

ISSN: 2243-7703

International Journal of Research Studies in

Education



2025 Volume 14 Number 6



ISSN: 2243-7703
Online ISSN: 2243-7711

International Journal of Research Studies in Education

Volume 14, Issue Number 6

2025

<http://consortiacademia.org/ijrse/>



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International Journal of Research Studies in Education

2025 Volume 14, Issue Number 1

- Financial literacy among the pre-service student teachers: Basis for training
Gundran, Tricia; Vallejos, Jairus Anthony G.
- Mga lihim na kaalaman sa mga kwentong bayan ng Palompon
Viacrucis, Ferdelyn
- Testing the moderating role of help-seeking behavior on the relationship between anxiety and psychological well-being among college student athletes
Ramos, Emmanuel RJ; David, Adonis P.
- Antas ng kasanayan ng mga guro sa Filipino sa paggamit ng teknolohiya: Pagbuo ng manwal sa kagamitang teknikal
Diola, Jerica O.; Allado, April Joy C.; Garcia, Chrizley Anne; Logarto, Marc Ryan; Balderian, Annabelle L.
- School culture triage, collaborative and transformational leadership of school heads: A structural equation model on pedagogical competence of public-school teachers
Ongcoy, Michael B.; Guhao Jr., Eugenio S.
- Online shopping sa panahon ng pandemya: Pagsusuri sa epekto nito sa mga Kapampangan
Miguel, Marlon L.
- The effectiveness of bottom-up and top-down approaches in reading comprehension of ESL learners: A study among ESL students of a Sri Lankan university
Navaz, Abdul Majeed Mohamed; Fathima Hana, Mohamed Yoosuff
- Padaraw: Kasaysayan at impluwensya sa kulturang Bulaneño
Melitante, Mary Anne M.; Mapa, Kathleen Kay D.
- Fake and facts on Madrasah education
Doloso, Ernesto, Jr.
- Experience is the best teacher: Experiential courses from the view of education graduates
Escalona, Engelbert; Gundran, Tricia

- Accompanying and discerning the priestly vocation in the context of the Catholic Church
Ho, Binh

- Luha ng bayan: Paghahaplos ng pighati at pakikiisa sa tula ni Amado V. Hernandez
Indita, Ruben A.

- Factors influencing student's use of various gender based violence strategies implemented in Ilemela
Municipal Secondary Schools
Massawe, Agatha Philip; Nyangas, James Anthony

- Edgar Allan Poe's The Black Cat: A narcissist confession
Astorga, John Mark; Guevarra, Akiko C.; Feliciano, Hannah C.; Salon, Maria Lynnete D.;
Atienza, Jamil V.; Mauricio, Aliyah Jekyll D.; Cañete, Shaby R.; Milanes, Redielyn C.;
Crooc, Ivanalaine G.

- The challenge of difference: Homosexuality and same sex marriage in the context of the religious
education in Vietnam
Nguyen, Thuy Bao Tran

- Kuwentong-tagumpay ng mga nagsitapos ng MAED-Filipino
Granadil, Archie; Marbella, Felisa D.

- Instrumental support and psychological wellbeing of internally displaced secondary school students in
Mezam Division, North West Region of Cameroon
Ngwa, Irine Bih; Lilian, Fai Wiysahnyu; Lum, Jacqueline Bobga

- Silip sa danas nina Maria Magdalena: Sipat-suri sa isyung prostitusyon sa akda ni Fanny A. Garcia
Padiwan, Ray Vincent R.

- Pamana ng nakaraan, ang bagsik ni Tatay: Siko-analitikong pagsusuri sa kapangyarihan ng Ama sa
paghubog ng pamilyang Pilipino
Rebato, Presilda

- Parodiya ng musika: Pagsusuri sa mga usaping panlipunan sa piling song parody ni Mikey Bustos
Elardo, Dominic P.; Calago, Misty Pearl T.; Delposo, Rhea Mae L.; Inoc, Janine I.; Llana, Julie Ann M.;
Maglinte, Mickeylou E.; Obrero, Ma. Chairmane Mae O.; Plasencia, Norly R.; Noval, Arnel T.;
Escalera, May Valerie T.

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Volume 14, Issue Number 6

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Executive Editor

ijr.edu@gmail.com

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Financial literacy among the pre-service student teachers: Basis for training

Gundran, Tricia ✉

Ilocos Sur Polytechnic State College, Philippines (gundrantrix.21@gmail.com)

Vallejos, Jairus Anthony G.

Candon National High School, Philippines (jairusanthony@gmail.com)



ISSN: 2243-7703

Online ISSN: 2243-7711

OPEN ACCESS

Received: 20 January 2025

Revised: 16 February 2025

Accepted: 1 March 2025

Available Online: 1 March 2025

DOI: 10.5861/ijrse.2025.25025

Abstract

This study investigates the financial literacy levels of pre-service student teachers at Ilocos Sur Polytechnic State College (ISPSC) Main Campus, examining their financial knowledge, attitudes, and behaviors. With financial literacy being an essential life skill for navigating complex personal finance landscapes, this research aims to provide empirical insights that serve as the foundation for targeted training programs. Utilizing a descriptive-correlational research design, data were gathered from 152 respondents through an online survey questionnaire. The results demonstrate that the participants aged 18-40 years old from rural areas, displayed a Very Satisfactory level of financial knowledge. Their financial attitudes exhibited a combination of favorable and culturally influenced tendencies, such as a preference for immediate spending over saving. Their financial behaviors showed generally responsible practices, including budgeting and timely bill payments, although some inconsistencies were noted in long-term planning. The study reveals that there is significant relationship between respondent profiles and aspects of financial literacy. Younger and single respondents demonstrated higher financial knowledge, while civil status, work experience, and place of residence influenced financial attitudes. Additionally, civil status and family income impacted responsible financial behavior. These results underscore the role of demographic and socioeconomic factors in shaping financial literacy among students. The study proposes a comprehensive training plan focusing on budgeting, savings, investments, and financial resilience to address gaps and enhance competencies among the teacher education students. By equipping them with financial skills, this initiative aims to empower future educators to lead financially informed lives and serve as role models for their students.

Keywords: financial knowledge, financial attitude, financial behavior, training plan, teacher education

Financial literacy among the pre-service student teachers: Basis for training

1. Introduction

Financial literacy is an essential pillar of contemporary education, offering individuals the knowledge and skills required to navigate the intricate landscape of personal finance. Emphasized by Smith (2010), its role in empowering individuals to make well-informed financial decisions is particularly crucial for students, a demographic facing distinct challenges throughout their educational journey. During the transitional phase from adolescence to adulthood, students encounter pivotal financial decisions, such as handling credit, loans, and budgeting as they progress through higher education. Consequently, a foundational understanding of financial principles becomes imperative for responsible financial management. Adding to the complexity, many students enter college or university with limited experience in independently managing finances. Here, financial literacy education acts as a bridge, equipping students with essential skills for responsible handling of their personal finances. Moreover, the college and university years often coincide with the introduction of credit cards and the potential accumulation of debt through student loans. Financial literacy education serves as a guide, aiding students in comprehending the implications of these financial tools, fostering responsible usage, and mitigating the risks associated with debt. Managing various expenses related to education, including tuition, textbooks, accommodation, and daily living costs, poses a significant challenge for students. Financial literacy education plays a pivotal role in cultivating effective budgeting skills, enabling students to prioritize and allocate funds appropriately.

As many students engage in part-time employment to support their studies and cover living expenses, financial literacy education becomes instrumental in managing income, understanding taxation, and making informed decisions about savings and investments. Approaching graduation, students face the transition into the workforce, requiring adeptness in managing salary negotiations and planning for long-term financial goals. Financial literacy education becomes a crucial preparatory tool, ensuring students are equipped to make sound financial decisions in their professional lives. Given the diverse array of financial products and services available, financial literacy education helps students comprehend the intricacies of savings accounts, investments, insurance, and retirement plans. This understanding empowers them to make choices aligned with their financial objectives. Recognizing the diversity among student populations, financial literacy education must be inclusive, addressing the unique needs of various groups based on socioeconomic background, cultural differences, and varying levels of prior financial knowledge.

A study of Desello & Agner (2023) stated the need for a financial inclusion in order to respond in the sustainable developmental goals in the country. It was recommended that there should be studies to assess the significance of the determinants for financial inclusion such as sex, occupation, etc. As the central bank is advocating the public to become literate in basic economic and financial concepts in making informed decisions, further studies on the financial literacy and the factors affecting the financial inclusion gap in the country.

Brau, et al. (2019) added that financial literacy is significant most importantly among the young generations. Since it was found out that there were students in college and high school that classes with financial inclusion such as personal finance issues, experiential learning, and age of maturity have a significant and positive impact. Lusardi (2019) also highlighted that financial literacy is a global need, a fundamental right, and a basic literacy by which the individuals/societies cannot reach their full potential. It was even noted that there is lack of financial literacy in some of the world's most well-developed financial markets. Kaiser & Lusardi (2024) concluded the reinforcement of future research endeavors in the financial literacy and education. With the said results, it posed acute concern, thus it needs immediate attention.

Therefore, financial literacy emerges as a cornerstone of modern education, furnishing students with the

indispensable tools to navigate the financial complexities of adulthood. By specifically addressing the students' low socio-economic background, the researcher deemed it important to investigate further, with the CTE Pre-service student teacher, in order to come up with an empirical basis for interventions that the college could provide before the students to graduate so that they would become more competent in handling their personal finances when they come into positions of creating or earning their own money.

2. Methodology

Research Design - This study used descriptive-correlational method of research, and a questionnaire as the main data-gathering tool. Descriptive-correlational design is used in research studies that aim to provide static pictures of situations as well as establish the relationship between different variables (McBurney, 2009).

Population and Locale of the Study - The total sample from the 769 teacher education students is 267 officially enrolled in all year levels for the academic year 2023-2024. Since the data were collected, the said students were selected for the said study as they took up the entrepreneurial mind subject already in the 2nd semester in the said academic year. However, there were only 152 respondents who voluntarily answered the questionnaire.

Research Instrument - The researcher used an adopted survey questionnaire with the permission of the researchers *Gacusana, 2018* with modification. Part I deals with the profile of the respondents. Part II deals with the financial knowledge, and Part III deals with the financial attitude and financial behavior.

Data Gathering Procedure - Upon the approval of the study, the researchers requested permission from the Officer-In-Charge, Office of the president of Ilocos Sur Polytechnic State College and with the Dean of the CTE, for the distribution, floating and retrieval of the questionnaire. In administering the online survey-questionnaire as the data-gathering instrument, the researchers utilized their vacant time to avoid any disruptions and distractions during their classes. The respondents were given enough time to answer the questions according to their perception. The researchers then collected the answered questionnaires for the data analysis and interpretation.

Statistical Treatment of Data - The data gathered were statistically treated and analyze to come up with a reliable result. The following statistical tools were used:

- Frequency count (f) and percentage (%). This was used to get the frequency and percentage of the respondents.
- Mean ($\bar{x}$). This was used to determine the financial attitude and financial behavior of the respondents.
- Pearson-Product Moment of Correlation (r_{xy}). This was used to analyze the relationship between the respondents' profile and their significant relationship and in, a. the level of financial knowledge, b. the state of their financial attitude, and c. the extent of their responsible financial behavior?

Data Categorization - In analyzing the financial literacy of the respondents, the following scales were used:

Level of financial knowledge

Relative Value	Statistical Limit	Descriptive Level (DL)
5	4.21-5.00	Outstanding
4	3.41-4.20	Very Satisfactory
3	2.61-3.40	Satisfactory
2	1.81-2.60	Good
1	1.00-1.80	Fair

State of financial attitude

Relative Value	Statistical Limit	Descriptive Level (DL)
5	4.21-5.00	Strongly Agree (SA)
4	3.41-4.20	Agree (A)
3	2.61-3.40	Neither Agree nor Disagree (NAD)
2	1.81-2.60	Disagree (D)
1	1.00-1.80	Strongly Disagree (SD)

Extent of responsible financial behavior

Relative Value	Statistical Limit	Descriptive Level (DL)
5	4.21-5.00	Strongly Agree (SA)
4	3.41-4.20	Agree (A)
3	2.61-3.40	Neither Agree nor Disagree (NAD)
2	1.81-2.60	Disagree (D)
1	1.00-1.80	Strongly Disagree (SD)

Ethical Considerations - The researcher considered these ethical issues which are necessary for ensuring the privacy and safety of the respondents. To secure the consent of the respondents, the researchers provided an informed consent to discussed all important details of the study, including its aim and purpose. By explaining these important details, the respondents understood the significance of their contribution in the completion of the research. The confidentiality of the respondents was also observed and assured by not disclosing their names in the research. Only relevant details that will help the researcher in answering the research questions was included. The researcher gave the respondents enough time to complete their responses.

3. Results and Discussion

Problem 1. What is the profile of the respondents, in terms of age, sex, civil status, work experience, parents' educational attainment, average monthly family income and place of residence?

Table 1.a
Profile in terms of Age

Age	<i>f</i>	%
17 yrs old and below	1	0.66
18 yrs.old to 24 yrs.old	148	97.4
25 yrs.old to 31 yrs.old	0	0
32 yrs. old to 38 yrs.old	1	0.66
39 yrs.old and above	2	1.32
Total	152	100

The table above shows that almost all of the respondents are aged 18 to 24 years old which is classified as the Generation Alpha, the youngest generation to date. However, there were cases that students enrolled in the higher education are in their early to middle adulthood. It was found by Young (2013) that age and experience are normally determinants of financial literacy.

Table 1.b
Profile in terms of Sex

Sex	<i>f</i>	%
Male	30	19.74
Female	122	80.26
Total	152	100

The table above exhibits that great majority of the respondents are female. This clearly shows that the teacher education in the college is dominated by women. A similar study of Cainglet, et al. (2022) clarified that youth and women should be given more emphasis on financial literacy and financial policies and that there is a gender gap in this case.

Table 1.c*Profile in terms of Civil Status*

Civil Status	<i>f</i>	%
Single	109	71.71
Married	43	28.29
Widow/Widower	0	0
Total	152	100

The table above shows that majority of the respondents are single compared to those education students who are married. This is common because most of the respondents were in their first year of their college life.

Table 1.d*Profile in terms of Work Experience*

Work experience	<i>f</i>	%
None	127	83.55
Full-time employment	1	0.66
Self-employment	4	2.63
Part-time employment	20	13.16
Total	152	100

The table above presents that great majority of the respondents do not have stable jobs or sources of income. There is only 1 respondent comprising a 2.63% to those who have work experiences.

Table 1.e*Profile in terms of Mother's Highest Educational Attainment*

Mother's Highest Educational Attainment	<i>f</i>	%
Post-graduate	4	2.63
College graduate	32	21.05
High School Graduate	93	61.18
Below High School	20	13.16
No formal schooling	3	1.97
Total	152	100

The table above displays that majority of the respondents have mothers graduated in high school. There were only four (4) or 2.63% who took up their post-graduate studies and three (3) or 1.97% never experienced formal schooling.

Table 1.f*Profile in terms of Father's Highest Educational Attainment*

Father's Highest Educational Attainment	<i>f</i>	%
Post-graduate	8	5.26
College graduate	27	17.76
High School Graduate	77	50.66
Below High School	34	22.37
No formal schooling	6	3.95
Total	152	100

The table above shows that half of the respondents have fathers who graduated in high school. There were 8 or 5.26% who took up their post-graduate studies and is considered higher than those respondents' mothers. Similarly, respondents' fathers have more than three comprising 3.95% who never experienced formal schooling.

Table 1.g*Profile in terms of Average Family Monthly Income*

Average Family Monthly Income	<i>f</i>	%
Php 90, 000 and above	0	0
Php 80, 000 to 89, 999.99	1	0.66
Php 70, 000 to 79, 999.99	1	0.66
Php 60, 000 to 69, 999.99	0	0
Php 50, 000 to 59, 999.99	0	0
Php 40, 000 to 49, 999.99	1	0.66

Table 1.g ...continued

Php 30, 000 to 39, 999.99	1	0.66
Php 20, 000 to 29, 999.99	10	6.58
Php 10, 000 to 19, 999.99	41	26.97
Below Php 10, 000.00	97	63.82
Total	152	100

This table presents that majority of the respondents' family monthly income are classified as average. Yap (2023) stated that Filipino families earned an approximately Php 25, 600 monthly in 2018 based on the Philippine Statistics Authority 2018.

Table 1.h*Profile in terms of Place of Residence*

Place of Residence	<i>f</i>	%
Urban (Poblacion/Town/City Proper)	36	23.08
Rural (Interior Barangay or more than 5 kilometers from the City/Town Proper)	116	76.32
Total	152	100

The table displays that great majority of the respondents lived in the rural setting. Most likely the students were born and raised in the uplands or highland communities.

Problem 2. What is the level of financial knowledge of the respondents?

Level of Knowledge	$\bar{x}$	Descriptive Level
	3.71	VS

Legend: 3.41-4.20 Very Satisfactory (VS)

It can be gleaned from the table that the respondents are described as high literate in terms of financial knowledge. This means that the students have financial planning skills in achieving their desired financial goals. Cainglet, et al. (2022) also highlighted regarding the higher literacy among the male compared to the females. Also, a similar study of Pecson, et al. (2019) found out that the indigent families have moderate financial literacy and have worthy decision-making skills, able to plan, and the like. This implies the sustainability of the college in pursuant to the provision of Republic Act (RA) 10922 or the Economic and Financial Literacy Act of 2016 and RA 10679 or the Youth Entrepreneurship Act of 2015. The said efforts further imply the continuous efforts in enhancing financial literacy of the students and even the personnel/educators in the college.

Problem 3. What is the state of financial attitude of the respondents?

State of Financial Attitude	$\bar{x}$	Descriptive Level
I tend to live for today and let tomorrow take care of itself.	3.87	A
I find it more satisfying to spend money than to save it for future need.	3.97	A
I am prepared to risk some of my own money when saving or making an investment.	3.77	A
Money is there to spend.	3.74	A
I enjoy dealing with financial matters.	3.67	A
Overall, thinking of my assets, debts and savings, I feel extremely satisfied about my present financial condition.	3.69	A
Taking all of the various prospects of my future, I am very confident that my future income will give me the standard of living I hope for throughout retirement	3.83	A
Grand Mean	3.79	A

Legend: 3.41-4.20 Agree (A)

The state of financial attitudes of the respondents show that they agreed in all the statements which pertains to their confidence of their finances and have their own principles in spending it for personal matters. It can be seen in the statement 2, with the highest mean rating of 3.97 “*I find it more satisfying to spend money than to save it for future need,*” is a reflection of poor financial skills which could lead them to poor financial management. It can also be observed in the statement 5, second highest mean rating of 3.87 “*I tend to live for today and let tomorrow take care of itself,*” is an example of the *Bahala na* habit of Filipino which could lead to financial mismanagement. A study of Cainglet, et al. (2022) supported the statement that culture affects how individuals perceive the world and own beliefs. This implies the need for financial coaching focusing on the areas of financial knowledge and skills.

Problem 4. What is the extent of responsible financial behavior of the respondents?

Extent of Responsible Financial Behavior	$\bar{x}$	Descriptive Level
I am personally responsible for day-to-day decisions about my own money.	4.15	A
I have a personal budget.	3.79	A
I keep records of important documents like Official Receipts for Tuition Fee payment, School Registration or Assessment Forms, etc.	3.97	A
Whenever I buy something, I consider several suppliers or companies and the various types that they offer.	3.77	A
The last time I bought something, my decision to buy that particular product/service was most influenced by the advertisements about that product/service.	3.65	A
Before I buy something, I carefully consider whether I can afford it.	4.46	SA
I pay my bills and debts on time.	3.96	A
I keep a close personal watch on my financial affairs.	3.71	A
I set long term financial goals and strive to achieve them.	3.86	A
Sometimes I find my allowance does not quite cover my personal/living expenses.	3.99	A
Grand Mean	3.87	A

Legend: 4.21-5.00 Strongly Agree (A)
3.41-4.20 Agree (A)

The extent of responsible financial behavior of the respondents agreed in all the statements regarding responsible good behavior, except for the statement 6 which was strongly responded “*Before I buy something, I carefully consider whether I can afford it.*” It can be observed that the respondents

Problem 5. Is there a significant relationship between the profile of the respondents and a.) the level of their financial knowledge, b.) the state of their financial attitude, and c.) the extent of their responsible financial behavior?

Table 5.a
Relationship between the profile of the respondents and the level of their financial knowledge

Profile	r	p-value	Decision
Age	0.168*	0.038	Significant
Sex	-0.098	0.231	Not Significant
Civil Status	0.212**	0.009	Significant
Work Experience	-0.061	0.458	Not Significant
Father's Highest Educational Attainment	-0.078	0.339	Not Significant
Mother's Highest Educational Attainment	-0.082	0.315	Not Significant
Average Family Monthly Income	-0.152	0.061	Not Significant
Place of Residence	0.069	0.398	Not Significant

** . Correlation is significant at the 0.01 level (2-tailed).

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

The results shown above presents two profile variables that are significant, age and civil status. This means that the said variables influence the level of knowledge among the respondents. As younger the individual is,

the higher level of financial knowledge she/he gets. A study from Business World (2022) stated that younger ones or those in the early adulthood have higher financial literacy compared to other age brackets like those in the middle-aged and senior categories. Also, Siegfried & Wuttke (2021) asserted that financial literacy increases with age, yet it turns out to have poor financial literacy aged beyond 50 years old. In terms of the civil status, those recorded single individuals have higher financial knowledge. Since they can manage their personal finances, the students as the respondents have time to save up for themselves and plan well for their future.

Table 5.b

Relationship between the profile of the respondents and the state of their financial attitude

Profile	r	p-value	Decision
Age	-0.042	0.607	Not Significant
Sex	-0.041	0.618	Not Significant
Civil Status	0.170*	0.036	Significant
Work Experience	-0.167*	0.040	Significant
Father's Highest Educational Attainment	-0.088	0.282	Not Significant
Mother's Highest Educational Attainment	-0.047	0.569	Not Significant
Average Family Monthly Income	-0.099	0.223	Not Significant
Place of Residence	0.184*	0.023	Significant

**. Correlation is significant at the 0.01 level (2-tailed).

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

The results shown above presents two profile variables that are significant, civil status, work experience, and place of residence. This means that civil status has a positive and statistically significant relationship with responsible financial behavior. This implies that those single or committed individuals may experience financial independence and financial rewards. As well, work experience has a statistically significant negative relationship with financial attitude. This suggests that individuals with longer work experience may develop less favorable financial attitudes, possibly due to increased financial stress, responsibilities, or burnout over time. Place of residence has a significant positive relationship with financial attitude. This indicates that individuals living in different geographical areas (e.g., rural vs. urban) may develop distinct financial attitudes. Ibrahim, et al. (2024) supported the claim that the financial well-being in the rural communities were highly affected by socialization, digital financial literacy, and the like. There is a greater likelihood that financial socialization around family and the community enhance their financial knowledge and financial management practices. It has also been found out that the financial literacy and financial well-being correlate with each other which both add up to promoting financial stability and improving lives.

Table 5.c

Relationship between the profile of the respondents and the extent of their responsible financial behavior

Profile	r	p-value	Decision
Age	0.046	0.567	Not Significant
Sex	-0.112	0.169	Not Significant
Civil Status	0.190*	0.019	Significant
Work Experience	-0.048	0.554	Not Significant
Father's Highest Educational Attainment	-0.115	0.159	Not Significant
Mother's Highest Educational Attainment	-0.036	0.660	Not Significant
Average Family Monthly Income	-0.173*	0.033	Significant
Place of Residence	0.102	0.211	Not Significant

**. Correlation is significant at the 0.01 level (2-tailed).

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

The results present the two significant variables affecting the extent of responsible financial behavior. The said variable civil status has a positive and statistically significant relationship with responsible financial behavior. This implies that the committed individuals demonstrate more responsible financial behavior. Moreover, average family monthly income has a significant negative relationship with responsible financial behavior. This implies that individuals from families with higher income may exhibit less responsible financial behavior, potentially due to less necessity for budgeting or disciplined financial planning. Sudindra & Naidu (2018) added that activities regarding savings, spending, borrowing and investment have good impact on

financial behavior. This further tells the support for financial literacy mentoring for the learners with a minimum average family monthly income.

SOP 6. What training can be proposed?

Objectives	Topics	Strategies	Outcomes
Foster responsible financial practices through actionable strategies.	Creating a Financial Plan: Steps to plan and monitor finances.	Practical workshops (budgeting and simulations)	Adoption of consistent, responsible financial behaviors.
Equip participants with foundational financial literacy to make informed decisions.	Financial Fundamentals: Budgeting, credit, savings, and investments	Interactive lectures and discussions. Financial tools and app demonstrations.	Improved understanding of basic and advanced financial concepts.
Develop a positive and proactive financial mindset.	Building Financial Resilience: Coping with financial stress, growth mindset	Case studies and role-playing scenarios. Group discussions and experience sharing.	Positive changes in mindset and reduced financial stress.

4. Conclusions and Recommendations

Based on the results of the study, the following conclusions were drawn:

- The profile of the respondents showed that almost all of the respondents are aged 18 to 24 yrs. old; female; single; father's and mother's highest educational attainment are high school graduates; average family monthly income is below Php 10, 000; and lived in rural setting.
- The respondents have "Very Satisfactory" level of financial knowledge.
- The respondents' state of financial attitudes agreed and have favorable responses.
- The respondents have favorable perception as to the responsible financial behavior.
 - a.) There is a significant relationship between the profile in terms of age and civil status and the level of their financial knowledge;
 - b.) There is a significant relationship between the profile in terms of civil status, work experience and place of residence and the state of their financial attitude; and
 - c.) There is a significant relationship between the civil status, average family monthly income and the extent of their responsible financial behavior
- The training plan addresses further improvements in responding financial knowledge, attitudes, and behaviors of students. Meanwhile, teachers will train them regarding real-life applications of financial concepts to strengthen their decision-making skills through integrating the importance of financial literacy into the curriculum.

Based from the derived conclusions, the following recommendations are forwarded:

- School administrators may consider adopting the training plan promoting literacy on financial planning and management for the students in the teacher education. This initiative can equip future educators with essential financial knowledge, enabling them to integrate financial literacy into their teaching practices.
- Future researchers may consider students from the other departments in the state college. This can also

encourage students from various fields to develop financial responsibility, recognizing its importance regardless of their career path.

- Future researchers may subject the training plan for validation, testing, and final enhancement as to its components. This step ensures that the financial literacy training program is effective and aligned with students' needs.

Funding: “This research passed through the en banc review of the institution (ISPSC) and was allotted a research fund. However, it received no external funding for its completion.

Conflicts of Interest: The author declares no conflict of interest.

Acknowledgments: The author greatly acknowledges the Office of the Vice President for Research, Extension, Internationalization, and the Gender and Development of ISPSC headed by Dr. Annabelle B. Francisco. Also, the authors would like to acknowledge the support of the Dr. Ranec Azarias and the incumbent Director of Research Dr. Noel Lllamar. Likewise, recognition is due to the respondents of the study.

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Mga lihim na kaalaman sa mga kwentong bayan ng Palompon

Viacrucis, Ferdelyn ✉

Palompon Institute of Technology, Philippines (Ferdelyn.Viacrucis@pit.edu.ph)

Received: 20 January 2025

Available Online: 1 March 2025

Revised: 10 February 2025

DOI: 10.5861/ijrse.2025.25014

Accepted: 1 March 2025

ISSN: 2243-7703

Online ISSN: 2243-7711

OPEN ACCESS



Abstrak

Ang pananaliksik na ito ay ang mailahad at maisulat ang mga Lihim na Kaalaman sa mga Kwentong Bayan ng Palompon at malaman ang implikasyon at makabuo ng isang monograph ng mga lihim na kaalaman sa mga kwentong bayan ng Palompon. Ginamitan ito ng paraang deskriptibo-kwaliteytibo ang mga nakalap na datos ay nagmula sa sagot na ibinigay ng mga kalahok. Natuklasan na mayroon itong walong kwento ito ang Sa Puno ng Sambulawan, Ang Puno ng Mangga, Ang White Lady, Ang Kababalaghang Karamdaman, Ang Misteryosong Kalsada ng Dunggo-an, Kurbada, Ang Puno ng Naga, at ang Nuno sa Punso. Ang implikasyon na matutukoy sa lahat ng kwentong bayan na nailahad ay nagiging salamin sa pagrespeto at pagkilala sa lahat ng tao sa mundong ibabaw nakikita man ito o hindi at pagkapit ng husto sa Dakilang lumikha. Batay sa kongklusyon ng isinagawang pag-aaral ay mabisang gamitin bilang kagamitang panglokal sa pagtuturo ng panitikan upang maibahagi sa kamalayan at mapahalagahan ng mga estudyante ang mga naisulat nito.

Susing Salita: kwentong bayan, implikasyon, monograp

Mga lihim na kaalaman sa mga kwentong bayan ng Palompon

1. Introduksyon

Sa bawat kaganapang walang kongkretoong kasagutan, tanging tanong ng karamihan, tototo ba ito o bunga lamang ng ating malikot na kaisipan? Kung kwentong-bayan ang pag-uusapan, makulay at talaga namang bahagi ng kasaysayan.

-Bagat-

Malaki ang kontribusyon ng kasaysayan ng Panitikan sa sapagkat dito natin malalaman kung ano ang buhay ng mga tao noon. Sa pamamagitan ng mga tula, nobela, kantahin, o talumpati, kwentong bayan nalalaman kung ano ang obserbasyon ng mga may-akda sa kanilang paligid at sa kanilang mga buhay. Ang kasaysayan o ang literatura ay isang daan na may malawak at laganap na nakaimpluwensya sa lipunan at kultura, tulad nalang sa pamumuhay, buhay pamilya, pag-uugali, pananampalataya at kung paano mag-isip ang tao. Ayon kay Lenkeit (2007) ang bawat kultura ay may iba't ibang mga kwento. Ang mga kwentong ito ay nauuri sa dalawang uri, ang fiksyon at di fiksyon. Ang lihim kaalaman kababalaghan ay nauuri sa fiksyon na kalimitan ay ginagamit o nagiging batayan sa implikasyon nito sa tao.

Ang sabi ni Catipay 2019, ang kwentong-bayan ay sumasalamain sa kulturang mayroon ang isang pangkat ng tao at may malaking ambag ito para sa isang bansang pagkakilanlan. Kaya't marami pa rin ang nakikinig dito dahil parati pa rin itong pinapaalala sa mga nakakatanda kaya nadadala na ito sa ating buhay. Kaya sa pagtuntong ng ika-21 siglo naging malaking hamon ito sa mga guro dahil ang kurikulum ay nagbago na isa na dito ang paggamit ng kontekstwalisasyon at lokalisasyon sa iba't ibang dulong ng pagtuturo kaya isa sa kailangan na matugunan ay ang pangangalap ng mga sulatin na masabing sariling atin sa pamamagitan ng produktibong pananaliksik.

Ang layunin ng pag-aaral na ito ay mailahad ang mga lihim kaalaman ng kwentong bayan sa Palompon at hinahangad din ng mananaliksik na matukoy ang implikasyon nito sa kanilang buhay at makabuo ng isang monograp para magkaroon ng lokal na babasahin. Sinasabing ang kwentong bayan ay madalas libangan ng mga mamayan, maging ito'y katotohanan o imahinasyon lamang ng tagakwento. Sa lumipas ang panahon na ang kaalaman at ang impormasyon ay pinagsalin pa sa pamamagitan ng bibig sa kadahilan na wala pa ang mga hightech na mga rekorder. Hindi katakataka na ang pagsaling dila ay isang mahalaga lalo na sa mga liblib na lugar dahil ito ang kasangkapan na nagkakaroon sila ng kaalaman at ito'y kailangan nilang ibahagi para sa kabutihan.

Sa kasalukuyang panahon sa kabila ng lumulubong teknolohiya na makapagbigay ng madaliang impormasyon, may mga kwentong lihim kaalaman kababalaghan na kailangan na ibahagi at itala at pag-aralan para malaman ang kanilang kaugnayan sa ano ang alam at ano pa ang pwedeng alamin. (International Conference on Language, Literature, Culture and Education 24th & 25th March, 2017). Sa Artikulo na "Naratibong Pagkwento ng Sariling Karanasan tungkol sa lihim kaalaman kababalaghan," Labov (2015) nagsasaad na ang kwento ng matatanda ay simpleng nagtala ng mga kasaysayan. Anderson (2017) pinahalagahan na "Ang naratibong kwento ay kapareho at nagpapakita ng kaangkinan ng kanilang mamayan na sa bawat salita, lumalalim sa pangalawang pagkakataon."

Dickason (2005, as cited by Johnson, 2015) pinahayag niya na "Kasaysayan ng Katutubo'hindi hayagang nababasa, ngunit ito'y kailangan bigyang kahulugan, dagdag pa niya na ang mga kwentong bayan ay magandang regalo para malaman ang traditions na katumbas ang emosyunal na kaugnayan sanhi ng pakikipag-ugnayan ito'y nakapagdulot ng panibagong at makabuluhang pananaw ng mga impormasyon dulot ng kwentong kababalaghan". Na ayon pa kay (Perez, 2016), ito ang mga pangyayaring hindi kayang ipaliwanag kahit mga bihasa sa siyensya at agham. Sinigundahanpa (Catapang, 2015), ang tangging nakaranas lamang ang siyang makapagpaliwanag at makapagpatunay nito. Lahat ng nakalap na impormasyon ng mga mananaliksik na nagmula sa mga kilalang

manunulat tungkol sa kanilang pag-aaral ay ginawang batayan upang mas lalo pang mapalawak ang pag-aaral.

1.1 Balangkas Teoritikal

Ang pag-aaral na ito ay salig sa teoryang Pagpapanatili ng Kultura o Sustainability and culture Theory ito ay tumutukoy sa pagkilala sa kultura bilang isang pangunahing haligi ng napapanatiling pag-unlad. Binibigyang-diin nito ang kahalagahan ng pagpapanatili ng pamana ng kultura, tradisyon, at pagpapahalaga, at pagsasama-sama ng mga ito sa mga proseso at aksyon sa paggawa ng desisyon. Dito kinikilala ang kahalagahan ng konserbasyon, pagpapanatili at pangangalaga ng kultural na kapital sa iba't ibang anyo bilang sining, pamana, kaalaman, at pagkakaiba-iba ng kultura para sa mga susunod na henerasyon, gayundin ang kultura bilang isang malayang haligi mula sa panlipunang sustainability o pagpapanatili.

2. Metodolohiya

Ang pag-aaral na ito ay ginamitan ng pamamaraang kwalitatibong disenyo ng pananaliksik. Ang mga datos ay itinatala at binigyang interpretasyon gamit ang non-numerical na pamaraan. Ang pagpapanatili ng pagiging maaasahan sa panayam para sa kwalitatibong pananaliksik ay nangangailangan ng ilang mahahalagang estratehiya upang mapanatili ang pagkakapareho, katumpakan, at kredibilidad ng datos. Isa sa pinakamabisang pamamaraan ay ang pagsasagawa ng standardization ng mga tanong, lalo na sa mga semi-structured na panayam, kung saan isang pangunahing hanay ng mga tanong ang ginagamit para sa lahat ng kalahok. Nakakatulong ito upang gawing maihahambing ang mga sagot habang nagbibigay pa rin ng espasyo para sa malayang pagpapahayag. Mahalaga rin ang pilot testing upang mas pinuhin ang mga tanong at matiyak na ang mga ito ay malinaw at hindi madaling ma-misinterpret. Bukod dito, ang pagsasanay sa mga tagapanayam ay mahalaga upang matiyak na sila ay nananatiling neutral, nagtatanong nang pare-pareho, at hindi naaapektuhan ang mga sagot ng mga kalahok.

Isa pang mahalagang aspeto ng pagiging maaasahan ay ang tumpak na pangangalap at pagdodokumento ng datos. Ang pagrerekord ng panayam (sa pahintulot ng kalahok) at ang verbatim na transcription ay nakakatulong upang mapanatili ang integridad ng mga sagot. Ang member checking, kung saan nire-review ng mga kalahok ang kanilang mga transcript upang tiyakin ang katumpakan ng kanilang mga sagot, ay isa pang epektibong paraan upang palakasin ang pagiging maaasahan ng datos. Bukod dito, ang triangulation, o ang paghahambing ng datos mula sa iba't ibang mapagkukunan tulad ng mga dokumento, obserbasyon, o iba pang panayam, ay nakakatulong upang mapagtibay ang mga natuklasan at mabawasan ang pagkiling o bias.

Para sa kwalitatibong pananaliksik na gumagamit ng thematic analysis, mahalaga ang inter-coder reliability, kung saan maraming mananaliksik ang nagsusuri at nagkokodigo ng parehong datos upang matiyak ang pagkakapare-pareho sa interpretasyon ng mga tema. Dagdag pa rito, ang pagpapanatili ng detalyadong field notes na naglalaman ng kontekstuwal na impormasyon, non-verbal na mga kilos, at mga repleksyon ng mananaliksik ay nakakatulong sa mas malalim na pagsusuri ng datos. Sa pamamagitan ng mga estratehiyang ito, mapapahusay ang pagiging maaasahan ng kwalitatibong panayam, na nagbibigay ng mas mapagkakatiwalaan at muling mauulit na mga natuklasan.

Ito ay isang content analysis na isang paraan ng pag-aaral kung saan sinipat at sinuri sa sistematikong paraan ang mga nakalap na teksto na mga Mga Lihim Kaalaman Kababalaghan ng mga Kwentong Bayan ng Palompon. Nauugnay sa paraang ito ang sistematik na pagbabasa at obserbasyon sa teksto upang mabigyang indikasyon ang pagkakaroon ng interesado at makahulugang mga salita o parirala na napapaloob sa kwento. Ang purposive sampling ang ginamit sa pagkuha ng mga tagatugon. Ang pinagkukunan ng datos sa pag-aaral na ito ay ang tigatatlong baranggay sa bawat distrito ito ay ang distritong Silangan (east) ang Cantuhaon, Plaridel, Tabunok at ang sa distritong Timog (south) ang Rizal, Cantandoy, Tambis at ang sa Hilagang(North) ang Liberty, Tinago, na may edad na sigkuenta (50) taong gulang pataas. Pinipili ng mananaliksik ang mga tagatugon na may sapat na kaalaman sa mga kwento na matatagpuan sa kanilang lugar at masasagutan ang mga suliranin ng pananaliksik na ito. Sa pangangalap ng mga datos sa pananaliksik na ito, sinusunod ang sistematiko at tamang pamamaraan upang

maging balido at kapani-paniwala ang mga datos na makakalap. Una, naghanda ang mananaliksik ng mga liham upang humingi ng pahintulot sa kapitan ng mga napiling barangay ng Palompon. Humingi rin ang mananaliksik ng listahan ng mga tagatugon na kakapanayamin. Pagkatapos nabigyan ng pahintulot ang mananaliksik, isinagawa ang pakikipanayam sa tagatugon na walang pamimilit at may buong galang. Gumamit ang mananaliksik ng isang audio-tape upang mairekord ang mga kasagutan ng tagatugon sa ginawang pakikipanayam at siniguradong maging konpedensyal ang lahat ng impormasyong naibigay ng mga tagatugon. Pangalawa, pagkatapos ng pakikipanayam sa mga tagatugon, isinagawa ng mananaliksik ang transkripsyon sa nairekord na impormasyon mula sa audio-tape. Isinalin ito sa paraang pakwento na pasulat at inipon ginawang monograf na naging awtput ng pananaliksik. Nagkaroon ng ebalwasyon ang mga kwentong lihim na nakalap at nabuo ng mananaliksik mula sa mga eksperto ng Wikang Binisaya at sa Wikang Filipino upang maging balido ang pananaliksik.

3. Resulta at Diskusyon

Sa bahaging ito matutunghayan ang resulta at pagtatalakay sa ginawang pag-aaral. Makikita sa talahanayan 1 ang mga lihim kaalaman kababalaghan sa piling baranggay ng Palompon.

Pamagat	Sulatin
Sa Puno ng Sambulawan	Sa isang tabi ng malapad na sapa malapit sa paaralan ng pambuplikong paaralan, ay may naninirahang mag-asawang sina Tering at Tiko. Sila ay kilalang mababait, masisipag at matulungin na magkabiya. Naka-ugulian na nila ang mabuting pakikisama at pakikitungo sa kapwa, lalong-lalo na sa mga kapit-bahay nila. Si Conrada na kilala bilang Tering ay 70 taong gulang at si Tiko naman ay 58 taong gulang na. Isang araw, habang si Tering ay naglalaba, lumapit ang kanyang matalik na kaibigan na si Carmen na kanyang kapit-bahay. “Tering, may narinig kaba kagabi?” tanong ni Carmen na parang takot na takot. “Oo, nakakakilabot nga eh, kase may narinig akong parang paparating na barko doon sa sapa papunta roon sa Sambulawan. Tinanong nga ako ng asawa ko kung may naririnig din ba ako, kase naririnig din niya. Sinabi ko naman na sa Sambulawan ‘yon. Naku Carmen iilan lang tayo na nakakarinig non. Nagtanong panga ako sa kapit-bahay kanina kung may narinig ba sila kagabi, eh wala naman daw.” Saad naman ni Tering. “Nakatatakot na talaga dito sa atin, kasi nung nagtanong ako sa kapit-bahay natin noong nagdaang gabi ay may narinig din daw siya. Totoo nga siguro ang kanilang mga haka-haka tungkol sa misteryosong punong iyon”, sabat naman ni Carmen. Makalipas ang ilang araw, sa di inaasahang pagkakataon, alas-dos ng madaling araw habang ang buong paligid ay tahimik at napakadilim, hindi lubos na maintindihan ni Tering ang bilis ng pagtulo ng kanyang pawis nagsingsiya, nang muling narinig niya ang ingay ng isang papalapit na barko na punong-puno ng ilaw. Nagtangka siyang silipin ito sa may bintana, at laking gulat niyang nakita ang isang napakalaking barkong dumaan sa malapad na sapang malapit sa kanilang tahanan. Punong-puno ng ilaw na tila ba ay papasok sa butas ng napakalaking puno ng Sambulawan. Hindi niya masyadong maaninag ang loob ng barko sa bintana nito bagamat punong-puno ito ng repleka ng ilaw galing dito. Dali-dali niyang pinunasan ang kanyang pawis na pawis na nuo at dali-daling isinara agad ang bintana at binalot ang kanyang mukha ng kumot upang pilitin ang sarili na makatulog at huwag maglaro sa kanyang isipan ang nakitang kababalaghan sa mga sandaling iyon.

	Kinabukasan, alas 8 ng gabi habang naghihintay si Tering kay Tiko ay muli na naman niyang nasilayan ang misteryosong barko, na pinaniniwalaan niyang barko ng mga engkanto. Laking gulat niya na ang hugis ng punong Sambulawan ay naging isang building sa kanyang paningin. Takot na takot sya sa gabing iyon, kaya naman dali-dali siyang umalis, dala ang kanyang mga anak papunta sa tahanan ng kanyang ina. Mga ilang minuto ang lumipas ay dumating ang kanyang asawa upang sunduin siya. “Bakit bigla-bigla kang umaalis ng bahay na hindi man lang nagpapaalam sa akin, Diyos ko! Pinakaba mo ko Tering” ang nag-aalalang sabi ni Tiko sa asawa. “Naku, Tiko ayaw kong maiwan sa bahay alam mo naman ang panahon ngayon, nababalot na ng kababalaghan ang lugar natin. Samot-saring kababalaghan at kung ano-ano nalang ang aking nakikita at naririnig. Nakakatakot na!. Basta, kapag kami lang sa bahay, or sa tuwing aalis ka, paparito na muna kami kina Nanay. Sana maintindihan mo ako Tiko. Ikamamatay ko ang takot kung hindi ka papayag sa gusto ko” saad ni Tering. Napabuntong hininga nalamang si Tiko at sumang-ayon sa asawa upang mapanatag ang kalooban ng kanyang mag-ina. Bagamat saksi din siya sa mga kababalaghang nangyayari sa kanilang lugar. Sa katapusan at sa pagdaan ng panahon, ang mga pangyayaring naranasan ni Tering, ay nag-iwan na lamang ng isang malaking marka sa kaniyang mga ala-ala na kailan may hinding-hindi niya makakalimutan.
Ang Puno ng Mangga	Sa isang liblib na barangay ay may isang puno ng Malaking Mangga na sa tingin ko ay umaabot na nang ilang siglo, na maski ang mga taong nakasabayan nito ay namatay na. Ang punong ito ay nasa tabing daan sa aming barangay na kadalasan ito ang daan ng mga residente sa itaas na sitio at ang lugar na iyon may isang magandang babae na parating dumadaan tuwing gabi galing sa trabaho. Si Lena ay kilala sa buong barangay bilang isang mabait at masipag na dalaga. Isang araw ng Sabado, umuwi siya galing sa trabaho, habang siya ay naglalakad patungo sa punong yaon, ay may kakaiba siyang nararamdaman tuminding ang kanyang balahibo at may tila malamig na hangin ang bumabalot sa kanyang kalamnan at biglang humawi ang puno ng mangga na tila humarang sa kanya at tila may naririnig syang mga bunga ng niyog na nahuhulog. Kumiripas siya nang takbo sa abot ng kanyang makakaya hanggang marating niya ang kanilang tahanan. Ngunit kinabukasan sa kanyang muling pagdaan papasok sa kaniyang trabaho ang puno ng mangga ay nakatayo pa rin parang walang nangyari at ni isang niyog sa daan ay wala siyang makita. Sa isip niya ano bang mayroon sa puno ng mangga? o pinaalalahanan lang siya na sa gabi mayroong ding nilalang na namumuhay na katulad natin ayaw magpa-istorbo. Kaya mula noon tuwing siya’y dadaan, siya’y taimtim na nagdasal at laging niyang babanggitin ang ‘padaan po ‘ para sa pagrespeto sa mga nilalang na hindi niya nakikita.
Ang White Lady	Sa isang pampublikong paaralan na pinapasukan ko. Simulan natin ang kwento sa kaganapan kung saan ako ay baranggay tanod sa paaralang ito, una ko siyang nakita ang white lady ng paaralan sa kalaliman at maulan nang gabi. Kasama ko ang aking mga kasamahan papuntang cr sa loob nito ay may malaki at magkatapat na mga salamin.

Pagtapak ng mga paa ko sa cr na 'yon, wala naman akong ibang naramdaman. Pumunta kaagad ako sa may salamin upang tingnan ang aking mukha habang ang aking kaibigan ay katatapos pa lang umihi sa may cubicle malapit lang sa'kin. Nagulantang kami ng biglang sumara ang pinto sa isa pang cubicle sa dulong bahagi. Wala namang hangin at puro ulan lang. Ipinagsawalang bahala nalang namin iyon baka kasi may kasama kaming kaklase doon kaya nagtagal kami ng mahigit sampung minuto. nagtaka kami bakit hindi lumalabas ang nasa cubicle kaya pinuntahan na namin pero nung bubuksan na namin ang pinto ay wala naman pa lang tao doon. Tumaas ang balahibo ko sa batok at tila lumalaki ang ulo ko. Dali-dali kaming lumabas sa cr, alam kong may ibig sabihin ang pagtindig ng balahibo ko. Sa pagdaan namin sa may salamin pinigilan ko ang aking sarili upang huwag lumingon, pero ang aking mata ay sadyang napakalikot at unti-unting pumihit ang aking ulo, nakita ko siya sa may salamin. Puno ng dugo ang kanyang mukha puti ang kanyang damit napasign of the cross ako sabay takbo.

Simula noon ay madalas siyang nagpapakita sa akin, minsan umuupo siya sa aking upuan minsan sumisilip sa bintana habang nagtuturo ang guro. Naikwento ko ito sa aking ina, pero ang sabi niya sakín, huwag ko na lang daw pansinin at manalangin na lang ako na sana nasa tahimik na ang kanyang kaluluwa.

Ang Kababalaghang Karamdaman

Sa liblib na baryo, kilala ang mag-asawang Rudy at Elly sa kanilang pagiging masipag at mapagmahal sa kanilang limang anak. Ngunit sa kabila ng kanilang magandang buhay sa kanayunan, mayroon silang kakaibang karanasan na hindi malilimutan.

Isang mainit na hapon, habang ang kanyang mga anak ay nasa eskwela at ang kanyang asawa ay nasa trabaho, Si Aling Elly naman ay naiwang mag-isa sa kanilang tahanan dahil siya ay may kakaibang nararamdaman sa kaniyang sarili.

Sa umpisa, hindi ito masyadong pinapansin ni Aling Elly. Subalit sa paglipas ng mga araw, tila lumalala ang kanyang kakaibang pakiramdam. Napapansin niya na sa mga oras ng tanghalian, habang siya'y nakahiga sa kanilang kama, tila may isang mapanlikhaing tinig na humahagikgik sa kanyang pandinig. Sa una, nag-isip si Aling Elly na baka ito'y dulot ng kanyang pagod mula sa pang-araw-araw na gawaing-bahay at pangangalaga sa kanilang mga anak. Ngunit sa tuwing sisikapin niyang magpalipas ng oras sa kanilang tahanan, tila lalo lamang tumitindi ang kanyang panghihina.

Nang lumipas ang mga araw, hindi na maitago ni Aling Elly ang kanyang pag-aalala. Sa bawat pagtulog niya sa tanghalian, tila may isang hindi kilalang lakas na humahagupit sa kanyang puso. Sa pagpikit ng kanyang mga mata, maririnig niya ang mga halakhak na tila nagmumula sa kabilang silong ng kanilang bahay.

Isang gabi habang naglinis siya ng isda na nahuli ng kanyang asawa sa laot siya lumabas para kumuha ng tanglad at iba pang panakot sa nahuling isda may narinig siya na pagkasarap-sarap sa tainga ang isang sipol ng isang lalaki kaya biglang siyang lumingon kitang-kita niya mula sa maliwanag na buwan ang isang matipunong lalaki na nakasakay ng kalabaw tumindig ang kanyang balahibo at dali-daling umakyat sa bahay.

Mula sa pangyayaring yaon ang sakit ni aling Elly ay lumubha kaya sa kabila ng kanyang takot, nagdesisyon si Aling Maria na kumonsulta sa isang lokal na mananambal. Sa tulong ng kanyang kaalaman sa mga sinaunang pamahiin at mga ritual, sinubukan ng albularyo na alamin ang dahilan sa kanyang kakaibang pakiramdam. Sa di inaasahang pagkakataon, habang ang Albularyo ay nagtatagpo ng mga asal at pagsasalaysay, biglang bumaba ang temperatura sa kanilang silid. Nararamdaman ni Aling Elly ang isang kakaibang presensya na tila humahawi sa dilim sa paligid nila. Hindi nakayanan ni Aling Elly ang bigat ng kanyang nararamdaman. Sa huli, ang albularyo ay nagpahayag ng isang di-malilimutang katotohanan—si Aling Elly ay nagustuhan ng isang hindi pagkaraniwang nilalang.

Sa gitna ng kanyang takot at pangamba, nagsilbing sandigan sa kanya ang kanyang pamilya. Ang pagmamahal at pagtutulungan ng kanyang asawa at mga anak ay nagbigay-sigla sa kanyang puso at isipan. Ibinigay at ginawa nila ang lahat na pinapagawa ng albularyo sa kanila na ama ni Aling Elly Ipinaubaya na ni Rudy ang lahat sa kanyang biyenan na lalaki kahit na tutol ang kanyang sarili dahil sa may pananampalataya siya sa Buong Maykapal ngunit nanaig pa rin ang respeto niya nito. Dahil masakit din sa ama na ang kanyang anak ay may malubhang sakit.

Ngunit nagdaan ang mga araw lalong lumubha ang sakit ni Aling Elly kaya napilitan na nila na dalhin sa ospital isang buong taon na naconfine siya sa ospital hanggang sa nagcomatose na si Aling Elly at sinabihan na ng doktor na kung hindi siya gigising ng alas dose ng gabi siya tuluyan ng mamaalam sa mundo. Kaya ang buong mag-anak ay nagdasal ng taimtim at bigla si Aling elly ay nagsalita ng ‘asin, asin’ sabay hila ng laway sa may bibig at bigla-biglang gumising sa dalawang araw na natutulog.

Sa sandaling iyon, pinaliwanag ni Aling Elly ang kanyang pamamasyal na isinama daw siya sa matipunong lalaki na nakita niya sa may sakahan kaya daw siya pinauwi dahil naghanap siya ng asin habang kumakain. Mula noon gumaling na si Aling Elly pinalabas na sa ospital at sa awa ng Buong Maykapal si Aling Elly ang nagsisilbi pa sa kanyang pamilya at mga apo.

Ang aral ng pagmamahal, katatagan, at pananampalataya sa harap ng mga kababalaghan ng buhay. Sa bawat hakbang ng kanilang mga anak sa hinaharap, mananatili ang kanilang alaala, nagbibigay-liwanag at inspirasyon sa mga susunod na henerasyon. Ang kanilang pag-ibig at pagkakaisa ay patuloy na magsisilbing tanglaw sa dilim ng kapalaran.

Ang Misteryosong Kalsada ng Dunggo-an

Noong unang panahon, may sabi-sabi na mayroong iba’t-ibang mestoryosong kababalaghan na nangyayari sa makipot na daan ng Dunggo-an. Isang gabi, isang matandang lalaki ang dumaan habang siya ay papauwi na galing sa pangingisda. Nakaramdam siya ng isang di-kapanipaniwalang tensyon, na tila bang may mga mata na nagmamasid sa kanya mula sa nakapalibot ng kanyang dinadaan ngunit pinilit niyang balewalain ang kanyang takot at itinuloy ang kanyang paglalakad.

Pagkatapos ng ilang sandali, may nakita siyang liwanag sa daan na akala niya taong makakasalubong lang iyon ngunit habang papalapit na siya sa liwanag nakitang niyang may mga kandila ang daan at may lumulutang na kabaong.

	Natakot ngunit nagpakamatapang lang ang isang tao inilibot niya ang kanyang paningin kung may ibang tao ba siya makita, ngunit wala siyang nakitang iba kundi ang mga kandila lang sa daan at ang lumulutang na kabaong. Tiningnan niya ang kabaong ng buong tapang dahil may narinig siya na swerte daw ang taong makakita o makakaranas ng yaong pangyayari sa loob ng kabaong wala siyang nakitang tao nagdulot ito ng takot sa puso niya, ngunit hindi niya hinayaan na ito'y maipakita sa kanyang mukha bagkus mas nanalig at nanampalataya siya sa Diyos. Sa halip, nagdesisyon siyang magpatuloy sa paglakad dahil gusto na niyang umuwi sa kanilang bahay. Ang daanan patungo Dunggo-an ay nagpatunay na kahit sa pinakamatanda may mga lihim at kababalaghan na maaaring ibahagi sa paglipas ng panahon.
'Kurbada'	Sa dulong bahagi ng barangay Silangan ay may lugar na tinatawag na Kurbada. Ito ay salitang bisaya na nangangahulugang paliko na daan at ito ay pinalibutan ng malalaking bundok, may tulay, at may malalaking kahoy na walang ilaw o poste na makapagbigay sana ng liwanag hanggang sa kasalukyan. Kaya iba ang takot na nadarama ng mga taong dumadaan dito maging sa kalapit-barangay, mga motorista ay napapatanda ng krus sa tuwing sila'y dumadaan. May mga gabi na may maaninag silang animo'y mga tao o anupang nilalang tulad ng itim na pusa o kaya'y aso, at nandiyan na babatuhin at hahagisan sila ng isang bulig na buko sa may tulay na wala namang puno ng niyong sa banda roon, at minsan nama'y malaking ibon na itim at sa tuwing magpapakita daw ito ay mayroong masamang mangyayari sa taong pinakitaan nito. Kaya ang mga naninirahan sa baranggay na ito ay nakasanayan na nilang umuwi bago pa man ang takipsilim upang maiwasan ang masamang mangyayari kung sakali man.
Ang Puno ng Naga	Alas sa is na ng gabi nang dumating ang mag-asawa sa kanilang tirahan. Sa likurang bahagi ng kanilang bahay ay may isang malaking puno ng Akasya. Habang nagluluto si Aling Clarita ay may anino siyang naaninag na dumaan sa kanilang pinto sa kusina tinanong niya si Manong Dodong kung dumaan ba ito sa may kusina ngunit ito'y sumagot na hindi umano siya dumaan sa kusina at siya ay nagpapakain lamang ng baboy samantalang ang kanilang mga anak naman ay naglalaro lang sa likod ng bahay. " Ganun ba ,baka hangin lang yun at may dahon na nahulog". Saad ni Aling Clarita Ngunit sa sumunod na araw bandang alas sa is ulit ay may nakita si Manong Dodong na isang malaking tao na dumaan sa pintuan sa may kusina kung saan siya nagsisibak ng kahoy at bigla siyang kinakilabutan at naninigas ang kanyang leeg kaya napasambit siya ng Panginoon tulungan mo ako na hindi madadala sa takot. Sa mga pangyayaring iyon ay nagkasakit ang isang anak ng mag-asawa. Malubhang sakit na humantong sa kamatayan at naging dahilan kung bakit lumipat uli sila ng tirahan ng pangatlong beses. Ayon sa sabi-sabi na sa punong Naga ay may nakatirang hindi ordinaryong tao at bilang kapalit ay kinuha ang isa sa mga anak nila Aling Clarita at Manong Dodong. Kaya mula noon ipanagpatuloy nila ang pagsambit ng bulong o orasyon kasi daw walang mawawala kung ipagpatuloy natin ang orasyon o bulong na sinasabing

	binabanggit ng mga ninuno natin para maiwasan ang mga nilalang na hindi natin nakikita. Magtiwala at manalangin sa Diyos sapagkat tanging siya lamang ang mas nakakaalam ng lahat.
Nuno sa Punso	Si Aling Tarsing ay mahilig magtanim sa kanilang bakanting lute tulad ng kamote, kamoteng kahoy, saging at iba pa kaya madalas niyang binubungkal ang lupa at nililinis. Isang araw di niya pinansin ang bahay ng mga Nuno nabungkal niya ito at itoy tuluyang nasira Kahit alam niya na bahay iyon nang mga Nuno binalewala niya lang ito kahit na may mga narinig na siyang mga sabi-sabi na kung may nasira kang lupa na animoy bundok na maliit ‘‘ Huwag itong siraan dahil may naninirahan itong nuno kaya tinatawag itong nuno sa punso’’. Siya’y nagpatuloy pa rin sa paglilinis hanggang kinabukasan sinindihan niya yung mga naipon na mga damo upang mausukan ang mga pananim niyang saging at mga niyog ngunit may napansin siyang paunti-unti ang pamamaga ng kanyang mga palad ang akala niya iyon ay sanhi lamang ng mga damo na makakati kaya ang ginawa niya pinahiran niya lang iyon ng Gas (or kerosin na ginagamit sa kanilang lampara) upang mawawala ang pangangati. Subalit nakalipas ang ilang araw ang kanyang mga palad ay animo’y isang kamote na namamaga at sabi niya’y subrang kati kahit pinahiran na niya ito nang kung ano-ano upang mawala ang kati at maibsan ang pamamaga ay wala pa ring epekto. Ang sabi ng kanyang kapitbahay na ipatingin niya daw ito sa Albularyo baka nagkasala siya sa mga bahay ng Nuno or sa mga hindi natin nakikita hindi sana siya magpatingin sa Albularyo dahil ang pag aakala niya ay sanhi lang iyon nang mga damo na makakati o baka nasubrahan sa paglilinis niya sa kanyang bakuran. Hanggang sa umabot na sa kanyang kili-kili ang pamamaga kaya’t hindi na siya nag-atubili na pumunta at magpatingin sa Albularyo. Kinabukasan sa bahay ng albularyo hinawakan pa lamang nito ang kanyang pulso ng kanyang kamay sinabi kaagad nito na nagkasala si Aling Tarsing sa bahay ng mga Nuno. Kahit wala pa siyang kinukwento nito nalaman na kaagad ng albularyo kung ano ang dahilan ng pamamaga sa kanyang mga kamay. Ginamot siya, pinahiran siya nang Lana para mawala ang pamamaga at pinayuhan siya na balikan ang bahay nang nuno sa punso at humingi siya nang paumanhin. Pagkauwi niya galing sa pagamutan ay agad niyang pinuntahan ang nuno sa punso na nasira niya at siya’y humingi ng patawad. Unti-unting nawawala ang pamamaga ng kanyang kamay at simula noon kapag naglilinis siya ng kanyang mga pananim humihingi siya ng pasintabi sa mga hindi natin nakikita kung sakaling may masagi man siya hindi niya iyon sinasadya dahil nagpasintabi na siya hindi niya iyon sinasadya.
Ang Pulang Baka	Ang Pulang Baka (Tabunok) Sa isang liblib na barangay ay may malawak na sakahan na iniingatan ng isang magsasaka araw-araw lagi siyang pumunta sa kaniyang sakahan upang kuhanan ng kuhol ang mga palayan at linisan ang mga paligid nito ngunit isang araw ng Sabado, pumunta siya sa kaniyang kubo para kunin ang kanyang naiwang salakot, habang siya ay naglalakad patungo sa kubo ay nangyaring napatingin siya sa kabilang dako ng sakahan may naaninag siya kakaibang anino na tila

hayop ngunit napakasilaw ang kulay nito. Binaliwala lang ito ni Mang Kanor subalit kahit anong aliw niya sa pagsasaka hindi pa rin mapalis sa kanyang isipan ang kanyang nakita, na minsan pa ang pagtaas ng kanyang balahibo. Napausal tuloy siya ng dasal “ Diyos ko ilayo mo ako sa masamang mangyayari” ang saad niya sa kanyang sarili.

Nalibang si Mang Kanor sa kalilinis ng kanyang sakahan kaya hindi niya namalayan na dapit-hapon na pala kaya hinahinay siyang nagbaklay pauwi sa kanilang kubo laking gulat niya na may bigla kumalabog sa may bandag likuran kaya dahan dahan siyang lumingon.

At sa kanyang paglingon nakita niya ang kakaiba at napakasilaw na kulay na halos hindi na niya maaninag kaya dalidali niya kinuha ang kanyang sibat at hinampas niya ng buong tapang ngunit nakita niya na ito’y lumipad at nakita niya sa kanyang dalawang mata ang hayo na baka na kulay pula na kahayang lumipad para siya ay sagupain.

Kaya laking takot niya siya ay kumaripas ng takbo sabay dasal sa Poong Maykapal na sanay gabayan siya at iligtas sa kakakilabot na mga pangyayari. At napaisip siya na hindi na siya magpapagabi sa kanyang sakahan bilang respeto sa mga naninirahan na katulad natin sa mundong ibabaw kahit na ito ay hindi natin makikita.

3.1 Ang Implikasyon ng mga lihim kaalaman ng mga kwentong bayang kababalaghan

Makikita sa talahanayan 2 ang kabuong implikasyon sa walong lihim na kwentong bayang kababalaghan

Pamagat	Implikasyon	
	Negatibo	Positibo
Ang Puno ng Mangga	Maaring hindi umunlad ang paligid dahil sa pagtutok ng puno	Nagiging inspirasyon ng tao
Ang White Lady	Pagkakaroon ng deskriminasyon sa mga kababaihan na sinasabing nagpakamatay dahil sa pang-aabuso o hindi natutunang pagmahal at kalaunan ay magkakaroon ng negatibong pananaw dahil karamihan ay magsasabi na dumaan sa mental health struggle at sa kanilang pagkamatay sila ay nagiging White Lady	Nagbibigay babala kadalasan ng kwento ay nagsisimbolo ng katarungan na kung saan ang character ay isang biktima ng maling gawain o trahedya
Ang Kababalaghang Karamdaman	Maaring magdulot ng hidwaan o tensyon ng pamilya dahil sa stress	Ipinakita dito ang pagmamahal at suporta na maibibigay ng pamilya sa panahon ng pagsubok
Ang Misteryosong Kalsada ng Dunggo-an	Nagiging limitado ang paggalaw ng mga residente dahil sa takot sa mga kababalaghan na nagdudulot ng aksidente	Ang mga residente ay naging mas maingat sa kanilang oras, umiiwas sa panganib sa pamamagitan ng pag-uwi bago magtakipsilim
Sa Puno ng Sambulawan	Nagiging labis ang takot at ito’y nagdudulot ng pagkabalisa na maaaring makaapekto sa relasyon at kaligtasan ng pamilya	Napapakita ang mag-asawa ng pag-unawa at pagmamalasakit sa isa’t isa na handang unawain ang takot at protektahan ang bawat isa.
Kurbda	Ang takot ay naging sanhi ng pag-iwas sa mga lugar na maaring magdulot sa kakulangan sa mga aktibidad ng barangay	Ang pag-iingat ng tao na umuwi ng maaga ay nagpapakita ng pagkakaisa at paggalang sa tradisyon
Ang Puno ng Naga	Maaring magpalaganap ng mga pamahiin na maaring makahadlang sa pag-unawa ng siyentipikong pamamaraan	Binibigyan-diin ang kahalagahan ng mga puno at kalikasan

Mga lihim na kaalaman sa mga kwentong bayan ng Palompon

Nuno sa Punso	Pagpigil sa pag-unlad ang sobrang pag-iingat at paggalang sa mga pamahin ay maaaring hadlang sa pag-unlad at pagbabago	Pagkakaroon ng respeto sa mga paniniwala ng iba kahit hindi tayo naniniwala
Ang Pulang Baka	Ang pananampalataya ay nasaksihan sa kwentong ito dahil kahit natatakot, nakalakas loob pa rin niyang suungin sa pamamagitan ng taimtim na asal	Nagkaroon ng konotasyong nakakatakot na lugar baka wala ng pumunta sa sakahan na iyon
Sa kabuuan: Kasasaminan ng mahahalagang implikasyon sa ating buhay hinggil sa pagpapahalaga at pagrerespeto sa kung anuman ang nilikha sa mundong ibabaw nakikita man natin ito o hindi kailangan na ang buhay ay nakasentro sa pagkilala at pagtitiwala sa Dakilang Lumikha, sa pakikipamuhay nang maayos. Nangingibabaw man ang kahinaan dahil minsan ng sinubok ng karanasang kababalaghan ang buhay sundin at gawin ang nararapat dahil wala namang mawawala.		

3.2 Mga Implikasyon para sa mga Mag-aaral at Guro

Ang pagpapanatili ng pagiging maaasahan ng kwalitatibong datos mula sa panayam ay may mahahalagang implikasyon para sa parehong mag-aaral at guro, lalo na sa larangan ng edukasyon, pananaliksik, at kritikal na pag-iisip. Para sa mga mag-aaral, ang pag-unawa sa kahalagahan ng maaasahang kwalitatibong pananaliksik ay nagpapalakas ng kanilang kakayahan sa kritikal na pagsusuri ng impormasyon, pagpapalalim ng kasanayan sa pananaliksik, at mas epektibong pakikilahok sa talakayan. Kapag ang mga mag-aaral ay nalalantad sa maayos na naisagawang kwalitatibong pag-aaral, natututo silang suriin ang kredibilidad ng mga mapagkukunan, kilalanin ang mga bias, at gumamit ng mahigpit na metodolohikal na proseso sa kanilang sariling pananaliksik. Bukod dito, ang maaasahang datos ay nagbibigay sa kanila ng mas malalim na pag-unawa sa iba't ibang pananaw, na humahantong sa mas malawak na pang-unawa at empatiya sa mga isyung panlipunan.

Para naman sa mga guro, ang pagbibigay-diin sa kahalagahan ng pagiging maaasahan sa kwalitatibong pananaliksik ay nakakatulong sa pagpapalaganap ng integridad sa akademya at kahusayan sa pananaliksik. Maaaring isama ng mga guro ang mga konseptong ito sa kanilang pagtuturo sa pamamagitan ng paggabay sa mga mag-aaral sa pagsasagawa ng structured interviews, paggamit ng triangulation na pamamaraan, at pagsasanay sa reflexivity upang mabawasan ang bias. Bilang mga huwaran, maaaring ipakita ng mga guro kung paano suriin ang kwalitatibong datos nang kritikal at ipaliwanag ang kahalagahan ng etikal na pagsasagawa ng pananaliksik. Bukod dito, sa pamamagitan ng paggamit ng maaasahang kwalitatibong pananaliksik sa kanilang pagtuturo, mas nagiging makabuluhan ang mga talakayan sa silid-aralan at mas epektibong nagagabayan ang mga desisyon sa edukasyon at estratehiya sa pagtuturo.

Sa mas malawak na konteksto, parehong nakikinabang ang mga mag-aaral at guro mula sa matibay na pundasyon sa maaasahang kwalitatibong pananaliksik, dahil ito ay nagtataguyod ng kultura ng pagsisiyasat, repleksyon, at patuloy na pagkatuto. Sa pamamagitan ng mahigpit na pagpapatupad ng kwalitatibong mga pamamaraan, parehong mag-aaral at guro ay makakatulong sa pagbubuo ng mapagkakatiwalaang kaalaman na mahalaga para sa tagumpay sa akademya, propesyonal na pag-unlad, at matalinong pagdedesisyon sa totoong buhay.

4. Natuklasan

Batay sa ginawang pag-aaral sa mga lihim kaalaman ng kwentong bayan sa Palompon, natuklasan ng mananaliksik ang mga sumusunod na impormasyon na naging kasagutan sa mga layunin ng pag-aaral. Sa pag-alam at pagsulat ng mga piling kwentong bayan ng Palompon, natuklasan na mayroon itong walong kwento ito ang Sa Puno ng Sambulawan, Ang Puno ng Mangga, Ang White Lady, Ang Kababalaghang Karamdaman, Ang Misteryosong Kalsada ng Dunggo-an, Kurbada, Ang Puno ng Naga, at ang Nuno sa Punso. Ang implikasyon na matutukoy sa lahat ng kwentong bayan na nailahad ay naikakategorya sa puno, bagay, ibang nilalang ay nagiging salaman sa pagrerespeto at pagkilala sa lahat ng tao sa mundong ibabaw nakikita man ito o hindi at pagkapit ng husto sa Dakilang lumikha.

Kongklusyon - Batay sa natuklasan ng isinagawang pag-aaral, ang mga piling kwentong kababalaghan ng Probinsya ng Palompon ay mabisang gamitin bilang kagamitang panglokal sa pagtuturo ng panitikan upang

maibahagi sa kamalayan at mapahalagahan ng mga estudyante ang mga naisulat nito.

Rekomendasyon - Batay sa kinalabasan ng pag-aaral ay nirerekomenda na palawigin pa ang pangangalap ng mga piling kwentong lihim sa baranggay ng sa gayon ito ay magagamit sa kontekstwalisasyon at lokalisasyon na pagtuturo.

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Testing the moderating role of help-seeking behavior on the relationship between anxiety and psychological well-being among college student athletes

Ramos, Emmanuel RJ 

Far Eastern University, Philippines (erramos@feu.edu.ph)

David, Adonis P.

Philippine Normal University, Philippines (david.ap@pnu.edu.ph)



ISSN: 2243-7703

Online ISSN: 2243-7711

OPEN ACCESS

Received: 6 February 2025

Available Online: 10 March 2025

Revised: 25 February 2025

DOI: 10.5861/ijrse.2025.25021

Accepted: 10 March 2025

Abstract

Student-athletes are integral members of a school community. Being a student-athlete is associated with both positive and negative benefits. The mental health of athletes is one of the major factors that contribute to an athlete's career and life after being an athlete. Thus, the study investigated the mental health of student-athletes, aiming to understand their well-being and determine whether their help-seeking behavior has a moderating effect on the relationship between anxiety and psychological well-being. Researchers collected data from 307 college student-athletes with an average age of 20.5. Findings revealed that student-athletes experience moderate to severe anxiety, have moderate psychological well-being, and exhibit positive help-seeking behavior. Interestingly, anxiety negatively predicts psychological well-being, but help-seeking behavior does not significantly impact this relationship. Overall, student-athletes expressed a neutral attitude toward seeking professional psychological help for some items while also acknowledging its importance. Additionally, the findings of the study may contribute to developing a psychoeducational intervention that can be offered at state universities to better understand the needs and situations of student-athletes. Such as the proposed program in this study, "Di-Nagiisa," whose main purpose is to focus on improving the mental health and overall well-being of college student-athletes and aims to create a supportive environment where mental health is prioritized alongside athletic pursuits.

Keywords: student-athlete, anxiety, psychological well-being, help-seeking attitude

Testing the moderating role of help-seeking behavior on the relationship between anxiety and psychological well-being among college student athletes

1. Introduction

Student-athletes are integral members of a school community. They are the ones who bring pride and motivate the entire school community (Ines, 2021). Moreover, becoming a student-athlete is associated with positive benefits such as scholarships, becoming physically healthy, and being a role model to their fellow students. It can also contribute to their personal development and help them learn different skills, such as leadership and communication. However, alongside these benefits, student-athletes are still considered a vulnerable group due to their own set of unique obstacles, which can lead to elevated levels of anxiety and sadness (Yang et al., 2007). Athletes experience anxiety as a reaction to a stressful situation that can affect their daily activities and performance (Weber et al., 2023). Situations such as free throws and fighting against five people at the same time can lead to a higher anxiety level for student-athletes (Chen et al., 2018). There is still little literature that investigates the prevalence of anxiety among student-athletes. Thus, determining other risks for depression and anxiety prevalence among student-athletes is needed to help clinicians find and develop interventions that will help student-athletes who are suffering anxiety and depression, affecting their psychological well-being (Weber et al., 2023).

Mental health challenges significantly contribute to the overall health burden experienced by college students worldwide (Drew & Matthews, 2019). Along with other literature, this shows that student-athletes are not exempt from experiencing mental health concerns (Bird et al., 2018a). There are student-athletes who may experience issues such as emotional illness, maladjustment in behaviors, and psychological distress due to the training and balancing of their academic and athletic lives (Watson, 2005). The demands of both athletics and academics can exacerbate stress levels and cause feelings of loneliness and inadequacy. They may encounter various stressors within the sports environment, including overtraining, coach expectations, pressure from peers and family, organizational demands, fear of failure (Drew & Matthews, 2019; Putukian, 2016; Rao & Hong, 2016). Furthermore, according to the National Alliance of Mental Illness, college students who are 18–25 years old are more likely to experience depression, with 17% experiencing depression and 22.3% experiencing anxiety disorders (“Mental health by the numbers,” 2023). Student-athletes participate in their sports while balancing the symptoms, manifestations, and known risk factors of depression and anxiety. Aside from the risk of experiencing depression, student athletes also have a higher chance of experiencing anxiety. Moreover, student-athletes are not used to utilizing mental health services because of the stigma they may receive. To support that claim, according to the study of Eisenberg, there is only a minimal percentage—around 10%—of student-athletes who are experiencing anxiety and other mental health disorders who seek mental health services (Eisenberg et al., 2013). Student-athletes who are not seeking mental health are due to numerous reasons, such as a lack of time as a student-athlete as well as public stigma and self-stigma (Wahto et al., 2016). Also, they face barriers such as lack of access to services, lack of knowledge on how to access services, and negative past experiences with help-seeking (Brown et al., 2023).

Nowadays, there is a growing awareness in the field of sports management research that is related to the relationship between sports services and athletes’ well-being to better understand the ways to improve the psychological well-being of athletes (Kim et al., 2020). Athletes must utilize and understand the importance of utilizing mental health services to improve not only their psychological well-being but also their performance (Bird et al., 2018a). Understanding the importance of help-seeking student-athletes can help them manage stress, anxiety, depression, or other mental health conditions that may affect their daily lives, academic success, or athletic performance (Purcell et al., 2019). Furthermore, through seeking psychological help, student athletes may develop coping strategies and communication skills, which will benefit them in the long run (Sander, 2019).

By seeking professional help, student-athletes can lessen their anxiety. Student-athletes who are seeking

professional counseling help them identify and address the root causes of problems, develop new coping mechanisms, and enhance their decision-making abilities (Gabriel, 2023). Additionally, it can help student-athletes overcome negative patterns of behavior, such as anxiety, addiction, procrastination, and self-doubt, and replace them with positive ones, such as self-care, assertiveness, or goal setting (Nuetzel, 2023). Many studies explore the relationship between the mental toughness of an athlete and their psychological well-being and help-seeking attitude. However, there is little data about how the help-seeking attitude of an athlete may affect the anxiety of student athletes in relation to their psychological well-being. In the world of competitive sports, there is a belief that as a student-athlete they should have a strong mental fortitude, which in the Philippines fuels the stigma of seeking psychological support (Alberto et al., 2021). Furthermore, mental health aid for athletes in the Philippines is completely lacking with mental health professionals, with only 2–3 mental health practitioners per 100,000 population (Lally et al., 2019). Also, Filipino college student-athletes face unique challenges since although mental health influences an athlete's life, sports culture in the Philippines remains hostile regarding this subject, as the stigma on anxiety in the sports scene stems from the culture of being mentally strong depicting vulnerability as weak (Gonzales & Matias, 2021).

Furthermore, some athletes refrain from discussing their mental health struggles due to the fear of stigma or negative consequences. For example, they worry that revealing their inner battles could impact their team standing, regardless of their athletic performance. In this regard, the purpose of this study is to determine whether the help-seeking attitude of student-athletes has a moderating effect on the relationship between anxiety and psychological well-being. This study aims to contribute to the lack of empirical studies about the help-seeking attitude of student-athletes. This study will also serve as a basis for guidance counselors in state universities to develop and give attention to the mental health services that can be offered to student-athletes.

2. Literature Review

Becoming a Student-Athlete - Student-athletes are integral members of a school community. They are the ones who bring pride and motivate the entire school community (Ines, 2021). Moreover, becoming a student-athlete is associated with positive benefits such as scholarships, becoming physically healthy, and being a role model to their fellow students. Normally, people believe that being an athlete will likely lessen the possibility of experiencing mental illness than those who are not athletes because participating in sports provides a protective effect and benefits such as boosting self-esteem and developing social skills (Drew & Matthews, 2019; Matta Mello Portugal et al., 2013). However, alongside these benefits, student-athletes are still considered a vulnerable group due to their own set of unique obstacles, which can lead to elevated levels of anxiety and sadness (Yang et al., 2007). The mental health of athletes is one of the major factors that contribute to athletes' careers and lives after being athletes. Athletes are also vulnerable to mental health disorders and maladaptive behaviors (Reardon, 2021). There are student-athletes that may experience issues that can lead to emotional illnesses and psychological distress due to the training and balancing of their academic and athletic lives (Watson, 2005). Also, being a student-athlete increases exhaustion due to training and other physical activities, which may lead to a decrease in the quality of sleep for student-athletes (Hicks, Karis, 2018). Furthermore, a decrease in sleep quality may cause uneasiness and sometimes anxiety in the brains of student-athletes, which can hinder their ability to fully reach their full potential (Tamaki & Sasaki, 2022). On the other hand, becoming a student-athlete may not only cause negative effects but also positive ones. Student-athletes have been showing higher self-confidence than non-student-athletes (Hicks, Karis, 2018). Also, as a student athlete who learns to work hard, dedicate their time, give attention to small details, and be an integral part of the team, they can also learn skills that they can apply for their future career (Machida et al., 2012).

Help-Seeking Behavior of Student-Athletes - A lot of people see athletes as individuals who have strong mental fortitude, but like normal people, they need social support and help from professionals (Bird et al., 2018a). Moreover, athletes frequently handle emotional distress by essentially “shaking it off.” Denial of emotional issues is one-way athletes avoid seeking help for psychosocial problems (Mentink, 2002). Furthermore, a stigma surrounding student athletes hinders their chance to seek professional help (Bird et al., 2018). Research has shown

that student athletes are facing different stigmas, such as public stigma and self-stigma, when seeking mental health help (Bird et al., 2020). Public stigma is defined as a perspective of discrimination against a certain group of people (Corrigan, 2004). Furthermore, this public stigma contributes to the self-stigma that student-athletes are experiencing and creates a perception from the point of view of student athletes that seeking mental health help can be seen as their weakness (Wahto et al., 2016). These stigmas become hindrances for student-athletes seeking mental help.

Also, the lack of information in detecting signs and symptoms of a mental health disorder or illness also contributes to student-athletes not seeking for a mental health professional (Bird et al., 2018b). Thus, most of the student-athletes do not pay attention to the seriousness of the problem that they are manifesting; they also do not believe that they need to seek professional help to solve these problems (Gulliver et al., 2012). By seeking professional help, student-athletes can lessen their anxiety. Student-athletes who are seeking professional counseling help them identify and address the root causes of problems, develop new coping mechanisms, and enhance their decision-making abilities (Gabriel, 2023). Additionally, it can help student-athletes overcome negative patterns of behavior, such as anxiety, addiction, procrastination, and self-doubt, and replace them with positive ones, such as self-care, assertiveness, or goal setting (Machida et al., 2012). Studies have shown that utilizing help-seeking as a strategic approach holds promise for enhancing student success, particularly in the face of obstacles (Karabenick & Berger, 2013). Similarly, research indicates that seeking assistance is positively linked to academic achievement (A. M. Ryan & Shim, 2012; Sotardi et al., 2021). Furthermore, a recent meta-analysis underscored the potential advantages of help-seeking and social support for adolescent mental health and overall well-being (Heerde & Hemphill, 2018). These studies emphasize the critical role of help-seeking behaviors in supporting adolescents which makes it available to be used as a moderating variable.

Psychological Well-being of Student Athletes - Psychological well-being has a connection to having better physical health and normal cognitive functioning. In the field of sports, it can also be defined as the development of student-athletes' real talents (Baniasadi & Salehian, 2021). Thus, a student-athlete with high psychological well-being turns out to be more active, strong, and emotionally stable and performs well during competitions (Nwankwo, 2015). In addition, psychological well-being is an individual's way to perform and reach their full potential in different fields such as the workplace, academic standing, and sports competition (R. M. Ryan & Deci, 2008). Thus, focusing on the individual's developmental aspects, such as psychological well-being, which includes the overall effectiveness of a person's psychological functioning that affects the performance of a student-athlete, is important to investigate (Kim et al., 2020). Additionally, the psychological well-being of athletes needs to be taken care of since it could help them cope with the stress brought by their sports competition and training as well as fruitfully perform well in their academic standings (Nwankwo, 2015). One of the factors that may influence the psychological well-being of student-athletes is the anxiety that they experience. Nowadays, there is a growing awareness in the field of sports management research that is related to the relationship between sports services and athletes' well-being to better understand the ways to improve the psychological well-being of athletes (Kim et al., 2020). Athletes must utilize and understand the importance of utilizing mental health services to improve not only their psychological well-being but also their performance (Bird et al., 2018b). Understanding the importance of help-seeking student-athletes can help them manage stress, anxiety, depression, or other mental health conditions that may affect their daily lives, academic success, or athletic performance (Purcell et al., 2019). Furthermore, through seeking psychological help, student athletes may develop coping strategies and communication skills, which will benefit them in the long run (Sander, 2019).

Anxiety Among Student-athletes - Experiencing mental illness among student-athletes can affect not only their success in academics and athletics but also their psychological well-being. Although depression and anxiety have been proven to be significant predictors of a lower grade average and poor athletic performance, they are highly correlated with other risky behaviors, including suicide, and also have an effect on the psychological well-being of student-athletes (Davoren & Hwang, 2014). Student-athletes have a 15.6% to 33.2% risk of experiencing anxiety, whereas first-year and female students usually show more symptoms (Wolanin et al., 2015). In the trend of literature related to sports, it is categorized as individual and team sports. When examining the risk of depression,

it showed that there is an increase in individual sports rather than in team sports (Martignetti et al., 2020). Aside from the risk of experiencing depression, student athletes also have a higher chance of experiencing anxiety.

Anxiety is a reaction to a stressful situation that can affect student-athletes' daily activities and performance (Weber et al., 2023). Situations such as free throws and fighting against five people at the same time can lead to a higher anxiety level for student-athletes (Horikawa & Yagi, 2012). There is still little literature that investigates the prevalence of anxiety among student-athletes. Thus, determining other risks for depression and anxiety prevalence among student-athletes is needed to help clinicians find and develop interventions that will help student-athletes who are suffering anxiety and depression, affecting their psychological well-being (Weber et al., 2023). Furthermore, anxiety and depression can affect the psychological well-being of student-athletes in different ways, depending on many factors. These factors can change from one person to another and from one situation to another. It is essential to be aware of the signs and symptoms of anxiety and depression in student-athletes and to offer them the right resources and support to help them manage and succeed in their academic and athletic goals (Egan, 2019).

Sports of Student-Athletes - Sports is any human activity that involves kinesthetic movement and showcasing individual skills, depending on the activity. It is an activity that involves competition or social participation and has formal rules and patterns of movement that are established by organizations and recognized by society (Rossi et al., 2021). Sports such as basketball, volleyball, football, soccer, and many other sports have been around for many years (Šimonek et al., 2017). However, in recent years, there has been a growing type of sport with the use of technology called "esports" (Railsback & Caporusso, 2019). Esports is a type of competition and spectator entertainment that showcases individuals or teams playing video games in front of a large crowd (Railsback & Caporusso, 2019). Furthermore, Esports are a kind of sport that uses virtual networks to support the main areas of the sport. The players, teams, and eSports system interact with each other through human and computer components (Kumari et al., 2022). Lastly, just like basketball and other sports, computer games are seen as a way of gaming that is both competitive and dynamic.

That being said, both esports and traditional sports have the same goal, which is to compete competitively as a team or individually with the goal in mind of bringing home the championship and fighting for glory (Kane & Spradley, 2017). There are people who do not consider esports as a sport because of a lack of physicality, and they believe that esports athletes only sit around all day and just play games in front of their gadgets (Pizzo et al., 2019). There is not much difference when it comes to the training regimen of both esports and traditional sports athletes because the competition in traditional sports and esports is almost the same, where athletes need to continuously train their muscle memory and improve their connection with their teammates (Šimonek et al., 2017). Moreover, sports help people to discover and appreciate their own and others' skills, to compete fairly, to respect others by accepting loss, to be humble in victory, to support others, and to manage their time and effort well by challenging themselves. In this way, sports aim to prepare people for life in many ways and to have a direct effect on their psychological well-being (Gül et al., 2017). Different literature has shown that sports can regulate the psychological well-being and physical self-esteem of an individual (Edwards et al., 2004).

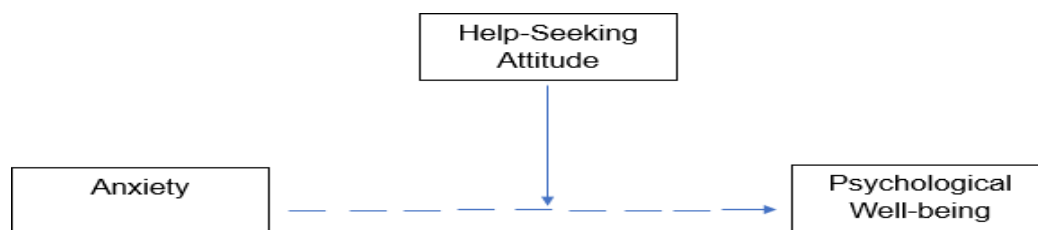
Based on the related literature, there is a strong recommendation to further study the risks of depression and anxiety among student-athletes to their psychological well-being (Davoren & Hwang, 2014; Weber et al., 2023). Also, there is a need to end the stigma that student athletes receive when seeking help from a mental health professional (Alberto et al., 2021). Thus, this study explored whether the help-seeking attitude of student-athletes has a moderating effect on the relationship between anxiety and psychological well-being. Aside from that, investigating the connection and relationship between anxiety and psychological well-being is one of the aims of the current study to further support the research that was conducted by other researchers who are focusing on the connection between anxiety and the psychological well-being of student-athletes.

Conceptual Framework - Student-athletes are integral members of a school community. They are the ones who bring pride and motivate the entire school community (Ines, 2021). Moreover, becoming a student-athlete is

associated with positive benefits such as scholarships, becoming physically healthy, and being a role model to their fellow students. However, alongside these benefits, student-athletes are still considered a vulnerable group due to their own set of unique obstacles, which can lead to elevated levels of anxiety and sadness (Yang et al., 2007). Although a lot of people see athletes as individuals who have strong mental fortitude, they are still like normal people; they need social support and help from professionals (Bird et al., 2018b). However, a stigma surrounding student athletes hinders their chance to seek professional help (Bird et al., 2018a). Experiencing mental illness among student-athletes can affect not only their success in academics and athletics but also their psychological well-being. Common mental illnesses such as depression and anxiety have been proven to be significant predictors of a lower grade average. Moreover, they are associated with other risky behaviors, including suicide, which has an effect on the psychological well-being of student-athletes (Davoren & Hwang, 2014). Student-athletes have a 15.6% to 33.2% risk of experiencing depression, whereas first year and female students usually show more symptoms (Wolanin et al., 2015).

Athletes must utilize and understand the importance of utilizing mental health services to improve their psychological well-being (Bird et al., 2018b). Understanding the importance of help-seeking student-athletes can help them manage stress, anxiety, depression, or other mental health conditions that may affect their daily lives and academic success (Purcell et al., 2019). Furthermore, through seeking psychological help, student athletes may develop coping strategies and communication skills, which will benefit them in the long run (Sander, 2019). Thus, it is hypothesized that anxiety has a negative effect on the psychological well-being of student-athletes. Furthermore, the current study explores if a help-seeking attitude can influence the relationship between anxiety and the psychological well-being of student-athletes.

Figure 1. Conceptual Framework of the Study



Research Problems - The main purpose of this study is to examine the moderating effect of a help-seeking attitude on the relationship between anxiety and the psychological well-being of student-athletes. Specifically, this study aims to address the following research problems:

- Is there a relationship between Anxiety and Psychological Well-Being of Student-Athletes?
- Does the Help-Seeking attitude of the student-Athletes moderate the relationship of their Anxiety with their Psychological Well-Being?
- Based on the findings of the study, what psychoeducational intervention on student-athletes' help-seeking attitude can be proposed?

Hypotheses

- There is a negative relationship between the Anxiety and Psychological Well-Being of Student-Athletes.
- Help Seeking Attitude moderates the relationship between Anxiety and Psychological Well-Being.

3. Method

Research Design - The study that was conducted investigated the relationship between three variables, which are anxiety, psychological well-being, and the help-seeking behavior of student athletes. This study has a cross-sectional, non-experimental research design. In this research design, data were gathered at a single point in time

or in a short span. Moreover, the data were related to one another during that single time frame, helping comparisons across the variables (Johnson, 2001). Specifically, moderation analysis was used to investigate the relationship among variables. Moderation analysis focused on measuring and testing if the independent variable has a differential effect on the dependent variable as a function of a moderator (Memon et al., 2019). Particularly in this study, anxiety among college student-athletes is connected with their psychological well-being, and this association is strengthened or weakened by the levels of their help-seeking behavior.

Sampling and Participants - The participants of the study consisted of 307 college student-athletes (18–24 years old) who are studying in Metro Manila. The researcher utilized purposive sampling in gathering the participants. Participants were selected based on the set criteria, which are: (1) student-athletes competing in e-sports (Mobile Legends, Valorant, Dota 2, League of Legends, PUBG, Wild Rift) or traditional sports (basketball, baseball, softball, volleyball, swimming, dance sports, martial arts, badminton etc.); (2) studying at a state university in Manila; (3) competing in tournaments such as SCUAA and Alliance Games; (4) must be 18 years old or older; and (5) must be 1st and 2nd year student-athletes. Furthermore, the participants of the study were recruited via online postings by the researcher and personal referrals. Additionally, word-of-mouth recommendations from the researcher's network or existing participants were used to identify qualified individuals. Furthermore, the study focused on first and second-year college student-athletes who undergo significant transitions as they adjust to college life, academic requirements, and athletic responsibilities. These initial years are pivotal for comprehending how student-athletes manage stressors, including anxiety related to academics and sports (Wolanin et al., 2015).

Instruments

Anxiety - The anxiety level of the participants was measured through the utilization of the State-Trait Anxiety Inventory. The scale was intended to measure both the state and trait anxiety of an individual. It is a 20-item questionnaire, and some sample questions are: "I am presently worrying over possible misfortunes" and "I feel satisfied." This scale shows an internal consistency ranging from 0.86 to 0.95 and has a test-retest reliability coefficient of 0.65 to 0.72, which indicates that it has good psychometric properties (Greene et al., 2017). Furthermore, in a study of Greene et al. (2017), this scale was measured in a non-clinical setting to measure the state and trait anxiety of caregivers and shows a high reliability with a Cronbach's alpha of 0.97. In this study, the scale shows an excellent Cronbach's alpha internal consistency estimate ($\alpha = .88$) showing the STAI reliability.

Help-seeking Attitude - The Help-Seeking Attitude of student-athletes was measured with the Attitude Towards Seeking Professional Psychological Help Short Form (ATSPPH-SF), a 10-item questionnaire. The scale is intended to address attitudes toward asking for help from mental health professionals. A sample question from this questionnaire is "If I believed I was having a mental breakdown, my first inclination would be to get professional attention." In a study by Chapin et. al. (2020), this scale was utilized with a Cronbach alpha of 0.84, which means it has good internal consistency. In this study, the scale shows a good Cronbach's alpha internal consistency estimate ($\alpha = .83$), showing the ATSPPH-SF reliability.

Psychological Well-Being - The psychological well-being of the participants will be measured using the Ryff Psychological Well-Being Scale 18-item questionnaire. This scale is intended to measure different aspects of positive functioning such as "Autonomy, Personal Growth, Environmental Mastery, Purpose in life, Self-Acceptance and Positive relationship with others". Some sample questions of this questionnaire were "When I look at the story of my life, I am pleased with how things have turned out so far." and "Some people wander aimlessly through life, but I am not one of them.". Furthermore, participants rated items on a scale from 1 (strongly agree) to 7 (strongly disagree). Although the scale covers various dimensions, this study primarily considered the overall well-being and total score, without analyzing each dimension separately. Higher scores correspond to higher levels of psychological well-being. A study shows that the Ryff Psychological well-being scale has a Cronbach Alpha for each subscale at 0.70 which indicates a good consistency (Gao & McLellan, 2018). In this study, the scale shows a good Cronbach's (alpha) internal consistency estimate ($\alpha = .85$).

Data Gathering Procedure - The researcher gathered the data through a survey questionnaire using Google

Forms. The researcher recruited the participants through two methods: social media platforms and referrals from other participants. The researcher created public material displayed on different social media platforms, such as Facebook, Instagram, and Twitter. The public material contained the link to the Google Forms. Included in the Google Forms are the following: (1) informed consent; (2) Benefits; (3) Purpose of the study; (4) As well as the voluntary participation of the participants in the study. Also, in the pen-and-paper data collection, important information such as informed consent, the purpose of the study, and their voluntary participation was included. After the data gathering, the data was stored in a Google Drive, where only the researchers would have the means to see the data to analyze and interpret it.

Data Analysis - For the statistical analysis, the researchers utilized software called JAMOVI. JAMOVI was used for understanding statistical inference (JAMOVI, 2022). To analyze the moderating effect of help-seeking attitude on the effect of anxiety on the psychological well-being of this study, moderation analysis was utilized to analyze the data that were gathered to test if the moderating variable (help-seeking attitude) moderates the independent variable (anxiety) and dependent variable (psychological well-being). In addition, descriptive statistics and bivariate analysis were conducted. Bivariate analysis examines the relationship between the dependent variable (psychological well-being) and the independent variable (anxiety) without implying any causal connection. Furthermore, linear regression was utilized to analyze the relationship between anxiety and psychological well-being among college student-athletes.

Ethical Considerations - The researcher conducted the study considering ethical considerations, specifically observing confidentiality and human subject protection. Informed consent was given first to the participants of the study before they answered the survey questionnaire. Furthermore, since the data gathering was conducted online, the confidentiality of the information and answers of the participants were strictly observed and secured by the researcher in accordance with the Data Privacy Act of 2012. Furthermore, since the study used scales to measure the anxiety levels of the participants, the researcher provided hotlines that they could call or contact in case they experienced any discomfort while answering the survey form. Moreover, the survey form includes the researcher's contact details, such as a Facebook link, contact number, and email address, for participants who feel any discomfort while answering. This paper was ethically reviewed by the Research Ethics Committee of the Institution.

4. Results

Descriptive statistics summarize sample characteristics and lay the groundwork for analyzing relationships between anxiety, attitudes toward seeking professional psychological help, and psychological well-being among college student-athletes. Table 1a presents the demographic profile of the college student-athletes; this includes their age, psychological well-being level, anxiety level, and attitude towards seeking professional psychological help. While Table 1b shows the year level, university, span of playing the sports, types of sports, and tournaments played in.

Table 1

1a. Mean of Age, Total ATSPPH, Average STAI, Total PW

	Age (Edad)	Psychological Well Being	Anxiety	Attitude Towards Seeking Professional Psychological Help
N	307	307	307	307
Mean	20.5	80.6	47.5	31.8
Median	20.0	79	48	31
Standard deviation	1.47	10.5	8.96	4.92
Minimum	18	49	23	14
Maximum	24	109	77	50

The results are obtained from 307 college student-athletes consisting of 149 males and 158 females. Specifically, there are 118 1st year student-athletes and 189 2nd year student-athletes with a mean age of 20.5 (SD = 1.82). Results of the anxiety level of college student-athletes suggest that they experience moderate to severe

anxiety ($M = 47.5$, $SD = 8.96$). It also implies that they have moderate levels of psychological well-being ($M = 80.6$, $SD = 10.5$) and their ATTSPH scores indicate that they have positive help-seeking behavior ($M=31.8$, $SD=4.92$)

1b. Frequency table of Sex at birth, Year level, College/University, Years of Playing sports, Tournaments played

Sex at birth *	Counts	% of total	Cumulative %
1 (Male)	149	48.5%	48.5%
2 (Female)	158	51.5%	100.0%
Year Level *			
1 (1 st year)	118	38.4%	38.4%
2(2 nd year)	189	61.6%	100.0%
College/University			
StateU1	64	20.8%	20.8%
StateU 2	67	21.8%	42.7%
StateU 3	51	16.6%	59.3%
StateU 4	33	10.7%	70.0%
StateU 5	30	9.8%	79.8%
StateU 6	33	10.7%	90.6%
StateU 7	29	9.4%	100.0%
Years playing sports			
1 (1-5 years)	193	62.9%	62.9%
2 (6-10 years)	80	26.1%	88.9%
3 (11-15 years)	18	5.9%	94.8%
4 (16 years or more)	16	5.2%	100.0%
Types of Sports *			
1 (Traditional Sports)	208	67.8%	67.8%
2 (Esports)	99	32.2%	100.0%
Tournaments Played in			
1 (Alliance Games)	94	30.6%	30.6%
2 (SCUAA)	213	69.4%	100.0%

Note: *the data was run but shows no significant difference

To evaluate the normality of the data, a Shapiro-Wilk test was performed. This test is commonly used to determine if a sample originates from a normally distributed population. The results showed a W-statistic of 0.020 and a p-value of 0.02. Since the p-value is below the standard significance level of 0.05, we reject the null hypothesis that the data follows a normal distribution. This suggests that the data significantly deviates from normality.

Table 2 outlines the associations between variables, including the psychological well-being of college student-athletes, their anxiety levels, and their attitude toward seeking professional psychological help. Bivariate Correlation Analysis was used to investigate the relationship between the variable's anxiety, psychological well-being, and attitude towards seeking professional psychological help.

Table 2
Bivariate Covariation

	Psychological Well Being	Anxiety	Help-Seeking Attitude
Psychological Well Being			
Anxiety	-0.523***		
Help-Seeking Attitude	0.260***	-.0132	

Note: * $p < .05$, ** $p < .01$, *** $p < .001$

The result indicated that Anxiety negatively predicts psychological well-being of college student-athletes ($r = -0.523$; $p < .001$), anxiety has a negative relationship to attitude towards seeking professional help ($r = -0.132$; $p < .05$), attitude towards seeking professional help predicts psychological well-being ($r = -0.260$; $p < .001$). The results also indicated that the anxiety scores ($M = 47.5$, $SD = 8.96$) of the college student-athletes scores decreased as their psychological well-being ($M = 80.6$, $SD = 10.5$) increased. The initial investigative query of this study seeks to ascertain the existence of a substantial correlation between anxiety and the psychological well-being of collegiate athletes. To address this primary research question, a statistical method, linear regression, was employed. This technique was utilized to determine the predictive capacity of anxiety in relation to psychological well-being.

In addition, Table 3.1 presents the measures of model fit, offering an accurate evaluation of the regression model's goodness of fit. It illustrates the efficacy of the model, with its parameters recalibrated, in fitting the data.

Table 3*Linear regression of Anxiety and Psychological Well-Being*

95% Confidence Interval						
Predictor	Estimate	SE	t	p	Lower	Upper
Intercept	109.796	2.7735	39.6	<.001		
Anxiety	-0.614	0.0574	-10.7	<.001	-0.619	-0.426

Note: *p<.05, **p<.01, ***p<.001

Table 3.1*Model Fit Measures*

Model	r	r ²	Adjusted R ²
1	0.523	0.273	0.271

The results revealed that anxiety has a negative predictive effect on psychological well-being ($\beta = -0.614$, $p < .001$). Furthermore, with these results the researcher rejects the null hypothesis. To put it differently, increased anxiety levels among college student-athletes correlate with a greater likelihood of negative impacts on their psychological well-being. The results also show that there is a significant relationship between the anxiety levels of college student-athletes and their psychological well-being, with an adjusted R² value of 0.271. Which indicates that approximately 27% of the variance in psychological well-being can be attributed to anxiety.

The primary research issue in this study involves determining whether the help-seeking behavior of college student-athletes moderates the relationship between anxiety and their psychological well-being. Consequently, a moderation analysis was conducted. This analysis enables the researchers to scrutinize the impact of help-seeking behavior on anxiety and psychological well-being. Rather than investigating a direct causal link, it explores the circumstances under which the effect transpires. The moderating variable, help-seeking behavior has the potential to amplify, diminish, or even invert the nature of the relationship. Table 4 delineates the manner in which help-seeking behavior serves as a moderator between anxiety and the psychological well-being of college student-athletes.

Table 4*Moderation analysis of Attitude Towards Seeking Professional Psychological Help in the relationship of Anxiety and Psychological Well Being.*

95 % Confidence Interval						
	Estimate	SE	Lower	Upper	z	p
Anxiety	-0.6185***	0.0592	-0.73459	-0.5024	-10.44	<.001
ATSPPH	0.4488***	0.1011	0.25060	0.6470	4.44	<.001
Anxiety* ATSPPH	0.0158	0.009	-0.00171	0.0332	1.77	0.077

Note: *p<.05, **p<.01, ***p<.001

The regression analysis reveals a weak relationship between the independent and dependent variables, with an R² value of 0.0257 and an Adjusted R² of 0.0193, indicating that only a small portion of the variance is explained by the model. The RMSE of 0.791 suggests a moderate average prediction error, and the F-statistic of 4.00, with a p-value of 0.019, shows that the overall model is statistically significant, indicating that at least one predictor is meaningfully related to the dependent variable. However, the model's poor explanatory power and weak fit suggest it may not be highly effective in predicting the dependent variable.

To address our second research question, moderation analysis was performed to assess the moderating role of help-seeking behavior on the relationship between anxiety and psychological well-being. The results indicated that anxiety ($\beta = -0.6185$, $p < .001$) had a significant negative effect on psychological well-being and attitude towards seeking professional psychological help ($\beta = 0.4488$, $p < .001$) had a significant positive effect on psychological well-being. It was also revealed that there is no significant interaction between anxiety and attitude towards seeking professional psychological help ($\beta = 0.0158$, $p = 0.077$). Thus, the results failed to reject the null hypothesis. Thus, this suggests that a help-seeking attitude does not play a role in how anxiety affects psychological well-being of

The third objective of this study is to devise a psychological intervention tailored to the needs of collegiate athletes. However, the study discovered that the relationship between anxiety and psychological well-being is not influenced by help-seeking behavior. Thus, the researcher specifically investigated the direct impact of help-seeking behavior on anxiety and psychological well-being in college student-athletes. With the aim to develop an intervention program that enhances the psychological well-being of these student-athletes. To further support the intervention program of the study. The researcher utilized descriptive statistics to examine the mean and standard deviation of the participants' responses to the Attitude Towards Seeking Professional Psychological Help scale. The mean and standard deviation of the responses, as presented in Table 5, served as the foundational data for the development of this study's intervention program.

Table 5

Mean and Standard Deviations of participants' responses in the Attitude Towards Seeking Professional Psychological Help

Item Question	Mean	SD	Interpretation	Rank
6. I might want to have psychological counseling in the future.	3.60	1.21	Agree	1
5. I would want to get psychological help if I were worried or upset for a long period of time.	3.52	1.19	Agree	2
3. If I were experiencing a serious emotional crisis at this point in my life, I would be confident that I could find relief in counseling	3.45	1.13	Agree	3
2. The idea of talking about problems with a counselor strikes me as a poor way to get rid of emotional conflicts.	3.32	1.11	Agree	4
7. A person with an emotional problem is not likely to solve it alone; he or she is likely to solve it with professional help.	3.28	1.15	Agree	5
9. A person should work out his or her own problems; getting psychological counseling would be a last resort.	3.10	1.22	Agree	6
10. Personal and emotional troubles, like many things, tend to work themselves out by themselves.	3.09	1.18	Agree	7
8. Considering the time and expense involved in counseling, it would have doubtful value for a person like me	2.99	1.11	Neutral	8
1. If I believed I was having a mental breakdown, my first inclination would be to get professional attention.	2.92	1.14	Neutral	9
4. There is something admirable in the attitude of a person who is willing to cope with his or her conflicts and fears without re-sorting to professional help	2.52	1.14	Neutral	10

NOTE: The mean scores were ranked 1-10, 1 being the highest and 10 being the lowest

In addressing the third research question, the researcher ranked the mean scores of the raw score of the participants' attitudes toward seeking professional psychological help and picked the top 3 highest mean scores and top 3 lowest means scores as a basis for a program. The top 3 highest mean values represent areas where participants expressed positive attitudes towards help-seeking while the bottom 3 mean values highlighted areas where help-seeking attitudes of student-athletes need improvement as they had shown less favorable attitudes. The researcher selected the top 3 highest and lowest mean values based on quartile ranking items #1, #4, and #8 belongs to the 25th quartile which means they are the lowest scores and items #3, #5, #6 belongs to the 75th quartile. Specifically, college student-athletes demonstrated a neutral attitude toward seeking professional psychological help for items #1 (M = 2.92, SD= 1.14), #4 (M=2.45, SD=1.14) and #8 (M= 2.99, SD= 1.11). However, they expressed agreement regarding the importance of seeking professional psychological help for items #3 (M = 3.45, SD = 1.13), #5 (M = 3.52, SD = 1.19), and #6 (M = 3.60, SD = 1.21). Although, the research revealed that help-seeking does not moderates the relationship of the anxiety and psychological well-being of student-athletes there

is still a need to develop a program to be a preventive action for state universities to improve the mental well-being of their student-athletes. In response to the concerns of student-athletes, the researcher developed a prevention/intervention program called “DINAGIISA” (*discussed further in the discussion*).

5. Discussion

Previous research investigated the connection between athlete's mental toughness and their psychological well-being and willingness to seek help. However, limited data exists on how an athlete's help-seeking attitude impacts the anxiety levels of student-athletes in relation to their psychological well-being. Thus, the study aimed to examine the relationship of anxiety to the psychological well-being of student-athletes. The study revealed that the participants reported moderate to severe anxiety levels. Furthermore, this study aimed to test if help-seeking attitude moderates the relationship of anxiety and psychological well-being. Results of each research problem are discussed.

The first aim of this study is to investigate the influence of anxiety on the psychological well-being of college student-athletes. The finding highlighted the significant negative impact of anxiety on their mental health. Notably, this negative effect manifests that when a student-athlete level of anxiety is higher it will lower their psychological well-being. The relationship between anxiety and reduced psychological well-being in student-athletes has been corroborated by several prior studies (Egan, 2019; Horikawa & Yagi, 2012; Weber et al., 2023). These studies collectively underscore the reality that student-athletes who suffer from severe anxiety are likely to experience a diminished state of mental health, which in turn hinders their capacity to reach their full potential. Also, the findings of the study that the moderate to severe level of anxiety of student-athletes suggest that there is a particular need to target to improve the psychological well-being of college-student-athletes. Since collegiate student-athletes, who face additional stressors such as academic pressures, long athletic seasons, and the pressure to perform both in sports and the classroom, are more susceptible to anxiety. These mental health issues can intensify during periods of stress (Economou et al., 2021). That is why the psychological well-being of athletes needs to be taken care of since it could help them cope with the stress brought by their sports competition and training as well as fruitfully perform well in their academic standings (Nwankwo, 2015).

Student athletes face sports competition and rigorous training which can lead to high levels of stress and anxiety. Thus, when athletes' psychological well-being is prioritized, they develop effective coping mechanisms to manage their stress and anxiety. Moreover, balancing sports commitments with academic responsibilities is challenging (Li et al., 2017). Athletes must be mentally well, so they can focus better, manage time efficiently, and perform well academically (M. Sullivan et al., 2020). Addressing the influence of anxiety on the psychological well-being of student-athletes ensures holistic development. Athletes who feel supported emotionally are more likely to thrive both on and off the field (L. Sullivan et al., 2022). Their psychological well-being influences their personal growth, relationships, and overall life satisfaction.

The second aim of the study was to explore the role of help-seeking behavior as a potential moderating factor in the relationship between anxiety and psychological well-being among student-athletes. The hypothesis was that help-seeking behavior might influence how anxiety affects psychological well-being, potentially mitigating its negative effects. Upon analysis, the study found a significant correlation between help-seeking behavior, anxiety, and psychological well-being. This suggests that those who are more inclined to seek help may experience different levels of anxiety or psychological well-being compared to those who do not. However, contrary to the initial hypothesis, help-seeking behavior did not moderate the relationship between anxiety and psychological well-being. This unexpected result indicates that regardless of whether student-athletes sought help or not, the impact of anxiety on their psychological well-being remained consistent.

There are different factors that could explain why help-seeking behavior did not emerge as a moderator. One possibility is that student-athletes encounter various barriers that prevent them from accessing mental health services effectively. Sander (2019) stated that these barriers can include logistical challenges, such as time

constraints and a lack of available services specifically to cater to their specific needs. Gulliver et. al (2012) identified additional obstacles to seeking help, such as limited awareness about mental health issues and symptoms, uncertainty about when it is appropriate to seek professional assistance, and concerns about stigma or negative judgments from others. These factors can create an idea in the minds of student-athletes, which makes them hesitant to reach out for support even when they recognize the need.

Additionally, Watson (2005) further notes that student-athletes may harbor less favorable attitudes and expectations towards counseling and mental health services. This misbelief could be a result of a culture within sports that values toughness, self-reliance, and tough mental fortitude, potentially discouraging athletes from admitting vulnerabilities or seeking external support. The stigma associated with mental health issues remains a significant concern (Bird et al., 2018b, 2020; Wahto et al., 2016). The fear of being perceived as weak for seeking professional help can be particularly called out in the competitive world of sports, where mental toughness is often celebrated. Consequently, many student-athletes do not mind the severity of their mental health challenges or deny the importance of professional intervention. Gulliver et al. (2012a) suggest that this reluctance to acknowledge the need for help can lead to underutilization of available mental health resources.

In conclusion, while help-seeking behavior is related to both anxiety and psychological well-being, it does not appear to alter the relationship between these two variables in the context of this study. In this study, one of the possible reasons why help-seeking behavior does not moderate the relationship between anxiety and the psychological well-being of student athletes is that their psychological well-being is high, and they have a positive attitude towards seeking professional psychological help. This reflects on the obtained results of skewness ($Sk = -0.504$) and kurtosis ($\kappa = 0.963$) with the following values. This means that there are other possible moderator or mediator variables that affect the relationship of anxiety and psychological well-being that need to be explored.

Lastly, this study aims to propose a psychoeducational intervention program that can be offered to student-athletes at state universities. Although the research revealed that help-seeking does not moderate the relationship of the anxiety and psychological well-being of student-athletes there is still a need to develop a program to be a preventive action for state universities to improve the mental well-being of their student-athletes. Unlike private universities, which have access to seeking help from mental health professionals, athletes do not receive those kinds of opportunities. In fact, to support students as they transition into adulthood, there is a proposal to create Mental Health Offices (MHOs) in state universities and colleges (SUCs). These offices would address mental health concerns, including depression, anxiety, and behavioral disorders, which are prevalent among students. The goal is to ensure that students have easy access to mental health care, promoting their overall well-being (Abasola, 2023).

To begin with, there should be a program where student-athletes will become more engaged in seeking professional psychological help and which aims to reduce negative stereotypes and stigmas related to seeking services through education and promote positive communication about mental health issues. This would improve the experience for student athletes who are considering seeking help (Bird et al., 2018a, 2020; Corrigan, 2004; López & Levy, 2013; Machida et al., 2012). Furthermore, to better enhance the help-seeking behavior of student-athletes, services should be offered in a setting that ensures the privacy and confidentiality of student athletes, safeguarding them from other athletes and staff. It's crucial to create an environment where student athletes feel comfortable seeking help without fear of judgment or exposure (Bird et al., 2020; López & Levy, 2013). Moreover, counseling center staff should build connections with student athletes, athletic trainers, coaches, and athletic advisers. Their goal is to educate student athletes, reduce the stigma around counseling, highlight the benefits of using services, and demonstrate their understanding of the challenges, demands, and needs faced by student athletes (Kern et al., 2017; López & Levy, 2013; Sander, 2019). This will allow student-athletes to better understand their needs when competing, during training, and pre-season. Thus, in this study, the researcher proposed a program entitled "DINAGIISA: Pagpapaunlad ng Emosyonal at Mental na Kakayahan para sa mga Iskolar-Athleta.

The proposed program was derived from the result of the attitude towards seeking professional psychological help of college student-athletes. From the 10 questions, the researcher ranked the mean scores of the help-seeking attitude of college student-athletes to determine the top 3 highest score and top 3 lowest score. The top 3 lowest score are items #1 *“If I believed I was having a mental breakdown, my first inclination would be to get professional attention”*, item #4 *“There is something admirable in the attitude of a person who is willing to cope with his or her conflicts and fears without resorting to professional help”* and item #8 *“Considering the time and expense involved in counseling, it would have doubtful value for a person like me”*, are the basis of the activities which involves strengthening the help-seeking attitude of college-student athletes through raising their awareness on the benefits of seeking help from professionals. That is supported by the study of Gulliver, Griffiths, and Christensen (2012) and Watson (2005) which states that the primary barriers to seeking help include limited awareness of mental health conditions and their symptoms, uncertainty about when to seek assistance, and concerns about how others perceive seeking help. Additionally, student-athletes tend to hold less favorable attitudes and expectations regarding counseling and mental health professionals.

While question #3 *“If I were experiencing a serious emotional crisis at this point in my life, I would be confident that I could find relief in counseling,”* #5 *“I would want to get psychological help if I were worried or upset for a long period of time”*, #6 *“I might want to have psychological counseling in the future.”*, are the top 3 highest mean scores and these items show how important it is for student-athletes to have easy access to seek for mental health professionals and to develop furthermore the mental health services that can be offered to student-athletes (Gabriel, 2023; Machida et al., 2012).

DINAGIISA Program is a psychoeducational intervention focused on improving the mental health and overall well-being of college student-athletes. By encouraging a proactive approach to seeking help and addressing anxiety levels, this innovative program acknowledges the unique struggles faced by student-athletes. Balancing rigorous academics with competitive sports can be challenging, but Di-Nagiisa aims to create a supportive environment where mental health is prioritized alongside athletic pursuits. Moreover, According to Hardy et al. (2017), incorporating mental health support within athletic programs not only improves performance but also contributes to long-term well-being. This ensures that student-athletes can flourish both in their sports endeavors and in their personal lives. Different studies show that having such programs in the realm of sports psychology is important (Bird et al., 2018a; Drew & Matthews, 2019; Egan, 2019; Machida et al., 2012). Furthermore, Gulliver, Griffiths, and Christensen (2012) found that student-athletes often face elevated stress and anxiety levels compared to non-athletes. This underscores the necessity for targeted interventions. Although the research revealed that help-seeking does not moderate the relationship of the anxiety and psychological well-being of student-athletes there is still a need to develop a program to be an intervention action for state universities to improve the mental well-being of their student-athletes. Furthermore, the psychoeducational intervention aims to help Filipino college student-athletes to overcome the challenges they face as an athlete since in the Philippine Culture and fans of the sports see seeking professional help as a weakness of an athlete (Gonzales & Matias, 2021). Also, this psychoeducational intervention aims to help student-athletes to manage their anxiety before, during, and after tournaments that they will participate in.

The said program will be executed by counselors and mental health experts at state universities. Their specialized training in mental health issues equips them to provide structural support for the well-being of student-athletes. These professionals play a crucial role in implementing the program. Counselors aim to create an open dialogue and offer customized assistance to address the distinct stressors and anxieties experienced by student-athletes. Approaches may include individual counseling sessions, group workshops, and educational resources. Furthermore, Di-Nagiisa has a total of four (4) activities that focus on the mental well-being of student-athletes throughout their stay at the university. The first activity is *“Mind in Motion: Empowering Student-Athletes Knowledge in Different Counseling Services,”* which focuses on promoting the importance of actively seeking and engaging with psychological services that their university offers. The main purpose of this activity is to enhance student-athletes' awareness of the available psychological services as well as to improve their ability to recognize when they need assistance from professionals.

The second activity of the program is “Buddy System.” This activity is focused on fostering a supportive environment that enhances their psychological well-being and helps to lessen the anxiety that they feel. Furthermore, this activity is focused on normalizing and encouraging seeking help within their community. It is also expected that student-athletes will be equipped with coping strategies and techniques from their peers to manage their anxiety. The third activity is “Building the minds of Student-Athletes”, it is an activity created for student-athletes to improve their ability to manage nerves and anxiety before tournament. Lastly, the fourth activity “Post-Tournament Recovery”, focuses on helping student-athletes decompress and manage their anxiety based on the results of their tournaments. This study underscores the significance of state university guidance counselors focusing on mental health services for student-athletes. By doing so, they can assist student-athletes in overcoming the anxiety associated with their dual roles as students and athletes.

In summary of the activities, “Mind in Motion: Empowering Student-Athletes Knowledge in Different Counseling Services,” and “Building the minds of Student-Athletes” are activities that are focused on strengthening their weaknesses since these activities are tailored in supporting and encouraging student-athletes to utilize mental health services that their university offers. These activities are from the items #1 *“If I believed I was having a mental breakdown, my first inclination would be to get professional attention”*, item #4 *“There is something admirable in the attitude of a person who is willing to cope with his or her conflicts and fears without resorting to professional help”* and item # 8 *“Considering the time and expense involved in counseling, it would have doubtful value for a person like me.”* These items shows there is a need to develop a program focused on encouraging student-athletes to utilize mental health services

Items #3 *“If I were experiencing a serious emotional crisis at this point in my life, I would be confident that I could find relief in counseling,”* #5 *“I would want to get psychological help if I were worried or upset for a long period of time,”* #6 *“I might want to have psychological counseling in the future.”*, These items are focused on mental health services that can be offered to student-athletes that’s why it is the basis of the activities “Buddy System” and “Post-Tournament Recovery”, which aims is to improve student- athletes their help-seeking attitude through different activities such as counseling and focused on strengthening their help-seeking attitude by providing more mental health services that they used. The findings of the study that the moderate to severe level of anxiety of student- athletes suggest that there is a particular need to target to improve the psychological well-being of college-student-athletes. Although the research revealed that help-seeking does not moderates the relationship of the anxiety and psychological well-being of student-athletes there is still a need to develop a program to be a preventive action for state universities to improve the mental well-being of their student-athletes. Furthermore, this study highlighted the importance of exploring about other possible reasons and causes why student-athletes do not seek professional help, such as stigma, lack of knowledge about mental illnesses, and lack of access (Bird et al., 2018a; Gulliver et al., 2012; Sander, 2019; Wahto et al., 2016).

6. Conclusion

This research underscores the significant negative impact of anxiety on the psychological well-being of student-athletes. Notably, this negative effect manifests that when a student-athlete level of anxiety is higher it will lower their psychological well-being. The findings of the study that the moderate to severe level of anxiety of student-athletes suggest that there is a particular need to target to improve the psychological well-being of college-student-athletes. Since collegiate student-athletes, who face additional stressors such as academic pressures, long athletic seasons, and the pressure to perform both in sports and the classroom, are more susceptible to anxiety. These mental health issues can intensify during periods of stress. That is why the psychological well-being of athletes needs to be taken care of since it could help them cope with the stress brought by their sports competition and training as well as fruitfully perform well in their academic standings. Furthermore, the recent study found that help-seeking behavior does not significantly moderate the relationship between anxiety and psychological well-being. One potential explanation for this lack of significance in help-seeking behavior is that student- athletes encounter barriers and have limited access to seek professional mental health help. In conclusion, help seeking attitude does not appear to alter the relationship between these two variables in the context of this study. In this

study, one of the possible reasons why help-seeking behavior does not moderate the relationship between anxiety and the psychological well-being of student athletes is that their psychological well-being is high, and they have a positive attitude towards seeking professional psychological help. This means that there are other possible moderator or mediator variables that affect the relationship of anxiety and psychological well-being that need to be explored.

The information in this study may contribute to psychoeducational intervention that can be offered at state universities to better understand the needs and situations of student-athletes. Such as the proposed program in this study, "DINAGIISA," whose main purpose is to focus on improving the mental health and overall well-being of college student-athletes and aims to create a supportive environment where mental health is prioritized alongside athletic pursuits. This program offers activities to elevate their help seeking attitude, lessen their anxiety and to extend support and resources for the athletic community.

Acknowledgments - To my adviser, Dr. Adonis P. David, thank you for mentoring me in writing this paper. Thank you for giving your valuable insights for the betterment of this paper. As well as making time for us for consultation. I cannot finish this paper without your guidance. To my panelists, Dr. Armina B. Mangaoil, Dr. Darwin C. Rungduin, Dr. Merimee Tampus-Siena, and Dr. Gilbert S. Arrieta, thank you for the valuable comments and suggestions that you gave. This paper will not be accomplished without your guidance. To my friends, who are always there when I need someone to talk with, thank you so much for not letting me fight this battle alone. To my family, who always support me and allow me to focus on my paper, thank you. Especially to my mother, who always cheers me on and backs me up when I feel I am against a wall. Having your support is indeed one of the motivations that I always have while I am writing this paper. I love you, Ma. Thank you for everything. To my beloved partner, your unwavering support during both highs and lows has been my anchor. Thank you for encouraging me throughout the paper-writing process and for always reminding me of my capabilities. I love you to the moon and back. To the Heavenly Father, I express gratitude for granting me the strength and wisdom to complete this paper.

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Antas ng kasanayan ng mga guro sa Filipino sa paggamit ng teknolohiya: Pagbuo ng manwal sa kagamitang teknikal

Diola, Jerica O. ✉

Leyte Normal University, Philippines (jericadiola2003@gmail.com)

Allado, April Joy C.

Leyte Normal University, Philippines

Garcia, Chrizley Anne

Leyte Normal University, Philippines

Logarto, Marc Ryan

Leyte Normal University, Philippines

Balderian, Annabelle L.

Leyte Normal University, Philippines



ISSN: 2243-7703

Online ISSN: 2243-7711

OPEN ACCESS

Received: 24 February 2025

Available Online: 20 March 2025

Revised: 9 March 2025

DOI: 10.5861/ijrse.2025.25028

Accepted: 20 March 2025

Abstract

Technology plays a significant role in modern education. Alongside this is the advancement of Information and Communications Technology (ICT) in schools, which helps enhance and improve teaching for students. Proficiency in using technology for teaching is essential to expand both teaching and learning. The primary objective of this study is to determine the level of teachers' proficiency in using technology for teaching the Filipino subject. This study is a quantitative research using a correlational design and was conducted in the National High Schools of Tacloban City. The sample was selected using an online sample size calculator, and an adopted questionnaire—comprising an interview and a Likert Scale—was used. The results revealed that the teachers' proficiency in using technology had an overall median average of 4.00, indicating a high level of proficiency among the teacher-respondents in this research. Thus, this study suggests the continued and enhanced use of technology in teaching.

Keywords: teachers' proficiency level, technical tools, manual, usage, technology

Antas ng kasanayan ng mga guro sa Filipino sa paggamit ng teknolohiya: Pagbuo ng manwal sa kagamitang teknikal

1. Introduksiyon

Malaki ang naitutulong ng teknolohiya sa edukasyon sa makabagong panahon. Kasabay nito ang pag-unlad sa paggamit ng Information and Communications Technology (ICT) sa mga paaralan na siyang nakatutulong upang mapahusay at maging maayos ang pagtuturo sa mga mag-aaral. Ayon pa nga sa DepEd Order No. 78 series of 2010 o ang DepEd Computerization Program, binibigyang-diin ang pagpapataas sa kasanayan ng mga guro sa paggamit ng iba't ibang ICT para maisalin sa pagtuturo ng Filipino. Layunin nito na pataasin ang kasanayan at kakayahan ng mga guro para sa produktibo at dinamikong instruksiyon sa loob ng paaralan. Sa programang ito, ang mga guro ay hinihikayat na linangin ang kanilang kakayahan at kaalaman sa paggamit ng teknolohiya para sa pagkakaroon ng epektibong pagtuturo. Ganoon pa man, bagama't may mga programa ang Departamento ng Edukasyon hinggil sa pagpapataas sa kasanayan ng mga guro sa paggamit ng ICT, kapansin-pansin pa rin ang mababang antas ng kasanayan ng mga guro sa paggamit ng mga iba't ibang ICT tools. Napatunayan sa pag-aaral ni Cavan (2021), na maraming pagkakataong ang mga guro ay walang sapat na kahandaan sa paggamit ng ICT bilang kagamitan sa kanilang pagtuturo. Dagdag pa rito ang hadlang at balakid sa karanasan ng mga guro sa pagsanib ng ICT sa mga silid-aralan kagaya ng kakulangan sa mga kagamitan, kakulangan sa oras, kakulangan ng oportunidad sa pagsasanay ng mga teknikal na problema, at kakulangan sa kaalaman kung paano iugnay ang ICT sa kanilang mga aralin. Ang pagpapatupad ng ICT ay hindi ganap na naipatupad sa ilang mga paaralan dahil may agwat sa kaalaman at karanasan sa teknolohiya sa bahagi ng mga guro. Bukod pa ryan, walang sapat na kagamitan at kasangkapan sa mga teknolohiya ang paaralan para sa maayos na pagpapatupad ng programa.

Natuklasan sa pag-aaral ni Picton (2019), na karamihan sa mga guro ay sinusuportahan ang paggamit ng teknolohiya ngunit binanggit din na ang kakulangan sa pagsasanay ng mga guro ay isa sa mga pangunahing hadlang sa paggamit ng mga kagamitang teknikal. Halos isang-kapat (23.3%) ang walang pagsasanay sa paggamit ng teknolohiya sa pagtuturo ng literasiya. Kaugnay sa bumababang antas ng pagkatuto ng mga mag-aaral batay sa resulta ng Programme for International Student Assessment (PISA) at National Achievement Test (NAT) hinikayat ang mga guro na linangin ang kanilang kakayahan sa pagkatuto sa paggamit ng mga teknolohiya sa pagbuo ng kontekstwalisadong kagamitang panturo. Dapat alam ng mga guro kung paano at kailan gagamitin ang teknolohiya. Kapag ginamit nang naaangkop ay nagiging isang mahalagang kasangkapan sa silid-aralan (Hollebrands, 2020). Ayon kay Ezumah (2020), ang mga pagsubok sa pag-angkin ng teknolohiyang pangedukasyon ay hindi mawawala sa mga bansang hindi pa lubusang maunlad. Ang kawalan ng pondo para sa mga gastusin, pagpapasanay sa mga guro, ay malaki rin ang epekto sa pagpapa-unlad ng pagkatuto ng mga mag-aaral. Sa pagsanib ng ICT sa pagtuturo at pagkatuto ay nangangailangan ng probisyon para sa pagpatupad ng in-service training para sa mga guro. Kung hindi sila mabibigyan ng pagkakataon para mapag-aralan, makilala, at matuto sa pagplano ng mga gawain na makatutulong para sa ikasasapat ng paggamit ng teknolohiya, kung gayon magiging suliranin ito para sa kanila sa paggamit ng ICT sa isang makabagong paraan at papanaw sa kabihasaang pangkurikulum (Singhavi & Basargekar, 2019).

Pinatutunayan sa mga binanggit na pag-aaral na may iba't ibang salik na nakaaapekto sa paggamit ng kagamitang teknikal sa pagbuo ng kagamitang panturo sa asignaturang Filipino. Pinakita rin na noon pa man ay nananatiling suliranin ang ganitong isyu ng paggamit nang wasto sa teknolohiya sa larangan ng edukasyon na nararanasan pa rin maging sa kasulukuyan. Sa kasalukuyang pananaliksik, binigyang-tuon ang antas sa kasanayan ng mga guro sa paggamit ng kagamitang teknikal sa pagbuo ng kagamitang panturo sa Filipino at makabubuo ng manwal tungkol sa paggamit ng mga kagamitang teknikal para makatulong sa mga guro. Sa tulong ng mga ICT tools ay makakabuo ng mga kagamitang panturo na maaaring makatulong sa pagiging

epektibo ng isang guro sa pagtuturo. Nilalayon ng pag-aaral na ito na matukoy hindi lamang ang antas ng kasanayan ng mga guro sa paggamit ng kagamitang teknikal sa pagbuo ng kagamitang panturo sa asignaturang Filipino kung hindi higit lalo upang mas mapaunlad pa ang kanilang kasanayan sa pagbuo ng kagamitang panturo para sa asignaturang Filipino gamit ang ICT. Mahalagang may wastong kaalaman ang mga guro sa paggamit nito para hindi magdulot ng masamang epekto at sanhi sa mababang pagganap at pagkatuto ng mga mag-aaral.

Layunin - Ang pangunahing layunin ng pag-aaral na ito ay matukoy ang antas ng kasanayan ng mga guro sa paggamit ng teknolohiya para sa pagtuturo ng asignaturang Filipino at masagot ang mga sumusunod: a) Ano ang profayl ng mga respondente ng pananaliksik ayon sa edad, kasarian, posisyon, baitang na tinuturuan, at bilang ng taon ng pagtuturo. b) Ano ang antas ng kasanayan ng guro sa paggamit ng kagamitang teknikal sa pagtuturo ng Filipino? c) Ano ang ugnayan ng profayl ng mga guro sa antas ng kasanayan sa paggamit ng kagamitang teknikal? d) Ano ang manwal sa kagamitang teknikal batay sa datos ng pag-aaral.

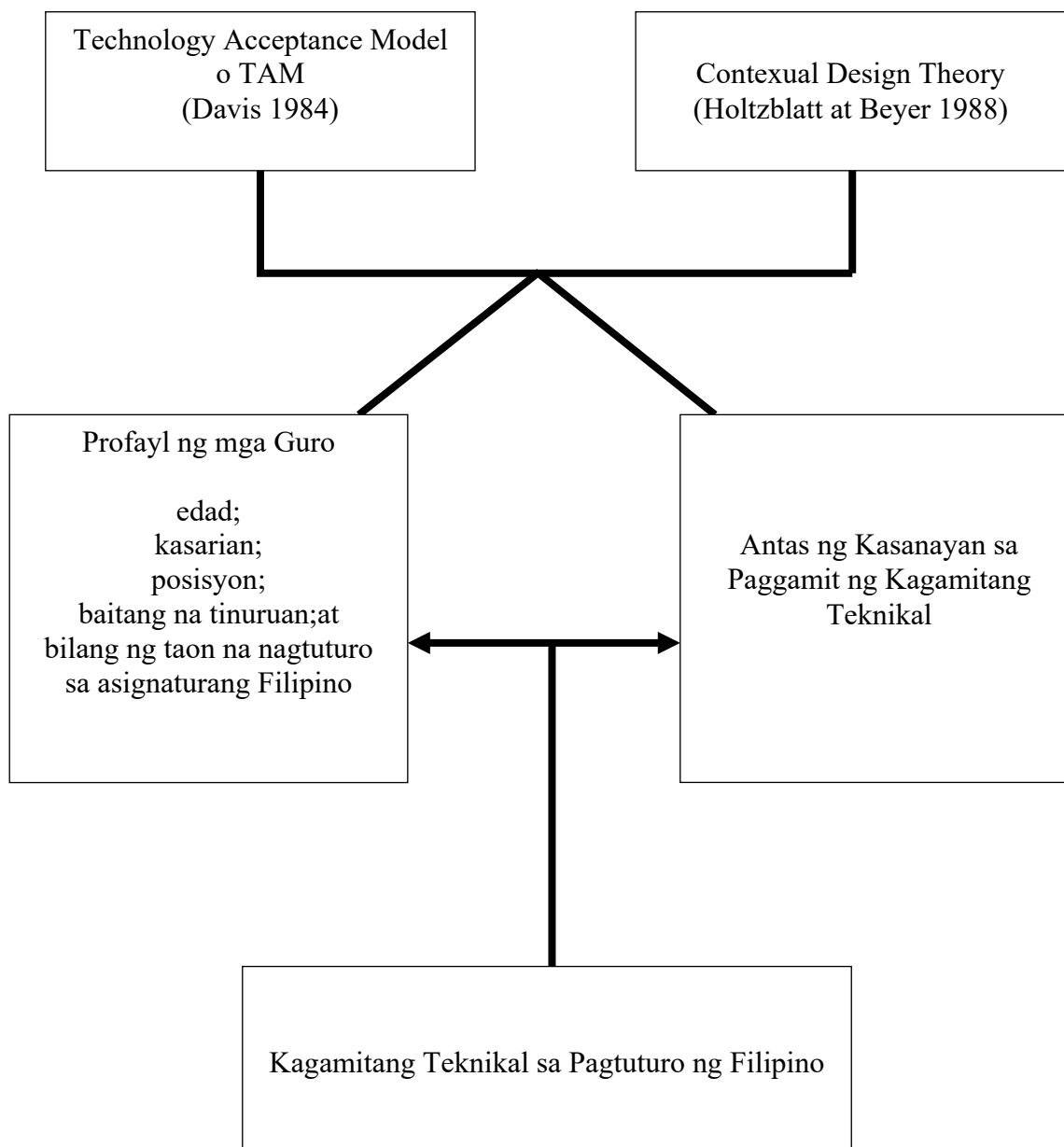
Kaligirang Teoretikal - Sa panahon ngayon, mahalaga ang kagamitang panturong teknikal sa proseso ng pagtuturo. Malaki ang nagiging gampanin ng pagkakaroon ng pagsasanay lalo na sa mga guro upang makagawa at makapagplano ng wastong kagamitang panturo dahil mas natututo ang isang tao kung ito ay aktibong nakikilahok sa paggamit ng mga teknikal na kagamitan. Kaya naman ang pananaliksik na ito ay nakaangkla sa dalawang teoryang Technology Acceptance Model (TAM) at Contextual Theory, na magsisilbing saligan ng kasalukuyang pag-aaral. Dagdag pa nina Marikyan at Papagiannidis (2023), Technology Acceptance Model 5 (TAM) na inilathala ni Fred Davis ay naglalayong maunawaan kung papaano tinatanggap o tinatangkilik ng mga tao ang paggamit ng teknolohiya na kung saan patuloy itong gagamitin ng mga tao kung ito ay mahalaga at malaki ang naitutulong sa kanila. Sinasabing mas gumagamit ang isang tao ng teknolohiya kung ito ay madaling gamitin. Upang ang isang teknolohiya ay patuloy na gamitin kinakailangan muna itong makita kung gaano ito kadalang magamit, kung ito ba ay hindi kumplikado gamitin sa pagtuturo, at kung ito ba ay may malaking pakinabang sa tao. Ang modelong ito ay higit na napatunayan sa pamamagitan ng mga makabuluhang ugnayan sa pagitan ng pinaghihinalaang pagiging kapaki-pakinabang, pinaghihinalaang kadalian ng paggamit, at intensyon at pag-uugali ng paggamit.

Sa pag-aaral na ito ang Technology Acceptance Model ay ang magbibigay suporta na ang pagtanggap at pagtangkilik sa teknolohiya ay may malaking gampanin sa pagkatuto ng isang tao. Kung kaya't sa pagbuo ng isang kagamitang panturong teknikal ay mahalaga at kailangan munang tanggapin at tangkilikin ang paggamit ng mga teknolohiya sapagkat dito mas mahihikayat na matututo ang isang tao. Mapadadali ang paggamit ng kagamitang teknikal sa pagbuo ng kagamitang panturo kung may karanasan na ang isang tao sa mga teknolohiya sa kung papaano ito gamitin at sa kung papaano nito mas mapapahusay ang kaniyang bubuoing kagamitang panturo. Ang Contextual Theory ay itinaguyod nina Karen Holtzblat at Hugh Beyer noong dekada 1990. Sa larangan ng teknolohiya tumutukoy ito sa mga prinsipyo at teorya na nagbibigay-diin sa pag-unawa sa kung ano ang ugnayan ng paggamit teknolohiya sa mga 6 tao at sa kanilang konteksto o kalagayan. Ang kontekstwal na disenyo ay tumutulong na masiguro ang mga produkto at serbisyong teknolohikal ay tunay na makatutugon sa mga pangangailangan at kalagayan ng mga gumagamit. Ito ay isang proseso na nagbibigay-diin sa pagiging makatarungan, maaasahan, at makatutugon sa tunay na pangangailangan ng mga tao. Ang teorya at pamamaraan sa disenyo ng teknolohiya na nagbibigay-diin sa pangangalap at pag-unawa sa mga pangangailangan ng mga gumagamit sa isang partikular na konteksto o kalagayan.

Sa pag-aaral ng Contextual Design Theory sa teknolohiya, mahalaga na isalaysay ang konsepto, prinsipyo, at metodolohiya nito upang maunawaan ang mga pangunahing aspekto ng teorya. Ipinakikita ng teoryang ito ang kahalagahan ng pag-aaral at pag-unawa sa karanasan ng mga tao na gumagamit ng teknolohiya. Ito ay nagbibigay-diin sa pagkuha ng tugon mula sa mga user at paggamit ng kanilang mga pangangailangan at karanasan upang mapabuti ang disenyo ng teknolohiya. Ang teoryang ito ay nagpapalakas sa kontekstwal na pagsusuri ng mga teknolohikal na isyu. Ito ay nangangahulugang ang teknolohiya ay hindi maaaring maunawaan nang hiwalay sa kalagayan o sitwasyon kung saan ito ginagamit. Ang konteksto ay maaaring makakaapekto sa

pag-aaral ng mga teknikal na aspekto ng isang sistema o produkto. Ang mga nabanggit na teorya ay nagbibigay suporta na ang pagtanggap at pagsasaalang-alang ay nagiging daan sa paggamit ng kagamitang teknikal sa pagbuo ng kagamitang panturo sa asignaturang Filipino. Pinagtibay nito ang pag-aaral na ito sapagkat upang ang isang tao ay makabuo ng isang kagamitang panturong teknikal ay kinakailangan muna nitong tanggapin ang paggamit ng teknolohiya upang magkaroon ng karanasan at mahasa sa paggamit. Kinakailangan na isaalang-alang ang mga pangangailangan ng mga 7 gagamit nang sa ganoon ay mula sa mga naging karanasan dito na makabubuo ang guro ng isang mahusay na disenyo ng kagamitang panturong teknikal at matagumpay itong magagamit sa pagtuturo.

Balangkas ng Pag-aaral



Figyur 1. Balangkas ng Pag-aaral

Balangkas Konseptwal - Inilalahad sa Figyur 1 ang konsepto at proseso ng pananaliksik batay sa balangkas na ginawa ng mananaliksik. Mula sa dalawang teorya na Technology Acceptance Model o TAM theory at Contextualized Design theory nagbigay ito ng pagpapakahulugan at kahalagahan ng pagkatuto sa paggamit ng

teknolohiya upang makabuo ng kagamitang panturong teknikal. Ang nasabing teorya ay nagpapakita ng phenomenon ng paggamit ng kagamitang teknikal sa pagtuturo ng Filipino. Sa konteksto ng pananaliksik ayon sa pinapakita ng figyur 1 ang unang tutukuyin ay ang mga profayl ng mga respondente kagaya ng pag-alam sa kanilang edad, kasarian, baitang, posisyon at ang pagsukat sa antas ng kasanayan ng mga guro sa paggamit ng teknolohiya sa pagbuo ng kagamitang panturo sa asignaturang Filipino. Sa huli ay iuugnay ang dalawang baryabol upang makita at masuri ng mananaliksik kung ang profayl ba ng mga respondente at ang kanilang antas ng kasanayan ay nakapagpapakita ng makabuluhang ugnayan. Pagkatapos ng pag-uugnay sa mga natukoy na baryabol ay maipapakita sa kasalukuyang pananaliksik ang antas ng kasanayan ng mga guro sa paggamit ng teknolohiya sa pagbuo ng kagamitang panturo sa asignaturang Filipino.

Saklaw at Limitasyon - Saklaw ng pag-aaral na ito ang antas ng kasanayan ng kaguruan sa paggamit ng teknolohiya sa pagbuo ng kagamitang panturo sa asignaturang Filipino. Nililimitahan ang pag-aaral na ito sa pag-alam ng mga mananaliksik sa profayl ng mga respondente, matukoy ang antas ng kasanayan ng mga guro sa paggamit ng teknolohiya sa Filipino at masukat ang ugnayan ng profayl sa antas ng kasanayan mga guro sa paggamit ng teknolohiya sa pagbuo ng kagamitang panturo sa asignaturang Filipino. Sa kabuuan, upang maisagawa ang 10 pag-aaral na ito, tiniyak ng mga mananaliksik na matugunan ang mga layunin ng kasalukuyang pag-aaral.

Kahalagahan ng Pag-aaral - Mahalaga ang pag-aaral na ito dahil matutukoy ang antas ng kasanayan ng mga guro sa paggamit ng kagamitang teknikal sa pagbuo ng kagamitang panturo sa asignaturang Filipino, lalo na sa mga susunod:

- Mga guro. Mapapakinabangan ng mga guro ang pananaliksik na ito upang mas lalo pa silang matuto sa paggamit ng teknolohiya sa pagbuo ng kontekstwalisadong kagamitang panturong teknikal sa Filipino.
- Mga mag-aaral. Sa pamamagitan ng pag-aaral na ito ay matulungang mapaunlad ang pagkatuto ng mga mag-aaral sa pagiging epektibo sa pagbuo ng mga kagamitang panturong teknikal.
- Kagawaran ng Edukasyon. Ang pag-aaral na ito ay mapakikinabangan ng Kagawaran ng Edukasyon dahil ang mga resulta ay magsisilbing batayan para sa pagbabalangkas ng plano upang mapaunlad ang pagbuo ng mga kontekstwalisadong kagamitang panturong teknikal ng mga guro.
- Mga susunod na mananaliksik. Ang resulta ng pag-aaral na ito ay magsisilbing batayan para sa mga susunod na mananaliksik partikular na sa pagtugon sa mga resulta ng pananaliksik na ito.

Ang bahaging ito ay nagbibigay paliwanag sa mga terminolohiyang ginamitsa pagaaral na ito. Antas ng Kasanayan. Tumutukoy sa antas ng kahusayan ng isang tao sa isang tiyak na kasanayan o gawain. Ito ay naglalarawan kung gaano kahusay o kadalas nagagampanan ng isang tao ang isang tiyak na gawain o kakayahan. Tumutukoy sa antas ng kasanayan ng mga guro pagdating sa kasanayan o kaalaman sa paggamit ng kagamitang teknikal sa pagbuo ng kagamitang panturo sa asignaturang Filipino.

Teknolohiya. Ang teknolohiya ay tumutukoy sa mga tool, aparato, at iba't ibang kasangkapan na ginagamit sa pagsasagawa ng mga teknikal na gawain, eksperimento, o proyekto. Tumutukoy sa mga kalipunan ng mga kagamitan na gagabay sa pagtuturo tulad ng tablets, kompyuter, laptop, projector, printer, camera, LMS at marami pang iba na ginagamit para makabuo ng iba't ibang produkto o kagamitang panturo sa asignaturang Filipino.

Kasanayan sa paggamit. May kasanayan sa paggamit ng mga kagamitan o instrumento at software (hal, computer literate). Ito rin ay may kinalaman sa kaalaman, kahusayan, at kasanayan sa pag-operate at pag-manage ng mga teknikal na kasangkapan. Tumutukoy sa kapasidad o abilidad ng kaguruan sa paggamit ng kagamitang panturong teknikal sa pagbuo ng kagamitang panturo sa Filipino.

Kagamitang Panturo. Ang kagamitang panturo ay ang mga dapat na katulong sa pagkatuto ng mga mag-aaral, ito ay magsisilbing pagmumulan ng mga ideya at mga gawain para sa pagtuturo at pagkatuto (resource of ideas and activities for instruction and learning), at magsisilbing batayan o gabay ng guro sa mga gawain. Tumutukoy sa kagamitang panturo na nakaangkla sa konteksto ng ituturo ng guro o pagtuturo sa asignaturang Filipino.

Manwal sa Kagamitang Teknikal. Ang manwal sa kagamitang teknikal ay isang dokumento na nagbibigay ng detalyadong impormasyon at gabay sa tamang paggamit, pagpapanatili, at pag-troubleshoot ng isang partikular na kagamitan.

Profayl. Ang profayl ay tumutukoy sa mga pahina na naglalaman ng mahahalagang bagay tungkol sa isang tao, kompanya o negosyo. Ito ay nakatutulong sa mga mambabasa upang magkaroon ng tamang kaalaman tungkol sa isang tao, negosyo at kumpanya. Tumutukoy sa personal na impormasyon ng mga guro sa asignaturang Filipino na sumasaklaw sa kanilang sosyo-demokrapikong profayl tulad ng edad, kasarian, posisyon, baitang na tinuturuan, bilang ng taon na nagtuturo ng asignaturang Filipino at pinakamataas na antas ng kursong natapos na nakaaapekto sa kanilang antas ng kasanayan sa paggamit ng kagamitang teknikal sa pagbuo ng kagamitang panturo sa asignaturang Filipino.

2. Kaugnay na Literatura

Malaki ang naitutulong ng teknolohiya sa edukasyon sa makabagong panahon. Nagbubukas ito ng pagkakataon para sa mga guro at mag-aaral upang mapalawak pa ang kanilang kaalaman sa paggamit ng ICT. Nadadagdagan ang interes ng mga mag-aaral na matuto gayundin sa pagtuturo ng mga guro. Ang teknolohiya ay ang sistematikong paggamit ng siyentipiko o iba pang organisadong kaalaman sa mga praktikal na gawain. Ang makabagong teknolohiya ay ginawa para sa pagpapadali ng buhay ng tao lalong lalo sa mga estudyante at mga kaguruan. Nangangahulugang sa pag-usbong ng bagong teknolohiya mas nagiging maayos at malawak ang kaalaman ng mga tao. Ang makabagong karanasan sa paggamit ng teknolohiya ay nagsimula nang ipakilala ang ICT sa edukasyon. Malaki ang naitutulong ng Information and Communications Technology sa pagpapaunlad at pagproseso ng pagkatuto. Layon nitong isulong ang pag-unlad at malawakang paggamit ng ICT at pagyamanin ang mga pasilidad. Alinsunod sa DepEd Order 78, S. (2021), Guidelines on the Implementation of the DepEd Computerization Program (DCP) na ipinalabas noong Hunyo 10, 2010 na naglalaman ng paggamit ng teknolohiya sa edukasyon. Ang kautusang ito ay ibinaba, at pinagtibay sa lahat ng sektor ng kagawaran.

Binigyang diin ni Sama (2017), na ang sistema ng edukasyon sa ngayon ay sumasailalalim sa 21st siglo, kung saan ang pangunahing kagamitan ng mga paaralan ay kakikitaan ng iba't ibang teknolohiya na nagpapabilis at nagpapadali sa paraan ng pagaaral. Ang kaalaman sa paggamit ng teknolohiya sa pagtuturo ay higit na magandang maisakatuparan upang mapalawak ang pagtuturo at pagkatuto. Marami na ang naimbentong teknolohiya simula pa noong mga nakalipas na siglo. Ang paggamit nito sa isang pag-aaral ay napakalaking kontribusyon para sa mga mag-aaral lalo't higit sa mga guro sa larangan ng kaalaman at proseso. Mahalaga na makapagsiyasat ang mga guro sa paggamit ng teknolohiya. Nakapaloob sa Grand Canyon (2023), na ang teknolohiya ay sentro ng buhay ng karamihan at ang kapaligiran, at silid-aralan ay walang pagbubukod. Ang mga teknolohiya ng impormasyon at komunikasyon sa edukasyon (ICT) ay isang kumplikadong mga materyal na pang-edukasyon at pamamaraan, teknikal at instrumental na paraan ng teknolohiya ng computer sa proseso ng edukasyon, mga form at pamamaraan ng kanilang aplikasyon upang mapabuti ang mga aktibidad ng mga espesyalista sa mga institusyong pang-edukasyon (administrasyon, tagapagturo, mga espesyalista), pati na rin para sa edukasyon (pag-unlad, pagsusuri, pagwawasto) ng mga bata (IK-PTZ, 2016).

Ang mag-aaral sa mga silid-aralan ngayon ay lumaki sa isang mundong napapaligiran ng teknolohiya. Hindi na nila alam kung ano ang pakiramdam na maranasan ang buhay na walang mga gadget tulad ng cellphone, computer, telebisyon at iba pang karaniwang hi-tech na aparato. Sa kadahilanang ito, dapat maging maingat at mabusising suriin ng mga guro at administrator, maging ng gumagamit nito ang pag-usbong ng makabagong

teknolohiya upang matukoy kung talagang susuportahan nito ang mga 15 hinahangad na resulta ng pag-aaral at magbibigay-daan sa mga mag-aaral na makabisado ang plano ng aralin. Ibinahagi ni Vhalerie (2014), na ang teknolohiya ay isang pangunahing bahagi ng pagpapabuti kung paano ipinakita ang mga pagtuturo sa silid-aralan. Ito ay kumilos bilang isang mahalagang kasangkapan para sa mga mag-aaral ng astronomiya. Maraming uri ng teknolohiya ang ginagamit sa silid-aralan, depende sa paksa o asignaturang pinag-aaralan ng mga mag-aaral. Ngunit sa kasalukuyan, ang mga computer na nakakonekta sa internet ay ang pinakakaraniwan at pangunahing kasangkapan na ginagamit sa edukasyon.

Ipinagpalagay ni Carr (2010), na ang paggamit ng teknolohiya, partikular na ang internet, ay maaaring mag-ambag sa pagbaba ng mga kritikal na kasanayan sa pag-iisip, ang internet ay hindi lamang humuhubog sa ating buhay pisikal ngunit binabago rin ang ating pag-iisip. Ang kadalian ng pag-access sa impormasyon ay maaaring humantong sa isang mababaw na diskarte sa pag-aaral, na ang mga mag-aaral ay umaasa sa mabilis na paghahanap sa halip na makisali sa mas malalim na analytical na pag-iisip at paglutas ng problema. Sa modernong panahon, ang mga guro ay may kakayahan nang gawing mas interaktibo ang klase. Marami na'ng mga naglipanang mga kagamitan online na siyang nagagamit ng mga guro sa kanilang pagtuturo. Ilan sa mga ito ay ang mga tinatawag na "interactive activities" na matatagpuan sa iba't ibang website (Teachmint, 2022). Binanggit ni Kaware at Sain (2015), na sa unang bahagi ng ika-21 siglo, ang mga mag-aaral ay patuloy na gumagamit ng malawak na hanay ng mga kagamitan na nakabatay sa teknolohiya, pakikipag-usap, pag-access ng media, at pagkuha ng impormasyon. Ang paggamit ng internet, smartphone, computer, tablet, gaming system, at multimedia device ay maaaring maging problema para sa pang-edukasyon na komunidad. Malaki ang epekto ng teknolohiya sa literacy, na nangangailangan ang mga mag-aaral na magkaroon ng mga sopistikado at pinagsama-samang anyo ng mga larawan, video, tunog, musika, at pakikipag-ugnayan sa kanilang mga kagamitan.

Iginiit ni Chavez (2022), na ang mga guro ay patuloy pa rin sa pagdebelop ng mga posibleng epektibong estratehiya gamit ang ICT sa pagtuturo at lubos na pagkatuto ng mga mag-aaral. Pinagbubuti ng mga propesyunal ang kanilang kasanayan sa pamamagitan ng paggamit ng mga teknolohiya. Ipinatupad ang ICT para sa gawain ng guro at mga bata. Karamihan sa mga guro ay nakaranas ng mga implikasyon sa paggamit ng teknolohiya lalo na sa gitna ng pandemya. Ilan sa mga guro ay walang alam sa paggamit ng teknolohiya, kung mayroon man, mabibilang lamang. Ngunit, hindi maipagkakaila na ang teknolohiya ay isang mabisang paraan at solusyon upang magpatuloy ang paghahanap buhay ng mga tao at pag-aaral ng mga estudyante (Bergonia, 2023). Binanggit ni Ashton (2018), na huwag hayaang makahadlang ang takot o hindi pagkaunawa sa teknolohiya at turuang gumamit ang mga kabataan ng digital device sa wastong paraan. Batay din sa DepEd order no. 42, s. (2017), sa loob ng balangkas ng Philippine Professional Standards for Teachers, ang kaalaman sa nilalaman at pedagogy na dapat taglayin ng mga guro ay makatutulong sa mga mag-aaral na maging mas sanay sa paggamit ng information and communication technology o ICT, sa silid-aralan. Ang teknolohiya ay isinama sa edukasyon, kaya't ang ilang mga mag-aaral ay hindi na makasabay sa bilis ng pag-aaral. Pinabulaanan nina Apcar at Brahmabhatt (2021), ang hindi pagkakapantay-pantay sa pamamahala ng kaalaman para sa pandaigdigang kalusugan ay higit na pinalalakas ng agwat ng kasarian sa digital sphere. Ang pagiging bias sa kasarian ay makikita sa mga digital platform mismo, dahil ang mga lalaki ay higit na kasangkot sa kanilang paglikha at disenyo. Hindi palaging babae ang nilalayon ng madla. Maaari itong lumikha ng domino effect na magpapalawak ng dibisyon kapag ipinares sa mga hadlang na pumipigil sa mga tao sa paggamit ng mga platform na ito. Ang mga taga-disenyo at tagapagpatupad ng programa ay may malaking hadlang dahil sa malawak na agwat ng kasarian sa digital media sa maraming propesyon at madla. Ang pag-access at paggamit ng mga kababaihan sa digital na teknolohiya, tulad ng mga smartphone, social media, at internet, ay kilala na naapektuhan ng isang digital gender gap. Bukod pa rito, ang isyung ito ay nagpapalala rin ng mga umiiral na hindi pagkakapantay-pantay, kabilang ang kahirapan, at edukasyon. Ang digital gender gap ay mas malala para sa mga kababaihan na may mas mababang antas ng edukasyon, mababang kita, mas matanda, o nakatira sa rural na lugar.

Batay sa IIEP Learning (2022), karagdagan sa pag-aalok ng mga partikular na rekomendasyon sa pagtuturo

at pag-aaral ng ICT sa loob ng bawat paksa, ang ganitong uri ng pagsasanay sa ICT ay dapat magkaroon ng magandang pangkalahatang epekto sa mga saloobin ng mga guro tungkol sa ICT sa silid- aralan. Kung wala ang tulong na ito, madalas na ginagamit ng mga instruktur ang ICT para sa mga application na nakabatay sa kasanayan, na naglilimita sa kakayahan ng mga mag-aaral na mag-isip nang kritikal. Ang mga tagapamahala ng edukasyon, superbisor, tagapagturo ng guro, at mga gumagawa ng desisyon ay dapat ding makakuha ng pagsasanay sa paggamit ng ICT upang matulungan ang mga guro habang iniaangkop nila ang kanilang mga pamamaraan. Sa legal na mandato ng pagtataguyod ng karapatan ng lahat ng mamamayan na gumawa ng mga angkop na hakbang sa paggawa ng edukasyon na magagamit ng lahat, ang Department of Education (DepEd) ay nakatuon sa mga pagbabago ng edukasyon sa pamamagitan ng pagkaroon ng kasanayan sa paggamit ng teknolohiya. Layunin ng DepED na mabigyan ang mga pampublikong paaralan ng mga angkop na teknolohiya na magpapahusay sa proseso ng pagtuturo-pagkatuto at makatugon sa mga hamon ng ika-21 siglo.

Iminumungkahi ni Anderson (2017), na ang mga personalized na diskarte sa pagaaral ay maaaring mapabuti ang pag-aaral at pakikipag-ugnayan ng mag-aaral sa pamamagitan ng pag-angkop sa bilis at pokus ng pagtuturo upang matugunan ang mga pangangailangan at layunin ng bawat mag-aaral. Tulad ng ibinahagi ni Scott (2015), na ang teknolohiya kapag natutuhang mabuti at ginamit sa mabuting layunin, ito ay hindi kailangang maging banta sa atin kundi isang bagay na nagpapalakas sa espirituwal na pakikipag-ugnayan. Bilang Sunday School General Presidency, inaanyayahan ang mga guro na gamitin ang teknolohiya sa kanilang mga lesson at gawin ang lahat ng kanilang makakaya para tulungan ang mga kabataan na gamitin ang teknolohiya sa matuwid na mga layunin. Alinsunod sa Memorandum No. 130, s. (2018) the “Developing 21st Century Teacher’s through the Utilization of Technology Based Instruction”, nakasaad dito na lahat ng kaguruan ay dapat dumalo sa pagsasanay sa paggamit ng teknolohiya at inaasahan na pagkatapos ng pagsasanay ay magkakaroon na ang mga guro ng kakayahan na makapagturo ng epektibo gamit ang teknolohiya, ihanda ang mga tagapagturo para sa 21st century workforce na may mga makabagong kasanayan at kakayahan sa teknolohiya at isulong ng mga tagapagturo ang pagkamit ng inklusibo at de-kalidad na edukasyon para sa lahat.

Sa pahayag ng Unesco International Institute (2022), ang mga guro ay nangangailangan ng mga partikular na pagkakataon sa pag-unlad ng propesyon upang mapataas ang kanilang kakayahang gumamit ng ICT para sa mga pagtatasa ng formative learning, indibidwal na pagtuturo, pag-access sa mga online na mapagkukunan, at para sa mga pagpapaunlad ng 19 pakikipag-ugnayan at pakikipagtulungan ng mag-aaral. Ang ganitong pagsasanay sa ICT ay dapat na positibong makakaapekto sa pangkalahatang saloobin ng mga guro sa ICT sa silid-aralan, ngunit dapat din itong magbigay ng partikular na patnubay sa pagtuturo at pagkatuto ng ICT sa loob ng bawat disiplina. Kung wala ang suportang ito, ang mga guro ay may posibilidad na gumamit ng ICT para sa mga application na nakabatay sa kasanayan na naglilimita sa pag-iisip ng mga estudyante.

Totoong likas sa bawat guro ang masining at mapamaraan sa kanilang dekalidad na pagtuturo. Napagtanto ng mga kaguruan, magulang at mag-aaral ang kanilang kahalagahan sa paghahanap ng kaalaman gamit ang teknolohiya. Pinapadali nito ang gawain ng guro habang pinapanatili ang mataas na antas ng interes sa kanilang mga mag- aaral at mabigyan ng kompetensi na nais nila sa paraang madaling maunawaan. Upang suportahan ang mga guro, binabago nila ang kanilang pagtuturo, mahalaga rin para sa mga tagapamahala ng edukasyon, superbisor, gurong tagapagturo, at mga gumagawa ng desisyon na sanayin sa paggamit ng ICT (Pollan, 2020). Ito ay dahil ang teknolohiya na nagbibigay ng iba’t ibang pagkakataon upang gawing mas kasiya- siya ang mga tuntunin ng pagtuturo sa iba’t ibang paraan. Malaking tulong ang teknolohiya sa pag-unlad ng iba’t ibang aspekto ng kaalaman at ng edukasyon. Kung kaya’t, ang mga guro ay kinakailangan na magkaroon ng karanasan sa tamang paggamit ng teknolohiya upang makasabay o makiangkop sa makabagong proseso ng pagtuturo. Pinatunayan ni Vhalerie (2014), na may iba’t ibang klase ang paggamit ng teknolohiya sa loob ng klase depende sa kung anong asignatura o paksa ang kanilang pinag-aaralan. Kapag ginamit nang mabisa at mahusay, ang teknolohiya ay may potensyal na mapabuti ang pagtuturo at mapataas ang interes ng mag-aaral, maaari din itong makatulong sa guro. (Jordan, 2022).

3. Kaugnay na Pag-aaral

Inilahad sa bahaging ito ang mga datos mula sa tesis at disertasyon na sumusuporta sa pananaliksik na ito. Umusbong ang mga makabagong teknolohiya na kung saan naging kasama na ang mga ito sa proseso ng pagtuturo at pagkatutuo. Isa na ryan ang larangan ng edukasyon maging ang paggamit ng mga kagamitang panturong teknikal at estratehiya na nagsisilbing malaking hamon na kinahaharap ng mga guro. Ang mga pagbabagong ito ay lubos na nakaaapekto sa paraan ng pagtuturo ng mga guro at pagkatuto ng mga mag-aaral (Munje & Jita, 2020). Kung kaya't, ang mga guro ay dahan dahang nagsimulang iangkop ang kanilang mga kasanayan sa pagtuturo sa pagsasama-sama ng teknolohiya na naging dahilan upang ang ilang mga guro ay matatas sa teknolohiyang gagamitin, ngunit ang ilan ay nagpupumilit pa rin at walang kumpiyansa sa sarili upang magamit ang teknolohiya sa silid-aralan at ito ay nakaiimpluwensya sa kanilang paggamit (Winter, 2021).

Ang teknolohiya ay magsisilbing malaking tulong para sa mga guro upang lalong maibigay ang pangangailangan at kaalaman sa kanilang mga mag-aaral. Nagiging lubhang epektibo ang kanilang pagtuturo kapag ang kanilang paraan ay naaayon sa hilig ng kanilang mga tinuturuan (Labasbas & Marbella, 2022). Malaki ang naitutulong ng Information and Communications Technology sa pagpapaunlad sa pagproseso ng pagkatuto. Patuloy na ginagampanan ng pamahalaan na mabigyan ng sapat na kaalaman ang mga mag-aaral. Batay sa pag-aaral ni Crisolo (2018), ginagawa rin ng gobyerno ng Pilipinas ang lahat ng paraan para makapagbigay ng pagsulong sa teknolohiya sa mga mamamayan. Ang mga nasa liblib na lugar sa buong rehiyon ay inaabot at binibigyan ng pagkakataon upang masigurado na lahat ay kasali sa pag-angat at walang maiiwan pagdating sa teknolohiya. Kalakip sa 21 kanilang hakbang ay ang pagpopondo ng gobyerno at iba pang partner na institusyon, upang ang sistema ng pag-aaral ay mabago at lalong mapalago.

Bagamat espesyal ang mga guro sa edukasyon na may teknolohiya sa kanilang mga silid-aralan ay hindi naman nangangahulugang sila ay may kumpiyansa sa paggamit ng naturang teknolohiya at naniniwala na kailangan nila ng karagdagang pagsasanay at karanasan sa paggamit nito. Bilang isang guro, kailangan nating alamin ang iba't ibang pangangailangan at istilo ng ating mag-aaral, dapat alam natin kung paano ibigay ang tamang kagamitan at alam natin kung paano gamitin ang metodolohiyang gagamitin para sa ating estudyante, Ariola (2017). Binibigyang diin nina Colendra at Carada (2023), na nararapat na makatukoy at makagamit ng mga guro ang iba't ibang kagamitan na magpapahimok sa partisipasyon ng mga mag-aaral upang sila'y maging aktibo sa klase. Ang mga kagamitang ito sa pagtuturo ay naging mas epektibo dahil sa paggamit ng ICT o Information and Communications Technology, na patuloy na nagbibigay ng bagong anyo sa proseso ng pagtuturo sa pamamagitan ng integrasyon ng teknolohiya.

Nagsisilbing kagamitan ng mga guro at mag-aaral ang mga makabagong teknolohiya, dahil dito ito ay nagdudulot ng hamon para sa mga guro na makahanap ng mga solusyon sa mga isyung kaugnay sa paggamit ng teknolohiya upang matugunan ang mga pangangailangan at paraan ng pag-aaral ng kanilang mga mag-aaral. Sinisiyasat sa pananaliksik nina Saenkhot at Boonmoh (2019), ang mga salik na maaaring hadlang sa kanilang paggamit ng teknolohiya sa silid-aralan ng Thai EFL. Ang mga resulta ay nagpakita ng tatlong pangunahing salik na humahadlang sa paggamit ng teknolohiya ng mga guro sa mga silid-aralan, kawalan ng kumpiyansa at kulang sa kaalaman, walang kinakailangang pasilidad na ibinibigay sa karaniwang silid-aralan, at kakulangan ng atensyon ng mga mag-aaral.

Bilang karagdagan, may mga suliranin sa teknolohiya at hindi sapat na mga 22 programa sa pagsasanay ng guro. Pinatunayan din ito sa pag-aaral ni Okunoye (2022), na may ilang problemang kinahaharap ng mga guro at isa na rito ay ang kakulangan ng ilang paaralan ng mga kagamitan at kakulangan ng pondo. Karamihan sa mga paaralan sa bansa ay hindi sapat ang mga kagamitan sa teknolohiya dahil sa hindi sapat ang pondong nakalaan para dito. Ito ay isa sa mga dahilan kung bakit naantala ang mga guro sa paggamit ng mga makabagong paraan. Ang ilang guro naman ay napipilitan at walang kumpiyansa sa sarili upang magamit ang teknolohiya sa silid-aralan at nakakaimpluwensya ito sa kanilang paggamit Winter (2021). Sa patuloy na pag-usbong at pag-unland ng teknolohiya hindi maikakaila na karamihan sa mga guro ay wala pang masyadong kaalaman at

kasanayan (Heaggans, 2012).

Ayon sa Department of Education (2018), ang mga guro at non-teaching personnel na humahawak ng ICR ay dapat sumailalim sa mga pagsasanay, lalo na ang mga nagtapos ng kanilang pag-aaral noong hindi pa gaanong advanced ang teknolohiya tulad ngayon. Ang teknolohiya ay lubos na umunlad sa nakalipas na 40 taon, anupa't iniisip na ang mga ipinanganak noong mga taong 1950s, 60s, at 70s ay hindi lumaki na mayroong microwaves, cell phones, cable television, o computers. Sa pag-unlad ng teknolohiya, maaaring makatagpo ng hamon sa pagkatuto ng teknolohiya ang mga baby boomers at ang mga sumunod na henerasyon. Ang mga nakatatanda o nasa 50-100 na taong gulang ay maaaring magpatunay sa hamon na ito at ma-intimidate ng mga teknolohikal na pagsulong.

Napatunayan sa pananaliksik nina Ghavifekr at Rosdy (2015), na ang epekto ng karanasan at edad ng mga guro ay maaaring magdulot ng kanilang pagiging epektibo, ngunit ito ay maaaring maapektuhan ng pamamahala ng paaralan, lalo na sa aspekto ng pakikipag-ugnayan at paggamit ng mga kagamitan sa pagtuturo. Kaya naman, kung ang paaralan ay laging nagtataguyod ng kultura ng pagbabago at ang mga guro ay laging 23 ipinapadala para sa pagsasanay upang mapabuti ang kanilang sarili, mas magiging madali ang pagpapalakas ng integrasyon ng ICT sa silid-aralan. Ipinahayag nina Sanchez et al. (2023), na ang access sa ICT ay mapalalakas pa sa pamamagitan ng mas mabuting digital na imprastraktura, pagsasanay sa kakayahan, at ang pinaunlad na paggamit ng ICT sa larangan ng mas mataas na edukasyon sa bansa.

Isa rin sa mga kinahaharap na isyu ng kaguruan ay ang kawalan ng kasanayan kung saan kinakailangan ito upang mapagtibay ang pagsulong ng teknolohiya sa prosesong pagtuturo pagkatuto. Binigyang diin ito ni Tomaro (2018), na sa pagsulong at pagpaunlad ng teknolohiya sa internasyonal na arena, ang sektor ng edukasyon partikular na ang mga guro ay dapat bigyan ng mga pagsasanay at workshop para sa integrasyon ng ICT sa kurikulum ng pagkatuto. Mahalaga ang pagkakaroon ng pagsasanay lalo na sa mga guro upang matagumpay na matugunan ang dekalidad na pagtuturo gamit ang teknolohiya. Iginiit ni Boholano (2017), na sa pagsanib ng ICT sa mga silid-aralan, kinakailangan ng mga guro ang kasalukuyang pagsasanay upang magkaruon ng propesyonal na kaalaman sa paggamit ng social media sa pagtuturo.

Dapat na maingat na baguhin ang mga pamantayan upang gawin itong adaptable at maangkop sa pangangailangan ng paaralan (Marcial at Rama, 2015). Ayon nga sa pagaaral ni Varona at Mandado (2020), ang kaalaman sa paggamit ng teknolohiya sa pagtuturo ay higit na magandang maisakatuparan nang sa gayon ay mapalawak pa ang pagtuturo at pagkatuto. Isang isyu rin kung bakit hirap sa paggamit ng kagamitang teknikal ang mga guro ay ang kanilang kasarian. Ang pag-aaral ay nagsiwalat na ang mga babae at lalaki ay naiiba tungkol sa kanilang pakikipag-ugnayan sa mga teknolohiya, halimbawa sa mga kababaihan na nagpapakita ng mas kaunting mga kakayahan at mas kaunting interessa paggamit ng mga computer kumpara sa mga lalaki (Van Deursen et al., 2015). Ang mga resulta ng pag-aaral tungkol sa kasarian ay nagpapakita sa kung saan ang mga kababaihan ay inaasahang hindi gaanong interesado at hindi gaanong kayang gumamit ng mga teknolohiya kaysa sa mga lalaki. Ang ganitong magkakaibang atribusyon ng mga babae at lalaki ay maaaring magdulot ng mga negatibong karanasan, negatibong damdamin at maaaring palakasin ang mga damdamin ng kawalan ng katiyakan na nararanasan ng mga kababaihan. Samakatuwid, ipinapalagay na ang paggamit ng teknolohiya, lalo na sa pagtaas ng pagiging kumplikado nito ay maaaring magdulot ng mas maraming negatibong karanasan sa mga kababaihan kaysa sa mga kalalakihan (Sobieraj at Kramer, 2020).

Batay sa obserbasyon ng mga mananaliksik sa iilang mga guro sa lokal na paaralan, kaya hirap ang mga guro na gumamit ng teknolohiya sa pagtuturo dahil sa wala itong kasanayan at wala ang mismong kagamitan sa kadahilangang limitado lamang ang mayroon ang paaralan at maging ang kakulangan sa mga training. Kung kaya't hindi masyadong nabibigyang pansin ng mga guro ang paggamit ng teknolohiya sapagkat ang mismong ang paaralan ay hindi masyadong nagbibigay importansya sa pagsanib ng ICT sa paaralan. Ito'y naging sanhi sa kawalan ng motibasyon ng mga guro sa pag-alam sa paggamit nito. Kalakip rin dito ay ang mga demokrapikong profayl ng mga guro tulad ng edad, may mga guro na hirap unawain ang mga paraan sa paggamit ng mga

teknolohiya sapagkat sa kanilang panahon ay limitado lamang ang mga kagamitang teknikal na mayroon sila hindi tulad ngayon na marami nang umusbong na iba't ibang mga aplikasyon.

Dahil sa kahalagahan ng ICT sa lipunan gayundin sa hinaharap ng edukasyon, ang pagtukoy sa mga posibleng hamon sa paggamit ng mga teknolohiyang ito sa mga paaralan ay magiging isang mahalagang hakbang sa pagpapabuti ng kalidad ng pagtuturo at pagkatuto. Binanggit sa pag-aaral nina Hepp et al. (2015), na mahalaga ang pagsasanay kung matagumpay na isasama ng mga guro ang teknolohiya. Dapat alam ng mga guro kung paano at kailan gagamitin ang teknolohiya dahil ito ay isang mahalagang kasangkapan sa 25 silid-aralan (Hollebrands, 2020). Ayon nga sa pag-aaral ni Gatchalian (2021), ang pagkatuto ay isang tuloy-tuloy na proseso at ang mga bagay ay mabilis na nagbabago lalo na sa teknolohiya. Hindi lamang nakatuon ang atensyon ng guro sa paksang Filipino at tradisyunal na pagtuturo, dapat lamang na may kaalaman din sa iba't-ibang paraan nito gaya na lamang ng paggamit natin ng mga makabagong teknolohiya upang mas mapalawig ang pagtuturo sa mga millennials o mga makabagong kabataan. Ang mga antas ng teknolohikal na kasanayan at kapasidad ng mga guro na iangkop ang parehong kalidad at dami ng kurikulum ay mahalaga para sa tagumpay. Kaya't mahalaga na bigyan ng espesyal na pagsasanay ang mga guro, lalo na ang may karanasan, sa iba't ibang aspeto ng ICT sa pamamagitan ng mga disenyadong programa at kurso.

Sintesis - Malaki ang nabago ng teknolohiya sa pag-aaral na ito. Bago gamitin ang teknolohiya sa pagtuturo ay karaniwang ginagamit ng mga guro ang mga libro at pisara. Ang pagkalkula at pagpasok ng mga marka sa talaan ng klase ay ginagawa sa pamamagitan ng sulat-kamay. Malaking tulong ang teknolohiya sa pagpapadali ng lahat ng mga gawain. Sa paglipas ng panahon, ang teknolohiya at ang mga kagamitang panturo na ginagamit sa edukasyon ay nagpabago-bago at ito ay naayon sa pangangailangan ng bawat mag-aaral. Ang pag-unlad ng bansa sa teknolohiyang pang-edukasyon ay lubhang naimpluwensyahan ng ibang mga bansa. Dahil sa pagbabagong ito ay kinakailangan na ang mga guro ay sumabay at makiangkop nang sa gayun ay makasabay sa paggamit ng mga teknolohiya. Kung kaya't kinakailangan ng mga guro ng sapat na karanasan sa paggamit ng teknolohiya upang mas maging aktibo ang mga mag-aaral sa pagkatututo ng bawat aralin. Sa pamamagitan ng pagdalo sa mga seminars o sa pagsasaliksik tungkol sa paggamit ng kagamitang pampagtuturo, ay mas mapadadaling maiangkop ang mga kagamitang pampagtuturo sa paksa na tinatalakay ng guro.

Pinatutunayan ng mga nabanggit na pag-aaral na maraming pagsubok o suliranin ang tinatahak ng mga kaguruan partikular na ang paggamit ng mga teknolohiya sa pagbuo ng kagamitang panturong teknikal sa asignaturang Filipino. Dagdag pa rito ay ang mga pag-aaral na naglalahad tungkol sa mga hadlang o salik na kinahaharap ng mga guro sa paggamit ng mga teknolohiya. Tulad na lamang sa pag-aaral na ang ilang mga guro ay walang tiwala sa paggamit ng teknolohiya at ito ay nakaiimpluwensya sa kanilang paggamit. Mga salik na maaaring hadlang sa paggamit ng mga guro ng teknolohiya ay kulang sa kumpiyansa, kulang sa kaalaman, walang pasilidad na ibinigay sa karaniwang silid-aralan, at kakulangan ng atensyon ng mga mag-aaral. Idagdag na rin ang tungkol sa kakulangan ng kagamitan at pondo bilang isang hadlang sa pagkatuto sa teknolohiya ng mga guro. Kabilang din sa mga hadlang na nakaaapekto sa paggamit ng teknolohiya ay ang edad at kasarian ng mga guro na maaaring magdulot ng hindi pagiging epektibo.

Sa kasalukuyang panahon, ang impormasyon, media at teknolohiya ay pangunahing pangangailangan ng kasalukuyang sistema ng edukasyon. Sa pananaliksik na ito, bibigyang-pansin kung ano ang antas ng kasanayan ng mga guro sa paggamit ng kagamitang teknikal sa pagbuo ng kagamitang panturo sa asignaturang Filipino at kung paano ito maisasakatuparan sa proseso ng pagtuturo-pagkatuto ng mga mag-aaral. Sa tulong nito, mababatid kung nagiging epektibo ang guro sa pagtuturo batay sa pagkatuto o performans ng mga mag-aaral.

4. Metodolohiya

Inilalahad sa kabanatang ito ang disenyo, lokal, at respondente ng pananaliksik gayundin ang instrumento ng pananaliksik, daloy ng pangangalap ng mga datos, at ang tritment ng mga datos.

Disenyo ng Pag-aaral - Ang pag-aaral na ito ay isang kwantitatibong pag-aaral na gumamit ng

Correlational design na tumutukoy sa pagsusuri sa relasyon sa pagitan ng dalawa o higit pang baryabol at upang matugunan ang mga layunin ng pananaliksik. Binanggit ni Bhandari (2023) na ang Correlational design ay nagpapakita ng kalakasan at ugnayan sa pagitan ng dalawang baryabol kung kaya't naaangkop ang disenyo sa pagsuri sa layunin ng pananaliksik na ito. Sa pag-aaral na ito, nagbahagi ng personal na karanasan ang mga piling gurong respondente sa City Division hinggil sa kasanayan sa paggamit ng kagamitang teknikal sa pagtuturo. Ang paraang ito ay ginamit sa pagtukoy ng profayl ng mga guro batay sa edad, kasarian, posisyon, baitang na tinuturuan, at bilang ng taon na nagtuturo sa Filipino. Ito ang nagsilbing batayang datos ng mga mananaliksik upang masagot ang mga tiyak na layunin sa pag-aaral.

Lokal ng Pag-aaral - Ang lokal ng pag-aaral na ito ay isinagawa sa mga Mataas na Paaralang Pambansa ng Tacloban City. Ang nasabing mga paaralan ay angkop na mga lokal para isagawa ang pag-aaral dahil ang pangunahing layunin ng mga mananaliksik ay matukoy ang antas ng kasanayan ng mga guro sa Filipino sa paggamit ng teknolohiya para sa asignaturang Filipino. Kaya naman nararapat na ang lokal ng pag-aaral ay mayroon nang mga 28 kagamitang teknikal na ginamit sa pagbuo ng kagamitang panturo para sa asignaturang Filipino.

Respondente ng Pag-aaral - Ang mga respondente sa pag-aaral na ito ay mula sa mga Mataas na Paaralang Pambansa ng Tacloban City Division. Ang piniling sampol ay ang Online sample size calculator. Ang pinakamataas na dami ng error na maaaring tanggapin ay tinatawag na margin of error. Maaaring tumanggap ng mas maraming pagkakamali kaysa sa kung ang mga sumasagot ng oo at 10% ang sumagot ng hindi. Ang mas malaking sukat ng sample ay kinakailangan para sa isang mas mababang margin of error. Ayon sa Quiltrics (2023), ginagamit ang sampol na ito para mas madaling matukoy ang perpektong laki ng sampol na survey. Inilalagay lamang ang antas ng kumpiyansa, laki ng populasyon, margin of error, at ang perpektong sukat ng sampol. Mayroong kabuuan na 48 na respondente ang pananaliksik na ito. Ang mga respondente sa pag-aaral na ito ay ibinatay sa kwalipikasyon na isinagawa ng mga mananaliksik. Ang pinakamataas na porsyento at ang pasok sa kwalipikasyon ay ang mga respondente sa pananaliksik na ito.

Instrumento ng Pag-aaral - Sa pag-aaral na ito, ang mga mananaliksik ay gumamit ng structured na talatanungan sa isinagawang interbyu. Ito ay may tiyak na mga katanungan na sumasagot sa layunin ng pag-aaral na ito. Ang pananaliksik na ito ay gumamit ng adopted na talatanungan mula sa pag-aaral nina Crisostomo et al. (2018), isang interbyu at Likert Scale na talatanungan. Ito ay tungkol sa pag-aaral sa antas ng kasanayan ng mga guro sa Filipino at may layuning matukoy ang profayl, antas ng kasanayan ng mga guro sa paggamit ng kagamitang teknikal at ang ugnayan ng profayl sa antas ng kasanayan ng mga guro. Kaya naman sa unang bahagi ng talatanungan ay makikita ang kaligiran at layunin ng pag-aaral. Sa ikalawang bahagi, makikita ang pagtukoy sa profayl ng mga respondente tulad ng kanilang edad, kasarian, posisyon, baitang na tinuturuan at bilang ng taon na nagtuturo ng asignaturang Filipino. Samantala, sa ikatlong bahagi naman ay makikita ang mga tanong na sumasagotsa antas ng kasanayan ng mga respondente.

Paraan ng Pangangalap ng Datos - Ang pananaliksik na ito ay nakapokus sa antas ng kasanayan ng mga guro sa Filipino. Matapos masuri at maaprubahan ang pamagat, layunin, at instrumento ng pag-aaral, nagsimula ang mga mananaliksik sa pagbuo ng mga liham ng kahilingan para sa pagkuha ng mga pangalan ng mga paaralan na ibinigay ng City Division. Matapos makuha ang mga pangalan, sinundan naman ito ng paunang sarbey para sa pagtukoy at pagpili ng mga paaralan sa bawat klaster ng Tacloban City sa pamamagitan ng pagbisita upang makita kung mayroong ICT infrastructure ang paaralan. Pagkatapos matukoy ang mga paaralan, sinimulan na ang pagsagawa ng random sampling technique upang matukoy ang mga respondente at ang paggamit ng online sample size calculator para sa lokal, populasyon, at sampol ng pananaliksik na ito. Pagkatapos ay bumuo ng liham pahintulot ang mga mananaliksik na ipinadala sa mga punong-guro ng paaralan upang masimulan ang pangangalap ng datos. Nang maaprubahan ang liham, ipinakita ito sa mga gurong respondente bilang patunay na ang proseso ay legal, at dito na sinimulan ang paglahad ng gagawin ng mga respondente at ang pagbibigay at pagpapasagot ng talatanungan. Matapos ang pagsagot ng mga respondente, tinipon ng mga mananaliksik ang mga datos, isinaayos, at iniulat.

Tritment ng mga Datos - Ang pananaliksik na ito ay ginamitan ng jamovi app, isa itong makabagong “3rd generation” statistical spreadsheet. Gumamit ang pag-aaral na ito ng tatlong statistical 30 treatment upang bigyan ng angkop na pagpapakahulugan at interpretasyon ang mga nakalap na datos. Ginamit ang frequency, median, at Spearman’s rho bilang mga paraan ng tritment sa nakalap na datossa isinagawang sarbey ng mga mananaliksik.

Talahanayan 1

Baryabol	Kagamitang Pang-Istatistiks
1. Demograpikong profayl ng mga respondente.	Frequency Distribution
2. Antas ng kasanayan ng mga guro sa Filipino sa paggamit.	Median
3. Ugnayan ng profayl at antas ng kasanayan ng mga guro sa Filipino sa paggamit ng teknolohiya.	Spearman’s rho

Etikal na Konsiderasyon - Ang pananaliksik na ito ay isinaalang-alang ang mga etikal na konsiderasyon na dapat sundin sa pagsasagawa nito. Una, lahat ng mga respondente ay nabigyan ng kanilang berbal na pahintulot at hindi pinilit upang mapabilang ang kanilang partisipasyon sa pagaaral ng pananaliksik. Pangalawa, ang seguridad ng mga respondente. Ang mga respondente ay siniguradong walang malalagay sa alanganin o masasaktan, pisikal man o sikolohikal. Sa huli, ang mga mananaliksik ay sinunod ang Republic Act 10173 Data Privacy Act of 2012 na nangangalaga sa kanilang mga personal na impormasyon at ang lahat ng naging tugon ay pinanatiling pribado.

5. Presentasyon at Interpretasyon ng mga Datos

Inilalahad sa kabanatang ito ang resulta ng mga nakalap na datos kaugnay sa layunin ng pag-aaral. Makikita rin dito ang isinagawang pagsusuri at pagpapakahulugan na nagbigay kasagutan sa mga suliranin.

Profayl ng mga Gurong Respondente - Mahalaga ang gampanin ng mga respondente sa pagbibigay impormasyon sa pagsasagawa ng pananaliksik na ito. Sa pag-aaral na ito, ang mga personal na impormasyon mula sa mga respondente kabilang ang kanilang edad, kasarian, posisyon, baitang na tinuturuan at bilang ng taon ng pagtuturo ay makikita sa mga talahanayang ito.

Talahanayan 2

Profayl ng mga gurong respondente

Edad	Kasarian	Posisyon	Baitang	Bilang ng Taon ng Pagtuturo
27.0	Babae	Substitute Teacher	Grade 7	2.00
27.0	Babae	Teacher-I	Grade 9	3.00
34.3	Babae	Teacher-II	Grade 7	8.33
47.2	Babae	Teacher-III	Grade 7	17.0
43.0	Babae	Teacher-IV	Grade 8	21.0
*	Babae	Special Science Teacher-I	Grade 10	*
39.4	Babae	Special Science Teacher-III	Grade 10	13.3
46.8	Babae	Master Teacher-I	Grade 8	20.8
42.0	Babae	Master Teacher-II	Grade 10	17.0
47.0	Babae	Master Teacher-III	Grade 7	23.5
*	Lalaki	Substitute Teacher	*	*
25.0	Lalaki	Teacher-I	Grade 10	3.00
38.6	Lalaki	Teacher-II	Grade 9	10.0
39.0	Lalaki	Teacher-III	Grade 9	12.5
*	Lalaki	Teacher-IV	*	*
28.5	Lalaki	Special Science Teacher-I	Grade 9	3.50
*	Lalaki	Special Science Teacher-III	*	*
51.5	Lalaki	Master Teacher-I	Grade 9	22.0
*	Lalaki	Master Teacher-II	*	*
58.0	Lalaki	Master Teacher-III	Grade 9	19.0

Note: Ang may “*” ay nangangahulugang walang datos

Batay sa mga nakalap na datos ng mga mananaliksik, makikita sa Talahanayan 2 ang edad, kasarian, posisyon, baitang na tinuturuan at taon ng pagtuturo ng mga respondente. Una't ikalawang respondente, parehong 27.0 taong gulang, babae, isang Substitute Teacher at isang Teacher 1, humahawak sa baitang 7 at 9 ay nagtuturo ng dalawa hanggang tatlong taon sa asignaturang Filipino. Sunod naman ay ang may edad na 34.3, babae at isang Teacher II na nagtuturo sa baitang 7 ay lampas walong taon nang nagtuturo sa asignaturang Filipino. Sinundan naman ito ng may edad na 47.2, babae at may posisyon na Teacher-III na nagtuturo sa baitang 7 ay may labimpitong taon na sa serbisyo ng pagtuturo. Sumunod naman ang may edad na 43.0, babae, na may posisyong Teacher-IV na nagtuturo sa baitang 8 at mayroon ng dalawampu't isang taon na karanasan sa pagtuturo. Sunod naman ay may edad na 39.4, babae na may posisyon na Special Science Teacher-III, humahawak sa baitang 10 at mayroon itong lampas labintatlong taon na nagtuturo. Habang ang sumunod naman ay may edad na 46.8, babae at may posisyon na Master Teacher-I na nagtuturo sa baitang 8 ay may higit dalawampung taon na nagtuturo sa asignaturang Filipino. Kasunod naman nito ay may edad na 42.0, babae, isang Master Teacher-II na nagtuturo sa baitang 10 at nagtuturo ng labimpitong taon. Panghuli ay may edad na 47.0, babae at may posisyon na Master Teacher-III na humahawak sa baitang 7 ay may karanasan sa pagtuturo ng mahigit na dalawampung tatlong taon.

Samantala ang may edad na 25.0, lalaki, isang Teacher-I at nagtuturo sa baitang 10 ay may tatlong taon na sa serbisyo ng pagtuturo. Sumunod ay ang may edad na 38.6, lalaki, Teacher-II at nagtuturo sa baitang 9 ay nagtuturo ito ng sampung taon sa asignaturang Filipino. Sinundan din ito ng may edad na 39.0, lalaki, isang Teacher-III na nagtuturo sa baitang 9 ay higit sa labindalawang taon na sa pagtuturo. Kasunod naman ay ang may edad na 28.5, lalaki, isang Special Science Teacher-I na humahawak sa baitang 9 at mayroon ng higit sa tatlong taon na karanasan sa pagtuturo. Pagkatapos sinundan naman ito ng may edad na 51.5, lalaki, Master-Teacher I na humahawak sa baitang 9 at ito'y mayroong dalawampu't dalawang taon nang nagtuturo sa asignaturang Filipino. Panghuli ay ang may edad na 58.0, lalaki, Master Teacher-III na nagtuturo sa baitang 9 at mayroon ng labinsyam na taon sa pagtuturo.

Talahanayan 3

Antas ng kasanayan ng guro sa paggamit ng kagamitang teknikal sa pagtuturo ng Filipino

Deskripsyon	Median
1. May kaalaman ako sa paggamit ng Microsoft word.	5.00
2. Mayroon akong abilidad na ipasa ang files, mag-save, at kolektahin sa iisang folder.	5.00
3. Marunong akong gumamit ng printer para sa mga talatanungan para sa mga pagsusulit.	5.00
4. May kaalaman ako sa paggamit ng laptop at computer para sa pagdedesenyong mga kagamitang panturo.	5.00
5. Mayroon akong abilidad na gumamit ng mga speaker at ikonekta sa laptop upang mas marinangin ng klase ang mga bidyo o audio tungkol sa paksang itinatalkay ko.	5.00
6. Marunong akong mag download ng mga dokumento gamit ang Email, Messenger at iba pang apps sa laptop at selpon.	5.00
7. May kaalaman ako sa pag gamit ng messenger at Facebook para mapadali ang paghahatid ng anumang mga mag-aaral.	5.00
8. Mayroon akong abilidad na gamitin ang iba't ibang search engines tulad ng Google, Yahoo, at Google scholar para maghanap ng impormasyon.	4.50
9. Marunong akong gumamit ng telebisyon o projector kung may pinapakitang bidyo o mga larawan.	4.50
10. Mayroon akong abilidad para gamitin ang word processing software para makagawa ng isang lipon ng dokumento.	4.00
11. Marunong akong gumamit ng presentation software katulad ng PPT/Powerpoint para makagawa ng maayos na presentasyon.	4.00
12. May kaalaman ako sa paggamit ng spread sheet software.	4.00
13. Marunong ako magpasa ng files gamit ang Email.	4.00
14. Marunong ako makipag-komunikasyon gamit ang iba't ibang communication software tulad ng Messenger, Zoom, Skype, Viber, at Telegram.	4.00
15. May kaalaman ako sa paggamit ng multimedia software para maging magandang imahe.	4.00
16. Marunong akong gumamit ng mga apps na makakatulong para maging madali ang mga gawain.	4.00
17. Marunong akong gumawa ng Google classroom, groupchats, at Facebook page.	4.00
18. Marunong akong gumamit ng saligang sangkap ng computer/kompyuter tulad ng motherboard, memory at CD-ROM.	3.50
19. May kaalaman ako sa paggamit ng projector para sa klase.	3.50
20. Marunong akong gumamit ng digital camera at iedit ang mga larawan.	3.50
21. Marunong akong magedit gamit ang digital na video.	3.00
22. Meron akong kaalaman sa mga multimedia files upang maging organisado.	3.00
23. Marunong akong ipagsama sama ang mga text, audio at video para sa presentasyon.	3.00
24. Marunong akong gumawa ng mga digital na larawan.	3.00
25. May kaalaman ako sa paggamit ng mga animation sa paggawa ng presentasyon.	3.00
Median	4.00

Liyenda: 5 – May napakataas na kasanayan, 4 – May mataas na kasanayan, 3 – May katamtamang kasanayan, 2 – May kaunting kasanayan, 1 – Walang kasanayan

Makikita sa talahanayan 3 ang naging resulta ng mga kasagutan ng respondente mula sa pinakamataas na kasanayan tungo sa katamtamang kasanayan. Sa pag-aaral na ito ay nagkaroon ng 48 na respondente ang mga mananaliksik. Sa pahayag 1-7 ay mayroong 5.00 na median, nangangahulugan lamang na ang mga gurong respondente ay may napakataas na kasanayan pagdating sa paggamit ng microsoft word, messenger, facebook, printer, laptop, computer, speaker, magpasa, mag-save, at kolektahin ang mga files. Sa bilang na 8 at 9 ay mayroon naman itong 4.50 na median, ibig sabihin ay ang kasanayan ng mga gurong respondente ay nasa pagitan ng napakataas na kasanayan at mataas na kasanayan pagdating sa paggamit ng telebisyon o projector sa pagpapakita ng bidyo at sa iba't ibang search engines tulad ng google, yahoo, at google scholar para sa paghahanap naman ng mga impormasyon. Gayundin sa bilang 10-17, mayroon itong median na 4.00 na ang ibig sabihin ay ang mga gurong respondente ay mayroong mataas na kasanayan pagdating sa paggamit ng mga software tulad ng word processing software, presentation software o PPT, spread sheet software, multimedia software para sa mga magagandang larawan, at communication software tulad ng messenger, skype, zoom, viber, at telegram at sa paggawa ng google classroom, groupchats, at facebook page. Para naman sa bilang 18 at 19, ang mga gurong respondente ay nakakuha ng 3.50 na median na nangangahulugang ang kasanayan nila ay nasa pagitan ng mataas na kasanayan at katamtamang kasanayan pagdating sa paggamit ng saligang sangkap ng computer/kompyuter tulad ng motherboard, memory at CD-ROM at ang paggamit ng projector sa klase. Sunod naman ay ang bilang 19-25 na mayroong median na 3.00, ibig sabihin na ang mga gurong respondente ay may katamtamang kasanayan sa paggamit ng digital camera at iedit ang mga ito. Gayundin sa pag-edit ng mga digital video, paggamit ng mga animation at pagsama-sama sa mga text, audio, at video para sa iisang presentasyon.

Kaya naman sa kabuuan makikita na lumabas sa resulta na ang lahat ng kasanayan mula sa paggamit ng teknolohiya at sa iba't ibang software para sa pagtuturo ay nagsisimula sa napakataas na kasanayan tungo sa katamtamang kasanayan. Makikita rin na mayroong kabuuang average median na 4.00 na nangangahulugang mayroong mataas na kasanayan ang mga gurong respondente ng pananaliksik na ito. Ipinapakita lamang na ang mga naging respondente ng pananaliksik na ito ay may mga kasanayan sa paggamit ng ICT na kung saan nagagamit nila ito sa pagtuturo at pagbuo ng mga kagamitang panturo. Ang kasanayan sa paggamit ng mga teknolohiya sa pagtuturo ay higit na magandang maisakatuparan upang mapalawak nito ang pagtuturo at pagkatuto. Binigyang diin ni Keane (2023), na sa pamamagitan ng pagtanggap sa mga teknolohiyang pang-edukasyon at pananatiling napapanahon sa mga digital na uso na maaaring iakma ng mga tagapagturo ang kanilang mga pamamaraan sa pagtuturo upang umayon sa nagbabagong edukasyon.

Talahanayan 4

Ugnayan ng profayl ng mga guro sa antas ng kasanayan sa paggamit ng kagamitang teknikal

Profayl	Spearman's Rho	χ^2	Interpretasyon
Edad	-0.611	*	Strong relationship correlation and significant
Kasarian	*	3.33	No association not significant
Posisyon	0.104	*	No or negligible relationship correlation and not significant
Baitang	-0.263	*	Weak relationship correlation and not significant
Bilang ng taon ng pagtuturo	-0.454	*	Strong relationship correlation and significant
Spearman's Rho		Correlation	
≥ 0.70		Very strong relationship	
0.40-0.69 – 0.69		Strong relationship	
0.30 – 0.39		Moderate relationship	
0.20 – 0.29		Weak relationship	
0.01 – 0.19		No or negligible relationship	

Makikita sa talahanayan 4, ang edad ng mga guro ay mayroong average median na -0.611 na lebel ng kasanayan at may interpretasyon na Strong Relationship Correlation and Significant. Ibig sabihin ay may mataas na ugnayan ang edad sa antas ng kasanayan ng mga guro sa paggamit ng teknolohiya pagdating sa pagtuturo sa

asignaturang Filipino. Sunod naman ay ang kasarian na may chi-square na 3.33 at may interpretasyon na No Association and Not Significant, ibig sabihin nito ay walang ugnayan ang kasarian sa antas ng kasanayan ng mga guro pagdating sa paggamit ng teknolohiya sa pagtuturo. Gayundin sa posisyon ng mga guro ay mayroong average median na 0.104 na lebel ng kasanayan sa paggamit ng teknolohiya at may interpretasyon na No or Negligible Relationship Correlation and Not Significant. Nangangahulugan lamang na ang posisyon ng mga guro ay walang kinalaman sa paggamit ng teknolohiya sa pagtuturo ng asignaturang Filipino. Sa baitang naman ay mayroon naman itong -0.263 na average median at may interpretasyon na Weak Relationship Correlation and Not Significant. Ibig sabihin nito ay walang masyadong ugnayan ang baitang sa antas ng kasanayan ng mga guro sa paggamit ng teknolohiya sa pagtuturo. Sa bilang ng taon naman ay may -0.454 na average median ito at may interpretasyon na Strong Relationship Correlation and Significant na kung saan nangangahulugang may mataas na ugnayan ang bilang ng taon ng pagtuturo ng mga guro sa antas ng kasanayan ng mga ito sa paggamit ng teknolohiya sa pagtuturo.

Sa kabuuang resulta, ang edad at bilang ng taon ng pagtuturo ang mayroong ugnayan sa kasanayan ng mga guro respondenteng sa paggamit ng teknolohiya sa pagtuturo ng asignaturang Filipino. Sinasabing ang mga guro may edad na 50 pataas ang siyang nahihirapan sa paggamit ng teknolohiya sa pagtuturo ng asignaturang Filipino. Ang resultang ito ay pinatutunayan sa pag-aaral nina Krumsvik et al. (2016) na ang mga guro nag may edad na 50 pataas ay kaunti na lamang ang kasanayan sa paggamit ng teknolohiya sa pagtuturo dahil sa kakulangan ng ICT education. Ayon naman sa pag-aaral ni Zyad (2016) ang mga guro bata pa ang siyang mas malamang na madalas na gumamit ng ICT sa pagtuturo. Dahil dito makikita na kapag ang mga guro ay nagkakaedad na at ang bilang ng taon ng kanilang pagtuturo ay tumataas at makikitang nagkakaroon ng pagbabago. Samantalang, kapag ang guro ay mas bata at baguhan pa lamang sa pagtuturo ay masisiguradong mataas ang kasanayan nito pagdating sa paggamit ng teknolohiya sa pagtuturo.

6. Lagom, Kongklusyon at Rekomendasyon

Ang kabanatang ito ay binubuo ng lagom, konklusyon at rekomendasyon ng pagaaral. Binigyang-diin sa bahaging ito ang mga pangunahing datos na malinaw at direktang naglalarawan sa antas ng kasanayan ng mga guro sa Filipino sa paggamit ng teknolohiya. Dagdag pa, inilahad sa kabanatang ito ang mga nabuong konklusyon at rekomendasyon batay sa nalikom na datos sa pag-aaral.

Lagom - Ang pag-aaral na ito ay nakatuon sa pagtukoy ng profayl ng mga guro nagtuturo sa Filipino, antas ng kasanayan ng mga guro at ugnayan ng profayl sa antas ng kasanayan ng mga guro sa Filipino sa paggamit ng teknolohiya. Ang populasyon na kinuha ay mga guro nagtuturo sa asignaturang Filipino sa hayskul sa mga Mataas na Paaralang Pambansa ng Tacloban City Division na may kabuoang 48 na respondente. Mula sa mga nakalap na datos, makikita ang resulta ng profayl ng mga guro respondenteng, antas ng kasanayan sa paggamit ng teknolohiya sa pagtuturo ng asignaturang Filipino at ang ugnayan ng mga ito. Sinasabing kapag mataas ang edad ng isang guro, babae man o lalake at mataas ang posisyon ay nangangahulugang matagal na itong nagtuturo sa asignaturang Filipino. Samantala, kung mababa naman ang edad, babae man o lalake ay hindi pa gaanong mataas ang posisyon ay baguhan pa lamang ito sa larangan ng pagtuturo. Habang sa antas ng kasanayan ng mga guro sa paggamit ng teknolohiya ay mayroong kabuoang average median na 4.00 na nangangahulugang may mataas na kasanayan ang mga guro respondenteng ng pananaliksik na ito. Ipinapakita lamang na ang mga naging respondente ng pananaliksik na ito ay may mga kasanayan sa paggamit ng ICT at nagagamit nila ito sa pagtuturo at pagbuo ng mga kagamitang panturo.

Samantala, sa huli ay natukoy na ang edad at bilang ng taon ng pagtuturo ay mayroong ugnayan sa antas ng kasanayan ng mga guro respondenteng sa paggamit ng teknolohiya sa pagtuturo ng asignaturang Filipino. Dahil dito makikita na kapag ang mga guro ay nagkakaedad na at ang bilang ng taon ng kanilang pagtuturo ay tumataas ay nagkakaroon ng pagbabago at kapag ang guro ay bata at baguhan pa lamang sa pagtuturo ay may mataas na antas ng kasanayan ito pagdating sa paggamit ng teknolohiya sa pagtuturo. Ang resultang ito ay pinatutunayan sa pag-aaral nina Krumsvik et al. (2016) na ang mga guro nag may edad na 50 pataas ay kaunti

na lamang ang kasanayan sa paggamit ng teknolohiya sa pagtuturo dahil sa kakulangan ng ICT education. Ayon naman sa pag-aaral ni Ziad (2016) ang mga gurong bata pa ang siyang mas malamang na madalas na gumamit ng ICT sa pagtuturo.

7. Kongklusyon

Batay sa naging resulta ng pag-aaral, ang sumusunod ang nabuong konklusyon:

1. Kapag mataas ang edad ng guro at mataas ang posisyon nito, nangangahulugan lamang na matagal na itong nagtuturo. Samantala, kung mababa ang edad at ang posisyon ito ay baguhan pa lamang sa larangan ng pagtuturo sa asignaturang Filipino.

2. May mataas na antas ng kasanayan ang mga respondente sa paggamit ng teknolohiya sa pagtuturo ng asignaturang Filipino.

3. May ugnayan ang edad ng mga guro at bilang ng taon ng pagtuturo sa antas ng kasanayan sa paggamit ng teknolohiya sa pagtuturo ng asignaturang Filipino.

Rekomendasyon

Ang sumusunod ay ang mga nabuong rekomendasyon batay sa konklusyon:

1. Magpatupad ng regular na pagsusuri sa pagganap at feedback system na naka-base sa edad at posiyon upang matukoy ang mga espesipikong pangangailangan para sa kanilang propesyonal na pag-unlad.

2. Ipagpatuloy at pagibayuhin pa ang paggamit ng teknolohiya.

3. Dumalo sa mga seminars at workshops ang mga gurong nangangailangan pang matuto sa paggamit ng teknolohiya partikular ang mga may edad na.

4. Magkaroon ng mga gawain na makatutulong sa pagpapaunlad ng kasanayan ng mga guro sa paggamit ng teknolohiya.

Implikasyon at Limitasyon

Ang implikasyon ng pananaliksik na ito sa edukasyon, guro, at mag-aaral ay naipapakita nito ang kahalagahan ng patuloy na pagsasanay sa mga guro upang mapahusay ang kanilang kasanayan pagdating sa paggamit ng teknolohiya sa pagtuturo sa asignaturang Filipino. Ang malawakang suporta ng Kagawaran ng Edukasyon sa integrasyon ng teknolohiya ay makatutulong upang mapataas ang kalidad ng edukasyon, lalo na sa asignaturang Filipino, kung saan maaaring gawing mas makabuluhan at epektibo ang pagtuturo gamit ang makabagong kagamitan. Kaya naman, mas nagiging interaktibo ang klase at mas nagiging aktibo ang mga mag-aaral sa kanilang pagkatuto at dito mas nagiging matagumpay ang proseso ng pagtuturo at pagkatuto. Sa pamamagitan ng teknolohiya, napapadali ang pagtuturo at nagkakaroon ng mas malinaw na presentasyon ng mga aralin, higit na pag-unawa sa mga konsepto, at mas mataas na antas ng pakikilahok ng mga mag-aaral. Ang pagbuo ng isang manwal sa kagamitang teknikal ay magiging mahalagang gabay para sa mga guro upang mas mapadali at mapahusay ang paggamit ng teknolohiya sa pagtuturo. Bukod dito, maaari rin itong magsilbing batayan sa pagpapaunlad ng iba pang mga programang pang-edukasyon na may kaugnayan sa ICT. Sa kabuuan, ang resulta ng pananaliksik ay nagpapakita na ang pagpapalakas ng kasanayan sa teknolohiya ay may mahalagang papel sa pagpapabuti ng sistema ng edukasyon, pagbibigay-kakayahan sa mga guro, at pagpapalawak ng oportunidad sa pagkatuto ng mga mag-aaral.

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School culture triage, collaborative and transformational leadership of school heads: A structural equation model on pedagogical competence of public-school teachers

Ongcoy, Michael B. ✉

Department of Education, Philippines (michael.ongcoy@deped.gov.ph)

Guhao Jr., Eugenio S.

University of Mindanao, Philippines (eugenio_guhao@umindanao.edu.ph)



ISSN: 2243-7703

Online ISSN: 2243-7711

OPEN ACCESS

Received: 19 February 2025

Revised: 15 March 2025

Accepted: 27 March 2025

Available Online: 27 March 2025

DOI: 10.5861/ijrse.2025.25024

Abstract

This study established the best fit structural model on pedagogical competence as influenced by school culture triage, collaborative leadership, and transformational leadership of public-school teachers in Region XI, Philippines. The study utilized a quantitative approach, correlational analysis technique through structural equation modeling (SEM). A total of 420 respondents were randomly selected using stratified random sampling. Mean, Pearson r , Regression Analysis, and Structural Equation Model were the statistical tools used in this study. Findings showed that school culture triage, collaborative leadership, and transformational leadership have significant relationship towards pedagogical competence. Findings revealed that the level of school culture triage and collaborative leadership were high while the transformational leadership and pedagogical competence were very high. The result indicated that Model 3 was the best fit structural model. Model 3 showed that school culture triage was described by its two indicators, namely: professional collaboration and self-determination/efficacy. The exogenous variable collaborative leadership of school heads was explained by its two remaining domains, namely: developing people and self-reflection; and the exogenous variable transformational leadership of school heads was measured using two retained indicators, namely: vision building and intellectual stimulation. On the other hand, the endogenous variable pedagogical competence was described by its two remaining indicators, namely: assessment strategies and skills of teaching. This implies that in order to enhance pedagogical competence of teachers, DepEd may conduct in-service trainings, mentorship/coaching programs, and sending teachers for a scholarship program for higher education as part of their professional development. These insights contribute to the growing body of knowledge and align with DepEd's goals, supporting SDG 4 on quality education.

Keywords: educational management, school culture triage, collaborative leadership, transformational leadership, pedagogical competence, teachers, Philippines

School culture triage, collaborative and transformational leadership of school heads: A structural equation model on pedagogical competence of public-school teachers

1. Introduction

Teachers' teaching skills appear to be insufficient to meet both current and future educational standards. Some teachers find it difficult to comprehend the materials, learn the curriculum, create innovative resources, stay professional as teachers, use technology, and manage the classroom (Centina & Guhao, 2022). New technologies brought about by the fourth industrial revolution have altered many aspects of life, including education. As we enter the fourth industrial revolution, the difficulties facing teachers are becoming more varied. Teachers need to be capable of handling new technology. From the teacher recruiting process to the capacity to instruct students in developing the proper mindset and viewpoints to handle future issues, efforts are ongoing to enhance teacher competency. According to a study, improvements to teacher recruitment systems, bottom-up approaches to teacher competency improvement, lesson studies with e-literacy support, and the optimization of the Continuing Professional Improvement program were all part of the efforts to improve teacher competency in the industrial revolution era 4.0 (Indira, Hermanto, & Pramono, 2020).

One type of competency that teachers must fully master is pedagogical competence. Education and teaching credentials are referred to as pedagogical competence. The ability to oversee and direct the teaching and learning process in the classroom is one of the requirements for teachers. In essence, pedagogical competence refers to the ability of educators to oversee students' education, which includes establishing the learning tool, carrying out the instruction, and conducting evaluations (Purnama, Risnawati, & Lismayanti, 2021). It's critical to raise instructors' pedagogical competence in language instruction. The success of language learning is influenced by the development of pedagogical competence in enhancing the caliber of language instruction, the application of creative teaching techniques, and pedagogical professional training (Silverio & Guhao, 2024).

The connection between pedagogical competence and school culture triage was strengthened by the following: Nemet (2018) found a statistically significant relationship between the socio-pedagogical competences of teachers and school culture. While the quality of communication, cooperation, and collegiality has a significant impact on school culture, formal education, lifelong learning, and family relationships have a significant impact on the development of social and pedagogical competences. This was supported in the study conducted by Wagner & Masden-Copas (2002) who cited the three (3) observed variables of school culture triage namely: professional collaboration, affiliative collegiality, and self-determination/efficacy. The goal of school culture triage is to help schools assess the state of their culture today.

Egitim (2020), teachers' pedagogical and classroom management practices are influenced by their leadership identity. Students can develop new learning habits and an open, democratic, participatory, and collaborative teaching and learning environment with the help of the pedagogical and classroom management techniques that teachers' collaborative leadership identity fosters. This was supported in the study conducted by Turning Point (2006) who cited the six (6) indicators assessing the environment, creating clarity: visioning and mobilizing, building trust, sharing power and influence, developing people, and self-reflection. Collaborative leadership is the process of working with a group or team to accomplish a shared objective. More creativity and innovation are possible under this style of leadership since all team members actively participate in decision-making and problem-solving. Leaders may enable their staff to think more proactively, come up with innovative solutions, and effect good change by cultivating a collaborative workplace. Encouraging everyone to participate in the process is the primary advantage of collaborative leadership. Since everyone has a voice, team members are more likely to communicate and trust one another.

Lastly, Suharyati and Laihad (2020) said that indicators of transformative and visionary leadership as well as

the development of new learning models are among the tools utilized in the principal leadership model. The study's findings demonstrate how to identify the right kind of school principal leadership, such as millennial leadership that switches off teachers' pedagogical competency in creating creative learning models. It is anticipated that implementing the millennial leadership model in schools will improve the prospective caliber of educators in both instruction and learning. This was supported in the study conducted by Balyer & Özcan (2012) who cited the four (4) indicators vision building, individualized consideration, intellectual stimulation, and innovative climate. Motivating their followers to innovate, effect change, and influence the organization's future is the main goal of transformational leadership. They are aware that building relationships with staff members and inspiring them to achieve success is essential to becoming a successful leader. This effective management technique turns a certain team into a productive one. By highlighting and enhancing individual strengths, it promotes team development and organizational expansion.

Figure 1 shows the conceptual framework of the study. Four hypothesize models were treated for best fit in this study that may contribute to the pedagogical competence among public-school teachers in Davao Region. The first conceptual paradigm demonstrates the direct influence of the exogenous variables namely: school culture triage, collaborative leadership, and transformational leadership towards the endogenous variable, pedagogical competence as supported by theories and studies. Because latent variables are not observed directly, it follows that they cannot be measured directly. With this, each latent construct is associated with multiple measures or observed variables. Thus, the extent of the regression paths between the unobserved and observed variables is of the greatest concerns of the study.

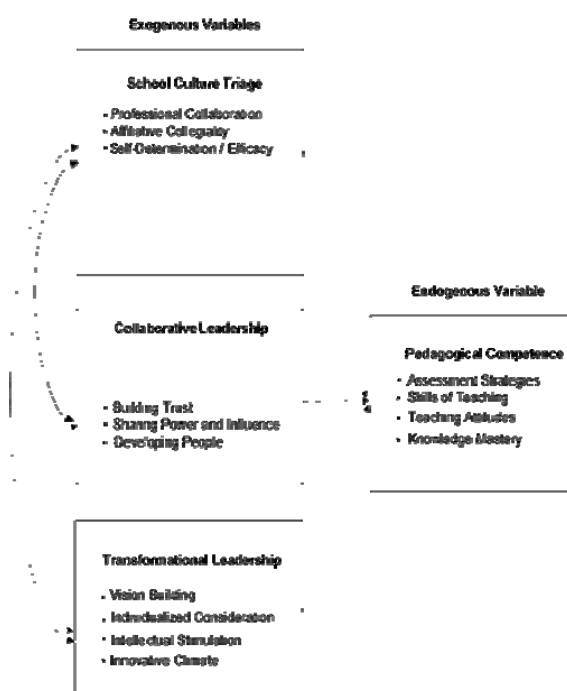


Figure 1. Conceptual Framework

The first exogenous variable is the school culture triage has three observed variables namely: *professional collaboration*, *affiliative collegiality*, and *self-determination / efficacy* (Wagner & Masden-Copas, 2002). When teachers and staff get together and work together to resolve professional problems, such as organizational, curriculum, or instructional concerns, this is referred to as *professional collaboration*. *Affiliative collegiality* is a mutually beneficial connection between coworkers who share a dedication to maintaining a supportive and effective learning environment, which is essential to the development and prosperity of the school community. The attitudes and skills necessary to take the lead in one's life and make decisions free from excessive outside influence or intervention are referred to as *self-determination or efficacy*.

On the other hand, the second latent variable is collaborative leadership with its indicators *assessing the environment*, *creating clarity: visioning and mobilizing*, *building trust*, *sharing power and influence*, *developing*

people, and self-reflection (Turning Point, 2006). Understanding the context for change before acting is known as "*assessing the environment*." *Creating Clarity: Visioning and Mobilizing* means establishing common values and inspiring others to take constructive action. Establishing safe spaces for the development of a common goal and course of action is referred to as "*building trust and creating safety*." *Sharing Power and Influence* is the process of fostering collaboration among individuals, groups, and communities in order to achieve objectives. The dedication to bringing out the best in others and the recognition that people are your most valuable resource is known as *Developing People- mentoring and coaching*. Being conscious of and comprehending your own values, attitudes, and behaviors in relation to your leadership style and how it affects other people is known as *self-reflection*.

Finally, the third latent variable is the transformational leadership has *vision building, individualized consideration, intellectual stimulation, and innovative climate* as indicators as observed variables (Balyer & Özcan, 2012). Having a clear vision for the future and effectively communicating it to motivate others is known as "*vision building*." The term "*individualized consideration*" describes a leader's persistent endeavor to treat each person as an individual and serve as a mentor to help his or her followers reach their full potential. The endeavor of a leader to encourage followers to be inventive and creative, as well as to reframe issues and approach them in novel ways, is referred to as *intellectual stimulation*. The term "*innovative climate*" describes how members of an organization collectively view the policies, procedures, and conduct that foster the creation of new knowledge and methods.

The latent endogenous variable pedagogical competence has four observed variables namely: *assessment strategies, skills of teaching, teaching attitudes, and knowledge mastery* (Ghavidel & Valipour, 2020). Information regarding students' learning progress and accomplishments, the caliber of instruction, and the accountability of programs are all covered by *assessment strategies*. The ability of teachers to instruct in a way that actively promotes pupils' learning is referred to as *skills of teaching*. *Teaching attitudes* ways to spark and maintain students' drive and attention while still being accessible to them. The term "*knowledge mastery*" describes the teachers' familiarity with the science and various facets of the relevant subject. It also refers to the subject-matter expertise that the instructor will be imparting to the pupils in a particular class.

The Conceptual Model illustrated in Figure 1 reflects the correlation of the three latent exogenous variables and their direct causal relation to the latent endogenous. The single headed arrow pointing from the three-latent exogenous signifies its direct relation to pedagogical competence while the double headed arrow signifies correlation. This is illustrated through a single headed arrow connected from the latent exogenous variables to the latent endogenous variable. Furthermore, the rectangular shapes represent the measured variables of the corresponding latent exogenous and endogenous variables.

With the massive challenges that this issue transports, many studies had been attentive wide-reaching to identify structures, draw inferences, and deliver recommendations. It was difficult to draw any clear conclusion and generalization from the literature as the result of varied populations, treatments, and research designs. Consequently, the researcher has not come across a study in the local area that uses structural equation modeling (SEM) in exploring the relationship among school culture triage, collaborative leadership, transformational leadership, and pedagogical competence. It is in the above context that the researcher decided to conduct the study dealing with the three variables as a construct of pedagogical competence. The result of this study served as the basis for enhancing the teachers' competence in the teaching-learning process. Furthermore, this study employed multivariate in which there are three (3) exogenous variables namely the school culture triage, collaborative leadership, and transformational leadership, and one (1) endogenous variable which is the pedagogical competence.

As to the theoretical base, this study was anchored on certain theory and study based on the assumed interrelationship and causal relationship shown in the hypothesized models. First, it was anchored on the propositions of Shulman (1986a, 1986b, 1987) reports on various studies showing that teachers possess high

levels of pedagogical content knowledge. For Shulman, pedagogical content knowledge conceptualizes the expert knowledge of instructors and is essentially a combination of the expertise of different teachers. Teachers create representations of reality based on the context's experience. Knowledge derived from understanding students, pedagogy, subject matter, and environmental circumstances is known as pedagogical content knowledge. It is information that educators have specially created for its intended use. A teacher's primary worry in the early stages of their teaching career is how to convey their own subject-matter expertise, or how students may learn from and comprehend what they know. Communicating the ideas and procedures of a subject discipline is the representational issue. According to Shulman, representation is the process of transforming subject information into teaching knowledge, which sits at the junction of pedagogy, subject knowledge, and student learning knowledge.

This was supported by Piaget's Constructivist Learning Theory (1964) as mentioned in the study of Miller (2021), in which learning can be accomplished by comprehending, modeling, and changing the construction of an object. We alter our internalized worldview through interactions with the environment. There are various ways to alter opinions about distinct constructs. People continuously construct their own perceptions of the world as they learn, drawing from experiences and interactions. There is no objective truth that students are attempting to understand and can ultimately attain, and the internal representation of one's knowledge is always subject to change. Examining an individual's experiences and how they were experienced is necessary to comprehend the learning that has occurred for them.

The purpose of the study was to construct a causal model on pedagogical competence through school culture triage, collaborative leadership, and transformational leadership of school heads. Specifically, this study dealt with the following objectives: To determine the level of school culture triage in terms of: professional collaboration, affiliative collegiality, and self-determination/efficacy. To assess the level of collaborative leadership of school heads in terms of: assessing the environment, creating clarity: visioning and mobilizing, building trust, sharing power and influence, developing people, and, self-reflection. To describe the level of transformational leadership of school heads in terms of: vision building, individual consideration, intellectual stimulation, and innovative climate. To ascertain the level of pedagogical competence of public-school teachers in terms of: assessment strategies, skills of teaching, teaching attitudes, and knowledge mastery. Moreover, it also aims to determine the significant relationship between: school culture triage and pedagogical competence of public-school teachers; collaborative leadership of school heads and pedagogical competence of public-school teachers; and transformational leadership of school heads and pedagogical competence of public-school teachers. It also seeks to determine the singular and combined influence of independent variables to pedagogical competence of public-school teachers. Finally, it also aims to recognize what is the best fit structural equation model that predicts pedagogical competence of public-school teachers.

Likewise, the following null hypotheses were tested at 0.05 level of significance: there is no significant relationship between: school culture triage and pedagogical competence; collaborative leadership and pedagogical competence; leadership and pedagogical competence. There is no variable that can best predict the pedagogical competence. There is no model that best fits attitude towards pedagogical competence. The study holds significant potential to advance understanding of the factors influencing the pedagogical competence of public-school teachers. By employing a structural equation model, the research not only explores the intricate relationship between school culture triage, collaborative leadership, and transformational leadership but also sheds light on how these factors collectively impact the pedagogical competence of teachers. This nuanced approach contributes to the existing body of knowledge in educational psychology and leadership, offering insights that can inform targeted interventions and policies to enhance the mental health and job satisfaction of teachers. Moreover, the study aligned with the Sustainable Development Goals (SDGs), particularly SDG 4 (Quality Education), by addressing the competence of educators, a crucial component of fostering a sustainable and inclusive education system that nurtures both students and teachers alike.

As to SDG 4, the goal of this research is to guarantee that everyone has access to high-quality, inclusive

education. The study advances knowledge of how the educational environment can impact public school teachers' pedagogical competence, which in turn can impact the quality of education that students receive, by examining elements associated with school culture triage, collaborative leadership, and transformational leadership (Negussie & Tolloso, 2023).

From the perspective of education in various nations, this research is extremely important since it will provide the foundation for system implementation and improvement. Teachers' attitudes are clearly and significantly influenced by their principals' relationships as school leaders. These relationships foster an atmosphere of trust, mutual understanding, and cooperation in the classroom, which improves the school climate (Spicer, 2016). However, by considering the best fit structural equation model produced by this study, this research may offer important foundation for recommendations to higher officials of the Department of Education (DepEd) in Davao Region, Region XI, regarding pedagogical competence in each school.

Additionally, this study helps school administrators understand how to improve their leadership abilities and the quality of their relationships with teachers in order to make them feel content and encourage them to stay in their positions and enthusiastically provide high-quality education to students. Additionally, being a member of the Department of Education staff concerned with enhancing teachers' pedagogical proficiency, the study's findings are advantageous to the researcher personally. It might serve as the foundation for the researcher's trustworthy suggestion that DepEd Region XI modify the best fit model that was produced in order to improve the pedagogical proficiency of the department's public-school teachers. In order to address the current and widespread issue of pedagogical competence in different institutions, other researchers may utilize this study as a foundation to investigate additional characteristics that may be predictors of pedagogical competence.

2. Method

Research Respondents - The Davao Region, commonly known as Region XI, is one of the Philippine regions situated in the southernmost region of Mindanao. According to the map, it is bordered by the Philippine Sea on the east and south, the Bukidnon and SOCSARGEN Region on the west, and the CARAGA Region on the north. The five provinces that make up the Davao Region are Davao Oriental, Davao de Oro, Davao del Norte, Davao del Sur, and Davao Occidental. Each of these provinces contained three component cities and three additional cities. Mati City, Davao Oriental; Tagum City, Davao del Norte and Digos City, Davao del Sur. The other three cities are Island Garden City of Samal, Panabo City, and Davao City. Public school teachers from the region's eleven divisions made up the study's participants. Survey forms were distributed in the areas specified above. Scientific process was used in determining the respondents of the study. The respondents in this study were the 420 public secondary school teachers consisting of 158 Teacher I, 127 Teacher II, 92 Teacher III, 20 Master Teacher I, 15 Master Teacher II, and 8 Master Teacher III in Davao Region among the 18,269 secondary school teachers based on the data from DepEd Region XI for school year 2024-2025. The public secondary school teachers were chosen as respondents of the study since the researcher is a public secondary school teacher in which there are 135 male teachers and 285 female teachers.

Moreover, to get the sample size from the population of the study, the researcher used stratified random sampling among the public secondary school teachers in Region XI using the Raosoft online calculator with a 5 percent margin of error. Region XI was comprised of 10 schools' divisions with six (6) cities and four (4) provinces. namely: Davao City, Tagum City, Digos City, Mati City, Island Garden City of Samal, and Panabo City as well as Davao del Norte, Davao del Sur, Davao Occidental, and Davao Oriental. Davao de Oro happened to be not included as the Schools Division of Davao de Oro did not give study permits, hence the researcher increased the number of samples of the remaining schools' divisions to fill this gap. The researcher employed a stratified random sampling technique to ensure a proportional representation of respondents across these divisions. Additionally, the researcher used a simple random technique utilizing a lottery method in order to address the bias and administrative issues. The 420 respondents were distributed based on the actual number of public secondary school teachers in each division. These secondary public-school teachers are the individuals

who qualified as respondents and offered valuable information to test the hypothesis of the study.

The researcher employed a stratified random sampling technique to ensure a proportional representation of respondents across these divisions. Teddlie and Yu (2007) defined stratified random sampling as the process of splitting the sample into discrete subgroups or strata according to particular traits that are pertinent to the study's goals. By dividing the research population into strata according to traits that are important to the researcher, stratified random selection improves sample representation. When the population is heterogeneous and the researcher want to guarantee that each subgroup is fairly represented in the sample, this sampling technique is especially helpful. This approach offers a more thorough and accurate grasp of the research variables by enabling more accurate analysis and in-depth examination of particular traits or features within the population. To guarantee a fair distribution of respondents throughout each division, stratified random sampling is employed in this study. This ensures that the research study's sample is comprehensive and representative.

Further, criteria were made for the participants to qualify as respondents of the study. They must be a public secondary school teacher, holder of permanent status in the Department of Education, with item positions Teacher I to III and Master Teachers I to IV. In addition, they can be of any gender, as long as they can provide answers to the questionnaire. The respondents were expected to give reliable information regarding the study of school culture triage, collaborative leadership, transformational leadership, and pedagogical competence. On the other hand, excluded as respondents were those having head teacher positions, principals, retired or resigned teachers in DepEd and students (private / public elementary and secondary). Moreover, the respondents were allowed to withdraw from the survey if their interest forbids, uncertain of the confidentiality of the data, and if giving time for the survey is not their priority due to previous commitments.

Materials / Instruments - The researcher employed a survey method using questionnaires derived from online journals, which are validated and modified to contextualize to local settings. Each of the four instruments was specifically designed in conformity with the stated research aims. Professionals formulated some of the inquiries, while the remainder was generated using standardized instruments from online platforms. The survey questionnaires underwent validation process to ensure their content and construct validity. It was modified according to the local context with the guidance of a research adviser and the input of six (6) competent validators who assessed its content for construct validity. The questionnaire received an average rating of 4.44, indicating a very good level of descriptive equivalence. Following revisions, a pilot test involving 50 respondents was carried out. The collected data was submitted to a statistician for evaluating reliability and validity, assessed using the Cronbach's alpha reliability coefficient, which should fall within the normal range of 0 to 1. Moreover, the school culture triage survey was modified by Wagner and Masden-Copas (2020). This tool consisting of seventeen (17) items and three (3) dimensions, namely: *professional collaboration*, *affiliative collegiality*, and *self-determination/efficacy*. This scale was designed to assess the level of school culture triage as perceived by teachers. The pilot testing process was conducted for this study and the score of .942 indicates that the items internal consistency was reasonably high.

Meanwhile, the questionnaire on collaborative leadership was adapted from Turning Point (2006). It consists of sixty-four (64) items and six (6) dimensions, namely: *assessing the environment*, *creating clarity: visioning and mobilizing*, *building trust*, *sharing power and influence*, *developing people*, and *self-reflection*. This scale was designed to assess the level of collaborative leadership of the school heads/principals as perceived by teachers. The instrument underwent pilot testing, yielding a value of .990, indicating that the items exhibit a relatively good level of internal consistency. Furthermore, the researcher used the transformational leadership questionnaire based on Balyer and Özcan (2021), consisting of twenty-three (23) items and four (4) indicators namely: *vision building*, *individualized consideration*, *intellectual stimulation*, and *innovative climate*. This scale was designed to assess the level of transformational leadership of the school heads/principals as perceived by teachers. The items were subjected to pilot testing, which yielded a result of .969, indicating a good internal consistency level. Lastly, the researcher utilized pedagogical competence questionnaire based on Ghavidel and Valipour (2020), consisting of twenty-seven (27) items and four (4) indicators namely: *assessment strategies*,

skills of teaching, teaching attitudes, and knowledge mastery. The survey's alpha coefficient of .971 indicates that its items have a comparatively high level of internal consistency.

According to Gliem and Gliem (2003), the closer Cronbach's alpha coefficient is to 1.0 the greater the internal consistency of the items in the scale. In addition, Bonett and Wright (2014) said that an acceptable reliability value depends on the type of application. Further, the focus should be on the population reliability value rather than sample reliability value. The rule of thumb as provided by George and Mallery (2003) emphasize that if the result is equal or greater than 0.9, it is excellent; equal or greater than 0.8 is good; equal or greater than 0.7 is acceptable; equal or greater than 0.6 is questionable; equal or greater than 0.5 is poor; and less than 0.5 is unacceptable. Moreover, according to Santos (1999), the score between 0.80 – 0.90 is considered very good. Furthermore, the scoring guide to evaluate for exogenous and endogenous latent variable analysis of the responses were categorized into five levels. The scales are as follows: 4.20 - 5.00 which means very high with a verbal interpretation of being always manifested; 3.40 - 4.19 which means high with a verbal interpretation of being oftentimes manifested; 2.60 - 3.39 which means moderate with a verbal interpretation of the variable of being sometimes manifested; 1.80 - 2.59 which means low with a verbal interpretation of being seldom manifested; and 1.00 - 1.79 which means very low with a verbal interpretation of being never manifested.

To determine the best fit model, the following indices were used with their corresponding criterion based on Kline (1998); namely: Chi-Square / Degrees of Freedom ($0 < \text{value} < 2$), P-value ($> .05$) Joreskog & Surbom (1996, Normed Fit Index (NFI) ($> .95$), Tucker-Lewis Index (TLI) ($> .95$), Comparative Fit Index (CFI) ($> .95$) West, Meserve, and Stanovich, (2012); Fan, Thompson, and Wang (1999), Goodness of Fit Index (GFI) ($> .95$) Kline (2005); Hu and Bentler (1998), Root Mean Square of Error Approximation (RMSEA) ($< .05$) MacCallum, Browne, and Sugawara (1996), and P of Close Fit (PClose) ($> .05$).

Design and Procedure - This study utilized a quantitative approach, correlational analysis, and a structural equation model (SEM). In order to collect and evaluate numerical data, detect trends and averages, forecast results, establish causal relationships, and extend findings to larger populations, the study employed quantitative methods (Bhandari, 2023). In the meantime, in order to describe the correlations between variables rather than attempting to establish a causal relationship, a descriptive-correlational analysis was employed (Quaranta, 2017). Because it detailed the degree of school culture triage, collaborative leadership, and transformational leadership, as well as the pedagogical competence of public-school teachers, it is descriptive. Since it assessed the strength of the relationship between the exogenous and endogenous variables, it is correlational.

Additionally, the best fit model was produced using structural equation modeling, or SEM. It begins with a theoretically based model and converts it into a path diagram in order to assess the proposed linkages. One statistical method used in the social science sector is structural equation modeling. Despite sharing similarities with linear regression analysis, the structural equation modeling approach offers numerous benefits. The following are some of the features that make it superior to structural equation modeling: it shows the relationships between hidden structures that cannot be directly measured; it accounts for potential errors in the measurements of the observed variables; it is a very helpful technique for analyzing extremely complex multiple variable models; and it shows both direct and indirect relationships between relationships. It is also a preferred method of analysis, especially in doctoral dissertations and academic research (Civelek, 2018).

The initial step in gathering the information used in this research involved obtaining approval to conduct the study from the University of Mindanao Ethics Review Committee on June 3, 2024. A request letter signed by the dean was sent to the DepEd Regional Director. The approved letter was attached to the letters addressed to the different superintendents of the eleven DepEd divisions of Region XI. A schedule was established for floating and retrieval of questionnaires, spanning from July to September 2024. Specifically, on September 16, 2024, the researcher administered the questionnaires in the Division of DepEd Davao Occidental, Davao del Sur, Digos City, Davao City, Davao Del Norte, Tagum City, Panabo City, Mati City, Island Graden City of Samal, and Davao Oriental schools simultaneously. Then, the collected data were systematically organized, analyzed, and

Likewise, the study utilized various statistical tools to measure and test hypotheses at a significant level of alpha 0.05. *Mean* measured the levels of school culture triage, collaborative leadership, transformational leadership, and pedagogical competence. *Pearson r* measured the interrelationships between these variables, while *regression analysis* determined the strength of their relationships (Kim, Ku, Kim, Park, and Park, 2016). In addition, the *structural equation modeling* (SEM) was used to generate the best fit model. It used to analyze the hypothesized relationships where it starts with a theoretically based model, which is transformed into a path diagram. The focus on ethical conduct has intensified and expanded due to society's demand for increased responsibility. In addition to the crucial nature of choosing the proper research methodology and methods, the ethical considerations surrounding the research process, as outlined in UMERC Form 2.2, are also of utmost importance. Hence, this paper was subjected to an ethics review by the panel of experts from the University of Mindanao Ethics Review Committee (UMERC) and found to be in order and compliant with the minimum standards of the research ethics prescribed by the university. The researcher was granted a certificate of approval with a UMERB Protocol Number 2024-288 and compliance.

3. Results and discussions

Presented here are the statistics and results based on the responses of the study respondents on the school culture triage, collaborative leadership, transformational leadership, and pedagogical competence. The discussions are organized based on the subsequent subheadings: level of school culture triage, level of collaborative leadership, level of transformational leadership, and level of pedagogical competence; the relationship between school culture triage and pedagogical competence, collaborative leadership and pedagogical competence, transformational leadership, and pedagogical competence together with the best-fit model.

Level of School Culture Triage - Shown in Table 1 is level of school culture triage in public schools in Davao Region. The overall mean score obtained on the school culture triage is 4.18 with a standard deviation of 0.72, described as *high*. This means that the school culture triage is oftentimes manifested. Specifically, the mean ratings of the indicators of school culture triage are disclosed as follows: professional collaboration acquired a mean rating of 4.25 or *very high*, affiliative collegiality obtained a mean rating of 4.16 or *high* and self-determination/efficacy attained a mean rating of 4.13 or *high*. The overall high response of public-school teachers means that the domain of school culture triage is observed most of the time.

Table 1
Level of School Culture Triage

Indicator	SD	Mean	Descriptive Equivalent
Professional Collaboration	0.80	4.25	Very High
Affiliative Collegiality	0.75	4.16	High
Self-Determination/Efficacy	0.73	4.13	High
Overall	0.72	4.18	High

The findings of the study suggest that teachers are working together to develop the school schedule. They discuss instructional strategies and curriculum issues and recognize appropriate student conduct codes as a consequence of teamwork and agreement. Teachers support and appreciate the sharing of new ideas by members of the school, recount narratives about festivities that reinforce the school's principles, and portray a true "meaning" of belonging as seen in many school-sponsored events. Moreover, members of the school community seek alternatives to problems/issues rather than repeating what we have always done.

The results support the claim made by Sioting and Guhao (2023) that cultural expectations change over time as parents, teachers, leaders, and students work together to resolve problems, get beyond setbacks, and move on. When the institution creates a supportive learning environment, student achievement rises, and vice versa. It has been suggested that school culture and organizational structure have a direct impact on students' learning. More

so, the study's findings supported Liu and Xiu's (2019) claim that professional collaboration - a component of school culture - is a crucial avenue for teacher development. The results corroborated the claim made by Sioting and Guhao (2023) that affiliative collegiality is seen as an essential part of teacher professional development and a way to increase teacher knowledge. It happens when everyone in the school community is in harmony, respects, supports, and enjoys one other's company. Furthermore, Withy (2021) emphasized that a known predictor of school culture is the instructional self-efficacy of teachers. While teachers with low senses of efficacy hinder students' intellectual development and self-perceptions, those with high senses of efficacy encourage learning possibilities for their students.

Level of Collaborative Leadership - Described in Table 2 is the summary of the level of collaborative leadership of school heads in Davao Region. The overall mean score is 4.15 with standard deviation of 0.73, described as *high* which means that collaborative leadership is oftentimes manifested by the respondents. The mean ratings of the indicators of collaborative leadership are unveiled as follows: Creating clarity: visioning and mobilizing landed a mean rating of 4.18 or *high*; building trust acquired a mean rating of 4.17 or *high*; assessing the environment, sharing power and influence, and developing people accumulated a mean rating of 4.15 or *high*; and self-reflection garnered a rating of 4.10 or *high*. The findings imply that, principals with high collaborative leadership have a high involvement and interest in school activities, which is characterized by the availability of appropriate rules, the existence of continuous cooperation and support, the availability of support for professional development and constructive professional solidarity, careful, and systematic follow-up and support for students, openness to new practices, the establishment of positive school community relationships, the creation of a joint decision-making process (school administrators, teachers, and parents) for all school activities.

This is consonance to with the claims made by Astalini, Darmaji, Kurniawan, Jaya, and Husna, (2022); Fitriani, Anatri, Joint, and Risnita, (2023); and Prambanan, Yathasya, and Anwar, (2023) suggesting that one of the most crucial aspects of a nation's development is its educational system. The standard of learning in schools serves as a gauge for the quality of education. Principals, teachers, and students must work together to ensure effective learning. Consequently, collaborative leadership may play a significant role in raising the standard of instruction in classrooms. A leadership strategy known as collaborative leadership positions the principle as a leader who collaborates with staff, teachers, and other stakeholders to design strategies and make decisions that will enhance the quality of learning. Principals can encourage teachers to work harder and raise the standard of instruction in schools by implementing collaborative leadership, which increases teachers' participation and contribution in strategy development and decision-making.

Table 2

Level of Collaborative Leadership

Indicators	SD	Mean	Descriptive Equivalent
Assessing the Environment	0.79	4.15	High
Creating Clarity: Visioning and Mobilizing	0.76	4.18	High
Building Trust	0.76	4.17	High
Sharing Power and Influence	0.74	4.15	High
Developing People	0.78	4.15	High
Self-Reflection	0.78	4.10	High
Overall	0.73	4.15	High

Level of Transformational Leadership - Presented in Table 3 is the level of transformational leadership of school heads in Davao Region. The overall mean rating is 4.21 with a standard deviation of 0.71, described as *very high* which means that transformational leadership is always manifested by the respondents. The mean scores of the indicators of transformational leadership are conveyed as follows: innovative climate earned a mean of 4.29 or *very high*; and intellectual stimulation obtained a mean rating of 4.23 or *very high*; vision building garnered a mean rating of 4.16 or *high*; and individualized consideration attained a mean rating of 5.15 or *high*.

The findings imply that, principals with very high transformational leadership have a very high motivation on teachers to look for and discuss new information and ideas that are relevant to the school's development,

takes opinions of individual teachers seriously, shows appreciation when a teacher takes initiatives to improve the education, and encourages teachers to try new strategies that match their personal interests. The findings from Cabayag and Guhao (2024) have been confirmed, transformative leadership qualities and behaviors are highly prized in contemporary organizations. To the extent that it can affect their values, this phenomenon helps employees develop inspiration and motivation. Additionally, the participants' self-reported assessments of their perceived evaluations and remarks from their school leaders suggest that transformational leadership contributes to a sense of value within the organizational setting. Furthermore, it is clear that they are incredibly sincere and devoted. Also, this has to do with their wish to match oneself with the values that their school officials uphold and to foster strong relationships and trust. It is in line with earlier studies showing that creating a positive work environment for employees is linked to transformative leadership (Espita & Guhao, 2022). Moreover, the current study supports earlier findings that transformational leadership promotes the development and well-being of the group as a whole, which in turn gives workers a sense of value and appreciation. Additionally, building relationships between people within the company is the main focus in order to motivate staff commitment and creativity. It is accomplished by bringing their personal values into line with the organization's common ideals (Cabayag & Guhao, 2024).

Table 3
Level of Transformational Leadership

Indicators	SD	Mean	Descriptive Equivalent
Vision Building	0.77	4.16	High
Individualized Consideration	0.81	4.15	High
Intellectual Stimulation	0.76	4.23	Very High
Innovative Climate	0.73	4.29	Very High
Overall	0.71	4.21	Very High

Level of Pedagogical Competence - Indicated in Table 4 is the level of pedagogical competence of public-school teachers in Davao Region. The overall mean score is 4.30 with a standard deviation of 0.68, described as *very high* which means that pedagogical competence is always manifested by the respondents. The mean ratings of the indicators of pedagogical competence are elaborated as follows: assessment strategies obtained a mean rating of 4.34 or *very high*; skills of teaching earned a mean rating of 4.32 or *very high*; teaching attitudes and knowledge mastery attained a mean rating of 4.27 or *very high*. The findings imply that, teachers with very high pedagogical competence have a very high commitment to promote the learning of all students and develop their selves based on their needs and interests, take part in the in-service training courses, assess learners' knowledge of language components; i.e. grammar, pronunciation, and vocabulary, as well as learners' language skills including reading, writing, speaking, and listening. The results of the study, which regularly looked at teaching effectiveness, supported the claims made by a number of authors (Batuigas, Leyson, Fernandez, Napil, and Sumanga, 2022; Gonzales, 2021) that an educational institution's ability to advance depends on its staff. To perform at a high level and make a substantial contribution to the growth and advancement of the school, teachers must be committed to their jobs. Teacher performance criteria are therefore a useful standard for classroom activities. They set up their activities while teaching students, which acts as a standard for continued advancement in their activities. Furthermore, the current study supports earlier research showing the need of enhancing teachers' pedagogical competence in language instruction. The success of language learning is influenced by the development of pedagogical competence in enhancing the caliber of language instruction, the application of creative teaching techniques, and pedagogical professional training (Shoimov, 2020).

Table 4
Level of Pedagogical Competence

Indicators	SD	Mean	Descriptive Equivalent
Assessment Strategies	0.74	4.34	Very High
Skills of Teaching	0.71	4.32	Very High
Teaching Attitudes	0.71	4.27	Very High
Knowledge Mastery	0.73	4.27	Very High
Overall	0.68	4.30	Very High

Relationship between Levels of School Culture Triage and Pedagogical Competence - In this study, examined the association between school culture triage levels and pedagogical competence, employing a significance level of 0.05. Each of the indicators under school culture triage was tested against the indicators of pedagogical competence. Table 5 displayed the data on the results of correlations between School Culture Triage and Pedagogical Competence. The overall r-value attained by the aforesaid measures is 0.809 with a p-value less than 0.05 hence, significant thereby rejecting the null hypothesis of no significant relationship. Moreover, it was observed that professional collaboration, affiliative collegiality, and self-determination/efficacy as indicators of school culture triage when correlated to assessment strategies, the overall r-value is 0.763 with $p < 0.05$ hence, significant. When the indicators of school culture triage are correlated to skills of teaching, the overall r-value is 0.752 with $p < 0.05$ hence, significant. When the indicators of school culture triage were correlated to teaching attitudes, the overall r-value is 0.771 with $p < 0.05$ hence, significant. Lastly, as the indicators of school culture triage are correlated to knowledge mastery, it obtained an overall r-value of 0.781 with $p < 0.05$ hence, it is also significant.

Table 5

Significance on the Relationship between Levels of School Culture Triage and Pedagogical Competence

School Culture Triage	Pedagogical Competence				Overall
	Assessment Strategies	Skills of Teaching	Teaching Attitudes	Knowledge Mastery	
Professional Collaboration	.742* (0.000)	.723* (0.000)	.734* (0.000)	.770* (0.000)	.784* (0.000)
Affiliative Collegiality	.685* (0.000)	.679* (0.000)	.707* (0.000)	.706* (0.000)	.733* (0.000)
Self-Determination / Efficacy	.735* (0.000)	.732* (0.000)	.745* (0.000)	.735* (0.000)	.778* (0.000)
Overall	.763* (0.000)	.752* (0.000)	.771* (0.000)	.781* (0.000)	.809* (0.000)

*Significant at 0.05 significance level.

The study's findings support earlier research by showing a strong and favorable relationship between school culture triage and pedagogical competence. The social and pedagogical competences of educators, as well as school cultures, are crucial for lifelong learning and essential for the successful work of a trained teacher who has responsibility for the academic success of her or his students. By means of lifelong learning, educators transform themselves, enhance their own proficiencies, and establish a constructive school environment that is marked by interpersonal connections, harmony, cooperation, and confidence. Moreover, teachers with strong social and pedagogical competence can affect students' growth and foster a pleasant school climate. Teachers who work in productive, successful schools with a positive culture are open, willing to assist, collaborative, good teachers who share goals and accountability for the outcomes. As a result, they provide a good example for their learners and their parents (Nemet, 2018).

This was supported in the study of Guhao and Sioting's (2023) that a positive school culture improves the teaching-learning process. Cultural expectations develop throughout time when educators, parents, administrators, and students work together to solve problems, get over challenges, and learn from failures. Establishing a positive school culture within the organization boosts student achievement, and vice versa. Furthermore, enhancing instruction and fostering relationships are prioritized in a positive school culture in order to maximize student motivation, engagement, and achievement. It has been demonstrated that fostering relationships within the student body can effectively aid in students' development (Littlejohn, 2021).

Relationship between Levels of Collaborative Leadership and Pedagogical Competence - Table 6 showed the data on the results of correlations between Collaborative Leadership and Pedagogical Competence. The overall r-value attained by the said measures is 0.741 with a p-value less than 0.05 hence, significant, therefore, rejecting the null hypothesis of no significant relationship. Moreover, it was observed that assessing the environment, creating clarity: visioning and mobilizing, building trust, sharing power and influence, developing people, and self-reflection as indicators of collaborative leadership when correlated to assessment strategies, the

overall r-value is 0.711 with $p < 0.05$ hence, significant. When the indicators of collaborative leadership were correlated to skills of teaching, the overall r-value is 0.672 with $p < 0.05$ hence, significant. When the indicators of collaborative leadership were correlated to teaching attitudes, the overall r-value is 0.718 with $p < 0.05$ hence, significant. Lastly, as the indicators of collaborative leadership were correlated to knowledge mastery, it obtained an overall r-value of 0.707 with $p < 0.05$ hence, it is also significant.

Table 6

Significance on the Relationship between Levels of Collaborative Leadership and Pedagogical Competence

Collaborative Leadership	Pedagogical Competence				
	Assessment Strategies	Skills of Teaching	Teaching Attitudes	Knowledge Mastery	Overall
Assessing the Environment	.647* (0.000)	.634* (0.000)	.670* (0.000)	.643* (0.000)	.684* (0.000)
Creating Clarity: Visioning and Mobilizing	.705* (0.000)	.657* (0.000)	.701* (0.000)	.697* (0.000)	.728* (0.000)
Building Trust	.654* (0.000)	.602* (0.000)	.646* (0.000)	.634* (0.000)	.669* (0.000)
Sharing Power and Influence	.696* (0.000)	.658* (0.000)	.713* (0.000)	.694* (0.000)	.728* (0.000)
Developing People	.688* (0.000)	.655* (0.000)	.682* (0.000)	.683* (0.000)	.715* (0.000)
Self-Reflection	.647* (0.000)	.605* (0.000)	.659* (0.000)	.658* (0.000)	.678* (0.000)
Overall	.711* (0.000)	.672* (0.000)	.718* (0.000)	.707* (0.000)	.741* (0.000)

*Significant at 0.05 significance level.

The findings of the current study parallel with Egitim (2020), who found that teachers' leadership identities had an impact on their instructional and classroom management techniques. Students can develop new learning habits and an open, democratic, participatory, and collaborative teaching and learning environment with the help of the pedagogical and classroom management techniques that teachers' collaborative leadership identity fosters. This was supported by the study of Karnan & Marimuthu (2021) that leaders who follow collaborative leadership patterns are more likely to actively execute organizational leadership. Collaborative leadership promotes cooperation and knowledge sharing between leaders and members of organizations. Furthermore, collaborative leadership facilitates social learning and improves communication inside the organization. Collaborative leaders need to have well-defined objectives and efficient methods, involve everyone in planning or problem-solving, have well-defined roles, and be astute in building relationships with others.

Relationship between Levels of Transformational Leadership and Pedagogical Competence - The correlations between transformational leadership levels and pedagogical competence, which were examined at a significance level of 0.05, were presented in Table 7. The overall r-value attained by the aforesaid measures is 0.800 with a p-value less than 0.05 hence, significant, therefore, the null hypothesis of no significant relationship was rejected. Moreover, it was observed that vision building, individualized consideration, intellectual stimulation, and innovative climate as indicators of transformational leadership when correlated to assessment strategies, the overall r-value is 0.755 with $p < 0.05$ hence, significant. When the indicators of transformational leadership were correlated to skills of teaching, the overall r-value is 0.731 with $p < 0.05$ hence, significant. When the indicators of transformational leadership were correlated to teaching attitudes, the overall r-value is 0.777 with $p < 0.05$ hence, significant. Lastly, as the indicators of transformational leadership were correlated to knowledge mastery, it obtained an overall r-value of 0.768 with $p < 0.05$ hence, it is also significant. The findings of the study are aligned with the found correlation between transformational leadership and pedagogical competence. In particular, when school administrators support teachers in having a vision, mission, and goals, they inspire and motivate them to perform to the best of their abilities (Suharyati and Laihad, 2020). This was supported in the study of Espita and Guhao's (2022) research those transformational leaders successfully involve their staff members in the implementation of knowledge management systems and motivate them to improve communication within the company.

Table 7*Significance on the Relationship between Levels of Transformational Leadership and Pedagogical Competence*

Transformational Leadership	Pedagogical Competence				
	Assessment Strategies	Skills of Teaching	Teaching Attitudes	Knowledge Mastery	Overall
Vision Building	.676* (0.000)	.646* (0.000)	.701* (0.000)	.687* (0.000)	.715* (0.000)
Individualized Consideration	.661* (0.000)	.635* (0.000)	.694* (0.000)	.678* (0.000)	.704* (0.000)
Intellectual Stimulation	.706* (0.000)	.686* (0.000)	.716* (0.000)	.705* (0.000)	.742* (0.000)
Innovative Climate	.760* (0.000)	.747* (0.000)	.771* (0.000)	.782* (0.000)	.807* (0.000)
Overall	.755* (0.000)	.731* (0.000)	.777* (0.000)	.768* (0.000)	.800* (0.000)

*Significant at 0.05 significance level.

Moreover, Balyer & Özcan (2012) found that transformational leaders are committed to motivating their people to innovate, bring about change, and influence the organization's future. They are aware that building relationships with staff members and inspiring them to achieve success is essential to becoming a successful leader. This effective management technique turns a certain team into a productive one. By highlighting and enhancing individual strengths, it promotes team development and organizational expansion. Transformational leadership (TL) refers to a leader's ability to inspire, encourage, and motivate teachers. Teachers and school administrators feel a feeling of purpose, vision, involvement, and interaction. Transformational leaders place a higher priority on group objectives achieved by following the common good model than on individual interests. However, effective leadership is necessary for schools to carry out activities and achieve their objectives (Cabayag & Guhao, 2024).

Best Fit Model on Pedagogical Competence - This paper presents a summary of the goodness-of-fit measurements for three structural equation models examining the relationships between school culture triage, collaborative leadership, transformational leadership, and pedagogical competence. Three models were generated and evaluated in the study to determine their suitability for the data. The optimal fit model is contingent upon whether all stated indices fall within the permitted ranges. If the p-value is greater than 0.05, the chi-square divided by degrees of freedom should fall between zero and two. The root mean square error approximation value must be less than 0.05, while the related P-close value must be more than 0.05. The Normed fit, Tucker-Lewis, Comparative fit, and Goodness of fit indices must surpass a threshold of 0.95. These criteria function as a guide for precisely choosing the most suitable model that aligns with the facts.

Goodness of Fit Measures of Structural Equation Model 1 - The generated model scale was evaluated to determine whether it exhibits a parsimonious fit. As can be seen in the results in Table 8, the model failed to satisfy the criterion for an acceptable fit, since only CFI, NFI, and TLI satisfactorily met the criterion of the data but the other indices like P-close, CMIN/DF, P-value, GFI, and RMSEA did not fall within the given criterion. The current model in Figure 2 as supported in the data in Table 8 failed to meet the basic criterion. Figure 2 presents the goodness of fit measures of the first structural equation model involving the latent variables school culture triage, collaborative leadership, transformational leadership, and pedagogical competence. It can be gleaned from the figure that school culture triage to pedagogical competence has a β -coefficient of 0.66; collaborative leadership to pedagogical competence has -0.88; and transformational leadership to pedagogical competence has 1.08. On the other hand, looking into the effect of the latent variables to each other revealed higher β -coefficient values: school culture triage and collaborative leadership is 0.89; collaborative leadership and transformational leadership is 0.98; and school culture triage and transformational leadership is 0.90.

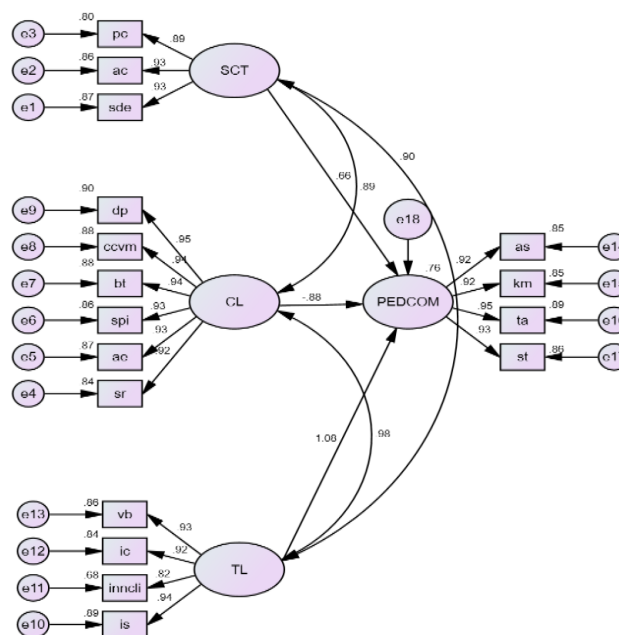


Figure 2. Structural Equation Model 1 in Standardized Solution

Legend:	pc – Professional Collaboration	ac – Affiliative Collegiality
	sde – Self-Determination/Efficacy	SCT – School Culture Triage
	ac – Assessing the Environment	ccvm – Creating Clarity: Visioning and Mobilizing
	bt – Built Trust	spi – Sharing Power and Influence
	dp – Developing People	sr – Self-Reflection
	CL – Collaborative Leadership	vb – Vision Building
	ic – Individualized Consideration	is – Intellectual Stimulation
	inncli – Innovative Climate	TL – Transformational Leadership
	as – Assessment Strategies	st – Skills of Teaching
	ta – Teaching Attitudes	km – Knowledge Mastery
	PEDCOM – Pedagogical Competence	

Table 8
Goodness of Fit Measures of Structural Equation Model 1

INDEX	CRITERION	MODEL FIT VALUE
P-Close	> 0.05	.000
CMIN/DF	0 < value < 2	4.410
P-value	> 0.05	.000
GFI	> 0.95	.870
CFI	> 0.95	.963
NFI	> 0.95	.952
TLI	> 0.95	.955
RMSEA	< 0.05	.092

Legend:	CMIN/DF - Chi-Square/Degrees of Freedom	NFI - Normed Fit Index
	TLI - Tucker-Lewis Index	CFI - Comparative Fit Index
	GFI - Goodness of Fit Index	RMSEA - Root Means Square of Error Approximation
	Pclose - P of Close Fit	P-value - Probability Level

Goodness of Fit Measures of Structural Equation Model 2 - The generated model scale was evaluated to determine whether it exhibits a parsimonious fit. As can be seen in the results in Table 9, the model failed to satisfy the criterion for an acceptable fit due to structural modification since only the P-close, GFI, CFI, NFI, and TLI satisfactorily met the criterion of the data but the other indices like CMIN/DF, P-value, and RMSEA did not fall within the given criterion. The current model in Figure 3 as supported in the data in Table 9 failed to meet the basic criterion. Figure 3 displays the measurements of goodness of fit for the initial structural equation model, which includes the latent variables of school culture triage, collaborative leadership, transformational leadership, and pedagogical competence. The figure indicates that the β -coefficient for school culture triage to pedagogical competence is 0.87, for collaborative leadership to pedagogical competence is -0.64, and for transformational leadership to pedagogical competence is 0.63.

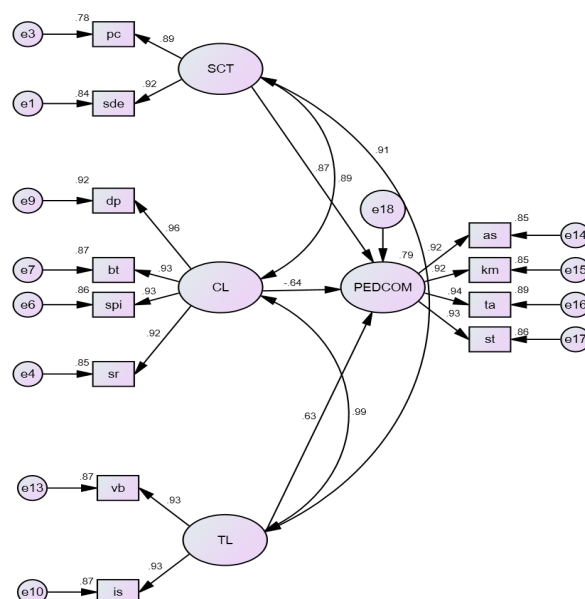


Figure 3. Structural Equation Model 2 in Standardized Solution

Legend:	pc – Professional Collaboration	ac – Affiliative Collegiality
	sde – Self-Determination/Efficacy	SCT – School Culture Triage
	ae – Assessing the Environment	ccvm – Creating Clarity: Visioning and Mobilizing
	bt – Built Trust	spi – Sharing Power and Influence
	dp – Developing People	sr – Self-Reflection
	CL – Collaborative Leadership	vb – Vision Building
	ic – Individualized Consideration	is – Intellectual Stimulation
	inncli – Innovative Climate	TL – Transformational Leadership
	as – Assessment Strategies	st – Skills of Teaching
	ta – Teaching Attitudes	km – Knowledge Mastery
	PEDCOM – Pedagogical Competence	

Table 9
Goodness of Fit Measures of Structural Equation Model 2

INDEX	CRITERION	MODEL FIT VALUE
P-Close	> 0.05	.137
CMIN/DF	0 < value < 2	2.386
P-value	> 0.05	.000
GFI	> 0.95	.956
CFI	> 0.95	.990
NFI	> 0.95	.983
TLI	> 0.95	.986
RMSEA	< 0.05	.059
Legend: CMIN/DF - Chi-Square/Degrees of Freedom		
TLI - Tucker-Lewis Index		
GFI - Goodness of Fit Index		
Pclose - P of Close Fit		
NFI - Normed Fit Index		
CFI - Comparative Fit Index		
RMSEA - Root Means Square of Error Approximation		
P-value - Probability Level		

However, examining the influence of the hidden variables on each other revealed higher β -coefficient values: the correlation between school culture triage and collaborative leadership is 0.89; the correlation between collaborative leadership and transformational leadership is 0.99; and the correlation between school culture triage and transformational leadership is 0.91. The variables' indicators were reduced based on their magnitudes, considering the large unique variance. Therefore, Cabayag & Guhao (2024) recommended employing stricter thresholds: 0.32 (poor), 0.45 (fair), 0.55 (good), 0.63 (very good), or 0.71 (excellent). The individuals who possess high coefficients and observable factors are emphasized for their school culture triage. The two factors being referred to are professional collaboration ($\beta=0.89$) and self-determination/efficacy ($\beta=0.92$). The factors that significantly influence collaborative leadership include developing people ($\beta=0.96$); built trust and sharing people and influence ($\beta=0.93$); and self-reflection ($\beta=0.92$). Conversely, transformational leadership encompasses the indicators of the vision building ($\beta=0.93$) and intellectual stimulation ($\beta=0.93$). Pedagogical

competence encompasses teaching attitudes ($\beta=0.94$); skills of teaching ($\beta=0.93$); assessment strategies and knowledge mastery ($\beta=0.92$) as indices.

Goodness of Fit Measures of Structural Equation Model 3 - As can be seen in the results in Table 10, the model satisfies the set criteria for a close and excellent fit value. P-close and RMSEA values greater than 0.05 and less than 0.05 respectively are thresholds for a model that is considered close fitting (Kenny, Kaniskan, & McCoach, 2015). In this model, the P-close is 0.759 while the RMSEA is 0.036. The rest of the criterion are satisfied in the model, specifically, CMIN/DF $0 < \text{value} < 2$; GFI > 0.95 ; CFI > 0.95 ; NFI > 0.95 ; TLI > 0.95 . This means that the model fits well with the data and therefore assert as the best fit model of the factors that affect the organizational commitment. This is supported by Cabayag & Guhao (2024) denoting that CMIN/DF should be less than 2.0, and Tucker-Lewis Index (TLI) and Comparative Fit Index (CFI) should be greater than 0.95. Moreover, the RMSEA and P-Close values are supported by MacCallum, Browne and Sugawara (1996) indicating 0.01, 0.05, and 0.08 as excellent, good, and mediocre fit respectively, with P of close fit (PCLOSE) that is greater than 0.05. Arbuckle (2009) posited that the CMIN/DF should be < 2.0 and the p-value should be greater than 0.05. Furthermore, P of close fit (PCLOSE) should be greater than 0.05 (Kenny, 2011, Cabayag & Guhao, 2024) and the TLI, and CFI should exceed 0.90 to indicate good fit (Hu & Bentler, 1999).

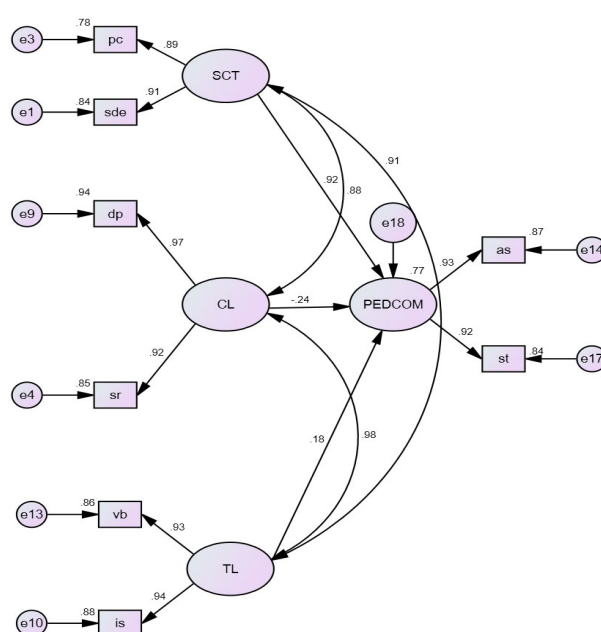


Figure 4. Structural Equation Model 3 in Standardized Solution

Legend: pc – Professional Collaboration
sde – Self-Determination/Efficacy
ae – Assessing the Environment
bt – Built Trust
dp – Developing People
CL – Collaborative Leadership
ic – Individualized Consideration
inncli – Innovative Climate
as – Assessment Strategies
ta – Teaching Attitudes
PEDCOM – Pedagogical Competence

ac – Affiliative Collegiality
SCT – School Culture Triage
ccvm – Creating Clarity: Visioning and Mobilizing
spi – Sharing Power and Influence
sr – Self-Reflection
vb – Vision Building
is – Intellectual Stimulation
TL – Transformational Leadership
st – Skills of Teaching
km – Knowledge Mastery

As can be observed in Table 10, Model 3 has satisfied the criteria for a fitting model of the latent variables. This signifies that the third model exhibits a parsimonious fit. The results of this study provide evidence against the second null hypothesis, which posits that there is no optimal model for explaining the level of pedagogical competence among public-school teachers in Davao Region is likely predicted by the model with the best match. The results are consistent with Silverio & Guhao (2024) assertion that it is critical to enhance teachers' pedagogical competence in language instruction. The success of language learning is influenced by the

development of pedagogical competence in enhancing the caliber of language instruction, the application of creative teaching techniques, and pedagogical professional training. Given that each index satisfies its own condition, the model illustrates the importance of school culture triage, collaborative leadership, and transformative leadership as markers of instructional skill. These indicators consistently show an excellent fit to the data.

Table 10*Goodness of Fit Measures of Structural Equation Model 3*

INDEX	CRITERION	MODEL FIT VALUE
P-Close	> 0.05	.759
CMIN/DF	0 < value < 2	1.511
P-value	> 0.05	.098
GFI	> 0.95	.987
CFI	> 0.95	.998
NFI	> 0.95	.994
TLI	> 0.95	.996
RMSEA	< 0.05	.036

Legend:

CMIN/DF	-	Chi-Square/Degrees of Freedom	NFI	-	Normed Fit Index
TLI	-	Tucker-Lewis Index	CFI	-	Comparative Fit Index
GFI	-	Goodness of Fit Index	RMSEA	-	Root Means Square of Error Approximation
Pclose	-	P of Close Fit	P-value	-	Probability Level

Moreover, Model 3, as shown in Figure 4, presents those two out of six indicators of school culture triage remained significant predictors of pedagogical competence: professional collaboration and self-determination or efficacy. On the other hand, two out of six indicators of collaborative leadership were found to affect pedagogical competence: developing people and self-reflection. Similarly, two out of four indicators of transformational leadership were found to affect pedagogical competence: vision building and intellectual stimulation. Based on the result, the findings suggest that the pedagogical competence among public-school teachers in Davao Region was best anchored on school culture triage, which was measured in terms of professional collaboration and self-determination/efficacy; collaborative leadership in terms of developing people and self-reflection; and transformational leadership in terms of vision building and intellectual stimulation.

The generated structural Model 3 shows the direct causal link of the exogenous variable with the endogenous variable. Findings revealed a high level of school culture triage, a high level of collaborative leadership, and very high levels of transformational leadership and pedagogical competence. There is a strong, positive, and significant correlation between school culture triage and pedagogical competence; collaborative leadership and pedagogical competence; and transformational leadership and pedagogical competence. Further results showed that the best fit model was model 3 showing the direct causal relationships of School Culture Triage, Collaborative Leadership, and Transformational Leadership on Pedagogical Competence. Moreover, the Pedagogical Competence (PC) of the respondents were defined by the retained indicators, namely: Assessment Strategies (as) and Skills of Teaching (st). School Culture Triage (SCT) was described with the following retained indicators: Professional Collaboration (pc), and Self-determination / Efficacy (sde). On the other hand, Collaborative Leadership (CL) was described in terms of the indicators Developing People (dp) and Self-Reflection (sr). Finally, Transformational Leadership (TL) retained the following indicators: Vision Building (vb) and Intellectual Stimulation (is).

Findings suggest that the policy-making body of the Department of Education should look into the provision of professional development, positive school culture and working environment, leadership style of school heads/principals, and benefits of the teachers to further improve their pedagogical competence. Since the current model was the best of all, there was no need to test another model. There may be an ideal model that accurately predicts Davao Region public-school teachers' pedagogical competence. The model shows that school culture triage, collaborative leadership, and transformational leadership can predict pedagogical competence. Public school teachers have remarkable commitment to the organization, indicating the possibility for further

enhancement. Furthermore, having a sense of belongingness, positive school culture and offering incentives and acknowledgments can enhance employees' self-worth and ability to remain with the company.

Effective school cultures result in better teaching-learning procedures. Cultural expectations develop throughout time when educators, parents, administrators, and learners work together to solve problems, get over challenges, and learn from failures. According to Guhao and Sioting (2023), when a healthy school culture is formed within the institution, student achievement improves as well. Furthermore, school administrators who practice collaborative leadership feel that the group's collective wisdom surpasses that of any one member and that the team or group has greater influence. Similarly, collaborative leaders in schools encourage leaders and members of organizations to collaborate and exchange information and experience. Additionally, it improves social learning and facilitates better communication amongst organization members. Collaborative leaders need to be smart at building relationships with others, have defined duties, involve all parties in planning or issue solving, and have clear goals and successful procedures (Karnan & Marimuthu, 2021).

Additionally, the ability to link followers' wants and desires with the organization's objectives is a hallmark of school leaders who possess transformational leadership, and it can also motivate extra effort at work. The following characteristics are indicative of transformational leadership: individual concerns, intellectual stimulation, inspirational stimulation, and charisma (Umam, 2022). A visionary and people-focused leadership approach is transformational leadership. Since of this, followers of transformational leaders are more inclined to go above and beyond what is required of them since they feel valued and trusted by them. Moreover, transformational leaders successfully include their staff in the implementation of knowledge management systems and motivate them to improve internal communication (Espita & Guhao, 2022). Furthermore, transformational leaders place a higher priority on group objectives achieved by following the common good paradigm than on individual interests. However, effective leadership is necessary for schools to carry out activities and achieve their objectives (Cabayag & Guhao, 2024).

4. Conclusion and recommendation

Based on the findings, we have derived the following conclusions and recommendations:

School culture triage levels consistently remained high, as oftentimes manifested. The heightened levels of the indicators, namely, professional collaboration, affiliative collegiality, self-determination/efficacy, contribute to the observed elevated level of school culture triage in this study. To establish consistent discipline and cultivate a healthy culture, the school may give serious consideration to implementing a program that is congruent with the vision, mission, and objectives of the Department of Education. Moreover, teachers may model collaborative professionalism and affiliated collegiality within the educational environment. Teachers play crucial roles in maintaining a positive school climate by discussing curriculum and instructional strategy issues, developing the daily schedule collaboratively with other staff members, and establishing appropriate student behavior codes. However, teachers need to do a better job of participating in the selection of materials and resources as well as visiting, conversing, and gathering outside of the classroom to spend time together.

Additionally, it is suggested that schools have to provide and establish engaging daily routines where teachers interact on classroom experiences, content of a lesson, or effective teacher practice management and strategies to enhance school-wide collaboration. The extent to which school administrators and teachers work together to identify issues and possibilities. The culture builds up over time as teachers, pupils and parents face and deal with new challenges of the kind of culture the school would like to build. The level of collaborative leadership exhibited a consistently high standard, thereby ensuring continuous observation. The heightened levels of the indicators, namely assessing the environment, creating clarity: visioning and mobilizing, building trust, sharing power and influence, developing people and self-reflection, contribute to the elevated level of the variable. As leaders, the teachers saw the need for their school heads clarify purpose and strategic intent of the school in order to give them a unified sense of direction in all activities they envisioned to implement to improve

teaching-learning process and to obtain the desired school outcomes. Furthermore, empowerment of teachers could likely encourage reformation. School leaders who could establish a strong professional community encourages teachers to work together, not only to develop shared understandings of students, curriculum, and instructional policy, but also to produce materials and activities that improve instruction, curriculum, and assessment for students. All organizations are composed of human beings and as such there is a need for interaction among members in order that problems can be discussed openly and deliberately by talking together to arrive at important decision which formal communication lacks. Managers should find time to talk to the people in the organization to establish trust and open-mindedness among them.

Most of the time, transformational leadership is observed. The high and very high level of the variable resulted from the high and very high level of all indicators, namely, vision building, individualized consideration, intellectual stimulation, and innovative climate. In this sense, the school may consider leveraging networking skills and interpersonal influence with external and internal stakeholders to support teachers in the execution of the school's programs, projects, and activities (PPAs). The level of pedagogical competence is very high, indicating an always occurrence. Heightened levels of assessment strategies, skills of teaching, teaching attitudes, and knowledge mastery contribute to the elevated degree of pedagogical competence. In this tenet, the Department of Education may conduct a policy review to enhance teacher commitment by improving concrete advantages provided to teachers. Furthermore, implementing suitable incentives and acknowledgment can enhance their perceived worth, thereby augmenting the probability of their retention within the organization.

Additionally, school administrators may focus establishing an academic community where all teachers are oriented towards achieving goals and setting of high academic performance among learners. Trainings may focus on improving teachers' ability to adopt new instructional methods as mandated by the new curriculum changes. In-service trainings may also include motivation aspects focusing on the accountability of teachers in doing their job. With this, teachers as being exposed to various trainings can improve their ability to design learning activities appropriate for diverse learners. A strong, favorable, and noteworthy association has been observed between school culture triage and pedagogical competence, as well as between their collaborative leadership and pedagogical competence, as well as between their transformational leadership and pedagogical competence. Therefore, school administrators, who are actively engaged in school planning and teacher development initiatives, may consider these results in strengthening organizational climate and their collaborative and transformational leadership among teachers in order to improve pedagogical competence of teachers.

The third-derived structural model is considered the most appropriate one because it accurately captures the investigated variables. The results of this study provide evidence against the second null hypothesis, which posits that there is no optimal model for explaining the level of pedagogical competence among public-school teachers. The research findings corroborated 1986a, 1986b, 1987) reports on various studies showing that teachers possess high levels of pedagogical content knowledge. For Shulman, pedagogical content knowledge conceptualizes teacher's expert knowledge, and, in a sense, it is an amalgam of various teachers' expertise. Teachers construct versions of reality that fit the experience of the context. Pedagogical content knowledge is knowledge that is constructed from knowledge of environmental contexts, knowledge of students, knowledge of pedagogy and of subject matter. It is knowledge that has been specifically crafted by teachers for fitness of purpose.

In the early days of one's teaching, a fundamental concern for a teacher is how to communicate one's own subject knowledge i.e., how can learners come to know and understand what the teacher knows and understands? The problem is one of representation: communicating concepts and processes of a subject discipline. For Shulman, representation is the process of turning subject knowledge into knowledge for teaching which lies at the intersection of subject knowledge, pedagogy, and knowledge of one's students as learners. The policy-making entity within the Department of Education may consider the best model for pedagogical competence among public school teachers generated by this study, to enhance school heads and teachers working relationship, in order to provide an employment conditions and relations that makes them feel satisfied and stay enthusiastic to bring quality education that learners deserve for.

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Online shopping sa panahon ng pandemya: Pagsusuri sa epekto nito sa mga Kapampangan

Miguel, Marlon L. ✉

Don Honorio Ventura State University, Philippines (marlonlopezmiguel17@gmail.com)

Received: 12 January 2025

Available Online: 20 March 2025

Revised: 9 March 2025

DOI: 10.5861/ijrse.2025.25007

Accepted: 20 March 2025

ISSN: 2243-7703

Online ISSN: 2243-7711

OPEN ACCESS



Abstract

This research examines the impact of online shopping on Kapampangans during the COVID-19 pandemic. This was achieved through the triangulation method involving twenty (20) buyers and seven (7) online sellers, all of whom have been engaged in e-commerce apps transactions for more than a year. Thematic analysis was employed to analyze the data. Through the processes of coding and categorization, themes were developed and subsequently validated by experts in the field of Social Sciences. The study indicated that Facebook is the most frequently utilized platform by online sellers for marketing their products, whereas Shopee is predominantly preferred by buyers for making purchases. The reasons and methods underlying participants' buying and selling behaviors were identified through themes that emerged, encompassing the impacts of online shopping and selling on both buyers and sellers. This study demonstrates that the number of users engaging with e-commerce apps is persistently increasing and shows no signs of abatement. The pandemic has additionally served as a catalyst in fostering greater participation in online shopping. The researchers proposed that this study be extended to online e-commerce platforms to enhance their services. Presenting this in seminar-workshops and conferences organized by DepEd and universities would be beneficial in advancing the development of Filipino as an interdisciplinary and multidisciplinary field, while also enabling students to critically examine the positive and negative impacts of online shopping based on identified themes. This study will be particularly beneficial for senior high school and college levels, serving as a foundational reference for research in Filipino, a crucial component of the curriculum. It can furthermore be utilized and enhanced in the instruction of Dalumat, Civics and Culture, Commerce, Psychology, and Sociology. Thus, the Filipino language will advance toward being fully intellectualized.

Keywords: e-Commerce app, Kapampangan, popular culture, online shopping, pandemic

Online shopping sa panahon ng pandemya: Pagsusuri sa epekto nito sa mga Kapampangan

1. Abstrak

Binigyang linaw sa pag-aaral na ito ang epekto ng online shopping sa panahon ng pandemya sa ng mga Kapampangan. Naisakatuparan ito sa pamamagitan ng pagsasagawa ng triangulation sa dalawampung (20) mga buyer at pitong (7) online seller na nasa higit isang taon na ang pagbili at pagbebenta sa mga e-commerce app. Sinuri ang mga datos sa pamamagitan ng thematic analysis. Mula sa pagbuo ng mga koda at kategorya ay humantong ito sa pagbuo ng mga tema na ipinasuri sa mga eksperto sa larang ng Agham Panlipunan. Lumabas sa pag-aaral na Facebook ang pinakaginagamit sa pagbebenta ng mga online seller samantalang Shopee para sa pagbili ng buyers. Natuklasan sa mga temang nabuo ang mga kadahilanan at pamamaraan sa pagbili at pagbebenta ng mga kalahok gayundin ang mga epekto ng online shopping at online selling sa buyers at sellers. Sa pananaliksik na ito ay mapatutunayang patuloy sa paglakas at pagdami ang mga tumatangkilik sa e-commerce app at hindi ito mapipigilan. Naging daan din ang pandemya upang mas mahikayat ang mga tao na tangikilikin ang online shopping. Iminungkahi ng mga mananaliksik na makarating ang pananaliksik na ito sa mga online e-commerce sites upang mas mapagbuti ang kanilang serbisyo. Mainam ding mailahad ito sa mga palihan at kumperensya ng DepEd at mga pamantasan nang makatulong sa pagpapalawak ng Filipino bilang inter at multidisiplinaryang larang at muling tanawin ng mga mag-aaral ang mga positibo at negatibong bunga ng online shopping batay sa mga tema. Makatulong ang pag-aaral na ito lalo na sa senior high school at kolehiyo bilang batayan sa pananaliksik sa Filipino na mahalagang asignatura sa kurikulum. Maaari din itong gamitin at pagyamanin sa poapagtuturo ng Dalumat, Sibika at Kultura, Komersiyo, Sikolohiya at Sosyolohiya. Sa ganitong paraan, mapayayabong ang Filipino tungo sa pagiging ganap na intelektuwalisado.

Mga susing salita: e-Commerce app, Kapampangan, kulturang popular, online shopping, pandemya

2. Panimula

Hindi maitatangging nagkaroon ng malaking pagbabago hindi lamang sa paraan ng pamumuhay ng mga tao kundi maging sa kanilang gawi, pagkilos at pag-uugali nang dumating ang pandemya. Tinukoy ni Honigsbaum (2009), binanggit kina Qiu, Rutherford, Mao at Chu, (2017), ang salitang pandemya bilang nagmula sa salitang Griyego na “pan” ibig sabihin ay “all” at “demos” na “the people.” Ang pandemya ay madalas na ginagamit upang tukuyin ang malawakang pagkalat ng nakahahawang sakit na maaaring umabot sa higit isang bansa o kontinente sa parehong pagkakataon. Dahil sa mabilis na pagkalat nito ay nagkaroon ng restriksiyon sa maraming bagay katulad na lamang sa paglabas. Hindi maikakaila ang katotohanan na ang pananatili sa loob ng kani-kanilang tahanan ay isang ligtas na paraan upang hindi mahawa sa COVID-19. Gayunpaman, maikukubling may mga pangangailangang dapat matugunan katulad ng pagkain, mga gamot at iba pang produkto. Bunsod nito ay naganap ang pagbili sa online na kilala sa tawag na online shopping. Tinukoy nina Niranjanamurthy, Kavyashree, S. Jagannath, Chahar (2017); Alqahtani at Goodwin, (2012) ang online shopping bilang isang anyo ng electronic commerce o e-commerce kung saan, ang mga mamimili ay hinahayaang tuwirang bumili ng produkto o serbisyo sa internet gamit ang web browser.

Sa pagsusuri ni Meyer (2020) noong ikalawang linggo ng Marso, 2020 ay tumaas ang bilang ng mga taong nag-o-online shopping. Mas napili ng mga ito ang online stores matapos na nagkaroon ng panic buying sa mga physical store na naging daan upang wala nang mabiling mga produkto ang madla. Nagkaroon din ng malaking pagtaas ng presyo lalo na sa mga produktong may kaugnayan sa grocery kaya’t sa mga pangyayayring ito ay unit-unting pumasok sa sistema ng mga tao ang online shopping. Sa pananaliksik naman nina Rahman, Islam at Esha (2018), sinasabing nagsilbing mabilis na solusyon ang online shopping sa kasalukuyang abalang mundo. Nagdulot ito ng malaking pagbabago sa pamamaraan ng pagbili ng mga tao. Bagaman bumibili ang mga ito sa

physical store, subalit karamihan sa mga ito ay panatag sa pagbili online, lalo na't maraming natitipid na oras.

Ang paglakas ng online shopping ay tuwirang maiuugnay din sa paglakas ng internet. Dahil ito ang nagbigay daan upang magkaroon ng akses at karanasan ang mga tao sa ganitong gawain. Binanggit nga nina Alqahtani at Goodwin (2012) na nagawa na ng internet na baguhin ang ibang aspekto ng lipunan, mula sa larangan ng negosyo hanggang sa libangan, kultura, komunikasyon at teknolohiya hanggang sa shopping at paglalakbay. Sa kabuuan, masasabing lubhang mahalaga ang pagkakaroon ng kabatiran at malawak na pag-unawa sa mga pangyayari sa kasalukuyan lalo na sa usapin ng pandemya, at pagtangkilik sa online shopping na magagamit hindi lamang sa mundo ng akademya kundi maging sa pagpapabuti ng sarili na siyang sinuri at binigyang tuon sa isinagawang pananaliksik na ito.

Layunin ng pag-aaral - Nilayon ng pananaliksik na ito na matamo ang mga sumusunod na layunin:

RO#1. Tuklasin ang mga online store o mobile e-commerce app na madalas gamitin ng mga kalahok sa pagbili at pagbebenta ng produkto.

RO#2. Ilarawan ang mga dahilan at paraan ng pagbili at pagbebenta sa mga online store o mobile e-commerce app ng mga kalahok.

RO#3. Suriin ang epekto ng online shopping sa mga Kapampangan sa panahon ng pandemya.

3. Metodolohiya

Ang pag-aaral na ito ay isang penomenolohikal na pananaliksik. Tinukoy ni Creswell (2013) ang penomenolohiya bilang isang dulog sa kuwalitatibong pananaliksik na nakatuon sa pagkakapareho ng mga karanasan ng tao sa loob ng isang partikular na pangkat. Nagbibigay pokus din ito sa mga panayam at pag-aaral sa damdamin ng tao ukol sa isang naturang pangyayari (Stanford Encyclopedia of Philosophy, 2013). Ang layunin ng ganitong pag-aaral ay upang mailarawan ang likas na katangian ng isang penomena. Binigyang tuon sa pag-aaral na ito ang estruktura ng mga karanasan at kamalayan na nagbibigay pokus sa mga panayam at pag-aaral sa damdamin ng tao ukol sa isang naturang pangyayari gayundin, upang malalimang masuri ang epekto ng online shopping sa mga Kapampangan sa panahon ng pandemya.

Sa pakikipanayam sa mga kalahok, bumuo muna ng isang liham pahintulot o *informed consent* at waiver ang mananaliksik kung saan ay taglay ng mga ito ang mensaheng pumapayag ang kalahok na kapanayamin at makipagtulungan sa pamamagitan ng pagiging tapat sa mga kasagutan, na kanilang binasa at sinang-ayunan bago naganap ang panayam. Napagkasunduan din ang oras, araw o petsa na sila ay kapapanayamin. Ang mga kalahok na pinili batay sa mga sumusunod: (1) mga Kapampangan na tumitingin at umoorder nang hindi bababa sa dalawang beses sa isang linggo, (2) napadalas ang pagbili kung ang dating nasa dalawang beses ay naging tatlo hanggang apat kada linggo, at (3) mga nasa taon na ang pagtangkilik. Ang mga ito ay maaaring (a) may trabaho, (b) mag-aaral, (c) nasa bahay lamang ngunit may negosyo at kakayahang bumili sa e-commerce apps. Para naman sa tringulation, kinapanayam ang mga online seller na: (1) nasa higit isang taon nang nagbebenta gamit ang mga e-commerce app, (2) madalas ang pagbebenta gamit ang mga ito lalo na sa panahon ng pandemya. Sa usapin ng edad, ang mga may trabaho at may sariling negosyo ay maaaring nasa edad 18-45, samantalang sa mga mag-aaral ay 18-25. May kabuoang dalawampu't pito (27) ang naging kalahok sa pag-aaral. Anim (6) na may trabaho, pitong (7) mag-aaral, pitong (7) nasa bahay na may negosyo at kakayahang bumili sa e-commerce apps at pito (7) rin para sa mga seller. Ang mga may trabaho at may sariling negosyo ay nasa edad 18-45, samantalang sa mga mag-aaral ay nasa pagitan ng edad 18-25.

Hindi inilahok sa pag-aaral ang mga: (1) gumagamit ng e-commerce apps ngunit bihira lamang, (2) mga hindi sumang-ayon na kapanayamin at makipagtulungan, (3) at mga bago lamang sa pagbili o pagbebenta gamit ang mga ito apps na ito. Hindi rin isinali ang kasarian at relihiyon sa mga krayterya dahil walang kaugnayan ang mga ito sa pag-aaral. Pinili ang mga Kapampangan bilang kalahok ng pag-aaral sapagkat ang Pampanga ay isa sa

mga probinsyang may mababang bahagdan ng gumagamit ng e-commerce na mapatutunayan sa artikulo ni Masigan (2020) na bago dumating ang COVID-19 ay nasa 2% lamang sa mga Pilipino ang bumibili online dahil na rin sa pag-aalinlangan, subalit lumaki ang bilang na ito nang nanalasa ang pandemya, tinatayang 76% ang bumibili sa mga 91% na tumitingin ng produkto at serbisyo online. Noong kasagsagan ng *quarantine*, tinataya diumanong 38% ng transaksyon ay nagmumula sa Metro Manila, 9% sa Cavite at Laguna, 6% sa Cebu, Pampanga at Bulacan, 3% sa Davao at Rizal, at 2% sa Iloilo, Batangas, at Rizal.

Dahil ang mga mananaliksik ay tubong Pampanga, minabuti nilang piliin ang mga Kapampangan bilang kalahok sa pag-aaral, lalo pa't masasalamang na nasa 6% na bahagdan ang nagsasagawa ng online shopping na dati ay hindi naman popular sa naturang probinsiya. Idagdag pa na nagkaroon na ng *Lazada Hub* sa San Fernando City at *Shopee Hub* sa Bacolor, Pampanga na naglaan ng hanapbuhay sa maraming Kapampangan gayundin ay maituturing na malaking salik upang makilala ng mga Kapampangan ang makabagong paraan ng pagbili. Sa ganitong kadahilanan ay tinatanaw ng mga mananaliksik na mainam na suriin ang epekto ng online shopping na biglang kinilala ng maraming Kapampangan. Ito ay naisakatuparan ng mga mananaliksik sa tulong ng binuong **talatanungang open-ended** na sasagot sa mga suliranin ng pananaliksik. Ipinaaprubo ito sa tatlong dalubhasa upang tiyaking tumutugon sa layunin at suliranin ng pag-aaral. Isinagawa ang panayam nang virtual, ginamit ang Google Meet. Ang panayam ay nagtagal ng 40 minutos hanggang isang oras. Humingi rin ng permiso ang mga mananaliksik na i-record ang naging pag-uusap at pumayag ang mga ito. Sinunod ng pag-aaral na ito ang mga hakbang sa pagsusuri ng mga datos mula kina Braun at Clarke (2006). Ito ay ang sumusunod: 1.) pamilyarisasyon; 2.) coding; 3.) pagbuo ng subtema; 4.) pagre-review sa mga nabuong subtema; 5.) pagtukoy at pagpapangalan sa mga tema, at 6.) pagtalakay. Isinagawa ang members' check at audit traile.

4. Resulta at pagtalakay

1. Mga e-commerce app o site na madalas ginagamit ng mga kalahok upang ...bumili at magbenta

Talahanayan 1

Mga E-commerce App o Site na Madalas na Ginagamit ng mga Buyer

E-commerce apps o Sites	Mga Madalas na Gumagamit	Kabuuang Bilang	Bahagdan
Shopee	K1, 2, 3, 4, 5, 6, 7, 8, 10, 11, 13, 14, 16, 17, 18, 19, 20	17	85%
Lazada	K12, 15	2	10%
Zalora	K9	1	5%
Facebook		0	0%
Kabuuang		20	100%

Mula sa mga datos 85% ang nagsabing madalas nilang ginagamit ang Shopee upang makabili ng produkto. Sumunod ang Lazada sa usapin ng dami ng gumagamit na may sampung bahagdan o katumbas ng dalawang katao at limang bahagdan naman para sa Zalora. Mapagtitibay ito mula sa tinuran ni Amadora, (2021) na ang Shopee ang nangungunang e-commerce ngayon sa buong Timog-Silangang Asya at Taiwan dahil sa malakihang annual sale nito. Kung kaya't nakapaglalaan ito ng kasiyahan mula sa mga tagatangkilik dahil sa dami ng mabibiling produkto na nasa pinababang presyo. Batay sa tala ng ASEAN Up (2019), nangunguna ang Lazada sa mga e-commerce sites sa Pilipinas noong 2019 ngunit sa kasalukuyang taon ay mapatutunayang marami talaga ang nawili sa Shopee kung kaya't natatamasa nito ngayon ang katanyagan sa madla.

Talahanayan 2

Mga E-commerce App o Site na Madalas na Ginagamit ng Online Sellers

E-commerce apps o Sites	Kabuuang Bilang	Bahagdan
Shopee	1	14.29%
Lazada	0	0%
Zalora	0	0%
Facebook	6	85.71%
Kabuuang	7	100%

Kung ikokonsidera ang panig ng sellers, dalawa pa rin ang nangungunang e-commerce apps o sites na

kanilang pinakamadalas na gamitin upang magbenta ng produkto at ito ay ang Shopee at Facebook. Kung sa buyers ay nangibabaw ang Shopee bilang gamitin, sa sitwasyon naman ng mga seller, 85.71 bahagdan ang nagsabing Facebook ang kanilang ginagamit upang magbenta at kumita, sa kabilang banda naman ay may isang online seller ang nagsabing Shopee ang pinakaginagamit niya. Ang resultang ito ay sang-ayon din sa pag-aaral nina Resurrection at Demeterio III (2021) kung saan ay Facebook din ang ginagamit ng mga matagumpay na Batangueñang e-trepreneurs. Ngunit ang paggamit dito ay nangangailangan ng iba't ibang kapital kagaya na lamang ng mahabang pasensiya, wastong anggulo ng larawang ipapaskil, tiwala sa sarili, followers, pasensiya, high end na kamera o cellphone at iba pa.

Bagaman ang Facebook ay ginagamit bilang isa sa mga social media site, ginagamit na rin ito sa pagbebenta noong 2016. Ayon sa Rappler.com (2016) isinama na ng Facebook ang shop section para sa mga page sa Pilipinas. Ang bagong *free feature* na ito ay idinisenyo upang makapaglaan sa mga may negosyante na itampok ang kanilang mga ipinagbibili. Ang seksiyon na ito ay nagiging daan upang madaling malaman at makita ng mga user ang produktong hinahanap nila. Kung gayon, masasabing malaki ang pagbibigay importansiya ng Facebook sa mga seller kaya't hindi malayong ito ang kanilang madalas na gamitin. Kaugnay nito, tinatanaw ng mga matagumpay na mamumuhunang Pilipino ang paggamit sa personal na account sa Facebook bilang nakatutulong upang mabigyan ng leybel ang ipinagbibili, direktang matugunan ang mga kustumer at malaman ang kanilang fdbak (Resurrection at Demeterio III, 2021)

2. Mga dahilan at paraan ng pagbili at pagbebenta ng mga kalahok sa mga e-commerce site o app.

Dahilan sa Pagbili at Pagbebenta

a. Popularidad at Dekalidad na Produkto't Serbisyo: Dahilan ng Pagtangkilik sa E-commerce sites

Itinuturing ng mga buyer ang pagiging popular nito bilang mahalagang salik upang mahikayat na gumamit o bumili. Ang katanyagan nito ay nagpapatunay sa kanila na mapagkakatiwalaan ang nasabing site o app. Ang pagiging **popular ng e-commerce sites** ay nagsisimula sa mga patalastas hanggang maging bukambibig ng mga tao at ito'y unti-unting kakalat. Nagiging daan din ang social media sites upang mas lalong lumakas ang mga ito. Katulad na lamang ng mga panoorin sa Tiktok o YouTube na ibinibida ng mga sikat na Tiktokers o vloggers ang kanilang mga gamit at ikinokomento sa mga comment section ang link ng pinagbilhan. Ang social media ay isang makapangyarihang kasangkapan para sa mga e-commerce site kung saan ay hindi lamang nito nagagawang maakay ang mga tao sa mga bagong produkto o sa mga nakahihikayat na deal kundi naiparamdam din sa mga ito ang pagiging miyembro nila sa isang komunidad (Big Commerce, 2020). Ibig sabihin, naroon ang pagnanais ng mga tao na maging "in" sa lipunang kanilang ginagalawan. Sa pamamagitan ng paggamit sa mga ito ay nararamdaman nila ang kanilang pag-iral at hindi sila naiiwan sa nagmamadaling pag-ikot ng mundo. Ang social media rin ay may ginagampanang papel sa paglikha ng brand, nagpapaalala sa mga customer sa kung ano ang maaari nilang mabili. Nakatutulong din ito upang makakuha ng tugon hinggil sa produkto (Bhat at Kansana, 2016).

Samantala, sa usapin naman ng **dekalidad na produkto at serbisyo**, masasabing malawak ang sinasaklaw ng salitang dekalidad sapagkat nakapaloob dito ang kakayahan ng e-commerce apps na maglaan ng kaginhawaan. Sinuri nina Alba et al (1997) binanggit sa pag-aaral nina Bridges et al., (2006) ang kaginhawaan bilang oportunidad sa mga mamimili na maghanap at magkumpara ng mga produkto sa madaling paraan. Binabawasan nito ang nakaiistres na trapik, kawalan ng mapagpaparkingan, ang pagpila sa pagbabayad at ang pagpunta sa iba't ibang pamilihan (Childers et al., 2001 sinipi mula kina Bridges, 2006). Mabibigyang hinuha na mahalaga sa mamimili na hindi na kailangang sumakit ng kanilang ulo sa kung paano gamitin ang mga app na ito sapagkat payak lamang ang proseso at hindi komplikado gayud ay may kapanatagan, na daan upang hindi na mapagod sa layo ng pagbibilhan dahil kusa at tiyak na itong ihahatid sa kanilang tahanan. Hindi na rin kailangang mangamba para sa kanilang kalusugan sa paglabas lalo na sa panahon ng pandemya. Mula sa ebalwasyon nina Urban et al., (2009), binanggit kina Trevinal at Strenger (2012), ang pagtitiwala sa online ay nalilintang sa pamamagitan ng paulit-ulit na paggamit o pagbili sa mga e-commerce na ito, kung saan ang kanilang mga

ekspektasyon ay napupunan. Kung gayon ang tiwala ay maituturing na proseso, permanente at nagpapatuloy sa karanasan ng mga konsiyumer (Trevinal at Stenger, 2012).

b. Popularidad at Ginhawa: Dahilan sa Paggamit ng E-commerce sites sa Pagbebenta

Sa panig naman ng mga seller, ang **popularidad at kaginhawaan** ang dahilan sa paggamit ng e-commerce sites sa pagbebenta. Kung mapapansin ay hindi nagkakalayo ang dahilan ng mga buyer sa mga seller sa paggamit ng mga e-commerce lalo na sa usapin ng popularidad. Ipinakikita lamang dito na kung ano ang madalas na gamitin ng mga buyer ay ganoon din ang gagamitin ng mga seller bilang pag-ayon sa kung ano ang uso sa mga mamimili. Daan ito upang maging malawak ang bilang ng taong kanilang masaklaw sa pagbebenta. Sa pamamagitan ng pagsabay sa kung anong popular, nagagawa ng isang seller na matuklasan ang maaari pa niyang gawin, nagagawa rin niyang mas maintindihan ang kaniyang mga mamimili, nakapag-iisip ng mga bagong paraan upang makahimok, kung saan ay nakasabay siya sa kompetisyon. Nagbibigay daan din ito upang magkaroon ng bagong oportunidad at higit sa lahat ay nauunawaan ang sariling negosyo (Redding 2021). Sa ganitong pamamaraan, makikita ang halaga ng simboliko at kultural na kapital na sinasabi sa pananaliksik nina Resurrection at Demeterio III (2021) bilang labis na pinahahalagahan ng mga matagumpay na Batangueñang e-trepreneurs sapagkat nakapaloob dito ang kaalamang propesyonal, kasanayang teknikal, edukasyon, katatasan sa pagsasalita, kaalaman tungkol sa sining at kultura, panlasang estetiko, kasikatan, otoridad, at karisma. Ang **ginhawang naibibigay ng e-commerce** ang dahilan din kung bakit ginagamit ito ng mga online seller. Kung saan ay hindi na nila kailangang mahirapan sa pagbebenta, tila nagiging mas mabilis ang pagpapakita ng mga produkto at madali lamang itong matutuhan. Ayon nga sa binanggit ni Williamson (2020) maraming benepisyo ang makukuha sa mga e-commerce dahil hindi na kailangan ng malaking gastos sa paglikha ng negosyo lalo na sa mga nagsisimula pa lamang, maaaring gumana ang negosyo kahit nasaan ka pa, madaling matukoy ang maaaring maibenta at wala ring pangamba sa oras kung kailan magbubukas.

c. Gusto at Kailangan: Produktong Binibili sa Panahon ng Pandemya

Makikita na isa ito sa naging dahilan kung bakit ginagamit ang e-commerce apps ng buyers. Dito nila nabibili ang kanilang mga kagustuhan at kailangan na magagamit sa panahon ng pandemya. Ang mga ito ay maaring produktong pampaganda, damit, sapatos, pagkain, teknolohiya, kagamitan, mga produkto para malabanan at maiwasan ang COVID-19 at iba pa. Mahalagang malaman ng tao kung ano ang pagkakaiba ng mga pangangailangan at kagustuhan. Ayon kay Abraham Moslow, ang pinakapangangailangan ng tao ay yaong mga pisyolohikal tulad ng kalusugan, pagkain, tubig, at tirahan na pawang esensiyal at non-negotiable (Wilson, 2020). Nagkaroon ng iba't ibang depinisyon ang salitang kailangan at esensiyal sa mga konsiyumer batay sa kanilang kalagayan sa panahon ng pandemya. Kung sa iba ito ay mga kagustuhan lamang, sa iba naman ito ay mga esensiyal na kailangan. Halimbawa ang mga cellphone o laptop, sa iba ito ay mga kagustuhan lamang, ngunit sa mga nagtatrabaho o nag-aaral, itinuturing nila itong esensiyal at kailangan (Centerio, 2020).

d. Popular at Kailangan: Mga Produktong Ibinebenta sa Online

Sa panig ng mga seller, pagbebenta ng **popular at kailangan** ang kanilang pangalawang dahilan sa paggamit ng mga e-commerce. Makikita na iniuugnay pa rin ng mga ito ang kanilang sarili sa buyers. Ibinebenta nila kung anong patok o kailangan ng mga mamimili gayundin ang pagsaaalang-alang sa mga kasangkapang popular. Sa pagsusuri ni Roesler (2014), sa maraming paraan, ang mga konsiyumer ay tila tubig sa ilog, sila ay magkakaugnay sa pag-agos at ang pag-agos na ito ay nakabatay sa panahon at mga pangyayari sa buhay, dahil dito, kailangang sumabay sa agos ng mga negosyante dahil ito ay hindi nila mababago, tanging teknolohiya at iba pang panlipunang ideolohiya lamang ang makagagawa. Mula rito, mapatutunayang kailangang sumabay ng nagnenegosyo sa kung ano ang daloy ng pangangailangan at kagustuhan ng mga tao maging kung ano ang mabisang ginagamit ng mga katulad niyang negosyante upang hindi mapag-iwanan. Kung iuugnay sa danas ng mga Pilipino lalo na sa panahon ng pandemya masasabing ang pagsasaalang-alang at pagtukoy sa mga popular at kailangang produkto ay himihingi ng kahusayan sa pakikipagkomunikasyon mula sa mga suki na siyang uri ng kultural na kapital na kinasasangkutan ng kasanayan sa pagtukoy sa kailangan ng mga target na konsiyumer

(Resurrection at Demeterio III, 2021).

e. Kasiyahan at Kapanatagan sa Panahon ng Pandemya: Sentral na Dahilan sa Pagbili Online

Lumabas sa pagsusuri na ang kasiyahang ito ay maiuugnay sa damdamin ng pagtatamo ng kanilang kagustuhan o pangangailangan. Maiuugnay ang resultang ito sa pag-aaral ni Topaloğlu (2012) na sang-ayon sa resultang lumitaw kay Abadi et al., (2011) binanggit kina Bangit et al. (2018) na isa sa mga dahilan kung bakit ang mga konsiyumer ay bumibili sa online ay dahil natatagpuan nila ang saya, pagkalugod, at pagkalibang. Tinatawag ito ni Topaloğlu (2012) na dahilang hedonic value ng online shopping. Isa ring dahilan sa kasiyahang ito ay ang pagkamit ng produktong ginagamit ng mga taong popular at kanilang iniiidolo. Sa usapin naman ng **kapanatagan**, lubhang mahalagang usapin ito lalong-lalo na sa panahon ng pandemya sapagkat ito ang yugto na maraming agam-agam at pangamba sa bawat tao. Ang pagkakaroon ng mga e-commerce site ay nakatulong sa mga Kapampangan na magkaroon ng kapanatagan lalo na sa paraan ng pagbabayad na Cash on Delivery. Ito ang madalas na pinipili ng mga konsiyumer upang makatiyak. Sumang-ayon ito mula sa pagsusuri at pag-aaral ng United Nations Conference on Trade and Development (2020); Roni Bhowmik (2012) binanggit kay Khan (2016); Bhat at Kansana (2016).

Nakadarama rin sila ng kapanatagan dahil nababawasan ang paggastos bunga ng abot kayang halaga sa mga e-commerce app. Sa ganitong pangyayari, manghihimasok ang pagiging sulit ng mga produkto. Ang salitang sulit na ito ay tila bahagi na ng sistema ng mga Pilipino sa tuwing sila ay bumibili ng mga produkto. Maiaangkla rin sa salitang sulit ang hindi pagiging lugi o dehado. Sinasabi rin sa pag-aaral ni Perez (2014), na ang sulit ay laging naikakabit ng mga Pilipino sa kanilang pamantayan ng pagpapahalaga, hindi pagkalugi sa binayad, abot-kaya ngunit may mataas na kalidad na produkto, o isang bagay na nagdudulot ng kasiyahan kahit mura. Kaagapay nito ang 'okey lang' na nasa pagitan ng oo at hindi, tama o mali. Malinaw sa mga salitang ito kung gaano kadaling makuntento at sumaya ng mga Pilipino sa kabila ng maraming pagsubok sa buhay. Kaugnay pa rin ng kapanatagan, hindi na kailangang maglaan ng maraming oras upang bumili. Ang kaginhawaan ay isa sa mga matibay na salik sa pagsang-ayon ng mga tao sa online shopping. Maaaring mag-online shop anomang oras at araw kumpara sa mga physical store (Wang et al., 2005 binanggit kina Bashir, Mehboob at Bhatti, 2015). Pinatunayan sa mga pag-aaral na ang pagkakaroon ng kapanatagan ay nakaiiwas upang makaranas ng mga anxiety, depresyon, at stress (Edenfield, and Saeed, 2012 binanggit kay Kim 2020).

f. Kita at Libangan: Sentral na Dahilan sa Pagbebenta sa E-commerce apps

Sa mga seller, dahilan din kung bakit sila tumatangkilik ng e-commerce sa pagnenegosyo ay dahil sa **kita at libangan**. Dahil sa pagtatamo ng kita, may mga bahagi ng pangangailangan ng sellers ang kanilang natutugunan, bukod pa rito ay nakatutulong din sila sa paglalaan sa mga tao ng kanilang gusto at kailangan. Mapatutunayan ito mula sa pag-aanalisa ng Indeed Editorial Tea (2021), na ang e-commerce ay may mahalagang ginagampanang papel sa merkado sa antas nasyonal man o internasyonal. Sa pamamagitan kasi nito ay maraming mga tao na ang bumibili sa online kaysa sa mga tradisyonal na pamilihan. Nagiging mabilisang lugar din ito para sa negosyo at mainam na maging bahagi ito ng isang taong nagtatangkang bumuo ng karera.

Itinuturing ito bilang libangan ng mga naging kalahok, mapatutunayan na ang pagtitinda ay hindi lamang isang gawain upang kumita kundi ito rin ay bahagi ng kanilang kagustuhan at libangan. Binigyang diin ng Skilled at Life (2018) na mahalaga ang pagkakaroon ng libangan sapagkat nagagawa nitong mahawi ang istres na maaaring maramdaman ng isang tao, nagkakaroon din sila ng kasiyahan at kagalakan sa mga bagay na ginagawa. Sa konteksto naman ng danas ng mga Pilipino, itinuturing na isang mahalagang salik ang pagkakaroon ng lakas ng loob at mga pinagmumulang inspirasyon bilang ilan sa mga susi ng tagumpay. Ang libangang ito ay maaaring maituring na isang inspirasyon, na kapag gusto ng tao ang kaniyang ginagawa at siya ay nalilibang, hindi malayong siya ay magiging matagumpay kagaya ng itinatampok sa Tatlong Case Study nina Resurrection at Demeterio III, (2021) tungkol sa Batangueñang E-trepreneurs gamit ang modipikadong teorya ng mga Kapital ni Pierre Bourdieu.

Pamamaraan sa Pagbili at Pagbebenta

a. Pagsusuri sa Produkto at Seller: Hakbang sa Pagtatamo ng Kasiyahan sa Pagbili

Binanggit ni Chambers (2020), na ano mang negosyo ay kailangan ng pera para magpatuloy, upang magkapera, kailangan ng mga tagatangkilik, at kung nasiyahan sila maaari nila itong ibalita sa kanilang mga kakilala. Ang kasiyahan ng mga ito ay isang susi upang magkaroon ng malalim na ugnayan at manatili ang kanilang loyalty sa sellers. Mahalaga ang pag-iisip nang kritikal bago bumili ng produkto anuman ang halaga nito dahil nagagawa nitong maging maingat ang tao sa paggawa ng desisyon na makaapekto sa pagpapabuti sa sarili o pamumuhay (Laura, 2019). Nagagawa ng mga kalahok na basahin ang mga deskripsiyong nakalahad sa larawan ng produkto, ang mga saloobin ng taong nakabili na kumakatawan sa kanilang mga review at rate na sinusuportahan ng mga larawan o video upang mapatunayan kung ang produkto ay mapagkakatiwalaan at epektibo. Sang-ayon sa resulta ng pananaliksik nina Trevinal at Stenger (2012), na ang mga kalahok sa kanilang pag-aaral ay nagtitiwala sa website batay sa positibong tugon ng mga bumili, bilang nang bumili, ang mga marka at review ng mga customer. Sa pananaliksik na ito, lumitaw ang pagkokonsidera ng mga kalahok sa kung paano tumugon ang seller sa tanong ng mga buyer at kung gaano siya kasigasig na paglingkuran ang mga taong bumibili sa kaniya.

Ang ganitong paraan ay nagpapatibay sa isang mamimili na hindi mauuwi sa pagkadismaya o pagkasayang ang kaniyang pera. Makikita mula rito na talagang naroon ang pagiging maingat sa pagbili, hindi lamang basta pindot nang pindot upang umorder. Ang mga nabanggit ay kadalasang nasasangkot sa mga hakbang bago bumili ng produkto. Sa proseso ng paghihintay, kadalasang ginagawa ay nagkakaroon ng pagte-trace sa mga produktong kanilang binili, kung hindi man tracing ay nariyan ang pagtatanong sa mga seller. Hindi lamang dito natatapos ang lahat sapagkat ang pagtanggap sa produkto ay kinasasangkutan ng pagkuha ng video o larawan upang kung may sira ito ay may ebidensiya at maibabalik. Naroon din ang paggamit sa mga naturang produkto batay sa sariling kaparaanan o pangangailangan ng isang mamimili kasabay ng pagbibigay ng tugon.

b. Strategic Planning at Komunikasyon: Mabisang Instrumento sa Pagnenegosyo Online

Sa mga seller, makikitang naikokonsidera nila ang pagkakaroon ng strategic planning pagdating sa pagnenegosyo. Napakahalaga nito, sa indibidwal man o organisasyon sapagkat ito ay naglalaan ng malinaw na patutunguhan at daang tatahakin ng mga layunin (Vo, 2020; Gartenstein, 2018). Ang pagbagsak ng isang negosyo ay ang kawalan ng anumang strategic plan (Ferenczy, 2019). Mula rito, makikita ang mga pamamaraan ng mga online seller upang manatili ang mga mamimili sa kanila. Batay sa resulta ng pag-aaral, nagsisimula ang pagbebenta sa pamamagitan ng pag-iisip kung ano at ilang bilang ang ibebenta na kinapapalooban ng mahalagang pagdedesisyon. Kaugnay ng nabanggit, ang mga seller ay nagkakaroon din ng paghahanda sa mga kagamitang kakailanganin sa pagbebenta, posting man ito o live selling bilang isa sa mga pamamaraan nila sa pagpapakilala at panghihikayat na bumiili sa kanilang mga produkto. Nakikita ring mabisang paraan ang pagbibigay ng mga diskuwento upang mas makahimok ng mga mamimili. Ayon kay Melanie (2017), ang diskuwento ay isang matalinong paraan upang makuha ang interes ng mga mamimili, tumataas din ang pagnanais ng mga ito na bumili pa ng higit na bilang ng produkto.

Kung sa mga buyer, ang paraan ng pakikipag-ugnayan ng seller ay kanilang sinusuri, ganoon din ang mga seller, sapagkat binibigyan din nila ng diin ang paraan ng kanilang pakikipag-ugnayan sa mga pinaglilingkuran. Ang epektibong komunikasyon ay mainam na bagay sa sinomang negosyante. Ayon nga sa Business Queensland (2017), ang epektibong pakikipagtalastasan ay napakaimportante upang matiyak na maaabot ang layuning binuo sa pagbebenta. Ang komunikasyon para sa mga seller ay hindi lamang dapat natatapos sa yugtong naibigay na ang produkto, kinakailangang ito ay magpatuloy sa pamamagitan ng pagpapasalamat, pagbibigay ng update sa mga bagong produktong maaaring bilhin ng kostumer at paghingi ng feedback. Sa paliwanag ni Das (2020), sa pamamagitan ng feedback ay nararamdaman ng mga customer na sila ay pinahahalagahan, at itinuring na mahalagang miyembro ng isang pangkat na isang daan upang umunlad ang negosyo. Kaugnay ng komunikasyong ito kung gayon ay ang pagpapahalaga sa emosyonal na kapital na siyang konteksto sa pag-aaral

nina Resurrection at Demeterio III, (2021) o ang emosyonal na rekurso, positibo man o negatibo, na naipapasa mula sa mahahalagang indibiduwal na nakasalamuha ng mga e-trepreneur gaya ng kapamilya, kaibigan, tagagabay sa proseso ng pang-araw-araw at palagiang emosyonal na pakikilahok o pakikisalamuha.

c. Kaligtasan at Kapakinabangan: Salik sa Pagkonsumo ng Produktong E-commerce Sites

Malinaw na pinatingkad ng pandemya ang paraan ng pagtanggap ng mga produkto kung saan ay nauso at naging kahilingan ang pagwiwisik ng alcohol sa mga natatanggap na parcel, ang ilan ay hindi muna binubuksan ng ilang araw ang aytem upang makasiguro na ito ay wala nang virus. May bihira ding sinasabon pa ang balot ng produkto bago buksan habang tinitiyak na hindi masisira ang mga nasa loob nito. Nabuo ang mga katanungan sa isip ng mga shopper hinggil sa kanilang kaligtasan sa pagtanggap ng mga order online dahil may mga eksperto ang nagsasabing ang virus ay maaaring mamamatay mula tatlong oras hanggang tatlong araw depende sa kung saang materyales gawa ang isang bagay (Meyer, 2020). Ngunit ayon naman sa World Health Organization ang tyansang kumalat ang virus mula sa produkto ay mababa lalo na kung ang mga ito ay na-shipped sa loob ng maraming araw o linggo. Sa kabila nito, mainam pa rin na maging mapaniguro lalo na sa usapin ng kalusugan.

d. Posting at Live Selling: Mabisang Paraan sa Pagbebenta Online

Sa paraang ito ay naipakikilala ng sellers ang kanilang mga produkto sa maraming tao, nagiging mabilis din ang transaksyon. Lalo pa sa kasalukuyang panahon na marami sa mga Pilipino ang naeengganyo sa mga live selling at pagtingin sa mga naka-post na larawan. Hindi ito nalalayo sa case study ng tatlong Batangueña na nakikita ang pagpo-post ng kanilang mga produkto sa Facebook bilang mabisang paraan ng pagbebenta at paghihimok ng mga mamimili (Resurrection at Demeterio III, 2021). Sa pagsipat ni Bybyk (2020), ang imbensiyon sa internet ay nagbukas ng laksa-laksang oportunidad para sa mga seller upang lumahok sa mga mamimili. Kabilang sa hindi matatawarang paraan ng pagma-market sa kasalukuyan ay ang live streaming sa web, bagay na nakaaakit sa mga tao. Sa nakalipas na taon, ang kita sa live streaming ay umabot ng 14% sa kabuuan. Kaugnay nito ang winika ni Melendy (2018), na hilig ng mga tao ang manood at patunay lamang na mahal nila ang panonood ng mga live streaming.

3. Mga epekto ng online shopping sa mga Kapampangan sa panahon ng pandemya

a. Pagbabagong Pansarili: Impluwensiya ng Online Shopping sa Panahon ng Pandemya

Masasalamatin dito ang pagkakaroon ng **pagbabagong pansarili** ng mga kalahok bilang epekto ng online shopping sa panahon ng pandemya. Una na sa mga pagbabagong ito ay ang pagiging magastos o labis na paggamit ng kanilang salapi. Dahil na rin sa maraming bawal at mapanganib na paglabas, tila ang pagbili ay pansamantala nilang pagtakas sa realidad ng mundo. Maiuugnay sa binanggit ni Picchi (2020) na ang pandemya ay nakaapekto maging sa gawi sa pag-shopping ng milyong konsiyumer kung saan ay 4 sa 10 ang nagsabing nauudyok silang bumili dahil sa stress na kumakanlong sa kanila at maging ang pagkakaroon ng social isolation. Sa survey na na sinagawa ng Credit Karma lumabas din na isa sa limang konsiyumer ang nagsabing bumibili sila ng higit sa kung ano ang kanilang kailangan bunga ng kautusang manatili sa bahay, bagaman ang ilan ay maaari nang lumabas ngunit naroon pa rin ang takot sa kanila na baka mahawaan (binanggit kay Picchi, 2020).

Pangalawang may kinalaman sa pagbabagong pansarili ay ang pagtitipid dahil na rin sa kahirapang dala ng pandemya. Ang ilan din ay naging mapangilatis sa pagbili. Mapatutunayan ito mula sa binanggit ni Wilson (2020), sa epekto ng pandemya sa buong mundo, historikal na naging maparaan ang mga tao kung saan ay natuto silang ilaan ang limitadong pinansiyal sa kanilang mga esensiyal na pangangailangan. Karamihan sa mga tao ay kumakain na sa loob ng bahay, mas kumaunti ang kanilang mga binibili at binigyang pansin ang pagbabayad sa kanilang mga bayarin katulad ng upa. Sa sarbey naman na isinagawa ng Global Web, noong bago ang pandemya, nangunguna sa mga binibili ng mga tao ay ang mga damit, sapatos at iba pang fashion accessories samantalang sa panahon ng pandemya, nagbago ang prayoridad ng mga tao, mas binigyan nila ng pansin ang mga produktong tutulong sa kanila na maging protektado katulad ng mga protective equipment, sanitary good, at mga

groseriya (Masigan, 2020).

Mas naging maingat sa pagtanggap ng mga produkto at sinusunod pa rin ang mga health protocols maging sa pagkuha ng mga aytem. Dahil dito, masasabing mas naging konsyus ang mga tao sa kanilang kalusugan. Sa pananaliksik nina Pu et.al., (2020) pinatunayan na ang pandemya ang nagbigay daan sa mga tao upang maging malay at ikonsidera ang pangangalaga sa kanilang kalusugan. Hindi makatatakas sa pagbabagong ito ang labis na pagyakap ng mga kalahok sa online shopping. Tila lumakas ang pagdipende ng mga ito sa mga e-commerce app kung saan ay nagiging bahagi na ito ng kanilang sistema ng pagbili. Mapatutunayan ito mula sa pag-aaral ni Masigan (2020) na 91 bahagdan ng mga Pilipino ang gumagamit ng internet upang tumingin ng mga produkto o serbisyo na maaaring mabili sa panahon ng quarantine at 76% sa 91 bahagdan na ito ay bumibili. Sa sarbey namang isinagawa ng Global Web, lumilitaw na 48% ng mga Pilipino ang nagsabing magpapatuloy sila sa pagbili kahit matapos na ang pandemic (Binanggit kay Masigan 2020).

Isa sa mga interesanteng naidulot na pagbabago ng online shopping sa mga kalahok ay ang paghubog ng kanilang tiwala sa sarili dahil sa mga produktong may magandang kalidad na nabibili sa mga e-commerce site. Gumaganda ang pakiramdam nila sa kanilang mga sarili kapag sila ay bumibili ng mga produkto na pumupuno sa pagdududa nila sa kanilang sarili. Sa pahayag nga nina Rustagi at Shrum (2019), ang pagbili ay nagpapalakas sa damdaming nagpapahalaga sa sarili. Kasangkot din sa mga pagbabagong pansarili bunga ng pagbili sa mga e-commerce na ito ay ang pagpapahalaga sa katuturan ng mga bagay sa kanilang paligid at ang pagpapahalaga sa oras.

b. Pangamba sa Seguridad at Adiksiyon: Hamon sa Online Shopping

Ang isyu sa seguridad ay may kinalaman sa masamang paggamit sa kanilang mga personal na impormasyon. Kabilang na ang pagdating ng aytem na hindi naman binili o kaya'y ang hindi paghahatid sa kanilang inorder samantalang nabayaran na. Nariyan din ang kanilang kalusugan na maaaring mapansila bunga ng mga peke, depektibo at kakaiibang produkto na nagmula sa mga manlolokong seller. Ibig sabihin ay banta rin ang ilang seller sa online shopping. Marami pa rin ang may pag-aalangan dito at ang pangunahing dahilan ay ang kanilang privacy, seguridad at ang pagiging katiwa-tiwala ng internet (Aldridge et al., 1997; Chellappa et al., 2002; Devaraj et al., 2003; Forcht et al., 1995; Forrester 2000 binanggit kay Mahinay 2016). Namayani rin ang takot sa ilang mga kalahok hinggil sa kawalan ng kontrol o labis paggastos. Ibig sabihin, makikita rito na maaring maadik ang isang tao sa pagbili. Ang labis na pagkaadik sa online shopping ay maituturing na Online Shopping Addiction (OSA) kaugnay nito ay ang Compulsive Buying (CB), Compulsive Buying Disorder (CBD) (Günüç at Keskin, 2016). Ang CBD ay ang paulit-ulit, pabigla-bigla at sobrang pagbili (Lejoyeux, Mathieu, Embouazza, Huet, & Lequen, 2007 binanggit kina Günüç at Keskin, 2016) na kinakatawan ng labis na pagbili at nagdudulot ng pagkabalisa (Black 2007 binanggit sa pag-aaral nina Günüç at Keskin, 2016) ang mainam na termino para sa CB ay adiksiyon (Clark & Calleja, 2008 binanggit nina Günüç at Keskin, 2016).

Sa pag-aaral ni Naeem (2020) ang pagbili nang pabigla-bigla (compulsive buying) at pagiging magastos sa panahon ng pandemya ay maaring bunga ng takot sa pagtaas ng presyo ng mga bilihin at ang paglaganap ng malakihang pagbili ng publiko nang higit sa kanilang kailangan. Kung ang mga pagsusuring ito ay iugnay sa mga popular na mga negosyo at patalastas noon, masasabing parehong napararatan ang mga ito na nagtataglay ng banta sa awtonomiya ng isang tao. Ibig sabihin ay maaari daw maging daan ang mga ito upang maimpluwensiyahan o manipula ang isang tao sa hindi magandang paraan. Ngunit ang mga paratang na ito ay mahirap mapatunayan, bagaman hindi rin maitatangi na may ilang pagkakataong nalalabag ng mga patalastas o negosyo ang awtonomiya ng tao. Mahalaga kung gayon ang papel ng mga negosyante at korporasyong nasa likod ng ads, ang pamahalaan, mga mamimili at sistemang pang-edukasyon na may kapangyarihang taliwasan o labanan ang paglabag na ito.

c. Pangamba sa Bilang ng Bogus at Loyal Buyers: Hamon sa Online Selling

Lumikha rin ang mga e-commerce app ng takot sa mga online seller dahil maaari itong pasukan ng mga

mapanlinlang na tao. Ayon kay Bracken (2021) ang mga masasamang buyer sa online ay lumaki sa nakababahalang bilang. Tinatayang 30% ang itinaas ng online shopping fraud noong 2017 na mas mataas pa kaysa sa naging kita ng mga e-commerce, samantalang 45% naman ang itinaas ng e-commerce fraud. Ngunit sa Pilipinas ayon TransUnion bumaba ng 33.41% magmula noong holiday shopping sa taong 2020 ang e-commerce fraud. Ngunit kailangan pa ring mag-ingat lalo na't ginagamit na pagkakataon ang pandemya upang makapambiktika (ABS-CBN News, 2020). Patunay lamang na umiiral ang panloloko sa mga e-commerce.

Isa ring banta ang pagkaunti ng mga loyal na mamimili sapagkat malaki ang magiging impak nito sa kanilang kita. Maraming dahilan upang mawalan ng tagatangkilik, una na rito ang presyo ng produkto, ang uri ng ipinagbibili, ang kawalan ng satisfaction o kasiyahan ng mga mamimili sa produkto at serbisyo. Dahil sa mabilis na pagdami ng mga sikat na online seller na may mahusay na *marketing technique*, maaari ding maubos ang kanilang mga kostumer kung kaya't kailangang maestablisa ng sinomang seller ang kanilang magandang imahen at reputasyon. Kailangan ding pahalagahan ng mga online seller ang paglalaan ng kasiguraduhan ng mga kostumer sa kanilang order upang hindi maging negatibo ang karanasan ng mga mamimili (Trevinal at Stenger, 2012).

d. Mapanuring Pag-iisip: Kahilingan at Kailangan sa Online Shopping Aaa

Napatunayan ng mga kalahok na sa kabila ng maraming benepisyong makukuha mula sa e-commerce, naroon pa rin ang limitasyon nito. Daan din ang pagsusuri sa mga nabibili upang mas matamo ang lubos na kasiyahan. Sa pagbili ng mga konsiyumer, malay man o hindi, sila ay gumagawa ng desisyon. Napakahalaga nito sa usapin ng pagbili. Sang-ayon sa binanggit ni Regan (2015) na ang pagkakaroon ng kritikal o mapanuring pag-iisip ang isa sa mga susi upang maging matagumpay sa anumang pagdedesisyon. Kabilang dito ang paggamit ng lohika, pangangatwiran, pagkamalikhain, pagbuo ng kongklusyon at pag-unawa sa mga bagay sa malawakang paraan.

5. Kongklusyon at rekomendasyon

Napatunayang patuloy ang paglakas ng online shopping at hindi mapipigilan ang pag-alagwa nito sa susunod pang mga taon. Habang lumalaon ay dumarami na rin ang bilang ng mga taong sumasandig dito upang tumingin at bumili ng kanilang mga naisin at kailangan. Hindi rin maitatanggi na malaki ang kauganayan ng pandemya upang mas mahikayat ang mga tao na bumili sa mga e-commerce app o site gayundin ang magbenta rito. Nariyan din ang mga positibong epekto sa mga kalahok katulad ng pagiging mapanuri sa pagbili at pagbebenta, ang kakayahan nilang umangkop sa sitwasyon at manatiling matatag sa panahon ng pandemya. Bunga nito, mahalagang maipaunaawa ang ganitong realidad sa bawat Pilipino sa pamamagitan ng pagtuturo o paglalahok sa kurikulum kagaya sa asignaturang Filipino upang malaliman ding mauunawaan ng mga mag-aaral ang mga pagbabagong nagaganap sa kanilang buhay o lipunang ginagalawan at paano ito nakaaaapekto sa bawat isa.

Iminumungkahing makarating din sa mga online shopping site (tulad ng Shopee at Lazada) ang resulta ng pananaliksik sa pamamagitan ng paggamit dito bilang sanggunian sa mga palihan at kumperensiya sa antas nasyonal. Dahil madalas pasukin ang mga ito ng mamimili, para makapagbigay ng feedback at rekomendasyon sa lalo pang pagpapabuti ng kanilang serbisyo at kalidad ng mga produkto. Mainam kung magsagawa rin ng kaparehong pananaliksik ngunit sa paraang kantitatibo na masasaklaw hindi lamang mga Kapampangan kundi ang maraming mga Pilipino.

Panghuli, inirerekomenda na itong pag-aaral ay mailahad sa mga palihan at kumperensya ng DepEd, sa mga pamantasan at paaralan sa sekondarya nang makatulong sa pagpapalawak ng pagtuturo sa Filipino bilang inter at multidisiplinaring larang, pati na rin ang pagmumungkahi ng muling pagtanaw ng mga mag-aaral sa mga positibo at negatibong bunga ng online shopping batay sa mga temang nabuo sa pag-aaral. Maaaring makatulong ang pag-aaral sa mga senior high school at kolehiyo dahil kasama ang pananaliksik bilang isang mahalagang asignatura sa kurikulum. Maaaring gamitin at pagyamanin ang saliksik na ito sa pagtuturo ng Dalumat, Sibika at

Kultura, Komersiyo, Sikolohiya at Sosyolohiya. Sa ganitong paraan ay mas mapayayabong ang Filipino at matutugunan ang adhikain nitong maging isang ganap na wikang istandardisado at intelektuwalisado.

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The effectiveness of bottom-up and top-down approaches in reading comprehension of ESL learners: A study among ESL students of a Sri Lankan university

Navaz, Abdul Majeed Mohamed ✉

South Eastern University of Sri Lanka, Sri Lanka (navazamm@seu.ac.lk)

Fathima Hana, Mohamed Yoosuff

Rainbow International School, Saudi Arabia (hanayoosuff@gmail.com)



ISSN: 2243-7703

Online ISSN: 2243-7711

OPEN ACCESS

Received: 4 February 2025

Available Online: 20 March 2025

Revised: 9 March 2025

DOI: 10.5861/ijrse.2025.25018

Accepted: 20 March 2025

Abstract

This study investigates the effectiveness of bottom-up and top-down approaches in the context of tertiary-level ESL classes. Among numerous approaches to teaching reading, the bottom-up and top-down reading approaches stand out. Although the top-down approach is generally considered preferable for teaching reading, its application appears to be less prevalent in Asian countries. For this study, eight instructors and fifty students were selected using a purposive sampling technique. A mixed-methods research design, incorporating classroom observations, online focus group discussions, and survey questionnaires, was employed to collect data. The findings revealed that the top-down approach is more effective than the bottom-up approach in enhancing the reading comprehension skills of ESL undergraduates. Additionally, ESL learners perceive the top-down approach as more engaging and enjoyable compared to the bottom-up approach. This study recommends the adoption of the top-down reading approach in ESL classes to foster better comprehension among learners. The insights gained from this research could significantly contribute to the field of reading comprehension for ESL practitioners.

Keywords: reading comprehension, English as a Second Language, top-down reading approach, bottom-up reading approach, ESL learners

The effectiveness of bottom-up and top-down approaches in reading comprehension of ESL learners: A study among ESL students of a Sri Lankan university

1. Introduction

Reading is an act of making sense of the text. The utmost apex of reading is comprehension which is “the effort and the ability to remember the material being read and understand the important things in the text” (Ardhani, 2011, p. 83). Every ESL (English as a Second Language) learner should strive to comprehend the texts as they read. However, it is the biggest challenge for many ESL learners in Asia. Hence, there is a need for ESL teachers to facilitate the ability of reading comprehension of their students in ESL classes. One way of enhancing the comprehension ability of the students is by adopting suitable reading approaches while teaching reading comprehension. Ciba and Elihami (2017) stated that the application of suitable reading approaches gives students an opportunity to maximize their capability in the reading comprehension process.

There are three approaches to teaching reading comprehension: 1) The bottom-up approach, 2) The top-down approach and 3) The interactive approach (Barnett, 1989; Brown, 2004; Browne; 1998; Debat, 2006; Farrell; 2002). The bottom-up view is considered a traditional approach within the pedagogy of reading (Debat, 2006; Nagao, 2002). The readers who employ the bottom-up approach obtain an understanding of the text gradually in a sequential order. Initially, they focus on the sounds and the letters. Their attention, then, shifts to determining the meaning of individual words and phrases. Following this, they strive to interpret the grammatical and discourse cues. Ultimately, they attain an exhaustive interpretation of the text by integrating all the linguistic cues. With the development of the psycholinguistics view, a paradigm shift occurred in the realm of reading instruction where the ‘top-down’ approach was introduced (Debat, 2006). It is regarded as a ‘concept-driven’ reading process (Fatemi et al., 2014; Frehan, 1999; Liu, 2010; Suraprajit, 2019). Contrary to the bottom-up approach, ESL learners strive to comprehend the text from whole to part. That is, instead of decoding each linguistic unit in the text, ESL learners are instructed to understand the meaning of the text by predicting the meaning of certain words and figuring out the main ideas utilizing their prior knowledge and background of the text. Scholars mentioned that the top-down approach also possesses its benefits and limitations in terms of facilitating the comprehension levels of ESL learners. Since the two approaches have their own merits and demerits, the fusion of these two methods, introduced by scholars, is referred to as ‘the interactive approach’ to reading.

It is necessary for ESL teachers to adopt a suitable and eclectic approach that optimizes the reading comprehension skills of their students. Even, when an ESL teacher prefers to use the interactive approach, she/he should be able to decide when and how to use top-down and bottom-up approaches within the interactive framework. Therefore, a thorough awareness of the effectiveness of the top-down and bottom-up approaches to reading comprehension becomes an indispensable requirement for ESL teachers.

Even though there are claims that teaching reading should sustain a place in the ESL curriculum (Ahamed, 2015), the reality is Sri Lankan ESL classrooms are different. Jayasundara (2014), who investigated the reading skills of Sri Lankan undergraduates, reported that “it is reading which is paid the least attention in the second language teaching and learning process in secondary as well as the tertiary level education of Sri Lanka” (p. 338). Further, in his study, he conducted an empirical investigation on the levels of reading comprehension among Sri Lankan ESL undergraduates. The particular investigation exposed that a mere 9% of undergraduates can understand 80-100% of what they read in English. In contrast, a considerable number of undergraduates (52%) could comprehend only 60-80% of reading. At the same time, the rest showed somewhat a lower level of reading comprehension, understanding only 40-60% (ibid). These empirical findings vividly depict that a considerable number of Sri Lankan undergraduates encounter challenges in comprehending English reading texts in their ESL classes. Based on his study, Jayasundara (2014) highlighted that teachers must facilitate students' learning by

deciding on a suitable reading approach to make them effective learners.

Chen and Yang (2015), in their study, mentioned that there has not been much study done on how students perceive the reading approaches associated with their English language experiences, while Koch and Sporer (2017) pointed out that a remarkable challenge in teacher education is that the prospective teachers are not well-equipped to teach reading, and “they do not have the knowledge of how to apply reading strategies essential for them to deliver high-quality reading instruction lessons” (p. 198).

The present study endeavours to find a suitable reading approach to maximize the reading comprehension of ESL undergraduates that it tends to assess the effectiveness of bottom-up and top-down approaches from learners’ perceptions, and potential difficulties students encounter when they are exposed to the two approaches. In addition, this study aims to examine the current status of teaching reading comprehension in ESL classes at the university with the objective of figuring out whether reading instruction exists in ESL classrooms and how reading comprehension of undergraduates is facilitated in ESL classes through pre-, while- and post-reading activities. Hence, the present study has the following research questions.

Research Questions

RQ 01: What is the current status of teaching reading comprehension in ESL classes?

RQ 02: Which reading approach is suitable to maximize the reading comprehension of undergraduates in Sri Lankan ESL classrooms?

RQ 03: What are the perceptions of ESL learners in using the bottom-up and top-down approaches to teaching reading?

2. Literature Review

2.1 Reading

Reading is the cognitive process of understanding and interpreting written or printed text. It entails visually perceiving and comprehending the symbols, typically in the form of letters, words, and sentences, to extract information and ideas from the text. Many researchers have described reading as an active interaction between the text/author and the reader (Khalaji & Vafaeeseresht, 2012; McKay, 2006; Yang, Tsai, & Hikaru, 2019). Reading is not simply the act of understanding meaning from word to word; it is also a means of interaction between the author, who conveys his point of view in the text, and the reader, who attempts to make sense of the author's words (Yang et al., 2019). According to McKay (2006), “reading is both process and product” (p. 224). Nunan (2003) also defined reading as a combination of the text, the reader, fluency, and strategies.

Although reading is a receptive skill, it cannot function independently, instead, it must be combined with productive skills (Harmer, 2007). Thus, it can be concluded that reading is a multi-staged and intricate process in which readers actively interact with texts to extract information.

2.2 Bottom-up and top-down approaches

The bottom-up approach, which is considered to be a traditional view of the reading process, is the first and the oldest approach to reading (Nagao, 2002). Further, in his study, Nagao clearly explained that in the bottom-up approach, readers identify the letters and figure out the word combination by using their vocabulary to deduce its meaning. Then, they put all of the word meanings together to create the meaning of a phrase or clause. Finally, they combine the meanings of each phrase or clause to form the meaning of a sentence. Consequently, the meaning of a sentence is made up of combinations of each of its components (ibid).

Every single approach has arguments for and against it due to the different perspectives of proponents and

opponents of the approaches. Accordingly, advocates of the bottom-up approach outlined the advantages of its implementation in reading comprehension classes. Most of the proponents (Baha; 2017; Yang et al., 2019) have claimed that the bottom-up approach has a positive impact on enhancing the comprehension skills of those who are considered to be poor readers, particularly those who have little ability in their target language. Apart from poor readers, it plays a pivotal role in facilitating the comprehension skills of younger learners who are in the early stage of their second language learning (Baha, 2017). Meanwhile, it is imperative to highlight that learners who employ the bottom-up approach can enhance their vocabulary power through reading (Motlagh & Farvardin, 2017).

Opponents of the bottom-up approach have criticized its limitations along with its development. The most notable drawback that was highlighted by many scholars (Baha, 2017; Goodman, 1967; Nagao, 2002,) is that comprehension is not decoding texts word by word, but instead grasping the main ideas to discern what is written about. Goodman (1967) clearly refuted the idea that reading is a precise process, involving detailed identification of letters, words, and linguistic cues. Further, he mentioned that “efficient reading does not result from precise perception and identification of all elements” (p. 127). Another potential limitation is that the bottom-up approach is not pertinent to the learners who have advanced language proficiency. Barnett (1989) stated in his book that language-reading specialists are not favoured by bottom-up models.

The top-down approach is directly opposite to the bottom-up approach where learners aim to interpret the text from whole to its part (Fatemi et al., 2014; Nagao, 2002). This approach is often called a ‘conceptual-driven model’ as it is based on the notion that reading comprehension entails more than just a basic understanding of linguistics cues, and using schema theory (Susanti, 2018). The top-down approach attempts to provide thought first, and then concentrate on the details (Suraprajit, 2019). To elucidate, in this approach, the reader builds the meaning by establishing connections between what they come across in the text and what they already know about the world and the language (Barnett, 1989). It should be highlighted that Goodman (1967) defined the top-down approach as a psycholinguistic guessing game.

It is significant to mention that a multitude of studies (Ardhani, 2011; Baha, 2017; Goodman, 1967; Nadea et al., 2021; Nagao, 2002; Susanti, 2018) have discussed the positive impacts of the top-down approach in optimizing the reading comprehension. The notable advantage, as most of the researchers claimed, is that activation of schemata and drawing attention to the main ideas of the text enhance readers’ comprehension skills. Another salient advantage is that the top-down approach is more beneficial for learners who are skilled readers and high proficient (Yang et al., 2009). Additionally, the top-down approach strengthens learners’ confidence levels (Susanti, 2018). In the same vein, “top-down processes not only facilitate reading comprehension but also motivate students to read the text enthusiastically” (Ajideh, 2007, p. 94). Thus, it has been acknowledged that the top-down approach enhances reading comprehension skills by making the learners actively interact with the texts, activate apt schemata, and place attention on the main ideas of the text.

On the other hand, several studies (Ardhani, 2011; Baha, 2017; Goodman, 1967; Nadea et al., 2021; Nagao, 2002; Susanti, 2018) have discussed the limitations associated with the top-down approach in maximizing reading comprehension. In this regard, the researchers conclude that the top-down approach is not practical for elementary-level students and less proficient learners (Fatemi et al., 2014). Another limitation of this approach is that the author's different cultural backgrounds could provide serious issues with the reader's comprehension (Chen & Yang, 2015).

A study was carried out by Ardhani (2011) in an Indonesian school with two experimental groups and one control group of grade 8 students to discern the most effective reading approach by examining the effectiveness of both top-down and bottom-up reading approaches. Among the two experimental groups, one was taught using the bottom-up whereas the top-down was used to teach the other group. Simultaneously, the control group received the instruction as usual. Data were collected through 12 meetings where narrative text was used as reading material. The results of the study revealed that the bottom-up approach is more effective than the

top-down approach in the student's reading comprehension of narrative texts.

Another action research was conducted by Susanti (2018) with second-grade students to assess the effectiveness of top-down reading approach. This study put forth that using the top-down strategy could improve the reading comprehension of the students. On the other hand, Perez et al. (2016) delved into the effectiveness of the bottom-up approach and explored its implementation in fourth-grade classes in the Colombian context. This study revealed that the implementation of the bottom-up approach fosters reading comprehension skills among ESL students in the fourth grade within the Colombian context. To emphasize the top-down approach to teaching reading comprehension, Nagao (2002) carried out a study within a school context and suggested that Japanese ESL teachers should adopt the top-down approach, instead of following the conventional instruction, which mostly employs the bottom-up approach.

The literature review has shown that the effectiveness of the bottom-up and top-down have been explored in ample studies. Yet, the studies comparing these two approaches are very limited. Further, upon closer examination of the literature, it is apparent that studies related to the particular topic were carried out within the context of secondary level ESL classes which may not be applicable to the tertiary level context. In addition, it has been acknowledged that there has been increasing attention on the top-down and bottom-up reading approaches to teaching reading comprehension in the Asian context. However, the particular topic has not received ample attention within the Sri Lankan context, especially in the realm of tertiary education. Addressing these research gap, this study attempted to investigate the teaching of reading in Sri Lankan tertiary level ESL classrooms with a focus on finding the effectiveness of top-down and bottom-up approaches. Further, this study also tends to find the effectiveness of each approach based on the perceptions of learners and also suggest a suitable reading approach to the undergraduates in the study context.

3. Methods

Research Design - This study predominantly strives to identify a suitable reading approach to teaching reading comprehension to Sri Lankan undergraduates by scrutinizing the efficacy of the bottom-up and the top-down reading approaches in enhancing reading comprehension. Thus, this study followed the mixed methods approach (MMA), incorporating both quantitative and qualitative data especially, in convergent parallel design.

Settings and Duration - The context of the study was the Faculty of Islamic Studies and Arabic Language (hereinafter called FIA) at the South Eastern University of Sri Lanka (SEUSL), located in the eastern coastal belt of Sri Lanka. This study was administered for six months.

Participants - The target population of this study was 50 first-year undergraduates who learn English as a second language at the faculty. They were selected based on a purposive sampling technique. That is, at SEUSL, ESL students are grouped based on their scores of the placement test they have at the beginning of the first year. Accordingly, the participants for the study were deliberately chosen from the first and second-ability groups of first-year English Language course. Moreover, given the study compares the effectiveness of both top-down and bottom-up reading approaches in augmenting reading comprehension, there was a need for the researcher to ensure that the participants are similar in terms of their English proficiency level. Therefore, 30 students from group 01 and 20 students from group 02 underwent a homogeneity reading test and based on the scoring rubric, altogether 50 students, encompassing 25 students from group 01 and 25 students from group 02, were chosen. Among 50, there were 49 girls and a boy whose age range is between 22 and 25. The student intake to the faculty usually reflects a pattern of 90:10, female: male ratio. Also, this study involved eight instructors, including seven females and a male, who teach ELC courses to undergraduate students from the Department of English Language Teaching (DELT).

Research Instrument - This study employed mixed methods approach encompassing quasi experimental design, observation, survey questionnaires, and focused group discussions as the main research instruments to collect relevant primary data. In this regard, six observational reading comprehension classes were conducted in

two rounds. The first round consisted of three classes, in which Group 01 students were assigned to the reading instruction based on the top-down approach, whereas those from Group 02 received bottom-up instruction. In contrast, during the last three sessions, the instructional methods were swapped. Thereby, Group 01 received the bottom-up instruction, while the top-down instruction was employed for group 02 students. The last three sessions were considered as round two. In each observation class, a 500-word reading passage and 10 questions (test), encompassing five multiple choice questions with four options and five short answer questions, were used as reading instructional material. The same passages and questions were used for both groups. In each class, different reading passages were utilized. During the classes, the researcher displayed the passage and explained it based on each reading approach. After the interventions, the teacher administered the test. Further, during each class, an observation schedule and field notes were used to record the behavioural changes of participants pertinent to the topic.

At the same time, focus group discussions were conducted to obtain the comparative perceptions of participants regarding both the bottom-up and top-down reading approaches during or after they had taken part in the intervention classes. Further, online survey questionnaires were distributed to eight instructors from the Department of English Language Teaching who conduct ESL classes at the university with the objective of collecting data regarding the current status of teaching reading comprehension in ESL classes at SEUSL.

Data Analysis - Data analysis is the central part of the research study which furnishes answers to the research questions. In this regard, this study has analyzed both qualitative and quantitative data to attain the objectives of the study. SPSS software was utilized to determine the cumulative analysis of each round (A two-way Repeated Measures ANOVA' between group tests) and analyze the data collected from questionnaires (Descriptive statistics). Further, MS Office Excel spreadsheet was used to simplify the data. At the same time, thematic analysis was done for the data collected from online focused group discussions to find the perceptions of students regarding each approach.

4. Findings

Findings are presented according to the Research Questions.

RQ 1: What is the current status of teaching reading comprehension in ESL classes at Sri Lankan universities?

When the instructors were asked how often they teach reading comprehension, nearly half of the instructors responded with sometimes. At the same time, 25% of them selected 'frequently' and the rest indicated that they teach reading comprehension 'more frequently'.

The findings collected from questionnaires indicated that one of the frequent challenges the instructors encounter is difficulties in selecting authentic texts. In addition, 30% of their responses indicated that they face challenges in choosing a suitable approach for teaching reading. Apart from these, ESL instructors also confronted with other challenges like difficulty in building an appropriate schema related to the text, preparing post-reading activities, pre-reading activities, and teaching new vocabulary in the text.

The survey queried about the activities that are employed by ESL instructors during the pre-reading stage of reading comprehension sessions. The bottom-up pre-reading activities were selected seven times, while the top-down pre-reading activities were chosen 16 times. Accordingly, it could be concluded that during the pre-reading stage, the top-down approach is highly emphasized than the bottom-up approach by the instructors. Significantly, a high proportion (30%) of the instructors claimed that they ask students to state the vocabulary related to the topic before instructing them to read the texts.

In addition, ESL instructors were queried about the activities that they employ during the stage of while-reading in ESL reading classes. Notably, all instructors mentioned that they guide students to use

dictionaries to look for unknown words while they read. On the other hand, less attention (5%) is paid to 'reading the text word by word' and 'discussing the theme of the texts.' It was noted from their responses that the bottom-up while-reading activities were selected 24 times, whereas the top-down pre-reading activities were chosen 17 times. Accordingly, it could be inferred that during the while-reading stage, the bottom-up approach is more highly emphasized than the top-down approach by the instructors.

Similarly, the survey queried about the activities that are employed by ESL instructors during the post-reading stage of reading comprehension sessions. A few instructors (18%) highlighted that they give fill-in exercises during the post-reading stage. Conversely, based on the responses, it can be inferred that the task 'mind-mapping' is not commonly utilized by ESL instructors as a post-reading activity. It was found that the frequency of bottom-up activities (F=24) is higher than the frequency of top-down activities (F=14). Thus, it could be concluded that during the post-reading stage of reading instruction, the bottom-up approach is more emphasized than the bottom-up approach by ESL instructors in reading comprehension sessions.

RQ 2: Which reading approach is suitable to maximize the reading comprehension of undergraduates in Sri Lankan ESL classrooms?

This question was answered by analyzing two types of data collected from observational classes; quantitative data from the scores of two groups of students in six reading comprehension tests, and qualitative data from field notes and observation schedules.

4.2.1 Analyzing the scores gained by the students

The results revealed that throughout round 01 (first three classes), the mean score of group one students (M=81.33) who followed top-down approach, was higher than the overall mean scores of group two students who were exposed to bottom-up approach (M=70.00). Yet, to provide statistical confirmation, 'A two-way Repeated Measures ANOVA test' between groups was conducted to discern which group performed better across all three classes in the initial round. The following table 1 depicts the results.

Table 1
Pairwise Comparison of Two Groups in the Initial Round

(1) Group	(2) Group	Mean Difference (1-2)	Std. Error	Sig. ^b	95% Confidence Interval for Difference	
					Lower Bound	Upper Bound
Top-down	Bottom-up	11.333*	2.531	0.000	6.244	16.423

Note. * = $p < .05$

The mean difference (11.33) is highly significant with the p-value of 0.000 which is much less than the conventional p-value of 0.05 ($0.000 < 0.05$). Based on this, it could be concluded that group one students who obtained the top-down reading instructional approach performed better than group two students who obtained the bottom-up approach in the initial round. Similarly, the results revealed that throughout the second round, the mean score of group two students (M=83.86), who were then exposed to top-down approach, was higher than the overall mean scores of group one students (M=74.66). Notably, the mean difference (9.20) is highly significant with a p-value of 0.000 which is much less than the conventional p-value of 0.05 ($0.000 < 0.05$). Based on this, it can be concluded that group two students who obtained the top-down reading instructional approach performed well compared to group one students who obtained the bottom-up approach in the second round.

Table 2
Pairwise Comparison of Two Groups in the Second Round

(1) Group	(2) Group	Mean Difference (1-2)	Std. Error	Sig. ^b	95% Confidence Interval for Difference	
					Lower Bound	Upper Bound
Bottom-up	Top-down	-9.200*	1.663	0.000	-12.544	-5.856

Note. * = $p < .05$

It is obvious that group one students who obtained the top-down reading instructional approach performed

better than group two students who obtained the bottom-up approach in the initial round. Yet, when the group two students were exposed to the top-down approach in the second round, they performed well. Thus, from the overall analysis of rounds one and two, it can be concluded that the top-down approach is more effective in maximizing the comprehension ability of students than the bottom-up reading approach.

4.2.2 Analysis of the observation schedule

During the reading comprehension classes, students' engagement level was observed while they were exposed to the top-down and bottom-up approaches. It was observed that when both groups of students were exposed to the top-down approach, there were no any passive learners in any classes. Yet, when the same students received bottom-up instructions, some of them (20%) exhibited minimal engagement in the classes. In addition, the next phase of the observation noted the speed of comprehension. It means the researcher observed which reading approach facilitated the quickest comprehension using the scale consisting of three levels; 'fast', 'average', and 'slow'. It was noted that when both groups of students received the top-down approach, they were able to comprehend the texts more quickly than the bottom-up instructional approach.

In addition, during the reading comprehension classes, the level of interaction between the students and the teacher in both the top-down and bottom-up approaches was observed. Based on the observation, it was identified that the interaction between the teacher and students occurred in both two approaches. That is to say, while the students were exposed to the top-down approach, the teacher asked several brainstorming questions which encouraged students to come up with different answers. Also, main and sub-ideas were discussed in the classes. On the other hand, the interaction in the bottom-up classes entailed discussions of complicated words, grammatical rules, and phonemes. In comparison, there was a high level of interaction in top-down classes than in bottom-up classes.

RQ 03: What are the perceptions of ESL learners in using the bottom-up and top-down approaches to teaching reading?

4.3.1 Reading as an indispensable skill in second language learning

The importance of reading was discussed during the online focus group as an initial theme. In this regard, among group one students, 60% of them considered reading as a necessary skill to develop their vocabulary knowledge. At the same time, 40% of them stated that reading enhances their speaking skill. Their responses showed that they are aware of the significance of reading in their second learning process.

4.3.2 Students' perceptions of the bottom-up reading approach

A majority of the learners considered that the bottom-up approach enhances their linguistic knowledge which aids them in facilitating reading comprehension. Further, they mentioned that the pre-reading stage of the particular approach prepared them to cope with the complex words and phrases in the texts. Also, during the while-reading stage, the attention was placed on the meaning of new words. Finally, at the post-reading stage, activities associated with the linguistic elements and memorization of unknown vocabulary were emphasized.

On the other hand, it was identified that the majority of the learners among both groups considered it as a conventional approach akin to what they often encounter during their reading classes. Also, they elucidated that during the bottom-up classes, despite they understood the meaning of complex words and phrases, sometimes it was hard for them to understand what the author was trying to convey. Thus, according to learners' perceptions, the bottom-up approach is not beneficial for grasping the overall meaning of the reading texts. Apart from these, some learners from group one pointed out time management as another drawback. They mentioned that since the linguistic elements were thoroughly analyzed during the bottom-up reading classes, it takes a long time to obtain a comprehension of the reading texts.

In addition, when the students were asked about the techniques employed during the bottom-up classes, the

majority of the students perceived that while practicing, pronunciation plays a crucial role in recognizing the phonemes of certain words, but its direct impact on enhancing comprehension is limited. Conversely, both groups of students considered other techniques as 'very useful' and 'useful' for minimizing their comprehension.

4.3.3 Students' perceptions of the top-down reading approach

The main advantage that is perceived by the larger portion of the students in both groups is that the top-down approach provides an overall meaning of the texts. Further, they elaborated that during the classes which adopted top-down approach the main ideas and sub-ideas of each paragraph were discussed, and it facilitated comprehension and offered an understanding of the author's message. In addition, nearly all students from both groups stated that the provision of background information before reading the texts maximized their comprehension. Moreover, a substantial proportion of students in both groups consider this approach as new, interactive, and interesting. Simultaneously, some learners from group one highlighted that the top-down approach assisted them in quickly comprehending the text without consuming more time.

On the other hand, nearly all students in both groups remarked that they made incorrect predictions since the meanings of words were not discussed. They considered the particular issue as a notable challenge they encountered. Apart from this significant issue, the students did not mention any limitations regarding the top-down approach.

When the students were asked about the techniques employed during the top-down classes, nearly all the techniques of the top-down approach were considered 'very useful' and 'useful' for minimizing their comprehension. In particular, all students in both groups remarked that 'brainstorming the previous knowledge' was a very useful technique for enhancing their comprehension. Further, they discussed that the particular technique assisted them in predicting the meanings of unknown words and phrases.

4.3.4 Students' perception regarding future reading instructions

During focus group discussions, students were asked to choose an approach that is suitable for them to learn reading comprehension. The majority of the learners in both groups expressed their preference for integrating the top-down approach in reading instruction.

5. Discussions

The present study attempted to find out the most suitable reading approach that can maximize the reading comprehension of ESL undergraduates, and learners' perception regarding the effectiveness of the top-down and bottom-up approaches. Also, this study strived to scrutinize the current status of teaching reading comprehension in ESL classes at SEUSL. In this sense, the findings of the study disclosed some remarkable results.

The data gathered from instructors regarding the current status of teaching reading comprehension showed that all the ESL instructors admitted the fact that teaching reading comprehension is crucial for ESL learners. Based on this, the majority of ESL instructors (50%) focus on reading instructions 'sometimes'. Besides, the findings indicated that one of the predominant challenges the teachers encounter is difficulties in selecting authentic texts. Also, this study significantly found that ESL instructors encounter difficulty in selecting a suitable reading approach to teach reading comprehension. In addition, they confront some other difficulties in developing a relevant schema among students, preparing pre- and post-reading tasks, and finding an eclectic approach to teaching vocabulary. The results align with the findings of Lu (2022) whose research similarly revealed that ESL teachers face challenges as they teach reading comprehension.

Moreover, ESL instructors mostly employ pre-reading activities based on the top-down approach to prepare students to read the texts enthusiastically. Subsequently, it was found that ESL instructors preponderantly utilize while-reading activities that are aligned with the bottom-up approach rather than the top-down approach. In addition, it was disclosed that after students comprehend the texts, ESL instructors provide gap-filling tasks,

true/false questions, and verb tasks as post-reading activities. However, the mind mapping or graphic organizer technique is not commonly used by ESL instructors. Yet, graphic organizers lead students to pay more attention to the organization of the text and find out the key ideas presented in the text (Nagao, 2002). To sum up, based on the frequencies of each activity, it was found that ESL instructors preponderantly utilize post-reading activities that are aligned with the bottom-up approach rather than the top-down approach in ESL classes at SEUSL.

Significantly, from the overall analysis of both rounds, it could be concluded that the top-down approach is more effective in maximizing the comprehension ability of ESL undergraduates than the bottom-up reading approach. The particular finding of the research aligns with the findings of Valanta (n.d.) and Nagao (2002), who advocated the top-down approach as a more effective approach than the bottom-up approach for school students. Conversely, the finding of the study contradicts the study of Ardhani (2011) and Peraz et al. (2016) who proposed the usage of the bottom-up approach as an effective approach. Further, the insights gathered from observation schedules also disclosed that both groups of students were more active, interactive, and engaged in the lesson while they were exposed to the top-down approach. Meanwhile, from the learners' perceptions, it is evident that even though they consider both approaches effective in maximizing their comprehension, they suggested the integration of the top-down approach in future reading instructions as they consider the top-down approach as new, interactive, and effective than the bottom-up approach.

Practical Implications for the Teachers - It is clear that the top-down approach will be more suitable for undergraduates. Therefore, an ESL instructor should integrate the top-down approach in reading comprehension instructions. Especially, the technique of 'brainstorming' should be emphasized during the pre-reading stage as it is considered a very useful technique by all of the ESL students who took part in the study. By encouraging students to predict content, discuss key concepts, and make connections to their existing knowledge, instructors can create a more interactive and meaningful reading experience. At the same time, if the teacher prefers to use both the bottom-up and top-down approaches, it is better to give more emphasis on the top-down rather than the bottom-up reading approach.

From a practical standpoint, ESL instructors can implement the top-down approach in three stages; Pre, while and post-reading. During the pre-reading stage, they can engage students in discussions about the topic, use visual aids, or ask students to share their personal experiences related to the theme of the text. During reading, teachers can encourage students to skim for key ideas and make educated guesses based on textual clues. After the pre-reading stage, teachers should place their focus on designing the while-reading stage to facilitate the comprehension skills of ESL learners. Within this phase, the students will utilize "skimming" and "scanning" tactics to find general and detailed information in the text. Additionally, teachers will pause the reading process and ask students to predict the upcoming events. Learners will be given the opportunity to speak opinions or respond to particular questions. Post-reading activities can include graphic organizer, summarization tasks, group discussions, and reflective writing exercises, all of which reinforce comprehension at a deeper level.

6. Conclusion

The findings of this study indicated that the top-down approach can maximize the reading comprehension of ESL learners in the context of tertiary education. Reading proficiency requires not just increased accuracy but also enhanced precision in initial predictions, increased control over language structure, broader experiences, and higher conceptual development (Goodman, 1967). In this sense, the top-down approach facilitates reading by bringing one's previous knowledge and experience related to the topic. When students enter universities, they already have a lot of preconceived notions, routines, worldly experiences, and attitudes that have been developed during their schooling (Yousuf, 2008). Based on this idea, it is clear that the top-down approach will be more suitable for undergraduates.

This study has provided beneficial insights into the instruction of reading comprehension at the university

level, yet further studies can be developed within the school-level context in Sri Lanka. Also, it could be developed further by incorporating the interactive approach to teaching reading and comparing the effectiveness of all three approaches.

Researchers have an obligation to the academic community to present complete and honest limitations of a presented study” (Ross & Zaidi, 2019, p. 261). Accordingly, this study has several limitations. It is important to note that the current study has used 50 students and 8 instructors as a sample of the research. In this sense, the sample size is inadequate to generalize the findings of the study to the broader context. Moreover, the observation classes and focus group discussions were conducted online due to the busy schedule of students. As a result, several challenges were encountered, including inadequate effective interaction, lack of real-world environment, distractions in their home environment, and network instability. It would have been better if this study conducted the classes and discussions in the physical classrooms. Despite these limitations this study has provided beneficial insights into the instruction of reading comprehension at the university level, yet further studies can be developed within the school-level context in Sri Lanka. Also, it could be developed further by incorporating the interactive approach to teaching reading and comparing the effectiveness of all three approaches.

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Padaraw: Kasaysayan at impluwensya sa kulturang Bulaneño

Melitante, Mary Anne M. ✉

Sorsogon State University, Philippines (maryanne.melitante@deped.gov.ph)

Mapa, Kathleen Kay D.

Sorsogon State University, Philippines (mapakathleen@gmail.com)



ISSN: 2243-7703

Online ISSN: 2243-7711

OPEN ACCESS

Received: 4 March 2025

Revised: 18 March 2025

Accepted: 25 March 2025

Available Online: 1 April 2025

DOI: 10.5861/ijrse.2025.25030

Abstract

The Padaraw Festival is a vibrant celebration that serves as a reflection of the history, culture, and traditions of Bulan, Sorsogon. The aim of this study is to explore the history, meaning, and impact of the Padaraw Festival on the culture and economy of Bulan. A descriptive survey-analysis method was used to gather data from 23 participants who play an active role in the development of the festival. The participants include local officials, music and dance trainers, and representatives from the tourism industry. Interviews were conducted, and thematic analysis was used to examine the collected information regarding the symbolism and impact of the festival on the local community. The study's results reveal a deep connection between the festival and the promotion of local culture, community strengthening, and the development of tourism and the economy. Based on the conclusions, it is recommended to value the history of the Padaraw Festival, expand its activities, and strengthen support for local businesses and tourism to further enhance the festival's impact on the town.

Keywords: Padaraw festival, history, culture, influence, tourism, economy

Padaraw: Kasaysayan at impluwensya sa kulturang Bulaneño

1. Abstrak

Ang Padaraw Festival ay isang makulay na selebrasyon na nagsisilbing salamin ng kasaysayan, kultura, at tradisyon ng Bulan, Sorsogon. Layunin ng pag-aaral na ito na tuklasin ang kasaysayan, kahulugan, at epekto ng Padaraw Festival sa kultura at ekonomiya ng Bulan. Ginamit ang deskriptibong sarbey-analisis upang mangalap ng datos mula sa 23 kalahok na may aktibong papel sa pag-unlad ng festival. Kasama sa mga kalahok ang mga lokal na opisyal, tagapagsanay ng musika at sayaw, at mga kinatawan ng industriya ng turismo. Nagsagawa ng mga interbyu at ginamit ang tematik-analisis upang suriin ang mga nakalap na impormasyon hinggil sa simbolismo at epekto ng festival sa lokal na komunidad. Ang mga resulta ng pag-aaral ay nagpapakita ng malalim na koneksyon ng festival sa pagpapalaganap ng lokal na kultura, pagpapalakas ng komunidad, at pag-unlad ng turismo at ekonomiya. Batay sa mga konklusyon, inirerekomenda ang pagpapahalaga sa kasaysayan ng Padaraw Festival, pagpapalawak ng mga aktibidad nito, at pagpapalakas ng suporta sa lokal na negosyo at turismo upang higit pang mapalago ang epekto ng festival sa bayan.

Susing-salita: Padaraw festival, kasaysayan, kultura, impluwensya, turismo, ekonomiya

2. Introduksyon

Ang isang festival ay isang espesyal na pagdiriwang na karaniwang isinasagawa sa isang tiyak na araw o panahon ng isang lugar. Ito ay may kinalaman sa mga kulturang tradisyon, relihiyon, kasaysayan o mga pagdiriwang ng isang komunidad o bansa. Ito ay isang pagkakataon para sa mga tao na magkolekta, magdiwang, at magbigay-pugay sa mga mahahalagang aspeto ng kanilang kultura at relihiyon. Ang mga ito ay nagbibigay buhay sa kultura at nagpapakita ng identidad ng komunidad, nagdudulot ng kaligayahan at pagkakaisa. Ang salitang "festival" ay nagmula sa Latin na "festum" at kaugnay ng Pranses na "festivus." Sa gitnang panahon, ang mga ito ay karaniwang nauugnay sa relihiyon at itinuturing na banal (Levickaité, 2011). Sa kasalukuyang ito ay nagsilbing daan upang ipakilala ang kultura at umiiral na wika sa isang lugar. Ayon sa UNESCO (2001), itinuturing ang kultura bilang ang kabuuan ng natatanging espirituwal, materyal, intelektwal, at emosyonal na mga katangian ng lipunan o isang pangkat ng lipunan, na kinakasama ang hindi lamang sining at panitikan, kundi pati na rin ang mga pamumuhay, paraan ng pagsasamahan, sistema ng mga halaga, tradisyon, at mga paniniwala.

Simula noong 1986, nagbago ang pananaw sa papel ng kultura sa ekonomiya at lipunan. Mas pinahalagahan na ngayon ang koneksyon ng kultura at pag-unlad ng mga ahensiyang nagbibigay-tulong at dalubhasa. Ang kultura ay itinuturing na susi sa ekonomikong pag-usbong, na nagdudulot ng kita mula sa turismo at mga likha, at tumutulong sa pangmatagalang pag-unlad ng isang rehiyon. Kinikilala rin itong may impluwensya sa ugali ng tao at sa kanilang kontribusyon sa ekonomikong at panlipunang pag-unlad (UNESCO, 1995). Mahalaga ang pag-aaral sa mga festival sa pagdukal ng kultura at identidad ng isang lipunan at maipakilala ang natatanging kulturang ito sa iba.

Ang Festival Tourism ay isang mabilis na lumalagong bahagi ng industriya ng turismo, na nakatuon sa pagpapalitan ng kultura sa iba't ibang antas. Sa pamamagitan ng mga espesyal na kaganapan, ito ay nagbibigay-daan sa mga artista at bisita na makilahok at ipakita ang mga kultural na pananaw mula sa kasaysayan, tradisyon, pagkain, inumin, musika, at sayaw (Stankova at Vassenska, 2015). Walang duda na ang mga festival at lokal na kaganapan ay mahalagang bahagi ng mga patakaran para sa pambansang pag-unlad. Kinilala itong nagbibigay ng malaking ambag sa ekonomikong pag-unlad ng mga lokal na lugar, nag-aalok ng oportunidad para sa promosyon ng turismo, komersyal na resulta, at pagtaas ng pamumuhunan sa mga rehiyon (Getz, 2007). Ayon kay Choi et al. (2021), ang pagdalo sa mga ganitong gawain ay nagpapawi ng stress, nagbibigay ng espirituwal na kasiyahan, at nag-aalok ng positibong karanasan sa kaalaman, estetika, at kuryusidad.

Lalo pa maraming turista ang naghahanap ng bagong karanasan sa mga festival, na mahalaga para sa kanilang kaligayahan. May positibong kaugnayan ang pagbabago sa mga katangian ng festival at kasiyahan ng mga turista. Ang mga inobasyon, tulad ng disenyo ng kaganapan at pagpapahayag ng kultura, ay nakatutugon sa kanilang motibasyon at nagdudulot ng ligaya (Zhang at Deng, 2022).

Ayon sa Republic Act No. 10066, o "National Cultural Heritage Act of 2009," layunin nitong pangalagaan at itaguyod ang kayamang kultural at kasaysayan ng Pilipinas para sa kapakinabangan ng kasalukuyan at susunod na henerasyon. Binibigyang-diin nito ang pagpepreserba ng kultura, pagprotekta sa mga ari-arian at kasaysayan, pagpapalakas ng mga institusyong pangkultura, at pagtulong sa kagalingan ng mga manggagawa sa kultura. Ang Batas Republika Blg. 7356 ay nagtatag ng Pambansang Komisyon para sa Kultura at mga Sining (NCCA) bilang pangunahing ahensya para sa promosyon at pangangalaga ng kultura at sining sa Pilipinas. Itinatag din nito ang Pambansang Pondo para sa Kultura upang suportahan ang mga proyektong pangkultura at nagbibigay ng tulong para sa mga kaganapang pangkultura, tulad ng pista.

Ang mga festival sa Pilipinas ay mahalaga sa kultura at tradisyon ng bansa, ipinagdiriwang mula Enero hanggang Disyembre (Chan, 2020). Kabilang dito ang Aliwan Fiesta, na tinaguriang Ina ng Lahat ng Pista, kung saan nagtitipon ang mga pangunahing selebrasyon mula sa buong bansa sa Manila (Nuñez, 2019). Ayon kay Punongbayan (2019), may mga pista tulad ng Ati-Atihan, Sinulog, Panagbenga, Pahiyas, at Maskara na nag-aakit ng turista at nagsisilbing simbolo ng pagkakakilanlan ng bawat lugar. Dagdag pa ni Carada (2021), ang mga festival tulad ng Sinulog sa Cebu at Maskara sa Bacolod ay bahagi na ng kasaysayan at buhay ng mga Pilipino. Ang mga pista ay hindi lamang nagsisilbing libangan, kundi nagpapakilala din ng lokal na kultura at tradisyon sa buong mundo. Mahalaga ang mga ito bilang pagpaparangal sa mga patronong santo, mitolohiya, kalikasan, at kasaysayan. Karaniwang nagdaraos ang mga lalawigan, munisipalidad, at barangay ng mga festival, kung saan nagtitipon ang mga turista at lokal upang masaksihan ang makulay na prusisyon, sayaw, at iba pang kultural na palabas, kasama ang mga espesyal na pagkain. Ayon kay Nuñez (2019), ang mga festival ay ipinagdiriwang mula sa barangay hanggang pambansang antas.

Sa bawat festival, naipapakita ang natatanging identidad ng kultura o komunidad. Mahalaga ito sa pagpapahalaga sa kultura at tradisyon, at nagsisilbing mabisang paraan sa pagpapanatili ng kulturang kinagisnan (Bajaro, 2020). Ayon kina Pinca-Atutubo at Totanes (2023), ang fiesta ay mahalagang araw para sa mga Sorsoganon, kung saan ipinapakita at inaala ang kanilang kultural na pamana. Ang mga kwento tungkol dito ay bahagi ng kanilang mga festival. Ang pag-iisip ng mga Sorsoganon sa muling pagtuklas ay nag-uugnay sa kanilang kasaysayan, pagkakakilanlan, at pamana, na nagbubukas ng pagkakataon para sa pag-unlad ng kabuhatan. Ang mga aktibidad ng Kasanggayahan Festival ay may layuning itaguyod ang agrikultura, sining, kultura, kasaysayan, turismo, at kalakalan. Maraming kaganapan ang nagaganap sa buong buwan, kabilang ang mga kasiyahan, laro, palabas na pang-aliw, at ang tiangge, na isang bukas na pamilihan. Maliban pa rito ang pagkakaroon ng iba't iba pang mga pagdiriwang ng festival sa mga bayan ng Sorsogon.

Sa bayan ng Bulan ipinagdiriwang ang Padaraw Festival sa dalawang dahilan: bilang pasasalamat para sa sagana at masaganang ani (mula sa lupa at karagatan) at bilang pagpaparangal sa patron ng bayan, Birhen ng Inmaculada Concepcion. Ang Bayan ng Bulan, ay isang 1st class na munisipalidad sa Sorsogon na may populasyon na 105,190 (2020 census), ang pinakamatao sa lalawigan. Ito ay mabilis na umuunlad at pinaghahandaan ang cityhood na may iminungkahing batas sa 2024. May lawak itong 196 square kilometers, tinatayang populasyon na 120,000, at taunang kita na higit sa P200 milyon. Kabilang ito sa Top Five Municipalities with the Highest Operating Income sa Bicol at ISO Accredited na may Seal of Good Financial Housekeeping mula sa DILG (PhilAtlas, 2024).

Ayon sa Municipal Ordinance no. 002, s. 2015, o P.A.D.A.R.A.W Program, itinataguyod nito ang taunang pista na mula sa choreographed na kultural na pagtatanghal ay magiging isang makabuluhang katutubong gawain ng pagpapasalamat para sa mga biyaya ng nakaraang taon at paghingi ng pagpapala para sa darating na taon. Ito ay ipinagdiriwang tuwing ika-30 ng Mayo sa Bulan, Sorsogon, bilang pag-alala sa pagkakaisa ng mga

mamamayan. Ang mga nabanggit na siyang dahilan upang pag-aralan ang Padaraw: Kasaysayan at Impluwensya sa Kulturang Bulaneño. Upang masuri ang ambag at implikasyon ng nito sa iba pang aspekto nakapaloob rito. Ang mga nabanggit ay nagsisilbing batayan para sa pag-aaral ng "Padaraw: Kasaysayan at Impluwensya sa Kulturang Bulaneño." Layunin ng pananaliksik na ito na suriin ang mga ambag ng Padaraw sa kasaysayan at kultura ng mga Bulaneño, kabilang ang impluwensya nito sa turismo at ekonomiya. Mahalaga ring tuklasin kung paano nakakaapekto ang Padaraw sa pagkakakilanlan ng mga Bulaneño ngayon at ang pagpapahalaga nila sa mga kaugaliang ito. Sa pamamagitan ng pagsusuri inaasahang maipapakita ang kahalagahan ng Padaraw bilang isang tradisyon na patuloy na umaangkop sa kanilang pang-araw-araw na buhay.

Layunin - Ang layunin ng pag-aaral na ito ay alamin ang kasaysayan, kahulugan, at epekto ng Padaraw Festival sa kultura ng Bulan. Tinutukan nito ang kasaysayan ng festival, mga simbolo nito, at ang impluwensiya nito sa turismo at ekonomiya ng Bulan, pati na rin ang kasaysayan at pag-unlad ng bayan ng Bulan, Sorsogon.

3. Metodolohiya

Ginamit sa pag-aaral na ito ang deskriptibong sarbey-analisis upang masusing maipakita ang kultura ng Bulaneno sa pamamagitan ng Padaraw Festival. Ang mga kalahok sa pag-aaral ay binubuo ng 23 indibidwal mula sa lokal na pamahalaan, mga tagapagsanay ng musika at sayaw, at mga kinatawan ng turismo sa Bayan ng Bulan. Nagsagawa ng mga interbyu upang mangalap ng mahahalagang impormasyon, at ginamit ang tematik-analisis upang suriin ang mga nakalap na datos. Ang mga kalahok ay pinili batay sa kanilang aktibong papel at malalim na kontribusyon sa pagpapalaganap at pagpapaunlad ng Padaraw Festival. Ang mga katanungan sa interbyu ay nakatuon sa kasaysayan, simbolismo, at mga epekto ng festival sa turismo at ekonomiya ng Bulan. Ang mga tanong ay isinailalim sa maingat na rebisyon upang matiyak ang kalinawan, kaugnayan, at kahusayan sa pagkuha ng datos.

Ang proseso ng paglikom ng impormasyon ay nagsimula sa pamamagitan ng pagpapadala ng liham-pahintulot sa mga lokal na tanggapan at pakikipag-ugnayan sa mga pangunahing tao na may kaalaman tungkol sa festival. Ang mga interbyu ay isinagawa mula Disyembre 2023 hanggang Enero 2024, at nagsama rin ng dokumentasyon ng mga larawan upang magamit sa pagsusuri ng resulta ng pag-aaral. Ginamit ang tematik-analisis at Teoryang Gipaw sa pagsusuri ng mga datos upang masusing matukoy ang kahalagahan ng Padaraw Festival sa pagpapalaganap ng lokal na kultura, pagpapalakas ng komunidad, at pagpapasigla ng turismo at ekonomiya.

4. Natuklasan

Inilahad rito ang interpretasyon sa mga nakalap na impormasyon mula sa mga kalahok ng pag-aaral na ito. Iiprenesinta nang sunod-sunod ang mga datos upang sagutin ang mga tanong sa pag-aaral na ito. Ang mga nakuhang sagot ay nagsilbing kasagutan sa mga sumusunod: 1. Kasaysayan ng Padaraw Festival. 2. Ang sinasalamain at sinisimbolo ng Padaraw Festival 3. Impluwensya ng Padaraw festival sa turismo at ekonomiya.

1.1 Kasaysayan ng Padaraw Festival

Ang datos na nakalap mula sa mga interbyu ay inanalisa. Apat na tema ang nabuo. Kabilang sa mga temang ano ang padaraw festival, kailan ito nagsimula, at sino sino ang bumuo ng padaraw, Bakit may padaraw at paano nabuo ang padaraw. Ipinapakita rin ng mga tema na ang Padaraw ay may mahalagang papel sa kultura ng mga tao sa bayan ng Bulan. Ito ay naging isang festival na kanilang ipinagdiriwang taon-taon hanggang sa kasalukuyan.

Ang padaraw festival. Ang Padaraw ay isang salitang Bicol na hango sa "daraw," na tumutukoy sa mga isdang nagsasama-sama sa isang direksyon. Ang ibig sabihin ng Padaraw ay pagkakaisa, at sa pagdiriwang na ito, nagkakaisa ang mga tao ng Bulan upang ipakita ang kanilang lakas at pagkakapit-bisig sa kabila ng mga hamon. Ipinagdiriwang ito bilang parangal sa patron ng bayan, ang Birheng Maria ng Immaculada Concepcion, bilang

pagpapahayag ng pasasalamat para sa mga biyaya mula sa Diyos, hindi lamang mula sa dagat kundi pati na rin mula sa mga kapatagan at kabundukan.

“Padaraw an may-on sin konsepto manungod
sa biyaya na hali sa kadagatan kay kuan
pan-o ngani komunidad kita na nasa gilid
san dagat, kaya doon nagbatog an pag
selebrar san padaraw.”

Salin: Padaraw ang may konsepto tungkol sa biyaya na galing sa karagatangkasi nga komunidad tayo na nasa gilid ng karagatan, kaya doon nagsimula ang pagdiriwang ng padaraw. - Kalahok 16

Hindi nagtagal Mayroong nabuong konsepto na nakatuon sa pangunahing hanapbuhay ng mga mamamayan ng bayan at ito ay tungkol sa pangingisda at pagsasaka tugon ng kalahok. Sapagkat ang bayan ng Bulan ay malapit sa malawak na karagatan at ang pamumuhay ng mga tao ay nakasentro sa isda at na isa sa pamumuhay at itinuturing nilang biyayang bigay ng lumikha.

“Bungto kita sin pangingisda nyan an mgagrupa
na nakatuon sa baybayon kaya nakatuon ini sa
industriya san paglawod.”

Salin: Bayan tayo ng pangingisda at ang mga grupong nakatuon sa baybayin kaya nakatuon ito sa industriya ng pangingisda. Kalahok 17

Sagana at ang bawat tao ay mayroong hanapbuhay sapagkat ang bayan Bulan ay nakasentro sa industriya ng pangingisda. Karamihan sa mga mamamayan pangingisda ang pangunahing hanapbuhay ayon ito sa pahayag ng kalahok.

“an word na padaraw hali in isa
word na daraw na pirmi ingagamit
san mga paralawod kaya pagnasangga
an isda, an gahoy suon kuan daraw.
An pagluwas san bulan.”

Salin: Ang salitang padaraw ay mula sa salitang daraw na kadalasang ginagamit ng mga mangingisda kaya kapag sumasangga ang isda, ang tawag dun ay daraw. Ang paglabas ng buwan.) – Kalahok 18

Mayroong isang orihinal na terminong ginagamit ang mga mangingisda na palatandaan nila kung marami ang isda at ito ay ang daraw na may kaugnayan sa maliwanag na buwan. Ito ngayon ang pinagbatayan at pinagkunan ng salitang padaraw festival ng Bulan.

“An daraw na pag nagdadaraw an bulan,
siyempre nagtitiripon an mga isda,
nyan daghanon an dakop na isda.”

Salin: (Ang daraw na pagnagdadaraw ang buwan, siyempre nagtitipon ang mga isda, at maraming huli ng isda.) – Kalahok 20

Mayroong isang palatandaan ang mga mangingisda ng bayan ito ay ang paglabas ng bilog at maliwanag na buwan. Nagbabadya ito ng tiyak na daming huli at bilang ng isda.

“Padaraw kay mas kilala an bungto sa
pangingisda. Kaya nabuo an padaraw.”

Salin: (Padaraw dahil mas kilala ang bayan sa pangingisda. Kaya nabuoang padaraw.) – Kalahok 22

Dahil sa saganang pangingisda, naging tanyag ang bayan ng Bulan. Ang pangalan ng kanilang pagdiriwang, ang "Padaraw Festival," ay hango sa salitang "daraw," na tumutukoy sa pangkat ng mga isda. Ang festival na ito ay nagsimula bilang pagdiriwang ng kanilang yaman sa likas na yaman at malalim na ugnayan sa karagatan. Ayon kay Buted et al. (2014), ang mga fiesta ay may malaking papel sa kulturang Pilipino at patuloy na nagbabago ayon sa lokal na tradisyon. Ang pag-unlad ng mga festival ay konektado sa kasaysayan ng kulturang tao.

Ang pagsisimula ang Padaraw Festival. Ang mga festival at kaganapang nakabatay sa komunidad, na tinatawag ding lokal na kaganapan, ay nagmumula sa isang partikular na sektor ng komunidad na may pangangailangan o pagnanais na ipagdiwang ang isang bahagi ng kanilang buhay o kasaysayan (Dimmock & Tiye, 2000). Bukod dito, ayon kay Davies (2017) isa sa mga unang festival ay ang mga kaganapang kaugnay ng mga pana-panahong okasyon, tulad ng pagsasaka at pag-aani. Ang mga ganitong uri ng pagdiriwang ay itinuturing ding mga unang festival.

“Ang bungto san Bulan una na nakilala
sa pag selebrar san Bandalaan kay saro
sa pinaka- produkto san bungto an
bandala. An pagkakamay-on sin masagana
nyanmahiwas na tanuman san bandala
an nag-udyokpara ini iselebrar
san bungto.”

Salin: (Ang bayan ng Bulan ay unang nakilala sa pagdiriwang ng Bandalaan sapagkat isa sa mga pangunahing produkto ng bayang ito ay ang bandala. Ang pagkakaroon ng masagana at malawak na taniman ng bandala ang nag-udyok upang ito ay ipagdiriwang ng bayan.) – Kalahok 16

Ayon sa mga kalahok, ang festival ng Bulan ay nakabatay sa kanilang produktong abaca, isang pangunahing produkto ng bayan (Bulan Water District, 2014). Tulad ng ibang lugar sa Pilipinas, ipinapakita ng mga festival ang sosyo-historikal na pamana ng bawat bayan. Halimbawa, ang "Bandalaan sa Bulan," na ginaganap tuwing ika-31 ng Mayo, ay nagtatampok ng mga gamit mula sa abaca, isang pangunahing export noong panahon ng kolonyalismong Espanyol (*Discover Sorsogon - Philippines Travel - Boracay, Puerto Galera, Bohol, Cebu - 7000 Islands*, n.d.). Ang mga festival ay nagpapakita ng lokal na kultura at sumusuporta sa mga negosyo (Tanfrod & Jung, 2017). Sa patuloy na pag-unlad, nagkakaroon ng pagbabago sa mga pagdiriwang.

“dati an festival sa tinampo san una
kuan Bandalaan na inorganisa man san
dati na bise alcalde Alvino Goyala
kaya lang hinali.”

Salin: (Dati ang festival sa kalsada noong una ay ang Bandalaan na inorganisa din ng dating bise akalde Alvino Goyala kayalang inalis) Kalahok 16

Ang pagdiriwang ng bandalaan ay nagkaroon ng mahalagang papel sa bayan ng Bulan. Ayon sa tugon ng kalahok, ito ang naging inspirasyon upang magkaroon ng mas magandang pagdiriwang ang bayan.

“Sadto san 1996 nagbuo mun-a san bandalaan na yon
an mga sul-ot bandala. Paghuna namo sadto, bandala
an pinaka produkto nato didi.”

Salin: (Noong 1996 bumuo muna ng bandalaan na yon ang kasuotan ay bandala. Akala namin noon, bandala ang pinaka produkto natin dito.) - Kalahok 17

Kaya ng taong 1996 ay ginamit ang bandala bilang mga kasuotan ng mga kalahok sa pagdiriwang sa kalsada upang ipakita ito bilang produkto ng bayan sa mga panahong ito. Nga lamang hindi nagtagal ay napalitan sapagkat hindi ito ang pangunahing hanapbuhay at produkto ng Bulan.

“Dati san una may-on sira inhihirimo
didi na festival tapos mao na yadto
na bandalaan. Bandalaan hali yoon sa
parang proukto na hali sa bandala sa
Bulan.”

*Salin: (Dati noong una mayroon silang isinasagawa ditong festival at yon yon bandalaan.
Bandalaan galing yon sa parang produkto na galing sa bandala sa Bulan.)- Kalahok 19*

Mayroong pinagdiriwang ang bayan ng Bulan na festival ito ang bandalaan at ayon sa kalahok, magagandang dalagang kababaihan ang madalas na sumasali rito para itampok ang kasuotan na yari sa bandala. Ito ay itinatangahal rin sa kalsada may pagsasayaw na bitbit mga bandalang produkto mula sa bayan.

“Matagumpay man an ingigibo an bandala
festival pero daghanon an komento sini
na tukalan kay diyo lang an bandala sa
bungto.”

*Salin: (Matagumpay naman ang isinasagawa ang bandala festival ngunit marami ang komento
rito na palitan dahil kunti lamang ang bandala sa bayan.) – Kalahok 21*

Ang pagdiriwang ng bandalaan ay tinangkilik at matagumpay na ring naipagdiwang tugon ng kalahok. subalit dumating ang panahon na napalitan ito at hindi na ipinagpatuloy pa sapagkat hindi ito ang pinakahanapbuhay ng bayan.

Mula sa pagbabago ng ipinagdiriwang na festival sa bayan ng Bulan, nabuo ang mga konsepto kaugnay ng Padaraw. Ito ay naging batayan para sa mas malawak na pag-unawa sa pagpapakilala ng festival na ito.

“An bungto san Bulan kuan sagana o kilala na
mayaman sa lamang dagat pareho san mga isda na lawlaw.)

*Salin: (Ang bayan ng Bulan ay sagana o kilala na mayaman sa lamang dagat katulad ng mga
isdang lawlaw.) – Kalashok 1*

Mayroong ipinagmamalaking isda ang bayan at ito ay tinatawag na lawlaw. Isa ito sa mga tatak kung bakit mas lalong nakikilala ang bayan.

“Hali ini sa word na daraw na an
kahulugan mao an pagdagsa san
daghanon na isda.”

*Salin: (Ito ay mula sa salitang daraw na ang kahulugan ay ang pagdagsa ng napakaraming
isda.) – Kalahok 2*

Ayon sa tugon ng kalahok, ang bayan ay may tinatawag na salitang may kaugnayan sa isda at ito ay daraw. Iniuugnay sa dami ng isda sa huli ng mga mangingisda.

“Nauugnay in isa pangingisda na may-
on daghanon na dakop sin isda.”

Salin: (Ito ay na uugnay sa pangingisda na mayroong maraming huling isda.) – kalahok 4

Ang Bulan ay kilala sa kasaganaan ng lamang-dagat, tulad ng isdang lawlaw, na mahalaga sa kabuhayan ng mga tao. Ang kanilang pagdiriwang ay tampok ang panghuhuli ng isda at nagpapakita ng ugnayan ng mga mangingisda at pagkakaisa ng mamamayan, tulad ng galaw ng mga isda tuwing daraw. Ayon kay Tkaczynski (2013), ang mga festival ay nagdudulot ng benepisyo sa komunidad, tulad ng gastusin sa turismo at pagmamalaki. Ang festival ng Bulan ay patuloy na nagbabago dahil sa pakikiugnayan ng mga ahensya at komunidad, na nagpalaganap ng ideya ng “Padaraw” at naging simbolo ng masaganang ani ng pangingisda.

“Pwera san nagkakamay-on sin masagana
na ani hali sa kadagatan inupod naman
an masagana na ani hali sa mga tinanom
san kabululudan.”

Salin: (Maliban sa pagkakaroon ng masaganang ani mula sa karagatan ay sinama rin ang masaganang ani mula sa mga pananim sa kabundukan.) – Kalahok 6

Ayon sa tugon ng kalahok, hindi lang binuo ang pagdiriwang para ipakita ang pangingisda kundi maging pati ang pagsasaka. Ang mga ito ay patunay na talagang makikita kung gaano kasagana ang bayan.

“Gusto nira ipaimod an kabuhayan san
Bulan. Kaya diri lang pangingisda an
inpapaimod sini gusto din nira na ma
ipaimod an iba pa na kabuhayan pareho
san pagbanti, paglukad, nyan intero
na pangkabuhayan san bungto.”

Salin: (Gusto nila ipakita ang kabuhayan sa Bulan. Kaya hindi lamangpangingisda ang maipakita gusto rin nila na maipakita ng iba pang kabuhayan pareho ng pagsasaka, pagkokopra, at lahat ngpangkabuhayan sa bayan.) – Kalahok 15

Dahil sa isang layuning maipakita ang paraan ng pamumuhay ng bayan, padaraw festival ang kanilang naging tulay at pamamaraan. Lahat ng pandagat at panlupang gawain tulad ng pangingisda at pagsasaka at naipamalas sa pamamagitan ng pagdiriwang.

“Una nakatuon lang in isa industriya san
Pangiongisda nyan an mga grupo na nakatuon
sa baybayon habo nira na pangingisda lang sa
Bulan kaya pinaunlad na an biyaya hali sa
kabundukan kaupod na an paglukad,bandala
man gihapon kun baga diri lang nakatuon
sa saro na produkto.”

Salin:(Una nakatuon lang ito sa industriya ng pangingisda at ang mga grupong nakatuon sa baybayin ayaw nila ng pangingisda lang ng Bulan kaya pinaunlad biyayang galing sa kabundukan kasama na ang kopra, bandala parin kung baga hindi lang nakatuon sa isang produkto.) – Kalahok 17

Ang bayan ng Bulan ay patuloy na umuunlad dahil sa kasaganaan nito, mula sa karagatan hanggang sa mga kabundukan. Hinati ito sa dalawang bahagi: ang tabi ng karagatan para sa pangingisda at ang kabundukan o Patag para sa pagtatanim. Ipinapakita nito na hindi lamang pangingisda ang hanapbuhay ng mga tao sa Bulan, kundi pati na rin ang masaganang ani mula sa mga kabundukan. Kaya’t ang pangingisda at pag-aani ay pinagsama sa pagdiriwang ng Padaraw.

“An salitang -ugat sini daraw kaya pinalitan
ini tapos hinimuan acronym Peoples Action
and the Development Aquatic Resources
Agriculture and Watershedshali sa salitang
-ugat na daraw dahil grasya hali sa
kabundukan kaupod na an katubian, kaupod
an agrikultura, kaya yon batog sadto
hanggang niyan padaraw na pirmi an ingagamit.”

Salin: (Ang salitang ugat ay daraw kaya pinalitan yanat ginawan ng acronym Peoples Action and the Development Aquatic Resources Agriculture and Watersheds galing sa salitang ugat na daraw dahil biyaya galing sa kabundukan kasama na ang sa katubigan, kasama ang agrikultura, kaya yon mula noon hanggang ngayon padaraw palagi ang ginagamit.) -Kalahok 17

Ayon sa tugon ng kalahok dumating ang mga sandaling ang kailangan mas makapagbigay pansin ito lalo sa mga tao. Kung kaya't gumawa sila ng isang pangalang tatatak at magpapaliwanag na mismo ng kahulugan ng salitang padaraw.

“Hinimuan sin acronym an padaraw na iugnay
na an pagsasaka kaya an nangyari sadto an
padaraw duwa na siya maliban sa paglawod
nyan pagbanti. Kay inapakilala nato an
produkto nyan hanapbuhay sa bungto san Bulan”

*Salin: (Ginawan ng acronym ang padaraw na iugnay na ang pagsasaka kaya ang nangyari noon
ang padaraw dalawa na siya maliban sa pangangisda at pagsasaka. Dahil pinakilala natin ang
produkto at hanapbuhay sa bayan ng Bulan.) – Kalahok 19*

Nilapatan ng kahulugan ang acronym na PADARAW, na nangangahulugang "Peoples Action and the Development of Aquatic Resources, Agriculture, and Watersheds," upang palakasin ang pagkilala sa mga lokal na hanapbuhay at produkto ng Bulan. Ayon sa Municipal Ordinance No. 2, s. 2015, ito ay nagbigay-daan sa pagdiriwang ng Padaraw Festival. Ayon kay Lombardo (2013), mahalaga ang mga festival sa pag-unawa ng kasaysayan at epekto nito sa ekonomiya.

MGA BULANEÑONG NASA LIKOD NG PADARAW FESTIVAL

Malaki ang papel ng mga tao sa pagdiriwang ng Padaraw Festival. Mula sa konsepto hanggang sa huling bahagi ng kaganapan, ang kanilang partisipasyon ay mahalaga sa pagpapalano, organisasyon ng mga aktibidad, at pagtatanghal. Sa kanilang sama-samang pagsisikap, naipapakita ang lokal na kultura at tradisyon, kaya't mas naging makulay at masaya ang pagdiriwang. Ayon kay Allen (2011), ang mga festival ay tumutulong sa pag-unlad ng ekonomiya at marketing, habang nagpapalakas ng interes mula sa komunidad at negosyo.

“Sa pangunguna san dati na butihing mayora
san Bulan na si Ex Mayor Helen De Castro,
an padaraw festival nagkonsepto,
inpagplanuhan, pinagtrabahuan nyan hanggang
sa nabilog kaupod an mga kawani san LGU.”

*Salin: (Sa pangunguna ng dating butihing mayora ng Bulan na si Ex Mayor Helen De Castro,
ang padaraw festival ay nagkonsepto, napagplanuhan, pinagtrabahuan at tuluyang nabuo
kasama ang mga kawani ng LGU.) – kalahok 13*

Sa kahit gaano kaganda ng isang plano subalit hindi nilapatan ng isang galaw ay hindi rin naman nagtatagumpay. Isa ang dating mayora sa puspasang nagtrabaho at nagpursige upang mabuo at maisakatuparan ang ngayong padaraw festival sa Bulan.

“Kaupod an 63 na barangay nagdaranunan
para makabilog sin cluster na para
iuurupod o ipapangkat sa pagpapalabas.”

*Salin: (Kasama ang 63 barangay ay nagtulong-tulong upang makabuo ng cluster na siyang
magsama-sama o pangkat sa pagpapalabas.) – Kalahok 14*

Sa tulong at suporta ng mga ng bawat mamamayan at ng mga lider ng bawat barangay nagkaroon ng iisang layunin na buuin at tipunin ang mga lalahok at magsasagawa sa parada. Isa itong bagay na mahirap gawin subalit sa dulo ay nagtatagumpay parin ang pagdiriwang ng padaraw.

“Sira sir Nilo, maam Gemma nyan mayor de
Castro para sa konseptwalisasyon san
padaraw festival.”

Salin: (Sina sir Nilo, maam Gemma at sir Benig at mayor de Castro para sa konseptwalisasyon ng padaraw festival.) – Kalahok 16

Sa pagbuo ng ganitong malaking pagdiriwang ay hindi nawawala ang ilang taong mangunguna upang mabuo ang isang plano. Dahil sa mga taong ito, sila ang naging tulay upang maipagdiwang ang isang padaraw festival sa Bulan.

“Rey Echane, Diokno Gonzalgo, si sir Fiel
Gerero at kuya Nilo Raymundo. Sira an
Nagkonsepto sini na padaraw para ipaimod
an Bulan manungod sa kabuhayan nyan kasaysayan.”

Salin: (Rey Echane, Diokno Gonzalgo, si sir Fiel Gerero at kuya Nilo Raymundo. Sila ang nagkonsepto nitong padaraw upang ipakita ang Bulan mula sa kabuhayaan at kasaysayan.) -Kalahok 17

Sa isang malawak na kaisipan at ideya ay mabilis ngang napag-isipan na ang tema sa gawaing ito ay ang hanapbuhay ng mga mamayan sa Bulan. Sa mga galaw makikita ang pamamaraan ng pagtatrabaho sa larangan ng pangangisda at pagsasaka.

“Sir Tonyboy Gilana, Mark Glen Tejada, Body Tan
At Mr. Gigantone nagbuo san musika san padaraw.”

Salin: (Sir Tonyboy Gilana, Mark Glen Tejada, Body Tan at Mr. Gigantone ay bumuo at pinagmulan ng musika ng padaraw.) -Kalahok 18

Ang mga pagdiriwang tulad ng Padaraw Festival sa Bulan ay nangangailangan ng musika at tugtog upang maging masigla, at ito ay natamo sa pamamagitan ng pagtutulungan ng mga tao sa komunidad. Ayon sa kalahok, mahalaga na magkaroon ng sariling mga elemento ng kultura na hindi ginaya mula sa iba. Ang mga festival ay resulta ng pagtutulungan ng mga tao at grupo, kasama na ang lokal na gobyerno na may mahalagang papel sa pagbuo at pagsuporta ng mga aktibidad. Ayon kina Javier at Elazigue (2011), ang lokal na gobyerno ay may malaking papel sa tagumpay ng lokal na industriya ng turismo at sa pangangalaga ng mga yaman nito. Ang mga residente at komunidad ang pangunahing mga tao sa pagpapalano at pag-unlad ng turismo (Jamal & Getz, 1995).

ANG PAGKAROON NG PADARAW FESTIVAL.

Ang pag-organisa ng cultural festival tulad ng Padaraw ay may dalawang pangunahing hakbang: pagpapalano at pagsasagawa. Ayon kina Popescu at Corbos (2012), mahalaga na sundin ang orihinal na plano upang magtagumpay ang kaganapan. Ang lokal na pamahalaan ng Bulan ay nagsagawa ng iba't ibang aktibidad tuwing Mayo upang ipakita ang kultura, tradisyon, at mga lokal na produkto ng bayan, pati na rin ang pagpapahalaga sa mga lokal na talento.

“An Hinimo ni mayora Helen inlibot intero
na kasangkot sa pagbuo san padarw festival
sa intero na mga Festivals sa Pilipinas.
Nagbiyahe kami pakadto sa Cebu, Ati atihan
Festival, tapos nagkadto pa kami sa Dinagyang
Festival. Para pag-adalan yon kun pan-o
talaga. An pinaka puntopa sa paglilibot na
makaistorya an mga tourism council para
makakuwa sin ideya sa pagbilog sin
konseho sa pagselebrar san festival.”

Salin: (Ginawa ni mayor Helen inikot lahat ng kasangkot sa pagbuo ng padaraw festival sa lahat ng Festivals sa Pilipinas. Nagbeyahe kami papuntang Cebu, Ati Atihan Festival, at pumunta rin kami sa Dinagyang Festival. Upang pag-aaralan yon kung paano talaga. Ang pinaka punto pa sa paglilibot ay ang makausap ang tourism council upang makakuha ng ideya sa pagbuo ng

konseho sa pagdiriwang ng festival.) – Kalahok 18

Ayon sa naging tugon ng kalahok kailangang makita at mapuntahan ang mga bayan na nagsasagawa ng mga pagdiriwang. Ito ang magsisilbing batayan upang magkaroon ng malawak na ideya sa mga pagpaplanong gagawin sa pagsasagawa ng pagdiriwang sa bayan ng Bulan.

“Naglibot kami sa iba iba na may-on si festival nyan sayaw sa tinampo. Nagkadto kami sa Tacloban, sa lungsod san Cebu nyan sa mga may kilala na sayaw sa tinampo para maimod namo kun nano an dapat himuon kaya yon na ngani nabuo na namo an padaraw na yon na tungkol in isa “School of Fish.”

Salin: (Naglibot kami sa iba’t ibang na mayroong festival at sayaw sa kalsada. Pumunta kami sa Tacloban, sa lunsod Cebu at sa mga may kilalang mga sayaw sa kalsada para makita namin kung ano ang dapat gawin kaya yon nanga nabuo na namin ang padaraw na yon na tungkol ito sa “School of Fish”).-Kalahok 21

Ang mga pagdiriwang sa iba’t ibang lugar sa Pilipinas ay nagbigay ng maraming ideya, hindi upang gayahin, kundi upang malaman ang mga tema at layunin ng mga ito. Ang pagpaplanong festival ay hindi lamang upang magkaroon ng maganda at maayos na kaganapan kundi pati na rin upang makamit ang produktibong resulta, lalo na sa turismo. Ayon kay Quinn (2010), ang mga festival ay umaakit ng mga turista at nagiging lugar para sa festival tourism. Ang mga turista ay interesado sa mga kakaibang kultura na ipinapakita. Sa paghahanap ng impormasyon para sa Padaraw Festival, nakatulong ito sa pagpaplanong musika at sayaw, na sumailalim sa mga pagsubok bago mabuo ang pinal na presentasyon.

“An tutog is parang kinuwa lamang sa youtube tapos in mix mix lang nira”

Salin: (Ang tugtog ay parang kinuha lamang sa youtube tapos pinaghalo halo lang nila.) – Kalahok 15

Dahil sa nagsisimula palang ang pagdiriwang ng padaraw festival noon sa bayan ng bulan ay kinakailangan buluo ng isang tugtog na gagamitin. Ang nabuong tugtog ay ibinagay na rin sa indak at sayaw at sa Gawain bagamat ito ay pinaghalo halo lamang na mga tugtog.

“An musika ay adapted lamang”

Salin: (Ang musika ay adopted lamang.) – kalahok 18

Ang Padaraw Festival ay nagsimula gamit ang mabilis na tugtog, ngunit kalaunan ay nakabuo ng sariling musika mula sa pananaliksik ni Mark Glen Tejada at mga awit nina Sir Body Tan. Ang sayaw ay hango sa galaw ng isda at pag-aani, na nagpapakita ng kasaysayan at kulturang Bulaneno.

“An pagdakop san isda gamit an iba iba na paagi san mga taga Bulan.”

Salin: (Ang paghuhuli ng isda gamit ang iba’t ibang pamamaraan ng mga taga Bulan.) - Kalahok 5

Sa panghuhuli ng mga lamang dagat ay nanatili parin ang tradisyunal na pamamaraan ng panghuhuli ng isda. Iba’t ibang mga kagamitan na makikita sa mga pangangisda sa bayan ng Bulan.

“Pag-aani nyan kultura san bulaneño masasalam in isa mga hiwag nyan kilos san sayaw sa padaraw diri pareho sadto na bagan kinuwa lamang sa

iba na festival.

Salin: (Pag-aani at kulturang bulaneno ay maisasalamain sa mga galaw at kilos ng sayaw sa padaraw hindi katulad noon na mukhang kinuha lamang sa ibang festival.) – Kalahok 17

Sa nabuong sayaw mula sa ideya at galaw ng mga mangingisda at magsasaka ay naiakma batay at sunod sa gawaing pandagat at pagsasaka. Sa pagkakaroon ng padaraw festival sa Bulan ay nakalikha din ng isang matatawag na orihinalidad sapagkat ito’y galing mismo sa bayan.

“May sadiri na galaw nyan hiwag
An pagsayaw san padaraw dahil
sa nabilog na kaisipan hali sa
padaraw.”

Salin: (May sariling galaw at kilos ang pagsayaw ng padaraw dahil sa nabuong kaisipan mula sa padaraw.) – Kalahok 22

Dahil sa kahalagahan ng pagkakaroon ng sariling indak, pinag-isipan nang mabuti ang pagbuo ng natatanging galaw na makikita sa pagdiriwang. Ang sayaw ay hango sa galaw ng isda at pag-aani, na sumasalamain sa kasaysayan at kulturang Bulaneno. Ayon kay Reeves (2014), ang aktibong pagnanais ay nangangailangan ng oras, enerhiya, at disiplina. Ayon kina Atsuko at Telfer (2008), kapag konektado ang festival sa komunidad, mas malaki ang interes ng mga turista na gumastos upang maranasan ito, kaya't mahalaga ang tamang pagpapalano at marketing (Kitterlin & Yoo, 2014).

KUNG PAANO NAGKAROON NG PADARAW FESTIVAL.

Sa paglipas ng panahon, patuloy na pinauunlad ng lokal na pamahalaan ng Bulan ang Padaraw Festival tuwing Mayo. Layunin ng mga aktibidad na ipakita ang kultura, tradisyon, at pagpapahalaga sa mga lokal na talento at produkto. Ayon kina Mair at Whitford (2013), ang mga festival ay nakakaakit ng bisita at nakakatulong sa pag-unlad ng ekonomiya at lipunan ng rehiyon. Mahalaga ang mga festival sa mga patakaran at estratehiya sa turismo, at ang kanilang kontribusyon ay isang malakas na dahilan para sa pampublikong pondo (Felsenstein & Fleisher, 2003; O'Hagan, 1992).

“itong bagay na ito ay isang planong nais
maisakatuparan kung kaya’t naisipan
nilang maglakbay sa pangunguna ni mayor
Helen de Castro”

Salin: (An bagay na ini saro na plano na gusto maisakatuparan kun kaya naisipan nira na magbiyahe sa pangunbuna ni mayor Helen de Castro)

Ang iba’t ibang mga pangangalap at pag-aaral ang isinagawa ng pamahalaang lokal ng Bulan. kailangang makita at mapuntahan ang mga bayan na nagsasagawa ng mga pagdiriwang. Ito ang magsisilbing batayan upang magkaroon ng malawak na ideya sa mga pagpaplanong gagawin sa pagsasagawa ng pagdiriwang sa bayan ng Bulan.

“ang plano nilang mapuntahan ang mga lugarna
nagdiriwang ng iba’t ibang festival ay kanila
ngang napuntahan at nakakuha silang ideya.”

Salin: (an plano nira na makadto na mga lugar na nagdadaos san iba iba na festival talagang nakadto nira nyan nakakuwa sira sin ideya.)

Dahil sa mga pagdiriwang sa iba’t ibang lugar sa Pilipinas, nakakuha si Gng. Helen de Castro at ang kaniyang mga kasamahan ng mga ideya, hindi upang gayahin, kundi upang maunawaan ang tema at layunin ng mga ito sa kanilang sariling pagdiriwang.

“wara iba na obheto sa kanira pagbyahe kundi
an makaambag an bagay na hihimuon nira diri
lang sa kultura kundi sa pangkabuhayan nyan
pang ekonomiya”

*Salin: (Walang ibang hangarin sa paglalakbay kundi ang makaambag ang bagay na gagawin
nila hindi lang sa kultura kundi sa pangkabuhayan at ekonomiya.) – Kalahok 3*

Ang pagpapalano ng festival ay hindi lamang upang magkaroon ng maganda, kundi upang makamit ang maayos at produktibong resulta, lalo na sa aspeto ng turismo. Ang mga festival ay nagiging paraan upang itampok ang mataas na kultura at pag-unlad ng kultural na kapital. Sa pamamagitan ng paglilibot at paghahanap ng impormasyon, nakatulong ito sa pagbuo ng musika at sayaw para sa Padaraw Festival. Dumaan ito sa mga pagsubok bago mabuo ang pinal na presentasyon.

“masigasig na intuunan nyan hinatagan san
suporta an pagbuo san padaraw kay naninila
sir ana ini an mahatag san kulay sa bungto”

*Salin: (masigasig na pinagtuonan at binigyan ng kaukulang suporta ang pagbuo ng padaraw
sapagkat naniniwala sila na ito ang magbibigay kulay sa bayan.)-Kalahok 6*

Nagsimula ang Padaraw Festival sa Bulan gamit ang mga mabilis na tugtog na pinagsama, ngunit kalaunan ay nakabuo ng sariling musika mula sa pananaliksik ni Mark Glen Tejada at mga awit ni Ginoong Salvador Tan. Ang sayaw ay hango sa galaw ng isda at pag-aani, sumasalamin sa kasaysayan at kulturang Bulaneño. Ang festival ay naging orihinal, na nagpakita ng lokal na identidad at kultura ng Bulan.

3.2 Sinasalamin at sinisimbolo ng Padaraw Festival

Ang mga pagdiriwang ay nagsisilbing makulay na salamin ng kultura, paniniwala, at kasaysayan ng isang komunidad. Sinasalamin nila ang mga halaga, tradisyon, at hangarin ng mga tao, ipinapakita ang kanilang natatanging pagkakakilanlan. Sa pamamagitan ng iba’t ibang aktibidad tulad ng sayaw, parada, at ritwal, ang mga pagdiriwang ay sumisimbolo ng pagsasalamat, pagkakaisa, pagiging masipag, pananampalatay, at biyaya, na nagbibigay-daan sa mga kalahok na muling kumonekta sa kanilang pamana.

Pagpapasalamat. Isa sa mga pangunahing simbolo ng Padaraw Festival ay ang pasasalamat ng mga mamamayan ng Bulan sa mga biyayang mula sa karagatan at kabundukan. Ang mga yaman ng kalikasan na ito ay pangunahing pinagkukunan ng kabuhayan ng mga tao. Sa pagdiriwang, naipapahayag nila ang kanilang pasasalamat at pagpapahalaga sa mga biyayang dulot ng kalikasan at sa kanilang masaganang komunidad.

“an kun pan-o an pagsayaw saro
ini na paagi san pagpapaimod san
pasasalamat sa intero na masagana
na grasya na hali sa naglalang.”

*Salin: (Ang pagsasagawa ng pagsasayaw ay isang paraan ng pagpapakita ng pagpapasalamat
sa lahat ng masaganang biyaya galing sa lumikha.)-Kalahok 1*

Ayon sa tugon ng kalahok, naniniwala siya na ang sayaw ay isang sining na nagpapahayag ng damdamin ng pasasalamat. Sa pamamagitan ng sayaw, makikita ang pagtaas ng kamay na sumasalamin sa galak, saya, at pagpapasalamat sa Diyos. Ang pagtingala nila sa langit ay nagpapahayag ng taos-pusong papuri para sa mga biyayang natamo mula sa karagatan at kabundukan.

“An pagpapasalamat sa kun papan-o inbibiyayaan
san Diyos an mga tawo sin sagana nyan wara
katapusan na kayamanan na intatamasa san
mga tawo na diri maski san-o man magugutom
sa uru-adlaw nira na paghampang sa hamon

san buhay”

Salin: (Ang pagpapasalamat sa kung gaano binibiyayaan ng maykapal ang mga tao ng sagana at walang katapusang kayamanang tinatamasa ng mga tao na hindi kailan man nagugutom sa pang-araw-araw nilang pagharap sa hamon ng buhay.) -Kalahok 5

Naniniwala ang kalahok na sa bawat pagkakataon, laging nariyan ang awa at habag ng lumikha, na makikita sa mga biyayang natatamo araw-araw. Sa sayaw ng mga kalahok sa Padaraw, makikita ang hawak nilang bilao, na sumasalamain sa patuloy na pagtamasa ng masaganang biyaya. Ito ay isang simbolo ng pagpapakita at pagbabalik ng pasasalamat para sa mga biyayang natamo.

“Ini inhihirimo na pagpapasalamat
sa mga grasya na narerecebi”

Salin: (Ang gawaing pagpapasalamat sa mga biyayang natatanggap.) -Kalahok 13

Ayon pa sa tugon ng kalahok, malaki man o maliit na biyaya mula sa Diyos, mahalaga ang pagpapasalamat. Ipinapakita nito na kahit sa kabila ng mga pagsusumikap sa trabaho, hindi nakakalimot ang mga tao na maglaan ng pasasalamat. Ang pagpapasalamat ay naipapakita sa pamamagitan ng sayaw na sumisimbolo ng pagiging maka-Diyos, na isinasagawa at makikita sa pagdiriwang ng Padaraw Festival sa Bulan.

“Pagpapasalamat sa mga nakukuwa
na mga biyaya na hali sa Diyos
sa paagi san isda.”

*Salin: (Pagpapasalamat sa mga nakukuha na mga biyaya na galing sa Diyos sa paraan ng isda.)
-Kalahok 19*

Ayon sa kalahok, ang isda ay isang biyaya mula sa Diyos na kailangan ipagpasalamat. Ang hawak na sagwan at lambat ay simbolo ng matatag na hanapbuhay ng mga Bulaneño, isang dahilan ng patuloy na kasaganaan ng bayan ng Bulan.

Sa Padaraw Festival, makikita ang pasasalamat sa bawat sayaw at aktibidad. Ang mga galaw ay nagpapahayag ng pasasalamat sa mga biyayang natamo at ng pagkakaisa ng komunidad. Ang sayaw ay isang makapangyarihang simbolo ng pagpapahalaga sa kultura at tradisyon ng Bulan. Ang pasasalamat ay bahagi ng sinaunang ritwal at patuloy na isinasagawa sa mga modernong pagdiriwang, na sumasalamain sa pananampalatayang Kristiyano at sa kasaysayan ng mga Pilipino (Santie, Mamonto, Lasut, & Mesra, 2023).

Pagiging Masipag. Mula sa masaganang ani na nakukuha ng mga mamamayan, hindi maikakaila ang kanilang pagiging masipag. Isang katangiang makikita at pinapahalagahan sa Padaraw Festival ang masikap na pagsisikap ng mga tao sa kanilang mga kabuhayan.

“An mga padaraw festival simbolo ini
san pagiging mahigos san mga tawo.”

Salin: (Ang mga padaraw festival ay simbolo ng pagiging masipag ng mga tao. – Kalahok 3

Ipinapakita ng Padaraw Festival ang determinasyon at kasipagan ng mga mamamayan ng Bulan, na sa kabila ng mga pagsubok sa buhay, ay patuloy na nagtatrabaho nang may galak. Ayon sa kalahok, ang tagumpay ng bayan ay nakabatay sa sipag at dedikasyon ng bawat isa.

“Pagiging mahigos san mga taga-Bulan”

Salin: (Pagiging masipag ng mga taga-Bulan.) – Kalahok 17

Ang mga tao sa Bulan ay hindi gaanong dumaranas ng kahirapan dahil sa kanilang sipag at dedikasyon sa trabaho, mapa-karagatan man o pagsasaka. Ang sabayang paggawa nila ay sumasalamain sa kanilang pagnanais

na magtagumpay sa buhay. Ang mga basket sa likod nila ay simbolo ng pag-asa para sa masaganang ani na kanilang maipapamana sa kanilang pamilya.

“Inpopromote niya an Bulan sa paagi
sa kun pan-o an pagtrabaho.”

Salin: (Pinpromote niya ang Bulan sa pamamaraan kung paano nagtatrabaho. Nasiyang makikitaan ng pagiging masipag ng mga ito.) – Kalahok 19

Ang kasipagan ng mga taga-Bulan ay isang magandang halimbawa ng ugali na nagdadala ng tagumpay, hindi lamang sa kanila kundi pati na rin sa kanilang bayan. Ang kanilang pagtutulungan at masayang paggawa, kahit anuman ang hamon sa buhay, ay nagpapakita ng dedikasyon at determinasyon upang magpatuloy. Ang Padaraw Festival ay isang simbolo ng kanilang sipag at pagkakaisa, na nagbibigay-pugay sa kanilang masigasig na pagsusumikap. Sa pamamagitan ng kanilang kasipagan, natamo nila ang mga biyaya mula sa kalikasan, at nagsisilbing inspirasyon ito sa iba na magpatuloy sa pagtatrabaho at magtagumpay.

Ang mga taga-Bulan ay kilala sa kanilang masipag na kalikasan, na nagbibigay daan sa masaganang ani. Ang kanilang kasipagan ay nasusuklian sa pamamagitan ng yaman mula sa kalikasan, na nagpapatibay sa kanilang tagumpay at kasaganaan. Ang kasipagan ay hindi lamang nangangailangan ng lakas kundi pati na rin ng pasensya, na siyang susi sa tagumpay at kaunlaran ng komunidad (Siddiqui, 2014; Chambers at Conway, 1991).

Pananampalataya. Ang mga festival ay bahagi ng kultura at pananampalataya ito ay mga pagkakataon kung saan nagtitipon ang mga tao upang ipagdiwang ang mga relihiyosong okasyon at magpasalamat sa mga biyayang kanilang na tamo. Ang padaraw festival ay mula sa masaganang ani na biyaya mula sa kalikasan.

“Indak nyan sayaw an pagpupuri nyan galak
sa maalwa na pagbuhay san mga tawo nyan
pagkatapos san saro kataon na naging
matuninong nyan Sagana sa pagkaon nyan
grasya.”

Salin: (Indak at sayaw ang pagpupuri at galak sa masaganang pamumuhay ng mga tao at paglipas ng isang taon na naging payapa at sagana sa pagkain at biayaya.) – Kalahok 8

Ayon sa kalahok, ang Padaraw Festival ay isang kaganapan na puno ng kagalakan at pagpapasalamat. Ito ay isang sandali na hinihintay ng lahat, kung saan nararamdaman nila ang pagmamahal at pagkalinga ng Diyos sa buong taon. Ang galak na hatid ng pagdiriwang ay sumasalamin sa patuloy na pag-iingat ng Diyos sa sangkatauhan at sa buong bayan ng Bulan. Ang kasuotan at ang maamong mukha ng mga kalahok habang nagsasayaw ay simbolo ng pag-ibig at taos-pusong pasasalamat sa Panginoon, na nagbibigay-pugay sa Kanyang awa at habag na nagdala sa kanila sa tagumpay at kaligtasan.

“An pagsasampalataya sa Diyos sa paghatag
sin mayad nyan masaganana buhay sa bungto
san Bulan.”

Salin: (Ang pananampalataya sa Maykapal sa pagbibigay ng maayos at masaganang buhay sa bayan ng Bulan.) – Kalahok 13

Ang bayan ng Bulan ay may matibay na pananampalataya sa Diyos, kaya't napakabagsik ng kanilang katatagan sa kabila ng mga pagsubok at hamon. Ang kanilang sayaw ay sumasalamin sa kanilang di-pagpapatalo at patuloy na pagsusumikap upang mapabuti ang kanilang buhay. Sa bawat galaw at indak, ipinapakita nila ang pagpaparangal at pag-asa, na may malalim na pasasalamat sa Diyos bilang kanilang gabay at tulong sa pag-abot ng masagana at payapang pamumuhay.

“An paniniwala nyan pagsarig sa Diyos
san mga tawo sa Bulan sa masagana na

pagbuhay.”

Salin: (Ang paniniwala at pagnanalig sa Diyos ng mga tao sa Bulan sa masaganang pamumuhay.) – Kalahok 21

Naniniwala ang mga mamamayan ng Bulan na ang kanilang lakas at kasaganaan ay mula sa matibay na pananampalataya sa Diyos. Ayon sa mga kalahok, ang lahat ng biyayang natatanggap nila ay mga regalong handog mula sa Diyos araw-araw. Ipinapakita ng sayaw, kung saan nakataas ang mga kamay, ang kanilang pagpapahayag ng pasasalamat at pananampalataya, na nagpapakita ng tatag ng kanilang paniniwala at ang dahilan ng kanilang kasaganaan.

Sa mga festival at ritwal tulad ng sayawan, ipinagdiriwang nila ang mga biyayang natamo sa buong taon. Ipinapakita ng mga kalahok ang kanilang malalim na relasyon sa Diyos at ang pagpapahalaga sa bawat biyayang dumarating sa kanilang buhay. Ayon kina Coldovero at Aguila (2020), ang mga festival sa Pilipinas ay isang pagdiriwang ng kultura at relihiyon, na nagsisilbing pagpapahayag ng pasasalamat at pagkakaisa. Ang mga simbolo at ritwal ay nagbibigay ng kahulugan at halaga sa komunidad, pati na rin sa kanilang pananampalataya, at nagsisilbing paalala ng mga tradisyon at pagpapahalaga na ipinasa mula sa nakaraan.

Pagkakaisa. Ang padaraw festival ay simbolo ng pagkakaisa, kung saan nagtitipon ang mga tao upang magdiwang at magsalu-salo. Sa pamamagitan ng mga sayaw, ritwal, at iba pang gawain, pinapakita nila ang pagtutulungan at pagmamahalan, na nagpapalakas ng samahan at ugnayan sa komunidad.

“An padaraw festival ini an unity o
pagkasararo san mga tawo na pareho
man san mga isda sa dagat na kun
sira nadaraw o ururupod, malaksi
para sa paralawod an tagumpay sa
lawod.”

Salin: (Ang padaraw fesitival ay unity o pagkakaisa ng mga tao na katulad din ng mga isda sa dagat kapag sila ay daraw o sama-sama, mabilis para sa mangingisda ang tagumapay sa laot.) – Kalahok 2

Malaki ang papel ng pagkakaisa at pagtutulungan sa tagumpay ng Padaraw Festival sa Bulan. Ayon sa kalahok, nagiging posible ang lahat ng bagay kapag sama-sama at nagtutulungan, kaya’t mabilis ang pag-unlad. Sinasalamín nito na kahit mahirap at minsan imposibleng mangyari ang isang bagay, kapag nagtutulungan at may malasakit, naaabot at natatapos ito ng may galak.

Makikita sa kanilang sayaw ang simbolo ng karagatan at kabundukan, na nagbibigay ng masaganang biyaya sa tao. Ito ay nagpapakita ng pangangailangan ng pagkakaisa upang ang mga biyayang ito ay magtulungan sa pagpapabuti ng pamumuhay ng mga Bulaneño.

“Maiimod sa mga sayaw nyan hiwag an
simbolo san pagkasararo pareho san
mga isda nyan mga tawo na naghahatag
sin kasaganaan sa bungto san Bulan.”

Salin: (Makikita sa mga sayaw at galaw ang simbolo ng pagkakaisa tulad ng mga isda at mga taong nagbibigay ng kasaganaan sa bayan ng bulan.) – Kalahok 4

Ayon pa sa kalahok, ang mga galaw at indayog ng mga mananayaw sa Padaraw Festival ay sumasalamín sa mga ginagawa ng mga taga-Bulan. Ipinapakita nito kung bakit napakasagana ng bayan sa isda at likas na yaman. Ang bawat kilos ng mananayaw ay nagsasaad ng pagkakaisa at pagpapahalaga sa pagtutulungan, isang ugali ng mga Bulaneño. Sinasalamín nito na ang anumang hangarin ay nangangailangan ng matibay na pagkakaisa upang makamit. Makikita sa sayaw ang pagkakaunawaan ng bawat isa, na nagpapakita ng patuloy na pagtutulungan

mula simula hanggang matapos ang gawain.

“Pagkasararo pareho san paglawod maski
na may banta hali sa kalikasan.”

Salin: (Pagkakaisa tulad ng pangingisda kahit na may hamon mula sa kalikasan.) – kalahok 15

Sa kabila ng mga kalamidad na dumaan sa mga mamamayan ng Bulan, lalo na sa laot, nananatili ang kanilang matibay na pananalig na malalampasan ang lahat ng pagsubok. Sa mga oras ng matinding kagipitan, nagkakaisa ang mga Bulaneño upang magtulungan at magmalasakit nang walang hinihinging kapalit. Sinasalamin nito ang ugali ng mga tao sa Bulan, na sa kabila ng mga hamon at kalamidad, ay nananatili ang kanilang pagtutulungan at pagkakaisa. Ang isdang huling isda sa larawan ay isang simbolo ng positibong pag-asa na ipinakikita sa sayaw ng mga Bulaneño.

Ayon sa kalahok, ang galaw at indayog sa sayaw ay nagpapakita ng kaugalian at hanapbuhay ng mga tao sa Bulan, pati na rin ang kasaganaan mula sa pangingisda. Ang "daraw" ay simbolo ng pagkakaisa, tulad ng mga isda na sabay-sabay dumadapo sa dagat, na nagpapakita ng pagtutulungan ng komunidad. Ang Padaraw Festival ay isang simbolo ng pagkakaisa ng mga tao sa Bulan, na nagpapakita ng sama-samang pagsisikap, pagkakaisa, at pagmamahalan, kahit na sa harap ng mga hamon mula sa kalikasan.

Ang festival ay nagsimula mula sa kooperasyon ng pamahalaang bayan at mga barangay, na naglunsad ng isang pagdiriwang upang itanghal ang kultura at kasaysayan ng bayan. Ipinapakita ng festival na ang pagkakaisa ay hindi lamang nagdudulot ng kasiyahan kundi nagpapalakas din sa komunidad upang harapin ang mga hamon at makamit ang tagumpay. Sa pamamagitan ng pagdiriwang ng mga tradisyon at hanapbuhay, ang komunidad ay patuloy na nagiging matibay at nagiging inspirasyon para sa mga susunod na henerasyon.

Ang mga ganitong uri ng pagdiriwang ay hindi lamang nagsisilbing simbolo ng kasaganaan kundi ng pag-unlad at pagtutulungan sa komunidad. Nagbibigay ang mga festival ng pagkakataon para sa ritwal na pagdiriwang ng pagkakaisa at ng pamana na ibinabahagi ng lahat ng miyembro ng komunidad. Ang Padaraw Festival ay isang simbolo ng pagkakaisa, na nagbubuklod sa mga tao upang ipagdiwang ang kanilang mga tradisyon at kasaysayan (Esman, 1982).

Hanapbuhay. Ang festival ay isang simbolo ng hanapbuhay dahil ito ay nagdiriwang ng mga lokal na industriya at tradisyon na sumasalamin sa kabuhayan ng komunidad. Ito ay isang pagkakataon upang itampok ang mga produkto at likha ng mga mamamayan sa bayan ng Bulan. Sa pamamagitan ng mga ganitong pagdiriwang, nabibigyan ng halaga ang mga hanapbuhay at ang kanilang kontribusyon sa kultura at ekonomiya ng lugar. Ang mga festival din ay nagiging tulay para sa mga bagong oportunidad at pagpapalago ng Negosyo.

“Sa pagselebrar san padaraw festival, an
mga kagamitan na ingagaramit didi pareho
san bangka, pangke, bugsay, banwit, bubu,
pana, sirip, nyan mga sul-ot nagsisimbolo
sin saro na paralawod nyan nigo, lusong, bayo,
sundang, o pagtatanom o pagbanti nagsisimbolo
man sa mga paratanom. Didi maiimudan an mga
hanapbuhay sa bungto san Bulan.”

*Salin: (Sa pagdiriwang ng padaraw festival, bawat mgakagamitan na ginagamit dito katulad ng
bangka, lambat, sagwan, bingwit, bubu, pana, sirip, at mga kasuotan ay sumisimbolo ng isang
mangingisda at bilao, lusong, bayo, itak, o pagtatanim o sakahan ay sumisimbolo din sa mga
magsasaka. Ito ay makikitaan ng mga hanapbuhay sa bayan ng Bulan.) – Kalahok 2*

Ayon sa kalahok, ang mga kagamitan sa Padaraw ay may partikular na layunin at kahulugan. Ang mga mangingisda at magsasaka ay may mga espesyal na gamit na alam nilang gamitin, at isinasagawa nila ang kanilang gawain sa pamamagitan ng galaw ng katawan na tumutugma sa ritmo ng musika. Ang *bubu*, halimbawa,

ay isang kagamitan sa pangingisda at sumisimbolo ng kagalakan sa matagumpay na paghuli ng isda. Ipinapakita ng sayaw ang kahalagahan ng mga kagamitan sa buhay ng mga Bulaneño, pati na rin ang kasiyahan at tagumpay sa kanilang mga gawain.

“Ini an mga bagay na may kinalaman sa
kultura nyan pagbuhay san mga tawo sa
Bulan.”

*Salin: (Ito ang mga bagay na may kinalaman sa kultura at hanapbuhay ng mga tao sa Bulan.) –
Kalahok 9*

Ayon sa kalahok, ang Padaraw Festival ay nagpapakita ng kultura at hanapbuhay ng mga taga-Bulan, partikular ang mga mangingisda at magsasaka. Ang kalahok na may hawak na sagwan ay ipinagamalaki ang kaniyang hanapbuhay, na sumisimbolo ng kasipagan at dedikasyon sa pagharap sa mga pagsubok ng buhay.

“Kun naabot an padaraw festival maiimod
didi an mga bangka nyan pangdakop san
isda nyan mga ingagaramit sa pagtanom.”

*Salin: (Tuwing padaraw festival makikita ang mga bangka at panghuli ng isda at mga
kagamitang pangsaka.) – Kalahok 11*

Ayon sa kalahok, ang Padaraw Festival ay isang malaking pagdiriwang na lubos na pinaghahandaang mabuti, kung saan makikita ang iba’t ibang kagamitan panghuli ng isda at pangsakahan. Ang mga kagamitang ito ay hindi lamang praktikal, kundi pinalamutian upang maging kapansin-pansin sa mga manonood. Sinasalamain ng mga kagamitan ang pagkakakilanlan ng mga mangingisda at magsasaka, na ipinapakita sa sayaw ang tamang paggamit ng mga ito sa panghuhuli at pag-aani.

“Maiimod didi an pinakahanapbuhay
San mga taga-Bulan”.

Salin: (Makikita rito ang pinakahanapbuhay ng mga taga Bulan.) – kalahok 14

Ayon sa kalahok, ang Padaraw Festival ay layuning itampok ang hanapbuhay sa Bulan. Masigla at seryosong pinaghahandaan ito upang magbigay kasiyahan sa mga manonood. Sinasalamain nito ang makukulay na presentasyon mula sa kasuotan, galaw, ekspresyon ng mukha, at indak, na nagpapakita ng masaya at payapang pagtatrabaho. Ang sayaw ay simbolo ng marangal at masayang pamumuhay, na nagdadala ng kasiyahan at pag-asa sa bawat isa.

“Simbolo talaga san padaraw an paray
nyan isda na an pinaka pokus na
madebelop sa mga Kabataan.”

*Salin: (Simbolo talaga ng padaraw ang palay at isda na pinaka pokus na madebelop sa mga
Kabataan.) – Kalahok 18*

Ayon sa kalahok, ang Padaraw Festival ay isang pagdiriwang na naglalayong magbigay inspirasyon sa mga kabataan at ipasa sa kanila ang pagpapahalaga sa mga tradisyong at hanapbuhay ng mga Bulaneño, upang magtagumpay sa buhay. Ang dagat at kabundukan ay parehong nagbibigay ng biyaya na kailangang ingatan para sa mga susunod na henerasyon. Sinasalamain ito ng mga mananayaw na may bitbit na isda, na sumisimbolo sa kasaganaan na hindi dapat sayangin, kundi dapat ipagpatuloy at pakinabangan pa ng mga susunod na panahon.

Ang festival ay hindi lamang isang selebrasyon ng kultura, kundi isang paraan upang itaguyod ang mga hanapbuhay tulad ng pangingisda at pagsasaka. Ayon sa Municipal Ordinance No. 2, s. 2015, layunin ng Padaraw Festival na palakasin ang mga industriya ng aquatic resources at agriculture. Mahalaga ito upang turuan ang mga kabataan at pasiglahin ang lokal na ekonomiya, habang ipinapakita ang kahalagahan ng mga industriya

sa bayan. Ayon kay Lombardo (2013), ang mga ganitong festival ay nagpapalaganap ng kultura at nagtataguyod ng ekonomiya at mga lokal na hanapbuhay.

3.3 Impluwensiya ng Padaraw Festival sa Turismo at Ekonomiya

Ang mga pagdiriwang na ito ay nagpapakita ng natatanging katangian ng bawat rehiyon. Bukod dito, nagdudulot ang mga ito ng makabuluhang benepisyo sa lokal na ekonomiya. Nagkakaroon ng positibong epekto ang mga festival sa mga lokal na produkto, serbisyo, at tirahan, na nakakatulong sa paglago ng mga negosyo at nagbubukas ng mga pagkakataon para sa mga mamamayan.

A. Turismo

Sa pamamagitan ng interbyu ay nakakuha ng mga mahahalagang datos at ang mga sumusunod ay siyang naging resulta. Ito ay ang mga sumusunod pagdagsa ng Turista at nakilala ang kultura ng Bulan.

Ipinapakita rin ng mga tema na kung paano nakakaimpluwensiya ang mga turista sa larangan ng hanapbuhay at sa kulturang mayroon ang bayan. Ito ay naging susi upang upang mas lalo pang maging tanyag at makilala ang kulturang mayroon ang Bulan sa pamamagitan ng padaraw festival.

Pagdagsa ng turista. Ang pagdagsa ng mga turista sa bayan ay nagdudulot ng maraming benepisyo. Kabilang sa mga benepisyong ito ang pag-unlad ng lokal na ekonomiya, paglikha ng mga trabaho, at pagpapalawak ng kultura at tradisyon.

“Impluwensiya o ambag san padaraw festival
sa turismo kuan nagdagsa an mga turista
na gusto matunghayan nyan maimod an
padaraw festival na inpapagmalaki san mga
taga-Bulan.”

*Salin: (Impluwensiya o ambag ng padaraw festival sa turismo ay dumagsa ang mga turistang
nais matunghayan at masaksihan ang padaraw festival na ipinagmamalaki ng mga taga-Bulan.)
Kalahok 1*

Ayon sa kalahok, hindi maikakaila na ang Padaraw Festival ay nakatulong sa pagpapataas ng bilang ng mga turistang bumibisita sa bayan ng Bulan. Ang mga kaganapan sa festival ay nagiging isang malaking atraksyon, kaya't dumarami ang mga bisita tuwing buwan ng Mayo, kung kailan isinasagawa ang pagdiriwang. Napatunayan ito ng mga datos mula sa mga hotel at bahay-panuluyan sa bayan, na nagpapakita ng pagdagsa ng mga bisita sa tuwing ang festival ay ipinagdiriwang. “Ini an rason kaya daghanon an turista an

nagdadarayo nyan nagbabalik balik na
dahilan man san malaksi na pag asenso san
ekonomiya sa bungto san Bulan.”

*Salin: (Ito ang dahilan kaya napakaraming turista ang dumarayo at bumabalik balik na dahilan
din sa mabilis na pag-angat ng ekonomiya sa bayan ng Bulan)Kalahok 2*

Dati, hindi masyadong kilala ang bayan ng Bulan, ngunit dahil sa Padaraw Festival, unti-unti itong nakilala at naging isang tanyag na destinasyon. Malaki ang naitulong nito sa larangan ng ekonomiya dahil nagdudulot ng kita at nag-eengganyo sa mga turistang bumalik. Ang mga paliguan at mga pasyalan sa bayan ay nakikilala rin, at ito ang madalas hanapin ng mga bisita, lalo na tuwing buwan ng Mayo, kung kailan ipinagdiriwang ang Padaraw Festival.

Noong 2023, naitala ang bilang ng mga turistang dumayo sa bayan, umabot ito sa 536, kasama na ang mga bisitang mula sa Canada at United Kingdom. Marami sa kanila ang bumisita sa mga sikat na resort tulad ng Barrio Paraiso Beach Resort, Baybay Beach Resort, at Otavi Beach Resort.

“Naging paagi tabi an padaraw festival para mas lalo na makilala an hanapbuhay san mga taga-Bulan. Nagdagsa man an mga dayo nyan turista sa bungto dahil sa gusto man nira na makiselebrar nyan maimod an pagparada san makukulor na costume san mga nagsa-sarayaw sa tinampo.”

Salin: (Naging tulay po ang padaraw festival upang lubos na makilala ang hanapbuhay ng mga taga-Bulan. Dumagsa rin ang mga dayo at turista sa bayan dahil gusto rin nilang makipagdiwang at masilayan o makita ang pagpaparada ng makukulay na kasuotan ng mga sumasayaw sa kalsada.) Kalahok 3

Ang dahilan ng patuloy na interes ng mga turista na bumalik-balik sa Bulan ay dahil sa pagiging "unique" ng Padaraw Festival na tanging sa Bulan lamang matutunghayan. Marami sa mga bisita ang nais maranasan ang kasiyahan at galak na dulot ng festival.

Sa pamamagitan ng Padaraw Festival, hindi lamang ang kultura ng bayan ang naipapakilala, kundi pati na rin ang mga hanapbuhay ng mga Bulaneño. Isa na rito ang mga ipinagmamalaking produkto na galing at gawa mismo sa bayan ng Bulan, na siyang patuloy na nagiging atraksyon para sa mga turista.

“Nagdaghanon an turismo”

Salin: (Dumami ang turismo.) Kalahok 5

Walang duda na malaking bahagi ng turismo ng Bulan ang Padaraw Festival, na umaakit ng mga turista na may kanya-kayang layunin, isa na rito ang nais nilang makilala ang makulay na pagdiriwang ng bayan. Ang Padaraw Festival ay may malalim na impluwensya sa pagdagsa ng mga turista, na hindi lamang nagpapakita ng kasikatan ng festival kundi pati na rin ng pagmamalaki ng mga taga-Bulan. Ang event na ito ay nag-aambag sa pag-angat ng ekonomiya ng bayan, nagiging pagkakataon upang ipakita ang mga lokal na produkto at hanapbuhay, at nagiging dahilan para bumalik ang mga bisita.

Ang Padaraw Festival ay may malaki ring epekto sa pagtaas ng kita para sa mga lokal na negosyo at nagbubukas ng mga trabaho. Isang plataporma ito na nagpapakita ng kultura ng Bulan, nagpapalakas ng pagkakaisa sa komunidad, at nag-uudyok sa pagpapabuti ng imprastruktura. Sa kabuuan, ang festival ay nagpapalakas ng turismo at nagpapayaman sa kultura at tradisyon ng Bulan.

Ayon kay Akhundova (2024), ang mga festival ay naging pangunahing bahagi ng event tourism, umaakit ng maraming turista at nakakaapekto sa mga lokal na ekonomiya. Sa pagtaas ng globalisasyon at pagiging mas accessible ng paglalakbay, ang mga festival ay nagiging atraksyon para sa mga taong naghahanap ng bagong karanasan sa kultura at libangan.

Nakilala ang kultura ng Bulan. Ang mga bumibisitang turista ay nagkakaroon ng pagkakataon na makilala at pahalagahan ang lokal na kultura, lalo na sa Bulan. Sa pamamagitan ng pakikipag-ugnayan sa mga lokal at paglahok sa mga pagdiriwang, mas lumalawak ang kanilang pag-unawa sa mga tradisyon at kaugalian ng lugar. Ang mga interaksyong ito ay nagiging daan para sa makabuluhang koneksyon, na nagpapasa ng mga kwento at halaga ng komunidad. Sa ganitong paraan, naranasan ng mga turista ang tunay na buhay at tradisyon ng mga taga-Bulan, na nag-iiwan ng mga hindi malilimutang alaala.

“Saro na dako na orgolyo sa amo bilang mga residente san Bulan an makilala an amo ipinagmamalaki na padaraw san Bulan. Nyan saro sa pambihira na pagkakataon na kasabay san pagselebrar nyan pagpapakilala sini san daghanon na na tawo nap ag-angat man san turismo.

Salin: (Isang malaking karangalan sa amin bilang mga mamamayan ng Bulan ang makilala ang aming ipinagmamalaking padaraw ng Bulan. At isang pambihirang pagkakataon na kasabay ng pagdiriwang at pagkakakilala nito ng napakarami nang tao ay ang pag angat din ng turismo.) – Kalahok 4

Ayon sa naging tugon ng kalahok ay hindi maikakaila ang kasiyahang hatid nga makita mismo ang pagtangkilik ng ganitong okasyong padaraw festival sapagkat nakakataba ito ng puso. Nakapagbibigay ito ng ibayong tuwa na mayroon isang bagay na maipagmamalaki sa iba tulad ng mga kakanin gawang Bulaneño lalo na sa mga turistang bumibisita. Pambihirang karanasan na maaaring maiparanas sa mga dayuhan ang mga pagkaing mayroon ang bayan ng Bulan.

“An naging dako dako na ambag san padaraw
festival na makilala an bungto san mga
turista bilang sentro sa larangan san
pangingisda nyan diri lang pangingisda,
kundi kaupod na man an pagsasaka.”

Salin: (Ang naging malaking ambag ng padaraw festival ay ang makilala ang bayan ng mga turista bilang sentro sa larangan ng pangingisda at hindi lang sa pangingisda, kundi kasama na rin ang pagsasaka.) – Kalahok 10

Maraming benipisyong hatid ang pandarayuhan ng mga turista sa bayan ng Bulan sapagkat ayon sa kalahok hindi lang basta pamamasyal ang ginagawa nila rito kundi ang matikman ang mga produktong galing sa karagatan at mga pagkaing galing sa pagsasaka. Hindi kumpleto ang kanilang pamamalagi dito sa bayan kung hindi rin nila mararanasan ang mga bagay na bago sa kanila.

“Bulan pinaghalian san padaraw kaya saro yon sa
maipagmamalaki nyan dahil sini, naipaimod an
kultura diri lang nag-iikot didi sa munisipalidad
kundi an kultura na may-on an Bulan na wara an iba
dahil did isa padaraw festival.”

Salin: (Bulan ay tahanan ng padaraw kaya isa yon sa maipagmamalaki ano at dahil dito, naipapakita yong kultura hindi lamang umiikot dito sa munisipalidad kundi Ang kulturang mayroon ang Bulan na wala ang iba dahil dito sa padaraw festival.)- Kalahok 12

Ang padaraw festival ng Bulan ay hindi lang naghahatid ng makukulay na palabas sa parada bagkos ipinakikilala rin nito ang mga Gawain at tradisyon lalong lalo na sa larangan ng pangingisda at pagsasaka. Patuloy nitong inihahatid sa mga bisita ang isang espesyal na pagkakataon na matunghayan at makilala ang isang kulturang tanging dito lang nila makikita at mararanasan.

Sa pamilihan ng bayan ng Bulan particular sa palengke ay maari at pweding bumili ng mga nakatumpok lang na isda at iba pang produkto na galing sa karagatan at hindi na ikinikilo isa ito sa kulturang taglay parin ng mga Bulaneño mula noon magpahanggang sa ngayon.

“Nakilala an Bulan sa paagi san padaraw
festival. Nakilala an Bulan.”

Salin: (Nakilala an Bulan sa pamamagitan ng padaraw Festival. Nakilala ang Bulan).– Kalahok 19

Ang Padaraw Festival ay nakatulong sa pagpapakilala at pagpapasikat ng bayan ng Bulan, na nagdulot ng pag-unlad at pagmamahal mula sa mga dayuhan. Ang festival ay isang plataporma upang ipakita ang natatanging kultura ng Bulan, partikular ang pangingisda at pagsasaka, na nagdaragdag sa reputasyon ng bayan. Hindi lamang ito isang selebrasyon ng kasiyahan, kundi pati na rin ng kasaysayan at kultura ng Bulan. Ang festival ay nagbibigay sa lokal na komunidad ng pagkakataon na magbahagi ng kanilang kultura at tradisyon, pati na rin sa

mga turista na makita ang kanilang natatanging paraan ng pagdiriwang (Magpantay et al., 2014; Buted et al., 2014).

B. Ekonomiya

Ang pagdagsa ng mga turista ay may malaking epekto sa ekonomiya ng Bulan, lalo na sa paglikha ng mga bagong trabaho at oportunidad para sa mga lokal na negosyo. Dahil dito, dumarami ang mga negosyo at nagtitinda, nakikilala ang mga produkto ng bayan, at napapangalagaan ang karagatan at agrikultura. Ang mga ito ay malinaw na patunay ng patuloy na pag-unlad at pag-angat ng bayan ng Bulan.

Dumami ang negosyo at nagtitinda. Ang pagdagsa ng mga turista ay nagbigay ng oportunidad para sa mga negosyo. Dumami ang mga lokal na kainan, tindahan ng souvenir, at negosyo na nag-aalok ng guided tours. Dumarami rin ang mga hotel at guesthouses para sa mga bisita, pati na ang mga food stalls na nag-aalok ng street food at lokal na delicacies.

“Nagkamay-on man sin daghan nabenta an
mga saragday nyan daragkona tindahan
dahil sa daghan na tawo na nagbibiri
sita sa inhihirimo na pagselebrar.
Naging mabenta man an mga nagtitinda
sin pagkaon nyan mga restawrat.”

Salin: (Nagkaroon din ng maraming benta ang mga maliliit at malalaking tindahan sanhi ng maraming tao ang bumibisita sa isinasagawang pagdiriwang. naging mabenta rin ang mga nagtitinda ng pagkain at mga restawrant.) – Kalahok 1

Ang pagtaas ng kita sa Bulan ay nagdudulot ng masaganang pamumuhay at ginhawa para sa mga maliliit at malalaking tindera, lalo na sa panahon ng Padaraw Festival. Ayon sa mga kalahok, maraming pamilihan at lokal na pagkain ang iniaalok, kaya't mabilis pumasok ang pera sa bayan. Dito matatagpuan ang mga sikat na restawran na nag-aalok ng masasarap at murang pagkaing mula sa lokal na produkto ng Bulan, tulad ng mga isda at iba pa.

“Daghanon an mga tiyangge nyan bakalan an
mabenta sa kanira Negosyo kay siyempre
daghan an tawo. Nyan an bagay na ini dako
na danon sa ekonomiya san Bulan kun naabot
an adlaw san padaraw festival kun naabot
an mayo.”

Salin: (Marami ring mga tiyangge at pamilihan ang mabenta sa kanilang Negosyo dahil siyempre maraming tao. At ang bagay na ito ay malaking tulong sa ekonomiya ng bulan kapag sumasapit ang araw ng padaraw festival tuwing mayo. Kalahok 3

Ang mga produkto ay iniaalok rin sa mga mamimili lalong lalo na sa mga turista na isang dako ang ginagawang mga tindahan ng bawat nagtitinda upang duon ang pinakamabilis na direksiyon na puntahan at bisitahin ng mga bibili. Ang mga paninda ay inuuri-uri at sapagkat sagan ang Bulan sa mga produkto ito ay mabibili lamang sa abot kayang presyo.

“Sa paagi sini, naaakit man an daghanon na
tawo lalo na an mga negosyante na mamuhunan
nyan magtindog san mga daragko na tindahan
nyan hotel didi kay para diri sira mapagal
lalo na intatangkilik san tawo an kanira
serbisyo na mao an nakaambag sa ekonomiya
san Bulan.”

Salin: (Sa pamamagitan nito, nahikayat din ang maraming tao lalong lalo na ang mga

negosyante na mamuhunan at magtatag ng mga malalaking tindahan at hotel dito dahil sa di sila mahihirapang lalong lalo na tinatangkilik ng tao ang kanilang serbisyo na siyang nakakaambag sa ekonomiya ng Bulan.) Kalahok 8

Kapag ang isang lugar ay kilala at dinarayo, hindi natatakot ang mga negosyante na mamuhunan at magtayo ng kanilang negosyo, tulad ng sa bayan ng Bulan. Marami nang matagumpay na negosyante ang umuunlad dahil maraming tao ang tumatangkilik at nagtiwala sa kanilang mga produkto at serbisyo. Ang mga malalaking bahay panuluyan ay nagbibigay ng magagandang serbisyo sa mga lokal at dayuhang bisita, na patunay ng pag-unlad ng bayan. Ang dumaraming hotel at bahay panuluyan ay indikasyon na maraming bisita ang dumadayo at tumutuloy sa mga ito, kung saan mas marami ang galing sa ibang lugar. Ang mga sikat na gusali na ito ay kabilang sa mga nangungunang bahay panuluyan sa Bulan.

“Saro pa pag-abot sa ekonomiya pareho san sinabe ko sa kanira, daghanonan turista, daghanon an investors, nyan daghanon an mabibintahan na mga tindahan dahil sa turista, aram mo an kita is madadagdagan nyan malay nato kun daghan an investors na naakit sa Bulan dahil sa padaraw, kuan makakahimo sira sin daghanon na trabaho para sa oportunidad na maiimod an paglago san ekonomiya. Pero maunlad naman talaga an ekonomiya nato pag-abot sa turismo. Madadagdagan lang talaga.”

Salin: (Isa pa pagdating sa ekonomiya tulad ng sinabi ko kanina, maraming turista, maraming investors, at maraming mabebentahan na mga tindahan dahil sa turista, alam mo ang kita ay madadagdagan at malay mo kung maraming investors na naakit sa Bulan dahil sa padaraw, ay makakagawa sila ng maraming trabahong bilang oportunidad na masasalamain ang paglago ng ekonomiya. Pero maunlad naman talaga ang ekonomiya natin pagdating sa turismo. Madadagdagan lang talaga.) Kalahok 23

Ayon sa tugon ng kalahok, ang Padaraw Festival ay may malaking kontribusyon sa patuloy na pag-unlad ng ekonomiya ng Bulan. Pinapalakas nito ang lokal na negosyo at ang mga maliliit at malalaking tindahan ay nakikinabang mula sa pagdagsa ng mga turista tuwing festival. Sa bawat taon, mas maraming negosyo ang tumutugon sa pangangailangan ng mga mamimili, kaya’t hindi na kailangang pumunta sa ibang lugar ang mga tao upang makahanap ng mga produkto at serbisyo.

Ang Padaraw Festival ay nagbibigay ng malaking epekto sa ekonomiya ng Bulan, lalo na tuwing buwan ng Mayo. Ang pagdagsa ng mga turista ay nagdudulot ng pagtaas ng benta sa mga tindahan, restawran, at tiyangge, na nagpapa-boost sa lokal na ekonomiya. Kasama rin sa benepisyo nito ang pag-akit ng mga mamumuhunan na magtayo ng mas malalaking negosyo, nagiging sanhi ng pagbubukas ng mga bagong oportunidad sa trabaho para sa mga lokal.

Sa kabuuan, ang festival ay isang mahalagang bahagi ng pag-unlad ng ekonomiya at pagpapalakas ng komunidad. Kinakailangan ang patuloy na suporta upang mapanatili ang positibong epekto nito. Ayon kay Nyandoro (2024), tulad ng mga festival sa Zimbabwe, ang mga kaganapang ito ay nagpapasigla sa lokal na ekonomiya, lumilikha ng mga oportunidad sa trabaho, at nagtataguyod ng lokal na pamana at atraksiyon para sa mga mamumuhunan.

Nakilala ang iba’t ibang produkto. Ang pagpapakilala at pagpapahalaga sa mga lokal na produkto ay may malaking epekto hindi lamang sa mga negosyante kundi pati na rin sa kultura at ekonomiya ng Bulan. Ang pagproseso ng sardinas, halimbawa, ay nagbubukas ng maraming oportunidad sa trabaho at tumutulong sa pag-suporta sa pang-araw-araw na pangangailangan ng mga pamilya. Ang mga maliliit at malalaking tindahan ay

nakikinabang sa lokal na merkado, na nagbibigay daan sa pagpapalago ng negosyo at ekonomiya.

Sa patuloy na pagtangkilik sa sariling produkto, naipapakita ng mga taga-Bulan ang kanilang pagmamahal at suporta sa isa't isa. Dahil dito, mas nakikilala ang bayan sa larangan ng ekonomiya, lalo na sa industriya ng pangangisda at iba pang lokal na negosyo. Ang mga produkto mula sa dagat, mga tradisyunal na handicraft, specialty na pagkain at inumin, pati na rin ang mga gawaing sining, musika, at mga libro na may kultural na halaga, ay nagpapataas ng demand at interes mula sa mga turista. Ang mga ito ay nagiging dahilan ng pag-usbong ng mga lokal na negosyo at ng pagpapalawak ng kanilang mga oportunidad sa merkado.

“Mas dumaghan an mga produktong
naihahatod nyan naipapabakal
tapos nadadanunan man pati mga
saragday na mga residentesan
Bulan.”

Salin: (Mas dumarami ang mga produktong naihahatid at naibebenta at natutulungan rin pati mga maliliit na mga mamamayan ng Bulan.) Kalahok 4

Kung mayroon mang mas higit na natutulungan ng Malaki yon ay ang mga maliliit na mamamayang may kakayanang magtinda at may sariling produkto galing sa sarili nilang tanim o gawa ayon ito sa kalahok. Kapag sumasapit lalong lalo na ang pagdiriwang ng padraw festival ay isang dobleng selebrasyon ito para sa kanila sapagkat kumite na sila, natunghayan din nila ang saying hatid nito.

“Mao ini an rason kun nakay dako an
danon sin isa pagbuhay san kada saro
nyan sa ekonomiya nsan bungto. An
nano man an mga produkto namay-on an
mga nag-iiristar didi, nakaarambag
ini para sa pag-asenso san bungto.”

Salin: (Ito ang rason kung bakit may malaking tulong ito sa pamumuhay ng bawat isa at sa ekonomiya ng bayan. Ano man ang produktong mayroon ang mga naninirahan dito, nakakaambag ito para sa pag-unlad ng bayan.) Kalahok 10

Ang iba't ibang lokal na produkto ng Bulan, mula sa pagkain hanggang handicrafts, ay nagbibigay ng malaking kontribusyon sa pag-unlad ng bayan. Sa pagtangkilik sa mga produktong ito, natutugunan ang mga pangangailangan ng bawat pamilya at nakakatulong sa mabilis na bentahan sa merkado. Ayon sa kalahok, ang paglago ng bayan ay makikita sa pagpapaganda ng pisikal na kapaligiran nito.

Ang mga lokal na produkto ay hindi lamang tumutulong sa ekonomiya kundi nagpapalakas din ng pagkakakilanlan ng Bulan. Ang patuloy na pagdami ng mga produktong ito ay isang indikasyon ng lumalaking negosyo, na nagdudulot ng mas mataas na kita at mas maraming oportunidad sa trabaho. Ang pagtaas ng demand ay hindi lamang nakikinabang ang mga negosyante kundi nagpapalakas din sa lokal na kultura at komunidad, kaya't nagiging mas masigla at matatag ang bayan.

Naiingatan ang karagatan at agrikulturang kabuhayan. Ang turismo ay nagiging kasangkapan hindi lamang para sa pag-unlad ng ekonomiya kundi pati na rin sa pangangalaga ng mga yaman na mayroon ang isang lugar. Nariyan ang maraming programa at paraan upang ang mga ito ay matugunan katulad ng programa sa eco-tourism na nagtataguyod ng responsible at sustainable na pagbisita sa mga natural na yaman, na nag-uudyok sa mga lokal na komunidad na protektahan ang mga karagatan at lupain. Kadalasan rin ang mga turista ay nagdadala ng atensyon sa mga isyu tulad ng polusyon at overfishing, na nag-uudyok sa mga lokal na komunidad na magsagawa ng mga hakbang upang mapanatili ang kanilang mga yaman. napapalakas din ang paggamit ng mga lokal na produkto sa pagsuporta sa organic farming, na nagpapalakas sa agrikultura. Hihit sa lahat, ang pakikilahok ng mga lokal na komunidad particular na ang bayan ng Bulan sa mga aktibidad ng turismo ay nag-uudyok sa kanila na ipagpatuloy ang mga tradisyunal na pagsasaka, pangangisda at pangangalaga ng

kalikasan.

“Inpatupad na talaga. Siyempre sa agrikultura mayparte man sira na pagdakop nyan pagbantaysan mga nagdidinamita. Maiimodniyo sa niyan na diyo diyo ay nalang an mga nagdi dinamita, nyan sa niyan diyo diyo nalang an mga nangyayari na may nagdi dinamita tapos dahil sa daghanon na kita sin mga sin mga bantay dagat sa kostal san mga barangay saros a mga impluwensiya san padaraw. Kun baga sadtona nagbabatog palang mapagalon ipaintindi pero talagang kun titiyagaan mo an mga tawo kay iniintra nato an barangay. Dati in kaklaster namo ini kaya halabaon nyan para in isa pagmuklat.”

Salin: (Ipinatutupad na ngayon ang pagtutok sa agrikultura at panghuhuli, pati na rin ang pagbabantay sa mga nagdidinamita. Dahil sa mga bantay-dagat sa mga barangay, kakaunti na lang ang mga nagdidinamita. Noong nagsimula, mahirap ipaintindi, ngunit sa pagtutok at pag-aalaga ng barangay, nagbunga ito ng magandang resulta.) Kalahok 17

Ayon sa kalahok, ang pangunahing layunin ng Padaraw Festival ay itaas ang kamalayan ng mga tao ukol sa pangangalaga ng kalikasan, lalo na ng mga yamang dagat. Tinututulan ang paggamit ng mga destructive na pamamaraan tulad ng dynamite fishing at hinihikayat ang natural na paraan ng pangangisda. Mahalaga ang pagpapalaganap ng tamang pangangalaga sa mga yaman ng dagat at kabundukan. Sa bayan ng Bulan, may mga nakatalagang bantay dagat upang masiguro na nasusunod ang mga patakaran at maiwasan ang pagsira sa kalikasan, partikular na ang mga gawain na nakakasama sa kalikasan at yamang dagat.

“An obheto suon na ibalik kuntaan orihinal san padaraw nyan iadapyon, eement an ordinansa san padaraw kay mao yon an makadagdag sa ekonomiya, sa pag ataman san ekonomiya nyan kapalibutan, nyan pag asenso san ekonomiya.”

Salin: (Ang layunin nyan na ibalik sana ang orihinal ng padaraw at iadap yon, eement an ordinansa ng padaraw dahil yon ang makadagdag sa ekonomiya, sa pag-alaga sa ekolohiya ng kapaligiran, at paglago ng ekonomiya.) Kalahok 22

Ang Padaraw Festival ng Bulan ay patuloy na umuunlad sa pagpapaganda ng mga sayaw, kasuotan, at kagamitan, ngunit nananatili ang orihinalidad nito bilang bahagi ng tatak ng Bulan. Ang bayan ay naging sentro ng industriya ng isda, na may "Regional Fishport." Ang mga hakbang ng komunidad ay nagpapakita ng pagtutulungan upang mapanatili ang likas na yaman at itaguyod ang kultura. Ang festival ay nagsusulong ng responsableng pangangalaga sa kalikasan at pagpapalakas ng komunidad. Ayon sa Municipal Ordinance No. 2, s. 2015, layunin ng festival na palakasin ang mga industriya ng aquatic resources at agrikultura, at isulong ang sustainable development at proteksyon ng kapaligiran.

5. Kongklusyon at Rekomendasyon

Ang Padaraw Festival ay may malaking papel sa kultura ng Bulan, na nagpapakita ng makulay na kasaysayan at tradisyon ng komunidad. Nakita rin ang positibong epekto nito sa turismo at ekonomiya ng bayan, tulad ng pagdagsa ng turista at paglago ng mga negosyo. Ang festival ay hindi lamang isang selebrasyon, kundi isang mahalagang bahagi ng pagkakakilanlan ng Bulaneno. Batay sa mga konklusyon, narito ang mga

rekomendasyon: Pagpapahalaga sa kasaysayan ng Padaraw Festival, pagpapalawak ng pagpapakilala nito sa iba't ibang aktibidad, pagsuporta sa lokal na negosyo at turismo, at patuloy na pagsusuri ng mga epekto nito. Dapat din itong ipalaganap sa mga pampublikong ahensya at magsagawa ng iba pang pag-aaral upang lalong mapalalim ang pag-unawa sa festival.

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Fake and facts on Madrasah education

Doloso, Ernesto, Jr. ✉

Central Bicol State University of Agriculture – Calabanga Campus, Philippines (jeremy.doloso@cbsua.edu.ph)

Received: 3 March 2025

Available Online: 1 April 2025

Revised: 18 March 2025

DOI: 10.5861/ijrse.2025.25031

Accepted: 25 March 2025



ISSN: 2243-7703

Online ISSN: 2243-7711

OPEN ACCESS

Abstract

There are negative perceptions and all sorts of ills on Madrasah education as a breeding ground for terrorism especially during and after the 9/11 bombing in the United States that led to the drastic spread of news all over the world regarding the connections of Madrasah education to terrorism, thus, this paper is conceptualized to debunk the fake information and to provide factual evidences using different literature reviews from online journals and other secondary sources supporting the claim that Madrasah education's curriculum and pedagogies from past to present, including the roles of teachers and students in the educative process, and the values that Muslim beliefs have, do not support terrorism activities or terrorism ideologies. Selected Muslim countries' educational curricula that were revisited for the sole purpose of removing the stigma on Madrasah revealed that despite the world's perspectives of Muslim's association with the organized terrorist groups and the association of Madrasah education to the emergence of terrorist groups, as dens of terror and hatcheries for suicide bombers, are fake and unacceptable based on the information retrieved from secondary sources relative to Islamic or Madrasah education and based on the literature support from other sources.

Keywords: Madrasah education, Islamic education, Islamic curriculum and pedagogy, Islam, terrorism, Madrasi

Fake and facts on Madrasah education

1. Introduction

Among the Muslims in the world, in terms of educational achievement, Kuwait ranks first with a 28% population who have reached and graduated in the university level followed by Lebanon and Saudi Arabia, each with 18%. While other countries like Pakistan, ranks first as a Muslim country that does not have education at all especially the adults, followed by Morocco with 26% illiteracy rate, then Iran (16%) and Turkey (8%) (Moore, 2002). Even though some Muslims are educated and can be employed, Muslims face lower employment especially in Western countries (Shaker et al, 2019) due to political and media debates that include inherent violence, barbaric picture of women, extremism and terrorism (Kolb & Yildiz, 2019). Muslims and their Islamic beliefs have been exclusively associated with terrorism and other violent radicalism that currently, the acts of violence as perpetrated in the name of Islam becomes a major international concern (Llorent-Bedmar et al, 2020).

Terrorist groups such as Daesh in Spain seeks political change by violent means (Prinsloo, 2018), Boko Haram and ISIS that rejected the Western imperialism in the Muslim world during the colonial period (Sabic-El-Rayess, 2019) and the Taliban in Pakistan who supported Osama bin Laden. According to Smith in 2013, the favorability of the Americans against racial profiling was at peak of 80% before the 9/11 terrorist attack but after the incident, 60% of Americans favored in racial profiling especially if the targets are the Muslims and the Arabs. In 2016, out of 34, 676 terrorism deaths, 68 were killed in the US while the vast majority dies in predominantly Muslim countries: 21, 061 were killed in Iraq, Afghanistan and Syria (Roser et al., 2018). In the same year, 24.5% of the 1,584 religiously based hate crimes in US were directed at Muslims (Sabic-El-Rayess, 2019).

These statistics have created a global picture and discourse that Muslims are violent, monolithic and hold a dual and diverged roles in a larger political and social narrative on extremism (Sabic-El-Rayess, 2019) that Muslim children in the United States face a challenging environment as their peers in the Western contexts often describe them as “stupid”, “poor” and very strict (Revell, 2010) that also brought socio-psychological disorders such as stress, illness, loneliness, depression, suicidal feelings, higher rates of racism, limited mobility opportunity, frustrations on the closed and blocked mosque, uneven treatment both in school development and housings (Shaker et al., 2019).

These perceptions and all sorts of ills on Muslims have been rooted from Madrasah that based on critics according to Moulton, 2008 and as s, served as training grounds for terrorists and dens of terror, hatcheries for suicide bombers and repositories of medievalism. Thus, this study, through the use of online resources, journals and other related studies, will reveal the relevance of Madrasah to terrorism. This study will also revisit the curriculum of Madrasah education of selected Muslim countries including the Philippines and how Islam beliefs affect the curriculum, the Madrasah’s pedagogy of teaching, including the roles of Mullah (teachers) and students in the Islamic educative system, the values and teachings that Madrasah education proposed will also be highlighted that will pave way to the connection of Madrash education to terrorism.

2. Overview of Madrasah education

The term “madrasah” as discussed by Sabic-El-Rayess in 2019 and as also emphasized by Moulton in 2008, is an Arabic term for school and referred to specific types of school in an Islamic education. Madrasah, which is in its singular form and Madaris in the plural form, is at least a thousand years old and originated in Baghdad, Fez and Morocco and other rich cultural hubs in the Middle East. As also added by Moulton, there are millions of Muslims who receive some or all of their formal education in madrasah or madaris that provide young

Muslim children with a religious foundation in Qur'anic recitation and Islamic values, prophets' sayings and hadiths. These religious schools for Muslim become source of formal education and for others become a supplementary to secular basic education provided in primary and secondary schools (Moulton, 2008).

On September 9, 2001, the United States experienced a terrorist attack behind the persona of Osama bin Laden who received support from the Taliban and was also believed to be one of the recruits from madrasah along Afghanistan-Pakistan tribal border area and this incident led to the promulgation in the popular presses all over the world of the alarming yet oversimplified and prejudicial perceptions of the Islamic schools that are dangerous breeding grounds for terrorism funded by wealthy Muslim conspiracies to oppose scientific and modern education, resist participation in the modern world and condemn Western beliefs and culture (Creative Associates International, 2008). The 2005 London bombings also affected Madrasah's image on promulgation of religious extremist ideology that increasingly brought madrasah into spotlight (Rehman et al., 2021). The picture of madrasah became more difficult to perceive than that of monolithic medieval and threatening institutions. Granted that these Islamic schools are dedicated to preserve the Islamic beliefs and culture, madaris come in all sizes and shapes including differences in leadership and teaching styles and resources (Moulton, 2008).

In some Muslim countries like India, Nigeria, Uganda, Indonesia, Malaysia and the Philippines in Mindanao, many Madaris are in poor communities and provide essential services to Muslim communities such as education and lodging for young Muslims who otherwise could well find themselves as victims of different forms of abuse including exploitation and forced labor (Anzar et al., 2006). These Islamic schools serve as communities to Muslims not only in the rural areas that other government-funded schools do not reach particularly but also to those in the far-flung areas (Creative Associates International, 2008). Most of the Madaris schools have very limited resources that some young Muslims are asked by their imam teachers to beg to provide the teacher with income for the lacking books and other teaching supplies (Moulton, 2008).

As reiterated in the study conducted by Coulson in 2004, religious extremists funded some Madaris, but some are not. In India, a portion of its funds comes from outside the school community and extremists' control only a small portion of madaris in other Muslim countries across South Asia. In the Philippines, under the Presidential Decree (PD) 1083, or the Code of Muslim Personal Laws, the government shall grant financial support to Muslim private schools or "Madaris" in the provinces where Madaris are present to improve their operational capabilities in the planning, implementing and evaluating the mandated Department of Education curriculum of the kinder to grade 12 (K-12) program (Pantorilla, 2019).

3. Curriculum of Islamic education from past to present

As discussed by Sabic-El-Rayess, 2019, education in Islam is loosely defined to incorporate all formal and informal ways of acquiring and learning knowledge. Knowledge is broadly understood as all human produced and revealed religious knowledge. The interpretation and practice of Islamic beliefs with utmost rigidity and a related tolerance towards alternatives, was coined radicalization. It renounces modernity among Muslims and non-Muslims. As added, the primary purpose of early education in Islam was to encourage and promote conversion and cultivate a sense of common Muslim identity among learners. Most of the teachings were taken from Prophet Muhammad's message as God's word was revealed to him. These are all written in Quran and each verse can be interpreted in ways that allow diversity of meaning and application (Abbas, 2011). Islam's beginning was rooted in diversity of cultural, linguistics and religious traditions of emerging communities scattered over a huge and poorly integrated dominion. During a time of great inequality in the past, the Islamic beliefs and education served as an ideological platform that brought social justice to a socially discord community (Bulliet, 1994).

During the 10th century, the term madrasah, which is an Arabic term for 'school' was founded. During the Islam's expansion, Quran and the Prophet's sayings/stories, hadiths, served as the ideological catalyst behind the newly converting Muslim communities' search for knowledge. The pedagogical tool of that time was the oral

transfer of knowledge that helped Islam's growth beneficial in providing narrative informality of early education that promoted flexibility and inclusion (Sabic-El-Rayess, 2019). Enlightened and educated young Muslims would return to their communities to share knowledge on Islam and the Prophet's sayings in an informal setting or in mosques (Buliet, 1994).

The mosque that was previously allotted for worshipping became a venue for formal learning in which questions of the curious were accommodated and answered. Hadiths, Prophet Muhammad's statements for Muslims with instructional value to mirror Prophet's behavior were widely discussed (Sabic-El-Rayess, 2019). As also added by Buliet, 1994, the 7,000 hadiths were pragmatic knowledge from the Prophet in converting the Muslim's perceptions on topics related to their daily lives such as food, clothing, fasting, health, agriculture and business. Social issues like criminal behavior or governance were not dealt with broader perspectives or discussions.

Sabic-El-Rayess, 2019 also reiterated that the Muslim's learning did not only focus on Islam since those Muslims who are in search for Islamic knowledge would eventually shift to business and family matters, and highly intellectual Muslims opted to continue to religious knowledge expansion or broaden their knowledge for astronomy, medicine and other sciences. In this stage, Islam, scientific and religious forms of knowledge were not mutually exclusive. Islam's territorial expansion was paralleled with the support to scientific progress. Knowledge is one of the most frequently occurring terms in Quran and Prophet Muhammad was unequivocal in his teachings and instructions to Muslims to search for knowledge.

By the 13th century, the learning of Islam became more formalized and learning venues shifted from mosques to madrasah. These madaris were typically attached and funded by mosques (Sabic-El-Rayess, 2019). Chaney, 2016, added that the social prestige steadily detached from sciences and instead affixed to the production of religious knowledge that triggered the Muslim elites to redirect their support and funding to madrasah rather than to institutions that pursue scientific researchers. The second phase of Islamic education was harmonized and reframed including the relationships between students and their teachers (Buliet, 1994).

During the 13th century, the critical examination and analysis of Quran as a pedagogy was removed and replaced by simple rote memorization of the book of Islam that led to minimization of critical inquiry. Hilgendorf, 2003 has validated that there was a blind acceptance of knowledge, and that critical examination of religious content was pointless. Due to negligence on the importance of critical thinking and expanding authority of the religious knowledge, Islam became an instrument in solidifying political power in the region (Sabic-El-Rayess, 2019).

The shifts in how Muslims have historically experienced and viewed education and knowledge are still impacting education and knowledge in the Muslim communities. The narrowing of ideas of knowledge and education in Islam had greatly affected the economic development of the affected population that the circumstance had given the chance to radical forces to penetrate successfully the poor, young and marginalized (Sabic-El-Rayess, 2019). In the Philippines, due to limited economic investments in the Mindanao region and the dwindling public services especially on education has led to economic stagnation, high unemployment, social frustration and increased levels of conflict and criminality that many have feared that the Mindanao youth who are "uneducated", underemployed and frustrated are susceptible for possible recruitment of undesirable elements (Moulton, 2008).

In the modern time, the madrasah typically functions as a privately-owned school where religious teachers still instill in their pupils the basic principles of Islam and the Arabic language. The main subjects of Islamic education at present revolve on the Quran, Hadiths and jurisprudence. The focus of Islamic curriculum is not universally fixed. The interpretation of these texts may change from one Islamic school to another madrasah. Geography, history, science and math are also introduced especially if the teacher is sufficiently well versed in those subjects. Arabic is the language of instructions though local language or dialect can also be used. Chanting and rote memorization are still part of the pedagogical methods. Discipline is strictly enforced (Moulton, 2008).

Under the Islamic education, as what Moulton, 2008, also added, students do not progress regularly from one grade level to the next unlike in Western schools, nor are there clear-cut divisions between primary, secondary and tertiary level based on the performance standards and examinations. Schools generally have relaxed timetables and students progress individually, with those who are more advances helping those who have learned less.

As also discussed in the study conducted by Creative Associates International, Inc, Madrasah varies widely in size and quality and also in duration of studies. They range from informal religious instructions for young children, with classes usually taught at the local mosque or in private homes, to prestigious schools or to other madaris funded by Muslim elites. Most informal madaris offer a few hours of instruction over the weekend in makeshift classrooms. Some Islamic schools are full-time offering classes five to seven days a week. A few well-funded institutions offer a program of intensive study that often leads to tertiary Islamic studies. As also reiterated by Moulton, 2008, depending on the madrasah and its resources, classes may be offered to young children from as young as pre-school age to older children and youth of high school age.

In Malaysia, recitation of Quran is currently part of the Islamic education under the category Quran Recitation guidance and continuous guidance using an adequate number of teachers in proportion to the number of pupils is important. A proposed Quran modules have also been introduced into the J- QAF program to achieve the ability of the pupils to recite the Quran and deal with it socially: a) Six months Khatam al-Quran model during the teaching and learning time period for the first six months, b) Recitation of Quran guidance during the teaching and learning period for the second six months, c) Tasmik Module outside the teaching and learning period and d) Regularly scheduled Quran Literacy camps outside of school hours (Bin Hassan et al., 2013).

In India, there has been a sharp rise in English language private Madaris, since middle-class parents want their children to have skills that make them employable. Reforms have also stemmed from the recognition of parents that madrasah graduates are more likely to access decent tertiary education and a wider range of employment opportunities if the curriculum is widened. Older Madrasah students want to learn modern, useful language and skills, as well as traditional Islamic subjects (Moulton, 2008) but Muslim children enrolled in government school often attend a maktab, usually small rooms within or attached to a mosque, for a daily lesson in reciting the Quran before and after their school sessions.

In the Philippines, madrasah remained a central feature of the Muslim community in Mindanao especially during the Spanish and American colonialism. Today, there are madaris scattered throughout the Philippine islands, but the overwhelming majority can be found in Central and Western Mindanao. In terms of curriculum, the recent DepEd Order No. 51 of 2004 orders a “Standard Curriculum for Private Madaris” that should incorporate basic education subjects into the daily schedule of private madaris. DepEd instructed madaris to merge the government’s basic curriculum (English, Math, Civics and Language) and the madrasah curriculum (Arabic, Quran, Hadith and Jurisprudence). To date, the Standard Curriculum is only a policy and that there are no accepted syllabi or instructional materials to support its use in the classroom. A small number of madaris are attempting to introduce secular subjects though efforts are greatly limited due to funding issues to acquire instructional materials and hire suitably trained teachers (Moulton, 2008).

In Nigeria, pre-school children attend a community-based Qur’anic school to learn to recite the Quran and read the Arabic script. These skills are taught by rote memorization methods with each student progressing at his or her own pace. Classes, as with other madaris, are held either in the mosque, other community venues or home of the teachers. Some children who have reached school age will stay in the Qur’anic schools while others attend public school in the morning and the Qur’anic school later in the day (Moulton, 2008). Nigeria has also adopted a curriculum that teaches beyond those of the traditional Qur’anic schools, and it is commonly known as Islamiyah schools. Though there is wide variation among Islamiyah schools, most are more structured than Qur’anic schools adopting grade levels and teaching pupils at the same pace. Islamiyah schools in Nigeria are commonly present in urban areas and commonly cater families that could pay tuition for education. These

schools are often better quality than public schools and graduates tend to perform better on the primary school leaving exam than those of public schools (Moulton, 2008).

Due to the current issue on Madrasah education as a breeding ground for terrorists and being funded by Muslim extremists as mentioned by Anzar et al., 2008, in Spain, particularly in the secondary and tertiary level, the issue of terrorist violence has been recently introduced in the Islamic religion curriculum as designed by the Islamic Commission of Spain. Also, in 2014, the rejection of terrorist violence was included as a transversal subject in the stage of primary education (BOE, 2014) in order to provide pupils with strategies to prevent and detect terrorism and so to identify as well the key aspects of the terrorists discourse and early warning signs of radicalization, a thematic strand was introduced in the stage of secondary education (Llorent-Bedmar, 2020). For authors like Davies, 2016, Islamic-inspired violent radicalism should be countered at school with a civic education based on human rights that encourage pupils to develop critical thought. Brooks and Ezzani also highlighted in 2017, that the initiatives of the Islamic Commission of Spain aimed at fostering the development of hybrid identities among Muslim pupils, especially those belonging to the second generation.

The Madrasah education that focuses largely on Islamic religion, greatly affect the curricular offerings of Madaris in the Muslim countries. The rote memorization of Quran, hadiths, and the teachings of Prophet Muhammad, though as mentioned by Moulton, 2018 that Madaris are different in terms of shapes and sizes, traditional curricula emphasize the supremacy of spiritual and moral values of the Islamic belief, application of knowledge to guide the conduct of everyday life and intellectual quest as a lifelong endeavor are all present in madaris educational curriculum (Moulton, 2008). There might be an enhancement or an inclusion of other secular subjects in the madrasah curriculum of education in the modern time, still the central focus of the madaris education is the preservation of the rational Islamic principles as a way of unifying the Muslim communities around the world and reliving the harmonious relationships of beliefs and rationality on Islam especially during the ancient time that was daunted by a reformist movement that called the Muslims to return to during the colonial period and the beginning of the emergence of some terrorist groups (Sabic-El-Rayess, 2019).

4. Roles and situations of teachers and students in Madrasah education and its implication to students'

values formation

From the 7th to 11th century, the teachers and local mentors in the Islamic education brought the knowledge and practice of Islam to some of the illiterate population of the expanding Islamic empire thru oral transfer of knowledge and all new converts, especially the young men, must return to their communities to also share the knowledge about Islam (Sabic-El-Rayess, 2019). In the 12th century, the second phase in Islamic religious education, teachers' role changed from educating Muslims on the principles of Islam as the top priority to exemplifying knowledge and focus on critical thinking especially in mathematics and writing as the essential pillars to human progress, to which Islamic religious studies became secondary (Gunther, 2006). In the 13th century, Al Ghazali argued that religious knowledge ought to be above all else that the teachers was the ultimate authority in the teaching and learning process of Islamic principle and if necessitated, he also urged that learners need to neglect their friends and family to ensure perfect acquisition of knowledge on Islam (Gunther, 2006).

From then and now, the ultimate value of discipline is strictly enforced to ensure that young Muslims will be able to recite and embody the Islam's holy book, instill and practice the sayings of the Prophet Muhammad in their daily lives and understand Fiqh or jurisprudence (Moulton, 2008). In the modern time in Madrasah education, apart from the traditional roles of teacher in madaris, teachers are also expected to have an Alim or Fazil degree, especially in India, to work as teachers in Muslim school and are also expected to have a teaching credential from the Ministry of Education. Teachers/Alims as well in India are expected to teach students some basic subjects in the curriculum such as literacy and numeracy but not on pure Islamic religion as Indian-Muslim parents believe that pure religious studies will not help their children earn a decent living. In contrary, especially on the cases of female Muslim students, parents opted to wait for a longer period of time, even at the cost of their

children to remain illiterate, just to get a space in Madaris as they believe that their daughters will find comfort and refuge in a madrasah school (Moulton, 2008).

In the Philippines, as teachers are an image of authority in the classroom, the madrasah teachers are not well educated nor trained. Also, the infrastructure and the support system are weak (Moulton, 2008). In Nigeria, although Integrated Islamiyah schools are registered with state boards of education, they are not also receiving adequate support and training for the enhancement of their status. Both government and the rest of the sector of education in Nigeria are struggling with the issue on how to provide systemic support to Islamiyah schools. Also, despite the fewer resources available, teachers in Islamiyah feel responsible to teachers and parents who pay them, thus, attending and adhering to regular standards to teaching are expected from them (Creative Associates International, Inc.)

With the weak support system of the government and other stakeholders in trying to uplift the lives of young, underprivileged and marginalized Muslims and in trying to preserve the Islamic principle and ideologies, these madaris will seek assistance from radical Islamist funding that will recruit students for undesirable purpose reliving the past experience of taking away the Muslims' rights and allowing them to be mapped out from the world's organizational unit and asking them to leave their Islamic beliefs to regain their political rights (Calvet, 2017). These instances are one of the very reasons of the emergence of terrorist groups with the perceptions that Muslims are self-serving, corrupt and damaging to the way of life (Campo, 2009).

5. Discussions and findings

Relevance of Madrasah Education to Terrorism

It was noted by Bulliet in 1994 that the early territorial expansion in Islam was coupled with urbanization where new and old cities grew within the immense Islamic empire led to the migration of people to cities in large numbers leaving rural areas without necessary labor to support agriculture, the urban growth outpaced agricultural productivity that suddenly resulted in economic pressure then to the gradual economic decline. With the invasion of other groups, Baghdad in the 13th century faced its decline including the killing of Muslim elites and scholars (Murray, 2012) and the Islamic empire never regained its glory. To salvage its dignity, the shift from the religious studies to political purpose of knowledge in Islam had started. Al-Sam'ani, one of the Iranian 12th century scholars, valued the importance of oral tradition in transferring religious knowledge but also mentioned that the informal and oral tradition was collapsing in favor of formal studying in classrooms from a learned teacher (Bulliet, 1994).

During the 13th century, the critical examination and analysis of Quran as a pedagogy was removed and replaced by simple rote memorization of the book of Islam that led to minimization of critical inquiry. Hilgendorf, 2003 has validated that there was a blind acceptance of knowledge, and that critical examination of religious content was pointless. Due to negligence on the importance of critical thinking and expanding authority of the religious knowledge, Islam became an instrument in solidifying political power in the region (Sabic-El-Rayess, 2019). The shifts in how Muslims have historically experienced and viewed education and knowledge are still impacting education and knowledge in the Muslim communities. The narrowing of ideas of knowledge and education in Islam had greatly affected the economic development of the affected population that the circumstance had given the chance to radical forces to penetrate successfully the poor, young and marginalized (Sabic-El-Rayess, 2019).

Until on the incidence of the 9/11 bombing in the United States, the portrayal of madrasah education became the hot issue in the world as the terrorist behind the bombing, Osama bin Laden, was a recruit from a madrasah school (Moulton, 2008). It was noted on the study conducted by Sabic-El-Rayess, 2019 that indeed there were creations of terrorist groups during the 13th century but did not mention its relevance to madrasah education as supported by Palma et al., 2020 mentioning that in the Islamic education in Spain, Islamic-inspired violent radicalism is a multifactorial phenomenon ranging from socio-economic and political conditions of a country to

academic qualifications. Karakaya in 2015 claimed that greater or lesser religiosity does not predict a firmer endorsement of violence but that this depends on socioeconomic and political conditions. Also, as to the level of education of Muslims and their possible radicalization, Sageman (2004) identified greater support among with high academic qualifications whereas for Zhirkov et al., 2014, violent radicalism is more frequent among the lesser educated. Thus, the madrasah education aimed in helping the poor Muslim communities to be provided with essential social services including education that does not only teach them the principles of Islam but also other subjects that will help them get a decent future (Moulton, 2008).

The Madrasah curriculum of education as well in Spain particularly in the secondary and tertiary level, the issue of terrorist violence has been recently introduced in the Islamic religion curriculum as designed by the Islamic Commission of Spain. Also, in 2014, the rejection of terrorist violence was included as a transversal subject in the stage of primary education in order to provide pupils with strategies to prevent and detect terrorism and so to identify as well the key aspects of the terrorists discourse and early warning signs of radicalization, a thematic strand was introduced in the stage of secondary education (Llorent-Bedmar, 2020). For authors like Davies, 2016, Islamic-inspired violent radicalism should be countered at school with a civic education based on human rights that encourage pupils to develop critical thought. Brooks and Ezzani also highlighted in 2017, that the initiatives of the Islamic Commission of Spain aimed at fostering the development of hybrid identities among Muslim pupils, especially those belonging to the second generation. Thus, madrasah education is not a dangerous breeding ground for terrorism as other madaris include preventions of creating possible terrorist groups thru inclusion of preventing and detecting terrorism and rejecting violence in the Madrasah education curriculum.

Muslim countries such as India, the Philippines in Mindanao, Nigeria and Uganda have presented the Madrasah curriculum during the reviews of the Creative Associates International, Inc as a useful data to provide support to Islamic schools. Thus, organizations both public and non-government agencies provide support to continually uphold the principles of Islam and prepare the students to be future contributors in the socio-economic development of the country where they belong.

6. Conclusion

The Islamic world has started rebuilding its image despite the world's perspectives of their association with the organized terrorist groups that ruined lives and properties, that I personally condemned as barbaric and violent, but associating madrasah education to the emergence of terrorist groups, as dens of terror and hatcheries for suicide bombers are fake and unacceptable based on the information retrieved from secondary sources relative to Islamic or Madrasah education and based on the literature support from other sources. I have also shown the basic fact of Madrasah's curriculum that mainly focuses on the principles of Islam and other relevant subjects or activities that will help Muslim students land to a decent life. I have also discussed the pedagogy of Madrasah education, the roles of teachers and the roles of the students, which clearly implied that teachers in the educative setting of Madrasah schools and the pedagogical processes of Madrasah curriculum do not promote nor support terrorism activities with their students.

I hope that others will use what I have presented in this study to further explore Madrasah education from other Muslim countries to support or debunk my claim that madrasah education is not a dangerous breeding ground for terrorism. For Muslim communities, I hope that you continue to uphold the ancient principle of Islam that gives harmony to religion and scientific progress to continually remove the negative connotations of the world against you as believers and preservers of Islam thru Madrasah education.

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Experience is the best teacher: Experiential courses from the view of education graduates

Escalona, Engelbert

Ilocos Sur Polytechnic State College-Main, Philippines (escalona.ep@gmail.com)

Gundran, Tricia ✉

Ilocos Sur Polytechnic State College-Main, Philippines (gundrantrix.21@gmail.com)



ISSN: 2243-7703

Online ISSN: 2243-7711

OPEN ACCESS

Received: 11 March 2025

Revised: 19 March 2025

Accepted: 25 March 2025

Available Online: 1 April 2025

DOI: 10.5861/ijrse.2025.25036

Abstract

This study, titled "Experience is the Best Teacher: Experiential Courses from the View of Education Graduates," explores the impact of experiential learning courses (ELC) on teacher preparedness and pedagogical competence among the Bachelor of Secondary Education (BSEd) graduates from Ilocos Sur Polytechnic State College. Using a qualitative research design, the study interviewed seven participants who had graduated between 2019 and 2023 and are currently employed as professional teachers. Findings reveal that experiential courses serve as essential preparatory phases, equipping future educators with practical skills and classroom management strategies. Participants identified these courses as effective and significant training grounds, providing insights and expectations into real-world teaching scenarios and enhancing preparedness for professional responsibilities despite challenges, such as the COVID-19 pandemic's disruption, reflective practices, and the development of pedagogical competence. Additionally, participants recommended developments to the said courses, including mentoring, in-campus internships, and the like, to further refine the learning experiences. These recommendations underscore the significance of continuous improvement in teacher education programs to meet evolving professional demands in this 21st century and the needs for globalization. The study concludes that experiential courses significantly contribute to teacher preparation, emphasizing the need for enriched and well-implemented learning opportunities. Future research is highly encouraged to extend this exploration across other teacher education programs and to investigate the long-term impact of ELC on career achievement.

Keywords: field study, experiential learning, BSEd graduates, teaching profession, teacher education

Experience is the best teacher: Experiential courses from the view of education graduates

1. Introduction

Havighurst (2024) stated that teaching profession is recognized as the largest profession around the globe. Department of Education (2016) also highlighted that teaching profession is beyond compare wherein they are highly-empowered individuals that educates learners. This is offered in many universities as part of the teacher education courses. They are considered frontliners in helping the learners realize their dreams. However, years of teaching preparedness is the key towards attaining a teaching degree and achieving professional license. Based on the CMO 75 s. 2017, the BSEd curriculum has offered courses on Field Study 1 & 2 and the Practice Teaching. The said courses were offered to let them experience actual classroom situations and learning environment where direct observation of teaching learning episodes that focuses on the application of educational theories learned in content and pedagogy courses will be made. The said courses are in support to the authentic experiential learning from field study and actual classroom immersion of the prospective teachers. In accordance with the NCBS domains, these were used as guideposts in developing the content, pedagogy and implementation scheme of the said course.

The Commission on Higher Education in the Philippines has created the Bachelor of Secondary Education with the goal of to create a generation that is prepared for the future and can respond to the demands of the economic trends and domains of the industry. However, there were concerns existing for a necessary kind of practices for practice teachers or pre-service teachers (Rao & Zongjin, 2021). A study then was proposed. This study aims to assess the effectiveness of practice teaching in enhancing the practical skills and classroom management abilities of pre-service teachers, to investigate the influence of field study experiences on the development of pedagogical knowledge and instructional strategies among teacher candidates.

Ajani (2023) emphasized the essence of Experiential Learning Courses or ELC to take up by the teacher education students. They learn better and can adopt better in real classroom settings. As experiential learning theory justifies the need of hands-on practices to enhance a learner's pedagogical content knowledge and professional responsibilities. When learners experienced first-hand knowledge and skills, they develop active engagement, activates self-reflection. Kolb and Kolb's experiential learning theory proved that experiential learning provides learners with abundant opportunities in order to discover learning inside or outside classroom context

In terms of the implementation of the experiential learning courses, Yacap (2022) stated that the results revealed that the ELC program has a good implementation as perceived by the groups of respondents from the province of the Northern Philippines. This justifies that the ELC is significant in the teacher education curriculum. It was recommended that strengthening implementation of the ELC is a need for the purpose of attaining intended learning competencies. Additionally, Radović, et al. (2021) showed that the active learning activities such as role playing, simulations, case studies and the like will facilitate opportunities for ELC. This could eventually increase achievement for learners when ELC is included into instruction. By having inclusion of ELC in the curriculum, this provides learners with multifaceted experiences. This further recognized the need for ELC and how it targets towards specific domains of learning.

A study of Swennen (2020) stressed that experienced-based education learning found to be complex and demanding yet helpful in shaping future educators. It was presented that teacher educators utilized their prior knowledge would help them form new experiences and supported authentic learning. The learners challenged future teachers or pre-service teachers and immersed them in field experiences such as internship. This highlights a gap that there is a lack of longitudinal studies measuring the long-term impact of ELC on students'

career success, readiness, and professional/personal developments, pointing to a need for extensive research in this field. This study was then crafted to understand the impact of practice teaching and field study experiences on teacher preparedness and pedagogical competence and to identify the possible avenues in improving experiential learning experiences among the pre-service teachers.

Statement of the problem - The study entitled “Exploring the Impact of Experiential Courses on Teacher Preparedness” aimed to answer the following questions:

- How do the participants view their experiential courses in relation to becoming a teacher?
- How did the experiential courses of the participants prepare them in becoming a teacher?
- What experiential activities may be included to improve the experiential courses of education students?

2. Methodology

Research Design - The study used the basic qualitative research design. This study will employ a qualitative phenomenological research design to explore education graduates' perceptions of experiential learning courses. The phenomenological approach is appropriate as it seeks to understand lived experiences and the meanings participants assign to those experiences. Jain (2023) described it as a research methodology that concentrates on exploring and understanding complex phenomena and the meanings attributed to them by the participants. It is concerned on the depth of experiences of human, their beliefs, attitudes and behaviors.

Population and Locale of the Study - There were seven (7) participants for the study. In the selection of the participants of the said study, these were following inclusion criteria: (a) a graduate of BSEd course with any major field in the NLPSC and/or ISPSC Main from 2019 to 2023, (b) currently employed as a teacher either in public or private schools, (c) a registered Professional Teacher, and (d) a regular student during his/her college years. These were the exclusion criteria: (a) Individuals were excluded from the study if they did not graduate with a Bachelor of Secondary Education (BSEd) degree from NLPSC or ISPSC Main between 2019 and 2023, (b) were not currently employed as teachers in either public or private schools, and (c) lacked a Professional Teacher's License, or were irregular students during their college years.

Research Instrument - The researchers utilized an interview protocol among the selected participants of the study. The said interview protocol contains the interviewee's name and background, the interviewer's name, the survey section and other topics discussed, documents obtained, and post-interview comments or leads. This also includes the purpose and the introductory protocol, then the set of interview questions and the probes/follow-up question depending upon the research questions. The post-interview comments and/or observations were also included in the said protocol form.

Data Gathering Procedure - After securing ethical clearance of the study, the researchers secured permission from the participants of the study. Then, the interviews had been conducted following ethical standards. To trace the graduates as participants, the existing group chats during their undergraduate days were used to communicate them with regards to their availability and willingness to join the said study. The said interview would be conducted through online messaging. Since the participants were employed, their convenient time were prioritized. The responses were recorded. The accumulated data were transcribed and coded in order to come up with the themes. The gathered data were analyzed through thematic analysis. Caulfield (2023) described the said analysis as a method of qualitative research examining data in order to identify common themes (topics, ideas and patterns of meaning that come up repeatedly).

Ethical Considerations - The researcher considered these ethical issues which are necessary for ensuring the privacy and safety of the respondents. To secure the consent of the respondents, the researchers provided an informed consent to discussed all important details of the study, including its aim and purpose. By explaining

these important details, the respondents understood the significance of their contribution in the completion of the research. The confidentiality of the respondents was also observed and assured by not disclosing their names in the research. The identity of the participants remained anonymous. The participants voluntarily participated to be questioned for the study. Only relevant details that will help the researcher in answering the research questions were included. The researcher gave the respondents enough time to complete their responses.

3. Results and Discussion

The results are presented and organized based on the three research questions explored in this study.

Problem 1. How do the participants view their experiential courses in relation to becoming a teacher?

The result found that the participants viewed experiential courses as a Preparatory Phase as an Effective Teacher. Participants 2 & 3 stated that it served as a training ground in their future actual tasks in the Department of Education (DEPED) and as a basis on how they teach the students in the basic education. Noor, et al. (2020) presented that the students or learners perceived experiential learning as a good learning environment in providing authentic scenarios and that they have overwhelmingly positive response to students' experiential learning.

Participants 1, 6 & 7 responded that experiential courses served to prepare students for the real-world setting in the teaching profession. Participant 4 also responded with this statement, *"The experiential courses help me to become an effective teacher. The courses hone me to become prepared and efficient teacher in terms of delivery of instruction, classroom management and doing other ancillary activities the we need to finished."* As the participants were already in the field of teaching as beginning teachers, participant 7 shared some of the experiences encountered during the practice teaching. The participant shared this statement, *"I, as their teacher, was not only boxed in pure teaching. I also interacted with them, became their moral supporter, and sometimes became their confidant. With all those experiences, I came to realize that— although it is not part of my job to become all of those I mentioned, I built connections with my students now that I am in the field and it made me feel accomplished when they tell me that I have touched their lives in a positive way."*

However, there was a factor affecting the first-hand experience such as during the peak of COVID-19 pandemic. One of the participants told related to this case and the adjustments made. Then, narrated this, *"When I was a pre-service teacher, I gained meaningful insights into the world of teaching. During this time, it was when COVID hit the educational system in the Philippines, leading to the disruption of classes. As a result, I did not have the opportunity to become a teacher-observer. However, after a year, as a fourth-year student ready to become a practice teacher, this is when observation and teaching began. In the first week, I observed my cooperating teacher, during which I adapted some of his teaching strategies. After a week of observing, I started teaching, where I encountered different kinds of students. I also had the opportunity to design and implement lesson plans to address various types of intelligences."* With the findings, this implies that experiential courses were positively perceived by the participants as contributors to their Becoming as a teacher.

Riera, et al. (2023) affirmed that the practical training during their field study experienced by the students would make them ready to meet the needs and demands of the teaching profession. This highlighted the significance of blending knowledge and the actual experiences or hands-on experiences to build an effective and efficient future educator or facilitator. Additionally, the said experiential learning would equip them in absorbing skills such as interpersonal, communicative, etc. and would equip them of their affective domain as role models.

Problem 2. How did the experiential courses of the participants prepare them in becoming a teacher?

The results found out that the experiential course is a training ground. With the exposure they have tried during their field studies, participant 7 emphasized this response, *"It gave me a glimpse of what I should expect and be doing in the future as I pursue my profession."* Participant 2 affirmed the said response and even

responded this, *"It gave me a lot of clues of what to improve and develop in preparation of reality."* This only means that the experiential courses direct the pre-service teachers in their career development and made them future-ready workforces.

Participant 4 also answered, *"It prepares me to teach students and deliver lessons in an effective way. It also teaches me to handle diverse students."* Participant 5 added, *"It serves as a plan wherein it shows the things that I need, the processes that I must employ, the rules or guidelines that I need to abide, and the learning experience that focuses on growth and development as a teacher."* Yacap (2022) stated that experiential learning is significant among all the education-related disciplines/courses. It had been highlighted that real-world experiences or authentic learning gained by the students provided them knowledge and gained teaching skills and values needed. It brings awareness and understanding of their theoretical foundations.

Clearly, the experiential courses led the pre-service teachers in building their foundations. All of the participants agreed that the learnings gained during their internship/apprenticeship were beneficial. Participant 5 said, *"Some of the remarkable lessons that I'm applying right now to my job and to my students is my sense of preparation, on what do I need to prepare, my lesson, strategies, my setup, and my delivery. Another is flexibility and adjustment due to the variability of set of students I am handling. In terms of my duty as an employee, I always employ punctuality, respect, and obedience to the people in authority."* Participant 1 also attested, *"Experiential courses have played a significant role in my current job. It taught me how to become an effective and efficient teacher. I applied various teaching philosophies, including the consideration of multiple intelligences."* Additionally, Participant 2 also asserted that through those courses, it made paper works easy due to the exposure they have experienced. Similarly, Participant 3 also stated that they already know how to manage the class and how they make the discussion engaging. This further implies the need for the continuous conduct of experiential courses among the pre-service teachers in the college. A similar study confirmed that field experiences positively impacted the education program even in the local setting and the international. The said experiences were also reported to be valuable learnings most especially when conceptual learning and real and relevant learning are inculcated (Akinde, et al., 2017).

Problem 3. What experiential activities may be included to improve the experiential courses of education students?

The participants highlighted the following recommended activities that might be added to heighten the experiential learning of pre-service teachers.

Table 1
Participants' List of suggested experiential activities

Suggested experiential activities
Making of test questions and table of specifications
Including psychological situations
Recognition-like activities to boost the communication to parents
Monthly retooling activity
In-campus internship
Allowing teacher substitutes
Mentoring activity of seniors to their juniors

Based on the accumulated suggestions, the participants 1 & 4 made a point to include the making of test questions and the TOS because they find it challenging most especially the differentiated activities. Besides, participant 5 suggested about the continuity of the field study and the practice teaching when they get back to their institution like teaching their juniors or doing the mentoring activity. Abas (2016) supported the findings that both in-campus and off-campus experiences would expose the pre-service teachers desirable or not that contribute to their improvements. However, one of the participants stated this response, *"I think that achieving the objectives in the Field Study is already enough to help education students grow and develop. Also, being open to criticism and always asking for things that they struggle with is another way to improve."* This implies that further enhancements should be made possible and the said suggestions would bring enrichment to the

course plan and monitoring and evaluation tools of the field study courses in the teacher education department. The findings confirmed the statement from the study of Abas (2016) that the teacher education departments are advocates of enhancing the coursework to help in preparing the future educators be the best versions. It is also expected that the experiences gained during the process of becoming a teacher should be multi-perspectival and complex (Ovens, et al., 2016).

4. Conclusions and Recommendations

Based on the results of this study, the following conclusions were drawn:

- The participants viewed their experiential courses in relation to becoming a teacher as a preparatory phase their becoming as professional teachers.
- The participants perceived experiential course as a training ground in preparing for the teaching profession.
- Various enrichment activities should be incorporated in the experiential courses of the pre-service teachers as supplements in their preparation as future-ready workforces.

Based from the derived conclusions, the following recommendations are forwarded:

- The experiential courses should be continuously enriched for the next batch of pre-service teachers.
- Further study should be conducted in other teacher education programs in the campus e.g. BPED, BEED, BCAEd to validate the findings of the study.

Funding: “This research passed through the en banc review of the institution (ISPSC) and was allotted a research fund. However, it received no external funding for its completion.

Conflicts of Interest: The author declares no conflict of interest.

Acknowledgments: The author greatly acknowledges the Office of the Vice President for Research, Extension, Internationalization, and the Gender and Development of ISPSC headed by Dr. Annabelle B. Francisco. Also, the authors would like to acknowledge the support of the Dr. Ranec Azarias and the incumbent Director of Research Dr. Noel Llamar. Likewise, recognition is due to the respondents of the study.

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Accompanying and discerning the priestly vocation in the context of the Catholic Church

Ho, Binh ✉

De la Salle University, Philippines (pxhuubinh@gmail.com; ho_-@dlsu.edu.ph)

Received: 10 March 2025

Available Online: 1 April 2025

Revised: 19 March 2025

DOI: 10.5861/ijrse.2025.25037

Accepted: 25 March 2025

ISSN: 2243-7703

Online ISSN: 2243-7711

OPEN ACCESS



Abstract

The Ratio Fundamental^{is} Institution^{is} Sacerdotal^{is} (RFIS) presents a compelling vision for priestly formation, centered on the indispensable pillars of accompaniment (accompagnement) and discernment (discernement). These concepts, far from being mere pedagogical tools, are understood as vital components in the pursuit of an integral and holistic development of future priests. This article undertakes a rigorous analysis of these foundational principles, elucidating their profound significance within the RFIS's comprehensive framework for priestly formation. It posits that the effective realization of accompaniment—a nuanced process of sustained guidance and empathetic support—and discernment—a profound and prayerful exploration of God's will—necessitates the cultivation of a specific and conducive “formation atmosphere” within the seminary environment. This atmosphere, characterized by a pervasive spirit of prayer, a foundation of unwavering mutual trust, a culture of transparent and open communication, and an unwavering commitment to the transformative values of the Gospel, is deemed essential for the nurturing and fostering of authentic priestly vocations within the diverse and multifaceted contexts of the contemporary Catholic Church. The article further argues that this formation atmosphere serves as the fertile ground where the seeds of vocation can take root, flourish, and ultimately bear fruit, enabling seminarians to fully embrace their calling and to serve the Church with unwavering fidelity and zeal. It is within this carefully cultivated environment that the interplay between accompaniment and discernment allows for the deepest personal growth and the most authentic response to the Lord's invitation.

Keywords: accompaniment, discernment, priestly formation, formation atmosphere, vocation

Accompanying and discerning the priestly vocation in the context of the Catholic Church

1. Introduction

Accompanying and discerning the priestly vocation are central to the integral formation of priests within the Catholic Church. As articulated in the *Ratio Fundamentalis Institutionis Sacerdotalis*, these concepts - accompaniment and discernment - are not merely procedural elements but integral to the holistic growth of candidates. Their frequent use in the *Ratio* (appearing 32 and 37 times respectively) underscores their significance, highlighting their connection to the document's vision of fostering authentic priestly ministry. This vision takes on particular importance when considering the diverse contexts in which the Church operates, including the complex historical, cultural, and socio-political realities of specific regions. Integral formation, viewed through an educational lens, encompasses the human, spiritual, intellectual, and pastoral dimensions, recognizing that authentic ministry stems from a well-integrated personality. Accompaniment, therefore, is not mere supervision but a process of walking alongside the candidate, offering guidance and support during vocational discernment. Similarly, discernment is not simply assessment but a deeper process of prayerful reflection and dialogue, a form of formative evaluation, to understand God's will for the individual and the Church. The *Ratio* calls for a serious re-evaluation of seminary formation programs, acknowledging the need for ongoing adaptation. While challenging for those invested in existing structures, this re-evaluation is crucial for serving the Church in the modern world. Of the many elements contributing to effective formation, accompaniment and discernment are paramount, but their effective implementation requires a conducive "formation atmosphere", a supportive learning environment, characterized by prayer, mutual trust, open communication, and a genuine commitment to Gospel values. Without such an atmosphere, even the best-intentioned efforts may fall short.

This article argues that the effective implementation of accompaniment and discernment, as outlined in the *Ratio Fundamentalis Institutionis Sacerdotalis*, within various contexts of the Catholic Church hinges on the creation of a nurturing formation atmosphere that fosters authentic priestly vocations, effectively transforming the seminary into a true school of discipleship.

2. Research Content

Building a Formation Environment - The formation environment is the atmosphere that everyone in the seminary lives and breathes every day. This environment is created by the members of the seminary themselves. The seminary is not primarily an inn or a dormitory, but a miniature Church family, a formation environment, "a home and school of communion" (John Paul II, Apostolic Letter *Novo Millennio Ineunte*, January 6, 2001). From an educational perspective, this highlights the seminary as a learning community where seminarians are actively engaged in constructing their understanding of vocation and ministry.

At the heart of this transformative process lies the "formation environment," a concept that transcends the physical boundaries of the seminary to encompass the living, breathing atmosphere created by its members. This environment, as described, is not simply a passive backdrop but an active force, a "home and school of communion" where seminarians are shaped into ministers of the Church. To truly grasp the significance of the formation environment, we must move beyond the superficial understanding of the seminary as a dormitory or inn. It is, in essence, a miniature Church family, a microcosm of the larger ecclesial community. This implies a profound interconnectedness among seminarians, where individual actions and attitudes ripple through the entire community, shaping the prevailing atmosphere. The formation environment is thus not imposed from above but organically generated by the collective lives of those within its walls.

This understanding carries significant implications. Firstly, it underscores the profound responsibility each seminarian bears in contributing to the overall well-being of the community. Every conversation, every interaction, and every act of service or indifference plays a role in shaping the atmosphere. A culture of mutual respect, support, and genuine charity is not merely desirable but essential for the effective formation of future priests. Conversely, negative behaviors, such as gossip, rivalry, or apathy, can poison the atmosphere, hindering the spiritual and personal growth of all. Secondly, the concept of the seminary as a “home and school of communion” emphasizes the dual nature of its mission. It is a place of dwelling, where seminarians find a sense of belonging and shared purpose, and a place of learning, where they are equipped with the knowledge and skills necessary for ministry. “Communion,” in this context, refers to a deep unity with God and with one another, a unity that forms the bedrock of Christian life. The seminary should therefore foster an environment where this communion is not merely taught but experienced, where seminarians learn to live in authentic relationship with God and their brothers.

The practical implications of this understanding are manifold. Seminary leaders must be acutely aware of the formation environment, recognizing its dynamic and influential nature. They must actively cultivate a culture of support, accountability, and spiritual growth, addressing negative behaviors and promoting positive interactions. This may involve fostering opportunities for communal prayer, shared meals, and pastoral outreach, as well as providing guidance and support for seminarians facing personal challenges. Furthermore, the formation environment serves as a crucial training ground for future ministry, a form of experiential learning. Seminarians learn to build relationships, resolve conflicts, and practice pastoral care within the context of their own community. The skills they develop in this environment will directly impact their effectiveness as priests, enabling them to build healthy and vibrant parish communities.

Therefore, formators and those being formed live the experience as a family, experiencing ecclesiology and sacramental fraternity with one another. Each person knows how to cooperate with each other to build the seminary into a community of love, unity, and mission. In order to create such a formation environment, we need to build the following elements:

Sequela Christi, Disciple of Christ - The foundational elements for the function of the seminary are theological, ecclesiological, and human: starting from the bishop, the rector, the formators, the seminarians, and finally the aspirants, all are on a journey, called to follow Christ. All constitute a concrete, miniature Church community, in which each person has a distinct role and responsibility towards themselves and others. Each person fulfills their responsibility in the spirit of the Church. Each person has different charisms, roles, and abilities, but all share one common Spirit, which is the Spirit of Christ, who works constantly in the Church (1 Cor 12). Thus, the distinction between the stages (propaedeutic and ongoing formation), between the different agents (bishop, rector, formators, even the laity, etc.), and the dimensions of formation (human, intellectual, spiritual, pastoral) – as well as the methods of formation mentioned in the Ratio, all, in a certain sense, become means and mediating factors that God uses in the process of integral formation, because, ultimately, formation is primarily the work of the Triune God.

This is not to underestimate or disregard the human factors directly involved in the formation environment, but to deeply acknowledge and exalt this ecclesiological reality. Because this vision primarily helps us focus not on the roles of the formators, but on the Holy Spirit, who is working within us. For the seminary is the school of the Holy Spirit; He is the principal agent of the priestly formation journey. On this basis, all formation roles, even the smallest, can potentially contain an inspiration of the Holy Spirit and become His instruments. Only in the atmosphere of the Holy Spirit can we become “people capable of good discernment in all things” (RFIS no. 43), become “people of communion” (RFIS no. 43), and be companions to one another. Moreover, we find ourselves always covered by the “veil of unknowing,” because we do not know among ourselves who is already holy and who is not yet holy; only God alone knows the truth. In such an environment, the Ratio states: “The priest (including the seminarian) is the first and principal person responsible for his own ongoing formation” (cf. nos. 53, 82, 130). We all have a responsibility towards one another to become true disciples of Christ in the

priestly vocation. This emphasis on personal responsibility aligns with principles of adult learning, where learners are encouraged to be self-directed and take ownership of their development.

This “veil of unknowing” highlights the essential humility required in spiritual formation. Since we cannot see into the depths of another’s heart, we must focus on our own journey, recognizing that true holiness is a gift from God, not a human achievement. The emphasis on personal responsibility for ongoing formation underscores the active role each individual must take in their spiritual growth. It is not a passive waiting for divine intervention, but a diligent cultivation of virtue, a constant seeking of God’s will, and a continuous learning and growing in faith. While we are each primarily responsible for our own growth, the call to mutual responsibility reminds us that we are not isolated individuals. We are a community, walking together on the path to Christ, supporting and encouraging one another along the way. This mutual support helps create an environment where each member can grow in their priestly vocation.

Empathy and Mutual Trust - To become a Church family and to better help one another, empathy is necessary. Empathy means putting oneself in “another’s shoes,” or placing oneself in the other’s position, in their circumstances, to listen to and understand them. This means not only thinking but also feeling their world as they think and feel it; it is an act of going outside of oneself. This is a capacity that requires transcendence not only on the human level but also on the spiritual level. Only when we can put ourselves in another’s situation can we fully understand their problems and perform accurate discernment. The capacity for empathy frees us from all forms of prejudice, subjectivity, bias, abuse, or abuse of power that can always occur in unequal or hierarchical situations. In other words, empathy is loving others more than oneself. Empathy is the practice of self-transcendence, that is, needing to go outside of oneself to reach out to others.

While the Ratio uses this concept only once (no. 47), it largely focuses on explaining the necessity of mutual trust in accompaniment:

“First of all, it is necessary to create conditions for a serene atmosphere conducive to complete trust and mutual confidence: closeness in fraternal love, empathy, understanding, the ability to listen and share, and especially a consistent witness of life.” (Ratio Fundamentalis Institutionis Sacerdotalis, Congregation for the Clergy, The Gift of the Priestly Vocation, Religious Publishing House, 2017)

Indeed, a deeper understanding between formators and those being formed will emerge if we constantly seek, understand, welcome, and passionately listen to each other’s opinions. Here, we are not only speaking of the formator’s empathy towards those being formed, but also encompassing the empathy of those being formed towards the formators. This is not something automatically present among all seminarians. For, in reality, seminarians often tend to make demands of the formators rather than empathize with and understand them as they should.

Therefore, the Ratio requires:

“If we wish to accompany others in a correct and balanced way, with respect for their freedom and conscience, as well as to help their human and spiritual development, then each formator must possess suitable qualities and adequate human, spiritual, pastoral, and professional capacities. Furthermore, anyone entrusted with the weighty responsibility of formation must be specifically prepared and possess generous dedication. Formators must also be present full-time, and above all, they must be witnesses through their love and service to God’s people, by selflessly devoting themselves to the Church without calculation.” (Congregation for the Clergy, The Gift of the Priestly Vocation, no. 49, 48-49)

More than anyone else, formators must be people capable of “empathy and trust” towards those being formed; they must be “people of relationship and communion” to effectively manage interpersonal relationships,

to discern difficult relationships and conflicts, as well as to help them grow and mature in all aspects of their personality according to the example of Christ.

Docibilitas (Teachableness/Openness to Learning) - Furthermore, formation experience allows us to affirm that both formators and those being formed always need another capacity, which Father Cencini calls “docibilitas.” This is a capacity that has recently been highly valued and frequently mentioned in the field of formation, although it is very difficult to translate into modern languages (“docibilitas” is tentatively translated as “always learning to learn”). The Ratio uses this word once but in a very significant context: Because it aims at docibilitas towards the Holy Spirit, individual accompaniment is an essential means of formation. (Congregation for the Clergy, *The Gift of the Priestly Vocation*, no 45).

For Father Cencini, the author of this concept, docibilitas expresses the “great secret” for formation today. This concept describes the formation process in which the subject plays an active role and places themselves in a state of “knowing how to learn,” or in other words, constantly living in the formation process. Accordingly, docibilitas means “being willing throughout life to learn how to live from life itself” and means allowing oneself to fall into crises and challenges, to be touched and transformed, or to be loved and even chastised, to be instructed and formed by life, through whatever means that the Father’s constant providence uses throughout one’s life. (Sequela Christi 2, 2015)) This aligns with the concept of lifelong learning and the development of adaptability, key principles in contemporary education. I deeply appreciate Father Cencini’s idea because it encompasses the entire complex and dynamic reality of formation in a single concept; docibilitas is the attitude of transforming reality!

Experience shows us that some candidates have gone through the stages of the formation process while remaining unchanged, skillfully maneuvering when faced with challenges and proposals; not only do they not allow themselves to be affected by any small intervention of the formator, but they also display a seemingly serene and mature life. But in reality, they are wearing armor of defense to conceal a rigid, closed, and fearful self, afraid to open their hearts to others and even to God.

For formation to be fruitful, it is necessary to cultivate docibilitas towards the Holy Spirit, so that we may become sensitive to His action in the formation process. We must not imprison the Holy Spirit as if keeping a canary in a cage. The Holy Spirit “blows where he wills” (Jn 3:8). In moments when we cannot find a way out, He sees far more clearly than we do. Therefore, we are called to become sensitive and to allow the Holy Spirit to act and guide us towards new horizons. Thus, docibilitas – docility to the Holy Spirit – must be the apex of formation.

One point that needs to be emphasized here regarding the pedagogy of formation is this: in order to face the challenges posed by the Ratio, we must be willing to delve deeply into ourselves, to abandon the territory of security and enter into new and unfamiliar lands. On this matter, Pope Francis speaks very eloquently:

“In education, there is a balance that needs to be kept, balancing the steps very well: one firm step on safe ground, but the other step will go into risky territory. And when that risk becomes safe, the next step is to look for another risky area. One cannot educate only in the safe zone: no! This is to prevent personality from developing. But neither can one educate only in the risky zone: this is too dangerous. Let us remember to keep the balance between those steps very well.”
(Francis, Address to the students of Jesuit schools in Italy and Albania, June 7, 2013).

Most of us only like to stay in the comfort zone, satisfied with what is on the surface, content with what we already have. Few dare to go further, deeper, and especially dare to explore the depths containing inconsistencies and problems. Training is only carried out “in a general way”, with little specificity and detail, so training yields few results. Therefore, what we are referring to is the need for risk-taking from both the trainers and the trainees. This is not a requirement from those in charge of the system, but from God himself. The Holy Spirit is present through us and inspires us to be courageous to go out to sea to cast our nets in deeper waters and catch more fish

(cf. Lk 5:4). With joy and creativity, including suffering and sacrifice, along with the passion of a fisherman, let us be bold and fearless because that is the path that God invites us to be transformed to be like Him.

2.1 Accompanying Vocations

Fundamental elements for vocational accompaniment and outlining the portrait of a formator:

Concept, Purpose and Fundamental Dialectic - There are many ways to define accompaniment, we will choose one of the more readily accepted definitions:

“Accompaniment is a temporary (temporaneo) and instrumental (strumentale) assistance that one person provides to another so that they can recognize God’s action within themselves and respond to this action by gradually living in union with God through the imitation of Christ.” (A. Manenti, *Comprendere e accompagnare la persona umana*, EDB, 2016).

Here, we will not go into detail, but only emphasize some aspects of the concept of accompaniment. First of all, this word places the accompanier and the accompanied on the same scope of the vocation itself; accompaniment speaks of the differences found in experience (regarding God, the process, time, etc.), which are differences not only in quantity but also in quality.

The term “accompaniment” probably originates from cum-panio in Medieval Latin. It means “one who shares bread.” Thus, accompaniment refers to sharing, sharing something from life such as “provisions for the journey,” that is, faith, memories of God, experiences of spiritual struggle, of searching, and also love for Him. (A. Cencini, *I sentimenti del Figlio. Il cammino formativo della vita consacrata*, Bologna 1998). Therefore, the formator must first of all be someone who has experience of what they have “learned to learn” from their own life. They must reach the necessary level of maturity, be someone who possesses the necessary qualities that the Ratio in many places refers to, in order to accompany the one being formed/trained. In essence, the formator acts as a mentor or coach, facilitating the seminarian’s learning and growth.

Among these requirements, the formator must be a person who possesses integrity in two aspects of personality that intertwine and integrate with each other: “The first aspect is shaped by grace and endowed with talents and rich traits; the second aspect bears the mark of limitations and fragile traits.” (Congregation for the Clergy, *The Gift of the Priestly Vocation*, no. 28). Regarding the mystery of the human person that the formator bears, in the Constitution *Gaudium et Spes* of the Second Vatican Council, it is expressed in a broader form according to an anthropological perspective:

“Within the human person himself, there are many conflicting elements. For on the one hand, as a creature, man finds himself limited in many respects; but on the other hand, he feels within himself boundless aspirations and also feels called to a higher life. Drawn by many allurements, man is always compelled to choose some and reject others.” (Second Vatican Council, *Pastoral Constitution Gaudium et Spes*).

Achieving integrity in these conflicting aspects is only possible through a serene and creative acceptance of the fundamental and continuous dialectic of the heart: the dialectic between the ideal of vocation (self-transcendence) and the reality of human nature (often limitations and brokenness due to sin), between what must be achieved (the ideal self – io ideale) and what has been achieved (the actual self – io attuale). This is a paradoxical reality, because it requires a constant tension between these two worlds. In short, it requires docility, as mentioned above.

We can use Jesus’ attitude toward the rich young man (Mt 19:16-22) as a model for such accompaniment. Jesus understood the anxiety in his heart, but He did not resolve everything as the young man wished. On the contrary, He posed a challenging question that caused him to fall into crisis: on the one hand, He helped him discover that the lofty ideal he longed for was to follow Christ (sequela Christi), but on the other hand, He also

helped him return to the depths of his heart to confront the limitations and obstacles that opposed that ideal, namely, an excessive attachment to material possessions. Jesus invited him: "Go, sell your possessions and give to the poor, and you will have treasure in heaven. Then come, follow me." Hearing this, the young man went away sad, because he had great wealth" (Mt 19:21-22). He had done everything, he had a sincere desire, but he lacked one thing: the definitive detachment from what he wanted to choose what God wanted. This is the greatest obstacle to holiness. One only attains holiness by clinging to and following Christ. Fr. Imoda explains this story in terms of formation: "This interaction is built on the interpretation of questions as well as the subject's present and immediate responses, and also on deeper interpretations as much as possible." (F. Imoda, Sviluppo Umano. Psicologia e Mistero, Bologna, 2005). The journey of formation is a journey of self-transcendence that never ends, but lasts a lifetime. The more one is formed, the deeper and further one must go in order to seek out and eliminate the obstacles hidden in the deepest part of the heart. Indeed, the answer to a present problem always gives rise to a new problem, often even more important and sometimes overturning the entire present horizon, as we see in the case of the rich man. We understand conversion as the overturning of the horizon, so it is a fundamental reality for the journey of formation. This process of ongoing conversion and growth can be understood through the lens of transformative learning, where individuals undergo deep shifts in their perspectives and values.

In this way, accompaniment is always linked to discernment, and discernment always takes place in a broader scope, in new circumstances and new environments. The wise formator is one who not only knows what to say, but also knows why and when to say it. Discernment can be seen as an ongoing process of assessment and evaluation, providing valuable feedback for the seminarian's development. It allows the formator to track progress, identify areas for improvement, and ensure that the seminarian is on the right path toward fulfilling their vocation. This is perhaps impossible without the difficult element we will discuss here.

Relationships/Interrelations - Another very important element that helps accompaniment achieve results is the issue of the relationship between the formator and the one being formed/trained. Relationship is a very rich concept from philosophical, theological, and human science perspectives. The Ratio emphasizes many times that: a personal relationship with Jesus Christ is necessary as the foundation of the priestly vocation. One cannot be transformed in Christ without a close relationship with Him. And one cannot be in relationship with Christ without being in relationship with His Mystical Body, that is, the Church and humanity, as Saint John says: "For whoever does not love their brother and sister, whom they have seen, cannot love God, whom they have not seen" (1 Jn 4:20).¹ Therefore, we can say, echoing the words of Martin Buber, that: "In the beginning is the relationship." First of all, there is the relationship between the formator and the one being formed, but on a deeper level, there is the relationship between the one being formed and God, between the one being formed and others, and creation.

Interpersonal relationships are a central issue in many research studies in the fields of human sciences, psychology, and psychotherapy. Thanks to these research findings, we see more clearly its importance in personality development, especially in the field of priestly formation. Accordingly, the priest is first and foremost a person of relationships, of community. Relationship is not only an unconscious capacity, but also the fruit of conscious activity, learning, and formation. Interpersonal skills begin in the womb, then gradually grow and mature, and people become distinct and complete. When a candidate lives in the seminary, he already carries within him a long history and forms of relationships, formed a long time ago. Therefore, the formator must first of all be aware of the importance of this inner world and must know how to discern them well.

For those being formed/trained, it is very necessary for them to examine themselves in order to become aware of their ability to build relationships. They are called to build relationships in a correct, stable, and healthy way, but at the same time, they must have flexibility, freedom, and openness in the training environment. They need to be trained to know how to establish good relationships, avoiding the phenomenon of "transference," or the re-enactment of past relationships in a new form in a new context.

The Apostolic Exhortation *Pastores Dabo Vobis* places great emphasis on the human formation of priests, with particular emphasis on interpersonal skills:

“Following the example of Jesus Christ, who “knew what was in everyone” (Jn 2:25; cf. 8:3-11), the priest needs to have the ability to deeply understand the human heart and mind, to intuitively perceive difficulties and problems, to facilitate encounters and dialogue, to gain trust and cooperation, and to express sound and objective judgments.” (Pastores Dabo Vobis).

More than 25 years since its publication, this Apostolic Exhortation continues to demand that candidates, priests, and formators alike develop this quality within themselves. They must be thoroughly prepared in aspects ranging from psychological understanding, pastoral experience, and priestly life, to be able to become masters capable of “deeply understanding the human heart and mind.” They need long and solid preparation to become “people of good relationships” while serving in a diverse environment. In this area, grace supports nature according to its demands. This preparation should include pedagogical training, enabling them to effectively facilitate learning and growth. Formators must be equipped with the skills to design and implement effective learning experiences, provide constructive feedback, and create a supportive learning environment.

Agents and Means/Resources - The Ratio in Chapter VI lists all the agents of formation (starting from the Trinity, to the Bishop, and finally the lay faithful), but for the purposes of this topic, we will only discuss the key figures, namely the director, the spiritual director, and the formators in the seminary. The Ratio clearly distinguishes these roles as well as defines the duties specific to them (RFIS, no. 43). However, within each role, the Ratio emphasizes the personalization of accompaniment. Therefore, accompaniment is personalized when one knows how to build a friendly and close relationship with each individual, thoroughly understanding each person's history, because a relationship is established when there is reciprocity. One cannot expect openness and trust from the one being formed if the formator lacks transparency and trust towards the one being formed.

Within the formation team structure, each role naturally has its own distinct characteristics, but fundamentally, they all strive to care for the vocation of those being formed/trained; they all share one purpose: *“To help recognize God’s action within themselves and respond to this action by gradually living in union with God through the imitation of Christ.”*

For effective accompaniment, personal dialogue (*colloquio personale*) needs to be integrated into the formation program as a primary means of formation (cf. *Vita Consecrata*, no. 66). This is an interpersonal dialogue between the formator and the one being formed, through which the formator gains a deeper understanding of the one being formed through the exchange and sharing of their vocational history. At the same time, the formator can share their own experience, guiding the formation of the candidate’s personality and priestly identity. The formator is present as someone who listens attentively and intelligently, with the ability to make sound judgments; he does everything with sincere love—these are essential qualities of the accompanier. These dialogues can be viewed as personalized learning sessions, where the formator provides guidance and support tailored to the seminarian’s individual needs.

The nature of the experience may vary, but the difference is made by the one who knows how to listen and ask the right questions at the right time. This will help generate a new horizon in which the one being formed is invited to move forward. The experience can be pastoral, intellectual, moral, and spiritual... to be shared. Through the accompaniment meeting, the one being formed grows in the ability to “learn to learn,” as expressed by the term *docibilitas*. The Ratio emphasizes that the formator must work within their scope of competence, but the human person is a holistic reality: each person has a complementary scope and close coordination within the overall formation program. The team of formators must first of all be a fraternal community and help one another. If the formators are united with each other on the level of formation, then the work of formation is already 50% successful. Therefore, division and contradiction among them regarding the formation program should be avoided. But all are on “one page” or on the same path of formation.

Regarding those being formed/trained, the formator must know the depths of the one being formed as well as their personal history (cf. RFIS 94), including their inner feelings. In accompaniment, each person strives to understand themselves, accept themselves, in order to be transformed according to the Father's plan in the Son. This cannot be achieved if personal meetings are not a regular, continuous element, with a clear purpose and method (cf. VC, 66). To achieve this, we must dedicate much time, patience, and moderation. A specific schedule and training topics are needed for such personal meetings. This understanding of the seminarian's personal history is essential for providing personalized and effective educational support. It allows the formator to tailor their approach, address individual needs, and guide the seminarian's growth in a way that is relevant and meaningful. In particular, the pedagogy of accompaniment needs to be studied.

It is important for everyone to be aware that accompaniment meetings are a useful, dynamic, and vital part of the formation process, and not something to be done merely for appearances. Therefore, we need to end the formalistic style of formation of the past, where the director only met with seminarians once on very solemn occasions, or the spiritual director limited meetings to a few times a year. Consequently, they knew very little about those being formed. To be an accompanier means to be present very intimately and fraternally with one another regularly—at meals, in classrooms, in the chapel, and even on the playground... They live openly with each other in a friendly and transparent way. Seminarians also need to avoid attitudes of fear, avoidance, and timidity when meeting with formators. These are signs of immaturity. A healthy, friendly, and transparent relationship is truly necessary for both the formator and the one being formed. Each person is invited to develop the “ability to be close to others and also the ability to allow others to be close to oneself.”

2.2 Discernment

In concluding this reflection, I turn to a foundational principle articulated in the *Ratio Fundamentalis Institutionis Sacerdotalis* (RFIS, no. 43), drawing upon the wisdom of Saint Ignatius of Loyola's *Spiritual Exercises*. The Ratio cites the first annotation, a concise yet profound guide for navigating the spiritual life and the intricate process of discernment. This annotation invites us to engage in spiritual exercises, in their diverse forms, with the express purpose of “preparing our souls to free ourselves from all disordered attachments and, having avoided them, to seek and find God's will in the ordering of our lives for the benefit of our souls.” (Ignatius Loyola, *Spiritual Exercises*).

This perspective on the spiritual life, as illuminated by Saint Ignatius, reveals a two-fold movement, echoing a classical understanding of spiritual progression. Firstly, we encounter the negative and ascetic phase, the path of purification or purgation. This phase necessitates a rigorous self-examination and a deliberate detachment from those inclinations and attachments that impede our communion with God. Secondly, we are called to the positive and mystical phase, the path of illumination and union. This is the culmination of our purification, where we experience a deeper intimacy with God and a clearer understanding of His will.

The entirety of the vocational journey, particularly within the context of priestly formation, can be effectively understood through these two phases. The initial stages of formation often involve a significant emphasis on self-awareness, personal growth, and the cultivation of virtues. This mirrors the purgative phase, where seminarians are challenged to confront their weaknesses and to develop the discipline necessary for a life of service. As they progress, they are gradually drawn into a deeper understanding of their calling, experiencing a growing sense of union with Christ and a clearer vision of their future ministry. This corresponds to the illuminative and unitive phases, where they are empowered by grace and guided by the Holy Spirit.

However, before delving into the specific aspects of these phases within the context of contemporary seminary formation, it is imperative to address the renewed profile of the formator. The formator, in this context, is not merely an educator or administrator; they must, first and foremost, be a “master of discernment.” This designation underscores the critical role of the formator in guiding seminarians through the complexities of their vocational journey. They must possess the wisdom and sensitivity to discern the movements of the Spirit within

each individual, providing guidance and support as they navigate the challenges of purification and union.

The formator, as a master of discernment, is tasked with helping seminarians identify and address their disordered attachments, fostering an environment conducive to spiritual growth and self-discovery. They must be able to recognize the signs of spiritual progress and to provide appropriate guidance as seminarians move towards a deeper union with God. This requires a profound understanding of the spiritual life, a commitment to personal holiness, and a genuine love for those entrusted to their care.

In essence, the vocational journey, as articulated through the lens of Ignatian spirituality, is a dynamic process of purification and union. The formator, as a master of discernment, plays a pivotal role in guiding seminarians along this path, ensuring that they are adequately prepared to embrace their calling and to serve the Church with fidelity and zeal.

The Master of Discernment/The Guide of Discernment - The first and, of course, the “standard” of discernment is the person of the formator. The healthier and holier their personality, the more free they are from their own immaturity, the more suitable they are for the purpose of discernment. Here, we can recall Lonergan’s famous saying: “Objectivity is the fruit of authentic subjectivity,” (B. Lonergan, *Method in Theology*, Rome, Città Nuova, 2001) meaning a subjectivity that is constantly being transformed according to reason, morality, and ethics; or a subject who observes, understands, evaluates, and acts in a new way according to an ever-new level, learning from their mistakes in order to have new observations, new understandings, new judgments, more responsible behavior, learning from both the logical and the illogical, as well as what pertains to reason and reality. Thus, the focus of discernment is the person, not rules, regulations, or standards. The liturgy of ordination clarifies this, when the bishop asks the rector about the candidate regarding the candidate’s suitability for the priesthood. Here, the Church asks about the suitability or worthiness of the candidate, that is, in the person of the candidate, and does not ask about diplomas or other achievements.

How do we attain authentic subjectivity? There is no other way than to explore one’s own experience attentively, rationally, critically, and passionately. The Ratio in many places emphasizes the necessity of understanding the personal history of the one being formed. If this is important for the one being formed, it is even more important for the formator. The formator must first of all be someone who knows their own life well and can only become so if they embrace their own personal history and live that history in the light of the Holy Spirit in order to be transformed.

To illustrate the goal of this process, I take the liberty of using a somewhat shocking example. In an interview, Cardinal Stella reached a very interesting conclusion regarding the internal study conducted by the Congregation for the Clergy on the applications related to the dispensation from the obligations of sacred ordination. One of the results that this study yielded is: “There are quite a few cases in which the formation journey was not carried out seriously, or there were latent signs of future crises; it is not easy for a person to suddenly become “relaxed” or become corrupt unexpectedly without anything having existed before.” (Osservatore Romano, December 7, 2016). These words are true. It is also true when understood conversely regarding those who live their vocation well; they will bear good fruit. For one does not suddenly become a devil, nor does one suddenly become a saint; everything is the result of a process.

There are many cases in which difficulties and crises do not appear during the formation journey. However, at some point, they do emerge in life. Crisis is a part of every vocational history, and in every vocational history there are moments of facing both danger and opportunity. What makes the difference is the ability to transform those moments into opportunities for growth. This is the ability we call discernment, or the ability to recognize God’s action and respond to it. This often requires the help of others. Not infrequently, we recognize this double paradox: it is through crises that a vocational history becomes a history of salvation and becomes a new page of the Gospel. We can find many such testimonies in charismatic movements. But as formators, we have certainly encountered and helped many those being formed who had problems, but thanks to God’s grace and their efforts, they became good and useful priests for the Church.

Each person's life is marked by the very dynamism they experience not only in times of peace and tranquility but also in times of storms and trials. All of these can be opportunities for us to grow. Even the figures in the Gospel show imperfections in themselves, such as Saint Peter. But they were transformed by God's grace and through their own good will. The first path that the Church must take is the human person. The human person "is the primary and fundamental way for the Church, a way traced out by Christ himself, the way that leads invariably through the mystery of the Incarnation and the Redemption" (John Paul II, *Redemptor Hominis*, 14). Growth always occurs through these two phases of the spiritual life: the ascetic phase, which is freeing oneself from sin or disordered attachments, accepting limitations, etc., and the mystical phase, which is discovering God's will in a new situation and following Him.

Freedom from Erroneous Attachments/Distorted Affections - For those familiar with the Spiritual Exercises of Saint Ignatius, it is clear that the one called to the priesthood is a person "of the Second Week," that is, a person who is seeking the good, who has felt the call of the Eternal King, and who has already discovered their priestly vocation. This presupposes that they have overcome serious sins, that is, they have an ordered and free life, without entanglement in mortal sin. If this is valid for the one being formed, it is equally valid for the formator, lest disorder and deep instability exist within them.

The purification of this phase consists in freeing oneself from disordered attachments. This is a very delicate topic, because these disordered attachments are often not recognized by those directly involved. We have seen this in the case of the rich young man: his disordered attachment appeared not only on the level of his attachment to worldly possessions; this was only the external aspect of the problem. Through Jesus' interventions, he discovered that he had a very subtle attachment: attachment to his own process and his own vision of perfection. He showed sadness because he had discovered his own self-centeredness—he only wanted to be the author of his own perfection ("What must I do...?" cf. Mt 19:26). Therefore, he could not follow Christ. This is the temptation for all of us and it is also the dangerous enemy of perfection. All disordered attachments share this characteristic: we want to be masters of our own lives, and when we discover the radical demand to follow Christ, we feel shocked and saddened. These disordered attachments, which psychologists call fundamental unconscious inconsistencies, are forms of self-deception for those who follow Christ. They are people who consciously proclaim the values of Jesus, but unconsciously they seek and satisfy needs for power, prestige, and possession. This formalism is often not sinful, because it belongs to the unconscious, but it constantly influences the meaning of our service to the Kingdom. Moreover, it creates a zone that formation often neglects, where classical formation methods do not produce results for the person in this area. It is the "devil" hiding under holy forms and motivations. Therefore, it is necessary to shed light on this and be transformed on the journey of following Christ.

Mysticism in Action/Mystical Action - Who can claim to be free from such disordered attachments in order to be free to discover and carry out God's will? We can speak of the mysticism of the will, that is, wanting what God wants. This is the meaning of the concept mysticism in action. This "mysticism of the will" is not about achieving ecstatic visions or extraordinary spiritual experiences, but rather about a radical alignment of our desires with God's. It's a practical, everyday mysticism, played out in the choices we make, the priorities we set, and the way we interact with the world. It requires a constant process of discernment, a willingness to surrender our own agendas, and a deep trust that God's will is ultimately for our good. This active mysticism is a journey of ongoing conversion, where we continually seek to purify our intentions and conform our hearts to the heart of God.

"If we are truly united with God by our will alone. Will, ultimately, is freedom, and freedom is the foundation of existence. This does not mean that we think about God occasionally, when we are preparing a meal. But every action of ours is God's will. And then everything is God's will, God is in it, we do what God wants." (E. Varillon, *Traversate di un credente*, Milan 2008).

Who is free with themselves to be able to be completely attached to Jesus: their actions will be true love;

they will forget themselves; they will not be envious of others; their self-giving will not be for praise; they no longer require recognition and priority, or encouragement from others. Their heart—as the Ratio says—will be transformed according to the image of the heart of Christ (Ratio, no. 89).

Being transformed by the Father in the Holy Spirit according to the image of Christ (the path of illumination and union) means following Him in His hidden and public life (the Second Week of the Spiritual Exercises), His passion and death (the Third Week), and finally, His resurrection (the Fourth Week). There is no other way than the path described by the Gospel: “Unless a grain of wheat falls into the earth and dies, it remains just a single grain; but if it dies, it bears much fruit” (John 12:24). Transformation, or transfiguration (the Ratio prefers the term: conformation), means dying and rising, for death is one form and resurrection is another. This journey is our Passover.

This process of conformation is not merely a passive acceptance of suffering, but an active engagement with the very life of Christ. It involves a stripping away of our self-centered desires and illusions, allowing the divine life to permeate our being. This “death” is not annihilation, but a purging, a refining fire that burns away the dross, revealing the gold of our true selves, hidden in Christ. The ‘resurrection’ is then the blossoming of this purified self, a life lived in the fullness of God’s grace, marked by love, service, and a profound communion with the Trinity. It is a continual movement, a rhythm of dying and rising, mirroring the Paschal Mystery, that leads us toward the ultimate goal: complete union with God.

3. Implications for Seminarians (Seminarians/Students of Priestly Formation)

For seminarians in priestly formation, this study reveals crucial implications that necessitate a proactive approach to both personal and communal development. Specifically, their active participation in cultivating a conducive “formation atmosphere” will significantly enhance their vocational journey. Firstly, seminarians must cultivate a robust sense of personal responsibility for their ongoing formation, embracing the concept of *docibilitas* as a lifelong commitment to learning and transformation under the guidance of the Holy Spirit. This necessitates a willingness to transcend the comfort zone and engage with the complexities of self-discovery.

Secondly, the creation of a conducive “formation atmosphere” is a collective endeavor, requiring each seminarian to actively contribute to a culture of mutual respect, empathy, and transparent communication. Recognizing the seminary as a microcosm of the Church, learners must foster authentic communion through their daily interactions. Thirdly, discernment, as a prayerful and reflective process, demands engagement with both personal strengths and limitations, facilitated by open dialogue with formators and spiritual directors. The value of accompaniment, as a personalized journey of guidance and support, should be recognized and embraced, fostering a relationship of trust and mutual understanding.

Fourthly, given the relational nature of priestly ministry, the development of robust interpersonal skills, including active listening and empathetic understanding, is paramount. Furthermore, the cultivation of a profound personal relationship with Jesus Christ, through prayer, sacramental participation, and spiritual reading, serves as the cornerstone of priestly formation. Finally, an acknowledgment of the “veil of unknowing” necessitates an attitude of humility, recognizing the divine mystery inherent in each individual’s vocational journey. In addition, seminarians must be aware of the current cultural crisis the church is facing, and be prepared to minister within that context. By internalizing these implications, seminarians can effectively navigate their formation, preparing to serve the Church with unwavering fidelity and pastoral efficacy.

4. Conclusion

We stand before a mission of profound significance and considerable challenge. Much like the disciples of Jesus, as depicted in Matthew 13:52, we are called to attentively listen to the voice of the Holy Spirit. This divine communication manifests through the evolving signs of the times, as well as through the enduring pillars of Scripture, Tradition, and the Magisterium. The contemporary formator, therefore, must embody a spirit of

constant vigilance and renewal, ensuring that their own life experience remains a dynamic and evolving source of wisdom and guidance. This experience, encompassing an intimate encounter with God, a deep understanding of humanity, and a discerning awareness of the world, fuels a renewed understanding and an intensified love for the ministry of service.

The Ratio Fundamental Institutionis Sacerdotalis extends a compelling invitation: to fully immerse ourselves in the formation experience and to allow ourselves to be transformed by it. This call to transformation necessitates a willingness to relinquish outdated paradigms and embrace new methodologies. The time has come to discard the “old wineskins,” the antiquated approaches to formation that no longer adequately serve the needs of the Church. In their place, we must adopt “new wineskins,” innovative formation methods that equip us to become skilled instruments, or adept potters, in the formation ministry.

This metaphor of the potter underscores the delicate and transformative nature of the formator’s role. We are called to shape and mold individuals, guiding them towards a deeper relationship with God. However, we must always remain mindful of our own limitations, recognizing that we are merely “unworthy servants” in this sacred endeavor. Our ultimate goal is to facilitate the work of the Holy Spirit, enabling others to discover and embrace their God-given vocations.

The challenge before us demands a profound humility and a steadfast commitment to ongoing formation. We must be willing to learn, to adapt, and to grow, ensuring that our methods remain relevant and effective in a rapidly changing world. When we have exerted our utmost effort, striving to serve with fidelity and dedication, we can, with a sense of peace and humility, echo the words of Luke 17:10: “We have done what we were obliged to do.” This recognition of our duty, coupled with a reliance on God’s grace, forms the foundation of effective and transformative formation ministry.

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Luha ng bayan: Paghahaplos ng pighati at pakikiisa sa tula ni Amado V. Hernandez

Indita, Ruben A. ✉

Leyte Normal University, Philippines (rubenindita1@gmail.com)

Received: 6 March 2025

Available Online: 1 April 2025

Revised: 19 March 2025

DOI: 10.5861/ijrse.2025.25035

Accepted: 25 March 2025

ISSN: 2243-7703

Online ISSN: 2243-7711

OPEN ACCESS



Abstract

Despite the numerous issues our country faces, one undeniable truth remains: politics has a profound impact on all aspects of our lives. From small decisions affecting our daily routines to major issues shaping our nation's future, politics is not merely a series of policies and decisions—it is a response to our needs and aspirations as a society. This qualitative study examines the literary work "Kung Tuyo na ang Luha Mo, Aking Bayan" through content analysis to understand and assess the true essence and state of politics in the Philippines. The study employs theories such as Realism and Marxism to uncover the deeper meaning of the text. The study reveals various political images of the Philippines reflected in the literary work, including corruption, oppression, revolutionary spirit, and violence. The text also exposes political issues concerning leadership, particularly greed and brutality. Furthermore, it highlights the struggles of the Filipino people, such as the lack of freedom, justice, and the prevalence of poverty. The findings suggest that having a corrupt and oppressive leader in society can bring suffering to the nation, leading to tears, corruption, oppression, violence, revolutionary sentiments, loss of freedom, injustice, and widespread poverty. Ultimately, this study focuses on an in-depth analysis of "Kung Tuyo na ang Luha Mo, Aking Bayan," revealing that the text expresses the nation's fears and sorrows due to these pressing political issues.

Keywords: corruption, Filipino people, lack of freedom, leader, political imagery

Luha ng bayan: Paghahaplos ng pighati at pakikiisa sa tula ni Amado V. Hernandez

1. Introduksyon

Sa politika, ang pagkakaroon ng labis na kapangyarihan ay maaaring humatak ng luha mula sa bayan. Ito ay maaaring magbunga ng korupsiyon, pag-abuso sa kapangyarihan, at paglapastangan sa mga karapatan ng mga mamamayan. Ito ay nagdudulot ng pagkabigo at pagkawala ng pag-asa sa bansa, kung saan ang mga luha ay parang natuyo ng dahil sa patuloy na pang-aapi at kawalan ng hustisya. Ngunit sa likod ng mga luha at sakit ng bayan na ito, tiyak na mayroong indibidwal na dadampot at magpapabuhay muli ng pag-asa. Ito ay ang taong magtataguyod ng pagbabago at tunay na reporma, na maglalagay ng higit na halaga sa kapakanan ng mga mamamayan at magbubuo ng isang lipunang may katarungan at pantay-pantay na oportunidad. Ang pagkakaroon ng labis na kapangyarihan ay hindi dapat maging simbolo ng kamatayan ng pag-asa. Sa halip, ito ay dapat maglingkod bilang pagsikat ng liwanag at bayanihan upang buhayin muli ang bayan at makamit ang tunay na kalayaan at ginhawa.

Ang akda na "*Kung Tuyo Na ang Luha Mo, Aking Bayan*" ay isang tula na sumasalamin sa kalagayan ng bayan at pagkakaroon ng labis na kapangyarihan sa pamahalaan. Ang tula ay isa ring paalala na ang luha ng mga mamamayan ay hindi lamang simbolo ng kahirapan, kundi patunay ng kanilang kahandaan na ipaglaban ang kaginhawaan at katarungan. Ang may-akda ng tula na ito ay si Amado V. Hernandez, isang kilalang Filipino na makata at aktibista. Batay sa *Office of the High Commissioner for Human Rights* (1), sa *World Report 2021*, inilabas ng OHCHR noong Hunyo 4 ang ulat na nagpapakita ng "napakaraming sistematikong paglabag sa karapatang pantao" sa Pilipinas, kabilang ang pamamaslang ng 208 na tagapagtanggol ng karapatang pantao at aktibista simula 2015. Pinuntirya ang mga makakaliwang aktibista at tagapagtanggol ng karapatang pantao ng pisikal at *online* na atake ng administrasyon.

Ayon sa ulat ng pahayagang Inquirer (1), nitong nakaraang Setyembre 2015, may 79,730 katao ang humarap at nagpakilala sa *Human Rights Victims Claims Board* bilang mga biktima mismo o hindi kaya ay mga kamag-anakan ng mga napahirapan, namatay, o nangawala noong panahon ng *Martial Law*. Sinusuportahan naman ang nabanggit na mga literatura ng isa pang literatura na batay sa ulat ng *Office of the High Commissioner for Human Rights* (1), sa *World Report 2023*, bagamat natapos na ang administrasyong Duterte noong Hunyo 30. Mula sa inagurasyon ni Ferdinand Marcos Jr. bilang presidente, halos walang nagbago sa sitwasyon sa karapatang pantao. Dagdag pa sa nabanggit, Inilatag ng *United Nations Office of the High Commissioner for Human Rights (OHCHR)* ang mga pangunahing problema sa karapatang pantao na kinakaharap ng bansa, sa isang ulat noong Setyembre na nagtaya ng progreso ng *Philippines-UN Joint Program on Human Rights* na nagsimula noong Hunyo 2021. Kabilang dito ang patuloy na *harassment*, banta, pag-aresto, pag-atake, at *red-tagging* sa mga tagapagtataguyod para sa lipunang sibil, pati ang patuloy na pamamaslang ng pulisya na konektado sa droga. Binigyang-diin sa ulat na "napakalimitado ng akses sa hustisya ng mga biktima ng paglabag sa karapatan at pang-aabuso."

Ang pag-aaral na ito ay mahalaga sa mga mag-aaral lalo na sa mga kumukuha ng asignaturang panunuring pampanitikan, kaguruan sa panitikan, nagpapakadalubhasa sa Filipino, at maging sa lahat ng mamayang Pilipino. Magsisilbing gabay ang resulta ng pag-aaral na ito tungo sa pagbuo ng kamalayan sa mga karaniwang suliranin sa isyung politikal sa bansa batay sa tulang sinusuri. Ang pagsusuring ito ay makatutulong din sa pagpapaunlad at pagpapalawak ng kaalaman sa panitikang Filipino. Kaya naman, ang pag-aaral na ito ay nakatuon sa sa pagsusuri sa akdang *Kung Tuyo Na ang Luha Mo, Aking Bayan* ni Amado V. Hernandez na sumasalamin sa iba't ibang suliraning politikal ng lipunan. Magsisilbing tiyak na layunin nito ang pagsipat sa (1) imaheng politikal ng Pilipinas, (2) suliraning politikal ng bansa, (2.1) lider, (2.2) sambayanang Pilipino.

Layunin - Ang tulang *Kung Tuyo na ang Luha Mo, Aking Bayan* ay sumasalamin sa iba't ibang suliraning

politikal ng lipunan. Magsisilbing tiyak na layunin ang sumusunod: a) Imaheng Politikal ng Pilipinas, b) Suliraning Politikal ng Bansa, c) Lider, at d) Sambayanang Pilipino.

Kaligirang Teoritikal - Ang pagsusuring ito ay nakasalig sa paniniwala ng mga teoryang Realismo at Marxismo. Sa pamamagitan ng mga teoryang ito, masisipat ng manunuri ang mga elementong saklaw sa pag-aaral at tutugon sa inilatag na mga layunin. Ayon kina Korab-Karpowicz, at Julian (1), ang teoryang realismo ay kilala ring politikal na realismo, isang pananaw sa pag-aaral ng relasyon ng mga estado sa internasyonal na sistema. Layunin nito ang pagbibigay ng pansin sa mga aktwal na kaganapan at pangyayari sa realidad ng politika at mga ugnayan ng mga bansa. Ipinapakita ng teoryang ito kung paano ang mga estado ay nagdedesisyon sa mga isyung pampolitika base sa kanilang pambansang interes at kapangyarihan. Dagdag pa, ang teoryang ito ay karaniwang nakapokus sa paksang sosyo-politikal na kalayaan at katarungan sa mga naapi.

Gamit ang teoryang realismo, susuriin ng tagasuri ang imaheng politikal ng Pilipinas na mahihinuha sa tula, at masipat ang kalagayan ng mamayang Pilipino sa nasabing imaheng nahinuha. Nakasalig din ang pagsusuring ito sa teoryang Marxismo. Ang teoryang Marxismo ay may malaking kaugnayan sa suliraning politikal ng bansa na pinananahanan ng unang elemento saklaw—lider at pangalawang elementong saklaw ang mamamayan o ang sambayanang Pilipino. Ayon sa sinabi nina Marx at Engels (1), mga taong nagtaguyod ng teoryang ito, ang politika ay isang repleksyon ng mga pang-ekonomiyang kalagayan at interes ng mga pangunahing uri sa lipunan, partikular na ang mga pangunahing manggagawa at mga kapitalista. Sa pangkalahatan, ang Marxismo ay nagmumungkahi ng isang rebolusyonaryong pagbabago sa sistema ng pamamahala at lipunan upang maisakatuparan ang sosyalismo at komunismo. Ipinapakita ng teorya na ang pamamahala ng isang bansa ay kontrolado ng mga pangunahing uri sa lipunan, partikular na ang mga kapitalista, at naglilingkod lamang sa kanilang mga interes. Ang kapitalistang lipunan ay nakabatay sa pagpapalitan ng mga produkto at sa paghahangad ng tubo. Ang mga kapitalista ay may malaking impluwensya sa pamahalaan at nakapaglalagay ng mga polisiya at batas upang mapanatili ang kanilang kapangyarihan at mabawasan ang mga benepisyo at kapangyarihan ng mga manggagawa.

Batay sa pananaw ng teoryang Marxismo, gagamitin ito ng manunuri upang pagnilayan ang mga namumukod na katangian ng lider na nagpapahirap sa sambayanang Pilipino. Gayundin din ang katangian ng mga mamayang Pilipino na magpatuloy sa kabila ng paghihirap na nararanasan sa buhay sa kabila ng pagyurak sa karapatang pantao ng mga nakakataas na masasalamain sa akda. Samakatuwid, ang mga teoryang ito ang magsisilbing gabay sa pagsusuri sa akda ni Amado V. Hernandez na pinamagatang “Kung Tuyo Na ang Luha Mo, Aking Bayan”. Sa pamamagitan ng mga teoryang ito ay maipakikita ng manunuri kung ano ang mensaheng nais ipahiwatig ng manunulat sa mga mambabasa partikular na sa mga suliraning politikal na nakapaloob sa tula.

Kahalagahan ng Pag-aaral - Mahalaga ang pag-aaral na ito dahil, ito ay nakatuon sa isang isyung politikal na nararanasan ng karamihan. Dagdag pa, ito ay isang mahalagang usapin kung saan karamihan sa mga Pilipino ay nakakaranas ng pang-aabuso sa karapatang pantao na nagreresulta sa paglabag at pagyurak sa mga batas at proteksyon na dapat sana'y inaasahan ng bawat indibidwal.

Saklaw at Limitasyon - Saklaw ng pagsusuring ito ang iba't ibang suliraning politikal ng lipunan na masasalamain sa tulang Kung Tuyo na ang Luha Mo, Aking Bayan. Nililimitahan ang pagsusuring ito sa imaheng politikal ng Pilipinas at suliraning politikal ng bansa sa mga aspekto ng lider, at sambayanang Pilipino.

Pamamaraan ng pagsusuri

Ang pagsusuring ito ay isang kwalitatibong uri ng pag-aaral na gagamit ng content analysis upang matugunan ang layunin ng pag-aaral. Sa pamamagitan ng pamamaraang ito, susuriin ang mga elemento ng maikling kuwento. Magsisilbing tiyak na hakbang ang mga sumusunod:

Unang Hakbang. Imaheng Politikal ng Pilipinas. Sa bahaging ito, bibigyang-tuon ng manunuri ang imaheng politikal ng Pilipinas na mahihinuha sa tula, Mula rito, mababatid kung paano binigyang diin ng

may-akda ang kahirapan na kanilang naranasan at ang pang-aabuso sa karapatang pantao.

Ikalawang Hakbang. Suliraning Politikal ng Bansa. Bibigyang pansin sa bahaging ito ang malawakang ideya tungkol sa suliraning politikal ng bansa. Sa bahaging ito ay mas malalaman pa kung ano ang namumukod na katangian ng lider ang nagpapahirap sa sambayanang Pilipino. Gayundin din ang katangian ng mga mamamayang Pilipino na magpatuloy sa kabila ng paghihirap na nararanasan sa buhay na masasalamain sa akdang tula.

2. Metodolohiya

Sa bahaging ito ay makikita ang resulta ng isinagawang pagsusuri sa akdang "Kung Tuyo Na ang Luha Mo, Aking Bayan" ni Amado V. Hernandez.

2.1 Imaheng Politikal ng Pilipinas

Sa madilim at tambak-tambak na sulok ng kampanya, may isang kasaysayan ng kababalaghan ang umiiral sa imaheng politikal ng Pilipinas. Bawat pangako ng pagbabago ay tila isang mahiwagang baraha na sinusugal ng mga mamamayan. Ngunit, sa bawat halakhak ng mga mapagsamantalang politiko, nagbabadya ang pagkabulag ng sambayanang umaasa sa tunay na pagbabago. Ang imaheng ito ay isang katanungan sa isip ng mga mamamayan: kailan nga ba magkakaroon ng tunay na pagbabago sa politika ng bansang ito?

Makikita sa sumusunod na talahanayan ang umiiral na imaheng politikal ng Pilipinas na nakapaloob sa akda.

Talahanayan 1

Imaheng Politikal ng Pilipinas

Imaheng Politikal ng Pilipinas	Pagpapakahulugan
Korupsiyon	Isang malawakang suliranin na nagdudulot ng kawalan ng katarungan, kahirapan, at pagkabigo ng isang bansa na umunlad at maglingkod sa mga mamamayan.
Pang-aapi	Aktong pagsasamantala, pag-abuso, o pagpapahirap sa ibang tao o grupo ng mga tao.
Rebolusyonaryong diwa	Pagkilos na may layuning baguhin ang kasalukuyang sistemang pampolitika, panlipunan, o pang-ekonomiya.
Karahasan	Ang karahasan ay ang pisikal na pananakit, mapinsala, o pagdulot ng pinsala sa ibang tao.

Korupsiyon. Ang korupsiyon ay isang malawakang suliranin na humahantong sa kawalan ng katarungan, kahirapan, at pagsasamantala ng mga taong may kapangyarihan. Ito ay isang sakit sa lipunan na nagiging sagabal sa tunay na pag-unlad at pagbabago.

Ipinapakita sa akda ang sistematikong pagnanakaw at pang-aabuso sa kapangyarihan ng mga namamahala sa pamahalaan. Nailalahad ng tula ang pagiging mapaniil ng mga korap na lider, kung saan ginagamit nila ang kanilang posisyon upang palakihin ang kanilang yaman at kapangyarihan. Ang korupsiyon ay naglalagay ng hadlang sa pag-unlad ng bansa at nagdudulot ng kahirapan at kawalan ng katarungan para sa mga mamamayan. Makikita ito sa pamamagitan ng pahayag na:

Na sa iyo'y pampahirap, sa banyaga'y pampalusog:

Ang lahat mong kayamana'y kamal-kamal na naubos"

Ayon sa ulat ng Inquirer (1), isa sa pinakakurap na mga bansa sa mundo ang Pilipinas. Sa isandaa't walumpung (180) mga bansa, ang Pilipinas ay nasa ika-116 na pwesto pagdating sa pinakakaunti na kurap. Ibig sabihin, halos nasa ika *top one-third* ng mga pinakakurap na bansa ang Pilipinas, batay sa *Corruption Perceptions Index (CPI)* na inilathala ng *Transparency International*. Dagdag pa, nakakuha ng kabuuang tatlumpu't tatlo (33) punto ang Pilipinas mula sa isang daan (100). Kahit noong 2012 pa, nagbabago-bago ang CPI ng bansa at palaging nasa parehong puntos, kung saan ang pinakamataas na puntos ay tatlumpu't walo (38) noong 2014 at ang pinakamababa naman ay tatlumpu't tatlo (33) noong 2021 at 2022. Upang bigyan ng

konteksto ang kahalagahan ng mababang puntos na ito, ang rehiyonal na average na CPI score para sa rehiyon ng Asia-Pacific ay apatnapu't lima (45), na may zero bilang lubos na kurap. At sa tatlong-pito (31) mga bansa at teritoryo sa rehiyon, nasa ika-22 na pwesto ang Pilipinas (*tied with Mongolia*).

Sa kabuuan, ang akda ay nagpapakita ng malalim na suliranin ng korupsiyon sa lipunan. Ito ay isang sakit na humahantong sa kawalan ng katarungan, kahirapan, at pagsasamantala ng mga taong may kapangyarihan. Nailalarawan ang sistematikong pagnanakaw at pang-aabuso sa kapangyarihan ng mga korap na lider sa pamahalaan. Ang kanilang pagiging mapaniil at pagsasamantala sa yaman at kapangyarihan ay nagiging balakid sa tunay na pag-unlad at pagbabago ng bansa. Sa pamamagitan ng tula, nahaharap natin ang katotohanan na ang korupsiyon ay nagdudulot ng kahirapan at kawalan ng katarungan para sa mga mamamayan. Ito ay isang hamon sa ating lipunan na labanan ang korupsiyon at ipaglaban ang tunay na pag-unlad at katarungan para sa lahat.

Pang-aapi. Ang pang-aapi ay isang malalim at kahindik-hindik na suliranin na kinakaharap ng ating lipunan. Ito ay isang anyo ng karahasan at pagsasamantala na nagdudulot ng hira, lungkot, at kawalan ng katarungan sa mga taong nabibiktima nito. Sa pamamagitan ng pang-aapi, nagiging hadlang ang pagkakapantay-pantay at respeto sa bawat indibidwal.

Sa akdang sinuri, tinutukoy ang mga paglabag sa karapatang pantao at pang-aapi sa mga mahihirap na sektor ng lipunan. Ipinapakita ng tula ang kawalan ng paggalang at pagtingin sa mga karapatan at dignidad ng mga tao. Ang mga namamahala ay ginagamit ang kanilang kapangyarihan upang tipunin ang yaman sa pamamagitan ng pagsasamantala sa mga nasa kahinaan at pagpapahirap sa kanila. Ang pang-aabuso na ito ay nagdudulot ng diskriminasyon at pagkasira ng mga pangunahing halaga ng tao. Makikita ito sa pamamagitan ng pahayag na:

“Walang lakas na magtanggol, walang tapang na lumaban,

Tumatagho, kung paslangin; tumatangis, kung nakawan!”

Ayon sa ulat ng *World Report 2021* (1), lumala ang sitwasyon ng karapatang pantao sa Pilipinas noong 2020. Tuloy-tuloy ang pagpuntirya sa maralitang tagalungsod ng mapamaslang na “giyera kontra droga” ni Pangulong Duterte na sinimulan sa pag-upo niya noong Hunyo 2016. Ang pulisya at mga di-kilalang lalaking may-baril na konektado sa pulisya ay nagsagawa ng libo-libong *extrajudicial killings*. Biglang dumami ang bilang ng kaso ng pamamaslang sa panahon ng *Covid-19 lockdown*, umakyat nang higit sa 50 porsiyento mula Abril hanggang Hulyo 2020 kumpara sa nakaraang apat na buwan. Halos walang nanagot sa mga pagpatay na ito. Patunay na nayuyurakan ang karapang pantao at laganap ang pang-aapi sa mga karapatang pantao na hindi natatamasa ng maayos ng bawat mamamayan.

Sa pangkalahatan, ang pang-aapi ay isang nakakabahalang isyu na hindi dapat natin ipagwalang-bahala. Ito ay nagdudulot ng malaking pinsala sa mga biktima nito, lalo na sa mga mahihirap na sektor ng lipunan. Ito ay nagpapakita ng hindi paggalang sa karapatan at dignidad ng bawat tao. Ang mga namumuno at may kapangyarihan ay dapat gamitin ang kanilang kapangyarihan upang magsilbi at pangalagaan ang kapakanan ng lahat, hindi upang pagsamantalahan at apihin ang mga nasa kahinaan.

Rebolusyonaryong diwa. Ang rebolusyonaryong diwa ay isang pangunahing saligan at pagpupunyagi sa pagbabago at pagsulong ng isang lipunang makatarungan at malaya. Ito ay ang kaisipan at paninindigan na naglalayong labanan ang katiwalian, pang-aapi, at kawalang-katarungan sa lipunan. Ito ay nagmumula sa pagnanais na magkaroon ng pagbabago at pag-unlad, at hindi lamang ang pagtanggap sa nakasanayan at kasalukuyang sistema.

Sa tula, hinihikayat ng akda ang mga mamamayan na lumaban at baguhin ang kasalukuyang kalagayan ng lipunan. Ipapahayag ng mga salita ng tula ang kawalan ng pag-asa at kawalan ng pagbabago. Ang rebolusyonaryong diwa ay nagpapahiwatig ng kagustuhan ng mga mamamayan na magkaroon ng tunay na katarungan, kalayaan, at oportunidad para sa lahat. Ito ay isang hamon sa mga tao upang magsama-sama, magbago, at ipagtanggol ang

mga karapatan nila. Makikita ito sa pahayag na:

“Sisigaw kang buong giting sa liyab ng libong sulo

At ang lumang tanikala’y lalagutin mo ng punglo!”

Ayon sa pahayag ni Santos (1), isang eksperto sa mga rebolusyong kultural sa Asya, binalikan niya ang mga implikasyon ng Rebolusyong Diwa sa mga susunod na henerasyon. Ayon sa kanyang pag-aaral, ang rebolusyong ito ay nagdulot ng malaking pagbabago sa mga kamalayan at perspektibo ng mga kabataan. Binigyang-diin niya ang kahalagahan ng pagpapalawak ng kaalaman tungkol sa kasaysayan ng rebolusyong diwa sa mga programa ng edukasyon upang magkaroon ng mas malalim na pag-unawa ang mga susunod na henerasyon.

Sa kabuuan, ang rebolusyonaryong diwa ay isang hamon sa mga mamamayan na lumaban at baguhin ang kasalukuyang kalagayan ng lipunan. Ito ay nagpapahiwatig ng kagustuhan ng mga mamamayan na magkaroon ng tunay na katarungan, kalayaan, at oportunidad para sa lahat. Sa pamamagitan ng rebolusyonaryong diwa, ang mga mamamayan ay tinutulak na magkaisa, mga malayang mag-isip at kumilos, at ipagtanggol ang mga karapatan nila. Sa isang tula, ang mga salita ay nagpapahayag ng kawalan ng pag-asa at pagbabago. Ipinakikita ng pahayag na *“Sisigaw kang buong giting sa liyab ng libong sulo, at ang lumang tanikala’y lalagutin mo ng punglo!”* ang pagnanais na makamit ang tunay na kalayaan at katarungan sa lipunan. Ito ay isang paanyaya sa mga mamamayan na magkaroon ng determinasyon at tapang na maglaban at magtalikod sa mga nakasanayang sistema.

Karahasan. Ang karahasan ay isang malawak na isyu na patuloy na nagbabanta sa kapayapaan, seguridad, at kabutihan ng isang lipunan. Ito ay isang aktong paggamit ng pisikal, emosyonal, o verbal na puwersa upang saktan, magdulot ng trauma, o piliting kontrolin ang ibang tao. Ang karahasan ay nagdulot ng labis na pagkabalisa at pinsalang pisikal at emosyonal sa mga biktima nito.

Ipinapakita sa tula ang epekto ng karahasan sa lipunan. Ito ay nagpapahiwatig ng pang-aapi, at kawalan ng seguridad para sa mga mamamayan. Ang karahasan ay nagsisilbing patunay sa paglabag sa karapatan ng tao, at nagdulot ito ng takot at kawalan ng tiwala sa pamahalaan. Ipinapakita rin sa tula ang pangangailangan na matigil ang karahasan at mapanagot ang mga salarin. Makikita ito sa ibabang pahayag:

“Katulad mo ay si Huli, naaliping bayad-utang,

Katulad mo ay si Sisa, binaliw ng kahirapan”

Ayon sa inilabas na ulat ng Philstar.com (1), Oktubre 27, 2023, umabot na sa dalawampu’t dalawa (22) ang mga naitatalang insidente ng karahasan na may kinalaman sa naganap na Barangay at Sangguniang Kabataan (BSK) Elections. Ayon kay PNP-Public Information Office Chief, Police Col. Jean Fajardo, labintatlo (13) sa mga ito ay pawang mga kaso ng pamamaril, dalawa (2) ang pagdukot, isang *grave threat*, dalawa (2) *light threat*, isa *robbery with intimidation at violation of domicile*, isang *discriminate firing*, isang *armed encounter*, at isang *harassment*.

Sa kabuuan, ang karahasan ay isang malalim at malawak na isyu na nagdulot ng pinsala at pagkabalisa sa ating lipunan. Ito ay isang paglabag sa karapatan ng tao at nagpapakita ng kawalan ng seguridad at takot sa mga mamamayan. Sa isang tula, ipinapahayag ang napapanahong pangangailangan na mawakasan ang karahasan at panagutin ang mga salarin. Ang tula ay nagbibigay ng halimbawa ng mga tao na tulad ni Huli at Sisa na nagiging biktima ng pang-aapi at kawalang-katarungan. Ipinapakita nito ang kahalagahan ng pagkilos upang mapangalagaan ang kapayapaan, seguridad, at kabutihan ng ating lipunan.

2.2 Suliraning Politikal ng Bansa

Sa isang bayan na puno ng kaguluhan at suliranin sa larangan ng politika, ang pagdaloy ng luha ay tila hindi mauubos. Ito ang hamon na patuloy na hinaharap ng isang bansa, ang patuloy na pagdanas ng hirap at

kalungkutan ng mga mamamayan. Subalit sa kabila ng lahat ng ito, hindi dapat magpagapi at mawalan kaagad ng pag-asa.

Magsisilbing gabay sa pagsusuri ang sumusunod na talahanayan:

Lider - Ang isang lider ay nagtataglay ng mga katangian na nagpapatingkad sa kapabilidad na humubog at magdala ng tagumpay. May mga lider na mabuti, na nagbibigay ng inspirasyon at paggabay sa kanilang mga kasamahan, habang mayroon din namang mga lider na masama, na nagdudulot ng kaguluhan at pagsasamantala sa kapangyarihan.

Makikita sa talahanayan ang suliraning politikal ng lider na nakapaloob sa akda.

Talahanayan 2.1

Lider

Suliraning Politikal ng Lider	Pagpapakahulugan
Sakim	Isang tao na labis na nagpapakamuhangin sa yaman, kapangyarihan, o mga materyal na bagay. Ito ay isang katangian ng pagiging makasarili at pagbubulag-bulagan sa mga pangangailangan at interes ng iba.
Marahas	Isang gawi o kilos na puno ng pagkadahas, karahasan, o kawalang konsiderasyon sa ibang tao o kapaligiran. Ito ay tumutukoy sa mga aktong nagdudulot ng pinsala, sakuna, o kapahamakan sa iba.

Sakim. Sa mundo ng liderato, ang isa sa mga pinakamalakas at mapanuri na mga saloobin na maaaring makasira sa isang pinuno ay ang pagiging sakim. Ang isang lider na sakim ay hindi lamang naghahangad ng kapangyarihan at pag-unlad para sa kanyang sarili, kundi nagpapabaya rin sa kapakanan at pangangailangan ng kanyang mga nasasakupan. Ito ay isang malubhang isyu na may malalim na epekto sa pagsulong at pagkakaisa ng isang organisasyon o komunidad.

Binigyang diin sa akdang tula ang sakit at hirap na dinaranas ng bayan na labis na pinagsasamantalahan ng sakim na lider. Ang sakim na lider na masasalamang sa tula ay nagpapakita ng mga katangiang tulad ng kasakiman, korupsiyon, at pag-abuso sa kapangyarihan. Ang tulang ito ay nagpapahiwatig ng pagsalungat ng mga mamamayan sa pamamahala ng sakim na lider. Nagbibigay ito ng tindig at panawagan para sa pagbabago at pagkakaisa upang labanan ang pang-aabuso at pangungurakot ng namumuno. Ipinapahayag din ng tulang ito ang pag-asa at determinasyon ng mga mamamayan na mayroong pag-asa para sa isang mas magandang kinabukasan kahit sa gitna ng hirap at pagkabigo. Makikita ito sa ibabang pahayag:

“Na sa iyo’y pampahirap, sa banyaga’y pampalusog:

Ang lahat mong kayamana’y kamal-kamal na naubos”

Batay sa binigyang diin nina Carnevale et. al (1), ang kasakiman ng lider ay malamang na magpapalabas ng negatibong emosyonal na reaksiyon at kaugnay na pagtugon ng mga tagasunod na magpapahina sa epektibong pag-andar ng isang yunit ng trabaho. Gayunpaman, ang pag-aakala na ang kasakiman ng lider ay laging magdudulot ng negatibong emosyonal na karanasan at pag-uugali sa trabaho ng mga tagasunod ay maaaring medyo limitado at hindi ganap.

Sa pangkalahatan, Ang pagiging sakim ng isang lider ay isang malaking hamon sa pagpapakabo ng isang organisasyon o komunidad. Ito ay nagreresulta sa hindi patas na pamamahala, korupsiyon, at paglabag sa mga pangangailangan ng mga nasasakupan. Sa pamamagitan ng tula, naipapahayag ang kalungkutan at hirap na dinaranas ng mga mamamayan na labis na pinagsasamantalahan ng sakim na lider.

Marahas. Ang isang lider na marahas ay nagmamay-ari ng mapang-aping pamamaraan ng pamumuno, kung saan ang kapangyarihan at kontrol ay ginagamit upang maghatid ng takot at pagkatakot sa kanyang mga nasasakupan. Ito ay isang malaking panganib sa kaligtasan, kalayaan, at kagalingan ng mga tao sa ilalim ng kanyang liderato.

Ipinapakita sa tula ang ugnayan ng marahas na lider sa pamamagitan ng mga pagsasalarawan ng situwasyon at mga emosyon na nararanasan ng mga mamamayan. Isinasalaysay ng tulang ito ang pamumuno na puno ng pang-aabuso, at kawalan ng paggalang sa karapatang pantao. Ang marahas na liderato na nakikita sa tula ay nagdudulot ng matinding hirap at paghihirap sa mga mamamayan. Makikita ito sa pahayag na:

“Tumatagho, kung paslangin; tumatangis, kung nakawan!”

Sa binigyang pansin nina Mumford et. al (1), natuklasan na ang mga katangian ng ideolohikal na liderato ay nagpapalawak sa dami ng karahasan, at ang paglitaw ng institusyonal at pang-kulturang karahasan — na nagbibigay-katwiran sa pagkakaiba-iba ng institusyonal at pang-kulturang karahasan higit sa mga katangiang pang-pangkalahatan ng mga lider na natuklasang nag-aambag sa karahasan.

Sa kabuuan, ang tula ay nagpapakita ng kamalian at panganib ng isang marahas na liderato. Sa pamamagitan ng paggamit ng kapangyarihan at kontrol, ang lider na ito ay nagdudulot ng takot at pagkatakot sa mga mamamayan. Ang kanilang mga pagsasalarawan at emosyon ay nagpapahayag ng pagkabahala at paghihirap ng mga nasasakupan.

2.3 Sambayanang Pilipino

Ang sambayanang Pilipino ay isang aktibong partido sa usaping politikal, na nagpapahayag ng kanilang mga paniniwala at naglalayong magkaroon ng pagbabago at kaunlaran sa bansa. Ipinapakita ng sambayanang Pilipino ang kanilang malasakit sa bansa sa pamamagitan ng paglahok sa mga eleksyon, pakikibahagi sa mga kilos-protesta, at pagsasalita tungkol sa mga isyu at mga polisiya ng pamahalaan.

Makikita sa talahanayan ang suliraning politikal ng sambayanang na nakapaloob sa akda.

Talahanayan 2.2

Sambayanang Pilipino

Suliraning Politikal ng Sambayanang Pilipino	Pagpapakahulugan
Kawalan ng Kalayaan	Ito ay maaaring resulta ng iba't ibang mga salik tulad ng pagkakasakop ng isang dayuhan na puwersa, mga batas at regulasyon na nagbabawal sa malayang pagpapahayag ng saloobin at karapatan, o patuloy na pang-aapi at pagsupil ng mga lider
Kawalan ng Katarungan	Ito tumutukoy sa situwasyon kung saan ang mga tao ay hindi natatanggap ang tamang pagbibigay-katarungan o hindi nabibigyan ng nararapat na proteksyon at pagkakataon na magkaroon ng pantay na pag-trato.
Kahirapan	Ang kahirapan ay isang kalagayan kung saan may kakulangan o kulang sa mga batayang pangangailangan ng isang tao o pamilya.

Kawalan ng Kalayaan. Sa pagsikat ng araw sa malayong silangan, nagpupuyos ang puso ng bawat Pilipino sa pag-asam ng tunay na kalayaan. Subalit, sa kabila ng mga matamis na pangarap, naglalayag ang sambayanang Pilipino sa isang karimlan na puno ng panggigipit at kawalan ng kalayaan. Isang salamin ng katotohanan na hinaharap nila, kung saan ang bawat paghakbang ay parang napipigilan ng malalim na paniniil at pagsasamantala.

Ang tulang sinusuri ay nagpapahayag ng mga suliraning politikal na kinahaharap ng Sambayanang Pilipino na kabiguan at kalungkutan ng bansa dahil sa kawawang kapalaran at pagkawala ng kalayaan nito. Ipinapakita rin ng tula ang bunga ng kawalan ng kalayaan, ang pang-aapi at kahirapan na pinagdadaanan ng mga taong tulad ni Huli at Sisa. Sa tula, binigyan din ang pagsasapalaran ng lupain at kasawiang dulot ng dayuhang impluwensiya. Ang bandila at wika ng bansa ay nasa ilalim ng impluwensiya ng dayuhan. Makikita ito sa pahayag na:

“Ang lahat mong kalayaa’y sabay-sabay na natapos”

Isa sa mga akda na nagpapakita ng kawalan ng kalayaan at ang mandato ng kalayaan ay ang nobelang "Ang Kasalanan ng mga Sukat" ni Lualhati Bautista (Bautista, 1). Ang nobelang ito ay humahabi sa kuwento ng isang babae na pinanghahawakan ang kanyang mga pangarap at kaligayahan sa kabila ng mga paghihirap at kawalan ng kalayaan sa kanyang kapaligiran. Ngunit sa kabila ng mga pagsubok na ito, ang pangunahing tauhan ay hindi sumusuko sa pangarap na makamit ang tunay na kalayaan.

Sa paglalarang, ang akda ay naglalarawan ng mga suliranin sa larangan ng politika na kinahaharap ng sambayanang Pilipino, kabilang ang mga kabiguan at kalungkutan ng bansa dulot ng kapalaran at kawalan ng kalayaan. Ipinapakita rin ng tula ang mga resulta ng kawalan ng kalayaan, tulad ng pang-aapi at kahirapan na dinaranas ng mga taong katulad ni Huli at Sisa. Binibigyang diin din ng tula ang pagsasapalaran ng lupain at ang kasawian na dulot ng dayuhang impluwensya, kung saan ang bandila at wika ng bansa ay nasa ilalim ng impluwensya ng dayuhan.

Kawalan ng Katarungan. Sa bawat sulok ng lansangan, ang mga karumal-dumal na krimen ay lumalaganap na parang isang salot na hindi matapos-tapos. Sa gitna ng hirap at pagdurusa ng mga taong nagmamakaawa ng hustisya, may mga iilang handang hamunin ang sistema at ibalik ang tunay na kahulugan ng katarungan sa sambayanang Pilipino.

Ipinapakita sa akda ang pang-aabuso ng mga nasa kapangyarihan at ang pagkawala ng katarungan sa sistemang politikal. Isinasalamin sa akda ang mga indibiduwal na umaabuso sa kanilang kapangyarihan, nagpapahirap sa mga mahihirap, at pinagtatakpan ang kanilang mga katiwalian. Ipinapakita rin ng akda ang pagwawalang-bahala ng ilang mga kasapi ng lipunan sa mga problemang panlipunan. Sa pamamagitan ng mga eksena at tula sa akda, ipinapakita ang kawalan ng pakikiisa at pakikisama ng ilang tao sa mga naghihikahos. Wala silang interes o pagmamalasakit sa kalagayan ng bayan at sa mga nasa laylayan ng lipunan. Makikita ito sa ibabang pahayag:

“Lumuha ka, habang sila ay palalong nagdiriwang,

Sa libingan ng maliit, ang malaki’y may libingan”

Ayon sa inilabas na impormasyon ng *Human Rights Watch* (1), ginagamit ng mga awtoridad sa Pilipinas ang "red-tagging" at iba pang mga uri ng banta at karahasan upang mangamba ang mga lider ng katutubo at aktibista na tumututol sa mga proyektong sinusupportahan ng pamahalaan sa Pilipinas. Ang pang-aabuso at mga pag-atake laban sa mga katutubo ay nagpapabunga ng pagkakaroon ng Pilipinas bilang isa sa mga pinakapeligrosong bansa sa Asya para sa mga aktibista sa kalikasan at mga tagapagtanggol ng lupa.

Sa paglalarang, ipinapakita ng akda ang mga indibiduwal na nagmamalabis sa kanilang kapangyarihan, na nagdudulot ng pagdurusa sa mga mahihirap at nagtatakpan ng kanilang mga katiwalian. Sa pamamagitan ng tula, ipinapakita rin ang kawalan ng pakikipagkaisa ng ilang tao sa mga nasa laylayan ng lipunan. Taliwas sa pagsisikap ng ilang mga indibiduwal na labanan ang sistema at ibalik ang kahulugan ng katarungan.

Kahirapan. Sa malalim na dilim ng kahirapan, nagliliyab ang apoy ng pangangailangan sa mga puso ng sambayanang Pilipino. Nananatiling nakaakbay sa bawat hakbang ng buhay ang naratibo ng naiipit na kamay, hindi lamang ng isa kundi ng marami. Matinding hamon at hinagpis ang hatid ng kawalan ng disentang trabaho, kakulangan sa edukasyon, at kakapusan ng batayang pangangailangan. Subalit sa kabila ng matinding kalbaryo, umaapaw ang tibay at pag-asa sa puso ng bawat Pilipinong nakikipaglaban sa patuloy na hamon ng buhay.

Sa tulang sinuri, ang salitang kahirapan ay y tumutukoy sa dalawang uri ng kahirapan: ang kahirapan ng katawan at ang kahirapan ng pagkabayan. ang kahirapan ng katawan ay nakapaloob sa akda sa pamamagitan ng paglalarawan ng mga tauhan na naghihirap sa pisikal na kalagayan. Ipinakikita ang mga situwasyon kung saan ang mga mahihirap na mamamayan ay walang sapat na pagkain, tirahan, at pangkalusugan. Ipinapakita rin ng

akda ang patuloy na paghihirap ng mga manggagawa sa mga mapang-abusong kundisyon ng trabaho. Sa kabilang banda, ang kahirapan ng pagkabayan ay nakapaloob sa mga suliraning panlipunan at politikal na ipinapakita sa akda. Ipinapakita ang kawalan ng pantay na pagkakataon at oportunidad sa lipunan, kung saan ang mga mahihirap at api ay nahihirapang umahon mula sa kahirapan. Nagpapakita rin ito ng malawakang katiwalian sa pamahalaan at pag-aabuso ng mga nasa kapangyarihan, na nagdudulot ng pagsasamantala at pagpapahirap sa mga mahihirap. Makikita ito sa pamamagitan ng pahayag na:

“Lumuha ka, aking Bayan; buong lungkot mong iluha

Ang kawawang kapalaran ng lupain mong kawawa”

Ayon sa *World Bank* (1), mula 1985 hanggang 2018, nabawasan ng dalawang-tatlong bahagi ang porsyento ng kahirapan sa Pilipinas, salamat sa mga inisyatibong pang-ekonomiya at pag-iinvest sa imprastraktura, kasama na ang edukasyon. Gayunpaman, ang mga pagpapabuti ay pangunahin na nakatuon sa mga pinakamataong lugar kung saan mayroon nang pinakamaraming oportunidad. Ayon sa *Asian Development Bank* (1), ang pinakamataas na isang porsyento ng mga kumikita ay pinakikinabangan ng pinakamalaki, na nagkakamit ng 17 porsyento ng pambansang kita, samantalang ang tanging 14 porsyento ng pambansang kita ay natatanggap ng pinakamababang 50 porsyento ng populasyon.

Sa pangkalahatan, sa tulang sinuri, ang kahirapan ay ipinakita bilang isang nagliliyab na apoy ng pangangailangan na sumisiklab sa puso ng mga Pilipino. Nakapaloob rin sa tula ang paglalarawan ng kahirapan sa pamamagitan ng mga nasasangkot na naghihirap sa pisikal na kalagayan. Ipinapakita ang mga sitwasyon kung saan ang mga mahihirap na mamamayan ay walang sapat na pagkain, tirahan, at pangkalusugan. Sa ganitong paraan, ipinapakita rin ang mga mapang-abusong kundisyon ng trabaho na patuloy na naghihirap ang mga manggagawa.

3. Lagom ng mga Natuklasan

Ang pagkakaroon ng labis na kapangyarihan ay maaaring humatak ng luha mula sa bayan. Ang pagkakaroon ng labis na kapangyarihan ay maaaring magbunga ng korupsiyon, pag-abuso sa kapangyarihan, at paglapastangan sa mga karapatan ng mga mamamayan. Ang pagsusuring ito ay naglalaman ng masusing pag-aaral sa imaheng politikal ng Pilipinas, suliraning politikal ng bansa partikular na sa lider, at sambayanang Pilipino. Ang pagsusuring ito ay kwalitatibong uri ng pag-aaral na ginamitan ng *content analysis* upang maunawaan at masuri ang akdang “Kung Tuyo na ang Luha Mo, Aking Bayan” na layuning mabatid ang tunay na nilalaman at kalagayan ng politikal ng Pilipinas. Ang pagsusuring ito ay ginamitan ng mga teoryang tulad ng teoryang realismo, at marxismo. Ang mga teoryang nabanggit ay makatutulong upang masipat ang tunay na nilalalman ng akda.

Natuklasan ng manunuri ang iba’t ibang imaheng politikal ng Pilipinas na masasalamain sa akdang sinuri ganoon din ang mga suliraning politikal ng bansa partikular na sa lider, at sambayanang Pilipino. Sa imaheng politikal ng Pilipinas, masasalamain sa akda ang korupsiyon, pang-aapi, rebolusyonaryong diwa, at karahasan. Lumitaw din ang mga suliraning politikal ng bansa partikular sa lider tulad ng, sakim, at marahas. Masasalamain din sa akdang sinusuri ang suliraning politikal ng bansa partikular sa sambayanang Pilipino ang walang kalayaan, walang katarungan, at kahirapan. Lumalabas sa pagsusuri na ang pagkakaroon ng sakim at marahas na lider sa isang lipunan ay maaaring humatak ng luha mula sa bayan; korupsiyon, pang-aapi, karahasan, rebolusyonaryong diwa, kawalan ng kalayaan, kawalan ng katarungan, at kahirapan ng sambayanang Pilipino. Ngunit, sa kabila ng lahat ng ito, mayroong mga tao na hindi sumusuko sa pangarap na makamit ang tunay na kalayaan.

Sa pangkalahatan, ang pagsusuring ito ay nakatuon sa masusing pag-aaral sa akdang “Kung Tuyo na ang Luha Mo, Aking Bayan” na kung saan natuklasan ang malinaw na nagpapahayag ang akda ng pangamba at luha mula sa bayan dahil sa mga suliranin na nabanggit. Nakikita ang epekto ng korupsiyon, pang-aapi, karahasan, rebolusyonaryong diwa, at kawalan ng kalayaan, kawalan ng katarungan, at kahirapan sa lipunan. Subalit sa

kabila ng lahat ng ito, hindi sumusuko ang ilang indibidwal sa kanilang pangarap na makamit ang tunay na kalayaan. Ipinapakita rin sa akda na mayroong mga taong patuloy na lumalaban at nagtitiwala sa kanilang mga paniniwala. Kahit na may mga lider na sakim at marahas, ang pag-asa para sa tunay na kalayaan ay nanatiling buhay sa mga taong ito.

4. Konklusyon

- Ang akdang "Kung Tuyo na Ang Luha Mo, Aking Bayan" ay kakikitaan ng mga imaheng politikal ng Pilipinas, masasalamain sa akda ang korupsiyon, pang-aapi, rebolusyonaryong diwa, at karahasan na nagpapahirap sa sambayanang Pilipino
- Sa tulang "Kung Tuyo na Ang Luha Mo, Aking Bayan" ay pinalitaw din ang mga katanginaan ng isang lider na nagiging suliraning politikal ng bansa, ang pagiging sakim, at marahas sa mga mamamayang nasasakupan.
- Masasalamain sa akdang "Kung Tuyo na Ang Luha Mo, Aking Bayan" ang suliraning politikal ng bansa partikular sa sambayanang Pilipino ang walang kalayaan, walang katarungan, at kahirapan. Ngunit, sa kabila ng ito, mayroong mga tao na hindi sumusuko sa pangarap na makamit ang tunay na kalayaan.

Rekomendasyon - Iminumungkahi ng manunuri na mag-organisa at magsanib-pwersa sa mga grupong mayroong parehong adhikain tulad ng mga *human rights organizations, grassroots organizations, at advocacy groups*. Sa pamamagitan ng kolektibong aksyon, mas madaling mapalakas ang mga hinaing tungkol sa korupsiyon, pang-aapi, karahasan, rebolusyonaryong diwa, kawalan ng kalayaan, kawalan ng katarungan, kahirapan ng sambayanang Pilipino. at maging tagapagsulong ng tunay na pagbabago.

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Factors influencing student's use of various gender based violence strategies implemented in Ilemela Municipal Secondary Schools

Massawe, Agatha Philip✉

Sokoine University of Agriculture, Tanzania (mauralelo@gmail.com)

Nyangas, James Anthony

Sokoine University of Agriculture, Tanzania (jamesan762001@yahoo.com)



ISSN: 2243-7703

Online ISSN: 2243-7711

OPEN ACCESS

Received: 3 March 2025

Revised: 18 March 2025

Accepted: 25 March 2025

Available Online: 1 April 2025

DOI: 10.5861/ijrse.2025.25032

Abstract

This study explored factors influencing students' use of GBV prevention strategies in secondary schools. The study was conducted at Ilemela Municipal. A total of 381 respondents were used as sample size, among them were 378 students and 3 school counselors. Employing a mixed method concurrent triangulation to collect and analyse data among respondents in the study area. Data collection methods included self-administered questionnaires, interviews with key informants and focus group discussions. The quantitative data were analysed by using binary logistic regression and thematic analysis was used for qualitative data. The binary logistic regression model identified critical factors, such as sex, courage of speaking out and awareness and education, impacting students' participation in GBV interventions. The validation of the instrument was conducted through pilot testing to assess its validity. Additionally, expert opinions were sought from the supervisor and senior researchers to ensure the quality of data gathering instrument. To enhance the reliability, the researcher utilized the test-retest method. Ethical consideration obtaining relevant authority and consent and insuring the willingness of respondents to participate in study by providing relevant data to fulfill the study objectives. Results indicated that female students were more likely to engage in workshops and peer education sessions, while courage of speaking out and awareness significantly hindered participation. Recommendations include creating supportive environments to encourage male student participation, establishing confidential reporting mechanisms, and implementing awareness campaigns to address knowledge gaps. By addressing these factors, schools can enhance the effectiveness of GBV interventions, fostering safer and more inclusive learning environments.

Keywords: factors influencing, student's use, secondary schools, GBV strategies, violence prevention

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1. Introduction

Gender-based violence (GBV) is a pressing global issue that has saved significant attention from researchers, policymakers, and sponsorship groups due to its general and negative effects on individuals and societies worldwide. According to Koris et al., (2022), GBV affects approximately one in three women globally, highlighting its alarming prevalence and the urgent need for effective interventions. Thus, the complex relationship of structural factors such as sexism and socio-economic disparities underscores the intersectionality of GBV, emphasizing its unequal impact on demoted groups, including women, children, individuals, and persons with disabilities. Furthermore, advancements in technology have introduced new challenges, with cyberbullying and online harassment impairing the scope of GBV, as noted by Harris and Woodlock (2023). Within educational settings, secondary schools play a pivotal role in shaping attitudes and behaviours towards gender, making them crucial sites for GBV prevention efforts. Research conducted by DeGue et al., (2023) highlights the prevalence of GBV within school environments, ranging from peer-to-peer violence to instances of teacher-student misconduct. Moreover, studies by Parkes et al., (2020) have identified systemic barriers to the implementation of GBV prevention strategies in schools, including inadequate resources, limited teacher training, and institutional resistance.

In developing nations, gender-based violence (GBV) prevention in secondary schools is confronted with a multitude of challenges resulting from socio-economic disparities, cultural norms, and limited resources. Scholarly works have provided crucial insights into the complex landscape of GBV prevention in developing nations, revealing persistent barriers alongside innovative approaches. Studies by Parkes et al., (2016) highlight the prevalence of GBV in secondary schools across developing nations, where factors such as poverty, gender inequality, and cultural norms contribute to its continuation. GBV prevention in secondary schools within developed nations presents a complex challenge influenced by socio-cultural norms, economic disparities, and institutional limitations (Parkers, 2016). Different studies (Bikundo 2023; Obagboye & James, 2022; Mutasigwa & Mwaipopo, 2023) have offered valuable insights into the unique dynamics of GBV prevention in Sub-Saharan Africa, highlighting both persistent barriers and promising strategies for intervention. Amo-Adjei et al., (2019) underscore the general nature of GBV in Sub-Saharan secondary schools, where cultural attitudes towards gender and power dynamics contribute to its prevalence.

One of the primary challenges in implementing GBV prevention strategies such as counselling, workshops, students clubs and peer education in Sub-Saharan nations is the lack of comprehensive legal frameworks and institutional support (Keith et al., 2023). Additionally, studies by Maclin et al., (2020) highlight the limited access to education and economic opportunities for girls, which perpetuate cycles of weakness and increase the risk of GBV. Cultural norms and societal attitudes towards gender also shape GBV prevention strategies in Sub-Saharan Africa. Research by Wei et al., (2024) suggests that traditional patriarchal values and expectations of masculinity contribute to the normalisation of GBV and delay efforts to challenge harmful behaviors. Moreover, discussions about sex education and consent may be taboo in many communities (Alam & Mohanty, 2024).

In Tanzania one of the primary challenges in implementing GBV prevention strategies such as counselling and workshops is the lack of comprehensive policies and institutional support (Mwangoka, 2022). Hanson-DeFusco (2024), indicates gaps in legislation and enforcement mechanisms, which hinder efforts to address GBV effectively. Additionally, studies by Parkes et al., (2016) highlight the limited access to education and economic opportunities for girls in the region, impairing their weakness to GBV.

The Ilemela district has received various GBV prevention strategies such as counseling services, workshops, students clubs, and peer education. However, GBV continues to persist in the area. Moreover, the engagement in these strategies has been reported to be less satisfactory (Crooks et al., 2019). In that regard, this study intended to examine the factors influencing students' engagement in three main GBV prevention strategies implemented in the study area, namely peer education, workshops and counseling services. The primary purpose was to inform interventions to improve utilization of these strategies so as to subsequently mitigate GBV among secondary school students.

2. Theoretical Framework

The theoretical foundation of the study was derived from Bandura's Social Learning Theory that refers to learning through observation of another individual and subsequent emulation of that individual's behaviours (Bandura & Hall, 2018). The theory also focuses more on the influence of the social and physical environment in controlling or changing people's behaviors or attitudes. This theory gives direction on the factors that surround the subject of students' construction concerning the different types of gender-based violence strategies adopted in secondary schools. In the context of the learning theory, Bandura defined that learning is a process, which involves the observation of other people's behavior, their consequences that are later followed by reinforcement or punishment (Bandura & Walters, 1977).

In the purpose of this study, social interaction and school environment are two elements that are considered in regards to the secondary school students and their perception and attitude towards the GBV strategies. As illustrated in the analysis of Bandura's Social Learning Theory, positive imageries and reinforcement prompts are key in the usage of efficient strategies in the prevention and combating of gender-based violence. Teachers, Students and other actors in school environment influence and students' emulate their behaviors and thus, the students' attitudes and actions towards gender violence are informed by teachers, peers and other influential figures in the school setting. Therefore, the focus of this current study was to examine the factors which determine the success of the gender based violence strategies used in the secondary schools and how they are aligned to the principles of social learning theory. This kind of approach aims not only at determining the efficiency of these measures but also at finding out how these measures can be enhanced to make the school safer and more supportive for students.

3. Methodology

Study Area - The study was conducted in secondary schools of Ilemela Municipal in Mwanza. The area has been selected because is among of the area that has exhibited high number of gender violence campaign in Mwanza region.

Research approach and design - The study utilized a mixed approach to gain a comprehensive understanding of the research problem by integrating numerical data and statistical analysis from quantitative method with contextual insights from qualitative method. The specific design was a concurrent triangulation, this implies that the qualitative and quantitative data were collected simultaneously and merged during result interpretation and discussion to validate the findings generated by both methods (Creswell, 2003).

Target Population, Sample Size and Sampling Procedure - The target population of the study comprised of students who are enrolled in both ordinary level and advance level from Ilemela secondary schools. From the list of schools in the district each school was assigned a number and the numbers of the 3 schools to constitute the sample were chosen randomly using a random number generator. The sample size comprised of 378 students and 3 teachers who take the role of a counselor in each of the schools. The total sample size of students to be chosen in each school was determined through proportion calculations based on the total number of students in that particular school. Simple random sampling was used to select students in each of the schools, 77, 105 and 168 students were chosen from school one, two and three respectively and purposive sampling to select three school

counselors. Also, 28 students for the FDG representing the class levels who were obtained purposefully.

Data Collection Tools and Procedure - Quantitative data were collected using a self-administered questionnaire constituting of close ended questions on attendance to various strategies used for combating GBV as well as various factors that were imagined to possibly influence students' engagement in the strategies. Focus group discussions for students and semi structured interviews for school counselors were also used to gain in depth information regarding students' engagement in various GBV combating strategies and their GBV experience in schools. Therefore, data collection tools utilized by the study were questionnaires, interview guides, one for key informant interviews with counselors and the other for focus group discussion with students.

Validity and Reliability - The validation of the research instrument was conducted through pilot testing in Secondary school to assess its validity. Additionally, expert opinions were sought from the supervisor and senior researchers to ensure the quality of the data gathering instrument. The process of instrument validation involved establishing documented evidence of the extent to which the measuring instrument exactly measured its intended concepts. To achieve this, the researcher used various methods and techniques to validate the research instruments. During this process, any inconsistencies and ambiguities were identified and construct validity was assessed. To enhance the reliability of the instrument, the researcher utilized the test-retest method. This method involves administering the same questionnaire to a group of participants and then re-administering it to the same individuals after a certain period, usually two weeks. By comparing the responses from the two administrations, the researcher assessed the level of consistency in participants' answers over time. The test-retest method ensured that the instrument yielded consistent results from the same group of respondents, enhancing the reliability of the data collected.

Data Analysis - Data analysis was conducted at Sokoine University of Agriculture, in which both qualitative and quantitative data were analysed. The qualitative data were embedded into quantitative data to complement the findings. Almalki (2016), suggested that using both qualitative and quantitative data helps to strengthen the findings. The collected data were coded, cleaned and analyzed by using Statistical Package of Social Science (SPSS). Regarding encounters of GBV incidents by students, the data from the questionnaires were analyzed using percentages to determine the quantified extent of experience of GBV among students. Further, the FGDs used provide additional contextual information regarding students GBV encounters were analyzed by thematic analysis where the interviews were transcribed to texts, key themes providing relevant information were identified and quoted texts aligning with the respective themes were provided.

With regards to factors influencing engagement in various GBV prevention strategies, binary logistic regression was utilized as a quantitative analysis method where odds ratios and statistical significance were provided to determine the factors which are truly influence engagement in peer education, workshops and counseling services. The binary logistic regression model was expressed as:

$$\log\left(\frac{P_i}{1-P_i}\right) = \alpha + \beta_1 X_1 + \beta_2 X_2 + \beta_3 X_3 + \beta_4 X_4 + \dots + \beta_7 X_7$$

Whereby, i is the probability of the i^{th} student using the intervention, α is constant, β_1 to β_7 are coefficients of the independent variables, and X_1 to X_7 are independent variables entered in the binary logistic regression model. The independent variables were the factors but the model included the selected demographics factors as control variables. Furthermore, Pseudo R-squared namely Cox and Snell R^2 and Nagelkerke R^2 were used to measure the goodness-of-fit of the model. Additionally, Hosmer-Lemeshow was used to test if the model fits well with the data.

Qualitative results from the school counselor' interviews on students engagement in various GBV prevention strategies were also analyzed thematically following a similar procedure used to analyze information from students' FGDs.

Supplementation of Qualitative and Quantitative Data - In this study, qualitative and quantitative data support one another to provide an in-depth portrayal of the variables determining students' engagement with GBV prevention interventions. The quantitative data, gathered through self-administered questionnaires and assessed in accordance with binary logistic regression, offers quantifiable evidence regarding the occurrence of GBV incidents and the statistical significance of such variables as sex, intention to speak up, and awareness in determining students' engagement in GBV interventions. The results determine trends and patterns that recognize major areas that should be intervened upon.

On the other hand, qualitative responses from focus group interviews and school counselor interviews provide contextual depth to these statistical results. The quantitative results indicate that female students are more likely to participate in GBV prevention programs, but qualitative responses state why this is so, such as higher rates of risk awareness and having available peer support networks. Similarly, male students' unwillingness to engage in these interventions as reflected from the statistical data is also explained on the basis of qualitative insights that locate cultural norms, stigma fear, and perception of masculinity as significant deterrents.

The mixed-methods research supports validation of findings on the basis of cross-validation of findings gathered through both quantitative and qualitative approaches. For instance, while binary logistic regression identifies fear of speaking out as a significant predictor of GBV intervention participation, qualitative interviews provide rich narratives from students who report fear of retaliation and distrust of school reporting systems. These qualitative accounts provide rich descriptions that add meaning to the statistical trends and better capture the barriers encountered by students. Secondly, the merging of qualitative and quantitative findings reinforces the policy conclusions that are made from the study. The quantitative information offers an overall snapshot of the participation levels and key determinants, while qualitative information makes these figures personalized by bringing to the surface students' lived experiences. This interplay facilitates the development of evidence-based focused interventions that are both context-specific and data-informed. For example, schools can develop awareness programs based on trends in statistics, but also in accordance with specific issues raised by students in focus group discussions.

With both qualitative and quantitative data, this study provides a more rich and integrated explanation of GBV prevention interventions in secondary schools. Utilizing extensive methodologies ensures that the study not only identifies patterns but also makes viable recommendations based on robust evidence from actual students' experiences. It ultimately results in more effective, sustainable, and culturally appropriate interventions to deal with GBV in schools.

4. Results and Discussion

4.1 Experiencing GBV incidences

This section focused on understanding the experiences of students who have experienced gender based violence is critical for designing effective preventative initiatives and enlightening a school culture that values respect, equality, and safety for all.

Table 1
Experiencing GBV Rate

GBV Experience	Percentage (%)
Experienced GBV	55.1%
Not Experienced GBV	44.9%

Source: Field Data 2024

This section focuses on the incidence of gender-based violence (GBV) among secondary school students, as illustrated in Table 1, which reveals that 55.1% of pupils reported experiencing GBV. This high prevalence is alarming and indicative of unescapable problem within the school environments. The substantial rate of GBV

reported aligns with previous studies, such as those by UN (2016), which highlight that schools are critical sites where GBV occurs, affecting students' safety, mental health, and academic performance.

The data underscores the urgency of addressing GBV in secondary schools. The high prevalence rate suggests that existing measures might be ineffectively implemented, demanding a reassessment and enhancement of current strategies. The findings imply that students' experiences with GBV can significantly influence their engagement with programmes designed to prevent and address GBV. Likewise, insights from focus group discussions from group one provide an understanding of the impact of experiencing GBV on students. For instance one participant shared:

"Experiencing GBV made us feel unsafe in school, and we had to attend counseling sessions to cope with the fear and anxiety" (FGD on February 2024).

This sentiment was echoed by other students, highlighting the reflective psychological impact of GBV on their sense of safety and well-being. These personal accounts explain how GBV can disturb students' lives, affecting their academic performance and overall mental health. The FGD group 3 on participant said that:

"In our history at school, boys from high level classes normally use to torture female students using harassing languages" (FGD on February 2024).

This indicates a shared understanding among the groups of the gendered nature of GBV, with a focus on how boys from higher classes harass female students

Teachers also provided valuable perspectives during interviews. A counselor from School A mentioned,

"We see many students who have gone through GBV. They often struggle with their studies and are more withdrawn. It's crucial for us to create a supportive environment where they feel safe and can recover" (Interview on March, 2024).

Another counselor from school B noted,

"Students need to know that they can trust us and that we will handle their issues confidentially and with care" (Interview on March, 2024).

These insights emphasize the necessity of building trust and ensuring confidentiality in handling GBV cases within schools. They also highlight the need for training teachers and staff to recognize and respond to GBV effectively. The high rate of GBV incidences highlights the critical need for strong and effective GBV involvements in secondary schools. By addressing the recognized gaps and enhancing current strategies, schools can create a safer and more supportive situation for all students to learn.

4.2 Factors influencing students to use GBV strategies

The results revealed critical factors influencing students' participation in GBV interventions, highlighting significant at 0.05 impacts of sex, courage to speaking out, and awareness and education. The binary logistic regression model indicated that female students are more likely to engage in workshops and peer education sessions compared to male students.

Sex - With regards to the influence of sex on engagement in GBV workshops, results show an odds ratio for sex of 1.13, and the variable was highly statistically significant ($p \leq 0.001$). This means that female students were 1.13 times more likely to attend the workshop on GBV compared to male students. Similar findings appear on the influence of sex on engagement in GBV peer education programs. Sex revealed statistical significance at $p \leq 0.011$ and the odds ratio was 1.25 showing that females were 1.25 times more likely to participate in peer education programs than males. Also, on the influence of sex on usage of counseling services results show an odds ratio of 1.54 and the variable was highly significant ($p \leq 0.00$). This implies that females are 1.54 times

Factors influencing student's use of various gender based violence strategies implemented in Ilemela Municipal
more likely to attend counseling services in face of GBV compared to males.

Table 2

Factors influencing students use of various GBV interventions strategies

Variable	Workshop		Peer education		Counseling and guideline	
	OR	P-value	OR	P-value	OR	P-value
Constant	0.65	0.001	0.87	0.000	0.73	0.000
Sex	1.13	0.001*	1.25	0.011*	1.54	0.00*
Age	0.79	0.423	0.72	0.123	0.79	0.12
Resource and support	0.73	0.112	0.89	0.214	0.72	0.123
Awareness and education	0.88	0.043*	0.72	0.034*	0.52	0.056
Courage to speak out	0.63	0.012*	0.86	0.002*	0.78	0.010*
Cultural and religious beliefs	0.79	0.223	0.59	0.178	0.53	0.223
Regulation and guideline	0.66	0.071	0.80	0.123	0.49	0.071

Source: field data 2024

The finding indicated that gender differences play a crucial role in the utilization of GBV interventions. It suggested that interventions may need to be tailored differently for male and female students to address their specific needs and barriers effectively. A study by Bansal et al., (2024) found that female students were more proactive in seeking help and participating in GBV prevention programs. This higher engagement among female students might be attributed to increased awareness and sensitization about GBV risks and consequences (Cahill et al., 2023). Additionally, Mutasingwa and Mwaipopo (2023), found similar patterns in Tanzanian schools, where female students showed higher participation in GBV-related activities. This finding highlighted the importance of considering gender dynamics in designing and implementing GBV interventions in schools. Understanding these dynamics can help develop more effective strategies to engage all students in GBV prevention efforts.

These findings were further affirmed by focus group discussions from FGD group2. The participant commented that:

"We think female students are more active because they understand how they can be affected by GBV and are willing to report cases" (FGD on February, 2024).

This reflects the group's agreement on the higher awareness and willingness of female students to engage in GBV interventions.

Also, FGD group 3 one participant also commented:

"The girls are more vocal regarding GBV instances compared to the boys and seek support if something happens to them" (FGD on February, 2024)

This highlights the observed difference in vocalization and support-seeking behavior between female and male students

On the other hand, data from interviews highlighted various perspectives. A counselor from school A noted that;

"Female students often come forward because they feel more vulnerable to GBV. They are more aware of the dangers and more willing to participate in prevention programs" (Interview on March, 2024).

This insight aligns with the higher engagement rates observed among female students. Contrariwise, a school counselor from school B pointed out,

"Male students tend to moderate GBV issues or think it's not relevant to them, so they don't participate as much" (Interview on March, 2024).

This observation underscores the necessity of addressing the perception and awareness gaps among male students to enhance their participation in GBV interventions. By understanding and addressing the specific barriers and motivations for both male and female students, schools can develop more genuine and inclusive strategies to raise awareness for male students towards the strategies used.

Awareness and Education - Awareness also emerged as a significant predictor of engagement in workshops and peer education having showing statistical significance at $p \leq 0.043$ and $p \leq 0.034$ respectively. The odd ratios for workshop and peer education were 0.88 and 0.72 respectively. Students who revealed to be less aware of GBV prevention strategies were 0.88 times and 0.72 times less likely to engage in workshops and peer education respectively compared to those who showed to be aware.

This finding emphasizes the need for comprehensive educational programs to inform students about GBV, its impact, and available interventions. Raising awareness can lead to higher participation rates and more effective prevention efforts. The results are consistent with a study by Villardón-Gallego (2023), which emphasized the importance of educational programs in increasing GBV awareness among students. This finding reinforces the critical role of education in GBV prevention. Further, issues that were identified by the participants during the focus group discussions. For instance, FGD group 1 one participant said:

'We never really knew what GBV meant until we were taken for a workshop. We merely used to think that it was something that happened to others' (FGD on February 2024).

Likewise, FGD group 3 said:

'There is a need for more awareness-raised dialogues where we are able to drill down our queries and cases in point based on realities as experienced; the sessions must be interactive and not just overwhelming and repetitious like a number' (FGD on February 2024).

This feedback highlight the need for more involving relevant educational programs. The school counselor from school C emphasized that:

"Many students are simply unaware of what founds in GBV strategies and what resources are available to them. Education programs can significantly improve their understanding and engagement." (Interview on March, 2024).

Similarly, the counselor from school B pointed out that:

"When students are educated about GBV, they are more likely to recognize it and seek help, making educational programs vital" (Interview on March, 2024).

Educational initiatives should be a foundation of GBV intervention strategies in schools. By providing students with the necessary knowledge, schools can empower them to participate actively in GBV prevention strategies and support programs.

Courage to Speak Out - Courage of speaking out significantly influenced students' attendance at workshops related to GBV ($p < 0.05$). The odds ratio was 0.63, implying that students who lack courage of speaking out are 0.63 times less likely to attend workshops related to GBV. This indicates that students with the ability to speak out have a higher chance of attending various workshops organized at the school on issues related to GBV was statistically significant ($p \leq 0.012$). Engagement in peer education GBV programs was also significantly influenced by courage of speaking out ($p \leq 0.002$). The odds ratio was 0.86 showing that students who lack courage of speaking out were 0.88 times less likely to engage in peer education programs. This implies that students who are willing to speak out regarding their GBV encounters will most likely engage in peer education programs. Courage of speaking out also significantly influenced usage of counseling services ($p \leq 0.01$). The odds ratio was 0.78, this indicates that students who are afraid to speak out are less likely to utilize counseling

services when affected by GBV. The willingness of a victim to speak out is known to be a criterion for a successful counseling service.

Courage of speaking out indicated a need for interventions to create a safe and supportive environment where students feel comfortable discussing GBV issues. This finding aligns with a study by Kasungu (2023), which highlighted that fear of retaliation and social stigma prevented students from engaging in GBV interventions. Addressing courage of speaking out requires schools to implement measures such as secret reporting mechanisms and support systems to protect students who come forward with GBV concerns (Parkes, 2016). This approach can enhance participation and the overall effectiveness of GBV interventions.

Such thoughts were also highlighted in the focus group discussions. The FGD group 1 participant added that:

"We would not report what happened to us because it will not be believed or will worsen."

Furthermore, the FGD group 2 another participant said:

"Reporting such incidents makes us think our peers will mimicry at us or call us an 'informer.'"

These insights validate the vital need of addressing the raised students' courage in enhancing the willingness to engage in GBV strategies. The school counselor from school C raised the issue and recommended to ways in addressing. The counselor said:

"Most of the students fear to report GBV incidences because teachers, parents and their fellow do not believe on them or they will face reaction from their peers or even teachers." (Interview on March, 2024).

Similarly, a counselor from school A explained:

"Students often worry that speaking out will lead to further discrimination or that their issues will not be handled confidentially." (Interview on March, 2024).

These viewpoints highlighted the necessity of addressing students' fears to enhance their willingness to engage in GBV interventions. Implementing measures to guarantee confidentiality and protect students from retaliation can help schools foster a more supportive environment, encouraging open dialogue and reporting of GBV issues. Such an approach is vital for increasing participation and improving the overall effectiveness of GBV interventions strategies.

4.3 Study Implications

For students, research indicates the necessity of awareness schemes and support mechanisms to ensure protection and safety at school campuses. The frequency at which GBV cases are experienced is a significant pointer that they should be given education on recognizing, reporting, and seeking assistance upon exposure to gender-based violence. GBV-related education has to be integrated into the curriculum of schools so that students are able to freely express themselves without fear of stigma and retribution. Peer education programs also need to be strengthened to encourage students to educate and guard each other and make the schools safer. Male students are also seen to be less involved with GBV prevention strategies in the study, suggesting that special interventions for male students are necessary to actively involve them. Getting male students involved in awareness and discussion sessions can help reorient negative gender norms and foster inclusive GBV prevention efforts.

Teachers are also highlighted in the study to take on their critical responsibility of preventing and responding to GBV in schools. Teachers are required to receive special training in identifying signs of GBV, managing disclosures, and counseling affected students. In addition, having confidential reporting systems and

counseling services in schools is paramount in ensuring that the teachers and the students are offered resources that facilitate them to effectively manage GBV-related issues. The report indicates that the students are hesitant to report due to potential stigma or retaliation, which points to the fact that the teachers must create a safe and trusting environment where the students feel comfortable reporting without fear. Teachers can also introduce GBV-themes into lessons to normalize debates on preventing violence. Furthermore, school administrations are required to undertake gender-sensitive measures and ensure application of GBV prevention strategies as a routine activity. Through supportive and well-informed school cultures, teachers may help reduce occurrences of GBV and foster cultures of respect, safety, and equality in second-level schools.

5. Conclusion and Recommendations

Conclusion - This study concludes that three main factors influence the engagement in GBV prevention strategies. Sex, awareness and education as well as courage of speaking out influence the engagement in peer education, workshops and counseling services. It has been established that females are likely to participate in these programs compared to males, courage to speaking out stands as a restrictive towards engagement in these programs and awareness and education raises the likelihood of engaging the programs. Also, engagement in these strategies which mostly require speaking out was drawn back by fear for further discrimination from their fellows.

Recommendations - Based on the findings this study recommended that, schools should cultivate gender sensitive organizations of GBV intervention programs for male and female student needs and issues encountered. The government should launched the educational programmes with the purpose of increasing awareness of GBV effects and potential treatments. Also schools administrations require to create effective and private channels that students can use to report cases of GBV without having to be discriminated against or suffer the consequences for reporting. This can pertain to informer systems and guidelines on how to address reports in a confidential and professional manner.

Recommend for further studies - There is still a possibility of examining the long-term impact of the implemented GBV interventions in school settings in the subsequent research. Subsequent research should examine factors affecting male students' participation in GBV strategies, including positive incentives and negative factors. There is a need to study the influence of culture on the perception and implementation of the GBV strategies in varying areas.

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Edgar Allan Poe's The Black Cat: A narcissist confession

Astorga, John Mark ✉

Granby Colleges of Science and Technology, Philippines (markapinya14@gmail.com)

Guevarra, Akiko C.

Granby Colleges of Science and Technology, Philippines (akikoguevarra947@gmail.com)

Feliciano, Hannah C.

Granby Colleges of Science and Technology, Philippines (hannahfeliciano1312@gmail.com)

Salon, Maria Lynnete D.

Granby Colleges of Science and Technology, Philippines (linetsalondavis@gmail.com)

Atienza, Jamil V.

Granby Colleges of Science and Technology, Philippines (Jamilatienza@gmail.com)

Mauricio, Aliyah Jekyll D.

Granby Colleges of Science and Technology, Philippines (aliyahmauricio25@gmail.com)

Cañete, Shaby R.

Granby Colleges of Science and Technology, Philippines (shabycanete01@gmail.com)

Milanes, Redielyn C.

Granby Colleges of Science and Technology, Philippines (redielynm@gmail.com)

Crooc, Ivanalaine G.

Granby Colleges of Science and Technology, Philippines (ivanalainecrooc@gmail.com)



ISSN: 2243-7703

Online ISSN: 2243-7711

OPEN ACCESS

Received: 19 March 2025

Available Online: 10 April 2025

Revised: 1 April 2025

DOI: 10.5861/ijrse.2025.25043

Accepted: 5 April 2025

Abstract

This paper aims to prove that the narrator in the story “The Black Cat” by Edgar Allan Poe is a narcissist through the lens of Narcissism by Sigmund Freud. It proves whether the narrator is a narcissist or not. Most studies conducted about this story focused on Alcoholism. However, the characteristic of the narrator fits the idea of Narcissism. This research uses textual analysis methodology to carefully examine the texts in the story to prove that the narrator is indeed a narcissist. According to Freud (1914), Narcissism is a psychological concept where an individual is only focused on themselves, only prioritizing their own needs, self-satisfaction and desires over others. Therefore, this paper concludes that the narrator in the story “Black Cat” is a narcissist.

Keywords: Edgar Allan Poe, psychoanalysis, Sigmund Freud, The Black Cat, narcissism

Edgar Allan Poe's The Black Cat: A narcissist confession

1. Introduction

According to Buday (2014), The Black Cat by Edgar Allan Poe can be interpreted using Psychoanalytic Criticism. Based on his conclusion, The "The Black Cat" can be interpreted as a narrative dealing not with the supernatural, but rather the natural and the causal. Psychoanalysis is the most suitable literary criticism to analyze the main character of this short story who is called "The narrator." According to Sigmund Freud (1957), during infancy the child is focused on its ego. The child feels like he is the center of the world and everything he wants and needs are provided by the parents. That, on the other hand, is connected to narcissism by Sigmund Freud himself. According to him, narcissism is a psychological concept where an individual is only focused on themselves, only prioritizing their own needs, self-satisfaction and desires over others. Since, this paper aims to prove that the narrator in the story "The Black Cat" is a narcissist, the idea of Narcissism by Sigmund Freud is used as the main basis to maintain accuracy of the results. Based on the idea of Narcissism, the narrator in the story clearly possesses narcissistic characteristics. The accuracy of the results of this paper relies on the idea of Narcissism by Sigmund Freud. It is clear that Narcissism fits best in providing a new perspective about the narrator in the story by evaluating his narcissistic traits.

According to Benvenuto (2024) narcissists attempt to love the essence of life-the fundamental value. However, we are not able to value ourselves or sincerely love it. Narcissism is the worst temptation, which shares a desire based on theories for consistency. The narcissist wants to love his satisfaction, which makes love meaningful. But this is not possible. We can be more or less selfish, but the contradictory is the only way to love others is to love yourself. As Freud said, we will not be not satisfied if we take the task of loving ourselves just because we assign worth to our lovable possessions. The only good way of loving ourselves is through melancholy.

Upon reviewing the series of literary criticism about The Black Cat, the researcher discovered that the topic is more on alcoholism. A study conducted by Fouzia (2014) concluded that Edgar Allan Poe suffered from Psychological troubles. He took alcohol as treatment to escape from those troubles. He wrote "The Black Cat" to know what really happened to him. Their study concluded that "The black cat" is a reflection of Edgar Allan Poe's own behavior. However, a study conducted by Karlina (2007) entitled, The Psychological Problems of the narrator in The Black Cat by Edgar Allan Poe proved that the narrator in the story suffered Abnormal Behavior consistent with psychoneurosis, psychosis and psychopath. The researchers suggested that it would be best to conduct a study about The Black Cat using different theories such as psychoanalysis and by having Sigmund Freud's Theory. Using the lens of Psychoanalysis and Narcissist theory of Sigmund Freud it is clear that the narrator possesses the characteristics of Primary and Secondary Narcissism.

This paper aims to prove that the narrator in the story The Black Cat by Edgar Allan Poe has a narcissistic characteristic based on Sigmund Freud's theory of Narcissism. This paper explores the psychological basis of the narrator's character framing his descent into violence and madness as a manifestation of his narcissistic personality traits.

2. Methodology

This paper uses Textual Analysis to carefully examine and evaluate the texts in the story "The Black Cat" by Edgar Allan Poe. This paper utilizes purposive sampling wherein texts are selected based on three criteria, these are, (1) texts that shows the different characteristics of the narrator, (2) texts that shows that the narrator showed remorse for his action, and (3) texts wherein the narrator exhibits characteristics aligned with primary and secondary narcissism. This paper also used some significant works from other researchers about Narcissism and Narcissistic Disorder. However, the researcher used Sigmund Freud's Narcissism as the main text to prove that the

Narrator is indeed a narcissist. Its analysis of Narcissism focuses mainly on the idea of Sigmund Freud.

The story "The Black Cat" must be seen in the sense of Narcissism. Most studies focus on the narrator being alcoholic and conclude that it is the reason behind his hideous actions. Some also concluded that it was based on the author, Edgar Allan Poe's life. That is why, Narcissism by Sigmund Freud is the best idea to use for this paper because it offers a new perspective to the readers in explaining the narrator's actions. According to Sigmund Freud (1957), Narcissism is divided into two, primary and secondary narcissism. Everyone is born with a certain amount of narcissism, which is essential to normal development. But once we grow up, our intense love for ourselves begins to fade and our love for other people takes over. Narcissism is a fresh and useful lens to deeply understand the narrator in the story.

This research was conducted because the researchers noticed that most of the studies conducted about "The Black Cat" uses mainly alcoholism and reflection of the author's own life as its theme. The researcher noticed that there is a need for a new perspective in explaining the narrator's actions and that is using the lens of Narcissism.

3. Results and Discussion

3.1 Characteristics:

Pet Lover

"I have always loved animals more than anything. When I was a little boy, my family always had many different animals round the house. As I grew up, I spent most of my time with them, giving them their food and cleaning them." (Poe 1845, p. 1)

For the reason that there have always been animals in the main character's surroundings, the text makes it clear that the main character loves pets. The main character expresses his love to his animals by giving them food and taking care of them.

"Pluto — this was the cat's name — was my favourite. It was always I who gave him his food, and he followed me everywhere. I often had to stop him from following me through the streets! For years, he and I lived happily together, the best of friends." (Poe 1870, p. 1)

In this text, the main character labeled his favorite animal named Pluto and the narrator expresses his love to his favorite animal by giving him food. The narrator considers Pluto as his best friend.

Short-tempered

"I could not understand why Pluto was not pleased to see me. The cat was staying away from me. My Pluto did not want to come near me! I caught him and picked him up, holding him strongly" (Poe 1845, p. 2)

"Suddenly, I was not myself any more. Someone else was in my body: someone evil, and mad with drink! I took my knife from my pocket, held the poor animal by his neck and cut out one of his eyes." (Poe 1845, p. 3)

The narrator already concluded that Pluto does not want him anymore and for him, Pluto does not love him anymore. And with that conclusion, the narrator lost his temper and he cut Pluto's eyes.

3.2 Exhibit Remorse

"The next morning, my mind was full of pain and horror when I woke up. I was deeply sorry. I could not understand how I could do such an evil thing." (Poe 1845, p. 3)

It shows here that the narrator felt sorry after hurting Pluto and the narrator questioning himself why he hurt Pluto. The narrator considered what he did as an evil thing.

“But I could not forget that black shape for months. I even saw it in my dreams. I began to feel sad about losing the animal” (Poe 1845, p. 5)

The narrator felt sad losing Pluto. He could not forget the shape of Pluto and it feels like Pluto is still hanging around in his house because even in his dreams he can see Pluto.

3.3 Narcissism

Primary Narcissism

“I have always been a kind and loving person — everyone will tell you this.” (Poe 1845, p. 1)

This shows that the narrator was full of love when he was a child. He was adored and favored by the people around him. This shows that he was able to fulfill his ego-libido as a child.

“I married when I was very young, and I was happy to find that my wife loved all of our animal friends as much as I did. She bought us the most beautiful animals. We had all sorts of birds, gold fish, a fine dog and a cat.” (Poe 1845, p. 1)

As time goes by, the narrator's ego is packed with libidinal energy and he starts directing his energy towards objects/others which in this story, is his wife and Pluto. This time, the narrator is no longer focused on his own satisfaction and pleasure and learns to love others.

“Pluto — this was the cat's name — was my favourite. It was always I who gave him his food, and he followed me everywhere. I often had to stop him from following me through the streets! For years, he and I lived happily together, the best of friends.” (Poe 1845, p. 1)

The narrator started directing his love towards others. It was clear that it was Pluto whom he loved the most. He even mentioned that he and Pluto lived happily together without mentioning his wife who was also living with them.

Secondary Narcissism

“I could not understand why Pluto was not pleased to see me. The cat was staying away from me. My Pluto did not want to come near me! I caught him and picked him up, holding him strongly. He was afraid of me and bit my hand” (Poe 1845, p. 2)

The object-libido of the narrator was directed towards Pluto. When the narrator noticed that Pluto was staying away from him, he felt that his love for the cat is no longer reciprocated and this causes the flow of libido to stop and flows back to the ego once again.

“I knew he didn't love me any more. At first I was sad. Then, slowly, I started to feel angry, and I did another terrible thing . . .” (Poe 1845, p. 3)

“I had to do it — I could not stop myself. I did it with a terrible sadness in my heart — because I knew it was evil. And that was why I did it — yes! I did it because I knew it was evil. What did I do? I caught the cat and hung him by his neck from a tree until he was dead.” (Poe 1845, p. 3)

The narrator's libidinal energy towards Pluto was blocked when he felt that Pluto no longer loves him. As a result, he focused on self-preservation which he manifested by hurting Pluto. He knew that Pluto has no love towards him and he might hurt him again. Afraid of being hurt, he chose to kill the cat instead.

"Probably, someone cut the dead cat from the tree and threw it through the window — to try and wake me. The falling walls pressed the animal's body into the fresh plaster. The cat burned completely, leaving the black shape in the new plaster. Yes, I was sure that was what happened."
(Poe 1845, p. 5)

Paranoid delusion is one of the effects of secondary narcissism. Due to the narrator's fear of being caught for what he did to his cat, he created an unimaginable story trying to explain why there was a black shape of a large cat in a fresh plaster on the wall.

"I no longer knew the meaning of happiness, or rest. During the day, the animal never left me. At night he woke me up nearly every hour. I remember waking from terrible dreams and feeling him sitting next to my face, his heavy body pressing down on my heart!" (Poe 1845, p. 7)

The narrator developed fear and anxiety towards the cat. He became paranoid that he started having nightmares about the cat. It might also be due to him feeling guilty for what he did to Pluto.

"One day she came down into the cellar with me to cut some wood (we were now too poor to have a servant). Of course, the cat followed me down the stairs and nearly made me fall. This made me so angry, that I took the axe and tried to cut the animal in two. But as I brought the axe down, my wife stopped my arm with her hand. This made me even more angry, and I pulled her hand away from my wrist, lifted the tool again, brought it down hard and buried it in the top of her head."
(Poe 1845, pp. 7-9)

Secondary narcissism can lead to megalomania wherein a person becomes obsessed in exercising power and showing that they dominate others. This is shown when the narrator tried to kill the cat because it almost made him fall down the stairs. To display that he is powerful, he became eager to kill the cat and when his wife stopped him, he also killed her portraying that he is powerful and no one can stop him from killing the cat, not even his loving wife.

Based on the presented characteristics of the Narrator, he clearly shows that he possesses Narcissistic characteristics. One of the noticeable signs of Narcissism is being short-tempered. According to Kohut's *The Analysis of the Self* (1971), individuals with narcissism experience impulsive behaviors that result in being short-tempered, aggression and other impulsivity. In the text, the Narrator in his impulsivity cut one of the eyes of his beloved cat, Pluto. Many readers would argue that it is because he is drunk that is why he did that horrible thing to his cat, but, this interpretation is not convincing, being drunk is not enough reason for him to be impulsive and hurt his favorite cat. Clearly, the reason for his action is deeper than being drunk, he has narcissistic disorder.

When he feels that his beloved cat does not love him anymore, his narcissistic tendencies have been triggered; *"Suddenly, I was not myself any more. Someone else was in my body: someone evil, and mad with drink! I took my knife from my pocket, held the poor animal by his neck and cut out one of his eyes."* It is clear that the narrator is not blaming himself for being drunk, he said he was not himself anymore, someone else was in his body, he called it "Someone evil" and lastly he added "Mad with drink". It must be noted that his drunkenness was the last of the reasons for hurting his beloved cat, so, logically, it is not alcoholism that made him do it, it is something else, it is Narcissism. That "Someone evil" is himself, his narcissistic self.

According to Ronningstam (2005), Narcissism accompanies impulsivity and recklessness. Since the individuals who have narcissism characteristics often have struggles with their impulsive actions and decisions which lead to being aggressive, they often regret their impulsive actions. This is exactly what happened to the Narrator; *"The next morning, my mind was full of pain and horror when I woke up. I was deeply sorry. I could not understand how I could do such an evil thing."* It is clear that the Narrator expressed his deep regrets for hurting his favorite pet, he was deeply sorry and he did not even understand the reason for doing such an evil thing. This is not about alcoholism, it is not the Narrator who has a hangover for being drunk last night, these regrets are

deeper, his mind was full of pain and horror, it is the Narrator who has narcissistic disorder.

In the story, Pluto passed away, and the Narrator felt deep sadness for losing his favorite cat. He said he could not forget the shape of his cat, he even felt that Pluto was still living in the house. This description clearly tackles the regret of the Narrator for being impulsive. With this, it can be concluded that since regrets from impulsive actions is a tendency for Narcissism, the Narrator is indeed a narcissist.

It presents in-depth yet comprehensive analysis of the Narrator's psychological behavior using Sigmund Freud's concepts of Narcissism. To prove that the Narrator is a narcissist, the researchers start with Primary Narcissism or Normal Narcissism. To prove this, it is clearly written that the narrator, when he was a child, was adored and favored by the people around him. This shows that he was able to fulfill his ego-libido as a child, which is the first stage of Narcissism.

To make a strong argument that the Narrator is a narcissist, the researchers supported their claim in providing clear texts that will prove that the Narrator's mental condition is not alcoholism but Narcissism. According to Freud (1957), the Primary Narcissism is a total contrast of Secondary Narcissism which is considered as an extreme manifestation of Primary Narcissism where being extremely aggressive and impulsive may occur. The given texts above clearly present the Narrator's characteristics of having Secondary Narcissism.

4. Conclusion

This paper concludes that the narrator is a narcissist based on the idea of Narcissism by Sigmund Freud. It proves that the narrator exhibits distinct characteristics of narcissism, as defined by psychological theories and frameworks. The recurring motifs of violence and denial in the narrative not only highlights the destructive nature of narcissism but also illustrates the profound impact it has on relationships and moral judgment. This paper proves whether the narrator in the story "The Black Cat" is a narcissist or not. Based on the textual analysis done in the story, it is concluded that the narrator is a narcissist. Alcoholism and biographical criticism must not only be the only explanation of the character's hideous actions. Using textual analysis, it is seen that the narrator possesses narcissistic characteristics aligned with Sigmund Freud's idea of Narcissism.

With these findings, it is now clear that it is not only alcoholism that pushes the narrator in the story to do such actions. These findings are a fresh perspective for the future researchers in understanding the reason behind the actions of the narrator in the story "The Black Cat". Since this paper is a fresh perspective about the story, this can be a starting point for other researchers to examine the story using the lens of Psychoanalysis. This paper can be a guide to students who are studying literature in understanding the story in a deeper meaning. This is not only meant for students who study literature; people who are fond of literary works can also benefit from this. There are not enough research studies that view this story in the lens of Psychoanalysis in explaining and understanding the actions of the narrator in the story, that is why, this paper is a good stepping stone to conducting an in-depth analysis of the story using the lens of Psychoanalysis.

This paper will also serve a guide to Literature teachers who wish to give a fresh interpretation of Edgar Allan Poe's *The Black Cat* in a new approach using Psychoanalysis. Teachers will be able to teach Psychoanalytic literary approach to their students with a concrete example using this paper. This paper recommends to the future researchers to have an in-depth analysis of the narrator's characteristics and actions. However, this paper focused mainly on narcissism, the researchers recommend conducting an analysis about the narrator in the story using other areas of Psychoanalysis.

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The challenge of difference: Homosexuality and same sex marriage in the context of the religious education in Vietnam

Nguyen, Thuy Bao Tran 

De La Salle University - Manila, Philippines (tiensanho@gmail.com)

Received: 20 March 2025

Available Online: 10 April 2025

Revised: 26 March 2025

DOI: 10.5861/ijrse.2025.25045

Accepted: 5 April 2025

ISSN: 2243-7703

Online ISSN: 2243-7711

OPEN ACCESS



Abstract

One ethical challenge confronting Vietnam today is the issue of homosexuality and same-sex marriage. The existence of the LGBTQ (lesbian, gay, bisexual, transgender, and questioning) group is legalized in many countries but it is still not recognized in Vietnam. Such *non-recognition* is due to the Confucian traditions that frown upon same-sex union and homosexuality. The discussion of homosexuality is unattractive to the Vietnamese government. Such a discourse is also foreign to the present social reality in Vietnam. The discourse of this *human condition* takes on the aspect of *difference*. This paper grounds itself in the discourse of same-sex marriage and homosexuality. It considers the discourse from the Biblical perspective and the Church's teachings. The discourse on homosexuality and same-sex marriage remains almost marginal in Vietnam. This paper aims to open a debate on the issues of same-sex marriage and homosexuality. It attempts to shed light on the possible ways to change for the better the ethical values of the Vietnamese insofar as the treatment of the members of the LGBTQ is concerned. We aspire for the ethics of *openness* and *respect*. This kind of ethics provides the venue in promoting solidarity with the marginalized of society. Religious educators face the challenge of helping students who are gays and of defending their human dignity. To meet such a challenge, this paper discusses Erikson's theory on *psycho-social development* as a pathway for religious educators to assist and form the *personal identity* of their students.

Keywords: homosexuality, same-sex marriage, religious education, ethics of openness and respect, personal identity

The challenge of difference: Homosexuality and same sex marriage in the context of the religious education in Vietnam

1. Introduction

Homosexuality as an ethical issue has always been a contentious and absorbing subject for Vietnamese people in general and for Catholic Christians in particular. The discussion about such a controversial topic is still a taboo in Vietnamese society. Although homosexuals are gradually accepted by their own families, the vast majority of the members of the LGBTQ is still locked away in invisible isolation and fear. The protection of their dignity as human persons has not gone far enough in the realm of social acceptance and civil rights. In fact, it is the other way around. Vietnamese are heavily weighed down by the conservative Confucian culture and tradition in which human relationships are expected to exhibit the core conception of “*Yin and Yang*” (the *sameness-difference* character of reality). The reality of homosexuality is therefore perceived to be in diametric opposition to the traditional understanding of sex which is rooted deeply in Confucian ethics. Within the confines of Confucian morality, the idea of a Vietnamese family is one which is basically *unsympathetic* and *uncaring* to people (family members included) who identify themselves as belonging to the LGBTQ group. As a result, homosexuals feel themselves isolated and marginalized because they are viewed as *different*. In today’s society, being *different* means being vulnerable to be rejected and exploited. On top of that, gay people always bear the familial and social family pressures which assume the various forms of psychological, emotional, and even economic intimidation.

The discussion of homosexuality is a significant aspect of Christian ethical reflection. Homosexuality as a human reality is recognized as a relevant topic in Christian ethics, beliefs, and practices. In fact, it forms an important part in the religious education of a Christian believer. The humane treatment of people who consider themselves *different* is a vital element in the body of Christian ethical precepts. Treating a homosexual with compassion and respect is a Christian value. That is why religious education is very important. For it should instruct young Christians (i.e., students) that homosexuality is a *human reality*, and that the members of the LGBTQ community should be treated as individuals deserving the respect and dignity of a human person.

The primary focus of this paper is the *ethical-educational challenge* posed to human society—that is, particularly the Vietnamese society—by the reality of *difference* or *otherness*. While moral training/formation—or general ethics based on the Confucian worldview—occupies a significant part in the formal curriculum in Vietnam, the *moral* and *religious* education is foreign, even irrelevant in the overall Vietnamese system of education (Doan, 2005). In other words, *religious education* in Vietnam is absent in the body of school curricula. Thus, it remains unrecognized, unrelated, and *different*. The Catholic Church is a minority faith-group in Communist Vietnam. Consequently, there have been significant difficulties and ongoing struggles with respect to the existence of Catholic schools. No Catholic colleges or universities are allowed by law under communist rule—except for the Catholic Kindergartens, the Minor and Major Diocesan Seminaries, and the Religious Institutes where the overwhelming majority of the students are religious people.

Since *religious-ethical* education is absent in the education system of Vietnam, and since the reality of homosexuality is of special ethical concern, the task of instructing Vietnamese citizens regarding the morality of homosexuality and same-sex marriage is a real educational challenge. For this kind of ethico-educational concern is a marginal interest in Vietnamese society. Obviously, it has very little impact on the formation and development of *moral* and *religious* values of young people. This fact, therefore, poses a great challenge for *religious* educators—that is, for Christian teachers.

In this study, the researcher does *not* attempt to explore in detail the issues and factors surrounding the morality of homosexuality and same-sex marriage. Her chief concern is to focus her best effort on delving into the major challenges, problems, and difficulties that Vietnamese religious educators face on ethical matters that pertain to

homosexuality as a fact of human nature. We would like to point here that both the *non-recognition* of moral and religious education and the *want of interest* in homosexuality as a moral issue are dimensions of *difference* and *otherness* in the Vietnamese culture and society; and this *fact* is what this student wants to highlight and address.

In the following two sections, this research focuses on three discursive aspects which are inseparably interrelated: the Holy Scripture, the Catholic moral teachings, and the Catholic Pastoral Theology (i.e., pastoral care). Each of these aspects will be treated in turn. The first part presents the views of the Holy Scripture on homosexuality. The teachings of the Catholic Church on homosexuality and same-sex marriage will be discussed next. It should be noted at the outset that this paper does not intend to explore in detail what the Catholic Church teaches on the subject; rather, it will look at how the Church deals with this controversial topic. In particular, this research will expound the official teachings/views of the Church regarding the abovementioned issue, as well as its practical recommendations insofar as *pastoral care* of homosexuals is concerned. Finally, this paper presents the current politico-social climate in regard to the gay movement in Vietnam. It will discuss *this* prevailing reality within the sphere of *Religious Education*—its challenges and its hopes for the future.

2. The Biblical Perspectives on Homosexuality

At the outset, it must be clarified here that there is no definitive elucidation—either directly or indirectly—about the morality of homosexuality, homosexual activities, and same-sex marriage in the Holy Scripture *as a whole*. The gender distinction between male and female is clearly defined and established both in the Old Testament and New Testament. Homosexuality in the Bible assumes the character of *otherness/difference*—and *ambivalence*. We begin by citing references in *Genesis*' account. In the first book of the Old Testament, a very clear presentation of God's original intention and purpose is given regarding the nature and identity of the human person. Firstly, the human person was created "male and female" (Gn 1:27). This twofold character of human sexuality—that is, being both male and female—denotes clear distinction as well as mutual complementariness not only in terms of biology but also of personhood.

Secondly, God stipulates in the book of Genesis the nature of human marriage in the form of a union between a man and a woman. For "*it is not good for the man to be alone. I will make a suitable partner for him*" (Gn 2:18). This personal communion between a man and a woman is achieved through sexual union and complementariness in the relationship. That is why "*a man leaves his father and his mother and cleaves to his wife, and they become one flesh*" (Gn 2:24). Lastly, God blesses this union and regards it as a special feature of collaboration in God's creation and plan of salvation. Thus, in Genesis, God tells the first human persons and blesses them saying, "*Be fruitful and multiply and fill the earth and subdue it*" (1: 28).

In the similar vein, Leviticus 18:22 states clearly the moral principle which forbids same-sex relations: "*You [masculine human person] shall not lie with a male as with a woman; it is an abomination.*" The moral precept does not only characterize homosexuality as an abomination; it also lays down the death penalty specified in the same account of Leviticus (20:13): "*If a man lies with a male as with a woman, both of them have committed an abomination; they shall be put to death; their bloodguilt is upon them.*" In the New Testament, as gleaned from the context where Christianity found itself confronted by pagan society of the time, St. Paul in his first letter to the Corinthians paints the homosexual behavior as an example of sin that threatens humanity. He teaches that those who engage in homosexual acts will not enter the Kingdom of God: "*Do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived; neither the immoral, . . . nor sexual perverts*" (1Cor 6: 9). The label "sexual perverts" obviously refer to the individuals who engage in homosexual acts.

Likewise, St. Paul's first *Letter* to Timothy 1:9-10 basically echoes what the first Pauline Letter to the Corinthians says about the immoral nature of homosexual relations, "*We also know that the law is made not for the righteous but for lawbreakers and rebels . . . for the sexually immoral, for those practicing homosexuality, for slave traders and liars and perjurers—and for whatever else is contrary to the sound doctrine.*" In like manner, St. Paul in his Letter to the Romans unequivocally describes the relationships of *same-sex-love* as illegitimate and lustful and specifically

condemned it as deserving divine condemnation and punishment: “*God gave them over to shameful lusts. Even their women exchanged natural sexual relations for unnatural ones*” (Rm 1:26).

From the preceding discussion, it can be deduced that homosexuality and its acts or expressions are *not* sanctioned by some “books” in the Holy Scripture. In other words, there are parts in the Holy Scripture where homosexuality is viewed *negatively*. From the biblical perspective, homosexual relationship does not fulfill God’s procreative purpose and thus is regarded as unnatural and immoral. *It must be kept in mind, however, that the Holy Scripture has its specific cultural and social contexts.* In examining the Biblical understanding of homosexuality, therefore, one must not forget the cultural, social, historical conditions of the times. Thus, one cannot use the Holy Scripture to formulate a *definitive* ethics on homosexuality. Unsurprisingly, there is perhaps no issue more controversial and contentious which confronts the Catholic Church today than the issue of homosexuality. The question we would like to address in the next section is, “How does the Church deal with the controversial issue of homosexuality and same-sex relationship?” “What are the official teachings/views of the Church regarding the abovementioned issues?”

3. The Catholic Church’s definitive Perspectives on Homosexuality

The Catholic Church has always been mindful of the biblical injunction in the book of Genesis 1:27 “*God created man male and female.*” This biblical passage is the foundation of the Catholic teachings on the personal identity of the human person as well as the idea or ideal of human relationships. As we have expounded in the foregoing, from the perspective of the Holy Scripture, homosexuality and homosexual acts—as well as illegal heterosexual behavior—are *generally* deemed immoral and sinful. The *Magisterium* of the Catholic Church, which are fundamentally grounded in the Holy Scripture and the Sacred Tradition, has always maintained and declared that homosexual orientation, in any form or manner, is “objectively disordered.” Consequently, homosexual acts or activities are also “intrinsically disordered” (*Catechism of the Catholic Church* [CCC], 2010, nos. 2357-2358.) Put in a concrete way, homosexual orientation, although *not* sinful or bad by itself, “is a more or less strong tendency ordered toward an intrinsic moral evil; and thus the inclination itself must be seen as an objective disorder” (*Congregation for the Doctrine of the Faith* [CDF], 1986, no. 3).

For the Church, deliberate homosexual acts are activities of grave depravity and, therefore, intrinsically disordered. The reason is that they are contrary to the natural law which, according to St. Thomas Aquinas, comes from the divine authority of God. For a homosexual act does not conform to the sexual act of married couples through which the gift of life is obtained and propagated. This means that such an act does not proceed from a genuine affectivity and sexual complementarity between human persons. Thus, “under no circumstances can they be approved” (CCC, 2010, no. 2357.) For the Catholic Church, the bond of marriage is restricted to the union of a man and a woman. Husbands and wives united in the sacrament of matrimony are regarded as God’s effective collaborators to naturally *procreate, cherish, and educate* their children according to God’s intention and purpose of salvation, as clearly manifested and inculcated in the teachings of the Church (CCC, 2010, no. 2335).

Pope Francis, the present Pontiff of the Catholic Church, further emphasized in clear terms that there are “absolutely no grounds for considering homosexual unions to be in any way similar or even remotely analogous to God’s plan for marriage and family” (Pope Francis, 2016, no. 251, p.190). From the ethical standpoint—that is, from the Catholic moral perspective—sexual acts are morally legitimate and acceptable *ONLY* in the marital relationship between a man and a woman. A person who engages in homosexual acts, therefore, is morally guilty and accountable for his/her conduct (CDF, 1986, no. 7). In other words, all non-reproductive sexual acts of homosexuality are immoral by nature, intent, and definition. There is no doubt about the official teaching(s) of the Catholic Church on homosexuality and same sex marriage. It is clear that the Church does *not* sanction acts of homosexual nature and same-sex union among gays or members of the LGBTQ community.

The relevant question arises as to *how* gays or homosexuals should be treated by the Church and by the Christian faithful. Do homosexuals have a place in the Church? Can they actively live their Catholic Faith? Are

there ethical and pastoral guidelines in dealing with gays and the members of the LGBTQ family? It is reassuring to know that the Catholic Church does not only have clear teachings on homosexuality and same-sex marriage; it also has practical principles in providing *pastoral care* to those who have the tendency to homosexuality (i.e., tendency to homosexual or same-sex acts) and those who maintain same-sex relationship.

Firstly, it is the explicit conviction of the Church that homosexuals and members of the LGBTQ community are children of God, created in God's image and likeness. Thus, they must be treated with "respect, compassion, and sensitivity." The Church makes it very clear that "every sign of unjust discrimination in regard [to homosexual persons] should be avoided" (CCC, 2010, no. 2358). Conversely, the Church enjoins everyone to treat homosexuals with dignity and respect.

Secondly, and more importantly—insofar as the *ethical-spiritual-pastoral* care of the Church towards the homosexuals is concerned—Mother Church maintains that "Christians who are homosexuals are called, as all of us are, to a chaste life. As they dedicate their lives to understanding the nature of God's personal call to them, they will be able to celebrate the Sacrament of Penance more faithfully and receive the Lord's grace so freely offered there in order to convert their lives more fully to his way" (CDF, 1986, no. 12). Such pronouncement suggests that homosexuals or the members of the LGBTQ community are invited to participate in the life of the Church and are called to live a holy life as children of God.

Generally speaking, as has been pointed out in roundabout way, both the Holy Scripture and the teachings of the Catholic Church—i.e., its ethical concerns/views—are unambiguous in asserting that the practice of homosexuality and same-sex marriage is not morally accepted. As mentioned above, for the Church, marriage is limited to the *union* of a man and a woman in the holy bond of matrimony. As a *Vietnamese* religious sister, I am faced with some contextual questions respecting the issue of homosexuality and same-sex marriage:

"How does my country or nation deal with the moral challenges/issues of homosexuality in our time and milieu?"

"How does the present Vietnamese society view the subject of homosexuality and same-sex union/relationship/marriage from the ethico-social standpoint?"

"Is homosexuality a morally unacceptable or acceptable reality in the Vietnamese context?"

These questions and issues will now become the proper topic of discussion in the following section.

4. Homosexuality and Same-Sex Marriage Movement in Vietnam

Like in any other country around the world, homosexuality has been a growing moral concern in Vietnam recently. However, it is important to state here that the homosexual or gay movement has *not* so far made its *real presence* felt in the current Vietnamese society. Nor is it within the radar range of the Vietnamese communist government. It is still at its infancy stage; but it is there—gradually growing in an unnoticeable manner.

It is also worth noting that the Confucian way of life, traditions, and habits—which are deeply imbedded in the Vietnamese consciousness—frown upon the reality of homosexuality as a human condition as well as the prospect of same-sex marriage. The Confucian culture views the reality of homosexuality with ambivalence, even with suspicion. In other words, homosexuality is an *other* or *different* to the Confucian way of being. As we have earlier mentioned, the Vietnamese frame of mind is heavily influenced by the conservative Confucian culture and tradition in which human relationships are expected to adhere to the core idea of "*Yin and Yang*" (the *sameness-difference* character of reality); although this Confucian clear-cut distinction of gender may not seem as strong as in the past. But it still wields much influence or impact on the Vietnamese mindset of sexual dimorphism. Consequently, such way of seeing reality creates boundaries and prejudices, as well as social stigmatization and discrimination of the homosexuals. It is pertinent to remark here that although the *notion of culture* and the *idea of human being* are two different conceptions, they are also interrelated concepts. Humans are the products of

culture and, at the same time, humans influence or create culture (Tran, 2013). This means that the *two realities* have a symbiotic relationship.

This explains why the gay movement in Vietnam is still a relatively sensitive issue—that is, it is *not* to be openly discussed. But despite the prevailing cultural tradition of Confucianism—and in spite of the fact that homosexuals are still treated less favourably than others, and that they experience exclusion and discrimination—supporters of homosexuality are now making their presence felt in the present Vietnamese society. They are well-motivated to work and campaign for the defense of the political and social rights of homosexuals *legally* through formal and informal ways (Luong, 2013). They maintain that homosexuals are part of human society and so have the full right to live out their *personal identity* peacefully and honorably. Unfortunately, until today, the gay movement almost remains marginal and *different*. The reason is that such a movement is viewed as contrary to the Vietnamese cultural values. Thus, it may not be seen as a *possible* index of *normativity*. Such a stance is, for example, expressed by Dr. Le, Thuy Tuoi (in Mai, 2016):

We are Asian people, and this sexual disorder [homosexuality] creates negative implications for our family and society. The public community cannot support or accept homosexual relationships. Those who pretend to be homosexual (fake homosexuals) should get out of their condition and go back to the heterosexual population. And if you think you are the “real” homosexuals you can still revert back if you are determined. Your family and the society are always here to help you. If not, you will always be lost, lonely and condemned by society (p. 14).

It is obvious that this view on the reality of homosexuality as a human condition is very narrow-minded. But this is the present sad state of things in Vietnam. The question that comes to mind at this point of the discussion is, “Given the current cultural mindset of the Vietnamese society—and given the fact that people have different moral principles and ideas of what is right or wrong (law)—how does the Vietnamese **law** on marriage and family life tackle the issue on homosexuality and homosexual union/relationship?” The *Vietnamese Marriage and Family law* (2000, article 10) definitively prohibits same-sex marriage.

In the present-day Vietnam, the life-conditions of the homosexuals and their social circumstances have improved a bit. Although the government denies same-sex relationship/ union its legal sanction and status, it allows or tolerates its presence in society as a “hidden aspect” of humanity or its aberration. For example, the government allows the annual festivity of LGBTQ community called “Viet Pride” which occurs during summertime in Hanoi and Ho Chi Minh City. This event receives *no* threat from the Vietnamese government or any protest from the conservative groups (Mai, 2016). However, this does not mean that such “tolerance” is reflective of the way Vietnamese people think or their ethical view(s) of homosexuality.

As previously discussed, homosexuality is not openly supported by the Vietnamese people in general and same-sex marriage is not recognized by the Vietnamese government. Thus, the gay movement does not enjoy social visibility in Vietnam. It is quite alarming to note that—through the growth of the social media platforms and the public entertainment online—misconceptions and disinformation regarding the reality of homosexuality and the gay social movement have reached a distressing point where the virus of distortion and disinformation has infected the field of education.

Indeed, education plays an important part in the development of young citizens in an attempt to transfer values mainly through school instruction—from generation to the next (Taylor, 2006). The question is, what role does education have to play in educating the citizenry of a country insofar as homosexuality and same-sex union/relationship are concerned? How should educators—or *religious* educators, for that matter—approach and deal with the said issues?

It is a fact that Catholic schools give more attention to value-formation of students than do secular/public schools. But Catholic schools do not only give importance to value-formation; more significantly, they emphasize *religious*-value-formation. This is where the challenge for religious educators lies. What happens if a government

does not allow *religious*-value-formation of its citizens? This is actually the situation that the Vietnamese Church finds itself. At present, religious education is *not* part of the Vietnamese educational system. If this is the case then, how can the Catholic Church in Vietnam instruct its faithful about the moral issues of homosexuality and same-sex marriage/union? These questions will be addressed in the following sections.

5. Background and context: Homosexuality and Religious Education in Vietnam

Gay social movement arises at different times, in divergent cultures, and in various forms. However, “its psychological genesis remains largely unexplained” (CCC, 2010, no. 2357). It is noteworthy that in a conservative culture and society, this movement is seen as a threat to sensitivity and morality of the general population. The question is, “What if homosexual issues are addressed in the system of education of a country?” Or, “Can such issues be properly given consideration in the sphere of religious education *within* the broader framework of a civil/governmental education system?” In other words, “Can *religious* education *co-exist* with the *civil* and *moral* education of the citizens under one umbrella system?”

In some Asian countries like the Philippines, *religious* education and *civil* education *co-exist* under one broad school system. In other words, religious education of the citizens is part of the overall education system of the country. Vietnam is a *different* case. Religious education—that is, Catholic Christian education—is not part of the general education of the Vietnamese citizens. In other words, *religious* education *within* the structure of human education in Vietnam is impermissible. This reality creates a particular or peculiar challenge to religious educators such as the Catholic Christian teachers. Indeed, how much more challenging is it to instruct the Vietnamese Catholic faithful on the morality of homosexuality and same-sex union?!

In the following sub-sections, the reality of homosexuality is, *firstly*, discussed in the context of religious education in Vietnam, and then, *secondly*, the significant challenges encountered by Catholic religious educators under the present social circumstances in the Vietnamese state.

Homosexuality as Viewed in the Context of Religious Education in Vietnam - As previously mentioned, religious education in Vietnam does not appear in public schools’ general curriculum—except for the Catholic Kindergartens, the Minor and Major Diocesan Seminaries, and the Religious Institutes where the overwhelming majority of the students are religious people. This reality is deeply rooted in the nation’s history, since Vietnam is ruled over the years by the Communist Party.

This entails that *teaching* about religious faith and knowledge is only possible in Catholic Seminaries and Religious Institutes. Although the subject of religion has been a part of school education since the 20th century, its treatment as an academic course has not been systematically and structurally recognized as a legitimate school topic or theme. In other words, religion is not taught as a subject in its own right; rather, it is *combined* with other subjects such as history, art, and geography classes, etc. Consequently, all curricula for religious education are created exclusively *by* and *for* the Seminaries and Religious Institutions.

All *this* points to the fact that there is no place for *religious* education in the public schools in Vietnam. There are voices clamoring for this kind of education to be acknowledged within the formal curriculum of Vietnamese schools. But these voices have so far not been heard. The Vietnamese people acknowledge that *religious* moral education holds an important role in educating the young of the present generation in their religious beliefs, so that they can live a good ethical life; but unfortunately, religious ethical education Vietnam remains at the marginal section—*exclusively* limited to religious persons (seminarians and student-sisters).

To elaborate further, in Vietnam, *general ethics* is given at all school levels and taught as a compulsory subject. However, *sexual ethics* as an academic issue or subject is deliberately **not** included in the school curriculum—meaning to say, it is *not* addressed or taught (Mai, 2016). For example, at the primary levels, the focus of teaching is on human character and personality building. In the lower secondary schools, teaching ethics means educating Vietnamese as citizens of a socialist state. In higher education, the ideas of socialism and the principles of Marxism

and Leninism are taught with a view of instructing the Vietnamese citizenry in the ways of socialist-Marxist outlook (Doan, 2005).

That is the present state of affairs in Vietnam. It is a fact that *moral religious education* still remains outside the formal curriculum in the schools. Certainly, this is a major shortcoming or disadvantage for the Vietnamese education system. This is why the subject of homosexuality in relation to *moral religious education* does not gain any attention; although it is a most important and even revolutionary reality that is gradually but greatly affecting the lives of people, especially the young. This utter lack of intelligent engagement with the reality of homosexuality as a fact of human condition bears many complex repercussions on the Vietnamese society and on the Church. The ethical issue of homosexuality remains a huge challenge for Christian ethicists and religious educators.

It is remarkable that young Vietnamese of the present generation are beginning to be more persistent and enterprising in the search for their own image and identity. They adopt models and images of human personality as presented by entertainment media and online social media platforms. They are specially drawn to imitate modes of fashion and luxurious lifestyles of high-profile athletes and movie stars. Sad to say, this type of “culture” shaped by entertainment media and social media platforms brings with it various social problems, as well as the decline of morality among young people (Nguyen, 2005).

In this midst of all this, homosexuality as a social and human phenomenon becomes more and more misunderstood by many people. It is viewed as a harmful aspect of modern society that generates social problems. Since homosexuality is *little* understood, and since it is sometimes considered as a contagious disease or an unhealthy lifestyle, homosexuals and the members of the LGBTQ community in Vietnam still suffer from severe stigma and discrimination. They face many difficulties on various fronts: in the workplace, social media, schools, and even in the family. The ethical issue of homosexuality is a matter of utmost importance to our society in our time—and also to the Catholic Church. We should all be bothered by the fact that a big sector of society suffers from abuse, discrimination, and injustice. Religious education has a big role in a modern society like Vietnam. Teaching the young about the nature of homosexuality as a human condition does *not* mean supporting or condoning homosexuality. It means instilling in the mind and heart of the young an intelligent and sympathetic understanding of homosexuality as an essential fact of human nature.

For Catholic Christians, it is an important part of religious education to *know, understand, and appreciate* the teachings of Mother Church according to Christian faith, ethos, and worldview. Religious education in a “Catholic school is above all a question of *communicating Christ*, of helping to form Christ in the lives of others” (Pope John Paul II, 1979, p. 2). Such a principle is the main feature of the religious-spiritual formation of Catholic Christians; and it should be the key element in the development of the moral values of students. In Vietnam, it is hoped that in a foreseeable future Christian *religious moral education* will be given its rightful place in the public discourse. *Religion* and *politics* remain separate and sometimes conflicting discourses. The Church wants to educate the Catholic faithful in the ways of the Gospel; but the Communist Party of Vietnam does not allow it. The Church sometimes cannot do anything, since the government controls all major political and social organizations—including the ministry of education. The basic rights of the Vietnamese such as the freedom of expression and the liberty to engage in spiritual and religious activities are strictly restricted.

This paper has argued in a roundabout manner that *education* is an important aspect of human development. In particular, it has shown that *religious moral education* is that which is needed in educating the citizenry about the nature of homosexuality as human reality. Free and effective *religious moral education* will be a reality in Vietnam if the Vietnamese government becomes more *inclusive* by opening up the Vietnamese education system and allowing its citizens to have the option to have *religious moral education*. After all, “all citizens are equal before the law” (Vietnamese *Constitution*, 1992, art. 52). Thus, it is necessary that the Vietnamese education system become inclusive, *not* exclusive, comprehensive, *not* restrictive.

Scientific studies have shown that *religious education* is always part of the overall school curriculum in strong and progressive countries. According to Mette (2007), promoting *religious education* means opening up an avenue

to interreligious dialogue which is a healthy aspect of a thriving community where the basic principles of *human relationship* are respected and followed. The state should not reject *religious education* in its system of education. It is a way of teaching students the all-important value of welcoming the *other* who is of different faith or race (*Sekretariat der Deutschen Bischofskonferenz* [*Secretariat of the German Bishops' Conference*], 2005). The Vietnamese government should realize that *including* religious education in its system of education will be to its advantage in the long run. It should allow the Catholic Church to actively participate in educating its citizens.

Pope Paul VI (1965) touches this matter in a papal document. He asserts that Catholic schools aim to form the human individual in a holistic manner—intellectually, spiritually, morally, socially and psychologically. Regrettably, under a communist government, religious freedom is severely stifled, even curtailed. It does not support religious education; nor is it interested at all in ethical issues of utmost importance such as homosexuality. The result is that religious educators find themselves left out and ignored—faced with overwhelming challenges and difficulties. As this juncture, a question arises in the discussion: “Given the social environment in Vietnam, which is restrictive and discriminatory, are there some ways for the religious educators to positively deal with the concrete ethical issues of homosexuality at the present time?”

Major Challenges of Religious Educators regarding the Issue of Homosexuality - The issues and controversies surrounding the human reality of homosexuality pose a clear and real challenge to religious educators—especially Christian ethical-religious educators. This is because, as explained in the preceding discussions, *religion* is viewed with ideological suspicion by the communist party. Formal religious education is presently not included in the Vietnamese education system. This section highlights some challenges faced by the religious educators in Vietnam, as they deal with the moral issues of the time. In particular, this paper considers, in a general way, the reality of homosexuality as a human condition—from the perspectives of science, sociology, law, and ethics.

The gay movement has grown rapidly and dramatically around the world. Homosexual union/marriage has been recognised and legalized in some liberal countries. From the *legal* point of view, homosexuality as a social concern has gained some grounds. In the field of sociology, the state of discussion regarding homosexuality is still very fluid. Some sociologists still believe that homosexuality is not only a physiological and genetic problem, but also a social aberration and, therefore, a threat to the human family and community. Others argue that homosexuality emerges as a cultural phenomenon because of some adverse *social* and *economic* conditions. And there are some who assert that homosexuality is a psychological nature; others maintain that as a human behavior it is “contagious” (Nguyen, 2015)—meaning to say it can be learned and imbibed. Still others have advanced the notion—derived from the biological point of view—that homosexuality is caused by some hormonal changes in the body of the mother during her pregnancy—thus leading to an abnormal and incomplete development of the baby’s sex (Nguyen et al., 2012).

The difficulty is that the different views mentioned above do **not** help much in clarifying the nature of homosexuality as a legitimate subject of ethics in the *value-formation* of citizens. This is true particularly in Vietnam where *religious* education is not given attention—despite the fact that the *value-education* forms an essential element in the education of the citizenry. This fact, for example, is expressed clearly in the national *vision* and *goal* of Vietnamese education which is “[t]o educate Vietnamese in morality, health, knowledge, aesthetics, and career; [to instill in them] loyalty and the ideals of national independence and socialism; to form and nurture the Vietnamese personal character, and to develop abilities and good qualities of the citizens, in order to fulfill the mission of country in nation building and preservation” (*Socialist Republic of Vietnam*, 2005, p. 1).

In the above statement, there is *no* explicit reference to *religious*-value formation. Thus, religious education in Vietnam still remains an unexplored area in the general education system. It is vital for the Vietnamese State (government) to regard human beings as sharing universal values (Golden, 2002). And part of the universal values of humanity are religious and spiritual values. All human beings, for example, have the innate need or longing to connect with Transcendence or the Divine, which is a *spiritual reality*. *Ethics* and *faith*—as expressed in religious

values—must be essential components in every *system of value-education*. Thus, *religious education* should be included in the education curriculum in Vietnam. Making such a *dream* a reality in the future is the main challenge for the Vietnamese religious educators.

The Challenge of the Other or Difference - The title of this paper is *The Challenge of the Difference*. The notion of *difference* or *otherness* is a concept employed in ethics, politics, sociology, psychology, and philosophy. Thus, homosexuality as a human reality may be labeled as *difference* or *otherness*. In other words, a gay or homosexual is a *stranger* or *other* to me. In the book *Mindfulness* (Festin, 2012) the author depicts the *different* or *other* as someone “like me.” It may be said that the phenomenon of homosexuality is an *other* to the Vietnamese State and society. As an ethical concern, it is also an *other* to the education system in Vietnam.

Festin (2012) skillfully explains that although the *other* may seem *different* to me, he or she is somehow *like* me in the sense that I am also an *other* to another person. And yet, *I* and the *other/different* will remain separate because between *me* and the *other* there is the unbridgeable gap of *difference/otherness*. In the face of the reality of *difference*—that is, as seen through the ethical lens of *otherness*—there must be a desire for the ethics of “*openness*” and “*respect*” (Coll, 2021). The Vietnamese State which is *other* to the Vietnamese Catholic Church and vice-versa should find some *common ground*. But before finding a *common ground*, each entity should recognize the essential root—which is *difference*.

“*Openness*” indicates the welcoming attitude that would enable the Vietnamese State to allow *different views* (e.g., like those of religious educators) to contribute to the *value-formation* of young Vietnamese people. In other words, both the Church and the Vietnamese State—or both the Christian religious educators and the authorities of the government—should walk on the common path towards the holistic education, formation, and development of the Vietnamese people. “*Openness*” is a positive attitude that sees the possibility of the State and Church coexisting and working harmoniously and peacefully in order to serve the interest of the nation. It is in the atmosphere of *openness* that religious educators can fulfill their mission and conviction in the given context of a *larger tradition* (Englert, 2007).

“*Respect*,” on the other hand, is a disposition which the Vietnamese State should have towards the *other*—the Church, the political opposition, and the world at large. It implies a *recognition* and *affirmation* of the Vietnamese State of the social rights of the Church and its religious educators (Coll, 2021). In other words, the State needs to see the Church as a partner rather than a competitor—a partner with equal voice in the field of education.

Overall, the task of education must be shared by both the state and the Church. There should be *no* discrimination or conflict between the two (Gal 3:28). Both the *State educators* and the *Church religious educators* can work together academically and professionally. For the task of education is *not* exclusive. It “is linked to a lived union with a ‘people’ and, for each individual it can only be attained within this ‘we’” (Pope Benedict XVI, 2007, para 14, p.10). Thus, the ethics of *openness* and *respect* for other is the key to establish an inclusive, effective, and holistic system of education. The ethics of “openness” and “respect” is powerfully illustrated by the parable of the *Good Samaritan* in the Gospel of Luke (10: 25-37). The *Good Samaritan* recognized the total stranger (injured victim) as an *other*; and, in *acknowledging* and *respecting* the *difference* of the victim, the former is able to come to his assistance. Despite the *otherness* of the victim, the *Good Samaritan* is able to understand that “*the other is like him*” because he acts *in the same way* that he would want the *other* to act towards him if the situation is reversed.

Respecting the *other* is the essence of the parable; and it captures the ethics of Christian life. In other words, the *Good Samaritan's* ethical accountability enables him to transcend the constraints of culture and tradition and to come to help the injured man. His *respect* for the *other* moves him to *see* his own person in the *other*. One can also be a *Good Samaritan* towards a homosexual or a member of the LGBTQ group and acknowledge that “he or she is like me.” The attitude of *openness* and *respect* is exemplified by Pope Francis who said that a Christian should be compassionate towards gays. “I am a sinner, so, who am I to judge,” he said (McElwee, 2016). St. James

(4:12) also reminds us, “*Who are you to judge your neighbor?*” The nature of *openness* and *respect* has “no shape, no size, no weight, no aspect” (Festin, 2012, p. 231). Similarly, *what is good* has no shape or weight or aspect. It is a pure *Good* that inspires us to embrace the *otherness* (*difference*) of the *other*. In *Mindfulness*, the author quotes Steve Jobs who said: “This is who I am, and you can not expect me to be someone I am not” (Festin, 2012, p. 226). Indeed, the ethics of *openness* and *respect* challenges us to accept the *otherness* of the *other*. That, indeed, is the path of real ethical education!

The Other and Religious Education - Sterkens and Vermeer (2012) hold that the aim of religious education is to contribute to the development of students’ religious identity. There is a certain difficulty in this statement when one considers homosexuality from the standpoint of the Catholic faith and teachings. As previously discussed, the Catholic ethical teachings do not endorse homosexual activities and same-sex marriage. For the sacrament of matrimony in the Church is a *union* between a man and a woman. As explained, married couples are God’s effective collaborators in procreation and in the education of children (CCC, 2010, no. 2335). The question is, “How *can* Catholic religious educators/teachers help young homosexuals?” As previously stated, one of the basic tasks of religious educators is to help young people live an *ethical life* and to assist them in *forming* their moral consciousness (Ryan et al., 1993). Considering this task, this paper takes the view that a *religious educator* should teach his or her students *not* only to understand and appreciate his or faith (religion) but, at the same time, to be tolerant of *others* who belong to different religion and culture (cf. *Council of Europe*, 2008, 30).

As indicated in the preceding section, the religious educator should inculcate in the heart and mind of students the ethics of *openness* and *respect*. In the Vietnamese setting, homosexuality is a real moral challenge. Homosexuals are still viewed as the *stranger*, the *weird*, the *abnormal*. But if young Vietnamese are instructed in the ethics of *openness* and *respect*, they will realize that “*the other [the homosexual] is like them,*” and that a gay person deserves respect and kindness, even if, as explained previously, there is an unbridgeable gap between the *I*” and the “*other.*” The Church has its own distinct ethics or morality based on the Scripture, Tradition, and the *Magisterium* (the teaching office of the Church). But the Church also acknowledges the *universal values* of humanity such as justice, equality, goodness, and respect for the life and happiness of the human individual. For example, being kind and respectful towards the *other* is not only a Christian value; it is a *universal* value of all humanity. That is why Pope Francis enjoins all Catholics to be compassionate towards gays.

On the other hand, in recognizing the *universal values* of man, the Vietnamese State will realize that opening up the system of *value-formation* to religious teachings is advantageous in the long run. The Vietnamese State should not feel threatened by religion or religious institutions. As we have argued, the Church is *not* a competitor of the state; it is a partner or collaborator. Insofar as meeting the moral challenge of homosexuality as a social-cultural reality is concerned, the Church and the Vietnamese State can join hands in the area of *religious-value* education.

6. Personal Perspective on Homosexuality

As has been previously pointed out, homosexuality is generally viewed ambivalently and negatively in the Holy Scripture. The Catholic Church maintains that homosexuality is “objectively disordered” and homosexual activities “intrinsically disordered” (CCC, 2010, nos. 2357-2358). As a Catholic religious sister and as a religious *educator*, I support the teachings of the Church. For instance, I do not accept *gay-marriage* in the Church. But I respect and sympathize with gay people as the *other*. I recognize that they are oftentimes victims of injustice, discrimination, and all forms of abuse. I strongly condemn such appalling treatment of homosexuals who are our brothers and sisters. In fact, they are what Jesus calls the “least” and the “last.” They are the “little ones” with whom Jesus identifies Himself. In a way, Jesus tells his disciples to view the *least* (the *other*) in society as *like* them—and *like* Him. “Whatsoever you do to the least of my brothers and sisters you do it unto Me” (Matt. 25: 40). Overall, I consider the reality of homosexuality as part of human existence. I would say that it is *not* an aberration of human nature; it is part of human nature. And the best way to relate with homosexuals or the members of the LGBTQ community is the ethics of *respect* and *openness*.

7. Homosexuality and Erikson's Psycho-social Development Theory

In the preceding section, I have laid down my *personal perspective* on homosexuality. In this last section, I would like to examine homosexuality from the standpoint of the science of human development. In elucidating this section, I would use Erikson's theory (1950, 1968) on the psycho-social development of the human person. The guiding question of the section is: "What are the *educational implications* of the moral issue(s) of homosexuality and same-sex union/marriage as seen against the broader backdrop of *human identity development*?" Erikson's theory basically focuses on *personal identity*. It is a theory that is well-known and well-respected in the field of psychological education. Interestingly, it is also considered as a *concrete framework* for religious education. Erikson's theory of human psycho-social development has eight stages. Each stage of human life has its own CONFLICT which plays as a turning point in human development.

According to Erikson, if each stage is handled well, an individual gains a strong sense of personal mastery. On the contrary, if that stage is managed poorly, surely the person might feel a sense of inadequacy in his or her psycho-social development. Religious educators should be aware of the different stages of human development—or personal identity formation—so that they can sympathize with their students (especially the gay students) as they grow up and mature. They need to create an inclusive and welcoming environment where students feel appreciated. They have to encourage students to learn new things and build healthy relationships with their classmates, teachers, and peers (Hooser, 2010). By studying the different sexual orientations/nuances, and by applying Erikson's personal identity theory in understanding gay/lesbian identity-development, a religious educator can gain important insights which will help him/her in discharging the task of teaching—whether one is an early childhood educator, a school-age teacher, or someone working with adult learners.

Insofar as the reality of homosexual issues in ordinary life are concerned, one may ask: "Is homosexuality shaped by social factors at every stage of human development?" According to Erikson (1968), social influences and interactions play a key role in shaping a person's human identity. Thus, with Erikson's theory of human psycho-social development in mind, a religious educator should consider the following points.

Prechoolers - Erikson's theoretical framework refers to this initial psycho-social stage of development as one of "*initiative versus guilt*." What are the factors that contribute to the success of the *personal-identity* formation at this stage of life? The personal identity of children at this stage is nurtured and shaped to a great extent by caregivers and teachers. Thus, in this phase of development, children begin to understand the consequences of their actions *morally* through the *ability* of exploration (Erikson, 1950). At this stage, children need the support and encouragement of their caregivers and teachers, so that they learn to take personal initiative and responsibility. Religious educators should provide them with the opportunity to build confidence and a stimulating environment where they are encouraged to make choices, to express feelings, to understand what is acceptable behavior, as well as to blossom productively (Berk, 2003; Santrock, 2004). Therefore, the more positive support from caregivers and teachers is given, the more a child experiences positive *personal-identity* exploration. On the other hand, if children in this stage are rejected or discouraged to act upon their own choices, or experience criticisms from caregivers or teachers, they will develop a deep sense of guilt, embarrassment, and loneliness. This may cause serious struggle and fear later on in life when they face difficulties.

School Age - At this stage, the conflict is called *industry versus inferiority*. It is a stage where a child begins to socialize and form all kinds of relationships with their peers, teachers, parents, and other members of society. This is a very crucial part of human development that greatly affects the child's identity as a human person. Societal interactions and personal relationships will shape a child's sense of the *self*. If a child feels accepted by peers and teachers and friends, then he or she develops a self-confidence. On the other hand, if a child experiences discrimination, bullying, and exclusion, he or she will suffer deeply from *inferiority* and the lack of self-confidence. The negative experiences will impact a child gravely, and his or her ability to do personal tasks efficiently will suffer considerably (Erikson, 1950). It is imperative that children at this stage should feel the guidance and support of his or her *significant others*, in order to learn how to work well and effectively. Thus, religious educators should

treat them fairly, instill in them a sense of confidence and develop their feeling of competency, so that they achieve a healthy balance between industry and inferiority.

Adolescents - The central stage of the psycho-social development is characterized by the conflict called *identity versus role confusion*. This is the phase of identity exploration (Erikson, 1968). Through an intense exploration of the self (“*Who am I?*”), feelings of identity confusion arise in a person. According to some scholars like Lewis, Derlega, Berndt, Morris, & Rose (2001) and Mills et al. (2004), the lack of social connectedness and support, the problems involving personal relationships, and the lack of a sense of independence are most likely the major contributors to *identity-confusion*. As a result, adolescents at this stage may withhold negative feelings for years because they feel insecure about themselves and confused about their real personal identity. Adolescents at this particular stage need a good environment where they can best explore and realize their own identities. Religious educators can guide students, for example, to integrate academic success into their personal identities. Most importantly, *self-comparison* in adolescence is crucial, as they attach their identities to their peers (Hill, Bromell, Tyson, & Flint, 2007). Religious educators should encourage mature, adult-style friendships, so that adolescents gain a well-balanced sense of the self. Religious educators should also find ways to help students practice *self-compassion*, so that they can learn from their mistakes and accept their own flaws and limitations—thus allowing them to successfully pass this stage with *identity-achievement*. Above all, religious educators should keep in mind that every human person, no matter what his/her gender or sexual orientation is, deserves to be treated and welcome with respect, fairness, and dignity. A saying goes, “*A good education can change anyone; a good teacher can change anything.*” This is a simple but inspiring motto that religious educators can take to heart as they guide and teach their students.

8. Conclusion

Homosexuality and same sex marriage are social-ethical issues that confront our world today. It is a national concern of every government, since a considerable segment of society is constituted by homosexuals and members of the LGBTQ community. The phenomenon of homosexuality also poses serious challenges and difficulties for the Church in the sphere of moral theology. In a broad sense, the issue of homosexuality is a great challenge dealt with in the field of *education*. Since to a silent but considerable portion of human society—in this case the Vietnamese society—the reality of *otherness*—(i.e., in the faces of the *stranger*, the *eccentric*, and the *alienated*)—bears socio-political implications on the entire spectrum of human education and poses real challenges to educators and teachers. Those who work in the field of integral human learning and education—such as teachers, pastors, counselors, spiritual directors, etc.—should have to be mindful that *the pursuit of knowledge* is always shaped to a large extent by *individual identities* (both personality-wise and gender-wise) and by the degree of a learner’s self-awareness.

For instance, a student who struggles with her/his gender identity—and who is not properly accompanied by religious educators and counselors—will find it difficult to get through the formal learning processes. This explains why teachers and educators should not only be concerned with *what* (i.e., at the intellectual/academic level) the students learn in the classroom; they should also be aware of the personal struggles and aspirations of their students—especially those who belong to the marginal sectors of human society—such as the members of the LGBTQ community. A learner/student who is a homosexual, for instance, should be *properly* accompanied and guided psychologically by a competent counselor-educator, so that he/she can develop a healthy self-esteem and self-knowledge and, consequently, confidently embark on the path of learning and knowledge. Overall, teachers, religious educators, and counselors have a special vocation as citizens of the world: to create not only a more tolerant and just society but also a more compassionate and more humane world.

In particular, this paper has shown that homosexuality as a *gender issue*—that is, as a concern that has to do with the identity of the human person—appears to be a delicate subject when viewed from the points of view of the Holy Scripture, the Church Tradition, and the Magisterium. It is also a disturbingly unfamiliar reality to the Vietnamese society—which is heavily shaped and influenced by Confucianism—and the Vietnamese Communist

State which is not sympathetic to the sad plight of homosexuals. We have asserted that homosexuality assumes the aspect of *difference* and *otherness*. We have also maintained that it is a human condition—that is to say, it is part of human nature. Homosexuality is not something to be ignored or something to be afraid of. For it is a fact of human experience. The ethical issues surrounding homosexuality—and same-sex union/marriage—should *not* be laid aside both by the Church and the State. Homosexuality should be an open subject to be freely discussed in the public sphere.

We have also contended that the study of homosexuality should be part not only of *general ethics* in the educational system of the State but also of the *religious* education of the citizens. Both the State and Church should work together in forming the values of the citizens and the faithful. Thus, the subject of homosexuality as an ethical subject should be discussed at the religious level of religion and at the national level. We have also asserted that the Vietnamese authorities need to become more inclusive and effective in promoting human rights and human dignity. This means that the Vietnamese government should protect those at the margins of society—the poor, the oppressed, and the members of LGBTQ community. It should take proactive steps in educating its citizens about the social reality of homosexuality. And we have suggested that *religious education* must be intergrated into the general education system in Vietnam.

This paper has argued that the best way of dealing with homosexuals and the members of the LGBTQ family is the ethics of understanding, respect, and compassion. Respecting the *otherness/difference* of the *other* is the way to go to make a better world for us and the next generation. I think this is the moral challenge for all of us. Above all, it is a challenge for the religious educators around the world who are called to *go out*—i.e., they have to *step forward* to answer their calling—and preach Christ's message of compassion. For, as St. Paul says in his Letter to the Romans, "*How can anyone [religious educator] preach unless they are sent?*" (Romans 10:15). Indeed, all Christians are called to *preach* the Gospel and educate all nations in the Christian message (ethics) of respect and compassion.

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Kuwentong-tagumpay ng mga nagsitapos ng MAED-Filipino

Granadil, Archie ✉

Sorsogon State University, Philippines (granadilarchie09@gmail.com)

Marbella, Felisa D.

Sorsogon State University, Philippines (felymarbella03@gmail.com)



ISSN: 2243-7703

Online ISSN: 2243-7711

OPEN ACCESS

Received: 20 March 2025

Available Online: 10 April 2025

Revised: 1 April 2025

DOI: 10.5861/ijrse.2025.25050

Accepted: 5 April 2025

Abstract

Ang pag-aaral na ito ay naglalayong alamin ang mga kuwento ng tagumpay ng mga nagsipagtapos ng MAED Filipino sa Pampahalaang Pamantasan ng Sorsogon. Gumamit ito ng disenyong kwalitatibo at mga talatanungan at interbyu upang makuha ang datos. Ibinigay ng mga partisipant ang kanilang mga karanasan at tagumpay, na naging inspirasyon sa mga kasalukuyang mag-aaral. Tinalakay ang iba't ibang aspeto ng mga nagsipagtapos tulad ng edad, kasarian, katayuang sibil, tirahan, trabaho, at estado ng kanilang karera bago at pagkatapos mag-aral ng masteral. Kasama rin sa pagsusuri ang haba ng kanilang karanasan sa pagtuturo, posisyon bago mag-aral ng masteral, at bilang ng taon ng pag-aaral sa masteral. Ang kanilang mga kuwento ay nagsilbing modelo at nakapag-ambag sa pagpapabuti ng larangan ng edukasyon. Mahalaga na patuloy na hikayatin ang mga mag-aaral na kumuha ng MAED Filipino upang mapalawak pa ang kanilang kaalaman at kasanayan. Ang administrasyon, dekan, at mga guro ay may mahalagang papel sa paggabay at paghikayat sa mga mag-aaral na tapusin ang kanilang pag-aaral. Dapat ding hikayatin ang mga nagtapos na dumalo sa mga seminar at pagsasanay upang mas mapaunlad ang kanilang kakayahan. Gayundin, inirerekomenda ang pag-aaral sa post-graduate o PhD upang mas mapalawak pa ang kanilang kaalaman at magpatuloy sa mga pag-aaral tungkol sa kalagayan ng mga nagtapos sa iba't ibang kurso.

Keywords: kuwentong-tagumpay, nagsipagtapos, MAED Filipino, propayl

Kuwentong-tagumpay ng mga nagsitapos ng MAED-Filipino

1. Introduksyon

Ang pagkamit ng mataas na antas ng edukasyon at karunungan sa kanilang napiling larangan ay masasabing isang katagumpayan ng isang indibidwal. Nagpapakita ng kakayahan at husay sa kanilang mga propesyon, mula sa agham at teknolohiya, sining, kultura, edukasyon, kalakalan, politika, at iba pa. Ang kanilang mga tagumpay ay nagpapakita ng talino, sipag, at determinasyon na naging daan sa kanilang pag-angat sa kanilang karera. Bukod sa nakamit nilang tagumpay, nagiging inspirasyon at halimbawa rin sa mga susunod na henerasyon ng mga Pilipino upang mangarap at magsumikap para sa kanilang sariling mga layunin. Halimbawa nito ay ang mga nanalo ng mga internasyonal na patimpalak sa agham at teknolohiya tulad ng si Dr. Angel Alcala, ang unang Filipino na nakatanggap ng Ramon Magsaysay Award sa larangan ng pangangalaga sa kalikasan at si Dr. Lourdes Cruz, isa ring Ramon Magsaysay awardee sa larangan ng pang-aghag na pangangalaga sa karagatan. Sa sining, may mga kilalang Pilipinong pintor, tulad ng si Juan Luna at Fernando Amorsolo, at mga manunulat, tulad nina Jose Rizal, Nick Joaquin, at F. Sionil Jose.

Sa larangan ng edukasyon, mayroong mga Pilipinong nagpapakita ng kahusayan sa kanilang propesyon, tulad ng mga propesor, guro, at administrador ng mga unibersidad at kolehiyo. Sa politika, mayroong mga Pilipinong naglingkod sa pamahalaan na nagpakita ng kanilang husay at dedikasyon sa pagsulong ng kapakanan ng mga mamamayan, tulad ni Benigno Aquino Jr. at si Corazon Aquino. Sa kabuuan, ito ay nagsisilbing patunay na kaya na magpakita ng kahusayan sa anumang larangan at makamit ang tagumpay sa iba't ibang larangan sa buong mundo. Banggit nga ni Gatchalian (2020) ang tungkol sa kahalagahan ng pagtitiyak ng kalidad sa mga graduate school sa Pilipinas, nakita na ang mga mag-aaral ay mas nakatitiyak sa kalidad ng kanilang edukasyon kung ang kanilang mga guro ay mayroong mga sertipikasyon at kwalipikasyon na tumutugon sa pangangailangan ng mga mag-aaral.

Ayon nga sa Batas 7722 ng Komisyon sa Mas Mataas na Edukasyon (CHED) ay may mandato sa lahat ng kolehiyo at unibersidad na magsagawa ng pag-aaral bilang tugon sa kahilingang maging sentro ng kahusayan at sentro ng pag-unlad ang bawat programa ng bawat kurso. Ang propayl naman ng mga nagsitapos partikular na saay isa sa hinihinging pangangailangan ng higher education accrediting body tulad ng Accrediting Agency of Chartered Colleges and Universities in the Philippines (AACUP) partikular na sa bahagi ng fakulti at pag-unlad ng mga mag-aaral. Ang datos na nalikom mula sa pananaliksik ay maaaring magamit sa ebalwasyong gagawin para makita ang paktors na maaaring makaapekto at makatulong sa kalagayan ng employment ng mga nagsipagtapos. At mula rito matutukoy rin ang mga napagdaang kuwento para maabot ang kanilang pinapangarap.

Pinatunayan ito ng pag-aaral na ginawa nina Cuadra, Aure, at Gonzaga (2019) na sinasabing mahalaga na malaman natin kung nasaan na ang mga nagsipagtapos sa ating paaralan. Kung kaya't ang tracer study ay isang mabisang kasangkapan na nakapagbibigay ng mahahalagang impormasyon para mabigyang ebalwasyon ang kinahahantungan ng mga nagsipagtapos at matukoy ang performans nito. Sa ginawa ring paghahanap nina Pentang et.al (2022) ng kanilang mga gradweyts ang nagagawa ng tracer study ay nabibigyan ng pagkakataon ang mga institusyon na mapropayl ang mga gradweyts at makita kung anong kalidad ng edukasyon ang naibibigay nito. Hangad ng bawat institusyon na makadebelop ng kompetent at may kalidad na gradweyts.

Samakatuwid hindi maaaring hindi magsagawa ng pagmamapa ang mga institusyon upang malaman ang kalagayan ng kanilang mga mag-aaral na nasipagtapos anumang kurso ang kinuha nito. Ang layunin ng pag-aaral na ito ay upang malaman kung ano ang propayl ng mga nagsipagtapos at kung ano ang kuwentong nakamit na tagumpay ng mga nasipagtapos sa isa sa mataas na antas ng pag-aaral, ang masteral. Sa pamamagitan ng pag-aaral ng mga personal na karanasan at mga kaugalian sa pagtugon sa mga hamong ito, maaaring magbigay ng impormasyon sa mga taong nagnanais na magtagumpay at maabot ang kanilang mga pangarap. Gayundin ay

masuri ang mga pagsasanay at kasanayan na nagdulot ng tagumpay sa kanilang propesyon. Nais ding malaman kung paano nila napagtagumpayan ang kanilang mga larangan, anong mga estratehiya at pagpapalano ang kanilang ginamit, at kung paano nila nalampasan ang mga hamong kinaharap nila sa kanilang propesyon. Layunin din nito na masiguro kung ano ang mga mahahalagang aspeto ng kanilang pag-aaral at kung paano ito nakatulong sa kanilang mga karera. Sa pangkalahatan, layunin ng pag-aaral na ito na magbigay ng mga impormasyon at rekomendasyon upang matulungan ang mga taong nais din makamit ang tagumpay sa kanilang mga larangan.

Layunin ng pag-aaral - Natiyak sa pag-aaral na ito na malaman ang mga kuwento ng tagumpay ng mga nagsitapos sa programang MAED Filipino sa Paaralang Gradwado ng Pampahalaang Pamantasan ng Sorsogon ayon sa 1) propayl ng mga nagsitapos na MAED Filipino 2) mga kuwento sa likod ng tagumpay ng mga nagsipagtapos 3) paano nakakatulong ang programang MAED Filipino sa pag-abot ng tagumpay.

2. Pamamaraang ginamit

Ginamit sa pag-aaral na ito ang disenyong kwalitatibong paglalarawan. Ang naging partisipant dito ay mga mag-aaral na nagtapos ng MAED-Filipino. Gumamit ng talatanungan at interbyu skedyul sa pagkuha ng datos. Inanalisa at binigyan ito ng interpretasyon.

3. Mga natuklasan

3.1 Propayl ng mga Nagsitapos na MAED Filipino.

Makikita ang propayl ng mga nagsipagtapos na MAED-Filipino, ang edad, kasarian, katayuang sibil, tirahan, trabaho, estado ng pagkakahirang, tanggapang pinapasukan sa kasalukuyan, at haba ng taon sa trabaho o pagtuturo, posisyon bago mag-aral ng masteral at pagkatapos mag-aral, at bilang ng taon ng pag-aaral ng masteral.

Talahanayan 1a

Edad

Edad	Kab.	%
51 pataas	2	5
46-50	4	9
41-45	6	14
36-40	5	12
31-35	18	42
25-30	8	18
Kabuoan	43	100

Mapapansin na ang edad ng mga nagsipagtapos na MAED-Filipino ang nakararami ay ang may edad na 31-35 na may 18 partisipant ang sumagot. Sinundan ito ng may edad 25-30 na may 8 kalahok. Anim naman ang nasa edad 41-45, lima (5) ang 36-40, apat (4) 46-50 at dalawa (2) naman ang may edad 51 pataas. Nangangahulugan lamang ito na mas maraming partisipant ang may edad na 31-35, sila'y halos sampung (10) taon na makalipas na makatapos ng kolehiyo, at humigit kumulang na nasa sampung taon (10) na rin sa pagtuturo. Mapapansin rin na may mga ang edad na 20-25 ay nakapagtapos na rin ng masteral. Kapapasok pa lamang ng trabaho o kasisimula pa lamang magturo. Ito ay edad kung saan nasusubok ang bawat nagsipagtapos sa reyalidad ng trabaho. Ang mga ito ay handang handa sa pagharap sa hamon ng mundong kanilang gagalawan. Masisipag at maabilidad at kayang makapagsabayan sa hinihingi ng panahon.

Talahanayan 1b

Kasarian

Kasarian	Kabuoan	%
Lalaki	13	30
Babae	30	70
Kabuoan	43	100

Sa kasarian naman 30 babaeng MAED-Filipino ang nagsipagtapos ng masteral 18 lamang ang lalaki.

Mapapansin na mas maraming babae kumpara sa lalaki ang kumukuha ng medyor na Filipino. Nagpapakita lamang ito na mas nahihikayat ang mga kababaihan sa pagkuha ng kursong MAED Filipino kaysa sa kalalakihan. Sa kasalukuyan, karamihan ng kababaihan ay gustong maging guro ang propesyon. Sa pakikipanayam ng mananaliksik sa mga kalahok ang mga kababaihan ay nakikita na talaga ang kanilang sarili sa pagtuturo. Ang mga babae rin ay may likas na katangian sa pag-aaral ng Filipino sapagkat sinasabi nila na hilig nila ang pagsulat at lalong-lalo na ang kasanayan sa pagsasagawa ng mga sining pantanghalan tulad ng pag-aarte sa entablado, pagkanta, tula at iba pa. Ang 16 na lalaking partisipant naman ay nakabibilib dahil sa iilan lamang silang kumuha at nakapagtapos dahil nga ang karamihan ng kalalakihan ay nawiwili kunin ang mga kursong ginagamitan ng lakas ng pangangatawan at abilidad sa teknolohiya. Sinasabi na karamihan sa ulat at pag-aaral ay nagpapakita na mas mataas ang prosyento ng kababaihan na nakapagtatapos ng edukasyon at nagiging guro kumpara sa lalaki. (Regalado, 2017).

Talahanayan 1c

Katayuang Sibil

Katayuang Sibil	Kabuoan	%
Walang asawa	17	40
May asawa	26	60
Kabuoan	43	100

Sa katayuang sibil naman 17 ang mga walang asawa at 26 lamang ang may mga asawa. Mapapansin natin na mas marami ang mga may asawa kumpara sa mga walang asawa nakapagtapos. Nagpapakita lamang ito na nabibigyan halaga pa rin nila ang panahon na pagsabayin ang pagiging ina o ama at pag-aaral. Sila rin ay nakapokus na makapag-ipon at makatulong sa pamilya sapagkat alam nila na dahil sa pagkatapos ng kanilang pag-aaral ay mas tataas ang kanilang antas ng propesyon. Mapapansin rin na marami ring nagsipagtapos ng masteral na dalaga o binata. Maaari sigurong gusto rin muna nilang matapos ang pag-aaral bago mag-asawa.

Talahanayan 1d

Tirahan

Lugar	Kabuoan	%
Sorsogon City	20	47
Sorsogon Province	23	53
Kabuoan	43	100

Natuklasan sa pag-aaral na ito na karamihan sa mga nagsipagtapos ay naninirahan sa lalawigan ng Sorsogon. Ipinapakita rito na kahit may kalayuan ang kanilang bayan sa paaralang gradwado ng SorSU hindi ito naging hadlang para ipagpatuloy at tapusin ang kanilang pag-aaral. Ipinapakita rin dito na hindi naging hadlang gastusin tulad ng pamasahang sa sasakyang dyip o kaya'y gasoline sa kanilang sasakyang kotse o motorsiklo para hindi maabot ang kanilang pangarap. Hindi alintana ang hirap ng pagbibiyaha marating lamang ang paaralang SorSU. Marami rin ang nagsipagtapos na mula sa iba't ibang barangay ng Lungsod ng Sorsogon. Mapapansin na ang pinanggalingan lugar ng mga nagsipagtapos ay mula lamang sa ibang ibang bayan nasa probinsiya ng Sorsogon

Talahanayan 1e

Trabaho

Trabaho	Kabuoan	%
Guro	43	100
Kabuoan	43	100

Lahat guro ang mga nagsipagtapos na MAED Filipino. Kumbinasyon ito ng guro na nagtuturo sa elementarya, sekondarya, at kolehiyo. Nangangahulugan itong ipinagpatuloy nila ang paghahanda sa pagtuturo batay sa kanilang natapos na kurso at naging propesyon nila. Nagamit nila ang mga kakayahan, talento at mga pagsasanay na natipon sa kursong kanilang natapos. Ipinapakita rin dito na ang mga partisipant ay sinunod nila ang kanilang gusto, ang maging guro. Ayon sa pakikipanayam na ginawa ng mananaliksik sinabi nila na ang patuloy na pag-aaral ng isang guro ay kailangan upang mas maitaas pang lalo ang edukasyon. Mas maraming makukuhang benepisyo ang mga bata at maging ang ating bansa. Kahit pa nga sinasabi ni Gatchalian (2020) Ang husay at kaalaman ng ating mga mag-aaral ay nakasalalay sa kahusayan at kahandaan ng ating mga guro. Upang mai-angat

natin ang kalidad ng edukasyon sa bansa, kailangang masuri natin ang edukasyon at paghahanda na natatanggap ng ating mga guro.

Talahanayan 1f

Estado ng pagkakahirang

Estado	Kabuoan	%
Permanente	42	98
Substitute	1	2
Kabuoan	43	100

Makikita na ang estado ng pagkakahirang ng nagtapos ng MAED Filipino ang nakararami ay permanente na may 42 partisipant ang sumagot. Ipinapakita lamang nito na bago pa man magsimulang mag-aral ng masteral, ang mga guro na hindi pa nakapasok ng trabaho ay maaari ng mag-enrol kung kaya't kumbinasyon ng may trabaho at walang trabaho ang mga mag-aaral sa programang masteral. Nangangahulugan itong mas mabilis makakuha ng permanenteng trabaho ang nakapagtapos ng kursong masteral sapagkat bentahe na sa kanila ang may naidagdag na kredensyal para sa pag-aplay ng trabaho. Malaking porsiyento na ang naglilingkod sa ating komunidad. Sa patuloy na pagtaas sa bilang ng mga nagtatapos sa kolehiyo, ang mga oportunidad sa pagtatrabaho para sa mga estudyante ay naging napakahirap. Ang mga guro na temporary permanent ay nag-aaral ng masteral upang sila ay maging permanente na sa kanilang trabaho. Sa pag-aaral na isinagawa nina Galdan, Jaksztat at Gross (2022) ipinapakita nila na ang isang tao na mayroon permanenteng trabaho ay may mataas na kasiyahan sa kanyang ginagawa. Bunga rin nito ang malawak na saklaw ng positibong pag-uugali, emosyon, at maayos na kalusugan. Dahil kapag ang tao ay masaya sa trabaho nagpapakita ito ng mataas na performans, bihirang pagliban sa trabaho, walang intensiyon na tumigil sa trabaho, walang stress o pagkapagod sa ginagawa, mas maayos na kalusugang mental at kasiyahan sa buhay. Dahil dito nararapat lamang na maging masaya ang bawat isa sa kanilang ginagawa.

Talahanayan 1g

Tanggapang Pinapasukan

Tanggapang pinapasukan	Kabuoan	%
Pribado	0	0
Pambubliko	43	100
Kabuoan	100	100

Ang 43 gurong nagsitapos ng MAED Filipino ang tanggapang pinapasukan ay pampubliko. Nangangahulugan ito na mas pinipili nilang magtrabaho sa pampubliko dahil sa mataas na pasahod at benipisyo na natatanggap. Gayundin, ang karamihang guro ay kinakailangan sa Departamento ng Edukasyon dahil sa pagbukas ng Junior at Senior High School. Ayon kay Wu at Lee (2020) ang isang empleyado na masigla, nasiyahan at dedikado sa trabaho ay may mataas na intrinsic na motibasyon dahi ang kanilang pangangailangang saykolohikal ay natugunan. At dahil dito mas nadagdagan ang motibasyon na gumawa ng maraming gawain. Sinabi rin nina Kim at Park (2020) masipag na empleyado ay nagpapakita ng mas mataas na enerhiya at may katatagan ng kaisipan, at dahil dito sila ay may kusang loob at may sariling pagsisikap sa kanilang itinalagang gawain. Dahil din dito mas maraming empleyado ang nagpapakita ng pagiging masigasig at may pagmamalaki sa kanilang trabaho upang mas maipakita at maitaas ang kanilang performans.

Talahanayan 1h

Haba ng Taon sa Trabaho o Pagtuturo

Haba ng Panahon	Kabuoan	%
1-3 taon	9	21
4 taon – 6 na taon	16	38
7 taon – 9 na taon	6	14
10 taon – 12 taon	8	19
13 taon – 15 taon	1	2
16 na taon – 18 taon	1	2
19 na taon – 21 taon	1	2
22 taon – 24 na taon	1	2
Kabuoan	43	100

Makikita na ang 16 na partisipant ay higit sa 4 na taon ang haba ng panahon sa kasalukuyang trabaho, sinundan

ito ng 9 na partisipant ang 1-3 taon sa pagtuturo at higit 8 ang 10 taon –12 taon sa pagtuturo. Nangangahulugan ito na malaking porsyento na ang masayang naglilingkod sa kani-kanilang napiling propesyon. Sa pagbukas ng Junior at Senior High School sa nakalipas na mga taon, nagbukas ito ng oportunidad na maraming mga nagsipagtapos ang nakapasok at nakapagturo sa Departamento ng Edukasyon kaya karamihan ng nagsipagtapos ay higit sa 4 taon na sa pagiging guro. Napag-alaman ng mananaliksik na ang ilang mga nagsipagtapos ng kanilang masteral ay pinapatuloy ang kanilang pag-aaral sa mas mataas na edukasyon upang mas lalong paunlarin at hubugin ang kanilang propesyon. Ayon kay Schomburg (2007) na ang mga nagtapos ay hindi laging malalaman ang relasyon ng kaalamang natutunan sa panahon ng pag-aaral at ang kanilang propesyonal na buhay at ang mga natuklasan sa pananaliksik ay mahalaga katulad sa mga nagpapalano na maaaring baguhin ang mga natuklasan sa mas konkreong reporma. Gayunpaman, ang pangunahing layunin ng papel na ito ay para sa mga mananaliksik upang siyasatin ang kalagayan ng trabaho ng mga nagtapos at matukoy ang mga kuwento sa likod ng kanilang pagtatapos.

Talahanayan 1i

Posisyong Natamo Bago at Pakatapos ng Pag-aaral

Posisyong Natamo	T1	T2	T3	MT1	MT2	Inst.	A. Prof.	Superbisor	K
Bago Makatapos ng Pag-aaral	27	2	10	2	1	1	0	0	43
Pakatapos Mag-aaral	1	5	25	6	2	2	1	1	43

Makikita ang magandang resulta dulot ng makatapos ng pag-aaral sa masteral. Mapapansin na bago makatapos ng masteral ang mga guro ang kanilang posisyon sa trabaho ay karamihang Teacher 1, 27 partisipant ang nasa posisyong ito. Teacher 2 ay dalawa (2), Teacher 3 ay sampu (10), Master 1 ay dalawa (2), Master Teacher 2 ay isa (1) at Instructor 1 ay isa (1). Subalit ng sila't makapagtapos ng kanilang pag-aaral ang dating 27 Teacher 1 ay naging isa (1) na lamang. Ang karamihan ay tumaas ang posisyon, ang Teacher 2 posisyon ay mayroon ng limang (5), Teacher 3 may 25, Master Teacher 1 may anim (6), Master Teacher 2 may dalawa (2), Instructor 1 may dalawa (2), Assistant Professor 11 may isa (1). At isa na nagawa ng programang masteral sa buhay ng isang nakapagtapos nito ay ang mapromote sa posisyong Superbisor sa Filipino sa Departamento ng Edukasyon sa Masbate.

Ipinapakita lamang nito na nagawang mapataas ang posisyon sa trabaho ng mga nagsipagtapos ng masteral dahil sa natapos nila ang kanilang pag-aaral. Pagpapatunay lamang na anu't anupa may malalaking magagawa sa buhay ng isang tao ang may mataas na pinag-aralan. Gayunpaman, ayon kina Khusanova, Kang at Choi (2021) kapag ang isang empleyado nararamdaman na ang kanyang nagawa ay nakagagawa ng malaking kontibusyon sa iba, nagiging mas masigasig pang lalo na pag-iibayuhin na mapaganda ang kanilang gawa sa mga susunod.

Talahanayan 1j

Taong Ginugol Bago Matapos ang Pag-aaral

Taong Ginugol	Kabuoan	%
5 taon-6 na taon	12	28
3 taon-4 na taon	31	72
Kabuoan	43	100

Ipinapakita sa talahanayan kung ilang taon bago natapos ng mga guro ang kanilang masteral. Lumalabas na mahaba-haba ang ginugol nila para matapos ang pag-aral. Tatlo (3) hanggang apat (4) na taon ang kanilang binuno upang matapos ito. Mayroon din mas mahaba pang taon ang ginugol upang matapos ang kanilang pag-aaral, lima (5) hanggang anim (6) na taon ang inabot para lamang makatapos. Mapapansin na iilan lamang ang tuloy tuloy na nag-aaral at nasunod ang skedyul upang makatapos sa nakatakdang panahon ang isang mag-aaral.

3.2 Mga Kuwento sa Likod ng Tagumpay ng mga Nagsipagtapos.

Lutang na lutang sa kuwento ng mga gurong nagsipagtapos ng masteral ang mga hamon at pagsubok na kanilang narasanasan ay ang pagbabalanse ng kanilang oras o time management, pagod at puyat, at ang mga gawaing pampaaralan. Mayorya sa mga kuwento na nalikom ang nagpapahiwatig na nahihirapan sila sa pagbabalanse ng kanilang oras sa pag-aaral at pagtatarabaho gayundin ang pag-aasikaso sa kani-kanilang pamilya.

Mahihinuha rin sa mga salaysay ng mga partisipant na karamihan sa kanila ang nagsasabi na ang kanilang pamamaraan upang malagpasan ang mga pasgsubok na nararansana ay sa pamamagitan ng wastong pamamahala o time management sa tulong ng paggawa ng planner nang sa gayon ay maisagawa nila ang kanilang mga gawaing pampaaralan at makahabol sa kanilang leksyon at pagpasa sa mga gawing itinalaga. Banggit nga ng isang partisipant “Ang buhay ay puno ng pasgsubok, upang malagpasan ito, ang pangangailangan sa pagtatagumpay ay napakahalagang pangangailangan upang magkaroon ng ninanais na kaalaman, kakayahan at kasanayan na matatamo sa pamamagitan ng angkop na pakikipagkapwa-tao.” Sa ganitong pagkakataon, may mahalagang gampanin ang mga guro, magulang, at kaibigan upang maisakatuparan ang layuning ito. Kailangan ang katulong upang harapin ang mga pasgsubok at kahirapan na humahadlang sa kanila para mapagtagumpayan ang kanilang minimithi.

3.3 Paano Nakakatulong ang Programang MAED Filipino sa Pag-abot ng Tagumpay.

Nakatulong nang malaki ang programang MAED Filipino sa mga nagsipagtapos nito. Narito ang ilan sa nagawa ng programang MAED Filipino upang maabot ang tagumpay na inaasam ng mga mag-aaral.

Nalinang ang Kakayahang Intelektwal - Ang kakayahang intelektwal ay ang kakayahan sa kritikal na pag-iisip. Nangangahulugan itong kinakailangan at mahalaga ang kakayahan sa kritikal na pag-iisip. Ang mahusay na pag-iisip at paglutas ng mga problema ay isang bentahe sa anumang karerang tinatahak. Ang pagkakaroon ng matalas na pag-iisip ay nagkakaroon ng tamang pagdedesisyon at tiyak ito ay makaakatutulong sa pagpapaunlad ng propesyon. Hindi lamang lakas ng pangangatawan ang kailangan sa pagtuturo kundi ang kritikal na pag-iisip ay napakahalaga dahil sa mga kailangan tapusing mga dokumento at mga aralin sa araw-araw na dapat pag-aralan. Kailangan ang pagkakaroon ng kritikal na pag-iisip upang maging maayos ang pagtuturo at pagkatuto. Narito ang ilang mga pahayag ng partisipant.

“Dati hindi ko alam ang gagawin kung anong estratehiya para mapabasa ang isang mag-aaral na Grade 7 na hindi pa rin marunong magbasa. Pero dahil sa sharing at brainstorming na ginawa namin sa klase nakaisip ako ng kung anong estratehiya kung papaano ko tuturuan ang bata na magbasa.”

“Pinagawa ako ng aming prinsipal ng proposal para makagawa kami ng LAC session, sa una hindi ako marunong subalit dahil sa nahasa kami sa isang klase namin sa paggawa ng proposal halimbawa seminar at ekstensiyon, madali ko itong nagawa.”

“Ngayon ako po ay marunong ng gumawa ng aksyon riserts. Natuto ako sapagkat minsan ito ang aming test na ginagawa.”

Nangangahulugan ito na mahalagang mayroong pag-unawa at pag-aanalisa upang makagawa ng pinakamahusay na mga resulta sa anumang desisyon na gagawin. Sa propesyon ng pagtuturo, araw-araw na kinakailangan ang pag-unawa at pag-aanalisa ng mga bagay. Sinasabi nga na ang guro ang pangalawang magulang ng mga mag-aaral sa paaralan upang magampanan ito ay mahalaga ang pag-unawa at pag-aanalisa na kakayahan. Dahil din dito nagagawa ang tamang pagdedesisyon.

Makakatulong din sa pagpapaunlad ng intelektwal ay ang kakayahang magplano at mamahala sa dami ng oras na ginugugol sa partikular na gawain at ang mabilis na pagtugon sa suliranin. Nangangahulugan lamang ito kinakailangan sa isang trabaho o propesyon na may abilidad kang magplano at mamahala ng iyong oras upang maging epektibo at mapabilis ang paggawa ng isang gawain. Ang pagkakaroon ng malikhaing kasanayan at kahusayan sa mga gawain at ang kakayahan na magsagawa ng maraming gawain sa parehong panahon ay ilan pa rin sa mga kakayahang intelektwal na makakatulong sa pagpapaunlad ng propesyon.

Nalinang ang Kakayahang Sosyal - Ang malinang ang kakayahang sosyal ay isa sa naidulot ng pag-aaral na masteral sa Filipino. Ang kakayahang ito ay isang pakikipag-ugnayan sa ibang tao. Ito ay dahil sa karamihan ng

trabaho ng mga nagsipagtapos ay guro ang propesyon. Ang pagtuturo ay araw-araw na pakikitungo, pakikipanayam at pakikipag-ugnayan sa ibang tao. Ang aspetong pakikipag-ugnayan sa ibang tao ay napakahalaga sa komunikasyong sosyal. Ang isang guro ay hindi lamang sa mga mag-aaral nakikipag-ugnayan kundi sa mga magulang, komunidad at sa iba-ibang taong na nasa kanyang paligid. Kailangan na ang isang guro ay marunong makiharap sa tao. Ang pakikibagay ay isang napakahirap na gawain ng isang guro.

Maayos ding napamamahala ang pag-uugali sa anumang sitwasyon ay higit na nakakatulong sa pagpapaunlad ng propesyon. Ang pagkilala sa mahihirap na pag-uugali o pagganap sa trabaho ay madali ngunit mabuting pag-uugali ay dapat na gagantimpalaan at lalinangin pang lalo. Ang pangarap ng bawat tanggapan ay magkaroon ng mga empleyado na may magagandang pag-uugali. Sa napakaraming mga isyu sa lugar ng trabaho, ang pag-uugali mayroon ang kanyang mga empleyado ang minsan nagiging sanhi ng problema sa loob ng opisina o lugar ng pinagtatrabahuan. Kung kaya't kinakailangan na ang mga guro ay may tamang pag-uugali. Marunong silang humarap sa kanilang mga mag-aaral, makitungo sa kanilang mga kapwa guro at gayundin sa kanilang mga administrador. Narito ang ilang pahayag:

“Noon po hirap akong humarap o makilahok sa mga gawain dahil nahihya ako. Ayoko pong makiha-lubilo sa kanila gawa ng nahihya ako. Subalit ng ako ay masanay na magsagawa ng mga ipinapagawang gawain ng guro sa aking pag-aaral, nabago ito. Unti-unting nalabanan ko na ang hiya at minsan takot. Masaya na akong nakikipagsabayan sa kanila.”

“Ako po ngayon ay isa ng guro sa kolehiyo. Alam ko na ang gagawin ko sa pagharap sa mga mag-aaral. Alam ko na kung papaano sila pakiki-bagayan lalo't hindi ako sana'y sa kanila dahil dati ang tinuturuan ko ay elementarya. Gayundin ang pakikitungo sa bago kung mga ko-titser at bossing. Ito po ay dahil sa nagawa sa akin ng programang MAED Filipino.

Nalinang ang Kakayahang Personalidad - Ang pagpapaunlad ng personalidad ay higit na makatutulong sa pagpapaunlad ng propesyon dahil sa ang pagkatao ng isang tao ay natutukoy sa kanyang katangian, pag-uugali, pag-iisip at damdamin. Ang pag-unlad ng personalidad ay ang paghubog ng mga pag-uugali at saloobin. Ito ay nangyayari sa pamamagitan ng patuloy na pakikipag-ugnayan ng ugali, karakter, at kapaligiran. Ang may pagtanggap sa iba-ibang grupo ng tao at may kumpiyansa sa sarili at lakas ng loob sa pakikipanayam sa ibang tao ay mga kakayahang pang-edukasyon na makakatulong din sa pagpapaunlad ng propesyon ayon sa sosyal. Ang mga kadahilanang ito ang nalinang sa mga nagsipagtapos ng programang MAED Filipino. Narito ang ilan sa kanilang mga pahayag.

“Dati-rati'y para bagang wala akong paki-alam sa mga nangyayari sa aking palibot. Basta ang nasa isip ko magturo gawin ang araw-araw na dapat gawin, yon na. Subalit sa pag-uusap-usap namin magkakaklase at guro kaswal man ito o pormal bigla akong nahiya sa sarili ko. Na mali pala ako. Hindi pala sapat ang ginagawa ko araw-araw. Lalo na ng ako'y makasama sa ekstensiyon na gawain ng klase. Mula noon sumasabay na ako sa grupo.”

“Dati po mahiyain ako. Hindi ako palakibo dahil nahihya ako. Hindi rin ako sumasali sa mga gawain. Basta ang nasa isip ko mag-aaral ako. Subalit nabago ito dahil nakakilala ako ng mga mababait na kakaklase. Unti-unti pong nabago ang pananaw ko sa buhay. Dati isip ko mag-aaral lang ng lumaon sabi ko dapat pala paminsan-minsan sasama rin ako sa mga ganap ng klase.”

Nakatulong sa Promosyon - Ang makapag-aral sa mas mataas na edukasyon ay malaking tulong para mapapaunlad ang sarili, tumaas ang kompyansa sa sarili, maging dalubhasa sa piniling larang, at maging daan upang makapaglibot sa iba't ibang lugar. Ang mga gawaing ito ay makatulong upang makapag-ipon ng mga dokumento na maaaring magamit para tumaas ang posisyon o magkaroon ng promosyon. Ang mga ito ang nalinang ng programang MAED Filipino na nakatulong nang malaki para tumaas ang posisyon sa trabaho.

Ang magkaroon ng prebilihyo na makadalo sa mga palihan at seminars at kung minsan ay naimbitahan na

maging tagapanayam ang ilan sa nagawa ng programa. Kasama na rin mabigyan ng pagkakataon na sumali sa mga patimpalak at mabigyan ng pagkakataon na makatanggap ng ilang parangal. Samakatuwid nagbukas ng pagkakataon na maiangat ang propesyon dahil sa nakapagtapos ng pag-aaral. Narito ang iang pahayag ng mga nagsipagtapos.

“Alam mo kung hindi ako nag-aral ng masteral hindi ako makatanggap ng award. Naging Ulirang Guro ako ng KWF dahil sa mga naipon kong sertipiko, IMS riserts atbp. dahil pinapagawa tayo nito para sa asignatura natin. Kung hindi naman dito wala naman tayong panlaban sa mga pakontest.”

“Ang mga sertipiko ko sa pagiging ispiker sa paseminar ni Ma'am ay nakatulong ng malaki para ako maging MT 2. Tapos ang pagpresent ko ng risert sa Cebu at ng mailathala ito ang isa sa nakapuntos ng mataas sa akin sa promosyon.”

“Isa sa nagawa sa akin ng makapagtapos ng pag-aaral ay ang maging superbisor ako. Nakatulong ito ng Malaki para makuha ko ang posisyong ito.”

Nagsilbing inspirasyon sa iba - Nagawang maging inspirasyon sa iba ang makapagtaapos ng pag-aaral ng programang MAED Filipino. Ang mga hamon, ang mga balakid, at ang mga problema na kanilang kinakaharap ay mga sangkap ng pagsisikap upang mapagtagumpayan ang hinihinging pangangailangan ng propesyong tinatahak mo ng sa gayon ay malasap ang tagumpay. Ang pagiging inspirasyon mo sa iba ay nagagawa maging magiging lider at mabuting guro na alam kung papaano haharapin ang mga mag-aaral at ang nakapalibot saiyo. Ikaw ang magiging magandang halimbawa sa kanila. Kailangan mong ipadama na may pagmamalasakit ka sa iba. Narito ang ilang pahayag ng mga kinapanayam:

“Masayang-masaya ang aking mga anak ng ako'y makapagtapos ng aking masteral. Sabi nila sa akin ang tibay tibay ko daw, kahit matanda na nakikipagsabayan pa rin ako sa mga bata na mag-aaral. Very Proud sila sa akin.”

“Sabi ng asawa ko, wow nakakainspire ka naman. Tapos ka na kahit kulang kulang tayo sa pinansyal nairaos mo pa rin. Susunod na rin ako saiyo. Magtatapos na rin ako.”

Hindi maikakaila na ang nalasap na tagumpay ng mga nagsipagtapos sa programang MAED Filipino ay isang patunay na na nakamit ang layunin ng programang ito. Naging instrumento ang layunin ng paaralang gradwado ng SorSU upang kahit papaano'y matulungan ang mga pangarap na madagdagan ang kanilang kaalaman, mahasa sila bilang isang guro at indibidwal at kahit papaano'y madagdagan ang kanilang sinasahod at mapagkakitaan.

4. Konklusyon at rekomendasyon

Iba-ibang propayl ng mga nagsitapos na MAED Filipino pagdating sa edad, kasarian, katayuang sibil, tirahan, trabaho, estado ng pagkakahirang, tanggapang pinapasukan sa kasalukuyan. haba ng taon sa trabaho o pagtuturo, posisyon bago mag-aral ng masteral ng mga guro at pagkatapos mag-aral ng masteral, at bilang ng taon ng pag-aaral ng masteral. Ang mga kuwento sa likod ng tagumpay ng mga nagsipagtapos ng MAED Filipino ay nakapag-ambag sa larang ng edukasyon at nagsilbing modelo para sa mga nagpapatuloy na mag-aaral. Maraming naitulong ang programang MAED Filipino sa pag-abot ng tagumpay na tinatamasa ngayon ng mga gurong nagsipagtapos ng kanilang masteral.

Inirekomenda ang patuloy na buksan ang programang MAED- Filipino upang mahikayat ang mga mag-aaral na kumuha nito. Ang administrasyon, dekanato at mga guro ay patuloy na gumabay at hikayatin ang mga mag-aaral na tapusin ang kanilang pag-aaral. Hikayatin ang mga nagtapos na dumalo sa mga seminar at pagsasanay upang mas mapabuti pa ang kanilang kakayahang pang-edukasyon. Mas paunlarin at bigyang-tuon ang kakayahang pang-edukasyon dahil ito ay nakakatulong sa pagpapaunlad ng propesyon. Mag-aral sa post-graduates (PhD) para madagdagan ang kanilang kaalaman sa kursong natapos. Magsagawa ng iba pang pag-aaral para matukoy ang

kalagayan ng mga nagsipagtapos ng iba't ibang kurso maging ito man ay sa kolehiyo at mas mataas na antas ng pag-aaral.

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Instrumental support and psychological wellbeing of internally displaced secondary school students in Mezam Division, North West Region of Cameroon

Ngwa, Irine Bih

The University of Bamenda, Cameroon (irinengwa57@gmail.com)

Lilian, Fai Wiysahnyuy ✉

The University of Bamenda, Cameroon (fai_lilian@yahoo.com)

Lum, Jacqueline Bobga

The University of Bamenda, Cameroon (Lumja6268@yahoo.com)



ISSN: 2243-7703

Online ISSN: 2243-7711

OPEN ACCESS

Received: 19 March 2025

Available Online: 10 April 2025

Revised: 30 March 2025

DOI: 10.5861/ijrse.2025.25042

Accepted: 5 April 2025

Abstract

The socio-political crisis in the North West and South West Regions of Cameroon has led to heightened insecurity and forced many to seek asylum in safer grounds. Mezam Division is one of those localities hosting Internally Displaced Students (IDS). These students face challenges that somehow impact on their psychological wellbeing. Some of them often exhibit symptoms of loneliness, low self-esteem, demonstrate lack of skills to engage with school and other related activities. This psychological exigency might require assistance from parents, school authorities or their peers. It is against this backdrop that this study aimed at examining the influence of instrumental support on the psychological wellbeing of internally displaced students in Mezam Division of Cameroon. An embedded mixed method research design was used combining simultaneous collection of both quantitative and qualitative data with the use of questionnaire and a focus group discussion guide from 331 IDS selected from 15 schools in Mezam Division. Quantitative data were analysed using percentages, frequencies, mean and standard deviation, while qualitative data was thematically analysed. The findings showed that the provision of instrumental support significantly influenced the psychological wellbeing of internally displaced students. This implies that IDS who constantly received support like books, fees and food, develop aspects of psychological wellbeing like; a sense of belonging, positive self-esteem and positive relationships. Based on these findings, it is recommended that school authorities and other stakeholders should offer practical assistance to IDS such as school supplies, learning materials, library services, educative websites and textbooks.

Keywords: instrumental support, internally displaced students, psychological wellbeing

Instrumental support and psychological wellbeing of internally displaced secondary school students in Mezam Division, North West Region of Cameroon

1. Introduction

Psychological wellbeing is an essential component of human functioning and it relies on the available social support provided by various social support networks (Gurung, 2005). Deterioration in an individual's psychological wellbeing can have wide-ranging effects on various aspects of his life. These effects can impact the emotional, cognitive, social, and physical domains of such an individual. As suggested by Phillips et al. (2000), a decline in psychological wellbeing could result in diminished independence and a lower quality of life for internally displaced persons. Displacement can lead to loss of social support from the people around the internally displaced students such as family members, friends, peers, neighbours and significant others. Psychological wellbeing therefore is a major concern for internally displaced students during this period.

When students are internally displaced from one environment to another they may be faced with such challenges as; adapting to the new environment, creating new relationships, coping with stress due to academic pressure, acquiring and accessing the necessary school needs and loss of social support network, amongst others. These challenges may cause these students to be psychologically unstable and may therefore affect their academic performance and psychological wellbeing negatively. As such, these students may need social support either from teachers, parents, other school authorities or their peers to enable them handle these problems. The people that they turn to in times of need for guidance, and instrumental support, or with whom they share information or things going on in their lives form their social support network (McDonald, 2020). These people can provide them with various sources of instrumental support such as financial assistance, educational resources and information, basic needs, food, and other material goods to overcome daily challenges. In the educational settings in Mezam Division for example, fellow students, teachers, school counsellors, administrators, parents, peers, and neighbours may be sources of support that can help these students adapt to their new environment, help build their self-esteem, reduce the amount of stress experienced due to displacement as well as help them develop self-satisfaction. In line with the above statement, Teoh and Rose, (2001) hold the view that the provision of social support helps individuals to reduce the amount of stress experienced as well as help them cope better in dealing with stressful situations

In Cameroon, the various disasters such as landslides, famine and especially the Boko haram insurgency in the Far North and Northern Regions of Cameroon, the socio-political crises plaguing the country in general and the North West and South West Regions, in particular, have led many people to flee their homes and relocate to other countries, towns and villages (Safotso, 2020) as either refugees or internally displaced people. The on-going conflict in the Anglophone regions of Cameroon has resulted in persistent displacement and a heightened demand for social support. Non-governmental Organisations (NGOs) such as the Danish Refugee Council (DRC), World Food Program (WFP), Plan International, and the UNHCR in partnership with local NGOs based in Mezam Division have been actively engaged in delivering social support services to Internally Displaced Persons (IDPs), focusing on instrumental support by providing basic necessities like food, household items, and agricultural training. The approach taken by NGOs in the Mezam Division reflects the region's unique socio-political situation, particularly in the context of the on-going Anglophone crisis (Ousmanou, 2022).

The evolution of social support services in Mezam Division has been driven by the on-going needs of the Anglophone crisis and the increasing recognition of the importance of psychological well-being as a key aspect of humanitarian aid. NGOs, both international and local, have made efforts to adapt to the changing situation, incorporating innovative methods, and building local capacities to deliver effective and culturally sensitive social support services. These supports may not directly go to alleviate the needs of the IDs and their psychological wellbeing. However, despite the available support some internally displaced students still portray some symptoms of loneliness and low self-esteem and also demonstrate lack of skills to engage with school and other related

activities which may affect their psychological wellbeing. This study therefore seeks to investigate the influence of instrumental support on the psychological wellbeing of internally displaced students in Mezam Division in the North West Region of Cameroon.

Research question

- How does the provision of instrumental support influence the psychological wellbeing of internally displaced students in Mezam Division?

Research hypothesis

- H₀: The provision of instrumental support has no significant effect on the psychological wellbeing of internally displaced students
- H_a: The provision of instrumental support has a significant effect on the psychological wellbeing of internally displaced students

2. Background and Review of Related Literature

According to Cutrona, Shaffer, Wesner, and Gardner (2007), instrumental support is the furnishing of financial, material, or physical assistance, such as the provision of money or help with chores and errands. Cohen and Wells (1995) cited by Schultz et al. (2022), state that, the concept of instrumental support was introduced by behavioural scientists and it was used to describe a subcategory of social support, along with other terms that focused on the social needs of individuals. Other terms that are used interchangeably with instrumental support include tangible, functional, informal, practical, enacted, and task support (Schultz et al., 2022). Instrumental support is identified by actions that include help with personal and other care such as transportation, food, shelter and other chores. This problem focused support may be offered by significant others. Instrumental support can assist in the overall wellbeing of a person by not just solving their immediate problems, but by providing them with the assurance that they are not alone. Taking responsibility for someone's task is a great way of helping them face their problems.

Wong et al. (2018) refer to instrumental support as the provision of instrumental resources and practical help provided by teachers to students that assist them solve academic problems and develop academic skills. On their part Federici and Skaalvik (2014) indicate that Instrumental support can also be considered as an action-facilitating support Teachers can provide instrumental support by questioning students, elaborating and clarifying concepts, correcting errors, and modelling learning behaviours that contribute to understanding, problem solving and skill development. Definitions of instrumental support typically include students' perception of being provided with instrumental resources and practical help that enhances self-esteem (Malecki & Demaray, 2003; Suldo et al., 2009). Such practical support is noted in various motivational theories, for instance, Bandura's social cognitive theory, which highlights the essential role of communication and modelling in promoting mastery experiences and expectations, which again increases motivation and performance outcomes, decreases anxiety and improves on self-concept (Bandura, 1977, 1997 cited by Federici and Skaalvik, 2013).

Instrumental support can be seen as the provision of tangible help, such as financial assistance, housing, or other material resources, which can be critical for people facing displacement (Barrera, 1986). For internally displaced persons, this kind of support can have a significant impact on their psychological wellbeing by reducing the immediate stresses caused by displacement. Research has shown that various forms of instrumental support can improve mental health outcomes among IDPs, including reducing anxiety, depression, and post-traumatic stress disorder (PTSD). This support helps IDPs meet their basic needs, which in turn can foster a sense of stability and control, thus, contribute positively to psychological resilience (Barrera, 1986). Studies often find that instrumental support can serve as a buffer against mental health challenges associated with displacement such as; access to resources, security and stability, resilience and coping (Federici and Skaalvik, 2014). They went further

to say that, instrumental support helps reduce the stressors associated with displacement, such as poverty, insecurity, and uncertainty. This can significantly buffer the negative effects of displacement on mental health, particularly in the following ways:

Reduction in Stress: Basic material support helps mitigate the anxiety and stress associated with unmet basic needs, which are often elevated in the context of displacement.

Restoration of Stability: Having access to consistent resources (e.g., food, shelter, healthcare) helps re-establish a semblance of stability and control, which are critical for emotional resilience.

Alleviating Trauma: For IDPs, the traumatic experience of displacement (e.g. losing homes, family members, or witnessing violence) can lead to high levels of psychological distress, including PTSD, anxiety, and depression. Instrumental support can reduce the immediate stressors related to survival, thus allowing individuals to focus on longer-term recovery.

Instrumental support has been positively associated with effort, perceived task value (Federici and Skaalvik, 2014), achievement (Wong et al., 2018), and subjective wellbeing (Suldo et al., 2009). Bandura's social-cognitive theory (SCT; 1997) provides a theoretical rationale for a potential association between instrumental support and academic buoyancy. According to SCT, instrumental support promotes communication and modelling which may facilitate students' mastery experiences, including mastery in challenging situations. This is consistent with research finding that instrumental help is important for completing tasks and overcoming challenges (Martin and Dowson, 2009). Instrumental support can therefore be said to help IDPs cope with the varied stresses that they face.

Morrison et al. (2016) also pointed out that several psychological mechanisms exist through which instrumental support influences mental well-being. The researchers proposed the following mechanisms: **Reduction in Perceived Stress and Anxiety:** Access to basic needs reduces the immediate survival stress that IDPs often face, such as hunger, lack of shelter, or inability to provide for their families. When these stresses are eliminated, individuals can focus on rebuilding their lives and addressing deeper emotional needs, leading to reduced anxiety. **Sense of Control and Stability:** Instrumental support can restore a sense of control and stability that may have been disrupted due to displacement. A sense of control is strongly correlated with lower levels of depression and anxiety. **Facilitation of Social Integration:** Instrumental support can help IDPs reintegrate into host communities by providing access to necessary resources like housing, healthcare, or employment opportunities. Successful integration is linked to increased social connectedness, which in turn enhances psychological resilience and reduces feelings of isolation or alienation. **Buffering Effects:** Instrumental support can act as a buffer against the negative psychological effects of trauma. For example, financial aid or access to health services can reduce the psychological burden caused by physical health issues, displacement-related trauma, and economic instability.

3. Research Methods and procedures

3.1 Design and Sample

The research design used in this study was the embedded mixed-method research design where data was collected using a questionnaire and a focus group discussion guide. A purposive sampling technique was used to select 15 schools from which the respondents were chosen. From the schools, again a purposive sampling technique was used to identify and select only internally displaced students. It was observed that there are 2482 internally displaced students distributed in the various schools selected for the study. After noting the total of IDs in each school, the researchers used the Krejcie and Morgan Table to determine the sample size of 331 IDS. This was then followed by the selection of respondents using a simple random technique. For the focus group discussion, internally displaced students who did not answer the questionnaire were asked to opt to participate. Those who opted to participate were grouped until the quota of ten persons envisaged for each focus group was attained and

this was done until the sample size was achieved. Five focus group discussions were carried out with a group of 10 students and each FGD took 1 hour 30 minutes.

Table 1

The accessible population and sample of the study according to schools in the study area

S/N	SCHOOL	ACCESSIBLE POPULATION			SAMPLE		
		Male	Female	Total	Male	Female	Total
1	BCHS NKWEN	56	89	145	12	6	18
2	GBHS ATIELA	58	126	184	15	9	24
3	GBHS DOWNTOWN	145	372	517	13	12	25
4	FONAP NKWEN	1	5	6	1	3	4
5	PCHS BAMENDA	45	72	117	20	16	36
6	GBHS BAMENADA	321	87	408	28	30	58
7	SJCHS- BAFUT	9	11	20	2	5	7
8	GBHS BAMENDANKWE	156	355	511	12	10	22
9	HOLY ROSARY	8	7	15	2	3	5
10	CCAST BAMBILI	69	76	145	3	6	9
11	SMASA NKWEN	12	15	27	20	16	36
12	GTHS BAMBUI	13	3	16	2	1	3
13	GBTHS BAMENDA	35	28	63	16	17	33
14	GTHS NKWEN	95	110	205	20	15	35
15	GTHS BAMENDANKWE	73	30	103	9	7	16
TOTAL		1096	1386	2482	175	156	331

3.2 Instruments

The instruments used for data collection were a questionnaire and a Focus Group Discussion Guide. The questions were close-ended with the use of a Likert scale. The questionnaire was divided into three sections; Section A contained items used to collect demographic information of the participants, and section B consisted of 10 closed- ended items on scale of four (Strongly agree, Agree, Disagree and Strongly disagree) were based on participants' perception of instrumental support received and its contribution to their psychological wellbeing. Section C was made up of items measuring the psychological wellbeing of internally displaced students. Also, Focus Group Discussions were conducted with the students using a Focus Group Discussion Guide. The Focus Group Discussion Guide was made up of open-ended questions pertaining to the provision of instrumental support and its influence on the psychological wellbeing of internally displaced students. The focus group discussion guide was used to collect qualitative data to refine and explain the statistical results by exploring participants' views in more depth, giving explanations for the quantitative findings. Face to face method was used to administer the instruments with the help of school counsellors.

3.2.1 Validity and Reliability of Instrument

The instruments were validated in two phases, that is, face and content validity, in order to ensure the validity and reliability of the instrument. The questionnaire was then pilot- tested on a sample of 30 internally displaced students from GBHS Bayelle who had similar characteristics with the sample of the study. The reliability was calculated using Cronbach's alpha measure of internal consistency. The calculations gave a reliability coefficient of 0.76. The instruments were validated using face and content validity. The content validity index was obtained as 0.87. The quantitative data collected were analysed using descriptive statistics and simple linear regression with the help of the Statistical Package for Social Sciences (SPSS) version 25 while qualitative data was thematically analysed using Atlas Ti 6.0. The Linear regression equation is given by; $Y = a + bX$, where Y is the dependent variable, X is the independent variable; b is the slope of the line and the y-intercept. The hypotheses were tested at the 0.05 level of significance.

3.3 Data Analysis

The quantitative data collected were analysed using descriptive statistics and simple linear regression with the help of the Statistical Package for Social Sciences (SPSS) version 25 while qualitative data was thematically

analysed using Atlatl Ti 6.0. The Linear regression equation is given by; $Y = a + bX$, where Y is the dependent variable, X is the independent variable; b is the slope of the line and the y-intercept. The hypotheses were tested at the 0.05 level of significance.

3.4 Ethical Considerations

Informed consent was taken from all the respondents before administering the questionnaire. Confidentiality and anonymity was also ensured by not including names of participants in the instrument and also to ensure that the rights, safety, and dignity of the participants were respected.

4. Findings

The findings are presented on the frequency of participants' response on the provision of instrumental support, thematic analysis on the provision of instrumental support, the extent of psychological wellbeing among ID students and on verification of the research hypothesis

4.1 Participants' response to instrumental support

The results on participants' response to the provision of instrumental support on table 2 reveal that an average of 49.8% was positive while 50.2% were negative. This suggests that IDPs need more support.

Table 2

The prevalence of instrumental support among ID students

Items	SA	A	D	SD	Collapsed agreement	Collapsed disagreement	M	SD
My classmates often share lunch with me	70 (21.1%)	122 (36.9%)	69 (20.8%)	70 (21.1%)	192 (58%)	139 (42%)	2.58	1.04
I often borrow textbooks from my classmates to do assignments	105 (31.7%)	151 (44.6%)	34 (10.3%)	41 (12.4%)	256 (77.7%)	759 (22.7%)	2.96	.95
Teachers often provide us with extra reading materials	34 (10.3%)	75 (22.7%)	89 (26.9%)	133 (40.2%)	109 (32.9%)	222 (67.1%)	2.03	1.02
The school library gives us access to reading materials	105 (31.7%)	139 (42%)	41 (12.4%)	46 (13.9%)	244 (73.7%)	87 (26.3%)	2.92	.99
The school often provide us with text books and other needs (pens, rulers and exercise books)	35 (10.6%)	62 (18.7%)	83 (25.1%)	151 (45.6%)	97 (29.3%)	234 (70.7%)	1.94	1.03
The school at times provide us with financial assistance	28 (8.5%)	62 (18.7%)	97 (29.3%)	144 (43.5%)	90 (27.2%)	241 (72.8%)	1.92	.97
Non family (classmates, host families) members provide us with basic school and other needs	47 (14.2%)	62 (18.7)	118 (35.6%)	104 (31.4%)	109 (32.9%)	222 (67.1%)	2.15	1.02
Family members take care of my school fees and basic school needs	91 (27.5%)	118 (35.6%)	61 (18.4%)	61 (18.4%)	209 (63.1%)	122 (36.9%)	2.72	1.05
My parents take me to the hospital when I am sick	76 (23%)	173 (52.3%)	35 (10.6%)	47 (14.2%)	249 (75.2%)	81 (24.8%)	2.83	.93
My parents provide me with transport fare to school	27 (8.2%)	63 (19%)	91 (27.5%)	150 (45.3%)	90 (27.2%)	241 (72.8%)	1.90	.98
Multiple response set average					165 (49.8%)	166 (50.2%)	2.58	.99

Table 2 shows that a slight majority of 58% agreed that their classmates often share lunch with them while 42% of them denied it. A wide majority of 77.7% agreed that they often borrow textbooks from classmates when they have assignments while 22.7% disagreed. A minority of 32.9% agreed that teachers often provide them with extra reading materials while 67.1% disagreed. A majority of 73.7% of respondents agreed that the school library gives them access to reading materials while 26.3% of them disagreed. A minority of 29.3% agreed that the school often provide them with text books and other needs while 70.7% disagreed. Similarly, a minority of 27.2% agreed

that the school at times provide them financial assistance while a majority of 72.8% disagreed. In like manner, a minority of 32.9% agreed that none of their family members provides them with basic school and other needs while 67.1% disagreed. Only 36.9% of the respondents agreed that family members take care of their school fees and basic school needs while a majority of 63.1% denied. When asked if their parents take them to the hospital when they are sick, a majority of (63.1%) agreed and a minority of 36.0% disagreed. A minority of 27.2% agreed that their parents provide them with transport fare to school, while 72.8% disagreed.

Summarily, from the multiple response set, averages of 49.8% responses on the provision of instrumental support were positive while 50.2% of them were negative. The mean for the provision of instrumental support was 2.58 which is closer to the hypothesized average of 2.5 on a scale of four points. It can be inferred that the provision of instrumental support to the internally displaced students was just average. The standard deviation for the provision of in instrumental support was 0.99. This is small it could be interpreted that the responses were similar.

4.2 Thematic analysis for the provision of instrumental support

Table 3

Thematic analysis for the provision of instrumental support

Question	Theme	Code description	Quotations
What are the various forms of instrumental support available to internally displaced secondary school students in Mezam Division?	Textbooks	Kind of support received by ID students	"Classmates who have textbooks often share with us"
	Library		"I do not make use of the school library"
	Basic needs		"Have a few friends in the quarters that assist me"
What type of support do you often receive from friends, family members and others?	Good study habits		"Teachers direct us on how to study despite our difficulties"
	Advice		"Teachers and school authorities advice to study hard and avoid issues that will disturb our studies"
	School library		"We often make use of the school library even though at times it is overcrowded"
	Consolation		"Friends console us when we have emotional difficulties and share with them"

Table 3 indicates that most of the students who participated in the focus group discussion were of the opinion that the instrumental support received was in the form of books, food, shelter and finances. The table also proves that the instrumental support received was not sufficient.

4.3 Psychological wellbeing among ID students

Table 4

The extent of psychological wellbeing among ID students

Items	SA	A	D	SD	Collapsed agreement	Collapsed disagreement	M	SD
Self-esteem								
I often feel inferior in front of my classmates	56 (16.9%)	129 (395)	90 (27.2%)	56 (15.95)	185 (55.9%)	146 (44.1%)	2.56	.96
I often doubt my capabilities when responding to a question	70 (21.1%)	143 (43.2%)	83 (23.1%)	35 (10.6%)	213 (64.3%)	118 (35.6%)	2.75	.90
I do not care about my self-image	88 (26.6%)	201 (60.7%)	42 (12.7%)	0%	289 (87.3%)	42 (12.7%)	3.14	.62
I feel worthless in front of my friends	41 (12.4%)	126 (38.1%)	55 (16.1%)	109 (32.9%)	167 (50.5%)	164 (49.5%)	2.30	1.04
I often feel incompetent when my classmates ask help from me	61 (18.4%)	159 (48%)	35 (10.6%)	76 (23%)	220 (66.5%)	111 (33.5%)	2.69	1.04

Sense of belonging								
I have a good relationship with my family	62 (18.7%)	103 (31.1%)	83 (25.1%)	83 (25.1%)	165 (49.9%)	166 (50.1%)	2.43	1.06
I get along with my classmates	76 (23%)	97 (29.3%)	89 (26.9%)	69 (20.8%)	173 (52.3%)	158 (47.7%)	2.54	1.06
My classmates often like to discuss with me out of class	21 (6.3%)	105 (31.7%)	110 (33.2%)	95 (28.7%)	126 (38.1%)	205 (61.9%)	2.15	.99
Peers in the neighbourhood often come to me for advice	35 (10.6%)	84 (25.4%)	124 (37.5%)	88 (22.6%)	119 (36%)	212 (64%)	2.20	.91
Teachers often co-opt me as discussion group leader	35 (10.6%)	157 (47.4%)	112 (33.8%)	27 (8.2%)	192 (58%)	139 (42%)	2.60	.78
Self-satisfaction								
My friends hold me in high esteem	85 (24.5%)	105 (31.7%)	103 (31.1%)	42 (12.7%)	190 (57.4%)	141 (42.6%)	2.60	.98
My friends and family love me	76 (23%)	193 (58.3%)	21 (6.3%)	41 (12.4%)	269 (81.3%)	62 (18.7%)	2.81	.88
I feel good about myself	96 (29%)	159 (48%)	49 (14.8%)	27 (8.2%)	255 (77%)	76 (23%)	2.71	.87
I am satisfied with my life	61 (18.4%)	83 (25.1%)	104 (31.4%)	83 (35.1%)	144 (43.5%)	187 (56.5%)	2.26	1.05
I feel worthless at times	35 (10.6%)	152 (49.5%)	96 (29%)	48 (14.5%)	187 (56.5%)	144 (43.5%)	2.42	.86
Multiple response set average					193 (58.3%)	138 (41.7%)	2.54	.93

Table 4 shows that a majority of 55.9% of them often feel inferior in front of their classmates, while 44.1% deny it. A wide majority of 64.3% agreed that they often doubt their capabilities when responding to questions in class and a minority of 35.6% denied. Also, a majority of 87.3% agreed that they do not care about their self-image while 12.7% disagreed. A slight majority of 50.5% agreed that they feel worthless in front of friends while 49.5% disagreed. A majority of 66.5% agreed that they often feel incompetent when classmates ask help from them while 33.5% denied this assertion.

Half of the respondents 49.9% agreed that they have a good relationship with their family while 50.1% disagreed. A slight majority of 52.3% agreed that they get along with classmates while 158 (47.7%) disagreed. A minority of 38.1% agreed that their classmates often like to discuss with them out of class while a majority of 61.9% disagreed. Still, a minority of 36% agreed that peers in the neighbourhood often come to them for advice while a majority of 64% denied. A majority of 58% agreed that teachers often co-opt them as discussion group leaders while 42% disagreed.

When the respondents were asked whether their friends hold them in high esteem, a majority of 57.4% agreed while a minority of 42.6% denied. Equally, a majority of 81.3% agreed that their friends and family love them while 18.7% disagreed. In like manner, a majority of 77% agreed that they feel good about themselves while 23% disagreed. A minority of 43.5% agreed that they are satisfied with life while 56.5% disagreed. Similarly, 56.5% of the respondents agreed that they feel worthless at times and 43.5% disagreed.

Summarily, from the multiple response set, averages of 58.3% of responses on the psychological wellbeing were positive while 41.7% of the responses were negative. The mean for psychological wellbeing was 2.54 which is around the hypothesized average of 2.5 on a scale of four points. It can be inferred that the psychological wellbeing of internally displaced students was just average. The standard deviation for psychological wellbeing was 0.93. This is small and could be interpreted that the responses were similar.

4.4 Verification of the research hypothesis

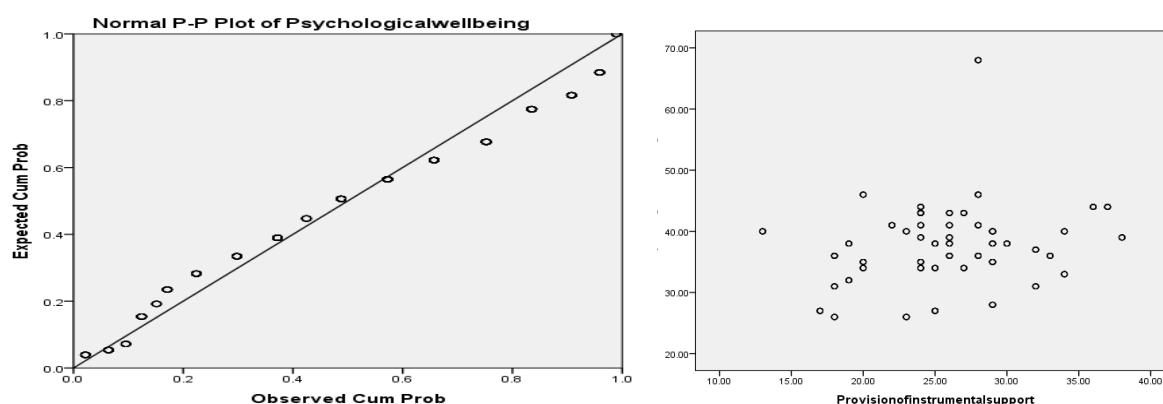
In order to test the research hypothesis, a linear regression analysis was used as the statistical tool to verify the hypothesis at a 0.05 level of significance. Decision rule: reject the null hypothesis if the calculated P-value is less than 0.05 and retain the null hypothesis if the P-value is greater than 0.05.

A bivariate linear regression was conducted to verify the strength of the provision of instrumental support on the psychological wellbeing of internally displaced students in Mezam Division of the NW Region of Cameroon. The coefficient of determination (R Square) was 0.105 indicating that 10.5% of the variance in the psychological wellbeing of internally displaced students was accounted for by provision of instrumental support.

The regression equation to predict psychological wellbeing was obtained as psychological wellbeing = 30.646 + 0.280 provision of instrumental support. When the provision of instrumental support is zero, the psychological wellbeing will be 17.24. According to the slope, for each additional unit change in the provision of instrumental support, psychological wellbeing of ID students will increase by 0.280. The constant term is positive. This means that there are still some factors not included in the model that aggregately influenced positively the psychological wellbeing of ID students in Mezam Division of the NW Region of Cameroon within the period of study. An increase in these factors will positively impact the psychological wellbeing, everything being equal. Considering the t- value for the provision of instrumental support, the result is significant ($p < 0.01$). This explains that the provision of instrumental support was an important factor that affected the psychological wellbeing of ID students in Mezam Division in the NW Region of Cameroon.

The ANOVA revealed that the provision of instrumental support has a significant effect on the psychological wellbeing of ID students $F(1, 329) = 18.351.115$, $P < 0.01$. The P-value = 0.000 is less than 0.05 indicating a significant effect of the provision of instrumental support on the psychological wellbeing of ID students. Thus, the null hypothesis was rejected and the alternative which states that the provision of instrumental support has a significant effect on the psychological wellbeing of ID students was upheld.

Figure 1: P - P plot and scatter plot for provision of instrumental support as a predictor of psychological wellbeing



In addition to the regression analysis, a scatterplot and P – P plot of the data were examined to ensure model assumptions were met. The residuals were seen to be normally distributed (Shapiro-Wilk $W = .98$, $p = .203$), homoscedasticity was confirmed by examining the P- P plot for the data set, and the residuals appeared to be independent (Durbin-Watson $D = 1.85$, $p = .486$). To verify the absence of multicollinearity, the variance inflation (VIF) factor was examined. The results of the test gave a variance inflation factor of 1.002 and collinearity tolerance value of 1.001.

5. Discussion of Findings

The findings revealed that the provision of instrumental support to IDSs in Mezam Division was just average. Furthermore, the regression analyses show that provision of instrumental support in the form of (tangible support, basic personal and school needs, shelter etc.) is a significant factor that influences the psychological wellbeing of ID students. This is seen in the fact that the provision of school needs such as books, pens, meals etc. to IDSs reduces the daily struggles, anxiety, and depression, of these students and allows them to focus on their studies.

Tangible support helps to alleviate the sense of hopelessness and sense of belonging of the students. These findings are grounded in Maslow's hierarchy of needs theory as it points out that instrumental support directly addresses the underlying issues of the basic needs of students. The theory points out that by providing food, water, clothing, shelter and ensuring that these fundamental needs are met is crucial for the survival and physical well-being of internally displaced students. This implies that without these basics, students cannot focus on (may not achieve) higher-order needs. From the perspective of the theory, instrumental support can include resources for education and personal development, such as school supplies, uniforms, and tutoring services. Providing these resources helps students succeed academically, which boosts their self-esteem and earns them respect from peers and teachers. Recognition of their achievements contributes to a positive self-image. Therefore, Maslow's hierarchy of needs theory brings to light how instrumental support addresses multiple levels of needs for internally displaced students as seen in the findings of the present study.

By ensuring that their physiological and safety needs are met, instrumental support provides a foundation for ID students to focus on higher-order needs such as belonging, esteem, and self-actualization. This comprehensive approach enhances their overall psychological well-being, enabling them to thrive despite the challenges posed by displacement. These findings tie with that of Federici and Skaalvik (2013) who found that teachers instrumental support predicted lower levels of anxiety in students, promoted intrinsic motivation and helped seeking behaviour and engagement in students and hence improving their psychological functioning. The researchers concluded that teachers should endeavour to provide instrumental support to students in the form of appraisal and guidance during the teaching learning process. Also, the present findings are confirmed by Chien and Valcke (2020) who indicated that the provision of instrumental (instructional) support to students boost the student's willingness to communicate, confidence to be involved in spoken English lesson and enhancing their psychological functioning and wellbeing. Contrary to the direct significant effect of instrumental support on the psychological wellbeing of ID students found in the present study, Huang, Matthews, Liang and Choi (2023) in their study found an indirect effect of instrumental support on psychological wellbeing. They indicated that the influence of instrumental support on psychological wellbeing could only be felt if it is being mediated by psychological capital. Also, the above researchers indicated that instrumental support from teachers and school had no significant influence on the psychological wellbeing of students contradicting the present findings where ID students perceived instrumental support from teachers and school to be very important for their psychological adjustment. Some of the students indicated that they borrow textbooks from teachers and the school library which help them in their academics and thus reduce the psychological stress of not being able to do assignments and thus improving on their psychological functioning.

Also, the findings of the present study are in line with those of Suldo et al. (2009) who indicated that teacher support types accounted for 16% of the variance in students' subjective wellbeing. In fact the study of Suldo et al. (2009) indicated that instrumental and emotional support from teachers were very important factors in improving student's subjective and psychological wellbeing. Wong, Xi Tao and Chiaki (2018) support these findings by indicating that instrumental support from teachers significantly influence self-esteem and self-worth of students. Furthermore, these findings are in line with those of Adamou (2018) who found that peer support and basic psychological needs were strong predictors of students' academic motivation in the University of Ngoundere. Kent et al. (2020) investigated the effect of instrumental support on distress among family caregivers. The researchers found that poor instrumental support was associated with high distress among caregivers, suggesting the need for palliative and supportive care interventions to help caregivers leverage instrumental support. The analyses of the qualitative data also indicated that most ID students in Mezam receive instrumental support mainly in the form of textbooks and their basic needs.

6. Conclusion

The purpose of the study was to investigate the impact of instrumental support on the psychological wellbeing of internally displaced students in Mezam Division. The study's findings offer valuable insights into how instrumental support influences the psychological well-being of internally displaced persons, particularly students

in Mezam Division. The results confirm the hypothesis that instrumental support plays a significant role in enhancing the psychological wellbeing of displaced students in this region. Using simple linear regression, the study demonstrated that instrumental support improves the mental health of these students. The regression analysis revealed that instrumental support in the form of finances, basic needs, textbooks medical care and others are crucial in maintaining the psychological well-being of internally displaced students in Mezam Division. The focus group discussions highlighted that while the instrumental support received by these students helped improve their well-being, it was not always sufficient. However, if contextual factors such as displacement experiences and school environment are taken into account by various stakeholders when providing instrumental support to internally displaced students, it will go a long way to enhance their psychological wellbeing.

The findings of the study imply that students who receive instrumental support in the form of basic needs such as books, pens, and meals experienced a reduction in their level of anxiety and depression. Hence, they are less worried about daily exigencies and concentrate on studying which may lead to better academic performance and mental health. Also, the provision of basic needs and shelter to these students can create a feeling of belonging and emotional stability which enhances social integration with peers. The findings further highlight the need for teachers to recognize these student's difficulties beyond the classroom. This will enable them create a nurturing environment that promotes learning and emotional resilience among the students. Finally, teachers who understand the importance of instrumental support on students' psychological wellbeing can advocate for better resources from the administration, NGOs and social workers in order to provide a nurturing environment that favour the teaching-learning process.

Based on the findings from both quantitative and qualitative data that answered the research questions, recommendations were made to some stakeholders in relation to the psychological wellbeing of ID students.

- Teachers, school authorities and other stakeholders should offer practical assistance such as school supplies and learning materials to students in need. Also, teachers in particular should provide extra help with homework and assignments to ensure students keep up with their studies and refer students to additional support services when necessary. Such services may include libraries, websites or other relevant textbooks
- Parents and host families of IDS should ensure the provision of basic needs such as food, clothing, and school supplies. This will enable the students to find it easy to study and participating in the teaching learning process. Parents and guardians of IDS are encouraged to participate in school activities and support networks that provide instrumental support to students.

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Silip sa danas nina Maria Magdalena: Sipat-suri sa isyung prostitusyon sa akda ni Fanny A. Garcia

Padiwan, Ray Vincent R. ✉

Leyte Normal University, Philippines (rayvincentrpadiwan@gmail.com)

Received: 20 March 2025

Available Online: 10 April 2025

Revised: 1 April 2025

DOI: 10.5861/ijrse.2025.25051

Accepted: 5 April 2025

ISSN: 2243-7703

Online ISSN: 2243-7711

OPEN ACCESS



Abstract

A person's fate is in their own hands, whether they let their situation dictate or make their own decisions. It is up to the individual to decide whether to continue living in their current state or to find ways to improve their life. The freedom of others can be likened to the freedom of pigeons that fly low. Their value can only be measured by money. This qualitative study was conducted through content analysis and the use of literary theories, such as romanticism, feminism, and existentialism, which served as guides for a thorough and clear analysis of prostitution as a social issue. The results of the study showed that the short story "Tayong mga Maria Magdalena" (We are all Maria Magdalena) by Fanny A. Garcia, which revolves around prostitution, demonstrates the ways in which the characters offer love, the lives of the "Maria Magdalena" in the world of prostitution, and the factors that drove them to become prostitutes. This is proof that literature is a reflection of societal events that expose the experiences of different people with different fates. In short, literature becomes a record of life. This study recommends conducting further research related to prostitution to gain a deeper understanding of the world of prostitutes, particularly their experiences. Moreover, it suggests strengthening the implementation of laws related to women's rights to protect their rights, especially those of the "Maria Magdalena."

Keywords: experience, Maria Magdalena, love, prostitution, factor

Silip sa danas nina Maria Magdalena: Sipat-suri sa isyung prostitusyon sa akda ni Fanny A. Garcia

1. Introduksiyon

Ang prostitusyon ay isang serbisyong sekswal na ginagawa ng tao kapalit ng pera. “Maria Magdalena” ang bansag sa kababaihang nasa loob ng mundong ito na silang nakikipagsapalaran upang matugunan ang mga pangangailangan at kagustuhan. Maituturing na biyaya ng kama ang pera na kanilang kinikita. Puhunan naman nila ang makinis na katawan at kaakit-akit na mukha. Hindi maitatanggi ang piraso ng katotohanan na tulad ng ibang naghahanapbuhay, mayroon din silang magkakaibang dahilan kung bakit pinili ang ganitong uri ng pagkakakitaan na karaniwang dinudungisan ang kanilang imahen bilang bakas ng panghuhusga ng mga tao sa lipunang ginagalawan. Ang kanilang danas sa mundo ng prostitusyon ay iba sa mga taong nasa mundo ng pagtuturo, kalakalan, at iba pa. Patunay na may iba’t ibang mukha ang paraan ng pagkita ng pera.

Isa sa mga batas kaugnay sa isyu ay ang *Magna Carta of Women (MCW)* o RA 9710 na kinikilala ang prostitusyon bilang karahasan laban sa kababaihan o *violence against women (VAW)* na kung saan ang mga ito ay dapat protektahan. Bukod pa, ang prostitusyon ayon sa *Philippine Plan for Gender-Responsive Development (1995-2025)* ay isang paglabag sa karapatang-pantao. Ang dekrimalisasyon ng kababaihan na sangkot sa prostitusyon ay isang simula para sa pagtugon sa naturang suliranin. Sinasabi ng batas na ito na ang kababaihan at kabataan ay hindi na aarestuhin na parang mga kriminal.

Pinarangalan bilang ikatlong gantimpala ang maikling kuwentong “Tayong mga Maria Magdalena” sa *Carlos Palanca Memorial Awards for Literature* noong 1983. Ito ay katha ng tanyag na manunulat ng sanaysay, skripto, kuwentong pambata, at maikling kuwento na si Fanny A. Garcia. Siya ang kauna-unahang nakapagtapos sa programang Malikhaing Pagsusulat sa antas “materado” at “doktorado” sa Unibersidad ng Pilipinas-Diliman. Ang nabanggit niyang akda ay sumasalamin sa mga danas ng kababaihan sa kanilang trabaho bilang mga *prostitute* o patutot na siyang higit na binigyang- pansin ng manunulat. Dagdag pa, nag-iwan din ito ng impresyon na ang makukulay na kolorete ng mga magdalena ay paraan upang maikubli ang kanilang masasalimuot na karanasan sa trabahong kanilang pinasukan. Ipinapakita na ang prostitusyon ay nananatili pa ring isang isyung panlipunan kaya ito ang dahilan kung bakit susuriin ang akdang “Tayong mga Maria Magdalena.”

Kasabay nang paglubo ng populasyon ay ang posibilidad nang paglaki ng bilang ng mga patutot, partikular sa Pilipinas. Sa Central Luzon, ayon sa pag-aaral ni Duria (2021), ang *thirst traps* (mapanuksong retrato) ay isang teknik na ginagamit ng mga taong nagbibigay ng serbisyong sekswal gamit ang teknolohiya upang kumita ng pera, lalo na noong kasagsagan ng *COVID-19 pandemic*. Lumabas naman sa pananaliksik ni Aguilar (2019) na ang mga banyagang turista, yaong nagpapakita ng imahen ng pagiging mayaman, ang karaniwang tumatangkilik sa ganitong uri ng serbisyo. Samantala, ayon kay Kahambing (2021), nang matapos ang bagyong Yolanda noong 2013, maraming *domestic*, *international*, at *professional volunteers* na namimigay ng *relief goods* na pansamantalang nakatira sa lungsod Tacloban ang pumipila sa mga *massage clinic* upang tangkilikin ang serbisyong sekswal na hinahatid ng mga *massage therapist*. Dagdag pa, ang mga nagtatrabaho dito na nagbibigay ng nasabing serbisyo ay kumikita ng 720 na dolyar na umaabot nang 40,000 kung ipapalit sa piso ng Pilipinas. Sa pag-aaral ni Vitriolo (2016) hinggil sa mga nanay na *prostitute*, ang kanilang pagmamahal sa mga anak ang nagtulak sa kanila upang hindi na muling pasukin ang mundo ng prostitusyon.

Gintong maituturing ang pag-aaral na ito dahil sa taglay nitong kahalagahan upang imulat ang kamalayan ng mga mag-aaral na nagpapakadalubhasa sa Filipino at kumukuha ng kursong Panunuring Pampanitikan, manunuri ng Panitikan, kaguruan ng Panitikan, ECPAT (*End Child Prostitution in Asian Tourism*), PSWC (Philippine Sex Worker Collective– Manila Chapter), at mamamayang Pilipino. Higit ding makikita ang kahalagahan ng panitikan, tulad ng maikling kuwento, sapagkat nagiging instrumento ito upang ilantad ang iba’t ibang isyung kinakaharap

ng mga Pilipino. Batay sa mga inilatag na pag-aaral hinggil sa prostitusyon, masasabing maaaninag pa rin ang presensya nito sa lipunang Pilipino. Kaya naman, muling pagtutunanan ng pansin ang naturang isyu sa pamamagitan ng pagsipat sa danas ng kababaihan bilang mga *prostitute* o patutot.

Layunin - Ang maikling kuwentong “Tayong mga Maria Magdalena” na akda ni Fanny A. Garcia ay sumasalamin sa mga danas ng kababaihan sa mundo ng prostitusyon. Tinitiyak sa pag-aaral na ito na matalakay ang sumusunod: 1) paraan ng pag-aalay ng pag-ibig ng mga tauhan mga “Maria Magdalena” (Hilda, Amy, Carol, at Linda) nanay; 2) danas ng mga “Maria Magdalena” sa mundo ng prostitusyon; at 3) salik na nagtulak sa mga “Maria Magdalena” upang maging *prostitute*

Kaligirang Teoritikal - Ang pagsusuring ito ay nakasalig sa paniniwala ng tatlong teoryang pampanitikan: romantismo, feminismo, at eksistensiyalismo. Sa tulong ng mga ito, magagabayan ang manunuri sa pagsipat sa mga inilatag na layunin batay lamang sa abot ng saklaw ng bawat teorya na nabanggit. Binigyang-kahulugan sa pag-aaral ni Banares (2022) ang teoryang romantismo bilang pagpapahalaga sa damdamin at guniguni na kung saan ay naipamamalas ito ng tao sa kanyang kalikasan, lupang sinilangan, materyal na bagay, at sa kapwa. Sa pamamagitan ng teoryang romantismo, masusuri sa akda ang paraan ng pag-aalay ng pag-ibig ng mga tauhan sa kanilang mga mahal sa buhay. Ang teoryang feminismo ay naglalayong magtatag, magtanggol, at magtakda ng pantay na pangkabuhayan, pampulitika, pangkultural, at panlipunang karapatan ng kababaihan. Bukod dito, nagtataguyod din ito ng pantay na pagkakataon para sa kababaihan pagdating sa usaping panghanapbuhay at edukasyon (Rojas, 2021). Gamit ang teoryang feminismo, mabibigyang-diin ang danas ng bawat “Maria Magdalena” sa kanilang trabaho bilang *prostitute* at tahasang masisilip ang kanilang pakikipagsapalaran sa ngalan ng pera. Ayon sa artikulo ni Aho (2023), ang eksistensiyalismo ay ang pagiging malaya ng tao pagdating sa kanyang kapalaran at pagiging responsable nito pagdating sa mga desisyon sa buhay. Masusuri ang mga salik sa likod ng pagiging *prostitute* ng apat na kababaihan sa akda sa pamamagitan ng teoryang eksistensiyalismo. Mababatid kung bakit sa kabila ng pagkakaroon ng kalayaang magdesisyon ay pinili pa rin nila ang magbenta ng katawan. Bilang paunang silip sa mundo ng prostitusyon, magsisilbing liwanag ang mga teoryang pampanitikan na nabanggit upang malinaw na mabanaag ang bawat tiyak na layunin ng pagsusuring ito.

Kahalagahan ng Pag-aaral - Ang pag-aaral na ito ay mahalaga sa sumusunod: 1) mag-aaral sa kursong Panunuring Pampanitikan; 2) manunuri ng Panitikan; 3) kaguruan ng Panitikan; 4) ECPAT (*End Child Prostitution in Asian Tourism*); 5) PSWC (Philippine Sex Worker Collective–Manila Chapter); at 6) mamamayang Pilipino. Sa pamamagitan ng pag-aaral na ito ay maaaring mabago ang kanilang pagtingin sa kababaihan na nasa mundo ng. Bukod dito, makatutulong din ang kasalukuyang pagsusuri upang higit pang tangkilikin ang panitikang Filipino tungo sa patuloy na pag-unlad nito, gayundin sa pagpapalawak ng kaalaman sa mga isyung panlipunan.

Saklaw at Limitasyon - Saklaw ng pagsusuring ito ang danas ng kababaihan sa isyung prostitusyon na nakapaloob sa maikling kuwento ni Fanny A. Garcia na “Tayong mga Maria Magdalena.” Nililimitan ng kasalukuyang pag-aaral sa pagsipat sa paraan ng pag-aalay ng pag-ibig ng mga “Maria Magdalena” (Hilda, Amy, Carol, at Linda) at Nanay, danas ng mga “Maria Magdalena” sa kanilang trabaho, at mga salik na nagtulak sa kanila upang mapadpad sa ganitong klaseng mundo.

2. Metodolohiya

Ang pagsusuring ito ay isang uri ng kwalitatibong pag-aaral na gagamit ng *content analysis*. Gamit ang pamamaraang ito ay matatalakay ang mga tiyak na layunin: 1) paraan ng pag-aalay ng pag-ibig ng mga “Maria Magdalena” (Hilda, Amy, Carol, at Linda) at Nanay; 2) danas ng mga “Maria Magdalena” sa mundo ng prostitusyon; at 3) salik na nagtulak sa kanila sa pagiging *prostitute*. Magsisilbing mga tiyak na hakbang ang sumusunod:

Unang Hakbang. Paraan ng Pag-aalay ng Pag-ibig ng mga Tauhan. Sa bahaging ito, susuriin kung paano ipinapakita ng bawat tauhan ang pag-ibig sa kanilang mga mahal sa buhay. Gamit ang teoryang romantismo ay palilitawin ng manunuri ang mga pahayag na nagpapakita ng pagmamahal ng bawat tauhan.

Ikalawang Hakbang. Danas ng mga “Maria Magdalena” sa mundo ng Prostitusyon. Sa bahaging ito, bibigyang-pansin ang mga sitwasyon na nagpapakita ng danas ng kababaihan sa kanilang trabaho. Gamit ang teoryang feminismo, mababatid ang kalakasan na kanilang ipinamamalas sa bawat pakikipagtalik sa tagatangkilik ng serbisyonang kanilang ihihahatid.

Ikatlong Hakbang. Salik na nagtulak sa mga “Maria Magdalena” upang maging *Prostitute*. Sa bahaging ito, sisipatin ng manunuri ang salik na pinagbatayan ng bawat “Maria Magdalena” sa kanyang pagpapasya na maging isang patutot. Gamit ang teoryang eksistensiyalismo, mauunawaan kung bakit sa kabila ng kalayaan ng tauhan na magdesisyon upang matugunan ang pangangailangan ay prostitusyon ang naisip niyang kasagutan dito.

3. Resulta at pagtalakay

Nakapaloob sa bahaging ito ang naging resulta ng isinagawang *content analysis* sa akdang “Tayong mga Maria Magdalena” ni Fanny A. Garcia na kung saan ginamit bilang saligan ang mga teoryang romantismo, feminismo, at eksistensiyalismo upang masuri ang prostitusyon bilang isyung panlipunan.

3.1 Paraan ng Pag-aalay ng Pag-ibig ng mga Tauhan

Ang pag-ibig ay isang makapangyarihang damdamin lalo na kung ito ay nagmumula sa kaibuturan ng puso ng isang tao. Maraming bagay ang maaaring maisakripisyo sa ngalan ng pag-ibig—kaligtasan, kasiyahan, pangarap, atbp. Ang pag-aalay nito sa mga mahal sa buhay ay bunga rin ng tapang at lakas na sa kabila ng hirap ng sitwasyong kinakaharap ay nagagawa pa rin itong maipamalas. Makikita sa sumusunod na talahanayan ang iba’t ibang paraan ng pag-aalay ng pag-ibig ng mga tauhan.

Talahanayan 1.1.

Mga “Maria Magdalena” (Hilda, Amy, Carol, at Linda) - Hilda

Kilos o Gawing ng Tauhan na Nagpapakita ng Pag-aalay ng Pag-ibig	Pagpapakahulugan
Pagbili ng pasalubong	Ipinapakita na ang pagmamahal ay naipamamalas din sa pamamagitan ng materyal na bagay.
Pagsakripisyo ng pagkadonselya (<i>virginity</i>)	Nailalantad ng pag-ibig kung ano ang kayang gawin ng tao alangalang sa kanyang mahal sa buhay.

Pagbili ng pasalubong. Ang pagbili at pagbigay ng pasalubong o anumang materyal na bagay ay isang mukha ng pagpapakita ng pag-ibig. Masasalamain sa akda na pagmamahal ang pinagmumulan ng kilos na ito ni Hilda (*prostitute*) para sa kanyang ina na hindi na mabilang ang mga kabutihang ginawa para sa kanyang kapakanan: nag-aalaga sa kanya tuwing may sakit at pinagsisilbihan na waring isang prinsesa. Bagama’t napagpasyahan ni Hilda na panatilihin lihim kung saan galing ang pera na kanyang ginugol, hindi naman ito naging dahilan upang tumanggi ang kanyang ina. Nakalulungkot man isipin, ngunit may mga pagkakataon na gumagawa ang tao ng mabuti upang burahin ang mga bakas ng kamalian o hindi kaaya-ayang bagay na kanyang ginawa. Masasalamain ito sa sumusunod na pahayag:

“Ibinili ko ng pasalubong si Nanay, binigyan ko ng kaunting pera, itinago ang iba.”

“Idinahilan kong natanggap akong kahera sa ibang restoran, at mas malaki ang suweldo.”

Ang pasalubong ay may iba’t ibang hugis, laki, at kulay. Ang iba ay mahal at ang iba naman ay libre (Chapman, 2010). Ito ay makapangyarihang paraan upang maramdaman ng tao na siya ay tinatangi at pinahahalagahan. Ang pagbibigay ng pasalubong ay hindi nasusukat sa halaga nito, kung hindi sa mismong pagiging mapagmahal, maalalahanin, at mapagsumikap ng tao sa pagpili at pagbigay nito sa isang mahal sa buhay (Mantova, 2023). Ito ang ginawa ni Hilda upang maiparamdam sa kanyang ina ang pagmamahal na kaya niyang ibigay at hindi kailanman kayang ipagdamot. Hindi lamang naiparamdam ang pagmamahal sa pamamagitan ng salita, oras, at haplos, dahil maaari din itong maisakatuparan sa pagbibigay ng pasalubong sa isang tao. Mula rito, mapipinta ang tauhan ni Hilda bilang isang mapagmahal na anak sa isang ina na walang ibang ginawa kung hindi gawin ang tungkulin ng

isang mabuting magulang.

Pagsakripisyo ng pagkadonselya (virginity). Isa itong patunay ng pagiging makapangyarihan ng pag-ibig sa paraang nagiging dahilan ito upang gawin ang isang bagay kahit hindi buo ang loob. Gaya ni Hilda, nagawa niyang isakripisyo ang pagkadonselya alangalang sa kanyang ina na may sakit. Siya ay nakipagtalik kay Uncle, may-ari ng *bar* kung saan siya nagtatrabaho, kapalit ng pera. May mga bagay na nagagawa ng tao dahil sa hindi inaasahang pagkakataon na tila pasan niya ang responsibilidad upang makatulong. Dagdag pa rito ang pagiging mailap ng oportunidad upang kumita ng pera para matugunan ang parehong pangangailangan at kagustuhan. Bunga nito, handang tangayin ng tao kung ano lang ang lulan ng hangin na posibilidad upang bahagyang makaahon sa pagkakasadlak at hindi alintana ang maaaring kahinatnan ng desisyong ito. Patunay rito ang ilang pahayag sa sitwasyon ni Hilda sa kanyang ina:

“Hindi naman sa sinisisi ko si Nanay, pero dahil din sa kanya kung bakit hindi na ‘ko virgin.’”

“...nadiskubreng malala ang ulser at kailangang operahan na.”

Masasalamain ang naging kalagayan ni Hilda sa aklat ni Macawili (2020) na kung saan sinabing dahil sa kahirapan ay kinakailangang tumulong ng babae sa paghahanapbuhay at ang pagiging *prostitute* ay isa rito. Ito ay naging talamak noong mga huling dekada ng kolonisasyong Espanyol. Sa sitwasyon ni Hilda, sinakripisyo niya ang kanyang dangal sa mga tagatangkilik ng serbisyong kanyang inihahatid upang sa gayon ay madala sa ospital ang kanyang ina at hindi na mag-alala para sa kaligtasan nito. Sa madaling sabi, inalay ni Hilda ang kanyang pagkadonselya sa ngalan ng pera at hindi ng pag-ibig, ngunit ang dahilan sa likod nito ay pagmamahal na mayroon siya sa kanyang ina upang matiyak na hindi ito malalagay sa kapahamakan dahil sa iniindang sakit. Mas pinili ni Hilda na siya ang magsakripisyo dahil hindi niya lubos maisip ang magiging lagay ng kanyang buhay kung mawala ang pinakamamahal niyang magulang.

Mga “Maria Magdalena” (Hilda, Amy, Carol, at Linda) - Amy

Kilos o Gawing ng Tauhan na Nagpapakita ng Pag-aalay ng Pag-ibig	Pagpapakahulugan
Nagbibigay ng pinansyal na suporta	Ang pinansyal na suporta ng isang anak ay kaakibat ng kanyang pagmamahal sa pamilya na isang dahilan sa paghahanapbuhay.
Handang isakripisyo ang sariling kaligtasan	Handang gawin ng magulang ang lahat para sa kapakanan ng anak na sumasalamain naman sa wagas na pagmamahal.

Nagbibigay ng pinansyal na suporta. Isa sa mga dahilan na tumutulak sa tao na magbigay ng pinansyal na suporta sa pamilya ay ang pagmamahal nito sa kanila kung kaya’t nagiging bukal sa puso ang gawaing ito. Mauugat ang pagpapadala ni Amy ng pera sa kanyang sitwasyon sapagkat malayo siya sa Cagayan kung saan iniwan niya ang dalawang anak na inaalaan ng kanyang ina. Isa si Amy sa mga indibidwal na kinakailangan pang lumuwas sa kanilang lugar upang makipagsapalaran. Ang nakabababala, nakikipagsapalaran sa trabahong hindi tiyak ang kaligtasan. Kinakatawan ni Amy ang isang *breadwinner* sa pamilya na siyang gumagawa ng paraan upang matustusan ang pang-araw-araw na pangangailangan. Ginagampanan ang tungkulin ng mga magulang sa loob ng tahanan. Bukod dito, ipinapakita rin ng tauhan na ang responsibilidad ng anak ay hindi lamang umiinog sa pagbukas ng mga palad para sa pagtanggap sa mga sariling kagustuhan, kung hindi kaakibat din ang pagtugon sa pangangailangan ng pamilya lalo na kung ang anak ay isa na ring magulang sa iisang tahanan. Patunay rito ang pahayag na:

“Nagpapadala siya ng pera sa probinsiya.”

May kaugnayan ang sitwasyon ni Amy sa pahayag ni McLeod (2022) na kapag sadlak sa kahirapan ang isang babae, pakikipagtalik ang higit na mabenta sa kanya. Ang pagpasok sa mundo ng prostitusyon ang siyang magiging daan upang magkaroon siya ng pera. Mula rito, masasalamain na prostitusyon ang pinagmumulan ng pera na ipinapadala ni Amy sa kanyang pamilya. Sa kabuunan, isang mukha ng pagmamahal ang nagbibigay ng pinansyal

na suporta sa mga mahal sa buhay kahit na ang paraan ng pagsasakatuparan nito ay hindi lubos tinatanggap ng karamihan sa lipunan dahil sa magkakaibang pananaw sa pakikipagtalik na mauugat naman sa relihiyon, kultura, at tradisyon.

Handang isakripisyo ang sariling kaligtasan. Sa mundong pinasok ni Amy (*prostitute*) ay garantisadong hindi tiyak ang kaligtasan, ngunit para sa dalawang anak, lalo pa't ang isa ay bulag, handa niyang isawalang bahala ang kapahamakang hatid ng kanyang trabaho. Likas na sa isang magulang na gawin ang lahat para sa kanyang supling dahil ito ay isang tungkulin na panghabambuhay. Kumulubot man ang balat at mamuti man ang buhok, kapag iniluwal ng isang babae ang bata sa kanyang sinapupunan, siya ay magiging ina kailanman at walang tao o pangyayari ang kayang burahin ang katotohanang ito. Ang pagsasakripisyo ay masasabing mula sa konsepto ng pag-ibig. Hindi lahat ng tao ay kayang isugal ang sariling kapakanan para sa iba, ngunit hindi kabilang dito ang mga magulang na tulad ni Amy dahil kanya itong ginagawa alangalang sa kanyang mga mahal sa buhay. Mababakas ang pagsasakripisyo ni Amy para sa kanyang mga supling sa sumusunod na pahayag:

"...nagkasakit kasi si Amy ng syphilis. Ang ingat-ingat ngayon ni Amy, halos araw-araw kung magpa-check-up."

"Hindi na raw bale ang pinagdaanan niya noon—ang mamaga ang kanyang ari't lalamunan, ang siya'y magkalagnat, anemia, sakit ng ulo, ang hindi siya makatulog kahit pa maparalisis o mabaliw siya—huwag lang ang anak niya ang magdusa."

Sa prostitusyon, ang babae ay waring isang produkto na siyang kinukunsumo ng kliyente. Ang gawaing ito ay hindi maisasakatuparan kung walang tagatangkilik. Minsan, ang paniniwala na nasa kliyente ang kapahamakan sa kanyang pakikipagtalik sa "Maria Magdalena" ay walang katuturan. Sa kaso ng prostitusyon, ang *prostitute* o patutot ang higit na nasa kapahamakan kaysa sa taong tumatangkilik ng ganitong uri ng serbisyo (Farley, 2018). Ayon naman sa pag-aaral ni Lebni et al. (2020), ang mga babaeng nagbebenta ng laman ay pinipilit na makipagtalik sa paraang hindi ligtas at nagiging dahilan ito upang mahawa ng *sexual diseases*, gaya ng *AIDS* at iba pang *sexually transmitted diseases*. Sa kaso ni Amy, siya ay nagkaroon ng *syphilis* na isang *sexually transmitted infection (STI)* na wala namang lunas. Batay sa kilos o gawi ni Amy na nagpapakita ng pagmamahal sa kanyang mga anak, tahasang masasabi na inilalagay niya ang kanyang sarili sa kapahamakan bilang paraan ng pagganap sa tungkulin ng isang magulang. Inilalantad ng sitwasyong ito ang pagiging makapangyarihan ng pag-ibig.

Mga "Maria Magdalena" (Hilda, Amy, Carol, at Linda) - Carol

Kilos o Gawi ng Tauhan na Nagpapakita ng Pag-aalay ng Pag-ibig	Pagpapakahulugan
Nagtataguyod sa pamilya (<i>breadwinner</i>)	Pasan niya ang responsibilidad na maibigay ang pangangailangan ng pamilya dahil kumikita siya ng pera.

Nagtataguyod sa pamilya (*breadwinner*). Kadalasan, kapag may trabaho na ang isang anak at siya lang ang tanging kumikita ng pera sa pamilya, tila binibihisan siya ng kanyang sahod upang maging isang *breadwinner* na tataguyod sa mga magulang at mga kapatid. Sa maikling kuwento na ito ni Fanny A. Garcia, ganito ang naging tungkulin ni Carol, isang "Maria Magdalena" mula Samar. May bigat ang ganitong responsibilidad para sa isang anak dahil hindi lang nagtatrabaho upang buhayin ang sarili, bagkus ang buong pamilya. Bukod sa nabanggit, nakadaragdag din ito sa sakit ng ulo lalo na kung ang perang kinikita ay hindi sapat para sa pang-araw-araw na gastusin. Ito ang tumutulak sa iba na kumapit sa patalim. Hindi na gumugulog ng oras upang suriin ang desisyon kung ito ay makabubuti o makasasama. Ang tanging nakikita lamang ay ang paraan kung paano kikita ng pera at hindi na ang kahihinatnan ng sariling pagpapasya. Mapalad naman ang ibang *breadwinner* na naiaahon ang pamilya sa pagiging maralita gamit ang tamang pamamaraan ng pagbuo ng desisyon at wastong pagsasakatuparan nito. Patunay ito na may dalawang mukha ang pagiging *breadwinner*: mabuti at masama. Ang gawaing ito ni Carol ay mapapatunayan sa linyang:

"Si Carol ang talagang bumubuhay sa kanyang mga magulang at mga kapatid."

Lumabas sa resulta ng pag-aaral ni Karandikar et al. (2022) na itinuturing ng mga “Maria Magdalena” ang kanilang mga sarili bilang *breadwinner* dahil nakapagbibigay ng pera sa mga kamag-anak sa tuwing dumadalaw sa kanilang bahay, gayundin sa mga anak at mga magulang sa tulong ng kanilang trabaho. Ganitong-ganito rin ang ginagawa ni Carol sa kanyang pamilya. Sa hindi maligoy na pagpapaliwanag, ang paraan ng pag-aalay ni Carol ng pag-ibig sa kanyang mga mahal sa buhay ay sa pamamagitan ng pagtugon sa kanilang mga pangangailangan at kagustuhan.

Mga “Maria Magdalena” (Hilda, Amy, Carol, at Linda) - Linda

Kilos o Gawing ng Tauhan na	Pagpapakahulugan
Nagpapakita ng Pag-aalay ng Pag-ibig	
Pagiging <i>sugar mommy</i>	Tinutupad ang hiling ng karelasyon, materyal man o pinansyal, bilang nakatatanda sa kanilang pagmamahalan.

Pagiging *sugar mommy*. Kapag ang isang nakatatandang babae ay may karelasyong nakababata sa kanya at nagbibigay ng pera o anumang materyal na bagay kapalit ng pag-ibig o pakikipagtalik, siya ay binabansagan bilang *sugar mommy*. Ganito inilarawan si Linda sa akda na bagama’t dalawampu’t tatlong gulang pa lamang ay mukhang lampas na ng trenta. Ang mga nasa ganitong uri ng relasyon ay may posibilidad na pinagsasamantalahan lamang sa kadahilang sila ay napakikinabangan. Minamahal dahil may kailangan, hindi dahil totoong pagmamahal ang nararamdaman. Hindi karaniwang inilalantad sa publiko ang relasyong ito dahil may mga pagkakataon na ang nakababata ay may tinatanging iba o kabaliktaran. Ang pagkakaroon ng *sugar mommy* ay maituturing isang paraan ng pagloloko sa kasintahan, kung mayroon man. Ang dalawang kasangkot ay gumagawa ng sarili nilang mundo na kung saan hindi sila mababanaagan ng karamihan. Para sa mga *prostitute* na *sugar mommy*, hindi imposibleng ang mundong kanilang ginagalawan ay matatagpuan sa isang kwarto at ang perang dumadapo sa mga palad ng nakababatang karelasyon ay produkto ng bawat haplos at halik nito. Mababatid kung sino-sino ang mga taong ginawang *sugar mommy* si Linda sa pahayag na ito:

“Nakailang boyfriend na si Linda—pulis, “bugaw,” estudyante, istambay.”

“Lahat ginawang *sugar mommy* si Linda, pero wala pa ring kadala-dala.”

Binigyang-diin ni Kristiansen (2019) na ang konsepto ng *sugar mommy* ay nilikha upang tukuyin ang babaeng ginagawa ang lahat upang maibigay sa sarili ang kaluguran dahil nakakaangat na siya pagdating sa estado ng pamumuhay. Sa sitwasyon ni Linda, ang kanyang pagiging *sugar mommy* ay dulot ng pagnanais niyang magkaroon ng dakilang lalaki sa buhay na waring hindi pa naipapanganak sapagkat hindi niya pa nakikilala kaya mapapansin sa kanyang mga naging karelasyon na kahit sino ay kanyang pinatulan. Iba ang paraan ng pagpapakita ni Linda ng pag-ibig sa ibang mga “Maria Magdalena” dahil iniaalay niya ito sa mga lalakeng inaasahan niyang magiging kabiya sa hinaharap, sa halip na sa kanyang pamilya. Sa pangkalahatan, walang iisang paraan ng pag-aalay ng pag-ibig sa mga mahal sa buhay. Ito ay naiiba batay sa pagtugon sa sariling kagustuhan at sa kahingian ng sitwasyon.

Mga “Maria Magdalena” (Hilda, Amy, Carol, at Linda) - Nanay

Kilos o Gawing ng Tauhan na	Pagpapakahulugan
Nagpapakita ng Pag-aalay ng Pag-ibig	
Pagsisilbi sa anak	Tinatangi ang anak kung kaya’t bukal sa puso ang pagsisilbi upang maiparamdam ang pagmamahal ng isang magulang.
Pagdidisiplina sa anak	Kaakibat nito ang kagustuhan ng magulang na maging isang mabuting tao ang anak sa paglaki nito.
Pagmamalasakit sa anak	Walang ibang hinahangad ang magulang kung hindi kapakanan ng kanyang anak.
Pagtanggap sa anak sa kabila ng kamalian nito sa buhay	Hindi ipinagdadamo ang pagmamahal ng isang magulang na hihilom sa sugat ng anak na dulot ng mga maling desisyon sa buhay.

Pagsisilbi sa anak. Para sa isang magulang na mahal ang kanyang anak, lahat ay gagawin para lamang

maiparamdam ito sa kanya. Kahit gaano man kahirap ang sitwasyon, gagawa at gagawa ng paraan upang hindi maipasa sa anak ang bigat ng responsibilidad bilang magulang. Hindi kabilang dito ang mga sitwasyon na kinakailangan na ng isang anak na tumayo sa sarili niyang mga paa sapagkat taglay na niya ang kakayahan upang kumita ng pera sa sarili niyang gawa. Lubos na nagiging mahirap ang papel ng isang magulang kung mag-isa niyang itinataguyod ang pamilyang bunga ng pagmamahal. Sa akda, ang ina ni Hilda ay kanya ring ama sa kadahilanang sumakabilang-buhay na ito kung kaya't dagdag ito sa tungkulin ng kanyang natitirang magulang. Sa ganitong guhit ng kapalaran, hindi dapat hinahayaan na mag-isang binubuhay ng magulang ang isang pamilya. Hindi dapat ito maging ugat upang hindi na iparamdam sa anak ang pagmamahal na pupuno sa kanyang pagkatao.

Ang ina ni Hilda ay kakikitaan ng pagiging mapagmahal sa tulong ng sumusunod na pahayag:

"...binibili niya ang anumang magustuhan ko."

"Wala akong alam sa bahay, siya kasi ang trabaho nang trabaho."

"Siya ang naglalalatag at nagliligpit ng aking hinigaan."

"Mamasaherin ni Nanay ang mga balikat, braso't kamay kong nangalay sa mabibigat na tray, ang mga paa't binti kong parang naging semento sa kapaparoo't parito."

Ang pagmamahal at pakikiramay ng isang ina ang siyang mahalagang sangkap para sa pag-unlad ng isang anak. Naipamamalas ito ng walang inaasahang anumang kapalit sa pamamagitan ng sumusunod: paghalik, pagyakap, pag-aalaga, paghahain ng masarap na pagkain, paghahatid ng kaginhawaan, at pagdarasal sa ikatatagumpay ng anak. Bunga nito, nagkakaroon ng tiwala sa sarili at motibasyon ang isang bata at nakakamit din niya ang tagumpay sa kanyang buhay (Manap, 2015). Sa maikling kuwento, mababakas sa mga kilos ng ina ni Hilda ang konsepto ng pag-ibig na repleksyon ng isang pagiging mabuting magulang para sa nag-iisang anak na binansagan naman bilang pinakamaganda sa Looban kung saan ito isinilang at lumaki. Pinapakita ng ina ni Hilda ang *act of service* bilang kanyang *love language* sa anak. Ibig sabihin, naiparamdam niya ang pagmamahal sa pamamagitan ng pagsisilbi tulad ng nabanggit sa mga pahayag na kaakibat ng kanyang pagganap sa tungkulin ng isang magulang.

Pagdidisiplina at pagmamalasakit sa anak. Likas na para sa isang magulang na turuan ang kanyang anak ng mabuting asal habang ito ay lumalaki. Sa pagdidisiplina, lumilitaw ang konsepto ng *parenting style*. Ang nakikinabang sa ganitong gawain ay hindi lamang ang parehong magulang at anak, maging ang mga taong makakasalamuha sa araw-araw na pamumuhay. Ang pagpapakita ng malasakit ay nangangahulugang paghahangad ng kaligtasan para sa mga anak. Patunay rito ang sitwasyon ni Hilda nang matuklasan ng kanyang ina ang pagbebenta niya ng katawan na inilihim niya para kumita ng pera kung kaya't nagkaroon ng bahagyang pagbabago sa kanilang relasyon. Isa sa mga dahilan sa likod ng pagdidisiplina at pagmamalasakit ay ang katotohanan na ang pag-uugali ng anak ay nagiging repleksyon kung paano ito pinalaki ng magulang. Kapag lumalaking mabait ang isang bata, may mga pagkakataong mapagsasabihan ito ng "nagmana ka talaga sa magulang mo," ngunit kung lumaki naman itong tulad ni Hilda na naging *prostitute*, hindi imposibleng marinig ang mga katagang "hindi siguro napalaki nang maayos ng magulang kaya naging ganyan."

Ang pagdidisiplina at pagmamalasakit ng ina ni Hilda sa kanya ay masasalamain sa mga pahayag na:

"Ayaw niyang magsuot ako ng pantalon. Ayaw niya ng bestidang maigsi at hapit, malalim ang ukad sa dibdib o balikat. Ayaw niya ng meyk-ap at kiyuteka. Ayaw ng babaeng nagsisigarilyo at umiinom."

"Hindi baleng mahirap tayo, kahit pa magutom, basta marangal lang."

Ayon kay Del Rosario (2016), ang *parenting style* ay nakatutulong sa paghubog ng pagkatao ng mga anak at nagbibigay-daan upang higit na maging malapit ang relasyon ng mga ito sa kanilang mga magulang. Ilan sa mga

pagdidisiplinang ginagawa ay ang paghawak ng pera, pamamaraan ng pananamit, pagpili ng kurso, pananampalataya at iba pa. Buhat nito, naipipinta ng isang anak sa kanyang isipan kung ano ang mga tutularin at hindi tutularin na mga paraan ng pagdidisiplina kung sakaling maging ganap na magulang sa hinaharap batay sa sariling karanasan. Sa maikling kuwento, ang pagdidisiplina ng magulang ay hindi naging hadlang kay Hilda upang mabawasaan ang pagmamahal sa ina, ngunit ang pagiging *prostitute* naman ni Hilda ang naging dahilan upang magkaroon ng bubog ang pagmamahal ng kanyang ina para sa kanya.

Hindi mag-aaksaya ang magulang ng oras sa pagdidisiplina sa anak at hindi ito magpapakita ng pagmamalasakit kung walang pagmamahal na pinaghuhugutan nito. Maaari niya lamang itong pabayaan sa mga pagpapasyang gagawin sa buhay kung ang pagmamahal ay hindi siyang dahilan sa pagtuturo ng mabuting asal. Kaya masasabing ang pagdidisiplina at pagmamalasakit ay mga paraan ng pag-aalay ng pag-ibig ng ina ni Hilda sa kanya. Ang pagdidisiplina ay hindi kasingkahulugan ng pagpaparusa, bagkus pagpapakita ng tamang pamamaraan ng pagkilos, gayundin ang malasakit ay pagpapakita ng paghahangad ng kaligtasan para sa anak.

Pagtanggap sa anak sa kabila ng kamalian nito sa Buhay. Maraming dahilan kung bakit sa kabila ng pagkakamali ng isang tao ay nagagawa pa rin itong tanggapin. Ang pagmamahal ay isa sa mga dahilan. Ganitong-ganito ang nangyari kay Hilda. Nagawa pa ring yakapin ng kanyang ina ang pagsisinungaling niya tungkol sa kanyang trabaho bilang isang *prostitute*. Ipinapakita nito na hindi sa lahat ng pagkakataon ay matitiis ng isang magulang na nakikitang nagdurusa ang isang anak dahil sa kamalian nito sa pakikipagsapalaran sa mundong tinahak. Ipinaparamdam pa rin ng isang magulang ang pagmamahal dahil ito ang magpapahilom sa sugat na dulot ng mga maling pagpapasya ng anak sa kagustuhan nitong makatulong sa pamilya o magkaroon ng magandang buhay. Ang pagtanggap ng ina ni Hilda sa kanya ay mauugat sa linyang:

“Uuwi na ‘ko kay Nanay ngayong gabi. Talagang mahal niya ako, at kahit ano pa ang nangyari sa aki’y tatanggapin niya ako.”

Sa artikulo ng Schools Division of City of Meycauayan (2023), walang katumbas ang pagmamahal ng isang magulang. Patuloy itong aalalay sa bawat paglalakbay ng anak upang matiyak na hindi ito mawawalay sa kanyang piling. Palagi nilang iniisip ang magiging kapakanan at ikabubuti ng pinakamamahal na anak kaya’t hindi mapapagod sa pagbibigay ng mga paalala at handang isakripisyo ang lahat alangalang sa kanya. Sa akda, masasabing isinantabi ng ina ni Hilda ang sama ng loob para muli silang magkasama sa iisang bahay at makapiling ang isa’t isa.

Makikita sa imahen ng ina ni Hilda ang pagiging isang mapagmahal na magulang. Ipinapakita rin nito na hindi nagkulang ang kanyang ina sa pag- aalaga kahit man ito ay nag-iisa na lamang sapagkat sumakabilang-buhay na ang kabiyak nito isang linggo pa lamang matapos maipanganak si Hilda. Batay sa mga kilos o gawi ng mga “Maria Magdalena” at ng ina ni Hilda, mahahagkan ang iba’t ibang paraan ng pag-aalay ng pag-ibig na magpapatotoo na hindi ito limitado sa pagsasabi lamang ng “mahal kita.” Ibig sabihin, madarama ng tao ang pagmamahal sa tulong ng mga bagay na ginagawa at nakikita at hindi lamang iyong sinasambit at naririnig. Gamit ang lente ng teoryang romantismo, malinaw na nakita sa bawat tauhan na sila ay mapagmahal sa kanilang mga mahal sa buhay.

3.2 Danas ng mga “Maria Magdalena” sa mundo ng Prostitusyon

Ang tao ay hinuhulma ng kanyang kolektibong karanasan na produkto ng mga pagpapasyang binuo dahil sa magkakaibang dahilan. Sa usapin ng pagtatrabaho, isa sa mga madalas pagmulan ng diskurso ay kung magkano ang kinikita sa isang araw o hindi kaya sa isang buwan. Sa paraang ito, hindi imposibleng pag-usapan ang karanasan ng tao sa kanyang paghahanapbuhay. Kung itutuon ang paksa sa mga *prostitute*, patutot, bayaran, nagbebenta ng laman, o nag-aalok ng serbisyong sekwal, tahasang mauulinagan mula sa kanila kung paano nakikipagsapalaran sa isang silid kasama ang tagatangkilik ng serbisyong hinahatid upang ang sariling sikmura ay hindi na muling kumalam dulot ng kawalan.

Sa bahaging ito, makikita ang talahanayan na sumasalamain sa mga danas ng mga “Maria Magdalena” sa

kanilang trabaho sa mundo ng prostitusyon.

Talahanayan 2

Danas ng mga “Maria Magdalena” sa mundo ng Prostitusyon

Danas ng mga Maria Magdalena	Pagpapakahulugan
Nakaramdam ng sakit sa buong katawan	Ito ay hindi malabong mangyari sa mundo ng prostitusyon sa kadahilanang katawan ang puhunan upang kumita ng pera.
Biktima ng pang-aabuso	Isa itong patunay kung bakit hindi Tiyak ang kaligtasan sa ganitong trabaho.
Naghatid ng serbisyong sekswal sa magkakaibang lalake	Sa magkakaibang lalake nagbebenta ng laman upang kumita ng mas malaki at magkaroon ng mas maraming kliyente.
Inilihim sa pamilya ang trabaho	Ito ay dahil ang prostitusyon ay ilegal Na paraan ng paghahanapbuhay ayon na rin sa batas hinggil dito.
Pinalitan ang tunay na pangalan	Ginagawa ito upang hindi makilala at manatiling lihim ang pagiging <i>prostitute</i> .
Nalulong sa masasamang bisyo	Bunga ito ng masamang impluwensya ng mga nakakasalamuha sa trabahong pinasukan.
Nagpalaglag na ng bata	Hindi na bago ang ganitong pangyayari sa mga <i>prostitute</i> dahil isa itong paraan upang magpatuloy pa rin sa trabaho at hindi madagdagan ang hirap ng buhay sa pagpapalaki ng bata.

Nakaramdam ng sakit sa buong katawan. Kung pagbebenta ng katawan ang paraan ng pagkita ng pera, hindi nakapagtataka kung sumakit ang buong katawan dahil sa simpleng dahilan: katawan ang puhunan. Ganito ang nangyari kay Hilda nang maghatid siya ng serbisyong sekswal kay Uncle sa isang *five-star hotel*. Ito ang una niyang pagkikipagtalik sa ngalan ng pera. Dahil dito, naramdaman niya sa buong katawan ang sakit at pagkahilo. Tiniis niya lahat para sa kanyang ina na nasa ospital. Hindi lang magulang ang kayang magsakripisyo para sa anak, kaya rin ng anak magsakripisyo para sa kanyang magulang. Nakikita rito ang kalakasan ng babae na harapin ang hirap ng kanyang pakikipagsapalaran. Ang karanasang ito ni Hilda ay mababatid sa mga pahayag na:

“Noon ako unang naglasing. Tanghali na nang magising ako kinabukasan at wala na si Uncle. Sa mesita’y nakapatong ang isang sobrang may limang libo.”

“Nahihilo ako. Masakit na masakit ang aking buong katawan. Umiyak ako nang umiyak, nakasubsob sa mantsa ng dugo sa kama.”

“Nang bandang huli’y naisip ko, para ano pa nangyari’t nangyari na. Naligo ako, nag-ayos. Sumakay ng taksi papuntang ospital. Halos hindi ako makalakad.”

Ilan sa mga hindi magandang dulot ng pagiging *prostitute* ay ang pagkakasakit, gaya na lamang ng pagkakaroon ng *syphilis* ni Amy. Ayon sa artikulo ni Taylor (2021), ang pagkasira ng tinatawag na *vaginal ph levels* at *vaginal fluids* ay dulot ng ilang ulit na paghuhugas ng ari ng babae na minsan ay ginagamitan ng nakasasamang sangkap o *harmful substances*. Hindi ito imposibleng maranasan ni Hilda lalo pa’t nasimulan na niya ang trabaho ng isang *prostitute*. Hindi biro ang hirap na tinitii ng mga tulad ni Hilda dahil hindi madaling matuklasan kung ang taong nakikipagtalik sa kanya ay may sakit na maaaring makahawa, maliban na lamang kung magpakonsulta sa doktor o makaramdam na ng mga sintomas.

Biktima ng pang-aabuso. Tunay ngang walang katiyakan ang kaligtasan ng mga *prostitute* sa kanilang trabaho dahil hindi agad matutukoy ang taglay na ugali ng kanilang kliyente. Karaniwang lumalabas ang hindi magandang pag-uugali ng lalaki kapag kasama na ang “Maria Magdalena” sa kama. Hindi lahat ng babae ay kayang ipagtanggol ang sarili sa ganitong sitwasyon. Hindi lahat sa kanila ay titigil na sa ganitong trabaho matapos maranasan ang pang-aabuso. Mayroon at mayroon pa ring magpapatuloy dahil ito lang ang kayang gawin upang buhayin ang sarili at pamilya. Sa kaso ni Hilda, mailalarawan ang kanyang naging karanasan sa sumusunod na pahayag:

“...sinampal ako nang sinampal. Nagdugo ang labi ko, buti’t walang lumipad na ngipin ko.”

“Mas maganda raw pala ako ‘pag may dugo sa mukha. Sinampal uli ako nang sinampal, tinadyakan nang tinadyakan. Pagkatapos ay inihagis ako sa kama, pilit akong pinapadapa, gustong i-sex ako sa puwit.”

“Suwerte ko, nahawakan ko ang flower vase at ubos-lakas na ipinalo sa kanyang ulo. Nabulagta siya, nagdugo ang kanyang ulo. Takbo na ‘ko sa elevator.”

Samantala, iba naman ang naging karanasan ni Carol dahil siya ay ginahasa. Patunay ang linyang ito:

“Ginahasa siya ng amo pero nang magsumbong siya sa among babae, pinalayas siya.”

Dagdag pa, kakila-kilabot naman ang hinantungan ng buhay ni Linda sa mundo ng prostitusyon batay sa pahayag na:

“...nabalitaan na lang namin na nakitang patay si Linda, itinapon sa tambakan—nakagapos ang mga kamay, may pasak na panty sa bibig, putol ang mga suso, ginawang ash tray ang pusod, sa ari’y isinaksak ang hairbrush.”

Ang pare-pareho nilang karanasan ay mauugat sa panahon ng pananakop ng mga hapon na kung saan naging talamak ang mga katagang “comfort woman” kasabay ng pang-aabuso sa kababaihan (Henson, 2016). Sa mundong ginagalawan ng mga *prostitute*, ang pang-aabuso ay hindi basta-basta maiiwasan dahil dinodolina ng kalalakihan ang mga tulad nina Hilda at Carol na nagbebenta ng kanilang katawan. Maihahalintulad ang kalalakihan sa mga prinsipeng na pinagsisilbihan. Lumilipad ang kanilang pera at dumadapon sa mga palad ng mga “Maria Magdalena” pagkatapos ng pansamantalang aliw sa silid na ang ilaw ay maaaring patay-sindi. Sa kabila ng hirap sa bahagi nina Hilda, hindi naman maiwawaksi na nabibigyan sila ng oportunidad ng prostitusyon upang kumita ng pera.

Naghatid ng serbisyong sekswal sa magkakaibang lalake. Tulad ng ibang negosyo, ang pagbebenta ng laman ay hindi hamak na mas malaki ang kinikita kapag mas marami ang inaalukan ng serbisyong sekswal. Ang apat na “Maria Magdalena” ay pare-pareho ring nagkukunwaring nasasarapan sa kliyente. Sa danas ni Hilda, nabibigyan siya nito ng pagkakataon na maranasan ang mga bagay tulad ng matulog sa mga mamahaling motel at hotel na garantisadong hindi niya malalasap kung hindi pagiging *prostitute* ang kanyang trabaho. Sa mundo ng prostitusyon, kapag may isang mabenta sa iba’t ibang lalake, tiyak na pagmumulan ito ng inggit mula sa mga kasamahan, gaya ng naranasan ni Hilda. Maiuugnay rin dito ang isa mga ugali ng ibang Pilipino na nagbabago ang pagtingin sa kapwa kapag sa tingin niya ay nahihigitan na siya lalo pa’t kung isang mundo lang ang kanilang ginagalawan, tulad ng mundo sa prostitusyon. Sa tulong ng sumusunod na pahayag ay mapapatunayan ang karanasang ito ni Hilda:

“International ako—lahat ng kulay, natikman ko. Mabenta ako, kaya inis sa’kin ang ibang babae. Mahina sa’kin ang five hundred pesos isang customer. Puwede sa’kin ang pila-pila.”

“Sa motel sa compound ako madalas humiga, pero lahat ng five-star hotels na ‘yan ay nalibot ko.”

Masasalamang naman ang danas sa magkakaibang lalaki nina Hilda, Amy, Carol, at Linda sa linyang:

“Pare-pareho lang na umaarteng nasasarapan sa sex sa customer para kumita nang malaki.”

“Pare-pareho nang nagkasakit sa lalake.”

Sa ulat ng ABS-CBN News (2024), ang kalalakihang lumalahok sa prostitusyon o sinumang tao ay puwedeng makulong ng 30 araw at kung paulit-ulit itong ginagawa, puwedeng umabot hanggang 6 na buwan. Ito ay dahil may parusa rin ang kliyente sa ilalim ng batas sa *human trafficking*. Ibig sabihin lamang nito na sa parehong sitwasyon ni Hilda, hindi lang siya ang mapaparusahan, kung hindi pati ang tumatangkilik sa kanyang pagbebenta ng aliw.

Sa kabila ng nakasaad sa *article 202* ng *Revised Penal Code* hinggil sa prostitusyon na ang kababaihang nakikipagtalik o gumagawa ng malalaswang bagay para sa pera ay itinuturing *prostitute*, tila hindi pa rin ito sapat upang hindi na muling pasukin ng kababaihan ang mundo ng prostitusyon.

Inilihim sa pamilya ang trabaho. Kung ang isang tao ay kumikita ng pera sa paraang hindi tanggap ng karamihan sa lipunan, tiyak hindi niya ito ipababatid. Isa sa mga dahilan sa likod nito ay ang takot na ipagtabuyan ng sariling pamilya at hindi na kilalanin bilang isang anak. Nagsimula ang pagpasok ni Hilda sa kanyang trabaho nang makilala niya si Mother o Mama- san, nagbebenta ng mga babae sa bar na kung saan asawa niya ang may-ari na si Uncle, sa restoran na kanyang pinagtatrabahuan noon. Ang paglilihim ay isang kasalanan sa ganang sarili, karagdagang kasalanan naman ang pagiging *prostitute* dahil ang tao ay nakikipagtalik sa hindi naman nito asawa. Ang paglilihim na ito ni Hilda ay mababakas sa sumusunod na pahayag:

“Hindi nahalata ni Nanay ang pag-a-ago-go dancing ko.”

“Bukod sa ilang bikini’y bumili rin ako kay Mother ng seksing bra at panty. Akala ni Nanay ay bagong uso lang ang mga pansayaw ko.”

Ang gawaing ito ni Hilda ay gawain rin ng kasamahan niya sa trabaho na sina Amy, Carol, at Linda. Patunay ang linya na ito:

“Pare-parehong hindi alam sa pamilya namin ang aming tunay na trabaho. Kanya-kanya kaming imbento ng pag-asenso.”

Ayon kina Purba at Negara (2018), lumabas sa resulta ng kanilang pananaliksik na may mga mag-aaral ang naghahatid ng serbisyong sekswal sa paraang palihim. Hindi kinikilala bilang masama ng mga taong ito ang kanilang trabaho dahil ito ang nagbibigay sa kanila ng oportunidad upang maibigay ang pangangailangan ng pamilya. Sa mundong ginagalawan ng mga “Maria Magdalena,” nababalot ng hiwaga ang kanilang trabaho. Ang alam ng kanya- kanya nilang pamilya ay kumikita sila ng pera sa marangal na paraan. Pinatutunayan din nila na hindi lamang sa basura makikita ang pera, kung hindi pati sa kama. Kapag pamilya ang nasa likod ng bawat kilos ng tao, halos lahat ay gagawin. Kabilang ang mga bagay na hindi inaasahan mula sa kanila, gaya ng pagiging patutot nina Hilda, Carol, Amy, at Linda.

Pinalitan ang tunay na pangalan. May mga *prostitute* na binibinyagan ang kanilang sarili ng bagong pangalan sapagkat sila ay nasa mundo ng prostitusyon na hinuhusgahan, pinandirian, at pinagmumulan ng tsismisan. Ito ay ginawa ng mga “Maria Magdalena” sa kanilang pamilya at maging sa kanilang mga kaibigan. Ang ugat ng kilos na ito ay ang katotohanan na ang prostitusyon ay kinikilala bilang ilegal na trabaho dito sa Pilipinas. Ayon sa *Revised Penal Code* 341 sa *White Slave Trade* na inamyendahan ng Batas Pambansa Blg. 186, ipinapataw nito ang parusang pagkakakulong mula 8 hanggang 12 taon sa mga taong nagbebenta ng katawan sa anumang paraan at iyong tumatangkilik sa nasabing serbisyo. Samantala, binigyang-kahulugan sa *Anti-Trafficking in Persons Act* o RA 9208 na inamyendahan ng RA 10364 ang prostitusyon bilang anumang gawain o transaksyon ng isang tao sa kanyang kapwa sa pamamagitan ng pakikipagtalik kapalit ng pera. Pinaparusahan din ng naturang batas ang pagbebenta ng tao sa ngalan ng prostitusyon (Seksyon 11) at nagbibigay ng legal na proteksyon sa mga nagbebenta ng aliw na biktima ng *trafficking* o pagkalakal sa tao sa paraang sekswal (Seksyon 17).

Ginagawa ng mga taong nagbebenta ng aliw ang pagpapalit ng kanilang pangalan upang sila ay hindi madaling matukoy o makilala, maliban na lamang kung pasukin ng mga awtoridad at mga kakilala ang kanilang pinagtatrabahuan. Nakadaragdag din dito ang pagkahiya sa mga kaibigan lalo na kung ang mga patutot na ito ay hindi kakikitaan ng anumang hudyat na sila ay hahantong sa ganitong klaseng trabaho dahil sila ay maaaring kilala noon bilang tahimik, mahinhin, marangal, at iba pa. Hindi aakalain na sila pala ay mahusay sa pakikipagtalik, tulad ni Hilda dahil siya ay tinuruan ni Mother na kanyang naging titser. Mababakas ang mga danas na ito sa sumusunod na pahayag:

“Pare-parehong binyag lang ang mga pangalan. Ako nga, kahit sa barkada ko’y hindi ko pa

nasasabi ang address ko."

"Mahusay ako sa sex, at si Mother ang naging titser ko. Tinuruan niya ako ng mga teknik...pinapanood niya ako ng mga pelikulang porno, pinahiram ng mga magasing may mga retratong porno."

Ang pagpalit ng pangalan ay estratehiya ng mga taong nagbebenta ng katawan upang ikubli ang kanilang sarili na sila ay nabibilang sa mundo ng prostitusyon, gayundin ang makaiwas sa pamamahiya ng kanilang komunidad, pamilya, kaibigan at maging ng mga awtoridad at hindi maabuso ng mga ito (Berthe, 2018). Sa madaling sabi, ang pagpapalit ng tunay na pangalan ay paraan ng paglilihim at pagsisinungaling upang makaiwas sa panghuhusga ng mga taong nakapaligid sa kanila. Ang danas na ito ng mga "Maria Magdalena" ay repleksyon ng kanilang sakripisyo sa paraang gumagawa ng masama alangalang sa mga mahal sa buhay.

Nalulong sa masasamang bisyo. Karaniwang nalululong ang tao sa masasamang bisyo dahil sa impluwensya ng mga kaibigan o kakilala. Dagdag pa rito ang kanyang kapaligiran na tila karaniwan na ang pagtangkilik sa ganitong gawain. Sa mundong ginagalawan ng mga "Maria Magdalena," malaya silang gawin ang anumang naisin lalo na't malayo sila sa kani-kanilang pamilya at lihim sa mga ito ang tunay nilang trabaho. Walang didisiplina at magpapaalala kung ano ang kapahakamang hatid ng kanilang mga bisyo. Hindi lang nila sinisira ang kanilang buhay, bagkus pati ang kakayahan ng kanilang isipan na makapag-isip nang matino. Partikular sa danas ni Hilda, dahil sa pagbibisyo ay nagagawa niyang makipagtalik sa isang lolo, kalbo't bundat, mabaho ang kilikili't hininga, putol ang mga hita't paa, maging sa taong iyak nang iyak at saka bubunghalit ng tawa, gayundin sa taong itinatali siya sa kama. Ang sumusunod na pahayag mula sa akda ay magpapatotoo sa sinapit na ito ng mga *prostitute*:

"Nakakasampu hanggang labingwalong tableta ako isang araw."

"Pare-pareho kaming umiinom, nagma-marijuana, at nagda- drugs."

Malaki ang bilang ng kababaihang sangkot sa paggamit ng ipinagbabawal na gamot sa magkakaibang *sex industries*. Ang mga nagbebenta ng laman ay gumagamit ng droga, ngunit ang kanilang paggawa ng mga gawaing itinuturing krimen ay hindi dahil sa impluwensya ng paggamit nila ng ipinagbabawal na gamot (Olofinbiyi et al., 2019). Hindi maitatangging ginagawa rin nina Hilda, Amy, Carol, at Linda ang binanggit na paggamit ng droga. Ang prostitusyon sa ganang sarili ay isang krimen. Kaya, masasabing sangkot ang mga nabanggit na "Maria Magdalena" sa mga gawaing labag sa batas, lalo na si Hilda na napatay ang kanyang sadistang kliyente dahil sa pambubugbog nito sa kanya sa kalagitnaan ng kanilang pagtatalik. Nakababahala ang pagkalulong sa droga ng mga *prostitute* sa kanilang trabaho dahil hindi lamang ito magdudulot ng pinsala sa kanilang sarili, maging sa kanilang pakikitungo sa mga kliyente at lalong-lalo na sa kanilang pamilya. Kung hindi tanggap ng karamihan ang kanilang trabaho, mas lalong hindi ito tatanggapin kung sinasabayan pa ng paggamit ng ilegal na droga.

Nagpalaglag na ng bata. Ito marahil ang regalo ng Maykapal na hindi kayang tanggapin ng lahat ng kababaihan na nasa mundo ng prostitusyon. Isa ito sa mga iniwasang mangyari sa kadahilanang lalo silang masasadlak sa kahirapan sa pagbuhay sa bata. Hindi ito kabilang sa layunin ng pagiging *prostitute*, bagkus bunga ng hindi pagiging maingat ng dalawang kasangkot. Sa akda, pera ang pangunahing dahilan kung bakit nagbago ang takbo ng buhay ng apat na mga "Maria Magdalena." Ang higit na dumudungis sa kanilang imahen bilang mga patutot ay ang pagpapalaglag nila ng bata na wala namang kasalanan. Ang inosente ay nadadamay bunga ng kanilang kamalian. Ginagawa ito sa mundong kanilang ginagalawan dahil nakasalig ang ilan na ang trabaho ay trabaho at kapag hindi pananagutan ng lalake, ang pagpapalaglag ay isa sa maaaring hantungan ng hindi makataong pagpapasya. Ang pagpapalaglag nila ng bata ay mapapatunayan sa linyang ito na binanggit ni Hilda:

"Pare-pareho nang nagpalaglag."

Ang mga *prostitute* ay lapitin ng hindi planadong pagbubuntis at aborsyon. Ang karaniwang dahilan nito ay ang hindi paggamit ng *condom* ng kliyente at kapag ang dalawang kasangkot ay parehong nakainom habang

nakikipagtalik. Karamihan sa mga patutot ay nagpapalaglag sa paraang ilegal na paggamit ng *misoprostol* na isang gamot. Dahil ilegal, sa pampublikong ospital pa rin ang kanilang bagsak at mayroon na sila nitong *infection* at *hemorrhagic complications* o *internal bleeding* (Madeiro at Diniz, 2015). Bilang pag-uulit, hindi nakagugulat kung magdalang-tao ang isang *prostitute* sa sinumang lalake na kanyang kliyente. Katawan ang kanyang puhunan kaya nasa katawan rin ang kabayaran ng trabahong kanyang pinasok.

Sa kabuuan, mapanganib ang mundo ng prostitusyon batay sa mga kolektibong danas ng mga “Maria Magdalena.” Hindi lahat mananatili sa ganitong klaseng mundo, maliban na lamang kung nakagapos na sa kama ang sarili ng bawat patutot na waring mahirap na para sa kanila ang kumawala at maging malaya. Noon, pinaniniwalaan na lalake lamang ang nagtataglay ng katangian bilang malakas, ngunit ang danas ng apat na *prostitute* ay nagpapakita na taglay rin nila ang parehong katangian. Sila ay babae, hindi babae lang. Kung hindi pagiging “malakas” ang sinasalaman nila sa kanilang mga karanasan, marahil higit pa sa naturang salita ang magbibigay-katangian sa kanila.

Sa pamamagitan ng pagsuri sa danas ng mga *prostitute* gamit ang lente ng teoryang feminismo, magagawang maangat ang pagtingin sa kababaihang ito bunga ng kanilang sakripisyo at pakikipagsapalaran batay sa akda ni Fanny A. Garcia.

3.3 Salik na nagtulak sa mga “Maria Magdalena” upang maging Prostitute

Gaya ng isang bata, hindi ito mag-aaral kung walang pangarap o adhikain sa buhay. Ang isang babae ay hindi matatawag na ina o magulang, kung walang anak. Ibig sabihin, may mga salik na nagbibigay-dahilan sa bawat pagkakakilanlan. Para sa mga “Maria Magdalena,” may salik na nagtulak o patuloy na tumutulak sa kanila upang kilalanin pa rin bilang mga babaeng *prostitute*, patutot, bayaran, nagbebenta ng laman, o naghahatid ng serbisyong sekswal. Mababatid na hindi nila pinasok ang mundo ng prostitusyon ng walang dahilan. Makikita sa sumusunod na talahanayan ang mga salik kung bakit nagging *prostitute* sina Hilda, Amy, Carol, at Linda.

Talahanayan 3

Salik na nagtulak sa mga “Maria Magdalena” upang maging Prostitute

Salik sa pagiging <i>prostitute</i>	Pagpapakahulugan
Kahirapan	Nagiging dahilan ito upang gawin ng isang tao ang bagay na labag sa kalooban, hindi tanggap ng karamihan, at inilalapit ang buhay sa kapahamakan.
Pagkabigo sa pag-abot ng pangarap	Napapagpasyahan ng tao na gawin ang isang bagay na maaaring makatulong sa kanya na muling maabot ang pangarap sa susunod na pagkakataon.
May kalakihan ang kita	Isa sa mga pinagbabatayan kung bakit prostitusyon ang nais na trabaho ng isang tao.
Kakulangan sa edukasyon	Sa prostitusyon, hindi hinahanap ang mga nakapagtapos sa kolehiyo, hangga’t nagagawa ang trabaho ng isang <i>prostitute</i> .

Kahirapan. Habang mayroon pa ring nakararanas ng kasalatan sa buhay, mananatili ang pagdami ng bilang ng mga taong tulad nina Hilda, Amy, Carol, at Linda. Mayroon at mayroon pa ring mga taong kakapit sa patalim. Dagdag pa rito kung ano lang ang kayang ibigay alangalang sa pagtugon sa pangangailangan at kagustuhan ng sarili at ng pamilya. Sa kaso ng apat na *prostitute*, katawan ang kanilang naging puhunan at kaakibat nito ang pagsakripisyo ng kanilang dangal. Ang kanilang pagpasok sa ganitong klaseng mundo ay mababakas sa salik na ito:

“Pare-pareho kaming anak mahirap.”

Sa pamamagitan ng trabahong ito ay natutulungan ni Hilda ang kanyang ina, nakapagpapadala si Amy ng pera sa probinsiya para sa dalawang anak na inaalaagan ng nanay niya, binubuhay ni Carol ang kanyang mga magulang at mga kapatid, at nagagawang kumita ng pera ni Linda na naging dahilan naman kung bakit siya binansagan ng kanyang mga kasamahan bilang *sugar mommy*. Lumabas naman mula sa pananaliksik ni Sanchez (2021) na ang mga naghahatid ng serbisyong sekswal ay pare-parehong kahirapan ang dahilan sa kanilang pagpasok sa mundo ng

prostitusyon. Ito ang dahilan upang malampasan ang mga pagsubok sa pagtugon sa mga pangangailangan ng pamilya. Bunga nito, kinikilala nila ang prostitusyon tulad ng ibang trabaho, bagama't hinuhusgahan sila ng lipunan. Sa madaling sabi, ang prostitusyon ay paraan upang mabuhay sa kabila ng kahirapan. Ito rin ang papel na ginampanan nina Hilda, Amy, Carol, at Linda: tumutulong sa kani-kanilang pamilya dahil sila ay kumikita ng pera sa trabahong kanilang inililihim. Ang kahirapan ay isang salik sa pagiging *prostitute* ng mga nabanggit na tauhan sa maikling kuwento. Ang salik na ito ang ugat ng pagtangkilik sa mga ilegal na gawain, tulad ng prostitusyon, na katawan ang puhunan at nasa katawan din ang kabayaran.

Pagkabigo sa pag-abot ng pangarap. Isang karaniwang bagay ang pagkakaroon ng pangarap sa buhay na nais maabot ng tao pagdating ng panahon. Sa mga pagkakataon na kabiguan ang resulta ng pagnanais na ito, pansamantala itong naisasantabi at gumagawa ng mga bagay na inaasahang makatutulong sa kanya sa susunod na pag-abot ng kanyang pangarap. Sa akda, ang kabiguan ni Hilda na maging isang nars ay mapapatunayan sa sumusunod na pahayag:

"Sinabi ko kay Nanay na gusto kong maging nars, pero bakit daw hindi pagkukulot o pagmomodista, 'yan lang daw siguro ang kaya niya."

"Ibinaba ko ang pangarap ko."

"Napasok akong weytres sa isang restoran."

Ang kanyang pagiging weytres ang naging simula sa kanyang pagkakalantad sa trabaho ng isang *prostitute* nang makilala niya si Mother. Bagama't tinanggihan pa ito ni Hilda dulot ng pagkakabigla, biniro naman siya pabalik. Mababakas ito sa linyang:

"Ayoko po ng masasamang trabaho, magagalit po ang nanay ko."

"Tinawanan ako ni Mother, ang pagsasayaw raw ba'y kasalanan na?"

Hindi mailalagay sa ganitong sitwasyon si Hilda kung hindi lamang nito isinuko ang kagustuhang maging nars na siyang kanyang pangarap, ngunit hindi naisakatuparan dahil sa kawalan ng sapat na pera. Ayon sa artikulo ni Amarvani (2024), binigyang-diin niya na kaakibat ng pag-abot sa pangarap ay ang pagkakaroon ng pera dahil ito ang nagiging daan upang gawin ang mga nais sa buhay, kabilang na ang mga pangarap na mayroon ang isang tao. Batay rito, ang kabiguan ay isang salik kung bakit nagagawa ang mga bagay na kinikilalang ilegal, gaya ng prostitusyon.

May kalakihan ang kita. Sa paghahanap ng trabaho, isa sa mga madalas isaalangalang ay ang kikitain sa isang araw sa serbisyong hinahatid. Sa maikling kuwento, ito ay naging batayan kung bakit napagpasyahan ni Hilda na maging isang *prostitute*, sa halip na manatiling weytres sa isang restoran na siyang alam ng kanyang ina. Malaki ang ginagampanan ng pera sa pagdedesisyon ng tao sa pagpili ng trabaho sa paraang kaya nitong isawalang bahala ang pagiging marangal makatulong lamang sa pamilya. Sa tulong ng sumusunod na pahayag, matutuklasan ang pagkasilaw ni Hilda sa kalakihan ng kita ng isang *prostitute*:

"Sa restoran kami nagkakilala ni Mother. Kumakain siya, nginitian, at kinawayan ako. Gusto ko raw ba ng trabahong madali't malaki ang kita? Siyempre naman, tango agad ako."

"A-go-go-dancing daw."

"Isipin ko raw na mahina ang sandaang piso isang araw. Sandaang piso! Magkano kung gayon ang isang linggo, isang buwan, isang taon! Siyempre naman bigla akong naging interesado."

"Pero ang talagang mas malaking kita'y mula sa tips ng customers kapag itineybol ka, saka sa komisyon sa ladies' drink."

Sa pag-aaral ni Kangiwa (2015), karamihan sa mga *prostitute* ay kumikita hanggang N10,000 bawat araw

(607.28 kung ipapalit sa piso ng Pilipinas) sa kabila ng estado ng buhay ng kababaihan at pagkakaroon ng mababang antas ng kakayahan. Ang kanilang kinikita ay hindi hamak na mas malaki pa kung ikukumpara sa kikitain nila sa ibang trabaho. Sa akda, malinaw na pera ang tumulak kay Hilda upang tanggapin ang alok sa kanya na maging *prostitute* sa isang bar. Mula sa naging kalagayan ni Hilda, hindi mahirap tanggiin ang trabaho na malaki ang kinikita kahit hindi na naiisip ang mga panganib na nakapaloob dito. Dahil sa pagkakasadlak sa karalitaan, kadalasan, ang nakikita lamang ng tao ang iyong madaling paraan ng pagkita ng pera.

Kakulangan sa edukasyon. Nahihirapan ang ibang tao na maghanap ng trabaho bunga ng hindi pagkakaroon ng mataas na antas ng pinag-aralan. Nagiging dahilan ito upang hindi sila matanggap sa ibang trabaho dahil isa sa mga hinahanap ay yaong nakapagtapos sa kolehiyo. Kaya naman, ang ibang tao ay napapadpad sa trabaho na ayon lamang sa abot ng kanilang kakayahan at pinag-aralan. Bukod sa mga nabanggit, nililimitahan din nito ang tao pagdating sa mga oportunidad, partikular ang mga marangal na paraan ng paghahanapbuhay. Ang kakulangan sa edukasyon ng apat na *prostitute* sa akda ay mapapatunayan sa mga linyang:

“High school graduate ako, salamat sa public schools.”

“Sa aming apat, ako na ang pinakamataas ang naabot. Grade three si Amy, grade six si Carol, at naka-first year high school si Linda.”

Batay sa pag-aaral ni Loyzaga (2022), ang mga tao sa Pilipinas na nakapagtapos ng kolehiyo ay nahihirapan pa rin sa paghahanap ng trabaho. Kaya naman, limitado ang oportunidad para sa mga hindi nakapagtapos ng pag-aaral. Ayon naman kay Legarde (2023), ang limitadong oportunidad dulot ng kakulangan ng edukasyon at kakulangan rin ng mga alternatibong trabaho ay tumutulak sa kababaihan upang ang pakikipagtalik ang siyang kanilang maging trabaho. Mula sa antas ng pinag-aral nina Hilda, Amy, Carol, at Linda, maiuugnay ito sa mga nabanggit na pag-aaral kung kaya’t silang apat na kababaihan ay *prostitute* ang naging paaran ng pagkita ng pera. Sa pangkalahatan, maraming salik ang nag-uudyok sa mga babae na maging “Maria Magdalena” kapag ang mga ito ay sadlak sa karukhaan. Gamit ang lente ng teoryang eksistensiyalismo, matutuklasan na sa kabila ng pagiging malaya ng mga *prostitute* sa pagbuo ng desisyon sa buhay, pinili pa rin nila ang prostitusyon bilang solusyon sa kahirapan. Bunga nito, sila ang may pananagutan sa ginuhit nilang kapalaran.

4. Lagom, kongklusyon, at rekomendasyon

Sa bahaging ito inilahad ang mga natuklasan, konklusyon, at rekomendasyon batay sa pagsusuri sa maikling kuwentong “Tayong mga Maria Magdalena” na akda ni Fanny A. Garcia. Ang naging resulta ng pagsusuring ito ang nagbigay-tugon sa mga layunin ng kasalukuyang pag-aaral.

Lagom - Ang prostitusyon ay nananatili pa ring isyung panlipunan na pinatunayan ng mga kaugnay na pag-aaral at literatura. Nabatid na iba ang danas ng mga *prostitute* sa ibang trabaho, gaya ng pagtuturo, kalakalan, at iba pa. Ipinakita nito na may iba’t ibang mukha ang paraan ng pagkita ng pera. Isinagawa ang kwalitatibong pag-aaral sa pamamaraan ng *content analysis* at paggamit ng mga teoryang pampanitikan, tulad ng teoryang romantismo, feminismo, at eksistensiyalismo na nagsilbing gabay sa malinaw na pagsusuri sa prostitusyon bilang isyung panlipunan. Lumabas sa resulta ng pag-aaral na hindi pa rin nawawala ang pagmamahal ng mga *prostitute* sa kanilang pamilya kahit hindi tanggap ng lipunan ang kanilang trabaho, mahirap ang kanilang danas sa mundo ng prostitusyon ngunit tinitiiis nila ang lahat sa ngalan ng kanilang mga mahal sa buhay, at maraming salik ang tumutulak sa kanila, tulad ng kahirapan, upang magpatuloy sa pagbebenta ng katawan.

Konklusyon - Ang maikling kuwentong “Tayong mga Maria Magdalena” ni Fanny A. Garcia ay umiinog sa prostitusyon bilang isyung panlipunan at sinasalamang nito ang sumusunod:

- Iba’t ibang paraan ng pag-aalay ng pag-ibig ng mga “Maria Magdalena” (Hilda, Amy, Carol, at Linda), gayundin ang nanay ni Hilda.
- Danas ng mga “Maria Magdalena” sa kanilang trabaho sa mundo ng prostitusyon, gaya ng sumusunod:

sakit ng buong katawan, biktima ng pang-aabuso, pakikipagtalik sa magkakaibang lalake, paglilihim sa pamilya hinggil sa tunay na trabaho, pagpapalit ng tunay na pangalan, pagkalulong sa masasamang bisyo, at pagpapalaglag ng bata.

- Salik na nagtulak sa mga “Maria Magdalena” upang maging *prostitute*, tulad ng kahirapan, pagkabigo sa pag-abot ng pangarap, may kalakihan ang kita, at kakulangan sa edukasyon.

Rekomendasyon - Batay sa resulta, buong-pagpapakumbabang inirerekomenda ng manunuri na magsagawa pa ng ibang pagsusuri sa mga akdang tumatalakay sa karanasan ng mga *prostitute* upang higit na maunawaan ang kanilang kalagayan sa trabaho. Hikayatin ang mga nasa nanunungkulan na magsagawa ng mga ordinansa, gaya ng Quezon City Ordinance No. SP-1516, series of 2005 na kinikilala ang mga taong nabanggit bilang biktima at hindi bilang kriminal at ang parusa ay ipinapataw sa mga kliyente o tagatangkilik ng serbisyong sekswal. Pagtibayin ang pagpapatupad sa mga kasalukuyang batas hinggil sa kababihan upang tiyak na maprotektahan ang kanilang mga karapatan. Makipag-ugnayan sa mga organisasyon na may layuning protektahan ang karapatan ng kababaihan. Makiisa sa pagbuo ng mga programa na magbibigay-opportunidad sa mahihirap na matustusan ang kanilang pangangailangan sa marangal at makataong paraan.

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Pamana ng nakaraan, ang bagsik ni Tatay: Siko-analitikong pagsusuri sa kapangyarihan ng Ama sa paghubog ng pamilyang Pilipino

Rebato, Presilda ✉

Leyte Normal University, Philippines (presirebato@gmail.com)

Received: 27 March 2025

Available Online: 10 April 2025

Revised: 1 April 2025

DOI: 10.5861/ijrse.2025.25052

Accepted: 5 April 2025

ISSN: 2243-7703

Online ISSN: 2243-7711

OPEN ACCESS



Abstract

Buenaventura Medina Jr.'s work "Kapangyarihan" (Power) is a short story that tackles family issues and reflects on the significance of the father's role in shaping every Filipino family. Upon analysis, the concept of intergenerational transmission of trauma emerges, highlighting the high possibility of passing on traumatic experiences from childhood to children and future generations. Using existentialist, psychological, and moralistic theories, the critic proves that every father has the freedom to choose how to fulfill his responsibilities as a family patriarch, including his parenting style. The influence of the father's actions on those around him is also undeniable. The father's cruelty and thirst for power as a family patriarch create distance between the child and the father. Therefore, the work is an example of a common problem in every Filipino family that is often left unaddressed, treated as a normal phenomenon that occurs in every household. However, this overlooked problem is the same issue that destroys the future of every child, potentially leading them to become poor role models as parents in the future.

Keywords: father, intergenerational transmission of trauma, family, past, influence, role

Pamana ng nakaraan, ang bagsik ni Tatay: Siko-analitikong pagsusuri sa kapangyarihan ng Ama sa paghubog ng pamilyang Pilipino

1. Introduksiyon

Ang pamilya ang pangunahing yunit ng lipunan. Sa parehong paraan na ang mga magulang partikular na ang ama ay may mahalagang ginagamapanan sa paghubog ng bawat pamilya. Bagay na mahirap kung ang padre de pamilya ng isang tahanan ay wala o hindi kaya ay hindi nakakikitaan ng pagiging responsable at mapagmahal sa asawa lalo na sa mga anak. Bilang mahalagang salik ng paghubog sa pagkatao ng mga anak, ang ama ay inaasahan na magpamalas ng mga kilos kabilang na ang paraan ng pagdidisiplina bilang may positibong epekto sa pagpapalaki sa mga bata ngunit hindi sa lahat ng pagkakataon ay ganoon ang nangyayari sapagkat ang katotohanan na ang ama ay may sariling istilo sa pagpapalaki ng anak, mayroon ding iba't ibang paraan ng pagtanggap ng pagdidisiplina ang mga anak na nakaayon sa lebel ng magiging sensitibo nito at ang kakayahang maki- angkop sa paggabay ng magulang partikular na ng ama.

Ang kasalukuyang pagsusuri ay iikot sa akda na pinamagatang "Kapangyarihan" ni Buenaventura Medina Jr. na inilathala noong taong 1953 at nagkamit ng unang gantimpla sa Carlos Palanca Awards sa pagsulat ng maikling kwento sa parehong taon. Ang maikling kwento ay pumapaksa sa isang pamilya na mayroong striktong ama kung saan takot ang idinudulot sa mga anak, ngunit ang anak na naging ama rin sa kalaunan ay may parehong paaran ng istilo ng pagiging magulang sa mga anak. Ang akdang "Kapangyarihan" ay naglalaman ng mga isyung may kinalaman sa paghubog ng pamilyang Pilipino at sa gampanin ng ama ukol rito na may mahalagang epekto sa buhay ng mga anak at ang epekto nito sa lipunan.

Ang lahat ng gawi ng tao ay may dahilan, ito ay maaaring nag-uugat mula sa mga nakaraang karanasan na maiiugnay sa kaisipang *Intergenerational Transmission of Trauma* o ang mataas na posibilidad na pagpasa ng mga magulang ng mga karanasang hindi maganda sa mga anak kabilang ang iba't ibang pang-aabuso at marami pang iba. Sa pag-aaral nina Simons et al (1991) lumabas na ang mga magulang na mayroong malupit na istilo ng pagdidisiplina sa mga anak ay nakapagreprodyus rin ng mga anak na may parehong *parenting style*. Kaugnay rito, binigyang-diin sa pananaliksik nina Kaufman at Zigler (1987) na ang mga naabusong anak ay nagiging mapang-abuso ring magulang. Ayon sa mga nabanggit na pag-aaral, may mahalagang tinatayuang gampanin ang nakaraan ng magulang sa paghubog ng kasalukuyang pamilya na higit na maiiugnay sa gampanin ng ama bilang sentro ng desisyon sa konteksto ng pamilyang Pilipino. Litaw sa pag-aaral nina Lamb at Lemonda (2004), na ang ama ay mahalagang pigura sa paghubog ng pagkatao ng anak kabilang ang kakayahan na makapagtustos pinansyal, pisikal na presensya at moral na suporta. Sa parehong pag-aaral binigyang- tuon rin ang malaking impluwensiya ng ama sa mga anak sa aspektong sikolohikal.

Ang pagsusuri na ito ay naglalayong matukoy ang gampanin ng ama sa kontekstong pamilyang Pilipino kabilang ang pagtuklas sa nakaraan, kasalukuyang pagganap at ang impluwensiya ng gawi ng ama sa kamalayan ng ibang tao. Isasagawa ang siko-analitikong pagsusuri na ito upang makapagmungkahi ng solusyon ukol sa suliranin ng bawat pamilyang Pilipino partikular ang pang-aabusong natatanggap ng mga anak mula sa mga magulang na may tuwirang epekto sa lipunan at ang kontribusyon na magagawa ng resulta ng pagsusuri sa panitikang Pilipino. Kaugnay sa mga nabanggit na pag-aaral, ang pagsusuri na ito ay magbibigay tuon sa gampanin ng ama sa paghubog ng pamilyang Pilipino. Bibigyang-diin rin ang kaisipan na *Intergenerational Transmission of Trauma* na nangyayari kung ipinapasa ng magulang sa mga anak ang mga karanasan ng pang-aabuso o anumang hindi magandang pangyayari.

Layunin - Ang makling kwento na 'Kapangyarihan' ni Beunaventura Medina Jr. ay sumasalamin sa mahalagang gampanin ng ama sa paghubog ng pamilyang Pilipino. Magsisilbing tiyak na layunin ang sumusunod: 1) Gampanin ng Ama; 2) Siko-analitikong Pagsusuri, pagtuklas sa nakaraan ng ama, pagdalumat sa konteksto ng

kasalukuyang pagganap, at impluwensiya sa kamalayan ng ibang tao.

Kaligirang Teroretikal - Ang pagsusuri na ito ay nakasalig sa paniniwala ng mga teroyang eksistensiyalismo, sikolohikal at moralistiko. Sa pamamagitan ng mga teoryang ito ay maisasagawa ang siko-analitikong pagsusuri na may kaugnayan sa layunin. Ang eksistensiyalismo bilang teorya ay pinangunahan ni Soren Kierkegaard na tumutukoy sa kaisipang ang tao ay may kalayaan na pumili o magdesisyon para sa kanyang sarili na siyang pinakasentro ng kanyang pananatili sa mundo. Gamit ang teoryang eksistensiyalismo, bibigyang tuon ng manunuri ang mga pahayag sa akda na nagpapakita ng kalayaan ng pangunahing tauhan na makapagdesisyon para sa sarili sa pagtugon ng pangangailangan ng pamilya bilang pagtupad sa gampanin ng pagiging ama. Bibigyang diin rin ng manunuri ang paggamit ng teoryang eksistensiyalismo sa kalaayan ng tauhan na pumili ng paraan sa pagpapalaki ng mga anak sa kabila ng karanasan sa kamay ng ama sa nakaraan sa konteksto ng pagpapamilya sa kasalukuyan.

Batay sa pagpapakahulugan, ang teoryang sikolohikal ay tumutukoy sa paniniwala na ang akda ay maipapaliwanag sa pamamagitan ng pagpapakita ng mga salig sa pagbuo ng naturang behavior maaaring tumukoy sa pag- uugali, paniniwala, pananaw o pagkatao ng isang tauhan sa akda (Abellera 1). Maiuugnay ang nasabing teorya sa akda sa pagsubok ng manunuri na maipaliwanag ang gawi ng mga tauhan partikular na ng ama batay sa karanasan sa nakaraan at pagbabago ng kilos dahil sa pwersang nag-udyok upang ito ay maisakatuparan. Ang teoryang moralistiko ay tumutukoy iba't ibang pamantayang sumusukat sa moralidad ng isang tao sa pamamagitan ng paglalahad ng pagiging tama o mali ng isang kilos ayon sa pamantayan ng lipunan (Robante et al., 2019). Sa akdang susuriin, maiuugnay ang teoryang moralistiko sa pag-alam ng impluwensiya ng espisipikong gawi ng tauhan sa kamalayan ng tao at pag- aaral sa kung paano maituturing na tama o mali ang isang kilos.

Kahalagahan ng Pag-aaral - Ang pagsusuri ay magiging mahalaga sa mga mag-aaral na kumukuha ng asignaturang panunuring pampanitikan bilang batis ng impormasyon, parehong kahalagahan ang maidudulot sa mga kaguruan at sa kagawaran ng panitikang Pilipino upang magsilbing patunay na ang ispisipikong isyu ay nakikita sa konteksto ng pamilyang Pilipino na nangangailangan ng solusyon.

Saklaw at Limitasyon - Saklaw ng pag-aaral na ito na matukoy ang gampanin ng ama sa paghubog ng pamilyang Pilipino sa akdang 'Kapangyarihan'. Nililimitahan ang pagsusuri sa pag alam sa gampanin ng ama, siko-analitikong pagsusuri sa nakaraan ng ama, kaugnayan ng nakaraan sa konteksto ng kasalukuyang pagganap at impluwensiya nito sa kamalayan ng tao.

2. Metodolohiya

Paraan ng Pagsusuri - Ang pagsusuring ito ay isang kwalitatibong uri ng pag-aaral na gagamit ng siko-analitikong pagsusuri upang matugunan ang layunin ng pag-aaral. Magsisilbing tiyak na hakbang ang mga sumusunod:

Unang Hakbang. Gampanin ng Ama. Sa hakbang na ito, bibigyang- tuon ng manunuri ang bahagi ng maikling kwento na pumapaksa sa gampanin ng ama sa paghubog ng pamilyang Pilipino. Gamit ang teoryang eksistensiyalismo, susuriin sa pag-aaral na ito ang kakayahan ng ama na magampanan ang kanyang tungkulin sa pamilya sa kabila ng maaaring epekto ng nakaraang karanasan. Mula rito masisipat ng manunuri kung paano binigyang-katauhan ng may-akda ang ama bilang mahalagang impluwensiya sa paglaki ng mga anak.

Ikalawang Hakbang. Siko-analitikong Pagsusuri. Sa bahaging ito ay bibigyang-diin ng manunuri ang nakaraan ng pangunahing tauhan at kung paano ito nakaaapekto sa konteksto ng kasalukuyang pagganap bilang bunga ng mga karanasan gamit ang teoryang sikolohikal na pumapaksa sa pag-aaral sa gawi ng tauhan. Sa bahaging ito, bibigyang pagpapakahulugan ng manunuri ang mga gawi ng ama gamit ang teoryang sikolohikal.

Ikatlong hakbang. Impluwensiya sa kamalayan ng ibang tao. Sa hakbang na ito, bibigyang-pansin ng manunuri ang epekto ng gawi ng pangunahing tauhan sa mga taong nakapaligid. Gamit ang teoryang moralistiko, susuriin sa kasalukuyang pag-aaral ang impluwensiya ng kasalukuyang pagganap ng ama sa ibang tao na direktang

nakakaranas ng kilos mula sa pangunahing tauhan at kabilang dito ang pagsuri sa kilos na may kinalaman sa pamantayan ng lipunan sa pagiging tama o mali.

3. Resulta at pagtalakay

Ang ama ay itinuturing na haligi ng tahanan, samaktuwid, mahalaga ang ginagampanan ng ama sa paghubog ng bawat pamilya. Sa kabanatang ito, makikita ang resulta ng pagsusuri sa akdang “Kapangyarihan” sa pamamagitan ng paggamit ng tatlong teorya: eksistensyalismo, sikolohikal at moralistiko at ng mga talahanayan na nagpapakahulugan sa mga kaganapan at linya ng mga tauhan sa akda.

Gampanin ng Ama. Gamit ang teoryang eksistensyalismo, pinag- aralan ng manunuri ang gampanin ng ama na replektibo sa akdang “Kapangyarihan” ni Buenaventura Medina Jr. Makikita sa sumusunod na talahanayan ang mga gampanin na nagawa ng ama sa akda kasama ang pagpapakahulugan nito.

Talahanayan 1

Gampanin ng Ama

Gampanin ng Ama	Pagpapakahulugan
Pagharian ang tahanan	Natupad ang nais ng Ama na pagharian ang tahanan kung saan siya lamang ang nasusunod sa lahat ng pagkakataon
Gabayan ang anak	Ang ama ang nagsilbing tagahubog ng ugali ng anak
Magdisiplina	Labis na pagdidisiplina ang ginawa ng ama
Maging kasama	Ang Ama ay palaging na sa tahanan upang subaybayan ang anak lalo na ang mga mali nitong nagagawa

Pagharian ang tahanan. Isa sa mga natatanging katangian ng mga ama ay maging maawtoridad pagdating sa pagbibigay instruksyon at sa mga kilos ng mga anak. Sa konteksto ng pamilyang Pilipino, natural na ang ama ang nasusunod sa paggawa ng mahahalagang desisyon kung saan makikita ang kalayaan ng ama sa paghubog ng pamilya. Sa akdang sinuri, litaw ang kagustuhan ng ama na makamtan ang kapangyarihan sa pagiging hari ng tahanan sa pamamagitan ng mga sinabi ng anak na si Junior:

“Mano po, Itay.” Muli siyang nagtagumpay. Siya nga ang amang hari sa maliit na kaharian. Siya ang amang haring dapat na unang pagpugayan. Ang pagbebendisyon niya’y tanda ng pagpapakilala ng kanyang pagka-ama, ang paniwala niya.

Sa linya ng anak at pagsasalaysay ng nararamdaman at kilos ng ama napatunayan na ang ama ay nananabik sa awtoridad bilang padre de pamilya na maiiugnay sa pag-aaral na isinagawa nina Mazur at Booth (1998) na nagpapatunay na ang mga lalaki ay likas na may katangiang gustong mangibabaw at manakop dahil sa taglay na testosterone na lalong tumataas ang pursyento kung ang mga ito ay nagiging Ama na. Bilang pigura ring naghahanp-buhay sa pamilya, lalo itong nagpapalakas ng loob ng ama at nagpapataas sa tingin sa sarili yamang nakikita ng ama na kailangan siya upang mabuhay ang pamilya. Ngunit sa labis na kagustuhan ng ama na pangunahan ang pamilya nagdudulot rin ito ng negatibong epekto sa mga anak na napatunayan sa pag-aaral nina Eshel et al (2021) na ang mga anak na mayroong *authoritarian* o maawtoridad na ama ay mas hantad sa mga pambubulas sa kapwa kabataan at karahasan. Samakatuwid, lumabas sa pagsusuri na ang kagustuhan ng ama na pasundin ang anak sa lahat ng utos o alintuntunin ay bunga nang matinding kapaluluan upang mapatunayan na ang ama ang makapangyarihan sa pamilya.

Gabayan ang anak. Isa sa mga mahalagang gampanin ng ama ay ang gabayan ang mga anak habang ito ay lumalaki. Mahalagang matutuhan mismo ng mga bata ang mabubuting asal at katuwiran mula sa mga magulang lalo na sa ama. Sa akda, sinikap ng ama na si Maneng na gabayan ang anak sa kung paano ito dapat kumilos sa labas ng tahanan lalo na sa kanyang harapan. Litaw sa maraming bahagi ng akda ang pagsubok na magabayan ang anak tungo sa inaakalang magandang kinabukasan kabilang ang sumusunod:

“Ayaw kong abutan ka ng sikat ng araw sa banig...” Tutol ni Ester: “Bata pa iyan, kailangan niyan ang mahabang tulog.” Ngunit makapangyarihan ang kanyang pasiya: “Ayaw kong lumaki

iyang batugan."

Sinikap niyang siya ang humubog ng ugali ng kanyang anak. Naniniwala siyang lalong malaki ang kanyang pananagutan kaysa kay Ester; pagkat taglay ng bata ang kanyang pangalan.

Ayon sa pagsasalaysay at linya ng ama mapapatunayang bata pa lamang ang anak ay sinasanay na ito sa mga bagay na maituturing na mahirap kumpara sa pinagdadaanan ng mga kapwa kaedad nito. Ang estilo ng paggabay ng ama ay ang inaakalang pinakamabisang paraan upang ito ay maging mabuting tao ngunit ang reaksiyon ng anak ay patunay na ito ay nahihirapan at nagdudulot ng pagkalayo ng loob mula sa ama. Sa isang pananaliksik ni Burgum (1942) binigyang-diin na nananaig ang pursyento ng mga inang gumagabay sa mga anak at kaonting bilang lamang ng amang nakatuon sa pagpapalaki ng anak yamang ang mga ito ay kadalasang naghahanap- buhay ngunit sa resulta ng parehong pag-aaral lumabas na mahalaga ang ginagampanan ng paggabay ng ama sa paglaki ng anak bilang mabuting indibidwal sa lipunan. Bagamat ang ama sa akda ay mayroon lamang magandang hangarin para sa kinabukasan ng anak, ang naging paaran ng paggabay ay hindi naiayon sa edad at sa pangangailangan ng bata.

Magdisiplina. Mahalaga ang ginagampanang papel ng ama sa pagdidisiplina sa mga anak. Ngunit hindi mapasusubalian na ang bawat magulang ay mayroong iba't ibang estilo ng pagdidisiplina. Ang iba ay gumagamit ng pangaral, ang iba naman ay sa pamamagitan ng kamay na bakal o pamalo. Ang estilo ng pagdidisiplina ng magulang ay mayroong tuwiran na epekto sa pagkatao ng mga anak at kung ano sila sa lipunan. Kaugnay sa akda, ang ama ay mayroong sariling pagdisiplina sa anak na litaw sa pamamagitan sa mga binitawang salita ni Maneng:

"Alam ko, ngunit kailangang habang bata'y sugpuin ang pagtubo ng sungay niyan, nang matutong manuwag paglaki." Bawat kilos ni Junior ay pinupuna niya.

Base sa mga litanya ng ama, ito ay may paniniwalang bata pa lamang ang anak ay dapat ng sinasanay sa malupit na pamumuhay upang hindi ito mahirapan sa hinaharap. Ang ganitong paniniwala ay maiugnay sa pag-aaral na isinagawa nina Chang et al (2003) na nagbibigay-diin sa direktang negatibong epekto ng malupit na estilo ng pagdidisiplina sa emosyunal na katayuan ng mga anak samantalang ang mga anak na nakaranas ng *gentle discipline style* ay mas ay mayroong mas mataas kakayahang makisalamuha sa mga tao at mababang pursyento ng pagsakangkot sa gulo (Shaw at Scott, 1991). Sa akdang ito, lumitaw na ang paraan ng pagdidisiplina ng ama ay nagdulot lamang ng takot sa anak at nagkaroon ng hindi magandang epekto sa pagkatao.

Maging Kasama. Sa lahat ng gampanin ng ama, ang pagiging presente habang lumalaki ang mga anak ang napatunayang pinakapinapahalagahan ng mga anak (Adams, 1984). Para sa kanila, mas mainam ng hindi mayaman kung ang ibig sabihin naman nito ay makakasama ang padre de pamilya. Sa kabilang dako, natukoy ng manunuri na ang ama sa akda ay naging kasama ng mga anak habang ito ay lumalaki ngunit sa halip na makaragdag ito sa kanilang paglago bilang tao, ang presensya ng ama ay nagdulot ng takot sapagkat pinunupuna nito lahat ng ginagawa na mapapatunayan sa pagsasalaysay sa kilos ng Ama:

Sa maraming paraan ay ipinakilala niya ang kanyang pagiging ama ng tahanan. Bawat kilos ni Junior ay pinupuna niya.

Ayon sa pagsasalaysay, nasubaybayan ng ama ang paglaki ng anak at palagi itong nasa tahanan sapagkat nababantayan at napupuna nito ang lahat ng kilos ng anak. Kung ang presenya ng ama ang kadalasang hinahanap ng mga anak, sa akdang ito napatunayan na ang pagiging presente ng ama ay dahilan upang mailagay sa hindi komportableng sitwasyon ang anak. Samakatuwid, liban sa mga benepisyong naibigay ng presensya ng ama sa paghubog ng pagkatao ng anak ay mayroon din itong kahinaan sapagkat sa estilo ng pagdidisiplina matutukoy ng mga anak kung ang ama ay komportableng kasama sa tahanan.

Pagtuklas sa Nakaraan ng Ama. Gamit ang teoryang sikolohikal, pinag-aralan ng manunuri ang nakaraan ng Ama na isa sa mga salik upang maging basehan ng kilos sa kasalukuyan na replektibo sa akdang "Kapangyarihan" ni Buenaventura Medina Jr. Makikita sa sumusunod na talahanayan ang pagtuklas sa nakaraan ng ama na mapapatunayan sa pamamagitan ng mga linya ng tauhan kasama ang tema na nabuo ng manunuri kaugnay

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Talahanayan 2.1***Pagtuklas sa Nakaraan ng Ama***

Pahayag	Tema
“Lalaki kang tulad ng kuya mo. Walang silbi. Hampaslupa!”	Emosyonal at berbal na kalupitan ng ama sa nakaraan
<i>Muli siyang napasigaw.</i> “Aray ko po!” “Husto na, Fidel! Husto na”	Pisikal na kalupitan ng ama sa nakaraan
“Huwag, anak, igalang mo ang iyong ama.”	Interbensyon ng ina
“Hala na, anak. Siya ang inyong ama,” “Ama! Siyang puno ng kahariang rahanang ito! Siyang makakaalam ng lahat na dapat gawin! Siyang tanging makapag- uutos! Siyang ama ng pamilya! Ama namin...”	Tangkang paghihimagsik ng anak (ama sa kasalukuyan) Galit na nabuo sa puso ng anak (ama sa kasalukuyan) laban sa ama

Emosyonal at berbal na kalupitan ng ama sa nakaraan. Ang emosyonal na pang-aabuso o kalupitan ng mga magulang ay ang maituturing na sugat na pinakamatagal maghilom sapagkat hindi ito maiibsan ng kahit anumang gamot, ang ganitong sugat ng mga anak sa loob ng tahanan ay ang pinakamalimit na matalakay sa pagitan ng mga at magulang lalo na kung ang relasyon ng anak at magulang ay hindi gaanong kalapit sa isa’t isa. sa parehong paraan na nakakasakit at nagdudulot ng sugat sa pagkatao ng mga anak ang emosyonal na kalupitan ng mga magulang ganoon rin ang epekto ng berbal na pang-aabuso na tumutukoy sa masasakit na salitang sinasabi ng mga magulang na nakakapagpababa ng kumpyansa sarili at nakakabuo ng galit sa puso ng mga anak. Sa akdang sinuri, litaw ang emosyonal at berbal na kalupitan ng ama na si Fidel kay Maneng na kasalukuyan ng ama sa akda na mapapatunayan sa sumusunod na mga linya ni Fidel:

“Lalaki kang tulad ng kuya mo. Walang silbi. Hampaslupa!”

Ang mga salitang binitawan ng ama sa nakaraan ay isa sa mga salik kung bakit ang ama sa kasalukuyan ay nagtanim ng sakit ng loob laban sa ama at naipasa sa mga anak. Ayon pa sa pag-aaral nina Sturge-Apple et al (2012) na ang emosyunal at berbal na pagmamalupit ng mga magulang ang pinakanakaapekto sa mga bata kumpara sa mga nararanasan nitong pagmamalupit mula sa ibang tao. Kaugnay rito, bakas sa akda ang galit na nabuo sa batang Maneng dulot ng mga masasakit na salita ng ama na nadala hanggang paglaki hanggang sa ito ay nagkapamilya na, at sa kasamaang palad, ito rin ang kanyang ipinaparanas sa anak.

Pisikal na kalupitan ng ama sa nakaraan. Marahil ang pisikal na pagmamalupit ng mga magulang isa sa mga hindi makakalimutang karanasan ng mga bata na dadalhin hanggang ang mga ito ay lumaki at magka-isip. Ang akda ay isa mga patunay na ang ilan sa mga ama ay madaling pagbuhatn ng kamay ang anak sa simple lamang nitong pagkakasala, kung saan mas pinipiling hatulan ang pagkakamali sa pamamagitan ng pagpalo sa halip na ito ay pangaralan muna. Ang ganitong estilo ng pagdidisiplina ay litaw sa katauhan ni Fidel at patunay ang mga impit na sigaw ni Maneng habang siya ay hinahagupit ng sinturon:

Muli siyang napasigaw. “Aray ko po!” “Husto na, Fidel! Husto na.”

Ayon sa mga sigaw ng sakit ni Maneng mula sa amang si Fidel noon, ito ay nagdulot sa kanya ng galit na dala-dala niya hanggang paglaki at nagkaroon ng persepsyon na ang mga ama ay malayang saktan ang mga anak sa anumang paraang gusto sapagkat ito ang haligi ng tahanan na may tanging kapangyarihan sa pamilya kaya ang parehong karanasan ng pisikal na pagmamalupit ay ginawa rin sa anak na si Junior sa kasalukuyan. Sa pananaliksik nina Cui et al (2018) lumabas sa resulta na ang pisikal na pananakit ng mga magulang partikular na ng ama ay dominante at may kakaibang epekto sa kilos ng bata sa lipunan. Samakatuwid, ang lahat ng ginagawa ng magulang ay mayroong maganda at hindi magandang epekto sa mga anak lalo na ang pananakit sa pisikal ay nagdudulot maaari ng takot gumawa ng mali o takot na naglalayo ng loob ng anak mula sa mga magulang.

Interbensyon ng Ina. Ang ina ang itinuturing na ilaw ng tahanan. Sa prehong paraan na mahalaga ang gampanin ng ama ganoon rin kahalaga ang ginagampanang katauhan ng ina sa bawat pamilyang Pilipino. Sa akda,

ang ina ni Maneng na si Sedes ay halimbawa ng inang takot sa asawa at iniaasa ang desisyon sa padre de pamilya ngunit nahihirapan sa tuwing dididisciplina ng asawa ang mga anak sa paraang hindi makatarungan. Madalas na ito ang taga-awat sa asawa na tigilan ang paghagupit ng sinturon sa mga anak at kumakausap rin sa mga anak na sumunod na lamang sa ama upang hindi ito magalit. Ang ganitong katangian ng ina ay maiuugnay rin sa pnanaliksik na nagpapatunay na ang ina ay ang kadalasang pigura na inaasahan upang magbigay ng pagmamahal at pag-aruga samantalang ang ama naman ay ang naghahanap-buhay para sa pamilya at nagpapatupad ng disiplina. Sa parehong pananaliksik binigyang-diin rin na ang ina tinaguriang *subordinate* o katulong lamang ng ama pagdating sa pagdedesisyon para sa pamilya. Ang katauhan ni Sedes ay makikita rin sa katuhan ni Ester bilang asawa na ni Maneng sa kasalukuyan kung saan nagsisilbing tagapangitna sa pagitan ng ama at anak.

Tangkang paghihimagsik ng anak (ama sa kasalukuyan). Ang galit ang isa sa mga malaking salik ng pagkawasak ng pamilya sapagkat ito ay isang negatibong pakiramdam na nagbubunga ng paggawa ng masama at pagtrato nang hindi maganda sa kapwa kasama na dito karahasahan, pagpatay, digmaan at anumang kaugnay rito bilang bunga nito (Navarro et al, 2013). Sa akdang sinuri, ang galit nabuo sa puso ng ama habang siya ay bata pa dahil sa pagmamalupit ng magulang ay naging hudyat upang ito ay dahil niya hanggang sa paglaki at tungo sa pagkakaroon rin ng sariling pamilya na mapapatunayan sa pamamagitan ng pakiusap ng Inang si Sedes at ang naging tugon ni Maneng:

“Hala na, anak. Siya ang inyong ama,” “Ama! Siyang puno ng kahariang rahanang ito!

Siyang makakaalam ng lahat na dapat gawin! Siyang tanging makapag-uutos! Siyang ama ng pamilya! Ama namin...”

Sa likod ng mga linyang ito ay ang ilang beses ng pagsubok ni Maneng na sumagot nang pabalang at paghihimagsik sa ama ngunit hindi magawa dahil sa pakiusap ng ina na igalang ito. Subalit sa isang pagkakataon ay lumabas na ang tunay na nararamdaman ni Maneng na bata pa lamang siya ay nagtatanim na ito ng galit laban sa ama. Sa pag-aaral tungkol sa intergenerational transmission of trauma, napatunayan na ang galit na kinikimkim ng mga anak ay nahahayag na kung ang mga ito ay nagiging mga magulang na ayon sa pagtrato sa mga anak (Simons et al, 1991). Binigyang-diin sa pag-aaral nina Azhari et. al (2020) na ang paraan ng pagpapalaki ng mga magulang sa kasalukuyan ay naiimpluwensiyahan ng karanasan noon bilang mga anak sa parehong paraan na sa akdang ito natuklasan na ang kilos ng ama ay bunga ng mapait na karanasan sa nakaraan. Dagdag pa, ayon sa pananaliksik nina Choe et al (2019), ang mga anak na sikolohikal na kinontrol ng mga magulang ay napatunayang mas malaki ang posibilidad na maghiganti at paghandulong sa kapwa, bagay na litaw sa katuhan ni Maneng na nais maghigante sa ama. Nagsasalamin rin ang kilos ng ama bilang isa sa mga halimbawa ng biased scanning sa sikolohiya na tumutukoy sa pagpili ng isang indibidwal ng mga karanasan mula sa kanyang memorya bilang basehan ng kilos sa kasalukuyan na sa parehong paraan na ang ama bilang tauhan ng maikling kwento ay piniling ibase ang kanyang kilos dahil lamang sa ispisipikong karanasan mula sa ama sa nakaraan, nakalimutan na mayroon ring mabuting nagawa ang ama ngunit itinuon ang persepsyon sa masama lamang.

Pagdalumat sa konteksto ng kasalukuyang pagganap. Gamit ang teoryang sikolohikal, pinag-aralan ng manunuri ang epekto ng nakaraan ng ama sa kasalukuyang nitong pagganapan bilang magulang sa akdang “Kapangyarihan” ni Buenventura Medina Jr. Makikita sa sumusunod na talahanayan ang pagtuklas sa nakaraan ng ama na mapapatunayan sa pamamagitan ng mga linya ng tauhan kasama ang tema na nabuo ng manunuri kaugnay rito.

Talahanayan 2.2

Pagdalumat sa Konteksto ng Kasalukuyang Pagganap

Pahayag	Tema
“Ayaw kong lumaki iyang batugan.”	Striktong pagpapalaki sa anak
“Maneng, ipangako mong di na siya papaluin.”	Pisikal na pagmamalupit ng ama

Striktong pagpapalaki sa anak. Ang mga magulang ay may kanya-kanyang estilo sa pagpapalaki ng anak at masasabing ang mga ito ay malaya at hindi maaaring panghimasukan ng ninuman liban ng batas. Sa akda,

mapapatunayan ang malaking kaugnayan ng nakaraan ng ama sa kasalukuyang pamamalakad nito sa tahanan. Dahil ang ama ay nakaranas ng iba't ibang paaran ng pagmamalupit habang ito ay bata pa, liban sa galit na nabuo sa kanyang puso, ang ama ay nasangkot rin sa tinatawag na *Mere Exposure Effect*, isang sikolohikal na penomena na tumutukoy sa pagdesisyon ng tao tungkol sa isang bagay dahil sa pagkasanay nito o tinatawag na *familiarity*. Pinili ng ama ang striktong uri ng pagdidisiplina sa anak sapagkat sa ganito rin siya lumaki at inaakalang ito ang tamang paraan. Mapapatunayan ang pagiging striktong magulang ni Maneng sa susunod na pahayag:

“Ayaw kong abutan ka ng sikat ng araw sa banig...” Tutol ni Ester: “Bata pa iyan, kailangan niyan ang mahabang tulog.” Ngunit makapangyarihan ang kanyang pasiya: “Ayaw kong lumaki iyang batugan.”

Ayon sa pahayag ng ama, mapapatunayan bagamat bata pa ang anak ay sinasanay na ito sa malupit na realidad na madiin namang tinututulan ng asawang si Ester. Bagamat alam mismo ng ama ang mararamdaman ng anak sapagkat una niya itong naranasan, nanaig ang kagustuhan ng ama na striktong palakihin ang anak bunga ng galit pa sa nakaraan at kasiyahang naibigay sa kanyang kapalulan na sa wakas ay siya naman ang may kapangyarihan sa tahanan matapos ang pagiging sunod-sunuran sa ama sa nakaraan. Ang hinanakit na naipasa sa anak ay isa ring manipestasyon ng di- tuwirang paghihiganti kung saan hindi nagawa ni Maneng na kalabanin ang ama noon kaya ang galit sa dibdib ay nagbunga at sa anak naibuntong. Ang ganitong kilos ay patunay lamang kung gaano kahalaga ang paghilom sa sugat ng nakaraan. Nag-uugat ito mula sa katagang Ingles na “Heal your wounded inner child” na tumutukoy sa mga *trauma* o mapapait na karanasan noong bata pa sapagkat ayon kay Kneisl (1991) ang masasakit na karanasan at kakulangan ng pag-aaruga mula sa isang *dysfunctional* na pamilya ay nagdudulot ng sugat sa pagkatao na mayroong tuwirang negatibong epekto sa pamumuhay sa kasalukuyan bilang may edad na. Ngunit sa parehong pag-aaral ay napatunayan rin na ang ibang mga nakaranas ng mga nabanggit na karanasan ay nagpursige para sa kinabukasan na nakaayon sa kung paano tinanggap at ginamit ang aral ng buhay bilang motibasyon na maging maayos ang pamumuhay sa kasalukuyan at hinaharap. Sa gayon, masasabi na ang pagtrato ng ama sa anak ay bunga ng kagustuhan na mapatunayan ang kapangyarihan bilang padre de pamilya at ang kaugnay sa mapait na karanasan nito sa nakaraan.

Pisikal na pagmamalupit ng ama. Bawat tao ay may mapait na karanasan mula sa kanya-kanyang pamilya sapagkat patunay lamang ito na kahit gaano kalaki ang pagmamahal ng mga magulang, ang mga ito ay hindi kailanman magiging perpekto sa parehong paraan na wala ring perpektong anak. Ngunit sa kontekstong lipunan ng Pilipinas, naitala ang 9,000 na kaso ng pang-aabuso sa kabataan mula sa mga magulang hindi pa dito kabilang ang mga hindi naisumbong sa mga awtoridad na sinusupportahan ng batas RA9262 laban sa pang-aabuso sa mga babae at kabataan. Sa batas na ito, kung mapapatunayang may sala ang nasasakdal maaari itong mabilanngo ng apat na buwa hanggang 17 taon. Sa maikling kwento, litaw ang katauhan ng ama bilang anak na may matinding takot at galit sa ama sa panahon ng kabataan. Ang ganitong karanasan ay nagdulot upang iayon ang kilos o estilo ng pagdidisiplina sa kasalukuyang pamilya sa pagmamalupit ng ama sa nakaraan. Ibig sabihin, naipasa ang partikular na masalimuot na karanasan sa kasunod na henerasyon at maaaring maipasa pa sa mga susunod kung hindi maitutuwid ang maling persepsyon, ang ganitong proseso ay tinatawag na *intergenerational transmission of trauma*. Higgil dito mapapatunayan ang pisikal na pananakit ng ama na si Maneng sa kanyang anak na si Junior sa pahayag:

Namilipit ang bata sa tindi ng pagkakahagupit niya. Tumakbo ito, humawak sa ina, saka sumigaw,” Hindi na po! Hindi na po!” Sumasamo ang tinig ng kanyang asawa. “Huwag mo naman sanang sasaktan ang iyong anak.”

Napatunayan sa pag-aaral nina Cicchetti at Aber (1980) na mataas na pursyento ng mga inabusong anak ay nagiging mapabg-abusong magulang. Sinag-ayunan ang nabanggit na pag-aaral sa isinagawa ring pananaliksik nina Tedgard et al (2018) na ang mga magulang na nakaranas ng pang-aabuso sa nakaraan ay nahihirapan sa kung anong klaseng dulog at paraan ng pagpapalaki ang gagawin sa mga anak. Sa akdang “Kapangyarihan”, ang ama ay nakaranas ng tinatawag na *cognitive dissonance* kung saan ang indibidwal ay mayroong dalawang magkaibang

paniniwala tungkol sa isang bagay na naiiba ang nagiging kilos mula sa naiisip. Halimbawa, ang ama ay nakaranas ng pagmamalupit mula sa magulang sa nakaraan kaya nagdulot ito upang magkaroon ng persepsyon na hindi na ito mauulit sa kanyang magiging anak sa hinaharap ngunit ang kinakatakutan ay naganap sapagkat ang kilos ay taliwas sa prinsipyong nais na maganap.

Impluwensiya sa kamalayan ng ibang tao. Gamit ang teoryang moralistiko, pinag-aralan ng manunuri ang impluwensiya ng gawi ng isang indibidwa na nakaranas ng pagmamalupit sa nakaraan sa mga taong nakapaligid. Makikita sa susunod na talahanayan ang partikular na karanasan at ang impluwensiya nito sa ibang tao sa konteksto ng pamilyang Pilipino.

Talahanayan 3

Impluwensiya sa kamalayan ng ibang tao

Karanasan	Impluwensiya
Pisikal, emosyonal at berbal na pang-aabuso mula sa magulang	Ang pag-ulit ng kasaysayan sa susunod na henerasyon (intergenerational transmission of trauma) Pagkabuo ng galit

Intergenerational transmission of trauma. Ang pamilya ang itunuturing na pangunahing yunit ng lipunan. Kung wala ang pamilya, hindi rin mabubuo ang lipunan. Sa parehong paraan na masasabi na ang mga gawi ng tao sa lipunan ay bunga ng kung ano ang mga ito sa tahanan. Ang trauma ay isang masalimuot na karanasan na maaaring magdulot ng malalim na epekto hindi lamang sa indibidwal kung hindi maging sa kanyang pamilya at sa mga taong nakapaligid sa kanya. Sa paglipas ng panahon, natuklasan ng mga eksperto sa sikolohiya na ang trauma ay maaaring maipasa-pasa mula sa isang henerasyon patungo sa susunod. Ang ganitong proseso ay tinatawag na *intergenerational transmission trauma*. Ang bawat henerasyon ng pamilya ay may sariling mga kwento ng sakit at mga alalang hindi malilimutan. Kapag ang isang indibidwal ay dumaranas ng matinding trauma, ito ay nagiging bahagi na ng kanyang DNA. Isa nitong konkreong halimbawa ang pag-aaral na isinagawa nina Kaufman at Zigler (1987). Sa kanilang pag-aaral, lumabas na ang mga inabusong mga anak noon ay naging mapang-abuso ring mga magulang sa kasalukyan. Ibig sabihin, naipasa ang kahindik-hindik na partikular na karanasang ito sa kanilang mga anak at maaari pang maipasa sa mga susunod na henerasyon.

Pagkabuo ng galit. Bagaman may dahilan ang bawat kilos ng tao gaya ng gawi ng isang amang nakaranas ng pagmamalupit sa nakaraan, ang epektong naidudulot nito sa mga taong nakapaligid ay isa ring maituturing na suliranin sapagkat ang bawat pag-unawa ng tao ay may hangganan. Ang katagang “Hurt people hurt people” ay isang patunay na ang mga nasaktang tao ay may mataas na posibilidad na manakit rin ng ibang tao lalo na ang kanilang mga mahal sa buhay, subalit, sa perspektibo naman ng mga napagbubuntungan ng *trauma* ang ganitong gawi ay maituturing na hindi katanggap tanggap sapagkat manipestasyon lamang ito na iba ang nasaktan ngunit iba rin ang nagdurusa. Sa pag-aaral ni Tedgard (2018) nabanggit niya ang mga anak ay nahihirapan sa pakikisama sa mga magulang na mayroong masalimoot na karanasan noong kabataan sapagkat nagbubunga ito ng pag normalisa sa mga pagmamalupit dahil lamang sa nakaraan. Samakatuwid, ang *intergenerational transmission of trauma* ay hindi lamang nakaapekto sa napapasahan nito kung hindi pati rin sa mga nakakasama nito at ang gawi sa lipunan.

4. Lagom, kongklusyon, at rekomendasyon

Sa bahaging ito makikita ang nabuong lagom sa lahat ng natuklasan ng manunuri sa akdang “Kapangyarihan”. Ang mga resulta ng pagsusuri ay naaayon sa mga nabuong layunin.

Lagom ng mga Natuklasan - Ang maikling kwento na pinamagatang “Kapangyarihan” ni Buenaventura Medina Jr. ay nagpapakita na ang mga ama ay may mahalagang gampanin sa paghubog ng pamilya. Kabilang dito ang paghahanap-buhay, pagdidisiplina, pagbibigay proteksyon sa pamilya at marami pang iba. Ngunit sa kabila ng mga gampaning nakaatang sa balikat ng bawat pade de pamilya, ang ama ay may kalayaan pa rin sa kung paano niya matutupad ang mga tungkulin na ito ayon sa kakayahan at kawilihan. Naging litaw rin sa akda kung paano

nakaimpluwensiya ang nakaraang karanasan ng ama sa puder ng mga magulang noon, ang mapait na karanasang iyon ang nag-udyok upang pagmalaupitan ang kasalukuyang pamilya na nagpapatunay na nagkaroon ng pagpasa ng mapait na karanasan sa mga anak at sa susunod na henerasyon. Hindi rin mapapasubalian ang katotohanan na ang masalimuot na karanasan ng ama noon ay naging basehan sa pagkilos sa kasalukuyan. Na ang kinakatakutang karanasan noon ay naulit sa kasunod na hinuhubog na pamilya. Ang pagmamalupit ng ama bunga ng karanasan noong panahon ng kabataan ay nagdudulot rin ng negatibong epekto sa mga taong nakapaligid na napagbubutungan ng galit at nang malupit na estilo ng pagdidisiplina. Samakatuwid, ang akda ay halimbawa ng amang nakaranasan ng trauma at ang ganitong karanasan ay naipasa sa mga anak at maaari pang maipasa sa susunod na mga henerasyon.

Kongklusyon

1. Anuman ang nakaraan ng ama, siya ay inaasahan na gampanan ang tungkulin bilang nagbibigay ng pangangailangan ng pamilya, tamang pagdidisiplina, pagtuturo, maging kasama at iba pa.
2. Sa konteksto ng pamilyang Pilipino, ang naging danas ng ama sa kanyang buhay kabataan ay mahalagang salik sa kung paano tratatuhin ang kasalukuyang pamilya.
3. Ang ama sa pangkalahatan na mayroong masalimoot na nakaraan ay mayroong malaking posibilidad na ipasa ang karanasang ito sa mga anak at sa mga susunod pang henerasyon na tinatawag na intergenerational transmission of trauma.
4. Ang trauma ng ama ay nagdudulot ng negatibong epekto sa persepsyon ng anak, meyembro ng pamilya at lipunan sapagkat ang mga ito ang pilit umuunawa sa mga di makatarungang kilos ng ama.

Implikasyon ng Pananaliksik sa mga Mag-aaral/Edukasyon - Ang pamilya ang pinakamaliit na yunit ng lipunan, kung kaya ang ikinikilos ng tao sa sosyedad ay bunga ng kung ano siya sa loob ng tahanan. Sa parehong paraan na ang bata na nagmula sa dysfunctional na pamilya o nakararanas ng pagmamalupit mula sa mga magulang ay maaaring makaranas rin ng kahirapan sa pagkatuto sa paaralan. Isinaad ni Abraham Maslow sa kanyang Maslow's Hierarchy of Needs (1943), na ang pangunahing pangangailangan ng mag-aaral katulad ng seguridad at kaligtasan na narapat maibigay ng mga magulang mula sa tahanan ay kailangan munang makamtan bago maasahan na ang mag-aaral ay makakapagbigay-tuon sa mga aralin. Sinang-ayonan rin ito ni Arabian (2024) sa kanyang pag-aaral na ang pamilya bilang pangunahing institusyon sa lipunan ay mayroong malaking papel sa paghubog ng personalidad at kalusugan ng kaisipan ng mga mag-aaral. Napatunayan sa nasabing pag-aaral na mayroong mga nakakapinsalang epekto ang pagmamalupit ng mga magulang sa estado ng pag-aaral ng anak sapagkat kasama nito ang maaaring paglitaw ng matinding kaba, stress o depresyon na higit na nakaaapekto sa kakayahan ng batang matuto sa paaralan at makipag-ugnayan sa mga taong nakapaligid sa kanya. Ang nabanggit na pag-aaral at ang siko-analitikong pananaliksik na isinagawa ay nagpapatunay lamang na upang ang isang bata ay magkaroon ng motibasyon sa pag-aaral, matuto nang maayos at mahubog ang kakayahang makabuo ng makahulugang relasyon sa kanyang kapwa, malaki ang ginagampanang papel ng pamilya lalo na ng Ama sa katuparan nito

Rekomendasyon - Iminimungkahi ng manunuri na magkaroon ng pagtugon ang pamahalaan sa mga suliranin sa loob ng pamilya partikular na ang pagtulong sa mga magulang sa estilo ng pagdidisiplina ng mga anak upang matutuhan ng mga magulang kung paano maiibsan ang pagpasa ng mga hindi magandang karanasan sa mga anak sa tulong ng mga propesyunal na manggagamot at psychiatrists. Iminumungkahi rin ng manunuri na magsagawa pa ng mga kaugnay na pag-aaral ukol sa isyung panlipunan upang maging instrumento sa pagsugpo ng mga suliranin sa lipunan sa tulong ng pagpapatibay ng pundasyon ng lipunan-ang pamilya.

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Parodiya ng musika: Pagsusuri sa mga usaping panlipunan sa piling song parody ni Mikey Bustos

Elardo, Dominic P.

Cebu Technological University - Main Campus, Philippines (dominicpelardo@gmail.com)

Calago, Misty Pearl T.

Cebu Technological University - Main Campus, Philippines (mistypearl.23@gmail.com)

Delposo, Rhea Mae L.

Cebu Technological University - Main Campus, Philippines (reiahdel@gmail.com)

Inoc, Janine I.

Cebu Technological University - Main Campus, Philippines (janineinoc885@gmail.com)

Llena, Julie Ann M.

Cebu Technological University - Main Campus, Philippines (julieann.llena09@gmail.com)

Maglinte, Mickeylou E.

Cebu Technological University - Main Campus, Philippines (mickeyloumaglinte@gmail.com)

Obrero, Ma. Chairmane Mae O.

Cebu Technological University - Main Campus, Philippines (obrero.charmane@gmail.com)

Plasencia, Norly R.

Cebu Technological University - Main Campus, Philippines (norlyplasencia29@gmail.com)

Noval, Arnel T. ✉

Cebu Technological University - Main Campus, Philippines (arnelnoval663@gmail.com)

Escalera, May Valerie T.

Cebu Technological University - Main Campus, Philippines (valeriemay.escalera@ctu.edu.ph)



ISSN: 2243-7703

Online ISSN: 2243-7711

OPEN ACCESS

Received: 27 March 2025

Available Online: 15 April 2025

Revised: 7 April 2025

DOI: 10.5861/ijrse.2025.25054

Accepted: 9 April 2025

Abstract

This study aims to examine the social issues present in selected song parody videos by Mikey Bustos as a guide for developing a learning tool. A qualitative research methodology in a descriptive form was employed for the study. The research findings revealed that Mikey Bustos' selected song parody videos reflect various social issues such as identity discrimination, the sale of double-dead meat, storms and flooding, power shortages, and rampant theft and fraud. From these findings, the conclusion was drawn that the five selected song parody videos by Mikey Bustos not only provide entertainment and humor for his viewers but also convey a profound message regarding the importance of raising awareness and knowledge about social issues in the country.

Keywords: parodiya, pagsusuri, usaping panlipunan, song parody, Mikey Bustos

Parodiya ng musika: Pagsusuri sa mga usaping panlipunan sa piling song parody ni Mikey Bustos

1. Abstrak

Nilalayan ng pag-aaral na suriin ang mga usaping panlipunang nakapaloob sa piling *song parody videos* ni Mikey Bustos bilang gabay sa pagbuo ng isang kagamitang pampagkatuto. Kwalitatibong pananaliksik sa anyong deskriptibo ang disenyong ginamit sa pag-aaral. Natuklasan sa pag-aaral na ang piling song parody videos ni Mikey Bustos ay naglalantad sa mga usaping panlipunan gaya ng diskriminasyon sa pagkakakilanlan, pagbebenta ng botcha o double-dead na karne, bagyo at pagbaha, kakulangan sa kuryente, at talamak na pagnanakaw at panloloko. Mula sa mga natuklasan, nabuo ang kongklusyon na ang limang piling *song parody videos* ni Mikey Bustos ay hindi lamang nagbibigay saya at katatawanan sa kanyang mga manonood, kundi kinapapalooban din ng malalim na mensahe patungkol sa kaalaman at kamalayan sa mga usaping panlipunan nararanasan ng bansa.

2. Panimula

Ang Pilipinas ay kilala bilang isang bansang kakikitaan ng kakaibang katangiang namumukod tangi sa iba mula sa mga tanawin hanggang sa mayaman nitong kultura. Kilala rin sa buong mundo ang pagiging talentado ng mga Pilipino pagdating sa pagkanta, pagsayaw, at pagbuo ng mga bagay-bagay kagaya na lamang ng paggawa ng mga *video*. Nakagawian na rin ng karamihan ang manood ng mga *video* na makikita sa iba't ibang uri ng *social media platforms* kagaya na lamang ng *Facebook*, *YouTube*, *Tiktok* at iba pa. Maraming sikat na *content creator* sa Pilipinas ang gumagawa ng mga *video content* na pinapanood ng mga Pilipino. Ang karaniwang pinapaksa ng mga *content* ng mga *video* na ito ay ang mga *pranks* na kinagigiliwan ng karamihan, *funny videos* na kinaaaliwan, *music videos* na para naman sa mga mahilig sa musika, pag-awit, at napakarami pang iba. May iilan ding mga *content* na pumapaksa sa kultura at mga usaping panlipunang naipahahayag sa isang masining na pagkanta at nakaaaliw na paraan kagaya na lamang ng paggawa ng mga *parody video*.

Ayon kay Pflugfelder (2023), isa itong malikhaing gawa na nilikha upang gayahin, punahin, at kutyain ang paksa nito. Dagdag pa niya, karaniwang nakatatawa ang parodiya at ang paksa nito ay maituturing na isang likha ng sining, dahil sa estilo ng pagsulat nito na maaaring ibatay sa totoong buhay ng tao. Masasabing ang paglikha ng isang *parody* ay may magkakaibang paraan at estilo kung papaano ito maipararating sa mga tao. Ang parodiya ay isang likha na ginagaya ang estilo ng ibang likha, artista, o genre sa isang eksaheradong paraan, karaniwang para sa nakakatawang epekto. Ang parodiya ay maaaring magkaroon ng iba't ibang anyo, kabilang na ang kathang-isip, tula, pelikula, sining biswal, at iba pa (LitCharts, n.d.).

Likas na sa mga Pilipino ang pagiging malikhain sa maraming bagay. Isa na rito ang pagbuo ng mga *content sa social media* na naglalayong maghatid ng aliw at maraming kaalaman sa mga manonood. Magkakaiba ang paraan at estilo ng mga *content creator* sa pagbuo ng kani-kanilang mga *video*. Ang iba sa kanila ay nakatuon sa pagpapatawa, pagbibigay ng aral, paglalahad ng kaalaman, pagbibigay-aliw, at kung ano-ano pa. Mayroon ding nakatuon sa kanta at musika na ginagamit upang makapagbigay ng saya sa mga manonood. Halimbawa nito ay ang *song parody* na nakatuon sa mga masining na paraan ng pagpapahayag ng mensahe at aliw sa mga manonood o mga tumatangkilik ng *video content* na ini-upload sa *social media*.

Isa sa mga kilala sa larangan ng pagbuo ng mga *song parody video* ay si Mikey Bustos. Itinuturing siyang *Ambassador of Filipino Culture* dahil sa kaniyang pagpupursige na ipaalam sa mundo kung ano ang mayroon sa kulturang Pilipino sa pamamagitan ng mga sikat na kanta na ginagawan niya ng *song parody*.

Makikita sa mga *song parody video* ni Mikey Bustos ang iba't ibang kultura at uri ng mga usaping panlipunan ng bansa. Mapapansin din ang malikhaing pamamaraan niya sa pagbuo ng *video* na tinatangkilik ng maraming Pilipino. Ayon kay Tuting (n.d.), ang estilong ginagamit ni Mikey Bustos ay tinatawag na panggagaya o *imitation* na kinasasangkutan ng tunog at *beat* ng kanta at binabago ang liriko na kadalasang pumapaksa sa kultura at kaugalian ng mga Pilipino. Dahil sa masining na pamamaraan ni Mikey Bustos sa kaniyang *song parody video* naging kasangkapan ito sa pagpapalaganap ng kaalaman sa kultura at kagawian ng mga Pilipino.

Si Michael John Yadan Tumanguil Pestano Tilapia Bustos III (Ipinanganak noong June 23, 1981) mas kilala bilang Mikey Bustos, isang *Filipino-Canadian YouTuber, vlogger, actor, singer, at comedian* na unang nakilala noong sumali sa isang *reality television show* na *Canadian Idol*. Pinapatakbo rin niya ang *YouTube channel Ants Canada*, na pumapatungkol sa pag-aalaga ng mga langgam (*ant-keeping*). Isa siya sa mga kilalang *content creator* dahil sa kaniyang nakatutuwang *videos* at *parodies* na kadalasan ay may kaugnayan sa kultura at tradisyon ng mga Pilipino. Ang mga *video* na ito ay madalas na makikita sa iba't ibang *social media platform* kagaya ng *Facebook, Youtube* at marami pang iba. Binanggit ni Bucaneg (n.d.) na si Mikey Bustos ay isang magandang halimbawa ng nasyonalismo sa *internet* sapagkat kahit hindi siya ipinanganak dito sa Pilipinas ay nagagawa niya ang pagpapahiwatig sa *Youtube* ng nasyonalismo o pagmamahal sa bayan at ipinamalas ang kaniyang pagka-Pilipino. Sa kasalukuyan, siya ang *Ambassador* ng Pilipinas sa *Youtube* dahil sa kaniyang mga *tutorial videos* na nagtuturo kung paano maging Pilipino.

Sa pamamagitan ng pag-aaral na ito, mabibigyan ng tuon ang ating kultura sa paraan ng pananamit, nakaugaliang paniniwala, tradisyon, mga patok na mga pagkaing Pinoy o turismo at mga nakasanayang pamumuhay sa Pilipinas na maipagmamalaki sa ibang bansa at makatutulong sa pag-unlad ng ekonomiya, turismo at pagkakakilanlan. Sa parodiya ni Mikey Bustos, malaki ang kaniyang nagampanan sa ekonomiya at turismo sa pagpapalago at pagpapalaganap ng kultura dahil sa kaniyang pamamaraan ng pagkanta o pagpapatawang nakabatay sa kulturang *Pinoy lyrics*. Sa pamamagitan nito nagiging impormatibo at kapupulutan ng aral ng mga manonood. Naipamamalas niya kung gaano kaganda ang Pilipinas at kung gaano kahusay makitungo ang mga Pilipino. Sa tulong ng parodiya ni Mikey Bustos, naitataguyod nang maayos ang ating pinagmulan at kultura na naibabahagi sa iba't bang lugar.

Sa kabuoan, nilayon ng pag-aaral na ito na masuri ang estilo na ginagamit ni Mikey Bustos sa paggawa ng kaniyang mga *song parody video* at ang mga usaping panlipunan na nakapaloob dito. Sa kasalukuyan, ang mga *video* kagaya ng *song parody* ay ilan lamang sa mga *popular* at kinagigiliwang panoorin ng mga manonood dahil na rin sa kawili-wili at interesanteng mga *content* na nakapaloob dito na naghahatid sa kanila ng kaalaman at kasiyahan.

Layunin ng Pag-aaral - Ang pag-aaral na ito ay naglalayong masuri ang mga usaping panlipunan na nakapaloob sa mga piling *song parody video* ni Mikey Bustos bilang gabay sa pagbuo ng kagamitang pampagkatuto.

3. Metodolohiya

Ang disenyo ng pag-aaral na ginamit ng mga mananaliksik ay ang deskriptibong pananaliksik upang masuri at maanalisa ang piling *song parody video* ni Mikey Bustos. Ang pag-aaral na ito ay nakatuon sa pagsusuri sa isyung panlipunan na nakapaloob sa mga piling *song parody video* ni Mikey Bustos. Ito ay magbibigay ng mga impormasyon at pananaw na makatutulong sa pagsusuri sa epekto ng musika at kultura sa lipunan. Ang ginamit sa pangangalap ng mga datos sa pag-aaral na ito ay nagmula sa mga piling *song parody video* ni Mikey Bustos na makikita sa kaniyang *Official Youtube Channel*. Batay sa kraytiryang itinakda, napili ng mga mananaliksik ang mga sumusunod na *video*:

PAMAGAT NG SONG PARODY	PETSA NG PAG-UPLOAD	VIEWS	LINK
No-Megan Trainor (F-I-L-P-I-N-O)	August 1, 2016	4,918,169	https://youtu.be/peBjblKQ7bo?si=j2nrBNO_le6GzDLz
I Go To Palengke	January 9, 2015	4,795,787	https://youtu.be/tAi4B9LQmlU?si=4R0pHatzA9guXyCt
If Lady Gaga were Filipino	Oct 28, 2019	2,219,691	https://youtu.be/ajBG_d-MiGU?si=NIsJV1b8FRf4PDuV
If Freddie Mercury were Filipino	May 31, 2019	4,724,738	https://youtu.be/M0IKXfyJh-I?si=—arqLeafddwnyxG
If Michael were Filipino	June 25, 2019	2,249,119	https://youtu.be/EDKOgerD1w?si=seiQuIVOC9gt8V3C-9

Upang maisakatuparan ang layunin ng pag-aaral nagkaroon ng pagbabagyuhan ng utak at pagsusuri ang mga mananaliksik, nangalap ng mga kaugnay na literatura at naghanap ng mga sangguniang makatutulong sa pagbuo ng suliranin. Ang mga mananaliksik ay bumuo ng hakbang sa tamang pagpili ng mga piling *song parody video* ni Mickey Bustos upang maisakatuparan ang pangangalap ng datos. Nagtakda muna ng kraytirya ang mga mananaliksik kung paano pipiliin ang mga piling *song parody video* ni Mikey Bustos. Narito ang naging kraytirya ng mga mananaliksik sa pagpili sa nasabing mga *song parody video*: (1) ibinatay ito sa petsa ng pagkaka-upload (2) kinakailangan na ang mga *videos* na ito ay umabot ng 2 million hanggang 6 million ang mga nanood. Pumili ang mga mananaliksik ng limang (5) *song parody video* para sa isinagawang pag-aaral.

Narito ang mga tiyak na hakbang na sinunod para sa layunin ng pag-aaral na ito:

Hinanap ng mga mananaliksik ang *Official Youtube Channel* ni Mickey Bustos at tiniyak na ito ang kaniyang *Official Youtube Channel* sa pamamagitan ng pagtingin sa *blue checked mark* na nagsasaad na ito ay *verified*.

Limampu't apat (54) na *song parody video* ang makikita sa *Youtube Channel* kung saan ang mga *song parody video* na ito ay kinategorya na ni Mikey Bustos. Pinili ang mga *song parody video* na may pinakamaraming *views*. Ikatlo, pinili ng mga mananaliksik ang mga *video* na nakakuha ng *million views* sa lahat ng *song parody video* ni Mikey Bustos. Hindi lahat ng kaniyang mga *video* ay umabot ng *million views* sa bawat taon.

Itinala ng mga mananaliksik ang limang *song parody video* ni Mikey Bustos na may pinakamataas na bilang ng manonood. Ang mga napiling parodiya ay ang mga sumusunod: "No - Meghan Trainor (Parody) F-I-L-I-P-I-N-O na may 4,859,349 views, All About the Bass-Meghan Trainor Filipino Parody "I go to Palengke" na may 4,795,787 views, "If Lady Gaga were Filipino na may 2,219,691 views, "If Freddie Mercury were Filipino" (QUEEN Parody) na may 4,724,738 views, at "If Michael Jackson were Filipino" na may 2,249,119 views.

Ang pag-aaral na ito ay makatutulong sa mga mag-aaral upang madagdagan ang kanilang kaalaman sa musika, kultura, at usaping panlipunan sa pamamagitan ng mga *song parody*. Makatutulong din ito sa mga guro sapagkat makapagbibigay ito ng mga bagong perspektiba tungkol sa musika, kultura, at lipunan. Sa pamamagitan ng piling *song parody video* ni Mikey Bustos maaaring mapalawak ng mga guro ang kamalayan ng kanilang mga mag-aaral sa kultural na aspekto ng musika at *Pop Culture*, pati na rin ang pagpapalakas ng kanilang kritikal na pag-iisip. Sa kabuoan, layunin nitong makapagbigay ng mga bagong kaalaman at magiging kasangkapan ng mga guro upang maging mas epektibo at makabuluhan ang kanilang pagtuturo.

4. Resulta at Pagtatalakay

Ang kabanatang ito ay naglalahad at tumatalakay ng mga datos na nakalap mula sa piling *song parody video* ni Mikey Bustos na iniugnay sa mga tiyak na suliranin ng pag-aaral. Kinapapalooban ito ng pagsusuri sa mga usaping panlipunang isinisiwalat sa piling *song parody* ni Mikey Bustos. Upang maging mabisa ang paglalahad sa resulta ng pagsusuring isinagawa sa bawat bahagi ng pag-aaral magsisilbing biswal na representasyon ang mga talahanayan.

3.1 Mga usaping panlipunan sa mga piling song parody video ni Mikey Bustos

Talahanayan 1

Mga usaping panlipunan sa mga piling song parody video ni Mikey Bustos

Song Parody Video	Pahayag	Usaping Panlipunan	Pagpapaliwanag
No- Meghan Trainor (F-I-L-I-P-I-N-O)	Girl: Mikey it is really good to meet you finally, you know you look like just your picture super cute Mikey: Thank you! Girl: So what are you? Chinese! Japanese! Mexican! Indonesian! Egyptian! Aahh I know you're Indian!	Diskriminasyon sa pagkakakilanlan (Rasismo)	Ang pahayag na mababasa sa song parody ni Mikey Bustos ay napapabilang sa usapin patungkol sa diskriminasyon sa pagkakakilanlan (rasismo) dahil sa tahasang pagbanggit ng kasama ni Mikey sa iba't ibang nationality bilang pagtukoy sa pagkakakilanlan nito. Mapapansin sa bidyo ang senaryo ng pagtatagpo ni Mikey at ng kasama nitong babae kung saan sa kanilang pagkikita ay tinanong siya ng babae kung ano siya, at hindi na hinintay ang sagot nito at tahasang iniugnay si Mikey sa magkakaibang pagkakakilanlan kagaya ng Chinese, Japanese, Mexican, Indonesian at Indian. Dahil sa aksyon na ito ng babae, naghatid ito ng pagkagulat at pagkadismaya kay Mikey dahil na rin sa pagtukoy sa kaniya bilang kabahagi ng mga nabanggit na nationality.
All About That Bass - Meghan Trainor Filipino Parody ("I Go To Palengke")	Mikey: Beware of double dead! We Filipinos always think a head (Nagpakita ng ulo ng manok bilang representasyon) Mikey: And when Palengke wise just watch your wallet, everything you buy is fresh and bargain for the lowest price	Pagbebenta ng double dead na karne o botcha.	Ang pahayag sa bidyo ay naglalarawan sa isa sa mga isyung panlipunan na pagbebenta ng double dead na karne. Ang double dead na karne ay isang uri ng karne ng hayop na namatay mula sa isang sakit na dumaan sa proseso ng pagkakatay upang ibenta. Ang ganitong uri ng karne ay hindi maganda sa kalusugan ng tao kaya sa bidyo, pinaalalahanan ni Mikey Bustos ang publiko na kapag bibili sa palengke kinakailangan na mag-ingat sa mga double dead na karne. Ipinahayag pa niya na ang mga Pilipino ay kinakailangang maging maingat at gamitin ang pag-iisip sa tuwing bumibili.
3. If Lady Gaga were Filipino	Mikey: Looking at the cloudy sky in the Philippines i can hear the thunder we all know what it means Mikey: We're approaching our rainy season, naku (OMG) it's rainy season! Typhoons coming, flooding season Philippine rainy season	Bagyo at pagbaha sa Pilipinas	Sa bidyo na ito ni Mikey Bustos ang usaping panlipunan na kinapapalooban dito ay ang bagyo at pagbaha. Ang bagyo at pagbaha ay matagal ng isyu sa Pilipinas. Taon-taon tumataas ang bilang ng mga bagyong pumapasok sa bansa kung saan nagdudulot ito ng madalas na pagbaha sa maraming lugar. Inilarawan pa dito ni Mikey na kapag umaambon na at naririnig ang pagkulog at pagkidlat senyales na ito ng malakas na pag-ulan na maaring magdulot ng pagbaha. Binanggit din niya na ang ganitong senaryo ay likas na sa Pilipinas.
If Freddie Mercury Were Filipino (Queen Parody)	"Mikey: This is Pinoy life here in the Philippines, I use a flashlight cause there's no electricity"	Usapin sa kakulangan sa kuryente	Ang pahayag sa bidyo na tumutukoy sa usapin patungkol sa madalas na pagkakaroon ng brownout sa iba't ibang parte ng Pilipinas. Ang brownout ay isang pangyayari na tumutukoy sa pagkawala ng kuryente. Isa itong isyu na matagal ng hindi nalulutas, madalas itong nararanasan ng mga taong nakatira sa probinsiya. Dito binanggit din ni Mikey Bustos na ang ganitong senaryo ay natural at nakasanayan na ng mga Pilipino, maging ang paggamit ng flashlight tuwing nagkakaroon ng brownout.

If Michael Jackson Were Filipino	“Mikey: She’s telling me that she wants me to date her, pretty Pinay but when i went up to her, she said bye! I soon found out why she was a snatcher, snatcher ay”	Usapin patungkol sa talamak na pagnanakaw at panloloko	Sa pahayag na ito na makikita sa bidyo ni Mikey Bustos ay naglalarawan sa usapin patungkol sa talamak na pagnanakaw at panloloko. Ang usaping ito ay matagal ng isyu sa Pilipinas kung saan nakasanayan na, kaya marami na ang nag-iingat. Makikita sa bidyo na siya ay nagtungo sa isang bar para uminom kung saan dito nakatagpo niya ang isang babae na akala niya gusto siyang i-date subalit lingid sa kaniyang kaalaman, siya ay niloloko lamang upang pagnakawan. Kung saan, makikita sa bidyo na si Mikey Bustos ay nanakawan ng wallet ng isang snatcher.
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Makikita sa talahanayan 1 ang pagsusuri sa limang piling *song parody* na kinapapalooban ng iba’t ibang uri ng usaping panlipunan. Ang *No-Meghan Trainor (Filipino)* ay kinapapalooban ng usapin patungkol sa diskriminasyon sa pagkakakilanlan; ang *All About That Bass - Meghan Trainor Filipino Parody (I Go To Palengke)* na may usapin tungkol sa pagbebenta ng *double dead* na karne; ang *If Lady Gaga Were Filipino* na kinapapalooban ng usapin sa bagyo at pagbaha; ang *If Freddie Mercury Were Filipino (Queen Parody)* ay may usapin tungkol sa kakulangan ng kuryente; at habang ang *If Michael Jackson Were Filipino* ay kinapapalooban ng usaping panlipunan patungkol sa talamak na pagnanakaw at panloloko. Ang mga *song parody video* na ito ay sinuri at binigyan ng mga interpretasyon batay sa kung ano ang nakapaloob na mga usaping panlipunan dito. Sa ibaba, pansinin ang ang mga usaping panlipunan na nakapaloob sa limang piling *song parody video* ni Mikey Bustos.

No- Meghan Trainor" (F-I-L-I-P-I-N-O)

Diskriminasyon sa pagkakakilanlan (Rasismo)

Ang rasismo o *racism* ay tumutukoy sa diskriminasyon, pang-aapi, o hindi patas na pagtrato sa isang tao o grupo batay sa kanilang lahi o etnisidad. Binanggit ng US Equal Employment Opportunity Commission (n.d.) na naiuugnay din ang rasismo sa diskriminasyon batay sa lahi kung saan ito ay may kinalaman sa hindi kanais-nais na pagturing sa isang tao dahil mula siya sa partikular na lahi o dahil sa mga personal na katangian na nauugnay sa lahi gaya ng karakter ng buhok, kulay ng balat, o ilang partikular na katangian ng mukha. Ayon sa Australian Human Rights Commission (n.d.) labag sa batas ang gumawa ng isang bagay sa publiko na nag-aalipusta sa lahi, kulay ng balat, pambansa o etnikong pinagmulan ng tao o grupo ng tao na malamang na makasakit, makainsulto, magpahiya o manakot.

Makikita sa ibaba ang halimbawang pahayag ng nasabing usapin:

Girl: *Mikey it is really good to meet you finally, you know you look like just your picture super cute.*

Mikey: *Thank you!*

Girl: *So what are you? Chinese! Japanese! Mexican! Indonesian! Egyptian! Aahh I know you're Indian!*

Mikey: *(Napabuntong hininga)*

Ang pahayag na mababasa sa *song parody* ni Mikey Bustos ay napapabilang sa usapin patungkol sa diskriminasyon sa pagkakakilanlan (rasismo) dahil sa tahasang pagbanggit ng kasama ni Mikey Bustos ng iba’t ibang *nationality* bilang pagtukoy sa pagkakakilanlan nito. Mapapansin sa bidyo ang senaryo ng pagtatagpo ni Mikey Bustos at ng kasama nitong babae kung saan sa kanilang pagkikita ay tinanong siya ng babae kung ano siya, at hindi na hinintay ang sagot nito at tahasang iniugnay si Mikey sa magkakaibang pagkakakilanlan kagaya ng *Chinese, Japanese, Mexican, Indonesian at Indian*. Dahil sa aksyong ito ng babae, naghatid ito ng pagkagulat at pagkadismaya dahil na rin sa pagtukoy sa kaniya bilang kabahagi ng mga nabanggit na *nationality*.

Sa isang balita mula sa GMA News (2020) tinalakay ang isang senaryo ng diskriminasyon sa lahi kung saan ang mga Pilipino ay napagkamalang *Chinese* sa ibang bansa. Dahil sa paglaganap ng *Covid-19* sa *China* maraming mga Asian partikular na ang mga Pilipino ang napagkakamalang *Chinese* at sa kanila ibinubunton ng mga taga-ibang lahi kung bakit mayroong *virus*. Nangangahulugan ito na karamihan sa mga *Asians* partikular na ang mga Pilipino ay madalas mapagkamalan ng ibang lahi na nagdudulot ito ng diskriminasyon o rasismo patungkol sa pagkilala at pagtukoy ng pagkakakilanlan ng sang tao.

Sa kabuoang pagsusuri sa *song parody* na *No- Meghan Trainor (F-I-L-I-P-I-N-O)* lumutang na kinapapalooban ito ng isang usapin na pumapatungkol sa diskriminasyon sa pagkakakilanlan (rasismo). Ipinapakita sa bidyo na ang nasabing usapin ay madalas na nangyayari sa mga Pilipino, ito marahil ay bunga ng pisikal na katangian ng mga Pilipino ay may pagkakapareho sa ibang lahi sa buong *Asia*. Mapapansin din ang malikhaing pamamaraan niya ng paglalahad sa nasabing usapin, kung saan hindi niya kinutya ang tahasang aksyon ng kaniyang kasama bagkus ginamit niya ang parodiya bilang daan sa pagpapakilala sa kung ano at sino ang mga Pilipino. Ang kaniyang pagiging malikhain ay nagbigay daan sa kaniya na makalikha ng senaryo na maglalarawan sa nasabing isyu. Ang ganitong uri ng kaniyang paglalahad ay hindi nagdulot ng kahit na anong negatibong reaksiyon sa mga nanood, bagkus naghatid pa ito ng aliw at katuwaan sa marami.

All About That Bass - Meghan Trainor Filipino Parody ("I Go To Palengke")

Pagbebenta ng *double dead* na karne o botcha

Ang *double-dead meat* o botcha ang tawag ng mga Pilipino sa karne ng hayop (maaaring manok, baka, o baboy) na nauna nang namatay dahil sa karamdaman o sakit, ngunit kinatay pa rin para ibenta sa pamilihan. Ayon sa Philstar. Karaniwang inihahalo ang mga karneng *botcha* sa mga sariwa at aprubado ng NMIS para mailusot sa merkado. Kadalasan ding ginagamit sa mga *processed food* ang mga *double-dead* na karne kaya naman walang kamalay-malay ang mamimili na nadadaya na sila sa kalidad ng produktong kanilang binibili. Isa itong paraan para maibenta pa rin ang nasabing karne, dito mababa na ang presyo nito sa palengke. Hindi maganda sa kalusugan ng tao at maaaring maging sanhi ng karamdaman kung makakain ang isang *double-dead meat* o botcha.

Mikey: *Beware of double dead! We Filipinos always think a head (Nagpakita ng ulo ng manok bilang representasyon)*

Mikey: *And when Palengke wise just watch your wallet, everything you buy is fresh and bargain for the lowest price.*

Ang pahayag sa bidyo ay naglalarawan sa isa sa mga isyung panlipunan na pagbebenta ng *double-dead* na karne. Ang *double-dead* na karne ay isang uri ng karne ng hayop na namatay mula sa isang sakit na dumaan sa proseso ng pagkakatay upang ibenta. Ang ganitong uri ng karne ay hindi maganda sa kalusugan ng tao kaya sa bidyo, nagbigay si Mikey Bustos ng paalala na kapag bibili sa palengke kinakailangan na mag-ingat sa mga *double-dead* na karne. Ipinahayag pa niya na ang mga Pilipino ay kinakailangang maging maingat at gamitin ang pag-iisip kapag bibili.

Sa artikulo ni Chavez (2019) sa Manila Bulletin, binanggit niya ang pagpapahayag ng babala ng *Manila City Government* patungkol sa talamak na pagkalat ng mga *double-dead* na karne. Ang patuloy na paglaganap at pagbili nito ng mga tao ay nagdudulot ng masamang epekto sa kalusugan. Nangangahulugan ito na isa ang pagbebenta ng *double-dead* na karne sa mga isyu ng ating lipunan na kinakailangang masolusyunan.

Sa kabuoan, lumulutang na ang pagsusuri sa *song parody* na *All About That Bass- Meghan Trainor Filipino Parody "I Go To Palengke"* ay kinapapalooban ng isang usapin na pumapatungkol sa pagbebenta ng *double-dead* na karne o botcha. Kung saan ang pagbebenta nito ay isang ilegal na gawain at ang pagkain ng karne na ibinenta ay masama ang maidudulot sa katawan ng tao. Inilahad ni Mikey Bustos ang ganitong impormasyon gamit ang kaniyang talento, at paggawa ng parodiya. Ginamit niya ang parodiya bilang instrumento ng pagpapalaganap ng *awareness* sa maraming tao patungkol sa pagbili ng *double dead* na karne. Sa pamamagitan nito hindi lamang siya

nakapaghatid ng kamalayan bagkus dala na rin nito ang nakakaaliw at nakakatuwang mensahe na kapupulutan ng aral ng iba.

If Lady Gaga were Filipino

Bagyo at pagbaha sa Pilipinas

Sa isang artikulo ng Los Baños Times binanggit na ang bagyo o *tropical cyclone* ay isang uri ng lagay ng panahon na nagdadala ng mabilis na hangin at malakas na pagbuhos ng ulan. Maaari itong maging sanhi ng pagbaha, pagguho ng mga kalupaan, at pagkasira ng mga ari-arian. Sa Pilipinas, dala ng pagbabago ng panahon o *climate change* bawat taon dumarami ang mga bagyong pumapasok sa bansa na nagreresulta ng mga sakuna.

Mikey: *Looking at the cloudy sky in the Philippines i can hear the thunder we all know what it means.*

Mikey: *We're approaching our rainy season, naku (OMG) it's rainy season! Typhoons coming, flooding season Philippine rainy season.*

Sa bidyo ni Mikey Bustos ang usaping panlipunan na kinapapalooban dito ay ang bagyo at pagbaha. Ang bagyo at pagbaha ay matagal ng isyu sa Pilipinas. Taon-taon tumataas ang bilang ng mga bagyong pumapasok sa bansa kung saan nagdudulot ito ng madalas na pagbaha sa maraming lugar. Ito marahil ay dahil sa pagbabago ng panahon o *climate change*. Inilarawan pa rito ni Mikey Bustos na kapag umaambon na at naririnig ang pagkulong at pagkidlat senyales na ito ng malakas na pag-ulan na maaring magdulot ng pagbaha. Binanggit din niya na ang ganitong senaryo ay karaniwan na sa Pilipinas.

Inilahad ni Bacuño (2024) sa Balitambayan, na dahil sa walang tigil na pag-ulan na dala ng bagyong Enteng umaabot sa leeg ang baha at sa iba naman ay sa dibdib at sa beywang sa ilang lugar sa mga lalawigan ng Quezon at Camarines Norte. Ang mga residente sa lugar na ito ay gumagamit na ng tali at lubid upang makalikas sa pagragasa ng baha. Maraming mga paaralan at trabaho ang suspendido at maraming mga pamilya ang naghirap at apektado dahil sa nasabing pagbaha. Nangangahulugan ito na ang pagdating ng isang bagyo ay kahirapan sa mga tao partikular na sa kanilang hanapbuhay. Makikitang isa sa mga dala ng bagyo ay pagbaha na labis na nagpapahirap sa mga Pilipino dahil ang bansa ay kilala na madalas daanan ng bagyo.

Sa kabuoan, ang pagsusuri sa *song parody* na *If Lady Gaga Were Filipino* ay kinapapalooban ng usaping patungkol sa bagyo at pagbaha. Ang usaping ito ay patuloy na nararanasan ng mga tao at patuloy na nagbabago at lumalala sa paglipas ng panahon. Ang nasabing usapin ay matagal ng isyu na nararanasan ng bansa at maraming mga Pilipino ang nahihirapan at apektado pagdating sa kanilang kabuhayan, pag-aaral at napakarami pang iba. Sa *parody video* na ito ni Mikey Bustos makikita na ang nasabing usapin ang binigyang-diin niya rito, inilarawan niya sa bidyo ang patungkol sa *Philippines' rainy season* na dumadagsa ang mga bagyo at pagbaha sa maraming lugar sa bansa. Ginamit dito ang parodiya ni Mikey Bustos upang ilarawan ang senaryo ng madalas na pagdating ng bagyo at pagbaha sa Pilipinas na naging parte na ng pamumuhay ng mga Pilipino.

If Freddie Mercury Were Filipino (Queen Parody)

Usapin sa kakulangan ng Elektrisidad

Ayon sa blueti-ph ang *brownout* ay isang pansamantala at sinadyang pagbaba ng boltahe sa isang *electrical power grid*. Sa panahon ng *brownout*, bumababa ang boltahe na ibinibigay sa mga tahanan at negosyo, na humahantong sa pagdidilim ng mga ilaw, mas mabagal na *performance* ng *electrical appliance*, at mga potensyal na pagkaantala sa mga elektronikong mga kagamitan. Ang madalas na pagkawala ng kuryente ay isa sa mga problemang kinakaharap ng maraming Pilipino kaya naging usaping panlipunan ito.

Mikey: *This is Pinoy life here in the Philippines, I use a flashlight cause there's no electricity.*

Ang pahayag sa bidyo ay tumutukoy sa usapin patungkol sa madalas na pagkakaroon ng *brownout* sa iba't ibang parte ng Pilipinas. Ang *brownout* ay isang pangyayari na tumutukoy sa kakulangan ng elektrisidad. Isa itong

isyu na matagal ng hindi nasosolusyonan, madalas itong nararanasan ng mga taong nakatira sa probinsiya. Dito binanggit din ni Mikey Bustos na ang ganitong senaryo ay natural at nakasanayan na ng mga Pilipino, maging ang paggamit ng *flashlight* tuwing magkakaroon ng *brownout*.

Ayon sa Brigada News Philippines (2022), sa pagharap sa Sangguniang Bayan ng Daet ipinaliwanag ng *Corporate Services Department* na ang dahilan ng mga *scheduled brown out* ay dahil sa mga *capital expenditures projects at relocation* ng mga poste na apektado ng *road widening*. Ang kalimitang sanhi naman daw ng mga *unscheduled brownout* ay dahil sa mga puno na sumasabit at hayop na dumidikit sa linya ng kuryente. Mayroon din umanong *Automatic Load Dropping (ALD)* na nangyayari naman kapag kulang ang suplay ng kuryente mula sa *power grid*. Nangangahulugan ito ng patuloy na pangyayari ng nasabing usapin kung magpapatuloy na mararanasan ang mga nabanggit na dahilan kung bakit madalas na nangyayari ang pagkakaroon ng *brownout*.

Sa kabuoang pagsusuri sa *song parody* na *If Freddie Mercury Were Filipino* lumalabas na kinapapalooban ito ng usapin tungkol sa madalas na pagkawala ng kuryente. Ang usapin sa pagkawala ng kuryente ay matagal ng isyu sa Pilipinas madalas itong nararanasan ng mga taong nakatira sa probinsiya dahil na rin sa hindi maayos na *function* ng iilan sa mga poste at koneksyon ng kuryente. Dito, inihayag ni Mikey Bustos sa paraang pakutya at pagbibigay ng kritisismo. Dahil sa madalas na nangyayari ang ganitong isyu nakasanayan na ito ng karamihan at itinuring na natural at parte na ng pamumuhay ng iilan. Sa kabilang banda, gamit ang ganitong paraan, nagawa itong mailahad ni Mikey Bustos na may layuning maghatid ng katuwaan at pangungutya sa nasabing usapin, na nagdulot naman, di lang ng katuwaan sa madla maging kaalaman at kamalayan sa kanila.

If Michael Jackson Were Filipino

Usapin patungkol sa talamak na pagnanakaw

Ayon sa Kuruoglu (2024) ang pagnanakaw ay tumutukoy sa isang masamang gawain ng pagkuha o pag-angkin ng pag-aari ng iba. Ang pagkuha ng isang gamit ng iba ito man ay pwersahan o sa maayos na paraan ng walang pahintulot o permiso mula sa may-ari ay itinuturing na isang ilegal na gawain na may kaaakibat na kaparusahan. Ang mga nabanggit na pahayag ay isang uri ng isyu at usaping panlipunan na talamak sa Pilipinas.

Mikey: *She's telling me that she wants me to date her, pretty Pinay but when I went up to her, she said bye! I soon found out why she was a snatcher, snatcher ay!*

Sa pahayag na ito, inilalarawan ni Mikey Bustos ang usapin sa talamak na pagnanakaw at panloloko. Ang usaping ito ay matagal ng isyu sa Pilipinas na nakasanayan na, kaya marami na ang nag-iingat. Makikita sa bidyo na siya (Mikey Bustos) ay nagtungo sa isang *bar* para uminom kung saan dito nakatagpo siya ng isang babae na akala niya gusto siyang *i-date* subalit lingid sa kaniyang kaalaman siya ay niloloko lamang upang pagnakawan.

Sa isang balita mula sa GMA Integrated News (2024), tinalakay ang isang senaryo ng pagnanakaw ng *wallet* ng isang lalaki sa isang estudyante, subalit nakorner ito at agad namang nahuli. Ang ganitong gawain ay talamak sa maraming lugar dito sa Pilipinas kung saan kadalasang sangkot dito ang mga kabataan. Nangangahulugan ito na patuloy na lumalaganap ang ganitong ilegal na gawain sa maraming lugar dito sa Pilipinas. Ang nasabing usapin ay nakaaalarma sa kaligtasan ng maraming tao kung saan kinakailangan ng agarang solusyon.

Sa kabuoan, ang pagsusuri sa *song parody* na *If Freddie Mercury Were Filipino* ay kinapapalooban ng usaping panlipunan na pumapatungkol sa talamak na pagnanakaw. Ang nasabing usapin ay matagal na sa Pilipinas at patuloy na umiiral saan mang panig ng bansa. Gamit ang parodiya ni Mikey Bustos tahasan niyang ipinahayag at inilalarawan ang nasabing usapin upang makapagbigay ng kamalayan sa maraming Pilipino patungkol sa mga *snatcher* at pagnanakaw sa isang malinaw at nakakatuwang paraan ng paglalahad. Sa pamamagitan nito, hindi lamang siya nakapagbigay ng kapaki-pakinabang na impormasyon bagkus naghatid din siya ng aliw sa karamihan.

Bilang paglalahat, ang limang piling *song parody video* ni Mikey Bustos na, “*No Meghan Trainor (F-I-L-I-P-I-N-O), All About That Bass- Meghan Trainor Filipino Parody "I Go To Palengke", If Lady Gaga Were, If Freddie Mercury Were Filipino, at If Michael Jackson Were Filipino*” ay naghahayag ng iba't ibang usaping panlipunan

gaya ng; diskriminasyon sa pagkakakilanlan (rasismo), pagbebenta ng *double-dead* na karne, bagyo at pagbaha, madalas na pagkawala ng kuryente, at usapin tungkol sa talamak na pagnanakaw. Sinasalamang ng mga nabanggit na usaping panlipunan ang mga aktuwal na karanasan ng mga Pilipino. Makikita rin na ang mga usaping tinalakay ay may kaugnayan sa sosyo-ekonomikong kalagayan ng mga Pilipino sa pang-araw-araw na pamumuhay.

5. Kongklusyon

Natuklasan na ang kontekstong nakapaloob sa limang piling *song parody video* ay pumapatungkol sa kultura, kagawian at sa aspeto ng buhay at sitwasyon ng mga Pilipino. Sa pamamagitan nito, hindi lamang naging estilo ang mga kontekstong nakapaloob bagkus naging daan ito tungo sa malawak na paglalarawan at pagpapakilala sa natatanging kultura, tradisyon, kagawian at pang-araw-araw na kalagayan ng mga Pilipino. Lumalabas sa pagsusuri na ang limang piling *song parody* ay nagpapakita ng iba't ibang uri ng usaping panlipunan tulad ng diskriminasyon sa pagkakakilanlan; pagbebenta ng *double-dead* na karne; bagyo at pagbaha; kakulangan sa kuryente at panghuli ay talamak na pagnanakaw at panloloko. Ang mga nabanggit na usapin ay tumutukoy sa sosyo-ekonomikong kalagayan ng mga Pilipino sa araw-araw na pamumuhay na siya namang inilarawan sa limang piling *song parody video*.

Ang limang piling *song parody video* ni Mikey Bustos ay nakatulong sa pagpapalawak ng kamalayan sa mga natatanging katangian ng isang bansa pagdating sa kultura, tradisyon, paniniwala at iba pa. Maliban diyan, malaki din ang papel na ginampanan ng kaniyang parodiya sa pagpapalaganap at pagpapamulat sa mga tao patungkol sa mga nangyayari sa lipunan gamit ang estilo sa wika at konteksto. Sa pamamagitan ng maayos, malikhain at nakaaaliw na uri at estilo ng parodiya, ang paglalahad ng mga isyung panlipunan ay naging magaan sa kabila ng bigat ng mga usaping panlipunan. Ang piling *song parody* ni Mikey Bustos ay naghahatid ng kamalayan hinggil sa kultura, tradisyon, kagawian at mga isyung panlipunan sa maayos, malikhain, kawili-wili, makabuluhang paraan na naging daan upang yakapin at tanggapin ang mga ito ng mga manonood.

Batay sa kinalabasan ng pag-aaral na ito, iminumungkahi ng mga mananaliksik ang mga sumusunod:

- Suriin ang mga uri ng *song parody* na makikita sa naturang pananaliksik upang maunawaan ang iba't ibang paraan na ginamit sa paglalahad ng mensahe.
- Pag-aralan ang estilong ginamit sa pagkakabuo ng *song parody* tungo sa karagdagang kaalaman sa paggamit ng wika partikular na sa tayutay bilang malikhaing paraan ng paglalahad.
- Tuklasin ang mga kontekstong makikita sa *song parody* upang malaman at lumawak ang kamalayan tungkol sa kultura, tradisyon at kagawian ng mga Pilipino.
- Tukuyin ang mga usaping panlipunan na nakapaloob sa mga *song parody* upang malaman ang mga isyu at usaping nais ilahad ng mga gumagawa ng parodiya.
- Gamitin ang nabuong modyul bilang gabay sa paglinang ng kaalaman patungkol sa parodiya at ang papel nito sa pagpapalaganap sa kultura, tradisyon, at kagawian ng mga Pilipino maging ang pagsisiwalat ng mga isyu at usapin na makakatulong sa pagpapalawak ng kamalayan sa mga nangyayari sa lipunan.

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International Journal of Research Studies in Education

Consortia Academia: A partner of Network of Professional Researchers and Educators (NPRE)
Barangay Concepcion, Malabon City, Metro Manila, Philippines

Editor

ijr.edu@gmail.com / ijr.edu@consortiacademia.org

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ISSN: 2243-7703



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