Babae	48	67.6
	Lalaki	20	28.2

	Mas gustong hindi tukuyin	3	4.2
Paboritong Asignatura	Agham	22	31.0
	Matematika	14	19.7
	Pareho lamang	14	19.7
	Wala sa dalawa	21	29.6
Mas komportableng aralin	Agham	32	45.1
	Matematika	15	21.1
	Pareho lamang	20	28.2
	Wala sa dalawa	4	5.6

Instrumentasyon

Ginamit ang mananaliksik-na-binuong talatanungan na nakaangkla sa *Teoryang Expectancy-Value* at sa literatura tungkol sa mga saloobin sa Matematika at Agham. Ang instrumento ay binubuo ng apat na bahagi: demograpikong profayl, 15 aytem sa saloobin sa Matematika, 15 aytem sa saloobin sa Agham, at tatlong bukas na tanong. Ang mga aytem ay iniangkop sa konteksto ng BMSEE sa pamamagitan ng paggamit ng mga pahayag na tumutukoy sa interes, *perceived usefulness*, tiwala sa sarili, adhikain sa pagtuturo, pangamba, pag-iwas, at *perceived difficulty*. Halimbawa ng aytem sa Matematika ang “Interesado akong matuto ng Matematika” at “Madalas akong kinakabahan kapag may aralin sa Matematika.” Halimbawa naman sa Agham ang “Interesado akong matuto ng Agham” at “Madalas akong nalilito kapag Agham ang pinag-aaralan.”

Gumamit ang instrumento ng *5-point Likert scale*: 5 = Lubos na Sumasang-ayon, 4 = Sumasang-ayon, 3 = Hindi Tiyak, 2 = Hindi Sumasang-ayon, at 1 = Lubos na Hindi Sumasang-ayon. Ang aytem 11-15 sa bawat iskala ay *reverse-coded* upang ang mas mataas na iskor ay palaging nangangahulugan ng mas positibong saloobin. Pagkatapos ng *reverse coding*, kinuha ang *mean score* para sa Matematika, *mean score* para sa Agham, at *overall mean*. Ginamit ang sumusunod na interpretasyon: 4.21-5.00 = napakapositibo; 3.41-4.20 = positibo; 2.61-3.40 = katamtaman; 1.81-2.60 = negatibo; at 1.00-1.80 = napakanegatibo.

Bago gamitin, ang instrumento ay dumaan sa *content validation* ng tatlong eksperto: isang eksperto sa edukasyong pangguro, isang eksperto sa edukasyong pang-agham at pang-matematika, at isang eksperto sa pananaliksik at pagsukat sa edukasyon. Sinuri nila ang kalinawan ng panuto, kaangkupan ng aytem sa konstrukto, balanse ng positibo at negatibong pahayag, at pagiging angkop ng wika sa unang-taon ng mga mag-aaral ng

BMSEE. Ginamit ang *qualitative content-validation matrix* upang itala ang rekomendasyon sa bawat aytem. Ang final form ay nagpapanatili ng 30 Likert items at tatlong bukas na panuto; ang mga rebisyon ay nakatuon sa paglilinaw ng mga salitang Filipino, pag-iwas sa *misleading statements*, at pagpapalinaw ng *construct equivalence* sa pagitan ng Matematika at Agham. Hindi nakalkula ang *numerical item-level* at *scale-level content validity index* (I-CVI/S-CVI), kaya ang *content validity evidence* ay pangunahing nakabatay sa *expert judgment* at *internal consistency*. Ito ay malinaw na kinikilala bilang limitasyon at batayan para sa susunod na *psychometric validation*.

Bilang karagdagang *validity evidence*, sinuri ang *internal consistency* ng bawat iskala gamit ang *Cronbach's alpha*. Naitala ang $\alpha = 0.867$ para sa Saloobin sa Matematika, $\alpha = 0.892$ para sa Saloobin sa Agham, at $\alpha = 0.915$ para sa kabuuang instrumento, na nagpapahiwatig ng mataas na *internal consistency* (Taber, 2018). Gayunman, hindi isinagawa ang *exploratory factor analysis* o *confirmatory factor analysis* dahil ang $N = 71$ ay hindi sapat para sa matatag na *factor-analytic solution* sa *30-item instrument* (Hair et al., 2019; Kline, 2016). Upang mapalakas pa ang instrumento, inirerekomenda ang susunod na *multi-institutional validation* na may mas malaking sampol, *item-level CVI*, *cognitive interviewing*, at *factor analysis*.

Talahanayan 2

Antas ng Internal Consistency ng Instrumento Batay sa Cronbach's Alpha

Iskala	Bilang ng Aytem	Cronbach's Alpha	Interpretasyon
Saloobin sa Matematika	15	0.867	Mataas na internal consistency
Saloobin sa Agham	15	0.892	Mataas na internal consistency
Kabuuang Instrumento	30	0.915	Mataas na internal consistency

Pamamaraan ng pangangalap ng datos

Kinalap ang datos sa pamamagitan ng *online* na talatanungan sa loob ng itinakdang panahon ng pananaliksik. Bago sumagot, ipinaliwanag sa mga kalahok ang layunin ng pag-aaral, ang boluntaryong katangian ng kanilang paglahok, ang inaasahang oras ng pagsagot, at ang paraan ng pangangalaga sa datos. Ang malay at kusang pahintulot o *informed consent* ay isinama sa unang bahagi ng form; tanging ang mga pumayag lamang

ang nakapagpatuloy sa sarbey. Sinuri ang mga tugon batay sa pagkakumpleto ng mga ito. Walang kulang na datos sa 30 *Likert items* mula sa 71 wastong tugon; ang mga hindi kumpletong *entry* at dobleng pagpapasa, kung mayroon, ay hindi isinama sa pinal na set ng datos.

Isinagawa ang pangangalap ng datos matapos ang pag-apruba ng *Ethics Board* ng Pamantasang Normal ng Pilipinas, na may *ethics clearance code* na 2026-142. Ang paglahok ay walang kaakibat na parusa o gantimpalang akademiko, at maaaring umatras ang mga kalahok anumang oras bago isumite ang kanilang tugon. Ang *file* ng datos ay itinago sa imbakan na may *password* at ginamit lamang para sa layunin ng pag-aaral.

Paraan ng pag-aanalisa ng datos

Sa kwantitatibong pagsusuri, ni-reverse *code* muna ang negatibong aytem sa bawat iskala. Pagkatapos, kinuha ang *composite mean score* ng bawat kalahok para sa Matematika at Agham. Ginamit ang *frequency*, *percentage*, *mean*, at *standard deviation* upang ilarawan ang propayl at saloobin ng mga kalahok. Ginamit ang *Pearson product-moment correlation* upang suriin ang ugnayan ng dalawang *composite variables*. Bago ito isinagawa, sinuri ang *assumptions* ng *Pearson correlation*: *completeness* ng *data*, *linearity* sa *scatterplot*, kawalan ng *extreme outliers*, at *approximate normality* ng *composite scores*. Bagaman ang *Shapiro-Wilk test* ay sensitibo sa *sample size*, ang *visual inspection* ng *histograms* at *Q-Q plots* ay nagpahiwatig ng katanggap-tanggap na distribusyon para sa *correlation analysis*; bilang *sensitivity check*, kinuha rin ang *Spearman rho* at pareho ang direksyon at kahalagahang estadistikal ng resulta.

Ang *p-value* ay ininterpret sa $\alpha = .05$, ngunit hindi ginamit bilang tanging batayan ng kahulugan ng resulta. Isinaalang-alang din ang *effect size* at *confidence interval* dahil mas mahalaga sa *educational research* ang lakas at praktikal na kahulugan ng ugnayan kaysa sa simpleng *significant/nonsignificant decision* (Akoglu, 2018; Andrade, 2019; Field, 2018; Gignac & Szodorai, 2016; Schober et al., 2018).

Sa kwalitatibong pagsusuri, ginamit ang pagsusuring tematiko (*thematic analysis*). Ang *coding procedure* ay isinagawa sa anim na hakbang: (1) pag-export ng *open-ended responses* mula sa *spreadsheet* at pag-alis ng *personal identifiers*; (2) paulit-ulit na pagbasa upang makuha ang kabuuang kahulugan ng sagot; (3) paghahati ng tugon sa *meaning units*, tulad ng pahayag tungkol sa *anxiety*, utilidad, interes, o kahirapan; (4) pagbuo ng paunang kodigo gamit ang kombinasyon ng *deductive codes* mula sa *Situated Expectancy-Value Theory* (*expectancy*, *attainment value*, *intrinsic value*, *utility value*, *cost*) at *inductive codes* mula sa

mismong wika ng mga kalahok; (5) pagsasama-sama ng magkakatulad na kodigo upang makabuo ng *themes*; at (6) pagrepaso ng *themes* batay sa *representativeness*, *internal coherence*, at kaugnayan sa mga tanong sa pananaliksik (Nowell et al., 2017; O'Connor & Joffe, 2020).

Upang mapanatili ang *transparency*, gumawa ang mananaliksik ng *audit trail* na naglalaman ng *raw responses*, *preliminary codes*, *code definitions*, *theme matrix*, at halimbawa ng *quotes*. Ang *thematic analysis* ay hindi ginamit upang palitan ang result ng sarbey; ginamit ito upang palawakin ang interpretasyon ng *numerical patterns* sa pamamagitan ng *lived experience* ng mga mag-aaral. Partikular na mahalaga ang *open-ended prompts* sapagkat naipakita nito ang *anxiety*, pagkalito, at *ambivalence* na maaaring matakpan kapag *composite mean scores* lamang ang ginamit (Merriam & Tisdell, 2016; Korstjens & Moser, 2018).

Upang palakasin ang *trustworthiness*, ginamit ang apat na pamantayan: *credibility*, *dependability*, *confirmability*, at *transferability*. Para sa *credibility*, ginamit ang *direct quotes* at *peer debriefing* sa pagpili ng *representative themes*. Para sa *dependability*, sinunod ang malinaw na *coding steps* at *audit trail*. Para sa *confirmability*, inihiwalay ng mananaliksik ang *raw responses*, *codes*, at *interpretive memos* upang makita ang pinagmulan ng bawat tema. Para sa *transferability*, inilarawan ang *institutional context*, *participant group*, at *program setting* upang matukoy ng mga mambabasa kung saan maaaring iangkop ang resulta. Ang mga pamamaraang ito ay alinsunod sa rekomendasyon nina Korstjens at Moser (2018), Merriam at Tisdell (2016), at Nowell et al. (2017).

Isinaalang-alang din ang posisyonalidad at *reflexivity* ng mananaliksik. Ang pangunahing mananaliksik ay buong-panahong kasapi ng kaguruan sa Pamantasang Normal ng Pilipinas Timog Luzon, karaniwang nagtuturo ng Matematika, at kasalukuyang Head ng Research and Publication Unit. Ang posisyong ito ay nagbibigay ng pamilyaridad sa konteksto ng programang BMSEE, ngunit maaari ring magdulot ng pagkiling sa pagbasa at pagpapakahulugan sa saloobin ng mga estudyante. Upang mabawasan ito, ginamit ang mga tugong hindi nagpapakilala, estandardisadong sistema ng pagmamarka, malinaw na tuntunin sa *coding*, *audit trail*, at pag-iingat na huwag gawing kapalit ng ebidensiya mula sa datos ang personal na karanasan sa pagtuturo. Sa ganitong *reflexive stance*, kinilala ng mananaliksik ang kanyang papel sa institusyon habang pinananatili ang analitikong distansiya sa interpretasyon.

Isinagawa ang integrasyon sa *mixed-methods* sa dalawang antas. Una, matapos ang magkahiwalay na pagsusuri sa kwantitatibo at kwalitatibong bahagi ng pag-aaral, inihambing ang mga *composite mean*, *correlation coefficient*, at mga tema upang matukoy ang

pagkakatatugma, pagpupunan, at pagpapalawak ng mga natuklasan. Ikalawa, gumamit ang pag-aaral ng *joint display* upang maipakita kung paano nagbibigay ng mas buo at mas malalim na paliwanag ang mga kwalitatibong salaysay sa likod ng mga kwantitatibong resulta. Sa ganitong paraan, ang integrasyon ay hindi lamang simpleng pinagsamang interpretasyon, kundi isang sistematikong pag-uugnay ng mga numerikal na padron at tekstuwal na ebidensiya upang makabuo ng *Integrated Diagnostic Model* para sa edukasyong pangguro sa BMSEE (Creswell & Plano Clark, 2018; Plano Clark & Ivankova, 2016).

Etika ng pananaliksik

Sinunod ng pag-aaral ang mga pangunahing prinsipyong etikal: *informed consent*, boluntaryong paglahok, karapatang umatras, pagiging kumpidensiyal, at ligtas na paghawak ng datos. Ang pananaliksik ay dumaan sa *Research Ethics Board* ng Pamantasan at nabigyan ng *approval code* na 2026-142. Ang mga sagot ay iniulat sa pinagsama-samang anyo at gumamit ng *respondent codes* sa anumang sipi mula sa bukas na tugon. Walang pangalan, numero ng mag-aaral, o *personal identifier* na isinama sa manuskrito. Tanging ang mananaliksik lamang ang may *access* sa *raw data*, at ang *data* ay itatago alinsunod sa patakaran ng unibersidad at sa mga prinsipyo ng *data privacy*.

Kinasapitan ng Pag-aaral

A. Pangkalahatang Saloobin sa Matematika

Ipinakita ng resulta na ang mga unang-taong BMSEE students ay may positibong saloobin sa Matematika ($M = 3.80$, $SD = 0.57$). Ang *mean score* ay nasa saklaw na 3.41-4.20, kaya ito ay ininterpret bilang positibong saloobin. Ipinahihiwatig nito na sa pangkalahatan ay kinikilala ng mga kalahok ang halaga ng Matematika sa pag-aaral, pang-araw-araw na buhay, lohikal na pag-iisip, at paghahanda sa pagtuturo.

Talahanayan 3

Deskriptibong Estadistika ng Saloobin sa Matematika at Agham

Baryabol	N	Mean	SD	Interpretasyon
<i>Saloobin sa Matematika</i>	71	3.80	0.57	<i>Positibong saloobin</i>
<i>Saloobin sa Agham</i>	71	3.94	0.61	<i>Positibong saloobin</i>
<i>Kabuuang Saloobin</i>	71	3.87	0.52	<i>Positibong saloobin</i>

Sa bukas na tugon, lumitaw na ang positibong saloobin sa Matematika ay may kasamang *ambivalence*. Halimbawa, sinabi ng isang kalahok: “Kahit minsan mahirap, mahalaga pa rin ito dahil nagagamit sa pagba-budget, oras, at paggawa ng tamang desisyon” (R02). Ipinapakita ng tugong ito na ang *perceived usefulness* ay maaaring makasabay ng *perceived difficulty*. Isa pang kalahok ang nagsabi: “Ang pag-aaral ng Matematika ay hindi madali, nakakalito at mahirap, gayunpaman ay handa akong pag-aralan ang Matematika” (R07).

B. Pangkalahatang Saloobin sa Agham

Para sa Agham, positibo rin ang pangkalahatang saloobin ng mga kalahok ($M = 3.94$, $SD = 0.61$). Bahagyang mas mataas ang *mean* ng Agham kaysa Matematika, na maaaring magpahiwatig ng mas malakas na *curiosity*, *perceived relevance*, o *comfort* sa Agham. Sa bukas na tugon, madalas na iniugnay ng mga kalahok ang Agham sa pag-unawa sa kalikasan, teknolohiya, eksperimento, at mga pangyayari sa paligid.

Isang kalahok ang nagpaliwanag na ang Agham ay “tumutulong upang mas maintindihan ang mundo at kung paano gumagana ang mga bagay sa paligid natin” (R02). Isa pa ang nagsabing ang Agham ay “maganda” dahil mas nauunawaan niya ang “kalikasan, teknolohiya, at mga pangyayari sa ating paligid” (R01). Gayunman, may ilang tugon ding nagpapakita ng pagkalito: “Nahihirapan din ako minsan intindihin kasi di ko naman agad kayang ipasok sa utak ko minsan naguguluhan” (R04).

C. Ugnayan ng Saloobin sa Matematika at Agham

Ipinakita ng *Pearson correlation* na may makabuluhang positibong ugnayan ang saloobin sa Matematika at saloobin sa Agham, $r(69) = 0.544$, $p < .001$, 95% CI [0.356, 0.690]. Batay sa karaniwang interpretasyon ng *effect size* sa *correlation*, ang ugnayan ay nasa katamtamang antas (Gignac & Szodorai, 2016; Schober et al., 2018). Dahil hindi ganap na natugunan ng Agham ang mga iskor ng *normality assumption*, isinagawa ang *Spearman sensitivity analysis*, na nagpakita rin ng makabuluhang positibong ugnayan, $\rho = 0.501$, $p < .001$. Ipinapahiwatig nito na ang resulta ay hindi nakasalalay lamang sa *parametric assumption* ng *Pearson correlation*.

Talahanayan 4

Ugnayan ng Saloobin sa Matematika at Agham

Pares ng baryabol	Pearson r	95% CI	p-value	Interpretasyon
<i>Matematika—Agham</i>	0.544	[0.356 , 0.690]	< .001	<i>Katamtamang positibong ugnayan</i>
<i>Sensitivity: Spearman rho</i>	0.501	—	< .001	<i>Parehong direksyon at makabuluhan</i>

Ang resultang ito ay hindi nangangahulugan ng sanhi at bunga. Ipinapakita lamang nito na ang mga estudyanteng mas positibo ang saloobin sa Matematika ay may tendensiyang mas positibo rin ang saloobin sa Agham. Sa konteksto ng BMSEE, maaaring ipaliwanag ito ng *shared affective-motivational foundation: confidence, perceived usefulness, interest*, at aspirasyon sa pagtuturo sa hinaharap na parehong nakaaapekto sa dalawang asignatura.

D. Integrasyon ng Kwantitatibo at Kwalitatibong Natuklasan

Upang gawing hayag ang integration, inihanay sa Talahanayan 5 ang pangunahing *quantitative findings*, kaugnay na *qualitative evidence*, at pinagsanib na interpretasyon. Ipinapakita ng *joint display* na ang positibong *attitude means* ay hindi dapat basahin bilang kawalan ng *support needs*; sa halip, ang mga bukas na tugon ay nagpapaliwanag kung bakit may positibong disposisyon ngunit nananatili ang *anxiety*, pagkalito, at pangangailangan ng malinaw na *pedagogical support*.

Talahanayan 5

Joint Display ng Mixed-Methods Integration

Kwantitatibong ebidensiya	Kwalitatibong ebidensiya	Pinagsanib na interpretasyon at implikasyon
<i>Positibo ang saloobin sa Matematika (M = 3.80) at Agham (M = 3.94).</i>	<i>May utilidad, interes, at curiosity, ngunit may kaba sa Matematika at pagkalito sa ilang konsepto sa Agham.</i>	<i>Ang positibong mean scores ay may kasamang perceived cost. Kailangan ang anxiety-sensitive mathematics instruction at conceptual scaffolding sa Agham.</i>

<i>May makabuluhang positibong ugnayan ang dalawang saloobin, $r = 0.544$, $p < .001$.</i>	<i>Parehong binibigyang-halaga ang gamit ng Matematika at Agham sa buhay, pag-aaral, at magiging pagtuturo.</i>	<i>May shared motivational base ang dalawang larangan. Ang integrated STEM tasks ay maaaring gamitin sa curriculum planning at first-year advising.</i>
<i>Ang open-ended prompts ay nagpakita ng affective vulnerabilities na hindi sapat na nakikita sa scale scores.</i>	<i>Lumitaw ang anxiety, ambivalence, pangangailangan ng malinaw na pagtuturo, at pagnanais ng praktikal na gawain.</i>	<i>Pinatitibay nito ang Integrated Diagnostic Model: pagsamahin ang scores, correlation, at lived-experience narratives sa program monitoring.</i>

Sa tanong tungkol sa programa ng BMSEE, ipinapakita ng Talahanayan 6 na malinaw na hiniling ng mga kalahok ang mas praktikal at mas malinaw na paraan ng pagtuturo. Ayon sa isang kalahok, makatutulong ang programa sa pamamagitan ng “mas malinaw at mas madaling paraan ng pagkatuto sa Matematika at Agham” at paggamit ng “praktikal na halimbawa” (R02). Isa pa ang nagsabing nakadepende ang pagbuti ng saloobin sa “malinaw at maayos na pagtuturo ng aming mga guro” (R03).

Talahanayan 6

Pangunahing Tema mula sa Bukas na Tugon

Bukas na tanong	Pangunahing Tema	Bilang ng meaning units
Matematika	Utilidad sa pang-araw-araw na buhay at problem solving	25
Matematika	Hamon, hirap, kaba, o pagkalito	24
Matematika	Interes, kasiyahan, at kahandaang matuto	20
Matematika	Kahalagahan sa magiging pagtuturo	12
Agham	Interes, kasiyahan, at curiosity sa Agham	27
Agham	Pag-unawa sa kalikasan, mundo, teknolohiya, at pangyayari	24
Agham	Hamon sa konsepto, terminolohiya, o eksperimento	15
Agham	Kahalagahan sa pagtuturo at pang-araw-araw na buhay	14
BMSEE Program	Mas malinaw, praktikal, at step-by-step na pagtuturo	28
BMSEE Program	Pagpapalalim ng kaalaman at kasanayan sa Matematika at Agham	24

BMSEE Program	Paghahanda sa pagiging guro	21
BMSEE Program	Suporta sa confidence, interes, at positibong saloobin	18

Pagtalakay

Ang pangunahing ambag ng pag-aaral ay ang pagpapakita na ang *affective readiness* ng pre-service na mga guro sa elementarya sa Matematika at Agham ay kailangang suriin bilang *integrated* at *context-sensitive* na konstrukto. Sa lente ng *Situated Expectancy-Value Theory*, ang positibong *mean scores* ay nagpapahiwatig ng mataas na *perceived value* at sapat na *expectancy beliefs*, ngunit ang *qualitative themes* ay nagpapakita na ang *value* ay hindi awtomatikong nag-aalis ng *cost*, lalo na sa anyo ng *anxiety*, pagkalito, at takot magkamali (Eccles & Wigfield, 2020; Harackiewicz et al., 2016; Ryan & Deci, 2020; Schunk & DiBenedetto, 2020).

Sa *international literature*, matagal nang ipinapakita na ang *mathematics anxiety* ay may negatibong ugnayan sa *achievement* at *persistence* (Barroso et al., 2021; Namkung et al., 2019). Gayunman, pinapalawak ng kasalukuyang pag-aaral ang diskursong ito sa pamamagitan ng sabayang pagtingin sa Matematika at Agham sa isang elementary *teacher-education program*. Ang mga resulta ay kaayon ng mga pag-aaral nina Edo et al. (2024), Franco-Buriticá et al. (2023), at Gresham (2021), ngunit idinadagdag nito na ang *anxiety* ay maaaring manatili kahit positibo ang *overall attitude*, kaya mahalaga ang *qualitative prompts* upang makita ang *lived experience* na hindi natutukoy ng *scale scores* lamang.

Ang bahagyang mas mataas na saloobin sa Agham kaysa Matematika ay maaaring ipaliwanag ng mas malinaw na *experiential access* ng mga estudyante sa *science phenomena* sa pang-araw-araw na buhay. Ito ay tumutugma sa literatura na nag-uugnay ng saloobin sa Agham sa *curiosity*, *self-efficacy*, at *inquiry-oriented learning* (González-Gómez et al., 2022; Jeong et al., 2021; Menon & Sadler, 2016; Senler, 2016; Tian et al., 2022; Wendt & Rockinson-Szapkiw, 2018; Wilder et al., 2019). Subalit, ipinapakita ng *open-ended responses* na ang *science positivity* ay may kasamang *conceptual confusion*; samakatuwid, ang *positive attitude* ay dapat gamitin bilang *entry point* para sa *deeper conceptual support*, hindi bilang ebidensiya na wala nang *intervention need*.

Ang makabuluhang positibong ugnayan ng saloobin sa Matematika at Agham ang naglalagay sa pag-aaral sa mas malawak na usapin ng *integrated STEM education*. Ipinapahiwatig ng *correlation* na may *shared motivational base* ang dalawang larangan, gaya ng



perceived usefulness, confidence, at future teaching relevance. Kaayon ito ng mga *framework* na nagsusulong ng *integration* sa STEM upang mapalakas ang *transfer of reasoning across domains* (English, 2016; Kelley & Knowles, 2016; Margot & Kettler, 2019; Savelsbergh et al., 2016; Thibaut et al., 2018). Para sa edukasyong pangguro, ang ibig sabihin nito ay hindi dapat magkahiwalay ang *affective support* sa mga gawain sa Matematika at Agham.

Gayunman, kailangang basahin nang kritikal ang ugnayan. Ang $r = 0.544$ ay nagpapakita ng *moderate association*, hindi *causal dependence*. Kaya hindi masasabi na ang positibong saloobin sa Matematika ang sanhi ng positibong saloobin sa Agham o kabaliktaran. Mas angkop itong interpretahin bilang indikasyon ng *overlapping motivational resources at institutional experiences*. Ang ganitong pagbasa ay sumusunod sa mas maingat na paggamit ng *correlation coefficients at effect sizes sa applied educational research* (Akoglu, 2018; Gignac & Szodorai, 2016; Schober et al., 2018).

Mahalaga rin ang metodolohikal na kontribusyon ng pag-aaral. Ipinakita ng *joint display* na ang *survey means, reliability evidence, correlation analysis, at open-ended narratives* ay maaaring pagsamahin upang makabuo ng *diagnostic understanding*. Sa *mixed-methods literature*, ang ganitong *integration* ang nagbibigay-daan upang ang *quantitative breadth* ay mapalalim ng *qualitative explanation* (Creswell & Creswell, 2018; Creswell & Plano Clark, 2018; Plano Clark & Ivankova, 2016). Sa pag-aaral na ito, ang *open-ended prompts* ay hindi pandagdag lamang; nagsilbi itong mekanismo upang makita ang *anxiety, ambivalence, at support needs* na hindi sapat na naipapakita ng *Likert scores*.

Sa usapin ng *instrument validity*, ang mataas na *Cronbach's alpha* ay nagpapahiwatig ng *internal consistency* ngunit hindi ito katumbas ng *construct validation* (Taber, 2018). Kaya ang pag-aaral ay maingat na kinikilala na ang *researcher-made scale* ay nangangailangan pa ng *item-level content validity index, cognitive interviewing, exploratory factor analysis, at confirmatory factor analysis* sa mas malaking sample (Hair et al., 2019; Kline, 2016). Ang ganitong limitasyon ay hindi nagpapawalang-bisa sa *institutional diagnostic value* ng instrumento, ngunit nililinaw nito ang saklaw ng *claims* na maaaring gawin mula sa datos.

Mahalaga ang lokal na kaugnayan ng mga natuklasan para sa edukasyong pampagtuturo sa Pilipinas at sa daluyan ng STEM. Kung ang mga unang-taong mag-aaral na naghahanda bilang guro ay papasok sa programa na may positibong pananaw ngunit may hindi pa nalulutas na pangamba sa matematika o agham, maaaring madala sa kanilang hinaharap na mga silid-aralan ang pag-iwas, mababang tiwala sa sarili, o limitadong paggamit ng pagtuturong nakabatay sa pagtuklas at pagsisiyasat. May implikasyon ito sa

pambansang layunin na palakasin ang edukasyon sa agham at teknolohiya, lalo na sa kontekstong binibigyang-diin ng mga resulta ng PISA ang pangangailangang paigtingin ang pundasyong pagkatuto at pagkakapantay-pantay sa edukasyon (OECD, 2023; Polizzi et al., 2021; Wang & Degol, 2017; Zee & Koomen, 2016).

Sinusuportahan din ng lokal na literatura ang pangangailangan ng *nuanced at student-centered intervention*. Ang mga pag-aaral ni Cacho (2016) at Cacho at Frondoso (2018) ay nagpapakita na ang *motivation, language support, at remediation* ay dapat nakaangkla sa aktuwal na karanasan ng mag-aaral, hindi lamang sa *performance indicators*. Sa kasalukuyang pag-aaral, ang ganitong prinsipyo ay nailapat sa Matematika at Agham: kailangang kilalanin ang saloobin, kaba, wika ng pagkatuto, at *perceived usefulness* bilang magkakaugnay na batayan ng *support program*.

Dahil dito, ang *Integrated Diagnostic Model* ang pangunahing ambag ng pag-aaral sa patakaran ng edukasyong pangguro. Sa modelong ito, ang pagsubaybay sa programa ay hindi nagtatapos sa karaniwang antas ng saloobin o *average attitude score*. Kailangang pagsamahin ang apat na uri ng ebidensiya: (1) deskriptibong antas ng saloobin, (2) ugnayan sa pagitan ng saloobin sa matematika at agham, (3) kwalitatibong salaysay tungkol sa pagkabalisa at pagbuo ng kahulugan, at (4) pagsasalin ng mga natuklasan tungo sa patakaran para sa pagpapayo, pagdidisenyo ng kurikulum, at suportang interbensiyon. Maaaring gamitin ang modelong ito hindi lamang sa BMSEE kundi maging sa iba pang konteksto ng integrated STEM teacher education na naghahanap ng mura, nakabatay sa ebidensiya, at *diagnostic* na pamamaraan.

Sa kabila nito, may mga limitasyon ang pag-aaral. Nakatuon lamang ito sa isang campus at isang *cohort*, kaya hindi maaaring iangkla o i-generalize ang mga resulta sa lahat ng programang BMSEE o sa lahat ng *pre-service* na mga guro sa elementarya. Ang *purposive-total enumeration* sa *accessible population* ay angkop sa layuning *diagnostic* ng institusyon, ngunit maaari pa ring magkaroon ng *self-selection bias*. Ang kakulangan ng *factor analysis* at *numerical CVI* ay nagpapahiwatig ng pangangailangan para sa mas malawak na *validation* sa mga susunod na pananaliksik. Gayunman, ang malinaw na paglalahad ng mga limitasyon, *ethics clearance, trustworthiness procedures, at mixed-methods integration* ay nagpapalakas sa *interpretability* ng mga natuklasan (Korstjens & Moser, 2018; Nowell et al., 2017; O'Connor & Joffe, 2020).

Konklusyon

Natuklasan ng pag-aaral na ang mga unang-taong BMSEE students ay may

positibong saloobin sa Matematika at Agham, at bahagyang mas mataas ang saloobin sa Agham. May katamtamang positibo at makabuluhang ugnayan ang dalawang saloobin, na nagpapahiwatig na ang *affective readiness* sa Matematika at Agham ay maaaring magbahagi ng parehong *motivational base* sa loob ng *integrated teacher education program*.

Ang bagong kaalamang idinaragdag ng pag-aaral ay ang *Integrated Diagnostic Model* para sa *BMSEE teacher education*: ang sabayang paggamit ng *quantitative attitude scores*, *correlation evidence*, at *open-ended narratives* upang matukoy hindi lamang kung positibo o negatibo ang saloobin, kundi kung anong uri ng *anxiety*, *value belief*, *confidence issue*, at *support need* ang umiiral sa *cohort*. Sa ganitong paraan, ipinapakita ng pag-aaral na ang saloobin sa Matematika at Agham ng mga *pre-service* na guro sa elementarya ay hindi lamang magkahiwalay na disposisyon; ang mga ito ay magkaugnay na *affective domains* na dapat sabay na sinusuri sa *curriculum planning* at *student support*.

Bilang kontribusyon sa *Philippine teacher education* at *STEM pipeline strengthening*, ipinapakita ng pag-aaral na ang unang taon ng *BMSEE* ay kritikal na panahon para sa *diagnostic intervention*. Ang positibong saloobin ay dapat pangalagaan, samantalang ang *anxiety* at *conceptual confusion* ay kailangang tugunan bago pa ito makaapekto sa *teaching identity* at *future classroom practice* ng mga *pre-service* na guro.

Rekomendasyon

Una, dapat magpatupad ang *BMSEE* program ng *integrated mathematics-science learning activities* na nakaangkla sa *real-life problems*, *inquiry*, at *teaching applications*. Dahil positibong magkaugnay ang saloobin sa Matematika at Agham, maaaring gamitin ang lakas ng isang domain upang suportahan ang isa pa.

Ikalawa, kailangan ang *structured support* upang mabawasan ang *anxiety* at *conceptual confusion*. Maaaring isama ang *guided problem solving*, *formative feedback*, *peer-assisted learning*, *review clinics*, at *low-stakes performance tasks* sa unang taon ng programa.

Ikatlo, dapat ipagpatuloy ang *validation* ng instrumento sa mas malaking sampol at iba pang campus. Iminumungkahi ang *exploratory factor analysis* at *confirmatory factor analysis* upang mapatatag ang *construct validity* ng mga iskala sa pagsukat ng saloobin sa Matematika at Agham, gayundin ang *measurement invariance testing* kung gagamitin sa iba't ibang antas ng taon, campus, o programa sa edukasyong pangguro.

Ikaapat, kailangan ng mas malinaw na direksiyon para sa susunod na pananaliksik.

Inirerekomenda ang *longitudinal studies* na susubaybay sa parehong *cohort* mula unang taon hanggang *practice teaching* upang makita kung paano nagbabago ang saloobin, *anxiety*, *self-efficacy*, at *teaching readiness*. Inirerekomenda rin ang *multi-institutional studies* sa iba't ibang *teacher education institutions* upang masuri kung pareho ang *pattern* sa urban, rural, publiko, at *private contexts*. Sa mas malaking sampol, dapat isagawa ang *item-level CVI*, *cognitive interviewing*, *exploratory factor analysis*, *confirmatory factor analysis*, at *measurement invariance testing* upang mapatatag ang paggamit ng instrumentong ito sa iba pang konteksto.

Ikalima, dapat gamitin ng mga guro at tagapangasiwa ng programa ang mga resulta bilang *diagnostic* na ebidensiya sa pagpapalano ng kurikulum at sa pagbuo ng patakaran sa edukasyong pangguro. Maaaring isama ang *Integrated Diagnostic Model* sa *first-year advising*, muling pagdidisenyo ng kurso, *mentoring*, at mga sistema ng suporta sa mag-aaral upang mapanatili ang positibong saloobin at matugunan ang natukoy na kaba, hirap, at pagkalito sa pamamagitan ng malinaw, praktikal, at may emosyonal na suportang pagtuturo.

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Babae at Balaghan: Pagtaluktok sa mga Hinarayang-Gahum ng “Mga-Maria-ng-ating-mga-Kuwentong-Bayan”

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Abstrak

Babae ang isa sa mga hindi nawawalang karakter sa mga naratibo ng kababalaghan Pilipino. Isang napakalaganap na tono sa mga kuwentong-bayan na kung uugatin ay ginagamit ng mga sugidanon, alamat, at iba pang matatandang salaysay sa buong bansa na nagluwal kina Sicaual, Alunsina, Amburukay, Mebuyan hanggang sa mga salaysay nina Maria Labo ng Iloilo, White Lady sa Balete Drive, at ang babaeng ahas sa Robinson Galleria. Sa bungkos ng mga kuwentong ito, isinentro ng diskurso ang pagtaluktok sa hinarayang-gahum sa “mga-Maria-ng-ating-mga-kuwentong-bayan.” Isang mas pinalawak at inklusibong pagbasa sa kolektibo ng mga Maria at panukalang Peministang pagdalumat na tumaluktok sa mga kuwento ng taumbayan sa Maria ng kani-kanilang rehiyon: Alimango, Cacao, Cristina, Labo, Makiling, at Sinukuan. Natuklasan sa historiko-kultural na diskurso ng papel na ito na nakakabit sa usaping panlipunan, pangkasaysayan, at kondisyong pangkabuhayan ang mga danas ng mga Maria. Na ito ay manipistasyon ng kanilang panggigiit na makadausdos sa pagpapatahimik, pang-aabuso, at pangangahon na hindi na lamang pinayuyukod ng kapangyarihan, datapwa sila mismo bilang orkestrador ng kani-kanilang gahum. Ang mga Maria na nakaalpas sa mga simbahan at tahanan ay sila ng nagsadiwata, mandaragat, magsasaka, maghahardin, pinuno, migrante at manggagawa. At sa tulong ng pakikipagsanib-puwersa sa saliw ng matandang pamana ng kababalaghan, binigyang-diin ang pagpopormula sa mga salaysay ng eksaherasyon gaya ng mga hindi kapani-paniwalang kagandahan, pagiging misteryosa, at mga biglaang pagpapalit-anyo bilang pangunahing gahum upang makarating sa lahat ng sulok na makaririnig ng kuwento ang lunggati nilang maging malaya at ipantay ang kapangyarihan ng babae sa kolonyal na lipunang makalalaki. Sa dulo, patuloy na ambag ang pag-aaral na ito sa pagtuturo at pag-aaral ng panitikan sa silid-aralan gaya ng mga kuwentong-bayan hindi bilang “mito” kundi diskurso ng kapangyarihan.

Susing Salita: diwata, hinarayang-gahum, kababalaghan, kababaihan,
kuwentong-bayan

Abstract

Women are among the always-present characters in the narratives of Filipino “mystical” folktales. This theme is very common in folk stories, which can be traced back to the sugidanon, legends, and other old narratives across the country that introduced figures such as Sicaauy, Alunsina, Amburukay, and Mebuyan, up to contemporary stories like Maria Labo of Iloilo, the White Lady of Balete Drive, and the snake woman of Robinsons Galleria. In these stories, the discussion focuses on the imagined power (hinarayang-gahum) and agency of the “Marias of our folktales.” This study presents a wider and more inclusive reading of the different Marias and proposes a Feminist interpretation that highlights the stories of women from different regions, such as Maria Alinango, Maria Cacao, Maria Cristina, Maria Labo, Maria Makiling, and Maria Sinukuan. The historico-cultural discussion in this paper shows that the experiences of the Marias are closely connected to social issues, history, and economic conditions. Their stories reflect their struggles against silence, abuse, and oppression. Instead of simply being controlled by power, they became women who created and exercised their own power. The Marias who moved beyond the limits of the church and the home became diwatas, seafarers, farmers, gardeners, leaders, migrants, and workers. With the help of supernatural traditions and collective action, the study highlights how folktales employed exaggerations—such as extraordinary beauty, mystery, and sudden transformations—as powerful ways to spread women’s desire for freedom and equality in a colonial and male-dominated society. In the end, this study contributes to the teaching and learning of literature in the classroom by showing that folktales are not just “myths,” but also discourses of power.

Key terms: nymphs, imagined power, mystical, women, folktales

Panimula

Dalisdisan ang mga kuwentong-bayan ng sandamakmak na hiwaga at mga karakter na nanggagaling sa uring bulnerable. Ang mga karaniwang mamamayan na tinatangalan o kung hindi man ay limitado ang hawak na kapangyarihan sa lipunan ang nagiging daluyan mismo ng panitikang pasalita sapagkat dito nila naaawit ang kanilang kultura, kasaysayan, at hinanaing lalo na laban sa mga nagpapatahimik at manlulupig. Sa diskurso ni Jimenez-Maceda (2019), isang babaeng nagmumula ang pag-unawa at pakikibaka sa masa, binanggit na matatanaw sa bulito ng saliksik-pampanitikan na tunay na naisasantabi ang panulat na likha ng taumbayan, kilusang panlipunan, at mga sektor na tinatangalan ng kapangyarihan. Kabilang dito ang mga uring sinasamantala batay sa saray ng mga umiiral na kasarian.

Babae ang isa sa hindi naglalahong karakter sa ganitong bulto ng kuwentong-bayan, na kalimitang pinopopularisa ng mga karakter na pinapangalanan bilang Maria sa mga kuwento ng kani-kanilang mga bayan. Sapagkat nasa ngalang “Maria” hindi lang ang pormularya ng pagiging babae batay sa ari kundi ang pagpapako sa mga ito sa inaasahang gampaning panlipunan na maging maganda o magpaganda, maging asawa ng lalaki, magsilang o luminang ng buhay, at maging inang banal at may pagkamatimpiin. Isang pangangahon na kakabit na ng mga arketipo ng mga ginasgas ng Maria gaya nina Clara at Magdalena. Silang nasa pagkakakulong bilang babaeng walang boses, walang lakas ng loob, walang sariling pag-iisip, makasalan, at nasa paradoksiya ng umiibig lamang at lumuluha. Na sa katotohanan, nagbubunga ng malagim na epekto hindi lamang sa panitikan, kundi maging sa lipunan na kumokonsumo rito (Biglaen, 2021).

Hindi lang ito, kapansin-pansin ding kalimitang napapalaganap ng iisang pamoso at pamanang tono ang “mga-Maria-ng-ating-mga-kuwentong-bayan” sa anyo ng kababalaghan. Kung uugatin, matagal nang ginagamit sa epiko, alamat, at iba pang matatandang salaysay ng Pilipinas ang hiwaga at katatakutan bilang modo ng pagkukuwento. Gaya ng bolang apoy na may kakayahang magtransporma bilang ginintuang inahin upang makapanligaw ng mamamayan sa isang bayan, si Amburukay na sa tulong ng bulong na utos sa isang bangaw ay nagawang tuntunin ang pinagtataguan ng mga binukot sa epikong-bayan nina Labaw Donggon at Humadapnon, at ang bakunawa ng mga Bagobo na naninirahan sa kailaliman ng ilog sa bungalong na sinasabing nagawang lumamon sa anim na buwan.

Sa pananaliksik sa mga naunang pag-aaral nina Jimenez-Maceda (2019), Biglaen (2021), bagaman may mga naunang pag-aaral na tumatalakay kina Mariang Makiling, Maria Cacao, at iba pang mga engkantadang babae bilang simbolo ng kalikasan na malimit na nauuwi sa romantisasyon o ekokritismo; kitang-kita na kakaunti pa lamang ang nagsusuri sa kolektibong pagpapalitaw sa lahat ng mga “Maria-ang-ating-kuwentong-bayan” sa diskurso ng kasarian at kapangyarihan. Lalo na ang pagsusuring tumitingin sa kababalaghan bilang mekanismo ng pagpalag na isinasakonsepto at tatalakayin ng pag-aaral na ito bilang “hinarayang-gahum” sa diskusyon ng papel.

Kung titingnan ang mga pagpapakahulugan ng mga pinakamadalas gamiting diksyonaryo sa bansa, masisipat sa “balaghan” bilang salitang-ugat na ang ubod ilarawan ang pagiging di-karaniwan sa tono at mga sitwasyon. Mga ebolusyon ito ng mga pakiramdam at ekspresyon ng halo-halong gulat, takot, at pagtataka sa sikolohiya ng mga Pilipino. Ayon sa Vocabulario De La Lengua Tagala (1613), Almario, ed. (2013), ang balaghan ay salitang maiiugnay sa gikla; nangangahulugang takot, pagkagulat, pangamba, o pangininginig. Sinusugan ito ng KWF Diksiyonaryo ng Wikang Filipino (1989) na bukod sa salitang maiiugnay sa mangha at gilalas o ekspresyon na magkahalong gulat at pagtataka,

ang balaghan ay kakaibang pangyayari na hindi abot ng isip at kakayahan ng tao. Walang eksistensya ang pagkamayroon. Samantalang sa UP Diksiyonaryo (2010) naman, ikinabit ang balaghan sa gilalas; na nangangahulugan ng pagiging kataka-taka at nakakagugulat na inihahalintulad sa mga salitang katingalahan, hiwaga, himala. Ang 400 taong ebolusyon at pagkabubuo ng kahulugan ng balaghan sa kamalayang Pilipino ay salamin ng ebolusyon at direksyong sumusubok sumukat sa di-nahahawakang karanasan ng tao upang maunawaan ang mga hindi maipaliwanag na hindi pangkaraniwan sa lipunang lumalaon na maging nakapasiyentipikal at imperikal.

Bilang pakiramdam, naroon din ang emosyong balaghan kung naroon ang maiging paggamit ng pisikal na sensibilidad ng tao. Lalo na at ang “pakikiramdam” ay isa sa mga esensyal na pagpapahalaga upang maabot ang loob at lalim ng pagiging Pilipino (Javier, 2016). Gayundin, sapagkat may hiwaga at himala sa loob ng balaghan, nasa eksena rin ito ng aktwal na nangyari kasama ang tao ngunit hindi maipaliwanag o basta-basta nagagagap ng pang-unawa ng mortal o naipaliliwanag ng agham. Sa sikolohiya ng mga Pilipino, kasa-kasama na ang balaghan sa mga sinaunang salaysay ukol sa mga lamanlupa, halimaw, aswang, bayani, anito, diwata, at mga bathala na may kakayahang magpahitik ng kagubatan o mang-engkanto ng masasamang mortal.

At kung babalikan ang kasaysayan ng mga Maria, hindi ba at ganito rin naman ang naratibo ng Birheng Maria mula sa mga itinuturing na mga pinakadakilang panitikang panrelihiyon? Nang magmilagro ang ina ng lahat ng Maria sa pagdadalantao sa gitna ng kawalang sirkumstansya ng pakikipagtalik at magulantang sa kababalaghan. Hanggang sa katawanin ito sa modernidad, kung sasalain ang mga eksena sa kulturang popular gaya ng mga pelikulang horror mula sa “Shake, Rattle, & Roll” na ang mga babae sa ating kasaysayan ay nagiging biktima at pinagtatampulan ng takot. Sa kritiko ni Tolentino (2007), babae ang biktima sa mga palabas na horror dahil sa ikinulong ito ng lipunan sa anyo ng kasariang madaling matakot, todo kong humiyaw, at mas histerikal kaysa lalaki.

Nangyayari ito sa mga genre na nasa anyong katatakutan at ginagamit ang hiwaga na may pormulasyon ng gahum o kapangyarihan. Ito ang tatawagin ng pag-aaral na “hinihirayang-gahum” ng mga Pilipino. Ang nilikhang kapangyarihan sa banghay at karakter hindi lamang upang magkaroon ng sining ang mga kuwento sa panitikan kung hindi upang makapaggawad din ng armas na makaapela ang mga karakter gamit ang kapangyarihan. Lalo na sa konteksto ng nangagaling sa uring vulnerable gaya ng babae na halos pinagtutulungan ng ideyolohiyang mapangmaliit at mapanlimita sa kasarian.

Pagkakagahum ito na nais tingnan ng pag-aaral bilang kontra-gahum mula sa usapin ng mga kuwentong-bayan. Sa pagsisinop kasi ng mga kuwentong-bayan sa nauna at pamosong koleksyon nina Damiana Eugenio, Dean Fansler, o Henry Otley Beyer,

makatawag-memorya ang pagpakilala sa mga “kuwento ng katatawanan” nina Juan Tamad at Juan Tanga ng Katagalugan, Juan Pusong ng Kabisayaan, Juan Osong ng Kabikulan, Juan Sadut ng mga Ilokano at iba pang kuwento na pinangungunahan nina Pedro o Jose. Gaya ng Lipunan, naroon ang mga kontradiksyon at kakulangan na maging balanseng tingnan ang representasyong pangkasarian hanggang sa kung paano binibigyang pagsasakatangian ng bayan ang mga babae. Dito makikita ang polaridad sa binaryong kaayusan ng lipunan: ang mga lalaki ay ibinabantayog sa kuwentong katatawanan na may dalang kagaanan ng loob bilang tono at nagiging representasyon ng panitikan habang ang mga babae ay nasa pormularyo ng kababalaghan na tinitingnan bilang panitikang hindi maarok sa reyalistikong mundo.

Kung kaya tataluktuin ng papel ang tanong na, paano hinaraya ng taumbayan ang pagiging babae sa mga binansagang “mga-Maria-ng-ating-mga-kuwentong-bayan” sa mga kuwentong nasa tono ng kababalaghan? Kaakibat nito ang mailarawan ang karakter, inadhika, at gahum o kapangyarihan sa lipunan nina Alimango, Cacao, Cristina, Labo, Makiling, at Sinukuan ayon sa mga kanilang katangian at papel bilang mga babae. Nang sa gayon ay madalumat ang pagsasanib ng mga pinormulang kababalaghan at ugnayan nito sa usaping pangkasarian at pampanitikan sa bansa.

Pamamaraan

Sa pagsasakatuparan ng papel, gagamit ng tekstuwal at diskursibong pagsusuri sa labindalawang kuwentong-bayan; tigdadalawang bersyon ito sa bawat kuwento ng anim na popular na mga Maria ng kuwentong-bayan sa Pilipinas. Isinapamantayan sa pagpili nito na dapat (1) nagtataglay ang mga kuwentong-bayan ng babae bilang pangunahing tauhan na pinangalanan ng bayan bilang “Maria,” (2) may malinaw itong motif na kababalaghan, hiwaga, transpormasyon, o gahum, (3) may hindi bababa sa dalawang bersyon ng magkakaibang salaysay mula sa mga nakalap sa pagtitipon at/o pagsisinop ng mga pangunahing poklorista at tagapagtaguyod ng panitikang pasalita gaya nina Damiana Eugenio, Deans Fansler, Edgar Samar, at mga talang dokumentaryo ng midya mula 2010 - 2025. Bagaman hindi nilalayong katawanin ng labindalawang bersyon ang kabuuan ng mga kuwentong-bayan ng Pilipinas na ilalatag sa pagsusuri at pagkokonklusyon, nabuo ang korpus na ito upang makapaglatag ng pagbasa at paghaharaya ng babae sa kapangyarihan at hindi layuning magbigay ng absolutong paglalahat. Pagkatapos ng pagsisinsin, lumitaw ang korpus ng anim na kuwento na may sapat na mababasang batayn kina Maria Alimango, Maria Cacao, Maria Cristina, Maria Labo, Mariang Makiling, at Mariang Sinukuan na nagging pinal na materya ng pag-aaral

Magsisinsin ito sa pamamagitan ng diskurso-historikal na pagsusuri bilang metodolohiya upang matukoy ang ugnayan ng panitikan, kasarian, at lipunan, lalo na sa

usapin ng pambansang identidad, patriyarka, paglalaho, at pagpaparusa. Sa pamamagitan nito, palilitawin ang mga dominanteng motif saka iuugnay sa historikal at panlipunang kondisyon ng kababaihan sa Pilipinas. Bilang primaryang gabay sa diskurso-historikal na may kamalayan sa kasarian, nakalatag sa ibaba ang binuong paglalapat na diyagram bilang primaryang gabay ang “Panunuring Malay sa Kasarian” ni Quindoza-Santiago (1997) na lente sa pagsusuri sa kasarian habang nakasakay ang historikal at poklorikong pagbasa sa batayang balangkas:

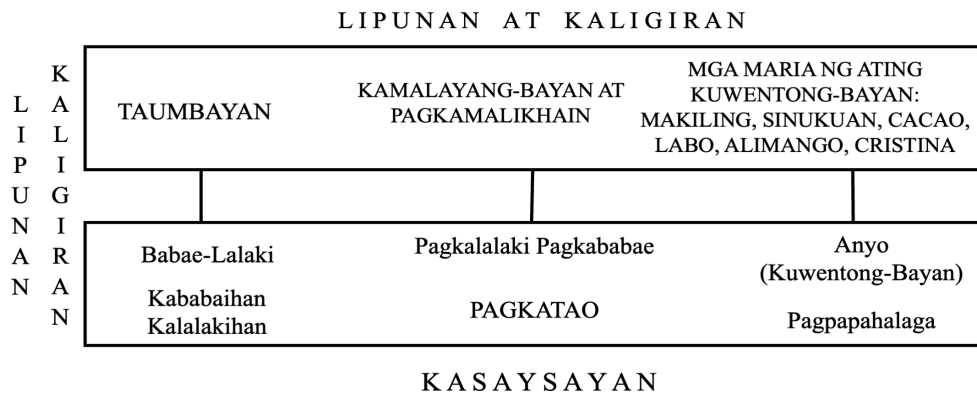


Figura 1: Diyagram sa pagbasang-historikal na malay sa kasarian

Magiging paraan ng pagsusuri na tukuyin kung ano ang ugnayan ng pagiging babae sa “mga-Maria-sa-ating-kuwentong-bayan” sa (a) kasaysayan, (b) kaligiran, (c) kondisyong panlipunan, (d) kondisyong pangkabuhayan sa usaping pangkasarian ng Pilipinas. Sa balangkas na ipinanukala ni Quindoza-Santiago (1997) ipinapakita na umiikot na siklo ang katangian ng bisa ng mga teksto (kuwentong-bayan sa kaso ng pag-aaral na ito) upang makita ang pagpapahalaga at pagtanggap sa konsepto ng pagiging babae at lalaki. Ang tekstong ito ay babalik sa lipunan upang magtakda ng pagbabago at babanggain ang mga sirkumstansyang mapanlupig sa kasarian na nanuot na sa lipunan. Mula sa lipunan, babalik ito sa paglikha ng mga bagong teksto (panitikan at iba pang mga kuwentong-bayan) na makaiimpluwensiya sa pagbuo ng kasaysayan bilang isang gumagalaw na mahalagang konteksto. Sa usaping pangkasaysayan at kondisyong pangkabuhayang ito, mahalagang tingnan ang pagbalikwas sa kolonyal na dulot ng naging pamana ng sumakop sa bansa, dahilan upang magkaroon ng sakit ang paglikha at pagbasang malay sa kalagayan at hinaing ng babae.

Tungo sa pagsasakatuparan, dapat makita na may halaga dito ang paghagap sa kilusang kababaihan sa Pilipinas. May dalawa itong maaring gamiting saligan: una kailangang isaalang-alang ang ugnayang pangkasarian sa kasaysayan, at pangalawa ay

isaalang-alang ang pagsasalabat ng ilang larangan ng kaalaman na kaugnay ng kaligiran, lipunan, at kasaysayan na ugnay pa sa kondisyong panlipunan at kondisyong pangkabuhayan (Fajilan, 2021). Ang kalinawang ito ay kailangan upang mataya ang kalagayan at ipinaglalaban ng babae sa lipunan na repleksyon ng panitikan mula sa bayan. Sa pamamagitan ng analitikal na pagbasa sa mga nasusulat na salaysay, mga dokumento, o panitikan inaasahang tutuklas ito ng kaalaman o lulutas ng suliranin mula sa pagsusuri sa iba't ibang uri o anyo ng panitikan, inaasahang mapakinabangan ang pagbasang ito mga Pilipino lalo na sa pormal na pagtuturo ng panitikan sa kurikulum. Sapagkat nananatili ang pangangailangan sa loob ng silid-aralan na malalimang matalakay ang lahat ng uri ng panitikang Filipino, anumang tema o tono nito gaya ng kababalaghan at anumang pormang pinanggalingan nito gaya ng panitikang pasalita. Mahalaga itong mga kuwentong-bayan para sa mga mag-aaral dahil nakaugat ito sa lokal na kultura at nailalapit ang pagdidiskuro sa malalaking suliraning usapin ng patriyarka, kolonyalismo, migrasyon, at pagsusulong ng pagkakapantay-pantay sa kasarian.

Resulta at Diskusyon

Hinarayang mga diwata at nilulunggating babaeng nagpapasya

Mataas ang pagtingin sa mga diwata bilang makapangyarihang nilalang sunod sa mga bathala. Ganito binigyang depinisyon ng “Mga Nilalang na Kagila-gilalas” ang mga diwata na kung tawagin din ay malina, biradari, engkantada, o nimpá sa mitolohiyang Pilipino:

Ang mga diwata ay sinaunang babaeng bathala o bathaluman na sinasamba ayon sa pangangailangan ng mga tao. May iba't ibang mahiwagang kapangyarihan ang mga diwata at ginagamit nila ito upang magligtas ng pinangangalagaan o magparusa sa nagkasala. Maaari din itong tumukoy sa sinumang nilalang, na nasa anyong babae, na nagsisilbing tagapangalaga ng mga likas na yaman at kaligiran. (Samar, 2019, p. 105)

Nakatulong sa paghubog ng pananaw-mundo ng mga Pilipino ukol sa diwata na matagal nang nakasalansan ang tatlong Maria ng kabundukan bilang tinitingalang diwata ng sangkapuluan. Silang tinatawag sa pag-aaral bilang mga “likas na diwata”: Maria Cacao, Maria Makiling, at Mariang Sinukuan. Mga diwatang kilala sa kanilang pambihira at kahali-halinang kagandahan at kapangyarihan. Mga diwata silang nangangalaga at nagbibigay-proteksyon sa mga hayop, halaman, at mga taong nangangailangan sa loob ng kanilang kabundukan.

Mga katangian itong kung malapitang babasahin sa iba pang kuwento ng mga Maria nina Mariang Alimango, Maria Cristina, at Maria Labo sa kani-kanilang mga kuwentong-bayan sa Leyte, Lanao, at Iloilo ay nakalilikha ng daan tungo sa pagsasadiwata ng mga ito. Sila itong tatawaging mga “hinarayang diwata” sa pag-aaral. Radikal na tugon ito sa nagbabagong panahon at pagtakwil sa matagal ng naitakdang pagtingin ng kultura sa babae at hiwaga na minamahalaga ng kalinangang Pilipino tungkol sa “mabuting diwata.” Dahil itong mga “hinarayang diwata” sa tradisyunal na depinisyon nina Cacao, Makiling, at Sinukuan ay tanging tagapangalaga ng yamang hardin o kalikasan at nasasakupang bayan. Igigiit nito na mas tuloy-tuloy at radikal ang bayan sa pagbibigay ng depinisyon sa diwata bilang pigura at kadluan ng pambihirang gahum, pagnanasa sa katarungan, at matatag na tagapagtulak ng proteksyon at pamamahala ng rehiyong nasasakupan nina Cristina at Labo, nasa anyo man ito ng takot at lalong hiwaga. Kaya bilang ambag sa teoryang feminismo, mapapakinabangan ang paggamit sa “hinarayang-gahum” at “hinarayang diwata” sa ebolusyon ng pagtrato.

Bilang paunang pagtaluktok sa representasyon at depinisyon ng kalagayan ng babae, isinaalang-alang na simulang tingnan ang mga Maria sa kaniyang tungkulin o hanapbuhay upang mas maunawaan ang konteksto ng kaniyang pakikibaka ayon sa minamarkahan nitong kasaysayan. Ipinapakita ng Talahanayan 1 ang sinopsis mula sa korpus ng kuwentong-bayang kasalikop at mga kondisyong-buhay na lumilitaw sa mga Maria:

Talahanayan 1

Sinopsis at Kondisyong Pangkabuhayan ng “Mga-Maria-ng-ating-mga-Kuwentong-Bayan”

Maria	Sinopsis	Kondisyong-Buhay
<i>Alimango</i>	<i>Ullilang anak na inaalipusta ng madrasta at mga kapatid si Mariang Alimango. Isang araw, nakatanggap siya ng tulong mula sa mahiwagang alimangong nagpakilalang kanyang ina upang makadalo sa pasayaw ng prinsipe ng bayan. Sa tulong ng mahika, nagkaroon siya ng magarbong kasutan at karwahe, dahilan para makasayaw niya ang prinsipe. Pagsapit ng hatinggabi, naiwan niya ang gintong tsinelas at kalaunan ay siya ang natuklasang may-ari nito at naging asawa ng prinsipe.</i>	▪ <i>Maghahardin</i> ▪ <i>Nagsaprinsesa</i>
<i>Cacao</i>	<i>Diwatang naninirahan sa Bundok Lantoy sa Argao, Cebu, na kilala sa kanyang plantasyon ng kakaw. Nagpapakita turwing kabilugan ng buwan at</i>	▪ <i>Asyendera</i> ▪ <i>Magsasaka</i> ▪ <i>Mangangalakal</i>

	tumutulong sa taumbayan sa pamamagitan ng pagpapahiram ng mga gamit. Sakay ng isang gintong barko, naglalakbay siya para magluwas ng kakaw sa Amerika, ngunit matapos ang mga suliranin sa hindi pagsasauli ng gamit at pakiusap na huwag nang dumaan sa ilog, tuluyan na siyang natwala. Ayon sa mga kuwento, sinasabing siya ang dahilan ng pagkasira ng tulay tuwing may pagbaha o malakas na agos ng tubig mula sa bundok dahil muling nagdaraan ang kaniyang barko.	▪ Mandaragat
Cristina	Tungkol ang unang bersyon ni Maria Cristina sa lumuluhan bundok matapos siyang isumpa ng isang mangkukulam dahil sa inggit sa kanyang pag-ibig sa isang prinsipe. Samantalang naayon sa magkapatid na sina Maria at Cristina ang ikalawa na nagpakamatay dahil sa pagkaipit sa pag-ibig sa iisang binata. Sa parehong kuwento, ang talon ay naging simbolo ng pag-ibig, pighati, at alaala sa mga nawalang minamahal.	▪ Magsasaka ▪ Mangingisda
Labo	Mapagmahal na ina at OFW (sa Dubai o Canada sa ibang bersyon) si Maria Labo na sinasabing napagpasahan ng sumpa. Ipinalulun ang mahiwagang holen ng among nagkaroon ng kakaibang sakit. Unuwi siya sa Pilipinas at nagtransporma bilang aswang dahil upang patayin ang sarili niyang mga anak. Matapos siyang sugatan sa mukha ng kanyang asawa at makatakas, naging nakakilabot siyang aswang na gumagala sa iba't ibang bayan sa Iloilo.	▪ (OFW) ▪ Migranteng Manggagawa ▪ Caregiver
Makiling	Diwata na kilala sa kagandahan, kabutihan, at pagtulong sa mahihirap sa pamamagitan ng pagbibigay ng ginto, gamot, o pagkain si Maria. Subalit nang abusuhin ng mga tao ang kanyang kabutihan—sa anyo ng kasakiman, panlilinlang, at pagtataksil—tuluyan siyang naglaho at mula noon ay namamalagi na lamang bilang mahiwagang	▪ Asyendera ▪ Magsasaka ▪ Mangagamot

presensya sa pinangangalagaang Bundok ng Makiling.

<i>Sinukuan</i>	<i>Makapangyarihan at napakagandang diwata ng Bundok Arayat na kilala sa kanyang kabutihan, paniniigay ng gintong yaman, at kakayahang magparusa sa mga sakim na mamamayan sa paanan ng bundok. Dahil sa kabiguang mapasagot siya ng higitang si Minggan at ng iba pang nilalang—kabilang ang isang Tikbalang—at sa parusang iginawad niya sa mga taong pumatay sa kanyang mga katuwang na aeta, tinawag siyang Sinukuan, ang tagapangalaga ng kabundukan.</i>	▪ <i>Asyendera</i> ▪ <i>Magsasaka</i>
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Samantalang nagsa(sa)diwata ang mga Maria, malinaw na ang hinarayang kondisyong pangkabuhayan na representasyon ng babae sa lipunan ay hindi lamang binabaldado ng domestikasyon kundi maaasahang mga mamamayan ng kani-kanilang panahon at rehiyon. Asyendera o pinunong maylupa ang imahen ng mga tagapangalaga ng kabundukan na sina Maria Makiling at Mariang Sinukuan. Bukod sa naging unang katuwang sa pamamahala ng bahay dahil sa malupit na madrasta, paghahardin ang likas na mamamalas na tungkulin ni Mariang Alimango (Abadeha sa bersyon ng Cebu) na paglaon ay magsasaprinsesa o reyna ng kaniyang bayan bilang bahagi ng pamumuno. Naghahanapbuhay naman sa pagsasaka si Maria Cristina sa kaniyang komunidad kasama ang pinapahalagahang pamilya. Samantalang sakay ng barko ay mangangalakal-pandagat si Maria Cacao at modernong manggagawang migrante naman si Maria Labo.

Tila nililok ang mga Maria bilang mahalagang pagpapatuloy ng pagkababaylan ayon sa maagang kasaysayan ng Pilipinas. Bukod sa bakas na bakas ang pakikibahagi nito bilang mga manggagawang agrikultural na ubod ng pangkabuhayan ng mga Pilipino anuman ang kasarian, nasa “mga-Maria-ng-ating-mga-kuwentong-bayan” ang pagpapatuloy sa gawaing babaylan. Nariyan ang sumakatawan bilang tagapagsagawa ng ritwal, tagapag-alay, manggagamot, pilosopo ng bayan, at matapang na nag-alsa laban sa mga mananakop (Nono, 2013).

Bagaman sa pagpasok ng mananakop, itatali nito ang kasarian na may malaking epektong pangkabuhayan at siyang mananamantala o kakadena sa mga ito. Sa pagsasakaysayan ni Navarro (2024), nakatala ang pagkilos na magkaroon ng hanapbuhay ang mga babae sa pagpasok ng ika-19 na siglo ang pagsisimulang maghanapbuhay ng mga Pilipina bilang mga manggagawang cigarreras, vendadoras, matronas, at iba pa. At bilang



patunay na hindi istatiko ang babae sa peministang pananaw lilitaw na rin ang mga babae bilang mga migrante. Isinama na sa mga kilusan ang pag-usapan ang kababaihang migranteng napaiilalim sa mga pang-aabuso sa ibang bayan (Quidonza, Santiago, 1997). Taong 1990's ng magsimulang bumuhos ang kababaihan upang manilbihan sa Taiwan, Japan, at maging sa Middle East na noong 1970's ay pinaghaharian lamang ng mga lalaki. Salamin ito ng representasyon sa kasaysayan. Kung gayon, bagaman paunti-unti ay nagpapatunay na noong angkinin ng mga Pilipino ang mga "Maria" bilang babaeng relihyosa at mapagtiis lamang, sinukbitan ito ng kakayahan maging mahalagang tagapag-ambag sa komunidad.

Pagiging matalino at patas na pinuno at independent na babae ang mga katangiang kakabit-kabit ng mga tungkuling ito ng mga diwata, saliwa sa pinukol na walang alam at nambibiktima lamang na pagtingin. Sa mayaman kasing naunang pagsusuri, lumilitaw na kombinasyon ng babaeng nagbibigay-buhay at dumidigma sa mga suliranin ng kaniyang panahon sina Mariang Makiling (Santos, 85). Bukod pa sa binabasag ng mga likas na diwata na hindi nito pinoproblema ang mag-anak at maipasa ang kapangyarihan at yaman. Ni wala nga ring paghahangad o pangangailangan ang mga Maria ng kabundukan sa lalaki upang maging buo ang kaniyang kabuluhan. Bukod sa mito nina Alunsina ng Panay sa kaniyang buong-loob na paglisan sa silong ni Tungkung Langit. Maging ang diwatang-bituin ng Kordilyera noong sa wakas ay tumindig itong babalik na sa langit palayo sa asawang nililo at binihag siya. Naroon sa panitikang-bayan ng Pilipinas ang nagpapakita na maaaring ang umibig at maging alipin nito ay hindi kaniyang huling hantungan (Clark, 2017).

Halimbawa, nireresolba ng mga Maria ang pagiging tuso ng kalalakihan at iba pang representasyon ng pagiging ganid o mapang-abuso ng mga mamamayan sa pamamagitan ng pagiging mausisa at wais na pagpapasya. Bilang matalinong diwata, lumayo sa lipunang patriyarkal at kapitalistang nangangamkam ang mga "likas na diwata." Pare-pareho ang layon ng mga diwatang ito sa pagpapatupad ng patakaran sa pagpapahiram ng gamit o pagkonsumo sa likas na yaman, laging bawal mag-uwi at dapat marunong magsauli. Sosyalismo ang dating na dapat marunong magsapraktika na "ang lahat ay para sa lahat" (*public consumption*) kung hindi ay haharap ito sa kaparusahan. Walang sinuman ang may karapatan sa pribatisasyon ng pagmamay-ari at laging dapat may pagsasaisip ng pakikipagkapuwa. Mula sa prekolonyal hanggang kontemporaneong panahon, ipinakita kung paanong mula sa pagiging malaya at makapangyarihan, na tinawag ni Quintos (2018) na babae-sa-tubig ay tuluyang naging pasibo, ginamit, pinagsamantalahan, o binura ng kasaysayan ang mga karakter na ito. Sa naratibo nga ni Maria Cacao, makikitang may tangkang tugunan ang subersyong ginagawa laban sa kolonyal na pagbura ng babae, bagama't hindi ito laging lantaran. Hindi lang iyon, makikita rin ang katotohanang ito na may pantay na pagpapahalaga si Mariang Sinukuan sa pangkat ng mga minority lalo na iyong pinakanasasantabi, gaya ng mga dalagang Aeta bilang babae at katutubong

marhinalisado. Binigyang hustisya ni Sinukuan ang mga pinatay na Aeta ng mga Tagalog na matagal ng humaharap sa labanan at diskriminasyong panlahi.

Pakikibaka rin ang representasyon ng mga kinahahantungan ng mga lalaki at taumbayang naninila sa mga kuwento sa mga “hinarayang diwata.” Ipinakita ito ni Cristina sa pamamagitan ng pagpapasya ng pagpapatiwakal at magtransporma bilang talon sa kabundukan sa ngalan ng pagmamahal sa kapatid at kontra sa mangkukulam. Si Alimango na pinagmamalupitan ng domestikasyon ng kapwa babae ay nakapalag naman sa tulong ng isang pagkaganda-gandang babae sa ilog mula sa bersyon ng Cebu o alimangong ina naman sa bersyon ng Laguna (na maikakategorya rin bilang “hinarayang Diwata”) na nakarating sa kaharian bilang magiging susunod na prinsesa at paglaon ay may pagsasareyna. At si Labo na nagsaaswang bilang tugon sa sugat ng patriyarka ay bahagi pa rin ng “hinarayang diwata” ng bayan.

Dahil sa mga talinong ito, nahahawakan ng Maria ang kaniyang katubusan mula sa kapahamakan. Ang kakayahang maglaho ni Maria sa mata ng lalaking sumusubaybay sa kaniya ay paraan ng hindi pagpapasailalim dito. Talino ang ginamit ng mga Maria ng ating mga kuwentong-bayan para lisanin ang lipunan ng mga tao at hindi lamang puso ang gamit sa pagpapasya gaya ng ipinupukol lag isa kaniya: nagtatago sa mga mata si Maria Labo, nagsakatawang-talon si Maria Cristina, at sakay ng kaniyang gintong barko ay naglakbay sa iba’t ibang lupalop si Maria Cacao nang hindi nasisilayan ng mga mortal. Kaakibat ng talinong ito ang pagiging makatwiran sa mga pagdedesisyon, gaya ng nililikhang kahulugan ng tao sa mga Diyos at Diyosa. Ang pagpaparusa ng mga ito ay hindi lamang bunga ng paghihiganti kundi ng matalinong pag-unawa sa lipunan gaya ng namamayaning kasakiman at pananamantala na kailangang pigilin. Bilang matalinong “hinarayang diwata,” lumayo sa lipunang patriyarkal at kapitalistang nangangamkam ang mga Maria ng ating kabundukan. Makikita ito sa masaklap na kinahahantungan ng mga lalaki at taumbayang naninila na natuto na lamang umasa sa sariling kakayahan upang magkaroon ng galing mula sa sakit, at magagarbong materyal na dati ay ipinagkakaloob ng mga engkantada upang proteksyunan ang mga minamahalaga.

Balaghan bilang sistema ng pagpalag ng ating mga Maria

May likas na kapangyarihan ang mga likas na diwata na sina Mariang Makiling, Sinukuan, at Cacao na hindi tangan ng karaniwang tao. Sa mga kapangyarihang ito nagbubukal ang usapin ng kababalaghan sa kanilang kuwento. Sa pagbubuod ni Eugenio (2001) sa tatlong kuwento ng mga Maria ng ating kabundukan, tinawag niyang pinakakilalang mga engkantada sina Maria Cacao [dahil sa malaking plantasyon niya ng Cacao sa kanilang kabundukan], Mariang Makiling [dahil sa anyo ng kaniyang bundok na pakiling burol], at Mariang Sinukuan [dahil sa pagsuko at hindi pagtatagumpay sa kaniyang

hamon ng isang makapangyarihang manliligaw na tikbalang]. Sa gitna ng patriyarkal na lipunan, malinaw na mahalagang-mahalaga sa mga Pilipino ang “mga-Maria-ng-ating-mga-kuwentong-bayan” sa dahilang hindi tulad ng ibang mga halimaw, aswang, lamanlupa, at iba pang mga kagila-gilalas na nilalang na walang ngalan, binigyan ang mga Maria ng pangngalang pantangi. Pangangalandakan ito ng pag-aalay ng detalye sa pagsasalaysay ng bayan bilang pagpapahalaga at simpatya sa mga babaeng karakter. Kapwa mabubuti sa kapwa ang mga diwata, mapagbigay, mayayaman, at magaganda ang dalaga sa kabundukan.

Sa kabilang banda naman, ang mga hinarayang diwata na sina Mariang Alimango, Maria Cristina, at Maria Labo ay nagawaran ng gahum pagkatapos ng iba’t ibang engkuwentro sa mga maykapangyarihan o maysaengkanta mula rin sa mga kapwa nila babae: ang diwata sa ilog, ang mangkukulam, at ang matandang babaeng aswang na naghihingalo sa ibang bansa. Sa pag-iisa-isa ng mga lumilitaw na banghay sa mga kuwento na nakakamangha, nakakapagtaka, nakakapagpagulat, at nakakapanindak, inihain ang mga eksena ng kababalaghan na gahum ng “mga-Maria-sa-ating-mga-kuwentong-bayan” sa loob ng ikalawang talahanayan:

Talahanayan 2

Motif ng Kababalaghang Nagmula sa “Mga-Maria-ng-ating-mga-Kuwentong-Bayan”

Maria	Motif ng Kababalaghang Nagmula sa Sariling Kakayahan ng mga Maria
Alimango	▪ Makaintindi at makausap ang sinasabi ng hayop. ▪ Makapagpatubo sa lupa ng hiyas mula sa paa ng manok. ▪ Makapagpalaho ng sumpa.
Cacao	▪ Gumawa ng higitang gintong barko. ▪ Pagpapatumba ng tulay sa loob ng isang gabi. ▪ Biglang paglalaho sa paningin ng tao. ▪ Transpormasyon o pagbabalatkayo bilang matandang babae.
Cristina	▪ Transpormasyon ng sarili na maging bundok-talon. ▪ Pambihirang kagandahan.
Labo	▪ Imortalidad. ▪ Transpormasyon ng sarili bilang aswang. ▪ Transpormasyon bilang pusa o ibon. ▪ Pambihirang lakas para makaakyat ng matataas na puno at bubungan.



- Pambihirang bilis at kakayahang maglaho sa isang iglap.
- Makiling
 - Gawing ginto ang mga halamang-ugat.
 - Gawing serbesa at gamot-panlunas sa sakit ang halamang-ugat.
 - Biglang paglalaho sa paningin ng tao.
 - Baguhin ang heyograpikal na anyo ng gubat.
 - Tumanda nang hindi nagbabago ang hitsura.
- Sinukuan
 - Makabuo ng gintong palasyo.
 - Magbigay ng sakit sa tao.
 - Pagpapasunod sa lagay ng panahon.
 - Pambihirang kagandahan.
 - Paibigin ang lahat kahit ang mga hindi pa nakikilala ang pag-ibig.

Nasa mga salaysay na ito ang kababalaghan na nagpapakita ng kakatwang pangyayari. Mga hindi kapani-paniwalang hiwaga na naglalaro sa mundo ng katotohanan (*magic realism*). Paanong magiging ginto ang luya? May tala na bang nakapagsasalita ang isang alimango sa wika at palatunugan ng tao? O posibilidad na maging isang dambuhalang talon ang isang babaeng isinumpa at nagpatiwakal? Sa pamamagitan ng mga hiwagang ito, nagagawa nitong gawing ginto ang ordinaryong bagay at nakapagpapagaling ng mga may sakit. Nangyari ito dahil hinaraya ito ng taumbayan sa iba't ibang rehiyon ayon sa kapangyarihan at intensyon ng kabutihan ng kani-kanilang puso. Ngunit liban pa dito, ito ang kasangkapan upang makausad ang kuwento.

Pansinin ang lawak ng balaghan ni Sinukuan, bukod sa kaya nitong paibigin ang kahit na sino kahit yaong hindi pa nakakakilala sa pag-ibig, nakapagdudulot din ito ng kagila-gilalas na penomena ng pagpapadala ng sakit bilang paraan ng pagkamit ng hustisya:

May kuwento rin noon ng mga kababayan na minsang tinambangan at pinatay ng ilang mga sakinn na taga-Candaba ang mga Aeta na bibili ng bigas. Dahil dito isinumpa sila ni Maria: "Tubuan nawa ng pudlak (isang uri ng sugat) sa kanilang mga labi at kamay ang mga pumatay sa aking mga alipin hanggang sa kanilang mga kaapu-apuhan." (Sariling salin mula kay Eugenio, 2002, p. 57)

Sa kamalayang Pilipino ng paglikha ng mga kuwentong-bayan, napakalikot ng pagiging malikhain ng naratibo para maghain ng isang mundong napapalibutan ng pantasya. Isang uri ng pagkamalikhain na karaniwang nilalahukan ng mahika, eksaherasyon, iglap, at takot. Lalo na at ang karaniwang tagpuan ng kuwento ay ang

“tunay” na daigdig na tinuturing na siyentipikal. Ngunit dahil din sa makulay na paghaharaya, lalo tuloy hindi bumibitiw ang mga Pilipino sa pakikinig sa kababalaghan na dahilan ng patuloy na pagkahalina. Kung babalikan ang paggamit ng eksaherasyon sa panitikan, nakapagpapaganda ito sa sining ng naratibo at talagang tumatawag ng pansin gaya ng metapora at ironiya. Pasulpot-sulpot itong nangyayari sa kaiglahan, na nakakadagdag sa usapin ng imposibilidad, kung gayon ay pagkamangha. Tulad ng naratibo ni Maria Cacao sa pagsasalaysay ng taumbayan bilang isang binibining may kakayahang magpatumba ng isang matibay na tulay sa loob ng isang gabi lamang. Eksaherasyon ang kakayahan ni Mariang Makiling na mula sa halamang-ugat ay nakagagawa ng serbesa at pantapal sa mga sakit o sugat na sa isang sandali ay nakagagaling sa mga humihingi ng saklolo. O ang transpormasyon ni Cristina bilang talon at paglantad ng isang magarbong karwahe at damit para kay Alimango sa tulong ng inang nagsadiwata. Mga patunay sa kanilang naratibo na nagtutulak sa mga naunang mananaliksik upang ituring silang tunay na engkantada. Kung nakapagpapaganda ang tayutay na eksaherasyon, nalulugod dito ang taumbayan na maging sisidlan sa paglalako ng kuwento. Kaakibat ng araw-araw na pakikinig sa mga imposibilidad na may dalang pagkamangha, pagkagulat, pandidiri, o paghalakhak.

Sa kabilang banda, hindi tulad ng mga Maria ng kabundukan na babaeng may laya, mas may dilim naman ang kababalaghan na nasa kuwento ni Labo na tinagpas sa mukha ng kaniyang asawa at Cristina na kinulam ng babaeng karibal sa pag-ibig. Ang kababalaghan nito ay nasa anyo ng katatakutan. Humaharap ang mga karakter sa iba’t ibang karahasang panlipunan dulot ng naratibo sa lipunang kolonyal at patriyarkal. Ang kababalaghan nito ay mas nakabalabal sa tema ng katatakutan. Nasa mga salaysay kasi ng mga Maria ang sindak sa taong makakaalam ng kuwento dahil sa usapin ng kayang gawin ng mangkukulam at aswang na pananakit at pagpaparusa sa tao. Sindak ang dinadala ng naratibo ng [1] marahas na kamatayan at pagpaparusa sa tao, [2] kakaibang pisikal na anyo; gaya ng malaking sugat sa mukha, [3] pagpapasa ng sumpa ng pagkaaswang mula sa itim na bola p sisiw. Bukod pa dito, maisisilid din ang trawmang mahuhugot sa pagiging biktima ng giyera ni Maria Cristina, at biktima ng pang-aalipin at domestikasyon ni Maria Alimango. Naghahasik ito ng sindak at bangungot sa mga tao, gayunman ay nanghahalina rin sa mga mamamayan upang patuloy na humantong sa kuryosidad. Batay sa mga nauna ng pag-aaral ukol sa takot gaya ng mayamang koleksyon ng katatakutan sa lungsod ng Valenzuela, masasabing ang pamanang ito ng katatakutan bilang mayoryang tono ay may mahahalagang silbi rin bilang aliwan at tagapagturo ng disiplina sa bata at bayan. Gaya ng pag-uwi bago ang pagdilim o pag-iingat sa panganib ng mga hindi kilala at hindi masukat na makakasalamuha sa daan (Gabumpa, 2023). Naobserba ito ng mga ninunong Pilipino nang ginamit ito noong panahon ng pananakop. May kapangyarihan ang kolonya para

saktan ang Pilipino kaya inaasahang hindi ito gagawa ng mali. Ibang mukha ito sa mga diwata ng kabundukan na sinusunod dahil sa respeto.

Sapagkat Pilipino ang nagsasalaysay, makikita rin ang pormulasyon ng kababalaghan na nakaugat pa rin sa kinatatakutan mula sa kulturang Pilipino. Ang aswang na konsepto halimbawa na kakabit ni Mariang Labo ay karaniwang nagdudulot ng pinsala sa tao sa pamamagitan ng pagkain sa lamanloob o pagsipsip ng dugo na isa ring anyo ng hinarayang-gahum mula sa mitolohiyang Pilipino. Ngunit sa kasong ito, kailangang linawin na hindi lamang kinatatakutan si Mariang Labo dahil sa anyo ng kaniyang mukha gaya ng ipinapanukala ng kolonyal na pagbasa. Hindi ito maka-Pilipino dahil bago dumating ang mga mananakop naroon ang pagiging mapagtanggap sa lahi at hitsura ng bansa sa kabila ng pagkakaiba nito. Malinaw na ipinakita ito sa pagtanggap at pagtitiwala sa lahing Negrito ni Sinukuan at ni Makiling sa mga maysakit sa balat bilang hindi kapwa tao na hindi naiiba.

Higit na kinatatakutan si Labo dahil sa takot na dala ng kakayahan nitong makapaslang ng tao gamit ang sariling kamay o ngipin, makaakyat ng puno nang buong liksi, makalundag o makalipad sa bubungan, o bigla na lamang maglaho at magbalatkayong humalo sa tao gaya ng kamalayan ng bayan sa aswang. Isang pambihirang kakayahan na ibinigay sa kanya ng ipinasang kapangyarihan. Pansinin ang balaghan ng transpormasyong binanggit sa kuwentong-bayan:

Ayon sa mga kuwento ng mga mamamayan na namamataan si Maria, matangkad ito at may mahabang buhok. Unaatake siya sa mga bahay na gawa sa nipa, kahoy, at kawayan. Kumakaluskos ito at umaakyat sa bubungan para kumain ng sanggol sa sinapupunan ng buntis. Tinutulad ito sa tiktik na may tunog na parang sumisigaw sa ilalim ng tubig na "kok-kok" na tunog sa gabi (2014).

Pagkakataon din ito para harapin na ang sugat sa mukha ay hindi natural sa kaniya, ngunit kailangang tingnan na pinapangit ito ng sirkumstansya ng pag-atake ng kaniya ng asawang lalaki matapos malamang kinain nito ang sariling anak. Simbolikong karakter ang asawang lalaki mula sa patriyarkal na lipunan. Bilang isang ina na biniktima ng lipunan, maaaring bigyang simpatya si Maria na ang pagtapos sa buhay ng anak ay paraan din ng pagliligtas niya sa mas halimaw na uri ng lipunan. Mas nanganganak pa ang takot dahil iba-iba ang mga nagsasalo-salo sa kuwentong-bayan, depende ng pormulasyon sa kaniya ng kababalaghan.

Kung gayon, sa panitikan ng ating bayan may representasyon na kumakawala ang mga Maria ng ating kuwentong-bayan sa ganitong usapin na nagkakaroon lamang ng kabuluhan dahil sa kaniyang kagandahan bagkus ay nilalampasan ito. Kung itinuturing pa nga ang diwata bilang babaeng may nakakahalinang anyo, hindi ba at dapat ding ituring na

halina ang labis na anyo ni Labo? Ang labis na ganda o kapangitan bilang anyo ng karakter at kababalaghan na nagbibigay sa mga Maria ng katangiang kagila-gilalas.

Mula rito, nais ding tingnan ng mananaliksik ang simbolikal na pagtatagpo ng mga nauulit na paksa (*motif*) ng kababalaghan sa pagiging babae. Mahalaga ring tingnan ang luha o pagluha ng mga Maria sa loob ng mga kuwento. Sa loob ng bibliya halimbawa, ilang beses ding lumuha si Maria sa naging kalagayan ng kaniyang anak na si Hesus. Mga luhang dala ng pagmamahal sa Diyos at pagyakap sa sakripisyo. Ngunit sa mga kuwentong-bayan, hindi napigilang magngawngaw ni Mariang Alimango nang hindi siya binigyan ng pagkakataon ng kaniyang masdrasta na sumali sa pasayaw na imbitasyon ng prinsipe ng kanilang bayan gayong ang imbitasyon ay para naman sa lahat ng dalaga ng bayan. Napakahalaga rin ng imahen ng eksaheradong pagluha bilang batayan ng anyo ng dalawang umaagos na tubig ng talon sa Lanao Del Norte. Na ayon sa mga kuwento, sinasabing galing ito sa mga mata ni Maria Cristina dahil sa marubdob na kalungkutan ipinataw sa kaniyang hindi makatarungang parusa ng isang mangkukulam at pagkawala ng kapatid sa ibang bersyon. Nakatala rin sa memorya ng mamamayan ang imahen ng pagluha ni Makiling nang kamkamin nila ang nilinang na hardin ng diwata upang magkaroon ng ginto na lagi ay sa huling bahagi ng kuwento. Pansinin ang tala:

Hindi iniharap ni Maria ang kanyang mukha na ipinagpapalagay ng mga taong tumatangis ito. Hanggang sa unti-unti siyang nawala sa manipis na ulap sa tuktok ng bundok kung saan siya tumira magmula noon. (Sariling salin mula kay Eugenio, 2002, p. 111)

Ngunit kailangang linawin na ang lahat ng mga luhang ito ay hindi luha ng pagsisisi kung hindi pagragasa ng matinding emosyon dahil sa kaapihang nararanasan ng mga Maria. Samakatuwid ineeksplika nito sa mga mambabasa o nakikinig ng kuwentong-bayan na naiintindihan nito ang karahasan ng mundo sa tulad nilang babae. At mahalagang proseso ito ng pakikibaka sa suliraning pangkasarian, dahil nagagawa ng mga Maria na tukuyin ang nararamdaman (*diagnosis*) sa kanilang sariling kalagayan. Bilang panitikan, kung babalikan ang balangkas ni Quindoza-Santiago (1997), sa mga teksto masusukat ang pagpapahalaga at pagtanggap ng konsepto ng pagkababae at pagkalalaki, na muling bumabalik sa lipunan at nakikipagtalo sa mga pangyayari sa kilusang pagbabago (2002). Isang hindi berbal na pakikipagkomunika na wala na si Maria Cristina ngunit nagsasalita pa rin ito sa naging kalagayan niya.

Habang tinatalunton ito, matutugis sa mga materyal kung paano nagkakaroon ng talaban ang tono ng kababalaghan bilang tampulan ng karakter sa pagiging babae. Sa usaping sekswalidad ng agham, ang babae ay nagiging babae dahil sa kakayahan nito sa reproduksyon dahil karga niya sa kanyang katawan ang suso, puke, at matres. Sa mga

bahagi ng katawan ng babae na pinalulusog ng hormones na dahilan ng pagiging balingkinitan ng hubog nito, pagtingkad ng balat, at paglamyos ng tinig. Sa ganitong pagsasakarakter sa babae, minamahalaga ng lipunan ang anyong pisikal, ang kaniyang kagandahan. At sa usapin ng kababalaghan na ang bida ay bukod-tanging babae, mamamahalahagin din ito ng imahinasyon upang pagmulan ng kababalaghan: hiwaga man o sindak ang pinagmumulan ng balaghan.

Ayon kay Biglaen (2021), nagiging malaki ang papel ng panitikang-bayan sa pagtataguyod at pagpapaigting ng mga isteryotipo na legasiya na rin ng kolonyalismo. Isa dito ang babae na hinahangaan dahil sa kaniyang sukdulang alindog mula ulo hanggang kalingkingan. Gaya ng labis-labis na kagandahan ni Makiling na inilarawan na may kakayahang mapaibig maski ang lalaking kailanman ay hindi pa nakikilala ang pag-ibig. O ang sukdulang rimarim ng anyo ni Labo upang mabulabog sa halina ng takot ang isang bayan. Ang mahaba niya ring buhok bilang babae ay depinisyon ng kaniyang kagandahan. Dapat laging suklayan nang mawala ang mga sabit at ayusan para maging tulad ng talon na umaagos pababa. Na kung hindi aalagaan, magiging salamin ito ng pagbalikwas sa utos ng lipunan. At ang hindi pag-aalaga ay inaasahang pagbuhaghag at magpapaiba sa anyo ng babae. Ito ngayon ang pagmumulan ng mga depinisyon sa salitang bruha, isang mangkukulam na may anyong hindi nag-aayos ng sarili. Na sa modernong panahon ay tuluyang niyakap ni Labo bilang protesta.

Bahagi ito ng pagkapanitikan na naghahantad ng karakterisasyon sa tauhan. Lalo na at lipunan ng kalalakihan na madalas, ang mga kuwentong naisusulat sa popular na midya sa lente o male gaze kung saan ginagawang kaakit-akit ang kababaihan para pagnasaan ng lalaki o para kainggitan ng kapwa nila babae. Sa introduksyon nga ni Hermoso sa aklat na *Solo Flight*, pinoproletarisa madalas ang paglikha ng tila hindi makatotohanang pamantayan ng ganda (ideal image) para sa babae (Hermoso, 2021). Kung saan ang paglalarawang pisikal sa mga Maria na kinikilala dahil sa kaniyang kagandahan ay hindi tumatandang hitsura itim at mahaba ang buhok na umaagos sa likod hanggang sa kaniyang bukong-bukong, makinis at kayumanggi ang mukha na lalong pinatitingkad ng puting-puting damit. Ayon sa mga paglalarawan ng mga mamamayan, maging ang mga lalaking may pinakamaselang puso sa pagpili, may pusong ubod ng sama, o pinakamakapangyarihang Tikbalang ay nahuhulog dito. Hinahangaan at nirerespeto si Maria dahil sa kaniyang kagandahan. Kababalaghan kung maituturing ang ganitong uri ng eksaherasyon; ang kagandahan na nagpapayukod sa kapangyarihan at kayamanan. Sa pagsusuri nga ni Biglaen, napakatingkad nito nang alayan ng sandamutak na hayop, pagkain, sandok, plato ang mga manliligaw ni Makiling kahit magkaligaw-ligaw pa ang mga ito. O ang yumukod na higitang si Minggan na lumilok pa ng lawa sa kabundukan para ibigin ni Sinukuan (2021).

Idagdag pa sa balaghang ito ang inatang sa babae na maging tahimik at sunod sa mga inuutos. Ang katahimikang ito ay sumpa para maging mas mysteryosa. At dahil takot ang Pilipino sa mga hindi nito naiintindihan na dulot na hindi nga nila pinagsasalita ang isang dalaga at mga ina para ipaliwanag sana ang mga himutok ng sarili, naigagawad tuloy sa babaeng pinatatahimik ang katatakutan. Mga pag-aakala na may tinatagong “sama ng loob” na pakakawalan anumang oras na magdudulot ng pasakit kaninuman. Dahil ang babae ay isang uri ng naisantabing sektor tulad ng magsasaka, manggagawa, maralitang tagalunsod, katutubo, at iba pa na naghahangad ng tunay na paglaya ng bayan, kabilang ito sa lipunang nagtitimpi at laging pinatatahimik ng may kapangyarihan.

Ngunit sa pananaw na itong malay sa kasariang makababae, ang enigma ng mga Maria na dulot nga ng pagiging “kaawa-awa” ng tauhan lalo na sa katatakutan ay ginamit na gahum sa paninindak. Siyang lumuluha at tinatakot ay siya ring nagdudulot ng luha at takot. Ang ganitong pananakot at pagpaparusa ay upang solusyunan ng babaeng karakter ang usapin ng kasakiman ng tao gaya ng korapsyon, panlililo, at karahasang kanilang dinaranas sa sistemang panlipunan. Gaya ng sugat sa mukha si Labo, na biktima ng domestikong karahasan ngunit ang kaniyang transpormasyon na maging nakasisindak ay representasyon ng hinarayang-gahum na may kakayahan siyang lumaban. Umaalpas ang mga sugat sa mukha ang “sumpa ng kagandahan” bilang kulungan para dakilain ng babae. Lagpas sa bansag na “Mariang Palad” bilang obhektipikasyon at representasyon ng gamit sa pagsasalsal ng lalaking libog sa pinagpapantasyahang babae. Kaya hindi na siya nananatiling nasa ilalim ng biktimisasyon.

Magkagayon nga, masasabi nating mula sa likas na diwata tungong hinarayang diwata, may pag-unawa sa mga kuwentong-bayan na nagkakaroon ng bagong arena ang kababalaghan at pakikibaka ng kababaihan. At nagaganap ito sa kabila ng pamamayagpag ng Kristiyanismo na nagpapalayas sa masasamang Espiritu. Binabangga ng mga kuwento ng kababalaghan ang paghaharing kolonyal sa paniniwala at binabantayog sa kasarian. Ang panukalang haka pa nga ni Almario (2020), maaaring patunay ang mga kuwentong ito mismo tungkol sa mababaw na epekto ng modernisasyong hatid ng pananakop ng Estados Unidos at senyales ng higit na malalim na pagtatanggol ng luma at tradisyonal na kimkim sa kalooban ng taumbayan.

Kongklusyon: Parausin at Pausarin ang mga Engkantada sa Pagbasa Bayan Hanggang Silid-aralan

Sa pagtatagpo ng kasarian at kapangyarihan, ganito hinaraya ng taumbayan ang mga Maria sa gitna ng kababalaghan: mga karakter na representasyon ng iba’t ibang pilas

kung paano maging babae sa Pilipinas para pausarin at parausin ang kalagayan ng mga Pilipina sa bansang pinananaigan ng kolonyal na lipunang makalalaki. Hindi ang mga Maria ang kinokontrol ng hiwaga at kapangyarihan sa mga kuwento kung hindi sila ang pinahawak ng gahum taliwas sa kinasanayang naratibo ng kahinaan at kasadlanan sa maya't mayang pang-aapi.

Nilampasan ng mga ito ang “mahiwigang kagandahan” na dahilan upang balingan sila sa mga kuwentong-bayan. Dahil nakasalabat sa mga ito ang kaniya-kaniya nitong kontekstong panlipunan, pangkabuhayan, pang-ekonomiko, o panlipunan lalo na at nakatali sa pangalan ng mga bayan sa Laguna, Pampanga, Cebu, Lanao, at Negros ang kanilang identidad at pakikibaka. Sa tulong ng kababalaghan, hinaraya ang gahum ng hiwaga mula sa puso ng simpatya, nagpapalitaw ng talino at abilidad, may kakayahang lumilining ng lupa, naghahanapbuhay labas sa tahanan at simbahan, kasabay ng kakayahang unawain ang lawak ng lipunan na nilikha silang biktima ng karahasan o kasakiman.

Hindi lamang ibinabalik ng “mga-Maria-sa-ating-mga-kuwentong-bayan” ang mga Pilipino sa ugat nito ng pagpapahalaga sa kakayahan ng babae gaya ng babaylan, katalonan, at mga diwata. Sa halip, nakakuwintas din sa Maria ang maging rebelde ng bayang kanyang nasasakupan. Suwail ang mga Maria sa inatang sa kaniyang mga gampaning pangkasarian. Ang paglisan sa paningin ng tao nina Cacao, Cristina, Labo, Makiling, at Sinukuan ay hindi dapat itanggiling mukha ng rebelyong panlipunan. At ang pagpapalayang ito ay mas nagiging madali dahil ang kanilang kuwento sa panitikan ay nasa kababalaghan na may halina sa bayan.

Dahil kung nasaan ang lipunang puno ng hiwaga at salamangka naroon din ang kawalang kasiguraduhan. At bagaman napakahirap maintindihan ito dahil sa enigma, ironikong iniladlad ng mga Maria ang buo nilang pang-unawa sa kanilang estado. Kaya nga paulit-ulit na luluha, tatakas, at mananakot ang Maria bilang pagpalag sa mga opresyon ito. Isang paraan ng pakikibaka sa suliranin sa lipunan na gumagamit ng makabagong kapangyarihan ng diwata sa kasalukuyan. Pruweba ang mga talang ito sa kahalagahan ng kababalaghan bilang paraan ng paglalalatag ng mahalagang tala ng kasaysayan at paniniwala ng bayan batay sa kasarian. Ayon nga kay Gallaga (2021), ang lahat ng dakila nating kuwentong kababalaghan ay metapora sa paraan ng pagpapakahulugan natin sa ating mga sarili (1:14:02). Oo at may lugod sa kababalaghan bilang isang tono sa pagkukuwento, ngunit narito rin ang napakaraming lunggati ng Pilipino. Gaya ng lunggati ng taumbayan sa pagiging isang babae, na hindi lamang biktima ng marhinalisasyon o itinuturing ang estado bilang pangalawang uri ng mamamayan. Isang simbolo kung gayon ang mga “Maria” sa hangarin ng pagpapalaya sa kanilang sarili. Sa madaling sabi, kailangang ipagpatuloy ng

kasalukuyang nagbabasa, nagtuturo, at nagsusulat ng panitikan na hindi dapat balewalain o ilagay ang kuwentong kababalaghan sa mahinang uri o walang saysay na tono.

Rekomendasyon

Tungo sa lalong pagpapaunlad ng lokal na kasaysayan at pamanang pangkultura mula sa iba't ibang bahagi ng Pilipinas, kailangang patuloy na idokumento at itala ang mga kuwentong-bayan ng "mga-Maria-ng-ating-kuwentong-bayan" lalo na iyong mga bagong panganak ng modernong panahon sa bawat bayan at baryo ng Pilipinas. May mga potensyal ang iba pang umuugong na kuwento gaya nina (1) Mariang Bacocong, (2) Mariang Basahan, (3) Mariang Ilaya, (4) Mariang Pula, (5) Mariang Dalambanga, at (6) Mariang Taga. Mga lokal na kuwentong hindi dapat tingnan bilang hiwalay sa kasaysayan kundi alternatibong tala ng kolektibong alaala na maaaring basahin bilang tagapagbasag ng mga nauna o nakasanayang mga depinisyon sa mga babaeng karakter at ng kanilang kapangyarihan.

Sa panahon na lumalawak ang pagitan ng kabataan sa lokal na kultura, mahalaga ang pag-aaral na ito upang mapangalagaan ang ugnayan at makita ang silbi ng mga kuwentong-bayan hindi bilang mito kung hindi bilang diskurso ng kapangyarihan. Para sa mga guro at mag-aaral ng panitikang Filipino, iminumungkahi ang dagdag at bagong paraang ito ng pagtuturo ng/sa poklor kasama na ang pagturing rito bilang panitikan na nagiging instrumento ang edukasyon na umuunawa sa umiiral na estruktura ng kapangyarihan sa Pilipinas. Kailangan ng ambagan sa mga tekstong nagtutulak na may pagtalunan at usisain.

Dahil ang totoo, nagpapatuloy tayo sa pagkupkop ng mga ito hanggang hindi nararating ang lunggati. Dapat ding bukod sa pagbasang pangkasarian ay tingnan ito sa marami pang kontemporaneong teorya gaya ng markismo, post-kolonyalismo, queer, bagong pormalismo Filipino at iba pang sariling teorya ng iskolarsyip ng mga Pilipino sa "dating," "tambaloslos," o "mga tinig mula sa ibaba." Dahil kailangang ituring ang mga kuwentong-bayan hindi lamang bilang tsismis datapwa bilang mayamang bukal ng panitikan mula sa boses ng karaniwang mamamayan. Panghuli, iminumungkahi na lalong palakasin ang pagsasadiwata sa pamamagitan ng pagtingin hindi lamang sa mga Maria kung hindi lahat ng mga babaeng naglulungga sa mga kuwentong-bayan ayon sa: (1) pambihira at kahali-halinang ganda, (2) matalinong pinuno at mapamaraang pagpapasya (3) may hawak na hiwaga ng gahum, (4) may tungkuling pampayanan higit sa tahanan at simbahan, at (5) pinalalaya ang sarili sa tipikal na babaeng binukot ng kolonyal na lipunang makalalaki at mapanamantala.

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Ekokritikal na Dekonstruksiyon ng Alamat ng Calauag: Kalikasan, Kolektibong Gunita, at Pagkakakilanlang Pampamayanan

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Abstrak

Ang mga alamat ay nagsisilbing mahalagang inbakan ng kolektibong gunita at pagkakakilanlan ng mga pamayanan. Higit pa sa pagiging salaysay ng pinagmulan ng mga lugar, naglalaman ang mga ito ng mga pagpapahalaga, paniniwala, at pananaw hinggil sa ugnayan ng tao at kapaligiran. Sinuri sa pag-aaral na ito ang Alamat ng Calauag, Quezon gamit ang ekokritikal na dekonstruksiyon upang mailantad ang mga representasyon ng kalikasan, kolektibong gunita, at lokal na identidad na nakapaloob sa salaysay. Gumamit ang pag-aaral ng kwalitatibong disenyo sa pamamagitan ng document analysis ng tekstong naglalahad ng pinagmulan ng pangalan ng Calauag. Isinailalim ang teksto sa Reflexive Thematic Analysis nina Braun at Clarke (2019) upang matukoy ang mga dominanteng tema at kahulugang nakapaloob dito. Lumitaw sa pagsusuri ang apat na pangunahing tema: (1) pangangalaga sa buhay bilang kolektibong pagpapahalaga, (2) dagat bilang sentro ng alaala at identidad, (3) wika bilang tagapag-ingat ng kasaysayan, at (4) kalikasan bilang pundasyon ng pagkakakilanlang pampamayanan. Ipinakita ng mga natuklasan na ang alamat ay hindi lamang simpleng paliwanag sa pinagmulan ng pangalan ng bayan, kundi isang salaysay ng masalimuot na ugnayan ng tao at kapaligiran sa loob ng kontekstong historikal at kultural. Sa pamamagitan ng ekokritikal na pagbasa, ang pawikan bilang pangunahing simbolo ng alamat ay kumakatawan sa pagpapahalaga sa buhay at pangangalaga sa yamang-dagat, na siyang nagiging batayan ng kolektibong identidad ng pamayanan. Ininungkahi ang paggamit ng mga lokal na alamat bilang batayan ng mga programang pangkalikasan, pangkultura, at pang-edukasyon na nakaugat sa pamana at identidad ng pamayanan, tungo sa pagpapatibay ng kamalayang ekolohikal at kultural ng mga mamamayan.

Mga Susing Salita: ekokritisismo; alamat; pawikan; kolektibong gunita; identidad pampamayanan; Calauag, Quezon

Abstract

Folktales are vital repositories of collective memory and community identity. Transcending the accounts of origins of places, they encapsulate values, beliefs, and perspectives of human-environment relationships. Using ecocritical deconstruction, this study examined the Legend of Calauag, Quezon to reveal representations of nature, collective memory, and local identity embedded in the narrative. It employed a qualitative design through document analysis of a text describing the origin of the name Calauag. Braun and Clarke's Reflexive Thematic Analysis (2019) was used to analyze the dominant themes and meanings within the data, and this yielded four major themes: (1) sustaining biodiversity as a collective value, (2) the sea as a center of ecological memory and essence of nature, (3) language as a channel of oral and written traditions, and (4) nature as a core of cultural identity. The findings revealed that the legend analyzed does not only serve as an origin story of the town's name but a tale of the complex human-environment relationship within the dimensions of culture and history. Through deconstructive ecocriticism, it was found that the pawikan (sea turtle), as core representation of the legend, represents the dignity of life and conservation of marine ecosystem, which serves as the basis of the community's collective identity. The study recommends the use of local legends as a basis for eco-cultural educational initiatives rooted in community heritage and identity, to strengthen ecological and cultural awareness.

Keywords: ecocriticism; town legend; turtle; collective memory; community identity; Calauag, Quezon

Panimula

Sa iba't ibang bahagi ng Pilipinas, nananatiling mahalagang bahagi ng lokal na kultura ang mga alamat bilang mga salaysay na nagpapaliwanag sa pinagmulan ng mga lugar, bagay, at pangyayari. Sa mas malawak na pagtingin sa pag-aaral ng karunungan bayan (*folklore*), ipinapakita na ang mga ganitong uri ng salaysay ay hindi lamang simpleng kuwentong-bayan (*folktale*) kundi mga buhay na anyo ng kolektibong alaala at pagkakakilanlan ng isang pamayanan, kung saan naipapasa ang mga paniniwala, pagpapahalaga, at karanasang humuhubog sa identidad ng mga susunod na salinlahi (United Nations Educational, Scientific and Cultural Organization, 1989; Smolnitchi, 2025; Kaminskaya, 2026). Sa ganitong pananaw, ang mga karunungan bayan at kwentong-bayan ay nagiging sisidlan ng *cultural memory* na patuloy na nag-uugnay sa nakaraan at kasalukuyan ng isang lipunan. Nauugnay ito sa *Sustainable Development Goal* (SDG) 11 na Lungsod at Pamayanang Ligas (*Sustainable Cities and Communities*) na isa sa mga pinagtutuunan ng pansin ay ang pangangalaga ng pamanang kultural at likas na yaman (United Nations, 2015).

Sa kasalukuyang panahon ng mabilis na pagbabago sa kapaligiran at kultura, lumalawak ang interes ng mga iskolar sa ugnayan ng panitikan at kalikasan. Ayon sa kontemporaryong pag-aaral sa ekokritisismo, ang panitikan ay hindi lamang salamin ng

karanasan ng tao kundi isang aktibong espasyo kung saan hinuhubog ang kamalayan hinggil sa kalikasan at sa etikal na ugnayan ng tao at kapaligiran (Rianti, 2026). Ayon din kina Aziz at Liu (2011), ang kwento ay nagbibigay kabuluhan sa pisikal na kapaligiran dahil pinag-uugnay nito ang alaala, kultura, at pook. Sa ganitong lente, ang kalikasan ay hindi lamang pisikal na espasyo kundi bahagi ng masalimuot na interaksyon ng kultura, damdamin, at pananagutang ekolohikal.

Dagdag pa rito, ipinapakita ng mga pag-aaral sa *folklore* na ang mga tradisyunal na salaysay ay patuloy na nag-aangkop sa nagbabagong anyo ng lipunan, kabilang ang paglipat mula sa oral na tradisyon patungo sa mga makabagong anyo ng pagpapahayag sa digital at edukasyonal na espasyo (Kaminskaya, 2026; Bautista et al., 2026). Sa ganitong proseso, nananatiling mahalaga ang folklore bilang instrumento ng *cultural continuity* at *identity formation*.

Sa Pilipinas ay mayroon na ring pag-aaral tungkol sa alamat ng lugar. Ang nailathalang pag-aaral ni Banino-Villaruel (2014) ay nagbibigay-diin na sa mga sinuri niyang 26 alamat mula sa Munisipalidad ng Pontevedra, Capiz, Pilipinas, 15 alamat ang may kaugnayan sa topograpikal na katangian ng pook at 10 alamat ay may koneksyon sa kabuhayan ng mamamayan. Ipinaliwanag niya na ang mga alamat na sinuri ay nagpapaliwanag ng pangalan ng komunidad, heograpikal na katangian, kabuhayan ng mamamayan, at lokal na tradisyon. Sa nailathala namang papel ni Parreño (2013), natuklasan sa pagsusuri na nakapaloob sa mga inaral na mga mito, alamat, at kuwentong-bayan sa Guimaras ang pangkapaligiran at likas yaman ng kanilang mga lugar tulad ng dagat, mga pulo, kabundukan, isda, puno/kagubatan, bulaklak, bukal, talon, at kapatagan, at iba pa. Napag-alaman din na ang tagpuan ng mga naratibong ito ay mga totoong lugar na kilala pa rin sa kasalukuyan sa kanilang mga pangalan. Samantala, sa labas ng bansa, ang pag-aaral ni Cronon (1995) ay nagpapahayag na ang natural na mga pook ay hindi lang nagdadala ng heograpiya kundi nagtataglay din ng makasaysayan at kultural na kahulugan. Ayon sa kanya, nabubuo ang pagtingin sa kalikasan dahil sa mga kwento at kultura ng mga tao; kaya naman masasabing ang mga alamat ng bayan ay nagsisilbing mga tekstong ekolohikal na humuhubog kung paano nauunawaan at nakikitungo ang komunidad sa kanilang kapaligiran.

Sa konteksto pa rin ng Pilipinas, kinikilala ng Republic Act No. 10066 o National Cultural Heritage Act of 2009 ang kahalagahan ng pangangalaga, dokumentasyon, at pagpapalaganap ng mga pamanang kultural ng bansa, kabilang ang mga oral na tradisyon, wika, at iba pang anyo ng *intangible cultural heritage* na nagsisilbing tagapag-ingat ng kolektibong gunita at pagkakakilanlan ng mga pamayanan (Republic of the Philippines, 2010). Sa ganitong pananaw, ang pag-aaral sa mga lokal na alamat ay hindi lamang pagsusuri ng isang tekstong pampanitikan kundi isang ambag din sa pagpapanatili at pagpapayaman ng pamanang kultural ng bansa.

Isa sa mga lokal na salaysay na maaaring suriin sa ganitong lente ay ang Alamat ng Calauag, Quezon. Ang Calauag ay isang baybaying bayan sa lalawigan ng Quezon na may mababang elebasyong humigit-kumulang 8 metro lamang mula sa lebel ng dagat at may populasyong tinatayang nasa pagitan ng 68,999 hanggang 73,100, na nagpapakita ng malinaw na ugnayan nito sa kapaligirang pandagat (Mapcarta, n.d.). Ayon sa alamat, nagmula ang pangalan ng bayan sa panawagang “Kala, huwag!” na binigkas ng mga mamamayan upang pigilan ang pananakit sa isang pagong-dagat o pawikan na nahuli malapit sa dalampasigan. Sa paglipas ng panahon, ang pangyayaring ito ay naging bahagi ng kolektibong alaala na humubog sa pangalan at identidad ng pamayanan.

Sa ganitong konteksto, mahalagang suriin kung paano inilalarawan ng alamat ang kalikasan at kung paano ito nagiging bahagi ng pagbuo ng pagkakakilanlan ng pamayanan, partikular sa isang baybaying espasyong humuhubog sa kolektibong kamalayan at ekolohikal na sensibilidad ng mga naninirahan dito.

Bagamat may mga umiiral ng pag-aaral hinggil sa mga alamat ng lugar sa Pilipinas at sa representasyon ng kalikasan sa karununganang bayan, wala pang matatagpuang pag-aaral na tahasang nagsusuri sa Alamat ng Calauag gamit ang lente ng ekokritikal na dekonstruksyon. Kadalasan, nakatuon ang mga naunang pananaliksik sa pagdodokumento ng mga alamat, paglalarawan ng kanilang nilalaman, o pagtukoy sa mga elementong pangkultura at pangkapaligiran. Nanatiling kulang ang pagsusuri sa kung paano nagsisilbing sisidlan ng kolektibong gunita, ala-alang pang-ekolohikal, at pagkakakilanlang pampamayanan ang naturang alamat. Sa pag-aaral na ito, tinutugunan ang nasabing puwang sa pamamagitan ng ekokritikal na pagbasa sa Alamat ng Calauag upang mailantad ang mas malalim na ugnayan ng kalikasan, alaala, at identidad sa isang baybaying pamayanan.

Layunin ng Pag-aaral

Layunin ng pag-aaral na ito na masuri ang Alamat ng Calauag gamit ang ekokritikal na dekonstruksyon. Tiyak na nilalayon nitong:

1. Matukoy ang mga dominanteng temang pangkalikasan na nakapaloob sa alamat;
2. Mailarawan ang representasyon ng kalikasan at kolektibong gunita sa salaysay;
3. Masuri ang ugnayan ng alamat, heograpiya, at pagkakakilanlang pampamayanan; at
4. Makapagbigay ng mungkahing balangkas para sa mga gawaing pangkalikasan at pangkulturang nakabatay sa lokal na pamana.

Metodolohiya

Disenyo ng pag-aaral

Ginamit sa pananaliksik ang kwalitatibong disenyo na nakabatay sa document analysis at interpretatibong pagbasa ng teksto. Ang pag-aaral ay nakaangkla sa ekokritikal na pananaw na tumutuon sa representasyon ng kalikasan at ugnayan ng tao at kapaligiran sa mga tekstong pangkultura. Ayon kay Rios (2022), ang alamat ay maaaring suriin sa disenyo ekokritikal kung ito ay nagtataguyod ng pangangalaga sa kalikasan. Sa konteksto ng Alamat ng Calauag, itong rekisitong ito ay nakamit.

Ang dekonstruksyon sa loob ng isang ekokritikal na balangkas ay isinagawa sa pamamagitan ng mga tiyak na hakbang partikular ang mga sumusunod: Ang mga nangingibabaw na representasyon ng kalikasan, lugar, at ugnayan ng tao at kapaligiran ay tinukoy sa teksto at sinuri. Ang mga konseptong nagsasalungat na umiiral sa naratibo ay siniyasat din; halimbawa ay ang *dichotomy* ng kalikasan laban sa sibilisasyong pantao. Kabilang sa pagsusuring ito ang mga panloob na kontradiksyon, tensyon, o pagbabago sa kahulugan ng mga representasyon sa teksto. Tinuring ang mga kahulugan ng teksto bilang konseptong nagbabagong ugnayan ng tao at kalikasan, at hindi bilang tiyak at hindi nagbabago. Sa ganitong mga hakbang naisagawa ang dekonstruksyong pagbasa ng teksto.

Batis ng datos

Ang pangunahing batis ng datos ay ang tekstong naglalaman ng Alamat ng Calauag na naglalahad ng pinagmulan ng pangalan ng bayan na nakalap mula sa House Bill Blg. 1412 ng Ika-19 na Kongreso ng Pilipinas (Philippine House of Representatives, 2022). Ang partikular na dokumentong ito ay pinili dahil itong ang kasalukuyang umiiral na opisyal na talaang lehislatibo na nagtataglay ng pormalisadong bersyon ng lokal na salaysay na sinusuri sa pag-aaral. Sinuri rin ang mga kaugnay na dokumentong naglalarawan sa kasaysayan at heograpiya ng Calauag upang higit na maunawaan ang konteksto ng alamat.

Ang pag-aaral na ito ay gumamit ng iisang alamat lamang dahil nakapokus ang pagsusuri sa Alamat ng Calauag bilang isang espisipikong yunit ng pagsusuri. Hindi paghahambing sa iba pang alamat ang layunin ng pag-aaral kundi ang mas malalim na pag-unawa gamit ang ekokritikal na lente. Ang teksto ng alamat na napili ay naglalaman ng sapat na mga impormasyon at datos para matamo ang mga layunin ng pag-aaral.

Instrumento ng pananaliksik

Ginamit bilang pangunahing instrumento ang document analysis guide na nakatuon sa pagtukoy ng mga simbolo, representasyon ng kalikasan, pahiwatig ng kolektibong gunita, at mga konstruksyon ng identidad na matatagpuan sa teksto.

Pagsusuri ng datos

Isinagawa ang Reflexive Thematic Analysis nina Braun at Clarke (2019) na mayroon anim na paulit-ulit at hindi linyar na mga yugto upang mapalinaw pa lalo ang pagdadalumat sa datos: pamilyarisasyon sa datos, paunang pagko-code, pagbuo ng mga inisyal na tema, pagsusuri at pag-unlad ng mga tema, pagde-define at pagbibigay ng pangalan sa mga tema, at pagsulat ng resulta. Partikular na isinagawa sa pag-aaral namin ang paulit-ulit na pagbabasa ang teksto upang makabuo ng paunang mga koda. Mula sa mga kodang ito ay nabuo ang mas malalawak na tema na nagpapakita ng mga dominanteng kahulugan sa alamat. Ang interpretasyon ng mga tema ay isinagawa gamit ang lente ng ekokritikal na dekonstruksyon upang mailantad ang mga nakatagong pagpapahalaga hinggil sa kalikasan at pamayanan.

Mga etikal na pagsasaalang-alang

Dahil dokumentaryong teksto ang pangunahing pinagkunan ng datos, siniguro ng mga mananaliksik ang wastong pagkilala sa pinagmulan ng mga dokumento at ang tapat na paglalahad ng mga interpretasyon. Isinagawa ang pagsusuri nang may paggalang sa lokal na kultura at pamanang pangkasaysayan ng pamayanan ng Calauag.

Resulta at Talakayan

1. Mga dominanteng temang pangkalikasan na nakapaloob sa alamat

Sa bahaging ito ng pag-aaral, tinalakay ang mga dominanteng temang pangkalikasan na nakapaloob sa Alamat ng Calauag batay sa ekokritikal na dekonstruksyon ng salaysay. Layunin nitong mailahad kung paano naipapakita sa teksto ang ugnayan ng tao at kalikasan sa pamamagitan ng mga piling simbolo, pangyayari, at pahayag na bumubuo sa alamat. Sa pamamagitan ng pagtukoy sa mga temang ito, naipapakita kung paanong ang kalikasan ay hindi lamang nagsisilbing tagpuan ng kuwento kundi pangunahing daluyan ng pagpapahalaga, alaala, at pagkakakilanlan ng pamayanang binanggit sa salaysay. Tingnan ang kabuuan ng mga temang ito sa Talahanayan 1.

Talahanayan 1

Mga Temang Nabuo mula sa Ekokritikal na Dekonstruksiyon ng Alamat ng Calauag

Tema	Ebidensya sa Teksto	Interpretasyon
<i>Pangangalaga sa Buhay bilang Kolektibong Pagpapahalaga</i>	<i>“Kala, huwag! Kala, huwag!”</i>	<i>Ang pagpigil sa pagpatay sa kala o pawikan ay nagpapakita ng kolektibong pagpapahalaga sa buhay at pangangalaga sa kalikasan.</i>

<i>Dagat bilang Sentro ng Gunita at Pamumuhay</i>	<i>"a huge turtle locally known as Kala was caught near the seashore"</i>	<i>Ang dagat ay hindi lamang pisikal na espasyo kundi pinagmumulan ng kabuhayan, alaala, at lokal na identidad.</i>
<i>Wika bilang Tagapag-ingat ng Kasaysayan</i>	<i>"Kala, Huwag" → "Calauag"</i>	<i>Ang pangalan ng bayan ay bunga ng karanasang pangkomunidad na naipasa sa pamamagitan ng wika.</i>
<i>Kalikasan bilang Pundasyon ng Pagkakakilanlang Pampamayanan</i>	<i>Ang pawikan bilang sentral na simbolo ng alamat</i>	<i>Ang identidad ng bayan ay nakaugat sa kapaligiran at sa ugnayan ng tao at kalikasan.</i>

Ang Talahanayan 1 ay nagpapakita ng mga pangunahing temang lumitaw mula sa pagsusuri ng alamat. Bagama't maikli ang salaysay, masasalamín dito ang malalim na kaugnayan ng kalikasan sa kolektibong kamalayan ng pamayanan.

Pangangalaga sa buhay bilang kolektibong pagpapahalaga

Isa sa pinakamatingkad na tema sa alamat ay ang pagpapahalaga sa buhay. Sa halip na gawing pagkain o patayin ang nahuling pawikan, pinili ng mga mamamayan na pigilan ang anumang pagtatangkang saktan ito. Ang paulit-ulit na panawagang "Kala, huwag!" ay hindi lamang simpleng pakiusap kundi isang kolektibong paninindigan.

Sa ekokritikal na pananaw, ipinakikita ng pangyayaring ito na ang kalikasan ay hindi tinitingnan bilang bagay na maaaring abusuhin para lamang sa kapakinabangan ng tao. Sa halip, kinikilala ang likas na halaga ng isang nilalang anuman ang pakinabang nito sa tao. Ang ganitong pananaw ay mahalagang bahagi ng tradisyunal na kaalamang-bayan na nagpapakita ng paggalang sa kapaligiran bago pa man lumitaw ang mga makabagong diskurso hinggil sa konserbasyon at sustainability. Ayon kay Baran (2025), ang folklore ay nagsisilbing paraan ng pag-oorganisa ng ugnayan ng komunidad at ng kanilang kapaligiran sa dagat. Dagdag pa rito, ang ekokritikal na pagbasa ng *The Legends of Pensam* nina Monica at Nayak (2024) ay nagpapahayag kung paanong ang katutubong naratibo ay nangangalaga ng karunungan ekolohikal at humahamon sa antropomorpikong pananaw. Sinuri rin ng pag-aaral na ito ang isang alamat ng pook sa pamamagitan ng ekokritikal na dekonstruksyon upang ibunyag kung paano ang katutubong alamat ay bumubuo, nakikipagnegosasyon, at hinahamon ang mga kahulugan ng kalikasan, kultura, at tungkuling pangkalikasan.

Kapansin-pansin ding ang pangalan ng bayan ay hindi nagmula sa isang bayani, pinuno, o mandirigma kundi sa isang panawagang naglalayong magligtas ng buhay. Ipinahihiwatig nito na ang pundasyon ng kolektibong alaala ng Calauag ay hindi kapangyarihan o pananakop kundi malasakit at pangangalaga. Sa madaling salita,

makikitang ang sinaunang pamayanan ng Calauag ay nagtataglay na ng pagpapahalaga sa buhay at kalikasan na kalauna'y naging bahagi ng kanilang kolektibong gunita at pagkakakilanlan. Higit pa rito, ipinakikita ng alamat na ang kamalayang pangkalikasan ay hindi lamang bunga ng mga makabagong batas at programang pangkapaligiran kundi isang pagpapahalagang matagal nang nakaugat sa kultura at karanasan ng pamayanan. Sa katunayan, ang diwa ng pangangalaga sa buhay at kalikasan na masasalamang sa alamat ay maituturing na kaayon ng mga prinsipyong itinataguyod ng mga batas pangkapaligiran ng bansa tulad ng Philippine Environmental Policy (PD 1151), Philippine Environment Code (PD 1152), National Integrated Protected Areas System Act (RA 7586, na pinalawak ng RA 11038), Wildlife Resources Conservation and Protection Act (RA 9147), at Philippine Fisheries Code (RA 8550). Ipinahihiwatig nito na bago pa man maisabatas ang mga pormal na mekanismo ng pangangalaga sa kalikasan at sa mga nanganganib maubos na hayop, umiiral na sa kamalayang bayan ang mga pagpapahalagang nagsusulong ng paggalang sa buhay at responsableng pakikipag-ugnayan sa kapaligiran.

Dagat bilang sentro ng gunita at pamumuhay

Malaki ang papel ng heograpiya sa pagbuo ng alamat. Ang Calauag ay isang baybaying bayan na halos napapalibutan ng mga anyong-tubig tulad ng mga Look ng Calauag, Basiad at Lamon; at may mahabang kasaysayan ng pangangisda at kalakalang pandagat (Google, n.d., Topographic Map, n.d.). Hindi katakatang isang nilalang mula sa dagat ang naging sentral na simbolo ng alamat.

Ang ganitong ugnayan ng lugar, dagat, at salaysay ay maaaring maunawaan sa lente ng konsepto ng cultural memory, kung saan ang mga alamat ay nagiging imbakan ng kolektibong alaala ng isang pamayanan. Sa ganitong pagbasa, ang mga kuwentong-bayan ay hindi lamang alaala ng nakaraan kundi aktibong bahagi ng paghubog ng identidad ng kasalukuyang komunidad ayon sa mga pag-aaral nina Marbida (2026), Bird (2002), at Aziz at Liu (2011). Sa karagdagan, binigyang diin ni Bird (2002) sa kanyang pag-aaral na ang alamat ng bayan ay nakakaambag sa pagbubuo ng damdaming "amin ang lugar na ito" na isang pakiramdam na ang lugar ay bahagi ng sarili (*sense of ownership*).

Sa kontekstong ito, ang pawikan ay hindi lamang isang hayop sa salaysay kundi representasyon ng mas malawak na ugnayan ng mga mamamayan sa kanilang kapaligiran. Ang pagkakatagpo sa pawikan sa tabing-dagat ay nagpapakita kung paano nahuhubog ng pisikal na kapaligiran ang mga kuwentong-bayan at kolektibong alaala.

Kaugnay nito, bagama't hindi tahasang tinutukoy ng alamat ang siyentipikong pagkakakilanlan ng pawikang tinatawag na "Kala," maaaring iugnay ito sa *Loggerhead Sea Turtle* (*Caretta caretta*). Ayon sa *Pawikan Monitoring Guidebook* nina Aragon, Navarro, at Bobadilla (2022), may mga naitalang namataan ng naturang species sa Lalawigan ng Quezon at Rehiyon ng Bicol. Gayunpaman, nananatiling hindi tiyak ang eksaktong species ng "Kala" sapagkat walang sapat na paglalarawan sa alamat upang mapatunayan ito. Sa kabila nito,

mahalaga ang naturang obserbasyon sapagkat nagpapakita ito ng posibleng ugnayan ng lokal na salaysay sa aktuwal na yamang-dagat at biodiversity ng rehiyon.

Higit pa sa usapin ng biyolohikal na pagkakakilanlan ng pawikan, ang alamat ay maituturing na isang uri ng *ecological memory* o alaalang pangkalikasan. Inaalala ng pamayanan ang isang pangyayaring may kaugnayan sa yamang-dagat, at sa pamamagitan nito ay naipapasa ang pagpapahalaga sa kapaligiran sa mga susunod na salinlahi. Ang ganitong tungkulin ng oral na tradisyon bilang tagapag-ingat ng identidad at kultura ay sinusupportahan din ng mga pag-aaral sa *oral narratives* bilang anyo ng *cultural continuity* tulad ng masasalamatin sa mga kwentong bayan ng Vietnam (Quy, 2026). Samakatuwid, ang alamat samakatuwid ay nagsisilbing tulay sa pagitan ng kasaysayan, kalikasan, at identidad ng isang baybaying pamayanan..

Wika bilang tagapag-ingat ng kasaysayan

Mahalagang elemento rin ng alamat ang proseso ng pagpapangalan. Ayon sa salaysay, ang pangalang Calauag ay nagmula sa katagang “Kala, huwag!” na paulit-ulit na binibigkas ng mga tao tuwing may nahuhuling pawikan.

Mula sa perspektibo ng dekonstruksyon, ipinakikita nito na ang mga pangalan ng lugar ay hindi simpleng etiketa lamang. Ang mga ito ay nagtataglay ng mga bakas ng kolektibong karanasan at alaala ng isang pamayanan. Sa bawat pagbanggit sa pangalang Calauag, muling naaalala ang isang salaysay ng pangangalaga sa buhay at pakikipag-ugnayan sa kalikasan.

Sa larangan ng toponomiya, ipinapakita ng mga pag-aaral na ang pagpapangalan ng lugar ay sumusunod sa mga partikular na morpolohikal at kultural na proseso, tulad ng *compounding*, *borrowing*, at *blending* ng mga salita, na nakaugat sa kasaysayan at identidad ng komunidad (Nugraha et al., 2020). Ipinapakita nito na ang pangalan ng isang lugar ay hindi basta-bastang nabubuo kundi produkto ng interaksyon ng wika at lipunan.

Pinalalakas pa ang ganitong pagtingin ng mga pag-aaral sa pagbibigay pangalan sa isang pook sa ibang konteksto, tulad ng pagsusuri sa mga pangalan ng mga *kecamatan* sa Bandung, Indonesia, kung saan natukoy na ang mga toponimo ay nabubuo sa pamamagitan ng iba’t ibang morpolohikal na proseso at sumusunod sa mga paulit-ulit na pattern gaya ng paggamit ng isang payak na pangngalan, kombinasyon ng generiko at pangngalang pantangi (*proper noun*), at pagsasanib ng deskriptibo at pantanging salita (Indrayani, 2020; Nash, 2015). Ipinapakita nito na ang pagbuo ng mga pangalan ng lugar ay sistematiko sa antas ng wika, ngunit nananatiling nakaugat sa kasaysayan at panlipunang identidad ng mga komunidad.

Ganito rin ang ipinapakita sa pag-aaral ng mga pangalan ng pamayanan sa Ternate, North Maluku, isang isla at lungsod sa Indonesia na naging mahalagang sentro ng kalakalan

at interkultural na ugnayan sa Timog-Silangang Asya. Sa ganitong konteksto, ang mga toponimo ay sumasalamin sa kasaysayan ng migrasyon, kalakalan, at kolonyal na impluwensiya na humubog sa lokal na identidad ng lugar (Mahmud et al., 2023).

Kapansin-pansin din ang impluwensiya ng kolonyal na kasaysayan sa pagbabagong-anyo ng salita. Ayon sa mga pag-aaral sa urban at historikal na toponymy, ang pagpapalit at pagsasaayos ng mga pangalan ng lugar ay nagsisilbing kasangkapan ng kapangyarihang politikal at ideolohikal, kung saan ang alaala ng kolonya ay muling hinuhubog sa pamamagitan ng wika at espasyo (Danganan et al., 2026).

Lubhang nakakatawag din ng pansin na ang kolektibong gunita hinggil sa pinagmulan ng pangalan ng Calauag ay hindi lamang naipapasa sa pamamagitan ng oral na tradisyon kundi kinikilala rin sa mga opisyal na dokumento ng pamahalaan. Higit na pinatitibay ang kahalagahan ng alamat sa pagbuo ng lokal na identidad sa pamamagitan ng pagkilala rito sa mga institusyonal na talaan. Sa *Explanatory Note* ng House Bill No. 1412 na inihain sa Kongreso ng Pilipinas, binanggit ang popular na salaysay hinggil sa pinagmulan ng pangalang Calauag mula sa panawagang “Kala, huwag!” na iniuugnay sa pagkakahuli ng isang malaking pawikan sa baybayin ng bayan (Philippine House of Representatives, 2022). Ipinakikita nito na ang alamat ay hindi lamang nananatili sa antas ng oral na tradisyon kundi kinikilala rin bilang bahagi ng lokal na kasaysayan at kolektibong gunita ng pamayanan. Sa ganitong pananaw, ang pangalan ng lugar ay nagsisilbing sisidlan ng alaala na patuloy na pinagtutibay hindi lamang ng mga mamamayan kundi maging ng mga institusyong pampamahalaan. Ang pagkakabanggit ng alamat sa isang opisyal na dokumentong pambatas ay nagpapakita na ang kolektibong gunita ng komunidad ay umabot na sa antas ng institusyonal na pagkilala, na lalo pang nagpapatibay sa papel ng wika bilang tagapag-ingat ng kasaysayan at lokal na identidad.

Sa kaso ng Calauag, ang orihinal na anyong “Kalawag” na naging “Calauag” ay nagpapakita ng ganitong uri ng pagbabago sa ortograpiya sa ilalim ng kolonyal na sistema, kung saan pinalitan ang letrang *K* ng *C* at ang *W* ng *U* alinsunod sa ortograpiyang Espanyol (Danseco, 2021). Gayunpaman, nananatili ang pangunahing alaala sa likod ng pangalan—isang patunay na ang wika ay maaaring baguhin sa anyo, ngunit hindi ganap na mabubura ang kolektibong gunita na nakaangkla rito.

Kalikasan bilang pundasyon ng pagkakakilanlang pampamayanan

Lumilitaw sa kabuuan ng alamat na ang kalikasan ang pangunahing pinagmumulan ng pagkakakilanlan ng Calauag. Sa mga pag-aaral nina Shah Khaidzir at Kamal (2023), ang *sense of place* ay binubuo ng tatlong mahahalagang aspekto: place identity, place attachment, at place dependence. Sa ganitong lente, ang ugnayan ng tao at lugar ay hindi lamang pisikal kundi emosyonal at kultural na nakaugat sa kapaligiran.

Sa kaso ng Calauag, ang pawikan bilang sentral na simbolo ng alamat ay nagpapakita ng mas malalim na ugnayan ng pamayanan sa dagat at yamang-dagat. Ayon kina Liu at Wang (2025), ang mga elementong kultural sa isang tanawing pisikal (landscape) ay nakapagpapalakas ng pagkakakilanlan kaugnay ng kalikasan (environmental identity formation) at nagiging daan upang ang kalikasan ay hindi lamang makita bilang pisikal na espasyo kundi bilang bahagi ng kolektibong identidad. Sa ganitong pananaw, ang baybaying kapaligiran ng Calauag ay hindi simpleng heograpiya lamang kundi isang lugar ng alaala at pagkatao.

Dagdag pa rito, binigyang-diin sa pag-aaral ni Baran (2025) na ang mga pamayanang isla at baybayin ay may tinatawag na “*ecological memory*,” kung saan ang dagat at kalikasan ay nagiging imbakan ng karanasan, salaysay, at kolektibong pag-alaala. Ang ganitong uri ng alaala ay malinaw na makikita sa alamat ng Calauag, kung saan ang isang insidente sa tabing-dagat ay naging pundasyon ng pangalan at identidad ng bayan.

Mula sa ekokritikal na pagbasa, ang alamat ay nagiging salamin ng ugnayan ng tao at kalikasan na patuloy na hinuhubog ng karanasan at panahon. Ang pagong-dagat ay hindi lamang isang hayop sa salaysay kundi isang simbolo ng pagkakaugnay ng buhay-dagat at pamayanang naninirahan sa baybayin. Sa ganitong pagtingin, ang pagkakakilanlan ng Calauag ay hindi hiwalay sa kalikasan kundi nakaugat mismo rito—isang dinamikong relasyon na patuloy na isinasalaysay at isinasabuhay ng komunidad.

2. Paglalarawan sa representasyon ng kalikasan at kolektibong gunita sa alamat ng calauag

Matapos matukoy ang mga dominanteng temang pangkalikasan sa alamat, mahalaga ring mailarawan kung paano kinakatawan at binibigyang-kahulugan ng salaysay ang kalikasan at kolektibong gunita. Sa ekokritikal na pananaw, ang kalikasan ay hindi lamang nagsisilbing pisikal na tagpuan ng mga pangyayari kundi isang mahalagang sangkap sa pagbuo ng alaala, pagpapahalaga, at pagkakakilanlan ng pamayanan. Sa *Alamat ng Calauag*, lumilitaw ang pawikan, dagat, at ang mismong proseso ng pagpapangalan bilang mga representasyong nag-uugnay sa karanasan ng komunidad at sa kanilang kolektibong pag-alaala sa nakaraan.

Representasyon ng kala o pawikan

Makikita sa alamat na ang pawikan o *kala* ay hindi inilalarawan bilang karaniwang yamang-dagat o simpleng pinagkukunan ng pagkain. Sa halip, kinakatawan ito bilang isang nilalang na may likas na halaga at karapat-dapat pangalagaan. Ang sabayang panawagang “Kala, huwag!” ay nagpapakita ng pagkilala ng pamayanan sa kahalagahan ng buhay, anuman ang anyo nito. Sa ganitong representasyon, ang kalikasan ay hindi nakapailalim lamang sa kapakinabangan ng tao kundi itinuturing na bahagi ng mas malawak na ugnayang moral at kultural ng komunidad.

Ang ganitong pagtingin sa pawikan ay hindi natatangi sa *Alamat ng Calauag*. Sa pag-aaral nina Alvarez-Varas et al. (2020) tungkol sa Rapa Nui, ipinakita na ang mga pawikan ay malalim na nakaugat sa kultura ng mga pamayanang Pasipiko at lumilitaw sa mito, simbolismo, tradisyon, at ritwal na buhay. Ipinahihiwatig nito na sa maraming kulturang baybayin, ang pawikan ay higit pa sa isang hayop—ito ay isang mahalagang simbolong kultural na nag-uugnay sa tao at kapaligiran.

Dagdag pa rito, binigyang-diin nina Hamidah at Samosir (2025) na sa pilosopiyang Nusantara, ang pawikan ay sumasagisag sa katatagan, pagtitiis, mahabang buhay, at balanseng pakikipamuhay sa kalikasan. Bagama't hindi tahasang nakasaad sa alamat ang ganitong katangian, maituturing na kaayon nito ang pagtrato sa *kala* bilang nilalang na dapat igalang at pangalagaan.

Sa usapin naman ng konserbasyon, natuklasan nina Avendaño León et al. (2026) na ang positibong pananaw ng komunidad sa pangangalaga ng pawikan ay nakaugat hindi lamang sa kaalamang ekolohikal kundi lalo na sa emosyonal na koneksiyon at kolektibong pagpapahalaga. Kaugnay nito, ang sabayang panawagang “Kala, huwag!” sa alamat ay maaaring basahin bilang ekspresyon ng kolektibong damdaming nagbubuklod sa pamayanan sa pangangalaga ng buhay.

Sa kabuuan, ang pawikan sa salaysay ay hindi lamang isang tauhang pangkalikasan kundi nagiging simbolo ng malasakit, paggalang sa buhay, at responsableng pakikipag-ugnayan sa kapaligiran na humuhubog sa kolektibong identidad ng pamayanan.

Sagisag ng dagat at anyong tubig

Mahalaga rin ang representasyon ng dagat sa salaysay. Bilang baybaying bayan, ang Calauag ay may matagal nang ugnayan sa kapaligirang pandagat. Sa alamat, ang dagat ay hindi lamang tagpuan ng mga pangyayari kundi isang espasyong naglalaman ng mga karanasan at alaalang humuhubog sa kasaysayan ng pamayanan. Ang pagkakahuli sa pawikan malapit sa dalampasigan ang nagsilbing simula ng salaysay na kalauna'y humubog sa pangalan ng bayan. Sa ganitong pagbasa, ang dagat ay nagiging sisidlan ng kolektibong gunita kung saan nakaukit ang mga karanasan at pagpapahalagang naipapasa sa bawat salinlahi.

Ang ganitong simbolikong pagtingin sa dagat ay kaayon ng obserbasyon ni Hasanov (2025), na naglalarawan sa dagat bilang espasyong may kakayahang maglaman ng masalimuot na kahulugang nakaugat sa kolektibong alaala at karanasan. Sa ganitong pananaw, ang dagat ay hindi lamang pisikal na heograpiya kundi isang kultural at sikolohikal na daluyan ng identidad at pag-alala.

Makikita rin sa ilang relihiyosong naratibo, partikular sa Bibliya, ang dagat bilang espasyo ng matinding emosyon at kolektibong reaksiyon. Sa Mateo 14:26 (King James

Version), ang mga alagad ay napuno ng takot at nagsigawan nang makita si Hesus na lumalakad sa ibabaw ng tubig, sapagkat inakala nilang ito ay isang multo. Sa ganitong salaysay, ang dagat ay nagiging tagpuan ng takot, pagkalito, at pag-asa, kung saan ang kolektibong damdamin ay sabay-sabay na naihahayag.

Sa katulad na paraan, sa *Alamat ng Calauag*, ang dalampasigan ay maaaring basahin bilang espasyo ng sabayang emosyon at kolektibong paninindigan. Ang sabayang sigaw na “Huwag, Kala!” ay hindi lamang babala kundi isang kolektibong moral na pahayag na umuusbong sa ugnayan ng tao at kalikasan. Sa ganitong pagbasa, ang baybayin ay nagiging lugar ng pagkakaisa ng tinig at kamalayan, kung saan ang wika ay nagiging daluyan ng sama-samang pagpapahalaga sa buhay.

Kolektibong gunita

Lumilitaw sa *Alamat ng Calauag* na ang kolektibong gunita ay naipapasa at napananatili sa pamamagitan ng wika at oral na praktis. Ang pagbabagong-anyo mula sa panawagang “Kala, huwag!” tungo sa pangalang “Calauag” ay nagpapakita kung paano nagiging tagapag-ingat ng alaala ang isang toponimo. Higit pa sa pagiging pangalan ng lugar, ang “Calauag” ay nagsisilbing paalala ng isang pangyayaring mahalaga sa kamalayan ng pamayanan. Sa bawat pagbanggit dito, muling nabubuhay ang alaala ng pakikipag-ugnayan ng mga mamamayan sa kalikasan at ang mga pagpapahalagang kaugnay ng pangangalaga sa buhay.

Ang ganitong mekanismo ng pag-alala ay sinusuportahan ng mga pag-aaral sa oral tradition at collective memory. Ipinapakita ni Suri (2026) na ang oral tradition ay hindi simpleng memorisasyon kundi sistematikong paglinang ng kaalaman sa pamamagitan ng atensyon, ritwal, at repetisyon. Samantala, binibigyang-diin nina Arbainsyah et al. (2026) at Senduk et al. (2025) na ang oral traditions ay mahalagang daluyan ng kolektibong identidad, moral, at kultural na pagpapahalaga na naipapasa sa bawat henerasyon. Sa ganitong pananaw, ang sabayang sigaw na “Huwag, Kala!” ay maituturing na oral na ekspresyon ng kolektibong paninindigan at alaala ng komunidad.

Sa kabuuan, ipinakikita ng alamat na ang kalikasan at kolektibong gunita ay magkakaugnay na elemento sa pagbuo ng pagkakakilanlang pampamayanan. Ang pawikan bilang simbolo ng buhay, ang dagat bilang sisidlan ng alaala, at ang wika bilang tagapag-ingat ng kasaysayan ay sama-samang bumubuo ng salaysay ng ugnayan ng tao at kapaligiran. Sa ganitong paraan, ang *Alamat ng Calauag* ay hindi lamang paliwanag sa pinagmulan ng pangalan ng bayan kundi isang representasyon ng mga pagpapahalaga, alaala, at karanasang humubog sa kolektibong identidad ng pamayanan.

3. Ugnayan ng alamat, heograpiya, at pagkakakilanlang pampamayanan

Ang ugnayan ng alamat, heograpiya, at pagkakakilanlang pampamayanan sa Calauag ay nagpapakita na ang mga salaysay ng pinagmulan ay hindi hiwalay sa pisikal na anyo ng lugar, kundi nakaugat mismo sa kapaligirang humubog sa karanasan ng mga tao. Sa ganitong pananaw, ang alamat ay nagiging anyo ng kolektibong pagbasa ng pamayanan sa kanilang sariling espasyo—isang pagbasa na pinagsasanib ang kalikasan, alaala, at pagkakakilanlan.

Bilang isang baybaying bayan, ang Calauag ay nakaposisyon sa isang heograpiyang malapit sa dagat, partikular sa Lamon Bay. Ang lokasyong ito ay nagbubukas ng masinsing ugnayan ng komunidad sa yamang-dagat at sa mga anyong tubig na bumubuo sa kanilang araw-araw na pamumuhay. Batay sa datos ng PhilAtlas (2026), ang Calauag ay isang coastal na munisipalidad na may lawak na 324.71 km² at populasyong umaabot sa 71,809 noong 2020, na nagpapakita ng malawak na pamayanang nakasandig sa kapaligirang pandagat at kalupaan. Ang ganitong heograpikal na kondisyon ay mahalagang salik sa paghubog ng mga salaysay, paniniwala, at kolektibong gunita ng mga mamamayan.

Sa Alamat ng Calauag, ang dagat, dalampasigan, at mga yamang-dagat tulad ng pawikan ay hindi lamang pisikal na tagpuan ng mga pangyayari kundi nagiging bahagi ng diskursong kultural at moral ng pamayanan. Ang pagkakahuli sa pawikan at ang sabayang panawagang “Huwag, Kala!” ay nakaugat sa aktwal na karanasang baybayin—isang karanasang maaaring dulot ng araw-araw na pakikipag-ugnayan ng komunidad sa dagat. Sa ganitong pagbasa, ang heograpiya ay hindi neutral na espasyo kundi aktibong kalahok sa paglikha ng kahulugan.

Ang ganitong ugnayan ng lugar at salaysay ay makikita rin sa iba’t ibang estrukturang panlipunan at kultural ng Calauag. Halimbawa, ang presensya ng mga baybayin at atraksiyong tulad ng Calauag Baywalk, Looc Beach, at Calauag Mangrove Eco-Park (Tourist Places Guide, 2024) ay nagpapakita na ang dagat at baybayin ay hindi lamang heograpikal na hangganan kundi espasyong panlipunan kung saan umiikot ang kabuhayan, turismo, at kolektibong pagdanas ng komunidad. Ang mga espasyong ito ay nagsisilbing buhay na patunay ng patuloy na ugnayan ng tao at kalikasan sa kasalukuyan, na siya ring kinakatawan sa alamat.

Sa ganitong konteksto, ang pagkakakilanlang pampamayanan ng Calauag ay hindi maihihiwalay sa heograpiya nito. Ang pagiging baybaying bayan ay nagiging batayang identidad na hinuhubog ng dagat bilang pinagmumulan ng kabuhayan, panganib, at alaala. Ang mga anyong tubig ay nagiging saksi sa pag-usbong ng mga salaysay na naglalarawan sa kolektibong karanasan ng komunidad, habang ang mga pangalang lokal at alamat ay nagsisilbing imbakan ng historikal at kultural na gunita.

Sa kabuuan, ipinakikita ng pagsusuri na ang alamat ng Calauag ay hindi lamang simpleng salaysay ng pinagmulan, kundi isang representasyong nakaugat sa aktwal na heograpiya ng lugar. Ang dagat, baybayin, at mga anyong tubig ay nagiging tulay sa pagitan ng nakaraan at kasalukuyan, habang ang alamat ay nagiging mekanismo ng paglikha at pagpapanatili ng pagkakakilanlang pampamayanan.

Sintesis ng mga natuklasan

Batay sa kabuuang pagsusuri ng *Alamat ng Calauag* sa lente ng ekokritisismo at toponimiya, lumilitaw na ang alamat ay hindi lamang simpleng salaysay ng pinagmulan ng isang lugar kundi isang masalimuot na daluyan ng ugnayan ng kalikasan, heograpiya, at pagkakakilanlang pampamayanan. Sa kabuuan, naipakita na ang kalikasan—sa anyo ng pawikan, dagat, at baybayin—ay hindi lamang tagpuan ng mga pangyayari kundi pangunahing pinagmumulan ng kahulugan, alaala, at identidad ng pamayanan.

Una, natuklasan na ang pawikan o *kala* ay nagsisilbing sentral na simbolo ng pagpapahalaga sa buhay at kalikasan. Ang sabayang panawagang “Kala, huwag!” ay naglalarawan ng kolektibong damdamin ng paggalang at pangangalaga sa isang nilalang na mula sa dagat, na kalauna’y naging batayan ng pangalan ng bayan. Ipinakita rin ng mga kaugnay na literatura na ang ganitong representasyon ay kaayon ng mas malawak na pananaw sa iba’t ibang kulturang baybayin kung saan ang pawikan ay simbolo ng katatagan, buhay, at ugnayan ng tao at kalikasan.

Ikalawa, natuklasan na ang dagat ay hindi lamang pisikal na heograpiya kundi isang espasyo ng kolektibong gunita. Ang mga pangyayari sa baybayin ay nagiging imbakan ng alaala at karanasan ng pamayanan, kung saan ang kalikasan ay aktibong kalahok sa paghubog ng kanilang identidad. Ang ganitong pagtingin ay nagpapakita na ang heograpiya ay hindi neutral na konteksto lamang kundi mahalagang salik sa pagbuo ng salaysay at kamalayang kultural.

Ikatlo, lumitaw na ang wika at proseso ng pagpapangalan ay mahalagang tagapag-ingat ng kasaysayan. Ang transpormasyon mula sa “Kala, huwag!” tungo sa “Calauag” ay nagpapakita kung paanong ang toponimo ay nagiging sisidlan ng alaala ng komunidad. Sa bawat pagbanggit sa pangalan ng bayan, muling nabubuhay ang kolektibong karanasan ng pakikipag-ugnayan sa kalikasan at ang pagpapahalagang nakaugat dito.

Ikaapat, natuklasan na ang kolektibong gunita ay naipapasa sa pamamagitan ng oral na tradisyon at sabayang ekspresyon ng komunidad. Ang mga paulit-ulit na panawagan at salaysay ay nagiging mekanismo ng pagpapanatili ng identidad at moral na pagpapahalaga, na sumasalamin sa patuloy na ugnayan ng nakaraan at kasalukuyan ng pamayanan.

Sa kabuuan, ipinapakita ng pag-aaral na ang *Alamat ng Calauag* ay isang representasyon ng dinamikong ugnayan ng alamat, heograpiya, at pagkakakilanlan. Ang kalikasan ay nagsisilbing pinagmumulan ng alaala at simbolo ng pagpapahalaga; ang heograpiya ay nagsisilbing aktibong tagapaghubog ng karanasan; at ang wika ay nagsisilbing tulay upang mapanatili ang kolektibong gunita. Sa ganitong paraan, ang alamat ay nagiging buhay na patunay na ang pagkakakilanlan ng pamayanan ay hindi hiwalay sa kalikasan kundi malalim na nakaugat dito.

4. *Iminungkahing balangkas para sa mga gawaing pangkalikasan at pangkulturang nakabatay sa lokal na pamana*

A. *Balangkas Konseptwal ng Alamat ng Calauag*

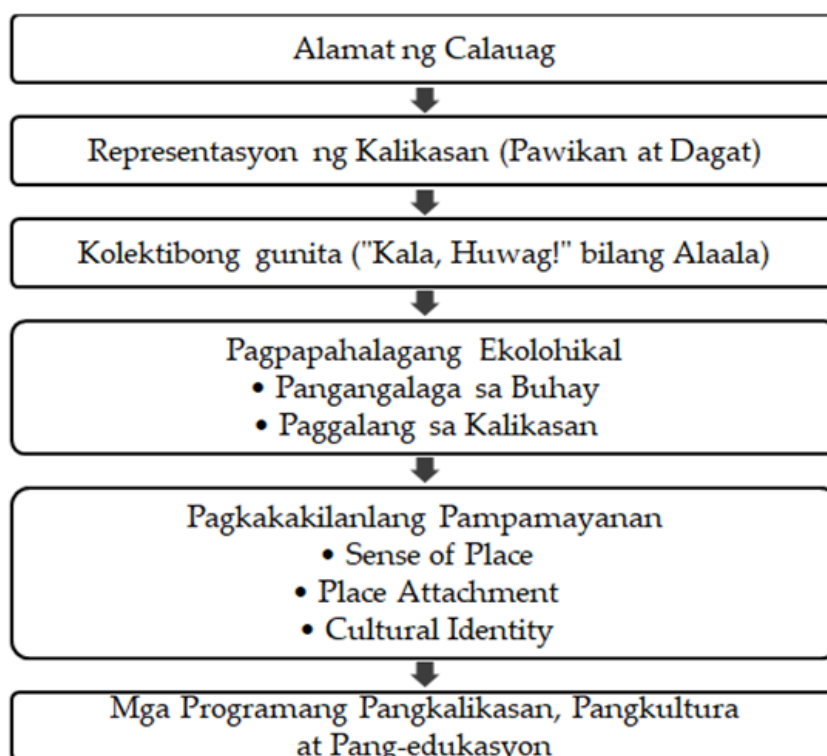


Figura 1. Balangkas konseptwal ng alamat ng Calauag

Paliwanag ng balangkas

Ipinakikita ng balangkas na ang **Alamat ng Calauag** ang pangunahing sisidlan ng lokal na kaalaman at karanasan. Sa loob ng alamat ay nakapaloob ang mga representasyon ng **pawikan at dagat**, na nagsisilbing mahahalagang simbolo ng kalikasan. Ang mga

simbolong ito ay nagiging bahagi ng **kolektibong gunita** ng pamayanan sa pamamagitan ng salaysay na nakasentro sa panawagang “*Kala, huwag!*”.

Mula sa kolektibong gunita ay nabubuo ang mga **pagpapahalagang ekolohikal**, partikular ang pangangalaga sa buhay at paggalang sa kalikasan. Ang mga pagpapahalagang ito ang humuhubog sa **pagkakakilanlang pampamayanan**, kung saan umuunlad ang pakiramdam ng pagmamay-ari sa lugar (place attachment), pagkakaugnay sa kapaligiran (place identity), at kamalayang pangkultura.

Sa huling antas, ang pagkakakilanlang ito ay nagiging batayan ng pagbuo ng mga **heritage-based environmental education programs**, mga gawaing pangkonserbasyon, at mga programang pangkultura na nakaugat sa lokal na pamana ng Calauag.

B. Rasyonal ng mungkahing balangkas: pormasyong eko-kultural na pagkakakilanlan

Ang **Pormasyong Eko-Kultural na Pagkakakilanlan (Eco-Cultural Identity Formation Framework)** na nakabatay sa *Alamat ng Calauag* ay nakaugat sa pangangailangang pagsamahin ang pangangalaga sa kalikasan, konserbasyon ng wildlife, at pagpapanatili ng pamanang kultural bilang isang magkakaugnay na adhikain ng pamayanan. Sa konteksto ng lumalalang banta sa biodiversity, partikular sa mga marine species tulad ng pawikan, mahalagang ang mga lokal na naratibo ay hindi lamang ituring na bahagi ng kultura kundi bilang aktibong kasangkapan sa edukasyong pangkalikasan at pangangalaga ng ekosistema.

Ang balangkas na ito ay nakasandig sa mga umiiral na batas at polisiya ng Pilipinas na nagbibigay-diin sa proteksiyon ng kalikasan at yamang wildlife. Kabilang dito ang *Republic Act No. 9147* o Wildlife Resources Conservation and Protection Act, na naglalayong protektahan at pangalagaan ang mga endangered species tulad ng pawikan sa pamamagitan ng regulasyon sa panghuhuli, pag-aalaga, at pangangalakal ng wildlife. Kaakibat nito ang *Republic Act No. 8550* o Philippine Fisheries Code of 1998, na nagtataguyod ng napapanatiling paggamit at konserbasyon ng yamang-dagat, at ang *Republic Act No. 7586* na pinalakas ng *RA 11038* o National Integrated Protected Areas System (NIPAS) Act, na nagbibigay-proteksiyon sa mga kritikal na habitat at ekolohikal na pook.

Bukod sa mga batas pangkalikasan, mahalaga ring isaalang-alang ang *Republic Act No. 10066* o National Cultural Heritage Act of 2009, na kumikilala sa kahalagahan ng pamanang kultural bilang mahalagang yaman ng bansa na dapat pangalagaan, isalokal, at isalin sa susunod na henerasyon. Sa ganitong pananaw, ang alamat bilang anyo ng oral tradition ay nagiging mahalagang bahagi ng intangible cultural heritage na dapat protektahan at gamitin sa pagpapalakas ng identidad ng komunidad.

Sa pagsasanib ng mga legal na batayang ito, ang iminungkahing balangkas ay nagsisilbing tulay sa pagitan ng batas, agham pangkalikasan, at lokal na kaalaman.

Ipinapakita nito na ang konserbasyon ng pawikan at iba pang yamang-dagat ay hindi lamang usaping ekolohikal kundi isang kultural at panlipunang responsibilidad. Ang alamat, bilang tagapag-ingat ng kolektibong gunita, ay nagiging mabisang daluyan upang maisabuhay ang mga prinsipyo ng mga nabanggit na batas sa antas ng komunidad.

Sa kabuuan, ang balangkas ay naglalayong bumuo ng isang integratibong pananaw kung saan ang kalikasan, batas, at kultura ay nagtatagpo upang makalikha ng isang napapanatiling modelo ng pangangalaga sa biodiversity at pagpapalakas ng pamanang kultural. Sa ganitong paraan, ang *Alamat ng Calauag* ay nagiging hindi lamang salaysay ng nakaraan kundi isang buhay na instrumento ng environmental stewardship at cultural preservation para sa kasalukuyan at susunod na henerasyon.



C. Matrix sa pagbuo ng eko-kultural na pagkakakilanlan

Talahayan 2

Matrix sa Pagbuo ng Eko-Kultural na Pagkakakilanlan

Prioridad / Bahagi	Layunin	Mga Gawain / Estratehiya	Target na Kalahok	Tagal / Implementasyon	Responsableng Ahensya	Inaasahang Output	Sukatan ng Tagumpay
<i>Pangangalaga sa Buhay bilang Kolektibong Pagpapahalaga</i>	<i>Maisulong ang kamalayang pangkalikasan at pangangalaga sa yamang-dagat gamit ang lokal na alamat</i>	<i>Pagdaraos ng storytelling sessions, coastal clean-up drives, pawikan awareness campaign, at lectures na nakabatay sa Alamat ng Calauag</i>	<i>Mga mag-aaral, guro, kabataan, mangingisda, at miyembro ng komunidad</i>	<i>Tuwing Environmental Month at buong taon bilang bahagi ng environmental education program</i>	<i>MENRO, DENR, DepEd, LGU Calauag, mga paaralan</i>	<i>Heritage-based environmental education materials at community conservation activities</i>	<i>Bilang ng kalahok, bilang ng aktibidad na naisagawa, at pagtaas ng environmental awareness batay sa pretest at posttest</i>
<i>Dagat bilang Sentro ng Gunita at Pamunuhay</i>	<i>Mapalalin ang pagpapahalaga sa dagat bilang bahagi ng kasaysayan at identidad ng komunidad</i>	<i>Oral history documentation, community heritage walks, coastal heritage exhibits, at lokal na</i>	<i>Mga residente, senior citizens, lokal na historyador, mag-aaral</i>	<i>Unang taon ng implementasyon at taunang pag-update</i>	<i>LGU Calauag, Tourism Office, Local Culture and Arts Council, mga paaralan</i>	<i>Dokumentado ng oral histories, exhibit materials, at heritage resources</i>	<i>Dami ng nalikhang dokumentasyon, bilang ng kalahok, at antas ng partisipasyon ng komunidad</i>

*museum o heritage
corner development*

<i>Wika bilang Tagapag-ingat ng Kasaysayan</i>	<i>Mapreserba at maipalaganap ang lokal na kasaysayan sa pamamagitan ng wika at alamat</i>	<i>Pagsasama ng alamat sa lokalisadong kurikulum, paggawa ng babasahin, komiks, audio recordings, at digital storytelling projects</i>	<i>Mga mag-aaral, guro, mananaliksik, at lokal na manunulat</i>	<i>Isang taong development phase at tuloy-tuloy na paggamit sa paaralan</i>	<i>DepEd, mga paaralan, LGU, cultural organizations</i>	<i>Lokal na instructional materials at digital archive ng alamat</i>	<i>Bilang ng nalikhang materyales, paggamit sa klase, at positibong feedback mula sa mga guro at mag-aaral</i>
<i>Kalikasan bilang Pundasyon ng Pagkakakilanlan g Pampamayanan</i>	<i>Mapatataag ang lokal na identidad at pagmamalaki sa pamana ng Calauag</i>	<i>Pagdaraos ng Alamat Festival, cultural mapping, mural projects, eco-cultural contests, at heritage campaigns na gumagamit ng sinbolo ng pawikan</i>	<i>Buong komunidad, kabataan, cultural workers, at turista</i>	<i>Taunang implementasyon</i>	<i>LGU Calauag, Tourism Office, National Commission for Culture and the Arts (NCCA), mga civic organizations</i>	<i>Mga gatwaing pangkultura at eco-cultural promotional materials</i>	<i>Pagtaas ng partisipasyon ng komunidad, bilang ng mga programang naisagawa, at mas mataas na kamalayan sa lokal na identidad</i>

<i>Integrasyon ng Eco-Cultural Identity Formation Framework</i>	<i>Magkaroon ng pangmatagalang programang nag-uugnay sa kultura, edukasyon, at pangangalaga sa kalikasan</i>	<i>Pagbuo ng municipal eco-cultural development plan, inter-agency partnerships, monitoring and evaluation system, at taunang framework assessment</i>	<i>LGU, paaralan, cultural organizations, environmental groups</i>	<i>Pangmatagalang implementasyon (3–5 taon)</i>	<i>LGU Calauag bilang lead agency katuwang ang DepEd, DENR, NCCA, at mga stakeholder</i>	<i>Institutionaliz ed Eco-Cultural Heritage Program ng Calauag</i>	<i>Pagkakaroong ng opisyal na programa o ordinansa, regular na implementasyon, at dokumentadong positibong epekto sa komunidad</i>
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Ang Talahanayan 2 ay nagpapakita ng Eco-Cultural Identity Formation Framework na hinango mula sa *Alamat ng Calauag*. Ipinapakita nito ang sistematikong ugnayan ng apat na pangunahing dimensyon—pangangalaga sa buhay bilang kolektibong pagpapahalaga, dagat bilang sentro ng gunita at pamumuhay, wika bilang tagapag-ingat ng kasaysayan, at kalikasan bilang pundasyon ng pagkakakilanlang pampamayanan—na siyang nagiging batayan ng mga konkretong gawaing pangkalikasan at pangkultura.

Makikita sa matrix na ang bawat dimensyon ay may tiyak na layunin, estratehiya, target na kalahok, tagal ng implementasyon, responsableng ahensya, inaasahang output, at sukatan ng tagumpay. Sa pamamagitan nito, naisasalin ang abstraktong konsepto ng alamat tungo sa mga praktikal na interbensyon na maaaring ipatupad sa antas ng komunidad at lokal na pamahalaan.

Ang unang bahagi ay nakatuon sa pangangalaga sa buhay bilang kolektibong pagpapahalaga, kung saan ang alamat ay nagiging batayan ng mga gawaing pang-edukasyon at konserbasyon tulad ng storytelling sessions, coastal clean-up drives, at awareness campaigns. Ang ikalawang bahagi naman ay nagbibigay-diin sa dagat bilang sentro ng gunita at pamumuhay sa pamamagitan ng dokumentasyon ng oral history at pagbuo ng heritage-based activities.

Samantala, ang ikatlong bahagi ay nakasentro sa wika bilang tagapag-ingat ng kasaysayan, kung saan ang alamat ay isinasama sa kurikulum at ginagawang learning materials tulad ng komiks, audio recordings, at digital storytelling. Ang ikaapat na bahagi ay tumutukoy sa kalikasan bilang pundasyon ng pagkakakilanlan, na isinasabuhay sa pamamagitan ng mga cultural at eco-cultural festivals, mural projects, at heritage campaigns.

Sa kabuuan, ipinapakita ng talahanayan na ang Alamat ng Calauag ay maaaring maging pundasyon ng isang institutionalized eco-cultural heritage program. Sa ganitong pananaw, ang alamat ay hindi lamang salaysay ng pinagmulan kundi nagiging aktibong instrumento sa pagpapatatag ng kamalayang pangkalikasan, pangangalaga sa kultura, at paghubog ng kolektibong identidad ng pamayanan.

Konklusyon

Batay sa isinagawang ekokritikal na dekonstruksyon ng *Alamat ng Calauag*, napatunayan na ang alamat ay hindi lamang isang salaysay ng pinagmulan ng pangalan ng bayan, kundi isang mahalagang daluyan ng kolektibong gunita, pagpapahalagang pangkalikasan, at pagkakakilanlang pampamayanan. Sa kabuuan ng pagsusuri, natugunan ang apat na layunin ng pag-aaral na nagsilbi ring gabay sa pagbuo ng mga natuklasan.

Una, natukoy ang mga dominanteng temang pangkalikasan na nakapaloob sa alamat, partikular ang pangangalaga sa buhay bilang kolektibong pagpapahalaga, ang dagat

bilang sentro ng pamumuhay at gunita, ang wika bilang tagapag-ingat ng kasaysayan, at ang kalikasan bilang pundasyon ng identidad ng pamayanan. Ang mga temang ito ay nagpapakita na ang ugnayan ng tao at kalikasan ay sentral sa pagbuo ng kahulugan ng salaysay.

Ikalawa, naipakita sa pagsusuri na ang kalikasan sa alamat—sa anyo ng pawikan at dagat—ay hindi lamang pisikal na tagpuan kundi nagiging simbolikong espasyo ng kolektibong gunita. Ang sabayang reaksiyon ng pamayanan sa pangyayari sa alamat ay nagpapahiwatig na ang mga alaala ng komunidad ay nakaugat sa kanilang direktang pakikipag-ugnayan sa kapaligiran.

Ikatlo, natukoy ang malalim na ugnayan ng alamat, heograpiya, at pagkakakilanlang pampamayanan. Ang lokasyong baybaying dagat ng Calauag ay mahalagang salik sa paghubog ng salaysay, at ang mismong anyong lupa at tubig nito ay nagsilbing batayan ng mga karanasang naging bahagi ng kolektibong identidad ng mga mamamayan. Ipinapakita nito na ang heograpiya ay aktibong kalahok sa pagbuo ng alamat at ng kamalayang kultural.

Ikaapat, nabuo ang isang mungkahing eko-kultural na balangkas na naglalayong isalin ang mga natuklasan sa konkretong mga gawaing pangkalikasan at pangkultura. Sa pamamagitan nito, ang alamat ay nagiging batayan ng mga programang pang-edukasyon, pangkonserbasyon, at pangkultural na nag-uugnay sa lokal na pamana at modernong adbokasiya sa pangangalaga ng kalikasan.

Sa kabuuan, ang pag-aaral ay nagpapatunay na ang *Alamat ng Calauag* ay isang buhay na representasyon ng ugnayan ng kalikasan, kultura, at identidad. Ipinapakita nito na ang mga lokal na alamat ay mahalagang sanggunian sa pag-unawa sa kasaysayang ekolohikal at kultural ng isang pamayanan, at maaari itong magsilbing gabay sa pagbuo ng mga makabuluhang programang pangkalikasan at pangkultura sa kasalukuyang panahon at sa hinaharap.

Mga Rekomendasyon

Batay sa mga natuklasan ng pag-aaral, inirerekomenda ang sumusunod:

1. **Magsagawa ng mas malawak na dokumentasyon ng mga alamat at kuwentong-bayan sa Calauag at mga karatig-bayan** upang mapangalagaan ang lokal na pamanang kultural. Ito ay naaayon sa mga layunin ng *Republic Act No. 10066* o *National Cultural Heritage Act of 2009*, na nagtataguyod ng sistematikong dokumentasyon, pangangalaga, at pagpapalaganap ng pamanang kultural ng bansa.
2. **Isama ang mga lokal na alamat sa kurikulum at mga programang pang-edukasyon** upang mapalalim ang kamalayan ng mga mag-aaral hinggil sa kasaysayan, kultura,

at kapaligirang pangkalikasan ng kanilang pamayanan. Sa pamamagitan nito, nagiging buhay na sanggunian ang alamat sa paghubog ng makakalikasang kamalayan at lokal na identidad.

3. **Bumuo at magpatupad ng mga heritage-based environmental education programs** na nakabatay sa *Alamat ng Calauag* at iba pang lokal na salaysay sa munisipalidad. Layunin nitong pagsamahin ang pangangalaga sa yamang-dagat, partikular sa mga species tulad ng pawikan, at ang pagpapalakas ng pagpapahalagang kultural ng komunidad sa pamamagitan ng mga gawaing pangkonserbasyon at partisipasyong pangkomunidad.
4. **Magsagawa ng mga susunod na pag-aaral gamit ang iba pang interdisiplinaryong lente** tulad ng cultural geography, environmental humanities, at indigenous knowledge systems upang higit na mapalawak ang pag-unawa sa ugnayan ng alamat, kalikasan, heograpiya, at pagkakakilanlang pampamayanan. Makatutulong ito sa mas malalim na teoretikal at praktikal na pag-unlad ng mga pag-aaral sa lokal na pamana..

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Language Attitudes of Selected Japanese Senior High School Students towards English

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Abstract

The study aimed to identify and analyze the language attitudes of forty Japanese senior high school students from Noshiro Shoyo in Akita Japan towards English, and the possible factors that affect their attitudes. Though Japan has emerged as a global leader in recent years, English proficiency in the country appears to be in decline (EF EPI, 2023), giving rise to a need to look into its learners' attitudes. The study assumes that attitudes can be classified through McKenzie's (2010) Mentalist theory while also assuming that language attitudes can be influenced by factors such as those in Getie's (2020) taxonomy. It used an explanatory-sequential design wherein a Likert-scale questionnaire was used followed by a focus group discussion (FGD) to cross-verify both quantitative and qualitative data. The non-probability sampling of snowball was utilized in selecting the population. The results show that Japanese students possess no cognitive attitudes in terms of English's utility within their classes but possess some in terms of its utility for their economic plans. They also have negative emotional responses or affective attitudes to English, and have some conative attitudes that predispose them to learn English. Moreover, the results also revealed that personality and social contexts affect their attitudes negatively implying that English is not yet integrated well enough in Japan. Their educational context, on the other hand, does not seem to affect them either positively or negatively. These findings can be used to formulate a better English curriculum within Japan that takes into account the learners' attitudes.

Keywords: community, English as Foreign Language (EFL), factors affecting language attitudes, language attitudes, mentalist theory

Introduction

Japan has long confronted a persistent paradox in English language education. Although Japanese students typically study English for at least six years in secondary education, only a relatively small number develop the confidence and competence required for natural communication. The Ministry of Education, Culture, Sports, Science and Technology (MEXT) has aggressively pushed for communicative competence through initiatives like the "Action Plan to Cultivate Japanese with English Abilities". However, the reality of the Japanese classroom remains heavily dominated by *juken eigo* (English for entrance examinations). As a result, instruction heavily relies on the *yakudoku* (grammar-translation) method, which privileges rigid linguistic form and reading comprehension over spontaneous communicative use (Fukunaga, 2016). Such a deep contradiction between institutional goals for global communication and an examination-driven reality leaves many learners perceiving English primarily as an academic hurdle rather than a meaningful communicative resource.

Towards navigating such systemic tension, language attitudes play a critical role, as they influence how learners perceive the value, difficulty, and relevance of the English language. In the Japanese context, attitudes toward English are distinctly ambivalent. Ryan (2009) notes that while many Japanese youth claim to "like English," such a sentiment is often an intentionally vague and socially conditioned response rather than a genuine commitment to learning or interacting with the language. Moreover, Ishikawa (2016) argues that a Japanese learner often exhibits a "deficit perspective" regarding their own English. Driven by an educational obsession with grammatical "correctness" and idealized native-speaker norms (particularly American English), learners develop severe language anxiety and negative attitudes toward their own Japanese-influenced English. The learners' reluctance to communicate, therefore, cannot be understood solely as a byproduct of proficiency, but rather as a complex attitudinal barrier.

Furthermore, these complex language attitudes do not form in a vacuum for they are heavily mediated by the specific contexts where learners study and interact. Drawing from Getie's (2020) taxonomy, learners' attitudes are continually shaped by personality, educational, and social contexts. This multidimensional perspective is especially necessary in the Japanese setting. For instance, while English is highly valued macro-socially for employment and internationalization, on a micro-social level, learners often face peer pressure to conform; speaking English too fluently or eagerly in front of peers can risk violating group harmony or being perceived as showing off. Thus, evaluating the interaction between a learner's personality (e.g., risk-taking and anxiety) and their immediate social and educational environments is essential to understanding their ultimate withdrawal from or commitment to English.

While an extensive body of literature has explored language attitudes among Japanese university students (Ishikawa, 2016; McKenzie, 2010; McKenzie & Gilmore, 2017; Sasayama, 2013; Lafaye & Tsuda, 2002), there is a notable dearth of research focusing specifically on senior high school students. This represents a critical gap, as the senior high school stage serves as the absolute peak of *juken eigo* pressure, wherein students are caught directly between communicative ideals and grueling university entrance exams. In response, the present study examined the language attitudes of selected Japanese senior high school students toward English via synthesizing two robust frameworks. It investigates the internal composition of these attitudes using the cognitive, affective, and conative domains of McKenzie's (2010) Mentalist theory, while simultaneously analyzing the external forces shaping them through Getie's (2020) taxonomy of personality, educational, and social contexts. By foregrounding the learners' own perceptions during this critical educational juncture, this study seeks to contribute to a more holistic and contextualized understanding of English as a Foreign Language (EFL) learning in Japan.

Review of Related Literature

Language attitudes play an indispensable role in second and foreign language learning. They dictate how learners perceive a target language and their subsequent willingness to engage with it. Departing from binary views, Tódor and Dégi (2017) define attitudes as multidimensional psychological constructs. Grounded in the Mentalist paradigm (McKenzie, 2010), language attitudes are viewed as internal states of readiness comprising three interacting domains: 1) the cognitive (beliefs and ideologies), 2) the affective (emotional reactions), and 3) the conative (behavioral predispositions). In foreign language education, evaluating this tripartite structure is essential. Learners may, for example, cognitively recognize the instrumental value of a language for future mobility while simultaneously experiencing affective intimidation or anxiety, resulting in a reluctance to actually communicate.

In the Japanese context, this interplay of attitudinal domains manifests as a deep ambivalence that is rooted in the systemic tension between global aspirations and localized linguistic insecurities (Ryan, 2009; Gottlieb, 2005). While English is macro-socially valued for employment and internationalization, learners frequently exhibit an "English allergy" (Kawabata, 2024). Such allergy stems from a significant sense of inadequacy in the language, despite learners undergoing at least six to ten years of formal English education (Kawabata, 2024). Ryan (2009) argues that many young Japanese individuals' affinity for English is often a socially conditioned response to expectations rather than a genuine commitment to communicative engagement.

This superficial affinity is further compromised by pervasive standard language ideologies and entrenched "native-speakerism". Ishikawa (2016) highlights that Japanese

learners frequently exhibit a "deficit perspective" regarding their own English, and evaluate their proficiency against rigid English as a Native Language (ENL) norm. As a result, learners perceive their Japanese-influenced English as "awkward" or deficient, prioritizing strict grammatical correctness over communicative intelligibility. McKenzie (2010) notes that while Japanese learners rate standard inner-circle varieties (e.g., North American English) highly for prestige and competence, they often evaluate heavily accented Japanese English negatively. Without direct intercultural contact, standard ideologies are configured by contingent knowledge or impressions built from media, stereotypes, and peer discourse rather than lived experience. Such a highly mediated exposure acts as a motivational filter that serves to cement risk-averse attitudes and an internalized linguistic hierarchy that ultimately devalues the learners' own voices.

Moreover, it can be argued that the Japanese educational system further reinforces these attitudes. English has historically occupied a powerful position in formal schooling, especially since it acts as a primary gatekeeper in highly competitive university entrance examinations (Otaka, 2011). However, the dominance of grammar-translation methods and the intense emphasis on examination performance have meant that learners encounter English more as a rigid subject of study than as a communicative practice (Samuell, 2021). Despite government initiatives promoting communicative fluency, the strict adherence to mandated exams frequently forces educators to default to traditional grammar-translation methods.

Such systemic pressure often induces language learning trauma and high language anxiety, resulting directly from the grueling vocabulary-and-grammar-based pedagogies targeted at exams (Samuell, 2023). Furthermore, this obsession with testing continues into adulthood. Kawabata (2024) notes that the over-reliance on standardized tests like the TOEIC for corporate hiring and promotion perpetuates linguicism and inequality. When English serves primarily as a rigid gatekeeping metric rather than an interactive tool, it fosters deep resentment that significantly damages learners' affective and conative domains.

As the present study argues, this broader educational context makes Japanese senior high school students an exceptionally important group to examine. They sit at the apex of exam-oriented pressure, wherein English is crucial for academic and occupational mobility but heavily constrained by test preparation. Although previous studies have examined Japanese learners' attitudes toward English, fewer studies have focused specifically on senior high school students or on how attitudinal domains interact with personality, educational, and social factors. This necessitates the examination of not only what attitudes learners hold toward English, but also the specific contextual conditions that form such attitudes at what is considered a critical bottleneck in formal schooling (Getie, 2020; Otaka, 2011).

Theoretical Framework

McKenzie's (2010) mentalist theory

The present study is anchored in the Mentalist (or cognitive) theory of language attitudes, as outlined by McKenzie (2010). In the context of sociolinguistic research, attitudes are traditionally investigated through either a behaviorist or mentalist paradigm. The behaviorist view posits that attitudes can be directly inferred from observable responses, assuming a perfect correlation between a learner's attitude and their external behavior. However, this approach is flawed at a fundamental level when applied to foreign language learning given that it ignores intervening variables such as language anxiety, peer pressure, or cultural norms in terms of silence and reticence. The Mentalist perspective, conversely, treats an attitude as an internal or latent state of readiness that cannot always be observed directly, but must be inferred through learner introspection. The framework is highly appropriate for the Japanese context, wherein a learner's outward reluctance to speak English does not necessarily equate to a negative internal attitude toward the language itself, but may instead indicate a severe communication apprehension or cultural conditioning.

Under this framework, moreover, attitudes are deconstructed into three interacting components: the cognitive (beliefs and hypotheses about the language, such as its economic utility or prestige), the affective (emotional reactions, such as language anxiety, fear, or enjoyment), and the conative (behavioral intentions or the predisposition to act). This tripartite model allows for a highly nuanced analysis that recognizes the complex reality of the Japanese learner. For instance, a student may recognize the instrumental value of English for exams and employment (cognitive) while experiencing severe trauma or anxiety (affective) during rigid, grammar-focused instruction. Through an evaluation of these three domains independently, the Mentalist theory is apt to capture the ambivalence and conflicting attitudes that frequently characterize Japanese EFL learners.

Getie's (2020) taxonomy of factors affecting attitudes toward english

In addition to identifying the internal composition of learners' attitudes toward English, this study examines the external and psychological factors that configure them. For this purpose, it draws on Getie's (2020) taxonomy, which categorizes these influences into three major contexts: the learner's personality, the educational environment, and the social environment. This taxonomy moves beyond identifying positive or negative attitudes to interrogate the socio-psychological forces sustaining them.

The personality context includes internal variables such as self-confidence, risk-taking, and anxiety (Getie, 2020). These factors are critical in foreign language learning; for instance, a learner may hold positive cognitive views toward English yet hesitate to use it

due to a paralyzing fear of mistakes or peer embarrassment. Getie (2020) notes that high anxiety and low self-confidence contribute to a high "affective filter," which effectively blocks linguistic input from becoming intake. In Japan, cultural norms frequently value reticence and group harmony over standing out, leading to remarkably high levels of communication apprehension (McCroskey et al., 1985; Yashima, 2002). Consequently, this personality-driven hesitation can severely inhibit learners' conative willingness to engage in actual language use, regardless of their actual linguistic competence (Horwitz et al., 1986; Rohrer, 2010).

The educational context encompasses elements such as the learning situation, classroom environment, teaching materials, and the role of the language teacher (Getie, 2020). Educational factors matter profoundly because they mediate how learners encounter English in everyday schooling. When English instruction is dominated by *juken eigo* (English for entrance exams) and the *yakudoku* (grammar-translation) method, learners are conditioned to associate the language with immense academic pressure, rote memorization, and strict error avoidance rather than authentic communication or meaning-making. Conversely, supportive teachers and engaging, communicative learning environments can lower the affective filter and foster more positive orientations toward the language. As Getie (2020) notes, the educational context can actively construct or destruct learners' attitudes depending entirely on how the classroom experience is pedagogically structured.

The social context includes the learner's parents, peer groups, and the wider community (Getie, 2020). In Japan, learners navigate a highly contradictory social ecosystem regarding English. On a macro-social level, parents and the broader community heavily promote English for university entrance exams and future career mobility, meaning learners frequently adopt their parents' instrumental attitudes toward the language (Kobayashi, 2021). However, on a micro-social level, learners often have extremely limited opportunities to use English meaningfully, and their immediate peer groups may exert pressure to conform; speaking English too eagerly can risk violating group harmony (Ryan, 2009). Furthermore, in the absence of direct intercultural contact, the wider community's perception of English is largely based on "contingent knowledge"—impressions built from media, stereotypes, and peer discourse (Perrem & Gaynor, 2026). This makes the interaction between an individual's attitude and their surrounding social environment especially volatile.

Taken together, these frameworks demonstrate that language attitudes toward English in Japan are both multidimensional and heavily context-dependent. Beyond internal thoughts and feelings, learners' responses to English are configured by the rigid personal, educational, and social conditions they encounter. For this reason, the present study synthesizes both the internal attitudinal domains proposed by McKenzie (2010) and the external contextual factors identified by Getie (2020) to account for how Japanese senior high school students perceive and experience English during a critical juncture in their education.

In particular, the paper interrogates the following: 1) what cognitive, affective, and conative attitudes toward English are present among Japanese senior high school students based on McKenzie's (2010) Mentalist theory? and 2) which personality, educational, and social factors from Getie's (2020) taxonomy positively or negatively influence these attitudes?

Methodology

Research design

The study employed a mixed-method explanatory sequential design (Ivankova & Creswell, 2006). In this approach, quantitative data were gathered first through a questionnaire to identify broad attitudinal trends, followed by a qualitative focus group discussion (FGD) designed to clarify and substantiate the initial statistical results to uncover the latent socio-psychological forces driving said attitudes. As the study did not involve pedagogical treatment or intervention, it is classified as non-experimental.

Research environment and participants

The study was conducted at Noshiro Shoyo Senior High School in Akita Prefecture, Japan. This environment was purposefully selected as it represents a typical Japanese secondary educational setting where students face the dual pressures of communicative English curricula along with rigorous university entrance examinations. A total of 40 respondents participated in the initial questionnaire phase. The researchers utilized exponential non-discriminative snowball sampling to leverage existing peer networks within the school to recruit willing and qualified participants. While such method facilitated access to a specific student demographic, it is acknowledged that relying on peer referrals may have introduced social network bias. Said bias could potentially limit the diversity of attitudinal perspectives gathered, as participants might have referred peers with similar academic motivations or social circles.

All respondents were 18 years of age or older, adhering to the legal age of adulthood in Japan. From this initial cohort, a purposive subsample of eight participants was selected for the focus group discussion (FGD). Selection for the qualitative phase was based on the participants' willingness to engage and the direct relevance of their questionnaire responses to the most salient statistical findings of the first phase. Participants of the FGD ($n=8$) were identified by arbitrary codes P1 through P8 to maintain confidentiality. The subsample size was deemed sufficient for thematic saturation due to the high homogeneity of the study population, which exhibited minimal variance ($SD<1$) in the initial quantitative results. Given such consistency, eight participants allowed for a representative and in-depth exploration of the data identified in the first phase without redundancy.

Research instruments

The primary instrument for the first phase was a Likert-scale questionnaire divided into two parts. The first part measured attitudes toward English in terms of the cognitive, affective, and conative domains using McKenzie's (2010) framework as adapted by Somblingo and Alieto (2020). The second part measured the factors affecting such attitudes using Getie's (2020) taxonomy of personality, educational, and social contexts. A Japanese translation of the questionnaire was also provided for the respondents' convenience. For the second phase, a focus group discussion guide was prepared based on the salient results of the questionnaire. The guide included open-ended and probing questions intended to clarify and elaborate on the participants' responses. A Japanese version was likewise prepared and verified with the help of a licensed language translator.

Research procedure

i. Gathering of data

Data gathering proceeded in two phases. In the first phase, the questionnaire was distributed directly to the participants at the target school after informed consent had been secured. The accomplished questionnaires were then digitally encoded and prepared for quantitative analysis using the *Statistical Package for the Social Sciences* (SPSS). In the second phase, one face-to-face focus group discussion involving eight participants was conducted. The participants for this phase were selected based on their willingness to participate and the relevance of their questionnaire responses to the salient findings from the first phase. The session was moderated by one researcher while the other served as note-taker. The discussion followed the prepared interview guide, which was subsequently developed on the basis of the initial quantitative results, and was recorded for reference.

ii. Treatment of data

Quantitative data were processed using the Statistical Package for the Social Sciences (SPSS). To ensure statistical rigor, the treatment of the Likert-scale data adhered to established psychometric distinctions between ordinal and interval data. Following Jamieson (2004), descriptive statistics for individual Likert items were analyzed using the median, as individual items produce ordinal data. Conversely, when multiple Likert items were grouped to represent broader attitudinal domains or contextual factors (Likert scales), the data were treated as interval; thus, the mean and grand mean were utilized for interpretation (Subedi, 2016). Negatively worded items were reverse-coded prior to computation. All statistical interpretations were guided by a language attitude scale adapted from Somblingo and Alieto (2020) and were verified by a licensed psychometrician.

Table 1

Language Attitude Scale Adapted from Somblingo and Alieto (2020)

Range	Description	Interpretation
4.24 – 5.00	<i>Strongly Agree</i>	<i>Very Positive</i>
3.43 – 4.23	<i>Agree</i>	<i>Positive</i>
2.62 – 3.42	<i>Undecided</i>	<i>Neutral</i>
1.81 – 2.61	<i>Disagree</i>	<i>Negative</i>
1.00 – 1.80	<i>Strongly Disagree</i>	<i>Very Negative</i>

Qualitative data obtained from the focus group discussion were utilized to triangulate and enrich the quantitative findings. Following the data reduction procedures outlined by Nagle and Williams (2013), the interview transcripts were systematically reviewed, coded, and organized in terms of themes according to the salient attitudinal domains and contextual factors identified in the initial phase. To preserve sociolinguistic authenticity, Japanese excerpts were retained in the final analysis with corresponding English glosses provided.

Prior to data collection, the study underwent a rigorous ethics review at the University of San Carlos Research Ethics Committee. Participation was strictly voluntary, and informed consent was secured from all respondents. Confidentiality and anonymity were maintained through the assignment of arbitrary alphanumeric designations in place of names, and all digital data were encrypted and securely stored in password-protected repositories accessible exclusively to the researchers.

Results and Discussion

This section presents the findings of the study in relation to its two main concerns: first, the attitudes toward English present in selected Japanese senior high school students in terms of the cognitive, affective, and conative domains of McKenzie's (2010) Mentalist theory; and second, the factors that affect these attitudes in terms of personality, educational, and social contexts. The quantitative results gathered from the questionnaire are presented first, after which they are clarified and substantiated using the qualitative data obtained from the focus group discussion. Since all the Likert scales and Likert items yielded a standard deviation of below 1, there is generally little variance in the respondents' answers, which suggests a relative consistency in their responses across the sample.

Attitudes toward english in terms of the mentalist theory

Table 2 presents the learners' attitudes toward English in terms of the three domains of McKenzie's (2010) Mentalist theory. As shown in the table, the respondents' attitudes toward English generally skewed toward the negative, particularly in the cognitive and affective domains, while the conative domain yielded a neutral interpretation. This pattern is significant since attitude toward a target language is an important aspect that often influences how successful an individual is in learning it. As Delić (2020) notes, positive attitudes tend to improve language learning, whereas negative ones often hinder it. In this sense, the overall results suggest that although English continues to hold importance for the respondents, their present relationship with the language remains constrained by negative perceptions of its classroom utility and by negative emotional responses associated with its use.

Table 2

Learners' Attitudes toward English in terms of the Mentalist Theory

Domain	Mean	SD	Description
<i>Cognitive</i>	2.20	0.43	<i>Negative</i>
<i>Affective</i>	2.17	0.52	<i>Negative</i>
<i>Conative</i>	3.03	0.57	<i>Neutral</i>

Note: *5.00–4.24 = *Very Positive*; 4.23–3.43 = *Positive*; 3.42–2.62 = *Neutral*; 2.61–1.81 = *Negative*; 1.80–1.00 = *Very Negative*.

As seen in Table 2, the Cognitive domain garnered a mean of 2.20, interpreted as negative. This suggests that the respondents do not possess strong cognitive attitudes toward English in relation to their present classes. The Affective domain likewise yielded a negative mean of 2.17, indicating the presence of negative emotional responses toward learning English. In contrast, the Conative domain obtained a mean of 3.03, which is interpreted as neutral and suggests the presence of some willingness on the part of the learners to study or use English despite the generally negative orientation reflected in the other two domains. Overall, the results appear to show that while the learners do not strongly view English as useful in their immediate school experience and respond to it with some degree of negativity, they are not entirely resistant to learning it, especially when it is associated with future academic and professional goals.

i. The cognitive domain

The negative interpretation of the Cognitive domain indicates that the respondents do not strongly perceive English as useful within their immediate academic environment. Their responses show that they do not readily associate English with their other school subjects, nor do they consider themselves able to express themselves confidently in English during class. In this respect, English seems to remain compartmentalized as a separate

subject rather than functioning as an active part of their wider learning experience. This finding may be understood in relation to the position of English in Japan as a foreign language. Morita (2017) notes that English in Japan is strongly tied to university entrance examinations and future employment prospects, while Matsuda (2001) likewise points out that Japanese learners are not sufficiently acquainted with English in earlier stages of schooling. Unlike learners in ESL contexts, Japanese learners generally encounter English in more limited and formalized ways, which may weaken their perception of its present usefulness. Richter (2022) further explains that achieving fluency demands significant effort in cases wherein a learner's cultural and educational environment do not actively support active and practical communication.

At the same time, the negative cognitive result does not mean that English is regarded as entirely unimportant. Rather, the data show that the learners' recognition of English is oriented more toward its future value than toward its current academic function. In other words, English is not strongly linked to their present learning needs, yet it continues to be acknowledged as beneficial in relation to examinations, jobs, and later opportunities. This distinction helps explain why the domain yields a negative interpretation even though English retains institutional prestige. In this regard, the findings echo Kobayashi's (2021) observation that Japanese learners often distinguish between English as a school subject and English as a language for broader practical use.

ii. Affective domain

The Affective domain also registered a negative interpretation, which indicates that the respondents generally hold unfavorable emotional responses toward learning English. Their answers point to discomfort, hesitation, and a lack of ease in engaging with the language, especially in contexts requiring actual use. Such a result may be linked to the learners' limited exposure to communicative English, particularly in speaking and listening, which leaves them less prepared for spontaneous interaction. This interpretation finds support in Horwitz et al.'s (1986) discussion of foreign language anxiety, wherein learners experience apprehension when they feel unable to express themselves adequately in the target language. Specifically, learners reported discomfort when spoken to in English and a lack of enjoyment during English classes. This negative effect can be attributed to what Samuell (2021) identifies as language learning trauma or high levels of stress and anxiety induced by the rigid and grammar-focused Japanese classroom. Furthermore, the qualitative data suggest that learners fear making mistakes in front of others. This is indicative of a pervasive "deficit perspective" (Ishikawa, 2016; 2017). In the present case, the learners' negative emotional response to English may be understood not simply as dislike of the language itself, but as a reflection of their unfamiliarity with using it meaningfully and confidently.

The result may also be considered in light of the instructional conditions under which the learners encounter English. Since English learning remains closely associated with grammar-focused instruction and formal assessment, learners may not be receiving enough sustained communicative practice to develop comfort in actual language use. Consequently, their emotional orientation toward English becomes marked by unease rather than enjoyment. Thus, the affective result points less to hostility toward English and more to the emotional burden produced by limited practice and high expectations of correctness.

iii. Conative domain

In contrast to the first two domains, the Conative domain yielded a neutral interpretation. This indicates that the learners still possess some degree of willingness to study or use English, even if this willingness is not especially strong. Their responses show that English is not entirely rejected; rather, it remains something they are prepared to pursue under certain conditions, particularly when it is connected to future academic and professional goals. Such a result may be understood in relation to the place of English in Japan's educational and economic system. Otaka (2011) notes that English education in Japan has long been tied to entrance examinations and future career opportunities, with growing recognition of the need for speaking and listening abilities in an increasingly globalized context. In this regard, the learners' conative orientation appears to be driven less by immediate enjoyment of English and more by its perceived usefulness in securing future advantage.

However, the neutral interpretation also reveals the limitations of this willingness. Although the learners are not unwilling to learn English, their readiness to do so is restrained by the same conditions reflected in the cognitive and affective results. Limited communicative experience, weak confidence, and discomfort in actual interaction all reduce the extent to which this willingness is translated into active and confident use. Thus, the Conative domain occupies an intermediate position: it reflects a measure of openness toward English, but not one strong enough to overcome the barriers produced by negative classroom utility and emotional unease.

Taken as a whole, the findings show that the learners' attitudes toward English are mixed rather than entirely uniform. English is not strongly embraced as a useful or emotionally comfortable language in the present, yet it continues to be recognized as worth pursuing for future purposes. What emerges, then, is not a complete rejection of English, but a divided orientation in which institutional value remains intact even as confident personal engagement with the language remains limited.

Factors affecting attitudes toward learning English as a foreign language

Table 3 presents the means and grand means of the three contexts, along with the factors under them, affecting the learners' attitudes toward English. As shown in the table, the majority of the contexts and factors enumerated by Getie (2020) negatively affected the learners' attitudes toward English. In particular, the Personality Context garnered a grand mean of 2.41, interpreted as negative, while the Social Context obtained a grand mean of 2.34, likewise interpreted as negative. In contrast, the Educational Context yielded a grand mean of 3.32, which is interpreted as neutral. These findings suggest that the learners' attitudes toward English are influenced more negatively by internal psychological factors and surrounding social conditions than by the formal educational environment itself.

Table 3

Means and Grand Means for each Factor/Domain in Getie's (2020) Taxonomy

	Factor Mean	Domain Grand Mean	Interpretation
<i>Learner's Personality Context</i>		2.41	<i>Negatively affects attitudes</i>
<i>Self-Confidence</i>	1.94		<i>Negatively affects attitudes</i>
<i>Risk Taking</i>	2.53		<i>Negatively affects attitudes</i>
<i>Anxiety</i>	2.77		<i>Neutrally affects attitudes</i>
<i>Educational Context</i>		3.32	<i>Neutrally affects attitudes</i>
<i>Learning Situation</i>	3.33		<i>Neutrally affects attitudes</i>
<i>Foreign Language Teacher</i>	3.28		<i>Neutrally affects attitudes</i>
<i>Social Context</i>		2.34	<i>Negatively affects attitudes</i>
<i>Learner's Parents</i>	2.05		<i>Negatively affects attitudes</i>
<i>Learner's Peer-groups</i>	2.60		<i>Negatively affects attitudes</i>
<i>Community</i>	2.35		<i>Negatively affects attitudes</i>

Note: *5.00–4.24 = Very Positive; 4.23–3.43 = Positive; 3.42–2.62 = Neutral; 2.61–1.81 = Negative; 1.80–1.00 = Very Negative.

i. The personality context

As shown in Table 3, the Personality Context registered a negative interpretation. Among its factors, Self-Confidence obtained the lowest mean at 1.94, followed by Risk-Taking at 2.53, while Anxiety yielded a neutral mean of 2.77. Taken together, these results reveal that the learners' attitudes toward English are largely hindered by low confidence in their own ability and by reluctance to use the language when mistakes are possible. This pattern aligns with Getie's (2020) claim that personality-related variables, particularly self-confidence, risk-taking, and anxiety, play an important role in influencing learners' attitudes toward a foreign language.

The negative result for Self-Confidence points to the learners' weak belief in their own ability to use English successfully. Their responses show that they do not readily view themselves as competent users of the language, particularly in oral communication. Such a finding may be linked to their limited experience with communicative English, especially in speaking and listening, which restricts the development of confidence in actual interaction. This tendency can be seen in the following responses:

“誰かと英語でしていると英語力がまだまだなので、自信がないです。私はいつも言葉が詰まったりするので、恥ずかしいなっています。”

Gloss: *When speaking, I don't feel confident because I think I'm not good enough yet at using English. I always seem to stumble on my words, and I would feel conscious and embarrassed (P2).*

“英語を使うのは自信がないです。...自信を持てるようになるには、経験と練習がまだまだ必要だと言えます。”

Gloss: *I don't feel confident at all whenever I use the English language... I still need more experience and practice in real-life situations before I can consider myself to be confident (P3).*

These excerpts show that the respondents associate confidence with experience and repeated practice. Their lack of confidence does not arise from a total rejection of English, but rather from the feeling that their present exposure has not been enough to allow them to use the language comfortably. This finding is comparable to Tridinanti's (2018) observation that low self-confidence in English often emerges when learners believe that their knowledge and experience remain inadequate for successful communication. A similar tendency appears in the negative result for Risk-Taking. The respondents were reluctant to use English freely when mistakes might occur, particularly in speaking and listening. Their responses reveal a careful and restrained attitude toward oral communication, with greater preference given to familiar vocabulary and structures in order to avoid error. This tendency is reflected in the following responses:

“スピーキングに関しては、いつもすごい意識しながら英語を話します。間違いがないように気をつけてるから慣れ親しんだ言葉や文法を使うようにしています。”

Gloss: *In terms of speaking, I feel very conscious whenever I speak English. I try to use familiar words and grammar so I don't make mistakes (P1).*

“一番間違いが気になるのはスピーキングとリスニングだと思います。...きちんと答えられないと相手にも迷惑かなって思ってしまうです。”

Gloss: *I think speaking and listening are the most worrisome whenever I make a mistake... I'd feel pretty bad for the one I'm communicating with if I cannot answer them properly (P3).*

Rather than merely fearing error for its own sake, the learners appear concerned about the consequences of those errors in interaction. Their hesitation seems to stem not only from self-consciousness but also from worry about failing to respond properly to others. This resembles what Horwitz (1986) describes as communication apprehension in foreign language use, wherein learners become uneasy when they feel unable to present themselves adequately in the target language. Meanwhile, Anxiety received a neutral interpretation. This indicates that although the learners experience low self-confidence and reluctance to take risks, these do not consistently develop into intense or pervasive anxiety. In other words, insecurity is present, but it does not dominate every act of English use. What emerges more clearly from the data is that the negative influence of the Personality Context comes primarily from low self-belief and fear of committing mistakes, rather than from overwhelming anxiety alone.

ii. The educational context

Unlike the other two major contexts, the Educational Context yielded a neutral interpretation, with Learning Situation obtaining a mean of 3.33 and The Foreign Language Teacher obtaining 3.28. This indicates that the educational environment does not affect the learners' attitudes toward English in a strongly positive or strongly negative way. The classroom, then, appears to occupy an intermediate position: it does not greatly discourage learners, but neither does it substantially cultivate stronger positive attitudes toward English.

The factor The Foreign Language Teacher is especially noteworthy. The learners generally described their teacher as kind and considerate in correcting grammatical mistakes, which appears to lessen tension during classroom interaction. This may be seen in the following response:

“松陽の先生は文法の間違いを親切に指摘してくれるので、先生の前で恥ずかしい思いをすることもなく、英語を話すときの緊張が和らぎます。”

Gloss: *My English teacher in school is very kind and she would point out mistakes in my grammar in a kind way. I think this helps me become less nervous when I'm speaking English (P8).*

This response presents the teacher as a moderating presence rather than a source of pressure. In this regard, the teacher contributes to a more manageable learning environment, consistent with Getie's (2020) and Rosenkjar's (2015) observations that the role of the

language teacher can either improve or weaken learners' attitudes depending on the nature of classroom interaction. Still, the learners' use of English with the teacher does not appear to be wholly voluntary. In some instances, it remains tied to classroom obligation rather than personal initiative, as reflected in the following response:

“先生と話す時は英語を自発的に話すのではなく、英語を話さなきゃいけないと思ってしまいますね。”

Gloss: *I'd say I'm obliged to speak English with her rather than it being voluntary on my part (P5).*

This remark makes it clear that English use in class may still be understood as something expected rather than something naturally embraced. For this reason, the Educational Context remains neutral overall. The findings do not point to a hostile classroom environment, but they also do not show a classroom that strongly transforms learners' feelings toward English. The neutral result may therefore reflect a setting that supports formal learning requirements without necessarily encouraging a deeper, more confident engagement with the language.

iii. The social context

The Social Context also yielded a negative interpretation, with The Learner's Parents obtaining a mean of 2.05, The Learner's Peer-Groups obtaining 2.60, and Community obtaining 2.35. These results highlight the extent to which the learners' immediate social environment may weaken rather than reinforce positive attitudes toward English. Since attitudes toward a foreign language are often influenced by the expectations and practices of the people surrounding the learner, these findings are particularly important. The negative result for The Learner's Parents shows that parental influence is not uniformly beneficial. Although parents may recognize the value of English and may even provide additional support through tutoring, their involvement can also produce pressure that turns English into a burden. This may be seen in the following response:

“英語塾に通わせてくれるので助かります。...しかし、親からプレッシャーはかなりかけられてます。”

Gloss: *They're helpful because they would enroll me in tutoring classes... However, I can say they are detrimental too because they would really pressure me to learn the language (P4).*

This excerpt illustrates that parental support may function in two directions at once. On the one hand, it increases access to learning opportunities; on the other, it can intensify performance pressure. In this case, what might seem supportive at first also carries an

emotional cost, thereby affecting the learner's attitude negatively. A similar pattern emerges under The Learner's Peer-Groups. The findings indicate that peers do not consistently offer a supportive environment for English use. Instead, the learners often remain within the comfort of Japanese when interacting with friends, and attempts to use English may even invite ridicule. This tendency is illustrated in the following response:

“私の友達は教室の外ではあまり英語を使わないから...私が英語を話そうとすると、揶揄われるので、使う抵抗はあります。”

Gloss: *My friends don't really use English that much outside of the classroom... They would sometimes make fun of me whenever I try to speak English with them, so I try to avoid using it (P6).*

This response indicates that peer-groups may function as a discouraging rather than enabling factor. The learner's hesitation is intensified not simply because friends do not use English, but because attempting to use it may threaten one's social ease or sense of belonging. In this respect, peer influence appears to restrict informal English practice. Finally, the negative interpretation of Community points to the limited role of the wider environment in sustaining meaningful English use. The data indicate that the learners do not encounter many opportunities in their locality to hear or use English in daily life. This can be observed in the following response:

“秋田が私を上達させるのに本当に役立ったとは思いません。...秋田の人が英語を話すのを聞く機会があまりないので、あまり練習することもできませんね。”

Gloss: *I don't think Akita has really helped me improve... I don't really get many opportunities to listen to other people in Akita speak English, so I don't get to practice much (P1).*

This excerpt makes evident that the wider community does not present English as an everyday communicative resource. Instead, English remains peripheral and largely disconnected from ordinary interaction, which is often the case in EFL settings where language is confined to academic study as opposed to being embedded in daily use (Richter, 2022). Such a condition naturally limits opportunities for exposure and practice, and this, in turn, may affect learners' attitudes toward the language (Getie, 2020; Kobayashi, 2021).

Taken as a whole, the results show that the learners' attitudes toward English are affected more negatively by their personality and social contexts than by the educational context. What emerges from the data is that the difficulty of English learning cannot be attributed to formal instruction alone. Rather, it is rooted in a more complex interaction

among low self-confidence, fear of mistakes, limited opportunities for communicative use, social discomfort, and a surrounding environment in which English is valued institutionally but not consistently practiced in everyday life.

Conclusion

The findings of the present study reveal a prominent sociolinguistic paradox characterizing the Japanese senior high school experience of English. Through the lens of McKenzie's (2010) Mentalist theory, the data reveals that learners' attitudes are highly compartmentalized and lean heavily negative. Specifically, learners held severely negative cognitive and affective attitudes. They do not view English as a practical communicative tool in their daily lives and experience high anxiety when prompted to use it. While conative attitudes appeared neutral, qualitative data showed that study habits are not driven by a desire for communication. Instead, students are fueled by rigid instrumental motivation. English is pursued primarily as a necessary academic hurdle to navigate the highly competitive university entrance examination system and secure future employment.

Analysis through Getie's (2020) taxonomy reveals that personality and social contexts actively sustain attitudinal resistance, rather than it being a simple byproduct of classroom instruction. The learners are effectively caught in a form of socio-psychological trap. On a macro-social level, they face intense pressure from their parents and society to master English for future mobility, often resulting in stressful enrollment in private cram schools (*juku*). Conversely, on a micro-social level, their immediate peer groups exert immense pressure to conform; displaying overt English fluency is frequently stigmatized, reinforcing a collective reticence. At its core, isolated from authentic communicative opportunities, the learners' perceptions of the English-speaking world are relegated to heavily mediated "contingent knowledge". This environment fosters a persistent deficit perspective, wherein fear of making mistakes against idealized native-speaker norms supersedes actual language acquisition.

Recommendations

Based on the findings and conclusions presented, this study proposes the following recommendations to address the systemic challenges of English as a Foreign Language (EFL) education in Japan:

1. *For Educational Policy and Curriculum Design (MEXT)*. The Japanese educational system must recognize that mandating communicative curricula will remain ineffective so long as university entrance examinations continue to exclusively reward grammar-translation (*yakudoku*) proficiency. It is recommended that policymakers align high-stakes testing with communicative goals to validate the actual use of the language.

Furthermore, curricula should integrate critical media literacy and intercultural awareness to transition learners away from relying solely on stereotype-driven contingent knowledge of the English-speaking world.

2. *For EFL Pedagogy and Parental Support.* EFL instructors must actively work to lower the high affective filter present in Japanese classrooms. Pedagogy should focus on decoupling English from strict English as a Native Language (ENL) norms, fostering an environment where making mistakes is decoupled from social embarrassment. Exposure to diverse, non-native varieties of English, including Japanese-English, could help dismantle the learners' deficit perspective and validate their own voices. Additionally, parental support mechanisms must be re-evaluated. Parents should be made aware that intense pressure to succeed in supplementary cram schools often exacerbates language anxiety rather than fostering genuine communicative competence.

3. *For Future Research.* As this study was limited to a specific senior high school in Akita Prefecture, future sociolinguistic research should replicate this explanatory-sequential design across diverse Japanese demographics, including varying socioeconomic statuses and urban versus rural divides, to determine how localized social contexts alter language attitudes. Furthermore, longitudinal studies are recommended to track whether the implementation of earlier English education in Japanese elementary schools successfully mitigates the language anxiety currently observed in secondary education.

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Pagtuturo ng Filipino sa Programang Bachelor of Elementary Education sa Panahon ng Digital

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Abstrak

Sa pananaliksik na ito, sinuri ang paggamit ng teknolohiya sa pagtuturo ng Filipino sa 150 estudyante na kumukuha ng Bachelor of Elementary Education mula sa isang pampublikong kolehiyo at unibersidad. Ang metodolohiyang ginamit ay quantitative descriptive-correlation. Sa mga resulta, nangunguna ang paggamit ng presentation software at interactive whiteboards na may average na iskor na 4.52, sinundan ng Google Translate na may 4.45, at mga mobile apps tulad ng Kahoot! (4.43) sa mga karaniwang teknolohiya. Mataas ang benepisyo sa interes/motibasyon (4.53) at 21st-century skills (4.51), habang ang kakulangan sa kagamitan (4.61) at paggamit ng mga guro (4.37) ang pinakamalaking hamon. Na-validate ng one-way ANOVA ($F=5.28$, $p=0.0001$) at paired t-test ($t=2.15$, $p=0.033$) ang makabuluhang pagkakaiba sa benepisyo laban sa hamon. Inirerekomenda ang TPACK training, imprastraktura, at FilTech modyul upang mapahusay ang blended learning sa ilalim ng CHED Curriculum.

Susing salita: teknolohiya, filipino, modyul, BEED programa,
quantitative descriptive-correlational

Abstract

In this study, the use of technology in teaching Filipino was examined among 150 students enrolled in the Bachelor of Elementary Education. The methodology employed was quantitative descriptive-correlational. The results revealed that presentation software and interactive whiteboards were the most frequently used technologies, with average scores of 4.52 and 4.45, respectively, followed by Google Translate (4.45) and mobile applications such as Kahoot! (4.43). The benefits were high in motivation (4.53) and 21st-century skills (4.51), while the lack of equipment (4.61) and teacher use (4.37) emerged as the most significant challenges. A One-way ANOVA ($F = 5.28$, $p = 0.0001$) and a paired t-test ($t = 2.15$, $p = 0.033$) validated a significant difference between perceived benefits and challenges. The study recommends implementing TPACK training,

improving technological infrastructure, and developing the FilTech module to enhance blended learning in alignment with the CHED Curriculum.

Keywords: technology, filipino, modules, BEED program, quantitative descriptive-correlational

Introduksiyon

Nakikisabay ang tao sa agos ng pagbabago ng panahon dahil sa hatid ng mga makabagong inobasyon dulot ng teknolohiya. Ang edukasyon, katulad ng kasalukuyang paggamit nito sa anumang larangan, ay itinuturing na mahalaga upang mapagaan at mapabuti ang paraan ng pagkatuto gamit ang digital na teknolohiya (Betihan, 2025). Nagiging mas mabilis at maayos ang mga gawaing pang-akademiko at pang-araw-araw na buhay. Mula sa pakikipag-usap at negosyo hanggang sa pag-aaral, maraming pagkakataon para sa inklusibong edukasyon sa iba't ibang mag-aaral, kahit ano pa man ang pinagmulan o antas ng kaalaman (Chavez, 2022; Carpio et al., 2024). Dagdag ni Mayag-as et al. (2023) na ang teknolohiya ay talagang makakatulong sa mga guro para mas maibigay ang mga kailangan at kaalaman ng mga estudyante at mas magiging epektibo ang pagtuturo kapag ang paraan ay tumutugma sa mga interes ng mga tinuturuan.

Katulad ng talakayan sa globalisasyon na tumutukoy sa mga makabagong kagamitan, sistema, at proseso na nagpapabilis ng komunikasyon, transportasyon, at palitan ng impormasyon sa buong mundo na may malaking epekto sa pagkatuto ng mga mag-aaral (Salsabila, 2024). Nagkaroon ng pagbabago sa mga uso at ang hatid nito sa mundo na naging daan ng paraan ng pagkatuto. Sa katunayan, mangilan-ngilan pa ang gumagamit ng tradisyunal na paraan kaysa sa mga bagong istilo at paraan. Mas madali at mas kilala ang paraang nabanggit at masasabing may kinalaman sa kakulangan ng pag-unlad ng mga guro. May limitasyon ang tradisyunal na paraan ng pagtuturo sa silid-aralan pagdating sa bilis ng pagtataya at antas ng pakikilahok, kaya naman nagiging mahalaga ang paggamit ng digital na teknolohiya (Haleem et al., 2022).

Nagdudulot ng maraming benepisyo ang makabagong teknolohiya, pero hindi ito ligtas sa mga negatibo. Kasama sa mga isyu ang pagkawala ng trabaho dahil sa awtomasyon, pagkalat ng maling impormasyon sa *social media*, adiksiyon sa mga *online platform*, paglabag sa privacy sa pamamagitan ng pagkolekta ng datos, at diskriminasyon sa pagitan ng mga may akses sa teknolohiya at sa mga wala. May mga banta sa seguridad ng impormasyon tulad ng *pag-hack* at mga negatibong epekto rin sa kalikasan dahil sa paggawa ng mga elektronikong kagamitan. Ang paggamit ng teknolohiya sa pag-unlad ng bansa ay nangangailangan ng pag-unawa at kamalayan sa mga isyu ng etika ayon kay Adigue (2024) na mula sa pag-aaral ni Reyes (2017). Ang pagpapalawak ng kaalaman



tungkol sa mga bagay na ito ay makakatulong para masiguro na ang teknolohiya ay nagagamit nang tama, na naglalayong mapabuti ang buhay ng bawat Pilipino. Sa kabila ng mga positibong oportunidad nito, mahalaga pa ring maiwasan ang mga panganib na hatid nito (*European Financial Review*, 2023).

Ayon kay Espinosa et al. (2025), may iba't ibang konkretong paraan kung paano mababawasan ang hadlang sa pag-akses sa teknolohiya sa edukasyon sa Pilipinas, tulad ng polisiya, imprastruktura, at suporta sa guro at mag-aaral. Mahalaga ang pagtutulungan ng isang lipunan sa paraang, una, nararapat na maglaan ang gobyerno para sa pagpapalawak ng *broadband internet* sa mga rural at mahihirap na lugar, magbigay ng subsidyo para sa abot-kayang *gadgets*, at magtayo ng mga *community digital centers* para mabigyan ng pagkakataon ang lahat na matuto tungkol sa *digital literacy*, *cybersecurity*, at kung paano labanan ang *fake news*, pangalawa, dapat isama sa mga kurikulum ng edukasyon at pagsasanay sa trabaho ang mga programa para sa muling-kasanayan ng mga aspektuwal na awtomasyon, tulad ng paglikha ng mga bagong trabaho sa *green technology* at etika ng AI sa edukasyon (Gagaza, 2025). Maaaring ipatupad ang mahigpit na regulasyon, gaya ng pagpapabuti sa *Data Privacy Act*, paglaban sa adiksiyon sa *gadgets* at relasyong komunidad. Dahil dito, nagbago ang mga regulasyon at pati na rin ang mga gawi ng mga tao para mas maprotektahan ang *privacy* (Quach et al. 2022). Napakahalaga ng pakikipagtulungan ng publiko at pribadong sektor, kaya't magandang halimbawa nito ang mga proyekto sa pagitan ng DepEd, mga *tech company*, at NGOs na nagtataguyod ng mga *sustainable practices*, gaya ng *e-waste recycling* at mga *mental health apps*, upang sa ganitong paraan, mas magiging ligtas at epektibo ang paggamit ng lahat sa teknolohiya.

Nilayon ng pananaliksik na ito na masuri ang paggamit, benepisyo, at hamon ng teknolohiya sa pagtuturo ng Filipino sa kabila ng patuloy na pagbabago ng edukasyong Pilipino sa panahon ng digitalisasyon. Makabubuting maunawaan ng mga guro at administrador ang mga karaniwang tool tulad ng *YouTube*, *Google Classroom*, at *Canva*. Sa pamamagitan ng pagtukoy sa mga benepisyo, tulad ng pagpapabuti ng kakayahan ng mga mag-aaral sa interaktibong pagkatuto sa wika at panitikan, pagbasa, pakikinig, at komunikasyon gamit ang mga *FilTech apps* at *AI tools*, nais ipakita ng pananaliksik na ang teknolohiya ay nagsisilbing tulay para sa mas epektibong pag-unlad ng wikang Filipino. Maihahanay rin sa talakayan ang mga hamon tulad ng kakulangan sa pagsasanay ng mga guro, hirap sa pag-akses sa *internet*, at kakulangan ng tiwala sa mga *digital* na kagamitan. Nais ng may-akda na magbigay ng mga suhestiyon para sa mas epektibong pagsasanay at suporta, na makatutulong sa mas maayos na *blended learning* at sa paglutas ng mga hadlang sa makabagong pagtuturo ng komunikasyon.

Teknolohiya sa pagtuturo ng asignaturang filipino sa pampublikong kolehiyo at unibersidad.

Ang paglipat sa pamantayan o edukasyong nakabatay sa kasanayan sa pagkatuto ay isinasagawa ng *Policies, Standards, and Guidelines* (PSG) bilang tugon sa balangkas ng Edukasyon ng mga Guro sa Pilipinas para sa ika-21 Siglo, ayon sa mga Alituntunin para sa Pagpapatupad ng CMO Blg. 46 s, 2012. Ang Philippine Qualifications Framework (EO 83, s. 2012), ang *National Competency-Based Teacher Standards* (NCBTS), na ngayon ay kilala bilang *Philippine Professional Standards for Teachers* (D.O. 42, s. 2017), at ang *K-12 Enhanced Curriculum* (RA 10533), kasama ang iba pang mahahalagang dokumento, ay nagsisilbing batayan para sa PSG. Itinatakda na ang mga pangunahing kasanayan na kailangan ng mga nagtapos ng Bachelor of Elementary Education (BEED) saan mang uri ng *Higher Education Institutions* o HEI sila nagtapos, nagbibigay din ang PSG ng sapat na espasyo para sa mga HEI na baguhin ang kanilang kurikulum batay sa pagsusuri kung paano pinakamahusay na makakamit ang mga resulta ng pagkatuto sa partikular na sitwasyon at mga layunin, bilang pagkilala sa diwa ng edukasyong nakabatay sa resulta at sa iba't ibang uri ng HEI (*Ched Memorandum Order #75, series 2017*).

Dagdag pa, tinatalakay sa sistema ng Komisyon sa Mas Mataas na Edukasyon (CHED) ang mga hakbang para sa mga kasanayang nakabatay sa resulta. Ipinahahayag ng komisyon ang pagsunod sa kasalukuyang internasyonal na pamantayan sa CMO Blg. 46, Artikulo II, Seksyon 13. S. 2012. Ang programang undergraduate na tinatawag na BEED ay dinisenyo upang maging tagapagturo sa elementarya na may layuning makabuo ng mga edukador na kwalipikado. Inihahanda ang mga mag-aaral upang maging kwalipikado at may malawak na kasanayan sa pagtuturo ng mga aralin sa elementarya gaya ng mga asignaturang Social Studies, Science, Mathematics, English at Filipino. Batay sa memorandum ng *Commission on Higher Education* o CHED tungkol sa pagkakaroon ng espesyalisasyon ng programang BEED, kabilang ang pagtuturo ng wika at panitikan sa BEED na, kung ikukumpara sa mga nagdaang taon, ay walang anumang espesyalisasyon sapagkat ang programa ay inihahanda upang magturo sa lahat ng asignatura sa elementarya. Samantala, nang magkaroon ng reporma sa kurikulum, halimbawa, mayroon ng FIL- Pagtuturo ng Filipino sa Elementarya (I) na nakatuon sa "Estruktura at Gamit ng Wikang Filipino" at ENG- Pagtuturo ng Ingles sa Elementary Grades (I) na tinatawag na "Language Arts." Kasama rin dito ang FIL-Pagtuturo at Filipino sa Elementarya (II) na nakatuon sa "Panitikan ng Pilipinas" at ENG-Pagtuturo ng Ingles sa Elementary Grades (II) na "Through Literature," na may kabuuang 12 yunit sa departamento ng mga wika (*Ched Memorandum Order #75, series 2017*).

Batay sa nauna nang talakay, ang teknolohiya ay kaagapay sa pagtuturo ng Filipino. Ginagamit ng guro bilang pantulong ang kompyuter, laptop, at projector. Magagamit ang android, tablet, audio, at video. Iba't iba ang mga platapormang online na magagamit sa klase, gaya ng Google Classroom, Zoom, at Kahoot. Sa pamamagitan nito, nagiging masaya at

mapanghikayat ang pakikilahok sa klase at magaan ang pag-aaral ng wika, panitikan at komunikasyon. Nagagamit ang *Powerpoint* sa klase para sa talakayan at presentasyon ng guro at mga mag-aaral. Ang *PowerPoint* ay nagagamit sa klase kasabay ng teksto at talakayan ng guro at mga mag-aaral, ang mga gawain at pagsusulat onlayn na sinadyang maihanda at magamit sa sinkronus at asinkronus na modaliti upang makatulong na mas nauunawaan ang mga aralin, natututo ng wika at panitikan sa tulong ng *web* at mga *apps*, at mas madali na ang komunikasyon at tuloy-tuloy ang ugnayan, pagsagot at palitang ideya ng estudyante-guro. Bukod dito, uso na rin ang paggawa ng mga bidyo at pagre-rekord, at dagdag pa, nagiging madali ang gabay ng guro sa mga bata sa oras na kailangan nila (Gloria, 2021).

Nabanggit ni Mayag-as et al. (2023), na sobrang kailangan ng mga guro sa Filipino ang kaalaman sa teknolohiya. Umangkop sa bagong kalakaran ng pagtuturo at madaling paraan ng pagkatutong hanay sa ikadawampu't isang siglo. Dahil sa umaangat na mga hamon sa edukasyon, ipinahayag nina Mishra et al. (2006) na dapat isama ang teknolohiya sa *Pedagogical Content Knowledge* (PCK) ni Shulman (1986). Dagdag pa ni Abrera-Naval et al. (2024), ang TPACK ay isang balangkas na nakatuon sa kaalaman ng guro sa tatlong pangunahing aspeto: nilalaman (*Content Knowledge* o CK), pedagogiya (*Pedagogical Knowledge* o PK), at teknolohiya (*Technological Knowledge* o TK). Isang magandang halimbawa ay ang TPK (*technological pedagogical knowledge*), na nag-uugnay sa teknolohiya at pagtuturo, pati na rin ang PCK at TCK (*technological content knowledge*).

Batayang teoretikal na diskurso

Para sa batayang teoretikal ng diskursong "Pagtuturo ng Filipino sa Programang Bachelor of Elementary Education sa Panahon ng Digital," ginamit ng mananaliksik bilang batayan ang ilang mga teorya sa pag-aaral na ito.

Konstruktibismo. Sa paggamit ng teknolohiya, ang mga mag-aaral ay maaaring maging mas aktibo sa pagtuklas ng kaalaman sa Filipino, na ang mga onlayn na hanguan, interaktibong aplikasyon, at kolaboratibong proyekto ay nakalilikha ng kaalaman sa mag-aaral. Mahalaga ang gamit ng multimidiya sa pagkatuto, tulad ng pananaliksik at mga aplikasyon sa paglikha, pati na rin ang kooperasyon at aktibong pakikilahok ng mga mag-aaral (Gilakjani et al, 2013). Bilang gabay sa pagtuturo at mga pamamaraan, nagdudulot ito ng pagtuklas ng kaalaman at paglikha ng mga mag-aaral habang nakikipag-ugnayan at nakikipagkooperasyon sa proseso ng pagkatuto (Akpan et al., 2020).

Konektibismo. Ang teknolohiya ay daan upang mabigyan ng pagkakataon ang mga mag-aaral na makakuha ng impormasyon mula sa mga guro sa Filipino, kahit saan man sila naroon. Sa pamamagitan ng *social media*, onlayn na *forum*, at birtuwal na klase, ang mga mag-aaral ay nagiging bahagi ng isang malawak na network ng pagkatuto. Sa mga

pag-aaral nina Borna (2018), Isaksson (2020), at Maawali (2022), pinatutunayan na ang teoryang konektibismo ay may positibong epekto sa mga mag-aaral. Ipinakita ng mga pag-aaral na pinahuhusay nito ang pagiging epektibo sa sarili, motibasyon, kompiyansa, at partisipasyon sa pamamagitan ng iba't ibang gawain at paggamit ng *social media platforms*. Nagdudulot ng kasanayan sa paglinang ng pagsulat, lalo na sa kakayahan sa komunikasyon at sa pagbuo ng malikhaing resulta.

Social Learning Theory (Teorya ng Panlipunang Pagkatuto). Isang mahalagang punto ang pagkakaroon ng kahandaan ng mga mag-aaral, pati na rin ang paggabay ng mga guro sa loob at labas ng paaralan, upang sa gayon ay maging handa para sa pagkatuto ng mga kaalaman tungo sa lipunan at komunidad na kinabibilangan, sapagkat batay na rin sa perspektiba nina Martinez at Gomez (2024), na mahalagang maihanda ang mga mag-aaral upang magkaroon ng positibong epekto at pangmatagalang pagpapanatili ang anumang interbensyon na ihahain ng sistema ng edukasyon sa ating mga kabataan.

TPACK (Technological Pedagogical Content Knowledge). Sa pagtuturo ng Filipino, mahalaga rin na may alam ang mga guro sa paggamit ng teknolohiya upang maging madali ang paghahatid ng kaalaman. Ang paggamit ng mga bidyo, larong interaktibo, at onlayn na simulasyon ay maaaring gawing mas kasigla-sigla at epektibo ang pag-aaral ng Filipino. Ayon kay Obniala et al. (2024), ang pagsasama ng teknolohiya sa edukasyon ay talagang naging mainit na usapin sa buong mundo, at apektado ang ilang mga bansa, maging ito man ay maunlad o umuunlad. Maituturing ang TPACK bilang kaagapay ng guro sa pagbibigay ng mas madaliang gawain at malawak na gawain sa pakikisabay sa hilig at kakayahan ng mga mag-aaral.

Sa paggamit ng mga modernong teknolohiya ay mas nagiging aktibo at ganado ang isang mag-aaral lalong-lalo na kung ito ay nakasentro sa pagkokonekta ng lahat ng bagay na humahantong sa makabuluhang pagkatuto ng bawat isa. Ito ay koneksyon ng mga mag-aaral sa digital na mundo, gamit ang internet, na magagawa nitong makipag-ugnayan sa lahat ng bagay. Isang pindot lamang ng mag-aaral sa impormasyong gustong malaman, lalabas ang mga kasagutan sa tanong na hinahanap. Upang magtagumpay ang adhikain nito, kailangan munang malinang ang paggamit ng wika ng mga mag-aaral upang malinang ang *21st Century Skills* na nakaangkla sa teoryang konektibismo nang sa ganoon magagawang maipagmalaki ang pandaigdigang kakayahan ng mga mag-aaral at magagawang makipagsabayan sa husay at galing nito sa buong mundo. Nakita ng mananaliksik na ang teoryang konektibismo ay may malaking ambag sa kasalukuyang sitwasyon ng edukasyon ng ating bansa. Ang mga pagbabago at modernisasyon sa buong mundo ay sadyang napakabilis, kaya para makasabay tayo sa mga pagbabagong ito, kailangan nating makiayon at makiangkop sa kapaligiran. Kaya't sinasabi ng perspektiba ng

social learning theory na nagiging daan ang teknolohiya upang sa gayon ay magkaroon ng pagkakataon na makipag-ugnayan, at makapagbahagi ng karanasan sa iba sa pamamagitan ng onlayn na interaksyon. Samantala, pinagbatayan rin ng mananaliksik ang teorya ni Vygotsky (1968), ang teoryang konstruktibismo. Gayundin, ang teoryang konstruktibismo ay nagpapatunay na ang pag-unlad ng tao ay nakasentro sa panlipunang kinalalagyan at ang kaalaman ay nabubuo sa pamamagitan ng pakikipag-ugnayan sa iba. Ibig sabihin, nabuo ang pagkatuto mula sa mga karanasan na natutunan sa lipunan. Kinikilala sa teoryang ito ang aspeto ng paglikha batay sa pakikipag-ugnayan sa iba, aplikasyon ng kaalaman, at mga paraan sa pagkamit ng pagkatuto. Dagdag pa rito, ginagamit ang TPACK Framework bilang gabay sa epektibong integrasyon ng teknolohiya, pedagohiya, at nilalaman sa pagtuturo ng Filipino. Sa kabuuan, ipinapakita ng mga teoryang ito ang mahalagang papel ng teknolohiya sa pagpapalawak ng kaalaman, kasanayan, at interaktibong pagkatuto ng mga mag-aaral.

Layunin ng pag-aaral

Ang pag-aaral na ito ay nakatuon sa pagsusuri ng mga praktikal na aplikasyon ng teknolohiya, tulad ng mga digital na plataporma at multimedia na ginagamit sa Filipino sa antas ng tersyarya, na maiuugnay sa *SAMR Model* ni Puentedura (2018). Matutunghayan kung paano nagagamit ang makabagong kagamitan para mapabuti ang paraan ng pagtuturo at pagkatuto. Ang mga simpleng gawain hanggang sa magkaroon ng mga kapaki-pakinabang na mga paraan ng pagtuturo, sa ganitong pagkakataon, marapat na pagtuunan ng mga guro ang wastong estratehiya para sa interaksyon, motibasyon, at pagkatuto sa *smart learning environment* (Lu et al., 2021), at ang manwal na gawain ay magsisilbing gabay upang mas maayos at tama ang paggamit. Sa pamamagitan ng malinaw na gabay para sa bawat hakbang ng SAMR, masisigurong tama at mahusay ang paggamit ng teknolohiya na magdudulot ng mas magaling na gawain sa pagtuturo.

Tinugon ng mananaliksik ang mga sumusunod na katanungan ng pananaliksik:

- 1.) Anong mga teknolohiya ang pinakakaraniwang ginagamit ng mga guro sa pagtuturo ng Filipino;
- 2.) Ano ang mga benepisyo ng paggamit ng teknolohiya sa pag-aaral ng wikang Filipino; at
- 3.) Anong mga hamon ang kinakaharap ng mga mag-aaral sa paggamit ng teknolohiya sa mga aralin sa Filipino?

Metodolohiya

Ang pananaliksik na ito ay gumamit ng disenyong *quantitative descriptive-correlational* na angkop sa pagtukoy ng mga teknolohiya, benepisyo, at hamon sa pagtuturo ng Filipino gamit ang teknolohiya. Ginamit ang sarbey-talatanungan bilang pangunahing instrumento

upang masukat ang pananaw ng mga respondente. Ang instrumento ay isang *validated Likert-scale survey* (1-5 eskala: Hindi kailanman, Bihira, Minsan, Madalas, at Palagi): (1) demograpikong propayl, (2) paggamit ng teknolohiya (Talahanayan 1), (3) benepisyo (Talahanayan 2), at (4) hamon (Talahanayan 3), na nagkaroon ng *Cronbach's Alpha reliability* ng 0.92 na nagpapakita ng mataas na *consistency* (Talahanayan 4).

Kalahok

Ang mga kalahok ay 150 Filipino BEED mula sa pangalawang taon ng tersyarya ang napili gamit ang *purposive sampling* upang matiyak ang mga aktibong gumagamit ng teknolohiya sa aralin, na may demograpikong propayl na 18 to 20 taong gulang.

Pamamaraan ng pangangalap ng datos

Isinagawa ang pangangalap ng datos sa loob ng dalawang buwan (Abril-Mayo 2025) sa kabila ng *blended na modality* ng klase at sa pamamagitan ng *online survey via Google Forms* na ipinadala sa mga estudyante gamit ang emails at Facebook groups sa tulong ng mga pununo sa klase.

Etikal na konsiderasyon

Ang pananaliksik na ito ay isinasaalang-alang ang etika sa pamamagitan ng *informed consent* at *anonymity*. Una, nagkaroon ng *pilot testing* sa 30 na mag-aaral upang suriin ang kawastuhan ng bawat aytem, na nagresulta sa bahagyang rebisyon bago ang pagpapatupad. Ang mga kalahok ay binigyan ng sapat na panahon upang sagutan ang sarbey, upang matiyak ang boluntaryong pagtugon. Ipinaliwanag sa klase na ang kanilang sasagutin sa ibinigay na kawing ay walang kaugnayan sa klase o marka at ang anumang mahalagang personal na pagkakakilanlan ay mananatiling kumpidensyal. Sa kabuoan ay may 92 porsiyento ang tumugon, at ang mga datos ay nakalap gamit ang *Google Sheets* para sa agarang pag-e-encode.

Paraan ng pagsusuri ng datos

Ginamit ang *descriptive statistics* (*mean, standard deviation*) upang makilala ang dalas ng paggamit, benepisyo, at hamon tulad ng nakikita sa Talahanayan 1 hanggang 3, kung saan ang interpretasyon ay batay sa eskala: 45.00 (Palagi), 3.50-4.49 (Madalas), at 2.50-3.49 (Minsan). Nilapatan naman ng *inferential analysis* ang Talahanayan 4, at tinuos gamit ang *One-way ANOVA* ($F=5.28$, $p=0.0001$) upang ihambing ang pagkakaiba ng categoryang benepisyo at *Paired t-test* ($t=2.15$, $p=0.033$) naman upang paghambingin ang kabuoang benepisyo at hamon, gamit ang SPSS v.27 software na nagbalideyt ng kabuluhang istatistikal

sa 0.05 level. Ang mga resulta ay makikita sa mga talahanayan upang bigyang-suporta ang mga konklusyon sa resulta at diskusyon.

Resulta at Diskusyon

Ang bahaging ito ay naglalahad ng mga resulta mula sa nakalap na datos.

Matutunghayan sa Talahanayan 1 ang mga teknolohiyang karaniwang ginagamit ng mga guro sa pagtuturo ng Filipino. Matutukoy dito ang mga kagamitang teknolohikal na nakatutulong sa mas epektibong paghahatid ng kaalaman at paglinang ng kasanayan ng mga mag-aaral sa klase.

Talahanayan 1

Mga Teknolohiya na madalas na Ginagamit ng mga Guro sa Pagtuturo ng Filipino

Teknolohiya	Mean	Standard Deviation	Interpretasyon
<i>Software sa pagpapakita (Presentation Software)</i>	4.52	0.66	<i>Madalas na ginagamit ang presentation software ng mga guro.</i>
<i>Mga Online na platform ng video (YouTube, Vineo)</i>	4.37	0.65	<i>Madalas din ang paggamit ng mga online video platform tulad ng YouTube.</i>
<i>Mga Learning Management System (LMS) (Moodle, Google Classroom)</i>	4.17	0.75	<i>Medyo madalas ang paggamit ng LMS, pero may pagkakaiba-iba sa kung gaano kadalas ito ginagamit.</i>
<i>Mga online na Diksyonaryo at tool sa pagsasalin (Google Translate)</i>	4.45	0.68	<i>Madalas na ginagamit ang mga online na diksyonaryo at tool sa pagsasalin.</i>
<i>Mga Interactive na whiteboard at projector (smart board, promethean board)</i>	4.52	0.73	<i>Madalas din ang paggamit ng interactive whiteboards at projectors.</i>
<i>Mga mobile app (Kahoot!, Quizizz)</i>	4.43	0.70	<i>Madalas na ginagamit ang mga mobile app para sa pagtuturo.</i>
<i>Mga Social Media Platform (Facebook, Twitter)</i>	4.12	0.71	<i>Medyo madalas ang paggamit ng social media, pero may pagkakaiba-iba rin.</i>
<i>Word Processing at mga tool sa paglikha ng documento (MS Word, Google Docs)</i>	4.13	0.74	<i>Madalas na ginagamit ang mga tool sa paglikha ng dokumento.</i>
<i>Mga online na tool sa pakikipagtulungan</i>	4.32	0.72	<i>Madalas na ginagamit ang mga online collaboration tools.</i>

Leyenda: 5- Palagi, 4- Madalas, 3- Minsan, 2- Bihira, 1- Hindi Kailanman

Sa pangkalahatan, madalas na ginagamit ng mga guro sa Filipino ang iba't ibang teknolohiya sa pagtuturo. Pinakamadalas na gamitin ang *software* sa pagpapakita at *interactive whiteboards/projectors*. Madalas din ang paggamit ng *online video platforms, online dictionaries/translation tools*, at *mobile apps*. Medyo madalas din ang paggamit ng LMS, *social media*, at *document creation tools*, pero may mas malaking pagkakaiba-iba sa kung gaano kadalas ginagamit ng guro.

Batay sa mga datos na nakalap, nagpapahiwatig na aktibo ang mga guro sa Filipino sa paggamit ng iba't ibang teknolohiya sa pagtuturo. Sa *average score* na 4.52, nangunguna ang *software* sa pagpapakita at *interactive na whiteboard at projector*, na nagpapahiwatig na halos palaging ginagamit ng mga guro para sa mga leksyon. Kasunod nito, madalas ding gamitin ang mga *online na platform ng video (YouTube)* na may *average score* na 4.37, mga onlayn na diksyonaryo at *tool sa pagsasalin (Google Translate)* na may 4.45, at mga *mobile app (Kahoot!, Quizizz)* na may 4.43. Ipinapakita nito na ginagamit ng mga guro ang mga teknolohiyang ito upang gawing mas interaktibo at kawili-wili ang kanilang mga klase. Samantala, ang mga *Learning Management System (LMS)*, mga *social media platform (Facebook, Twitter)*, at *Word Processing at mga tool sa paglikha ng dokumento* ay nakakuha ng mga *average score* na 4.17, 4.12, at 4.13 ayon sa pagkakasunod. Nagpapahiwatig lamang na ang mga teknolohiyang ito ay ginagamit din, ngunit may mas malaking pagkakaiba-iba sa kung gaano kadalas ito ginagawa depende sa kagustuhan at pangangailangan ng guro. Napatunayan ng mananaliksik na ang teoryang konektibismo ay may kaugnayan sa kasalukuyang sitwasyon ng edukasyon. Sa gitna ng mabilis na pagbabago at modernisasyon sa buong mundo, kinakailangan ang patuloy na pag-angkop upang makasabay sa mga hamon ng panahon. Ayon sa pag-aaral ni Muir-Herzig (2004), upang magamit ang teknolohiya bilang isang mabisang kagamitang panturo, mahalaga ang sapat na pagsasanay at oras para sa mga guro upang ganap itong maisama sa kanilang kurikulum. Sa ganitong pananaw, nagiging malinaw na ang epektibong paggamit ng teknolohiya ay nakasalalay sa kakayahan at kahandaan ng guro sa pagtuturo. Samakatuwid, ang paggamit ng teknolohiya sa pagtuturo ng Filipino ay laganap, ngunit nag-iiba ang pagpili at dalas nito depende sa estilo ng pagtuturo at paggamit ng bawat guro.

Sa Talahanayan 2 naman ay matutunghayan ang mga benepisyong naidudulot ng paggamit ng teknolohiya sa pag-aaral ng Filipino. Makikita dito ang ambag ng teknolohiya sa pagpapaunlad ng proseso ng pagkatuto, interes, at akademikong pagganap ng mga mag-aaral sa asignaturang Filipino.

Talahanayan 2

Mga Benepisyo ng Paggamit ng Teknolohiya sa Pag-aaral ng Filipino

Mga Benepisyo	Mean	Standard Deviation	Interpretasyon
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<i>Paangat sa interes at motibasyon</i>	4.53	0.68	<i>Sumasang-ayon ang karamihan na nakaaangat ng interes at motibasyon ang paggamit ng teknolohiya sa pag-aaral ng Filipino. Mababa ang standard deviation, ibig sabihin, halos pare-pareho ang opinyon ng mga kalahok.</i>
<i>Pinahusay na access sa mga mapagkukunan at impormasyon</i>	4.32	0.68	<i>Sumasang-ayon din ang karamihan na mas napapahusay ang pagkalap ng mga mapagkukunan at impormasyon.</i>
<i>Pinabuting kasanayan sa wika</i>	4.34	0.66	<i>Sumasang-ayon din ang karamihan na nakakatulong ang teknolohiya para mapabuti ang kasanayan sa wika.</i>
<i>Mas malaking pakikipagtulungan at komunikasyon</i>	4.27	0.70	<i>Sumasang-ayon din ang karamihan na nakakatulong ang teknolohiya para mas magkaroon ng pakikipagtulungan at komunikasyon.</i>
<i>Pagpapaunlad ng mga kasanayan sa ika-21 siglo</i>	4.51	0.64	<i>Sumasang-ayon ang karamihan na nakakatulong ang teknolohiya para mapaunlad ang mga kasanayan sa ika-21 siglo.</i>
<i>Tumutugon sa iba't-ibang Estilo ng pagtuturo</i>	4.40	0.74	<i>Sumasang-ayon din ang karamihan na nakakatulong ang teknolohiya para matugunan ang iba't ibang estilo ng pagtuturo.</i>
<i>Magbibigay ng agarang pidbak</i>	4.35	0.71	<i>Sumasang-ayon din ang karamihan na nakakapagbigay ng agarang pidbak ang teknolohiya.</i>
<i>Nagpro-promote ng antonomiya ng mag-aaral</i>	4.30	0.70	<i>Sumasang-ayon din ang karamihan na nakakapag-promote ng antonomiya ng mag-aaral ang teknolohiya.</i>
<i>Inihahanda ang mga mag-aaral para sa hinaharap</i>	4.37	0.67	<i>Sumasang-ayon din ang karamihan na inihahanda ng teknolohiya ang mga mag-aaral para sa hinaharap.</i>
<i>Cost-Effective (Hindi Gaanong magastos)</i>	4.32	0.71	<i>Sumasang-ayon din ang karamihan na hindi gaanong magastos ang paggamit ng teknolohiya.</i>

Leyenda: 5- Lubos na Sumasang-ayon, 4- Sumasang-ayon, 3-Walang Pinapanigan, 2- Hindi Sumasang-ayon, 1- Lubos na hindi Sumasang-ayon

Batay sa mga datos na nakalap, sumasang-ayon ang karamihan sa mga kalahok na maraming benepisyo ang paggamit ng teknolohiya sa pag-aaral ng wikang Filipino. Sa mga benepisyong nabanggit, ang pag-angat ng interes at motibasyon (*mean*-4.53)

at pagpapaunlad ng mga kasanayan sa ika-21 siglo (*mean*-4.51) ang may pinakamataas na *average score*, na nagpapahiwatig na malaki ang paniniwala ng mga guro sa kakayahan ng teknolohiya na gawing mas kawili-wili ang pag-aaral at ihanda ang mga mag-aaral para sa kinabukasan. Sumasang-ayon din ang mga mag-aaral na pinahuhusay ng teknolohiya ang access sa mga mapagkukunan at impormasyon (4.32), pinabubuti ang kasanayan sa wika (4.34), nagtataguyod ng mas malaking pakikipagtulungan at komunikasyon (4.27), tumutugon sa iba't ibang estilo ng pagtuturo (4.40), nagbibigay ng agarang pidbak (4.35), nagpo-promote ng awtonomiya ng mag-aaral (4.30), inihahanda ang mga mag-aaral para sa hinaharap (4.37), at *cost-effective* (4.32).

Ayon sa pag-aaral ni Saavedra (2018), bagaman kinikilala ang malaking benepisyo ng teknolohiya sa mga gawaing pang-akademiko, binigyang-diin din ang pangangailangan ng masusing pagmomonitor sa paggamit nito upang matiyak na tunay itong nakatutulong sa pagkatuto ng mga mag-aaral. Sa ganitong pananaw, lumilitaw na may mahalagang papel ang wastong paggamit at paggabay sa teknolohiya sa pagtuturo at pagkatuto. Sa pangkalahatan, batay sa magkakatulad na mga iskor at mababang standard deviation, makikita na may mataas na antas ng pagkakapareho sa pananaw ng mga mag-aaral hinggil sa positibong epekto ng teknolohiya sa pagtuturo ng Filipino.

Samantalang sa Talahanayan 3 naman ay masisilayan ang mga hamong kinakaharap ng mga mag-aaral sa paggamit ng teknolohiya sa mga aralin sa Filipino. Nilalayon nitong matukoy ang mga salik na nagiging balakid sa epektibong paggamit ng teknolohiya sa proseso ng pagkatuto.

Talahanayan 3

Mga Hamon na Kinakaharap ng mga Mag-Aaral sa Paggamit ng Teknolohiya sa mga Aralin sa Filipino

Mga Hamon	Mean	Standard Deviation	Interpretasyon
<i>Kakulangan sa mga kagamitan at imprastraktura</i>	4.61	0.67	<i>Itinuturing ng mga kalahok na mahirap ang hamon ng kakulangan sa mga kagamitan at imprastraktura. Mataas ang mean at mababa ang standard deviation, ibig sabihin, halos lahat ay sumasang-ayon na isa itong malaking hadlang.</i>
<i>Kakulangan sa paggamit at kaalaman ng mga guro</i>	4.37	0.65	<i>Itinuturing din ng mga kalahok na mahirap ang hamon sa kakulangan ng paggamit at kaalaman ng mga guro.</i>

<i>Mga isyu sa pag-angkop sa paksa at nilalaman</i>	4.14	0.71	<i>Itinuturing ng mga kalahok na mahirap din ang mga isyu sa pag-angkop sa paksa at nilalaman, pero may bahagyang pagkakaiba-iba sa kanilang mga opinyon.</i>
<i>Mga isyu sa pamamahala ng klase at disiplina</i>	4.36	0.66	<i>Itinuturing ng mga kalahok na mahirap din ang mga isyu sa pamamahala ng klase at disiplina.</i>
<i>Kakulangan ng oras at suporta</i>	4.51	0.66	<i>Itinuturing ng mga kalahok na mahirap ang hamon ng kakulangan ng oras at suporta.</i>
<i>Limitasyon ng teknolohiya na partikular sa wika</i>	4.25	0.76	<i>Itinuturing ng mga kalahok na mahirap din ang limitasyon ng teknolohiya na partikular sa wika, pero may mas malaking pagkakaiba-iba sa kanilang mga opinyon.</i>
<i>Digital divide at mga alalahanin sa pagkakapantay-pantay</i>	4.18	0.68	<i>Itinuturing ng mga kalahok na mahirap din ang digital divide at mga alalahanin sa pagkakapantay-pantay.</i>
<i>Pagpapanatili sa mabilis na pagbabago ng teknolohiya</i>	4.50	0.65	<i>Itinuturing ng mga kalahok na mahirap ang hamon ng pagpapanatili sa mabilis na pagbabago ng teknolohiya.</i>
<i>Paglahok at suporta ng magulang</i>	4.03	0.68	<i>Itinuturing ng mga kalahok na mahirap din ang hamon ng paglahok at suporta ng magulang, pero may bahagyang pagkakaiba-iba sa kanilang mga opinyon.</i>
<i>Pagiging angkop sa kultura ng nilalaman</i>	4.31	0.77	<i>Itinuturing ng mga kalahok na mahirap din ang hamon ng pagiging angkop sa kultura ng nilalaman, pero may mas malaking pagkakaiba-iba sa kanilang mga opinyon.</i>

Leyenda: 5-Lubos na Mapanghamon, 4-Lubhang Mahirap, 3-Katamtamang Mahirap, 2-Bahagyang Mahirap, 1-Hindi Mahirap

Sa pangkalahatan, matutunghayan sa datos na may ilang hamong kinakaharap ang mga mag-aaral kapag isinasama ang teknolohiya sa kanilang mga aralin sa Filipino. Karamihan sa mga kalahok ay sumasang-ayon na ang kakulangan sa mga kagamitan at imprastruktura (*mean*-4.61) ang lubhang mahirap na hamon, na nagpapahiwatig na malaking problema ang limitadong akses sa teknolohiya. Kasunod nito, itinuturing din nilang mahirap ang kakulangan sa kaalaman at paggamit ng mga guro (4.37), mga isyu sa

pamamahala ng klase at disiplina (4.36), kakulangan ng oras at suporta (4.51), at ang pagpapanatili sa mabilis na pagbabago ng teknolohiya (4.50). Bagama't may mga hamon din sa limitasyon ng teknolohiya na partikular sa wika (4.25), *digital divide* at mga alalahanin sa pagkakapantay-pantay (4.18), paglahok at suporta ng magulang (4.03), at pagiging angkop sa kulturang nilalaman (4.31), mas nagkakaiba-iba ang kanilang mga pananaw sa mga ito. Ipinapahiwatig nito na bagama't may mga benepisyo ang paggamit ng teknolohiya sa pagtuturo, mahalagang tugunan ang mga natukoy na hamon upang maging mas epektibo ang pagkatuto sa Filipino. Kaugnay nito, binigyang-diin ni Shah (2021) na dapat bigyang-pansin ng mga unibersidad at institusyong pang-edukasyon ang kahandaan sa teknolohiya upang mapabuti ang persepsyon at gawi ng mga mag-aaral sa paggamit ng *e-learning* na teknolohiya. Iminungkahi rin niya na kinakailangang tasahin ang kalidad ng *e-learning* na serbisyo upang mapataas ang kasiyahan at intensiyon ng mga mag-aaral sa paggamit ng ganitong teknolohiya, na lalong nagpapakita ng kahalagahan ng pagtugon sa mga natukoy na hamon sa kasalukuyang pag-aaral.

One-way ANOVA and Paired T-test

Null hypothesis (H0): Walang pagkakaiba sa karaniwang mga rating sa pagitan ng mga benepisyo at mga hamon. *Alternative hypothesis (H1):* May pagkakaiba ang karaniwang mga marke sa pagitan ng mga benepisyo at mga hamon.

Makikita rin sa Talahanayan 4 ang pagsusuri gamit ang *paired t-test* upang ihambing ang karaniwang pagmamarka sa mga benepisyo at hamon batay sa tugon ng bawat kalahok. Nilalayon nito na malaman kung may makabuluhang pagkakaiba sa tugon ng mga kalahok batay sa estadistikang resulta.

Talahanayan 4

Paired t-test na naghahambing sa karaniwang mga marka ng benepisyo laban sa mga hamon ng bawat kalahok.

Pagsusuri	Mga Grupong Inihambing	Istatistika	p-value	Kongklusyon
One-way ANOVA	Mga kategorya ng benepisyo (10 grupo)	F=5.28	0.0001	May makabuluhang kaibahan sa mga grupo
Paired t-test	Karaniwang marka sa benepisyo laban sa hamon	t=2.15	0.033	May makabuluhang kaibahan sa pagitan ng dalawang grupo

Ang isinagawang pagsusuri gamit ang One-way ANOVA ay nagpakita ng makabuluhang pagkakaiba sa mga karaniwang rating ng iba't ibang benepisyo ng paggamit ng teknolohiya sa pag-aaral ng Filipino. Ipinapahiwatig nito na may ilang benepisyo na mas pinahalagahan ng mga kalahok, na nagpapakita ng iba't ibang antas ng pagpapahalaga sa mga aspeto ng teknolohiya bilang tulong sa pagkatuto. Samantala, ang resulta ng paired t-test na isinagawa ay nagpakita rin ng makabuluhang pagkakaiba sa pangkalahatang marka ng mga benepisyo laban sa mga hamon sa paggamit ng teknolohiya. Ibig sabihin, may malinaw na pagkakaiba sa pananaw ng mga kalahok tungkol sa benepisyo at hamon ng teknolohiya sa kanilang pag-aaral; maaaring mas mataas ang pagpapahalaga sa mga benepisyo kaysa sa mga hamon, o kabaligtaran. Ang mga resultang ito ay nagpapahiwatig na mahalagang bigyang-pansin ang balanse ng paggamit ng teknolohiya sa loob ng klase.

Kaugnay nito, binigyang-diin ni Mata et al. (2022) na ang paggalugad sa pananaw ng mga mag-aaral hinggil sa mga kalamangan at kahinaan ng mobile technologies ay mahalaga sa dinamikong konteksto ng patuloy at mas madalas na paggamit nito sa mga gawaing pagkatuto. Sa ganitong punto, maaari itong makatulong sa pagpapaunlad ng kasanayan at kaalaman ng mga mag-aaral, gayundin sa paghahanda sa kakaharaping karera sa pagtuturo.

Kongklusyon

Sa kabuoan ng pananaliksik, napatunayang epektibo ang paggamit ng teknolohiya sa pagtuturo ng Filipino. Masasabing pinakamadalas na ginagamit ng mga guro ang *presentation software* at *interactive whiteboards* (*mean*-4.52), YouTube (*mean*-4.37), *Google Translate* (*mean*-4.45), at *mobile apps* tulad ng *Kahoot!* (*mean*-4.43). Nagpapakita ng mataas na antas ng aktibong paggamit upang mapadali ang mga aralin sa Filipino. Ang mga benepisyo, partikular na ang pagtaas ng interes at motibasyon (*mean*-4.53) at pagpapaunlad ng *21st-century skills* (*mean*-4.51) ay mas nangingibabaw kumpara sa mga hamon gaya ng kakulangan sa kagamitan (*mean*-4.61) at pagsasanay ng guro (*mean*-4.37), na nakumpirma ng *paired t-test* ($t=2.15$, $p=0.033$) at *One-way ANOVA* ($F=5.28$, $p=0.0001$), na naglalahad ng makabuluhang pagkakaiba sa pagpapahalaga. Sa madaling salita, ang teknolohiya ay mahalagang katuwang sa pagpapabuti ng pag-aaral. Gayunpaman, maaaring harapin ang isyu ng pagkakaiba ng digital, kakulangan ng suporta, at mabilis na pagbabago sa mga makabagong kagamitan.

Rekomendasyon

Batay sa mga natuklasan, iminumungkahi na, una, maaaring isaalang-alang ang paglagay ng malawakang pagsasanay sa *TPACK framework* para sa mga guro ng Filipino sa lahat ng pampublikong kolehiyo at unibersidad, at maisama ang *hands-on* workshop sa *Kahoot!*, *Google Classroom*, at *AI tools* tulad ng *ChatGPT* para sa agarang pidbak sa sulatin. Ikalawa, mahalagang mamuhunan sa imprastraktura sa pagtustos ng libreng *Wi-Fi hotspots*,

subsido sa *tablets/smartphones* para sa mga mag-aaral na nasa malayong lugar, at pagtatayo ng *digital labs* upang tugunan ang kakulangan sa kagamitan at pag-akses. Pangatlo, maaaring isama sa kurikulum ng Filipino ang mga *FilTech* na modyul na angkop sa kultura, tulad ng *localized apps* para sa panitikan. Panghuli, maaaring magtakda ng pampubliko at pampribadong pakikipag-ugnayan sa mga kumpanya kagaya ng PLDT, Globe, at mga teknolohiyang kumpanya kasabay ng taunang ebalwasyon ng paggamit ng *LMS* upang masiguro ang pagpapanatili sa mabilis na pag-angkop sa pagbabago ng teknolohiya.

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Journeying Towards Aesthetic Learning through the Integration of the Japanese Philosophy of Wabi-Sabi in the Academic Formation of Seminarians

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Abstract

Catholic seminary formation is an intensive process that can be classified into four pillars: human, spiritual, intellectual, and pastoral dimensions, all of which aim to shape aspirants to Christ. However, intellectual formation poses major impediments, including heavy academic workloads, difficulties in time management, and constant pressure to maintain high standards of excellence. These struggles often result in anxiety, physical exhaustion, and, in some instances, the decision to leave the seminary. This study addresses this research gap by exploring seminarians' challenges through the lens of an Eastern aesthetic philosophy that celebrates and amplifies imperfection, impermanence, and simplicity - wabi-sabi. Employing a qualitative design and using an unobtrusive strategy, the research analysed seminarians' narratives sourced from available blogs and journal articles online. Additionally, through hermeneutic analysis, the study highlights how seminarians explore the conflict between idealised spiritual expectations and the flawed realities of academic life. The findings show that even if seminarians face hurdles, such as balancing difficult philosophical readings with strict schedules and the hectic pace of seminary life, they still develop resilient coping mechanisms. By integrating wabi-sabi, the study suggests a framework for aesthetic learning wherein seminarians' limitations are seen not as mere hindrances but as meaningful opportunities for personal

development and vocational growth. This approach enables a transition from a traditional view that demands perfection toward acceptance of the aesthetically flawed journey of the priesthood. The research contributes to a more comprehensive understanding of seminary formation both for diocesan and religious institutions, conveying that embracing imperfection through aesthetic philosophy allows seminarians to find depth and cherish the beauty of their calling despite the temporal and fragile nature of existence.

Keywords: aesthetic learning, Wabi-Sabi, academic formation, seminarians, philosophy

Introduction

Motivations, challenges, and the path of formation in seminary life

Seminary life is an enriching as well as a unique experience which provides intense formation through study, reflection and spiritual growth. While it demands a religious commitment, rigor in terms of academics, and personal discipline, the life in the seminary provides a sense of purpose, fulfillment, and service (Aligan, 2015). The setting in the seminary integrates essential components such as, study, prayer, and community. The development process for seminary aspirants entails four dimensions namely: human formation, spiritual formation, intellectual formation, and pastoral formation (Carroll, 2022). The core of seminary formation is to form seminarians to become more like Christ; it is a path of unending configuration to Christ (Congregation for the Clergy, 2017). With the prevalence of the new ratio for priestly formation, human formation as a dimension is given more stress, which is a central paradigm of the aspirant's motivation and intention (Porter et al., 2019; Wang et al., 2023). The decision to continue pursuing and responding to the priestly vocation or call is a complex process that demands continuous discernment and prudent reflection on the part of the seminarian (Kelly, 2016; Weiss et al., 2003).

Pope Francis described vocation as "like a divine seed that springs up in the soil of our existence; it opens our hearts to God and to others so that we can share with them the treasure we ourselves have found." For young men to be able to build up the necessity to share in spreading God's word, they must first undergo studies within the seminary, a life with a variety of challenges. One's vocation is vital as it represents one's call, transcending mere career or job (Vatican.va, 2023). Annually, young men begin their preparatory formation at religious formation houses under the Roman Catholic church to journey into the path of priesthood. The Catholic Church also observes the ordination of priests annually. Nonetheless, each year, the Catholic Church also experiences a diminishing number of seminarians who are unable to persevere and persist through their formation journey within the seminary (Hankle, 2010).

As part of seminarians' continuous discernment, they are encouraged to have a clear understanding of their motivations for entering the seminary. Motivation is an essential aspect to be considered in the formation process of seminarians preparing for the priesthood (Manu & Uskono, 2024, p. 2499). In the study of Manu and Uskono, five factors were identified that motivate seminarians to pursue the priesthood: following the Lord and serving His people, fulfilling others' expectations, satisfying personal needs, following the life and good example of others, and developing self-awareness (Manu & Uskono, 2024, pp. 2504–2505). These motivations indicate that entering the seminary involves an interplay of various intentions shaped by personal, social, cultural, and spiritual influences. As seminarians progress in their formation, these motivations are continually challenged and refined through their experiences in the seminary.

Despite their initial motivations, seminarians encounter significant challenges during formation, particularly in their academic life. These difficulties arise from the demands of philosophy, church history, and pastoral responsibilities, alongside external pastoral work such as formation programs and prayer services. The need to balance spiritual activities, community duties, and academic study often disrupts focus and priorities. Furthermore, seminarians face financial burdens from tuition and living costs, as well as personal struggles such as low self-confidence and limited problem-solving skills, which hinder their ability to cope effectively with life's demands (Lim, et. al., 2023).

Understanding the concept of aesthetic learning

Barton et al. (2022), learners acknowledged the importance of aesthetic learning, such as the use of communication in everyday life and future work contexts. Aesthetic learning is often conceptualized as the process by which learners engage with aesthetic experiences to enhance their understanding and creativity. It has gained attention in educational research as both a pedagogical approach and a component of holistic education. Learners argue that aesthetic experience is not merely about appreciating beauty but also about enriching cognitive and affective dimensions of learning (Sarkar et al., 2025). One stream of research emphasizes integrating aesthetic experiences into educational settings to enhance learners' engagement and learning outcomes. Starr (2023) considers that aesthetic experience models human learning by activating complex neural networks that facilitate cognitive flexibility and integrative processing, positioning aesthetic learning and aesthetic experience as contributors to deeper learning processes rather than extraneous add-ons to curriculum content.

Building on these contemporary perspectives, Meyer (2024) situates aesthetic learning within an eco-ontological framework, emphasizing continuity and creativity as central to human growth. As he explains, "Learning, in the most general sense, is this process of realizing or establishing continuity in life situations. All significant growth begins in an encounter with the concrete dynamics of a situation, and through an appreciation of

the aesthetic in which they are continuous as a situation, produces a perspective which preserves the aesthetic integrity of that experience as an experience, thereby enriching it with greater possibilities for further experience and growth" (p. 48). While experience itself is aesthetic in nature, an "aesthetic experience" is an experience in which the aesthetic becomes its focus or purpose. Such experiences are of the sort we typically associate with the arts, but Dewey asserts that aesthetic experience and art are in no way limited to the domain of conventional art forms, nor are they mutually exclusive with conventionally intellectual activities, such as science. It is not science or the intellect that is in opposition to art, but routine and impulse (Dewey, 1929, p. 360), for art, in the most general sense, is "the quest for concretely embodied meaning and value in human existence" (Alexander, 1987, p. 269; Meyer, 2024, pp. 47–48).

The beauty of imperfection: wabi-sabi as a way of life

Wabi-sabi has been regarded as an alternative lifestyle in which minimalism and imperfection are acknowledged as pathways to wellbeing and happiness. This aesthetic philosophy rests on the notion of imperfect beauty (Mukhopadhyay, Panda, & Sinha, 2025). Building on this foundation, the aesthetic principle of wabi-sabi encapsulates imperfection, impermanence, and incompleteness. Pilarska (2025) emphasizes that "celebrating the flawed and weathered is not merely an artistic approach but a way of life" (pp. 149–150). Recognizing these qualities can help the audience feel more at peace with their own imperfections and life's uncertainties. Extending beyond art, wabi-sabi functions as an aesthetic-ethical category descending from medieval Japanese culture (Baltrušaitytė, 2023). For instance, the cracked or chipped cups used in tea ceremonies are valued not for their flawlessness but for their history and fragility. These cups serve as reminders of conservation and continuity, embodying reminiscence and easing the present (Mukhopadhyay et al., 2025). In this way, wabi-sabi is strongly connected to Zen Buddhism and the tea ceremony, embracing imperfection while welcoming continuous learning and change without striving for a perfect end (Baltrušaitytė, 2023).

From this cultural grounding, the philosophy unfolds into a broader worldview, shaping how imperfection and transience are embraced as sources of wisdom and tranquility. It is often described as the "philosophy of fall," where decline is not negative but a positive dismantling akin to aging. The humble and slow cessation of things embodies preparedness for transience and imperfection (Mukhopadhyay et al., 2025). Moreover, wabi-sabi channels meditative understanding of life and death into physical forms such as cracked ceramics and weathered wood, each bearing the marks of time. These artifacts embody the transient beauty of existence, resonating with cultural traditions like seasonal poetry. Pilarska (2025) notes that "wabi-sabi transcends art to become a spiritual practice, reflecting mindful detachment from idealized perfection" (p. 149). This perspective can inspire resilience and acceptance in the audience facing life's inevitable changes.

In contemporary contexts, wabi-sabi also embraces waste, encouraging sustainability in décor, living, and art. This trend toward simplicity has influenced fashion and consumption, leading to a waste-free ideology. Within Japanese tradition, wabi-sabi aligns with minimalism, as "wabi" itself means "poverty"—but poverty by choice, denouncing material cravings to implement the dictum of minimalism (Mukhopadhyay et al., 2025, pp. 136–137). Over time, wabi, once associated with loneliness, evolved through Zen monks' ascetic practices into a concept of beautiful imperfection and peaceful simplicity. It came to signify acceptance of reality without despair, echoing the saying "it is what it is" (Baltrušaitytė, 2023, p. 43). Seen from this perspective, wabi-sabi also functions as a technique of anti-fragility, boosting moral resilience against the grief of structural and functional erosion in life (Mukhopadhyay et al., 2025, p. 136). Historically, "wabi" and "sabi" were distinct concepts, and interestingly, wabi-sabi lacks a direct translation due to its ambiguity and oral tradition. For centuries, "wabi" and "sabi" existed separately before merging into a single expression (Baltrušaitytė, 2023, p. 43).

Wabi, paradoxically, also means "not belonging to fashionable social circles," signifying detachment from wealth and opinion while sensing something transcendent within oneself (Pilarska, 2025, p. 148). It further indicates understated beauty and rustic simplicity, echoing moral traditions such as ahimsa, asteya, satya, and brahmacharya in Jainism. It is the voice of modesty, training individuals to accept inadequacy (Mukhopadhyay et al., 2025, p. 136). In contrast, sabi represents empirical wisdom born of age and experience. It is likened to autumn, when old leaves perish to regenerate, symbolizing acceptance of dissolution to enable creation (Mukhopadhyay et al., 2025, p. 136). When taken together, these complementary notions reveal the holistic spirit of wabi-sabi as both an aesthetic and ethical philosophy. Pilarska (2025) elaborates that "wabi roughly means 'the elegant beauty of simplicity,' while sabi means 'the evanescence of time and the impermanence of all things'" (p. 148). Sabi, which initially connoted damage or withering, transformed into a positive notion of beauty and calm brought by age and experience (Baltrušaitytė, 2023, p. 43). Together, they form a philosophy that celebrates imperfection, impermanence, and simplicity as essential dimensions of human existence.

Research gap/objectives

Given these realities, this research seeks to deepen the understanding of seminary formation by examining how seminarians confront and transcend academic struggles through a philosophical-aesthetic approach. Specifically, it investigates how the Japanese aesthetics of *wabi-sabi* may serve as a framework for aesthetic learning, enabling seminarians to reinterpret their challenges as integral and meaningful aspects of intellectual development. While such approaches contribute significantly to seminary education, the role of aesthetic philosophy in fostering human flourishing (particularly in relation to seminarians' intellectual struggles and growth) remains insufficiently explored. This gap underscores a limitation in current studies on seminary formation, which rely

predominantly on Western philosophical frameworks. In contrast, Eastern perspectives such as *wabi-sabi* are largely absent from discussions of seminarians' academic challenges. Furthermore, only a few studies address seminarians' aesthetic learning experiences, even though these experiences could provide a valuable means of deepening their philosophical appreciation of the beauty inherent in their vocation, especially as they navigate human relationships shaped by both the beautiful and the imperfect realities of life.

Hence, this study aims to contribute to a more holistic understanding of seminary formation by integrating philosophical aesthetics with seminarians' personal experiences. By exploring the concept of *wabi-sabi* within the context of seminary life, this study hopes to offer a new perspective that recognizes the beauty and meaning found within the imperfect yet fulfilling journey of the priestly vocation.

Scope and limitations

The scope of this study focuses primarily on the academic formation of seminarians in both diocesan and religious institutions. Although diocesan and religious priesthood differ in terms of mission, formation context, and vows (Lopez, 2013), seminarians in both settings commonly experience similar struggles, particularly in balancing the demands of formation and academic life (Castada et al., 2024). Furthermore, this study is limited to Catholic seminaries, given the existences of various seminary institutions in other Christian denominations. This limitation allows the research to concentrate more specifically on the context of the Catholic Church, which is currently experiencing a significant crisis in religious vocations, particularly regarding priesthood and consecrated life (Kanu & Pilani 2025, p. 2). Through this defined scope and limitation, the study seeks to contribute to addressing this concern within the Catholic Church by examining one of the central dimensions of seminary formation, the academic formation of seminarians, which prepares them for missionary discipleship in proclaiming and defending the Catholic Church.

Methodology

Design

This study employed a qualitative design using an unobtrusive method, as it did not involve numerical values or human participation in the process of data gathering. Instead, it relied on documents containing narratives of seminarians that were available and accessible online, specifically from blogs and journal articles published by reputable sources which perfectly aligned with the unobtrusive quality research methodology (Burles & Bally, 2018). The combined approach allows and invites readers to self-reflect by examining and relating to the shared personal experiences collected as the primary source for research data analysis (Lapadat, 2017) within the seminary context. Drawing from their lived experiences, while integrating the principles of Wabi-sabi into academic formation within and beyond the

seminary, can meaningfully transform collective insights and interpret shared experiences through the art of storytelling (Roy & Uekesa, 2020).

Data gathering and analysis

By gathering narratives from the textual sources, the study ensured that seminarians' voices (from the narratives) were preserved in their own words, without any alterations. This approach also allowed for a naturalistic capture of meaning, where the data emerged from seminarians' self-disclosures in online spaces rather than structured interviews or surveys (Ocbena, et al., 2023). Each narrative was examined closely to identify themes of formation, struggle, and transformation, guided by the hermeneutic circle that moves between individual accounts and collective meaning (Lapadat, 2017). The interpretive lens of *Wabi-sabi*—embracing imperfection, impermanence, and incompleteness—highlighted how seminarians' struggles and vulnerabilities contribute to holistic formation within and beyond the seminary (Roy & Uekesa, 2020). Finally, storytelling was treated as a collective insight, where seminarians' voices were not isolated but woven into a shared narrative of wisdom, capable of transforming both academic and spiritual formation (Roy & Uekesa, 2020).

Ethical consideration

Following the unobtrusive strategy outlined by Lee (2019) and adopted by Garo et al. (2025), ethical approval was not required, as data were drawn from existing online narratives rather than structured interviews or experiments. This approach enabled a critical examination of published literature and perspectives without formal clearance, while upholding authenticity, honesty, and integrity throughout the process (Babbie, 2010). Artificial intelligence (Microsoft Copilot) was used only for transition and grammar consistency, as well as for literature search support. All outputs generated with AI assistance were thoroughly verified, properly cited, and referenced to maintain transparency, uphold academic rigour, and ensure adherence to scholarly integrity.

Results and Discussion

Navigating academic struggles in seminary life

Seminarians face several difficulties related to intellectual formation, one of which is time management, especially in balancing the demands of the seminary schedule with academic obligations. Seminarians often face difficulties in time management, particularly in balancing the demands of seminary schedules with academic obligations. This struggle is compounded by expectations from formators who assume consistent intellectual

competence, leading to stress and feelings of inadequacy (Binghay, Sibal, & Taja-on, 2024). Pressure from formators, who often assume that seminarians will consistently demonstrate intellectual competence and academic excellence, is also experienced. This pressure may result in feelings of inadequacy or anxiety, particularly in philosophical and theological studies. Gerardo, Villaruel, and Rosales (2025) found that seminarians sometimes discontinue seminary life due to academic pressures, including the expectation to meet intellectual standards set by formators. These pressures contribute to anxiety and disengagement from intellectual pursuits.

Another challenge arises from differences in academic orientation or background, especially among seminarians at the propaedeutic stage. Late-vocation seminarians, entering formation after professional careers, often struggle to adjust to academic responsibilities. Their secular backgrounds may not prepare them for the intellectual rigour of seminary studies, leading to minimal academic engagement or mediocrity (Gerardo, Villaruel, & Rosales, 2025). Seminarians who come from academic tracks in Senior High School such as Science, Technology, Engineering, and Mathematics (STEM), which do not emphasize the humanities, may experience difficulties transitioning to philosophical studies. As a result, some seminarians struggle to adapt to the analytical and reflective approaches required in philosophy, especially when they enter the discipleship stage or the philosophical level of seminary formation. In some cases, so-called late-vocation seminarians, those who enter the seminary at a later stage in life, also experience difficulty adjusting to academic responsibilities because they often come from secular professional backgrounds. These struggles with academic transition and responsibilities may lead to minimal academic engagement or mediocrity, wherein seminarians perceive themselves as lacking intellectual competence and incapable of meeting academic expectations, which may eventually lead to disengagement from intellectual pursuits.

Furthermore, part of various reasons as to why seminarians might stop in the path as seminarians is that there is a change in personal views or they might no longer feel called which prompts them to depart the clergy or religious life. It is possible that an aspirant cannot study due to mental, physical, and financial problems. Some might leave seminary for violating seminary rules and regulations or due to bad behavior (McDaniel, 2019; Fisher, 2020). These challenges in the academic dimension of seminary life reveal a tension between expectations and reality in seminary formation. Seminarians often enter the seminary with idealized expectations about spiritual life and the priestly vocation; however, imperfections and limitations become evident throughout their formation, particularly in their academic experiences. Thus, seminarians are challenged to recognize the beauty of their formation as they pursue wisdom and knowledge in their academic life, both of which are essential for the priesthood, despite struggles and imperfections. In this context, the philosophical notion of *wabi-sabi* offers a meaningful lens for reflecting on the academic formation of seminarians.

Narratives of struggles and the integration of Wabi-Sabi: An aesthetic learning

The academic formation of seminarians is an integral component of priestly formation. In the *Ratio Fundamentalis Institutionis Sacerdotalis* (The Gift of the Priestly Vocation), intellectual formation “is part of the integral formation of the priest” necessary for their pastoral ministry as they understand the Word of God and respond to the needs of the Church and society (Congregation for the Clergy, 2016, p.41). However, as seminarians dedicate themselves in the discipleship stage studying philosophy, the inevitability of academic struggles to them are significantly saturated in their seminary formation.

Harmonising academic demands and seminary life through Wabi-Sabi

In the study conducted by Castada et al., (2024) they provided narratives from seminarians who struggle to keep the balance between their formation and academic life. The prominent struggles narrated by seminarians is the difficulty of balancing academic responsibilities with the routinary structure of seminary life which is a common experience from the seminarians. One seminarian from their study expresses the struggle of keeping up with both academic work and other seminary schedules:

“Well, one of my struggles in my formation life is catching up with schedules. Often, I got late in our seminary activities particularly in the morning. It is because, I used to sleep late due to making school assignment/projects or due to preparing for a quiz, such preparation is by reading, memorizing, etc” (Castada et al., 2024).

This narrative shows how a seminarian struggles to experience academic demands in preparing for his assignments and examinations along with his compliance to follow seminary schedules. It implies that as the seminarian gives importance to his academic requirements and obeying seminary schedule, these two priorities can create tension in his formation. With this, seminarians who encounter the same experience a disruption in the rhythm of their seminary life.

One seminarian also emphasizes the difficulty of managing academic workload when heavy philosophical readings are required for them to study:

“I find it difficult to manage my time when it comes to the readings for my philosophy subjects in school. Our professors assign us a lot of reading materials for the entire semester and I struggle to find the time to read and comprehend them all. Additionally, I haven’t been able to adopt an effective study technique” (Castada et al., 2024).

In the face of trials and struggles that seminarians experience in their intellectual life, they also demonstrate various ways of coping mechanisms and strategies to navigate the

demands of academic formation. A common strategy that seminarians apply is to plan for intentional time management and prioritization of duties. This seminarian narrates that:

"In my personal experience, to balance my formation life and academic life, time management and knowing one's priorities is essential and necessary" (Castada et al., 2024).

The narrative shows how seminarians become aware of their time management and priorities as an effective way to harmonize academic works with spiritual and communal responsibilities. Another seminarian highlighted his approach to balance responsibilities in a structured way:

"Time management, prayer, and self leadership. These are three aspects that serves as my foundation in balancing my formation and academic life" (Castada et al., 2024)

Here, practical skills and spiritual practices are integrated to serve as an essential method for keeping the balance between intellectual life and spiritual formation. Planning ahead of time and organizing responsibilities are effective ways also for seminarians to develop practical strategies in fulfilling academic tasks. One seminarian says:

"There are two ways that I do so that I can balance my academic formation. First, is to do my tasks or assignments ahead of time so that I can avoid pressure and make my task worth it. Second is to list all my responsibilities and to know what task that I should do first, especially those easy ones, so that I can have a lot of time for those difficult task" (Castada et al., 2024).

The narrative shows the proactive ways in which seminarians learn to deal with academic pressures by doing tasks ahead and placing responsibilities based on what they can manage to do one at a time. These are important approaches to maintain the equilibrium of their intellectual life without disregarding equally important tasks.

The narratives of seminarians struggling with academic workload, time management, and intellectual expectations can be meaningfully interpreted through the lens of *wabi-sabi*. As students of philosophy, seminarians are trained to engage with complex philosophical readings and engage in intensive dialogue of ideas that require deep intellectual reflection. This academic rigor can become overwhelming, especially when other facets of seminary responsibilities need to be prioritized such as prayer, community duties, and apostolate or pastoral works. Avdulov (2022) explains that *wabi* is not about immediate perfection but about appreciating the journey, inspiring creativity, and cultivating new ideas (p. 24). In the seminary context, this resonates with seminarians who often feel inadequate when they cannot meet the rigid intellectual standards set by formators. Their struggles, for example, late nights of study, fatigue during lectures, or difficulty transitioning from secular background, can be reframed as part of a formative journey rather than failures. *Wabi* invites

seminarians to see these imperfections as opportunities for growth, where resilience and humility are nurtured over time.

Similarly, *sabi* emphasises the outer form and the appreciation of change, time passing, and natural transformation (Avdulov, 2022, p. 26). This principle reflects the evolving intellectual life of seminarians, where academic competence is not static but develops gradually through discipline and reflection. Just as *sabi* values the weathering of objects, seminarians' experiences of exhaustion, anxiety, and adjustment can be seen as marks of their ongoing intellectual and spiritual maturation. Thus, integrating *wabi-sabi* into aesthetic learning allows seminarians to embrace imperfection and transience as essential dimensions of their intellectual formation. Rather than disengaging from academic pursuits due to pressure, they may learn to appreciate the beauty of their struggles as part of the priestly vocation's unfolding journey.

Exhaustion and equilibrium: Time, imperfection, and aesthetic learning in seminary life

In relation to this experience, seminarians also feel physical exhaustion due to overlapping academic and formation obligations. It affects their attentiveness in class such as this experience from a seminarian:

"My struggle towards my Academic life was I can't listen well with discussions because of lack of sleep. Since we can only study at night during 9pm and sometimes I stopped at 11 or 12. Then, we need to wake up at 5 or earlier so that we can have our bath, or else we go to school unhygienic. With that, during the discussions, I sometimes sleep" (Castada et al., 2024).

This narrative reveals the experience of seminarians sacrificing their rest to fulfill academic requirements while keeping their best to follow seminary schedules. The struggles narrated by seminarians can be reframed through the combined lens of Confucian *xue* and the Japanese philosophy of *wabi-sabi*. Meyer (2024) explains that Confucian learning is not merely the pursuit of moral perfection but an aesthetic practice of "sojourning in the arts of life" (p.44), where growth and meaning emerge from participation in the creative cycles of nature. This resonates with seminarians' experiences of tension between academic duties and seminary schedules, suggesting that their struggles are not failures but part of an aesthetic process of becoming.

The philosophy of *Wabi-sabi* emphasizes embracing imperfection, transience, and incompleteness as integral to aesthetic learning. Pilarska (2025) notes that "celebrating the flawed and weathered is not merely an artistic approach but a way of life" (pp. 149–150). The seminarian who admitted falling asleep in class due to exhaustion embodies this principle: his imperfection is not a negation of intellectual formation but a reminder of human limitation and the beauty of persistence amid struggle. Avdulov (2022) further explains that

wabi inspires creativity and new ideas, appreciating learning as a journey rather than an immediate achievement. This aligns with seminarians who struggle with philosophical readings yet gradually cultivate resilience and reflective depth. Thus, integrating Confucian *xue* and *wabi-sabi* into aesthetic learning allows seminarians to see their academic challenges not as obstacles but as part of a meaningful journey toward wisdom, humility, and priestly vocation.

In similar situations, seminarians experience pressure coming from expectations and the desire for academic excellence, especially those who are constantly keeping their intellectual aptitude. A seminarian narrated this struggle of maintaining high academic performance:

"Maintaining the status as a star honor student. Maintaining the status is really a challenging one because somehow it requires a lot of studies, hardwork, participation, dedication and somehow sleepless nights" (Castada et al., 2024).

The seminarian's testimony about the exhausting challenge of maintaining high academic performance illustrates the pressure of seminary life, where intellectual aptitude is often equated with vocational worth. Keating (2018) observes that the "frantic pace of seminary life" undermines deeper reflection and integration, leaving seminarians vulnerable to fatigue and anxiety (p. 40). Dewey's philosophy of aesthetic learning reframes this struggle not as failure but as part of a process of continuity and growth, where meaning emerges through lived tension and adaptation. Learning, for Dewey, is not a static acquisition of knowledge but an aesthetic encounter that culminates in enriched awareness and new possibilities (Meyer, 2024, p. 47).

The Japanese philosophy of *wabi-sabi* complements this view by embracing imperfection and transience as integral to growth. Pilarska (2025) notes that *wabi-sabi* "transcends art to become a spiritual practice, reflecting mindful detachment from idealized perfection" (p. 149). The seminarian's sleepless nights and imperfect balance between excellence and well-being mirror the cracked ceramics and weathered wood of *wabi-sabi*: flawed yet meaningful, bearing the marks of time and effort. Baltrušaitytė (2023) explains that *wabi-sabi* signifies acceptance of reality without despair, echoing the saying "it is what it is" (p. 43). In this way, the seminarian's narrative embodies resilience, showing that intellectual formation is not about flawless mastery but about embracing imperfection as part of the journey. Integrating Dewey's processual aesthetic learning with *wabi-sabi* allows seminarians to reinterpret academic pressures as opportunities for humility, resilience, and wisdom—qualities essential for priestly vocation.

These testimonies show that the academic formation of seminarians is accompanied also with physical and emotional challenges. For this reason, it is very important to balance the intellectual growth of seminarians with much attention also to their physical, emotional,

and spiritual formation. As part of their commitment to priestly formation, helping to address these issues in the intellectual life of seminarians may inspire their discernment process. The Ratio recognizes the relevance of academic formation in the process of discernment of seminarians to their priestly vocation. It states that a seminarian's dedication to academic work is a criterion of vocational growth by giving importance also to the constant monitoring and support of formators and professors in the intellectual development of seminarians (Congregation for the Clergy, 2016, para. 141). Besides, seminary formation should ensure that every academic activity is integrated with the broader involvement of human, spiritual, and pastoral formation of the seminarian.

Thus, the experiences of seminarians narrated above reveal that academic formation in philosophy is accompanied with challenges such as heavy academic workload, time management difficulties, fatigue, and the tension between academic duties and seminary formation. For these reasons, the seminarians are also confronted to face these struggles as they continue to give themselves to formation which despite hardships and imperfections, there are ways that help them overcome these challenges in their academic formation.

Spiritual resilience in navigating academic challenges of seminary formation

In addition to practical approaches, spiritual discipline and practices play a vital role for seminarians to confront academic challenges:

"Trough prayer I can be in a state of peace for a moment, and sometimes I was blessed with a good circumstance without effort such as being forgiven by my formators despite of having multiple lates." (Castada et al., 2024)

Seminarians are not merely students; they are also formed to nurture spiritual life despite the rigor of academic tasks as philosophy students. Cultivating a consistent prayer life provides spiritual stability and emotional resilience that allow them to reflect deeper on their sense of purpose despite academic stress. Another seminarian emphasized also his method in balancing formation and academic life:

"As I strive to balance my formation and academic life, I want to apply a three-step approach that we call the "Three A's"... I just want to apply it as a mechanism for balancing my formation and academic life. These are Awareness, Acceptance, and Appropriate Action." (Castada et al., 2024)

These three-step approaches may serve as intellectual and spiritual principles for seminarians as they cope with the demands of academic tasks accompanied with personal and communal responsibilities. In the *Ratio*, the integration of intellectual and spiritual life aligns closely with the goal of priestly formation that seminarians are called to follow without limiting other possibilities of calling in their vocation. The document highlights that

academic formation should not be limited simply on the transmission of information but seminarians are also formed to develop a deeper capacity to listen to the Word of God and understand the needs of the Church and the world (CC, 2016, para. 117).

The “Three A’s” approach resonates strongly with the Japanese philosophy of *wabi-sabi*. Pilarska (2025) emphasizes that *wabi-sabi* “transcends art to become a spiritual practice, reflecting mindful detachment from idealized perfection” (p. 149). Awareness, acceptance, and appropriate action mirror *wabi-sabi*’s embrace of imperfection and transience: seminarians acknowledge their limitations, accept the inevitability of struggle, and act with resilience. Baltrušaitytė (2023) notes that *wabi-sabi* signifies acceptance of reality without despair, echoing the saying “it is what it is” (p. 43). The cracked ceramics and weathered wood of *wabi-sabi* parallel the seminarians’ imperfect schedules and sleepless nights that embody continuity and growth (Mukhopadhyay et al., 2025, pp. 136–137).

Keating (2018) argues that the ultimate goal of seminary academic formation is not merely limited to the accumulation of knowledge but the cultivation of a love for philosophy and theology. As the author says, “The real test of a successful academic program is not the transfer of massive quantities of data from professor to seminarian, but the transmission of a love for theology and philosophy from professor to student” (Keating, 2018, p. 41). This love for wisdom and faith shapes the future ministry of the seminarian as they pursue priesthood or choose to take another path. Through time management, spiritual practices, personal discipline, and community support, seminarians learn to integrate academic challenges with their seminary formation considering other dimensions of learning in spiritual, pastoral, and human dimensions of development. These coping mechanisms help them overcome academic struggles and at the same time prepare them for the more challenging responsibilities of priestly ministry.

Conclusion

The academic formation of seminarians is best understood not as a pursuit of flawless intellectual mastery but as a dynamic journey of becoming, where imperfection, struggle, and resilience are integral to growth. The narratives of seminarians (whether striving to maintain honor status through sleepless nights, coping with fatigue in lectures, or finding peace through prayer) reveal that intellectual formation is inseparable from spiritual, emotional, and human dimensions. Dewey’s conception of aesthetic learning as process underscores that meaning arises through continuity, adaptation, and the enrichment of lived experience, reminding us that education is not the transfer of data but the cultivation of wisdom through struggle. In parallel, the Japanese philosophy of *wabi-sabi* reframes imperfection and transience as marks of authenticity, teaching that cracks, fatigue, and limitations are not failures but signs of resilience and continuity. Together, aesthetic learning and *wabi-sabi* illuminate that seminary intellectual formation is not about achieving static perfection but about embracing the fragile beauty of becoming, cultivating resilience, and

nurturing wisdom through imperfection. In this way, seminarians are prepared not only for priestly ministry but for a vocation that honours the fullness of human existence, where intellectual, spiritual, and pastoral dimensions converge in the art of living. This vision calls for seminary education to embrace imperfection as formative, ensuring that seminarians learn to dwell meaningfully in the tension between aspiration and limitation, finding beauty in the process itself.

Recommendations

The findings of this study highlight the pressing need to address the academic challenges seminarians encounter in balancing intellectual formation with the demands of seminary life. To strengthen their academic engagement, seminaries should adopt structured interventions that promote effective time management. Workshops on study techniques, prioritisation, and scheduling can help seminarians manage philosophical readings and academic tasks alongside formation responsibilities. Formators and professors should also cultivate a supportive environment that recognises the diversity of seminarians' academic backgrounds. Late-vocation seminarians and those from non-humanities tracks may benefit from bridging programs or preparatory modules in philosophy and theology to ease their transition into rigorous intellectual work. Mentorship systems, where academically adept seminarians guide peers, can foster collaboration and reduce feelings of inadequacy.

Equally important is the integration of holistic formation. Seminary schedules must balance intellectual demands with adequate rest, spiritual practices, and pastoral activities. Flexible adjustments to routines, such as designated study periods, can mitigate fatigue and enhance attentiveness in class. Formators should monitor seminarians' academic progress with sensitivity, avoiding undue pressure while encouraging resilience and growth. Adopting reflective frameworks such as *wabi-sabi* can help seminarians embrace imperfection as part of their intellectual journey. By recognising the beauty in struggle and limitation, seminarians may cultivate humility, perseverance, and deeper wisdom—qualities essential for priestly vocation. Addressing these challenges through practical, supportive, and holistic strategies will not only improve academic formation but also strengthen seminarians' discernment and commitment to their calling.

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