

Langkit

THE OFFICIAL JOURNAL OF COLLEGE OF ARTS AND SOCIAL SCIENCES

Volume 9

ISSN 2094-4640

2019-2020



MINDANAO STATE UNIVERSITY
ILIGAN INSTITUTE OF TECHNOLOGY
Andres Bonifacio Avenue, Tibanga
9200 Iligan City, Philippines

CREDITS

Layout and Production: Romel G. Sencio

Cover Design: Boyle A. Sarcina

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College of Arts and Social Sciences, MSU-IIT

Langkit is the official journal of the College of Arts and Social Sciences (CASS), MSU-Iligan Institute of Technology, Iligan City. Published annually, it follows the peer review process in evaluating submitted articles. CASS faculty members and other researchers here and abroad are invited to submit papers of their researches or papers read in seminars or conferences, book and movie reviews, and any creative work to the Langkit Editorial Board,

c/o Prof. Hazel D. Jovita, Ph.D. of the Department of Political Science, CASS.

Langkit is a M'ranao word meaning a strip of multi-colored fabric, woven or embroidered to decorate or enhance the design or style of the malong, a multi-purpose long, skirt-like or barrel-form Maranao garment with open ends, both the top and the bottom. Used as a verb, Langkit means to embroider or to decorate with lace.

- from Lexicon of Classical Literary Maranao Words and Phrases
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Editorial

Development issues and crisis situations continue to expose the vulnerability of communities, reveal the weaknesses of social and political institutions, and uncover adaptive capacities and coping mechanisms among societies. This year's issue of *Langkit* highlights the experiences of Filipinos shaped by social and political phenomena. The contributions engage various dimensions of scientific inquiry in defining the prominence of Filipino adaptability amid social changes. The four articles underscores the consequences of conflict among children, the value of effective mechanisms towards better performance, the influence of culture and socio-political realities in our writings, and the powerful sense of promoting and protecting ancient traditional heritage as part of our identity as a nation. In sum, these articles highlight the influence of social events in shaping societies.

The article written by Labadisos entitled "Effects of Armed Conflict on Children's Health: The Case of Libertad, Kauswagan, Lanao del Norte, Philippines" looks into the impact of armed conflict on children's health and wellness in terms of physical, mental, and social conditions. Labadisos takes us back to 2008 when the proposed agreement on the ancestral domain between the government and the MILF faced indignation from different groups due to legal repercussions, leading to burning and looting in Lapayan, Lanao del Norte, displacing more than 15,000 people. Using qualitative and quantitative data analysis, Labadisos emphasized that stressful events weaken children's resistance against illnesses and significantly affects children's behavior in general. Children's vulnerability is aggravated in conflict situations as they experience trauma and fear. Labadisos argued that children's welfare should be part of government institutions' priorities in responding to conflict situations and in rehabilitating communities. The article of Labadisos draws us to contemplate on the conditions of the vulnerable sectors in times of crisis and to examine the impacts of institutional mechanisms aimed at improving their welfare.

Doria and Conui's article entitled "Pagbuo ng Workbuk sa Kasanayan sa Kritikal na Pag-iisip ng mga Estudyante" examines ways of enhancing students' academic writing and critical thinking skills. Doria and Conui's work addresses the longstanding setback in the education sector enlarged in the implementation of the structural changes in the country's education system. Acting on our strengths and moving forward requires a deconstruction of the factors that influence performance. The experimental study of Doria and Conui identified the unavailability of effective instructional materials as the primary factor that influences students' performance. Using a descriptive-quasi experimental study, the study shows significant progress on the performance of students based on pre and posttests results employing the enhanced learning material. Good instructional materials not only stimulate the learners but also enhances the overall performance of students. Similarly, policy responses when crafted and implemented meticulously, address not only pressing issues but also enhance the general welfare. The article of Doria and Conui contends that school administrators should initiate program evaluation to assess and address gaps in curricular

offerings. Generally, the authors invite us to be critical of our mechanisms in addressing social issues and encourages us to be reflective of our role and contribution in nation-building particularly in addressing the seemingly simple yet fundamental issues that we face regularly.

The article written by Jimenez and Dalona entitled “Persuasive Faculty and Rhetorical Structure Analysis of Popular Filipino Fiction Book Blurbs from 1980- Present,” analyzes the persuasive utility of book blurbs. Using blurbs from twenty (20) fiction books gathered from Goodreads’ popular Filipino fiction books list – five each from decades 1980, 1990, 2000, and 2010 to date, Jimenez and Dalona revealed the shifting patterns of writing blurbs across decades. The pattern shifts from a historical-political genre in the 1980s to socio-cultural genre in the recent years which reflected contemporary social and political phenomena using “contextually motivated language choices.” The premise that literature reflects society accounts for the contribution of literature in nation building . Using content, style and forms, history affirms the power of writers to induce feelings of nationalism. While the relationship of literature and socio-political events is widely recognized, the work of Jimenez and Dalona significantly pointed out the eminence of Filipino fiction blurb writers whose persuasive strategies are a combination of logical and emotional appeals and “more informational, than promotional.” Using Gea-Valor’s (2005) framework on presentational strategies, the authors highlight the textual features in the writing style of Filipinos. Broadly, Jimenez and Dalona pressed on the influence of linguistic features on the rhetorical structure of the literary works and implied the challenge of exploring strategies, themes or topics that best entice readers.

Alauya’s article entitled “A Preliminary Study on the Meranaw Traditional Balod ‘‘Tie-Dye’’ Technique in Weaving” documents two of the most ancient living Meranaw cultural heritage which are weaving and tie-dyeing. Using unearthed crafts and artifacts, Alauya established the influence of Indonesian, Chinese and Indian culture on local Meranaw weaving patterns and techniques. With these influences, Alauya emphasizes the peculiarity of ancient weaving techniques among Meranaw against the weaving patterns and techniques found in other parts of the country and underscores the importance of preserving the Meranaw weaving cultural heritage by empowering younger generations to appreciate and work on the continuity of cultural practices. Alauya’s work points out that we are generally a product of our past experiences, social relationships and political undertakings.

These articles offer students, academics and practitioners’ perspectives of the nation’s current reality based on our evolving ways of addressing challenges, as well as on the impacts of socio-political phenomena in our lives. With the findings presented, we hope to inspire readers to be reflective of our collective potential to address issues that confront us, such as unaccountable political actions, declining quality of public service delivery, and prevalence of indifference towards our cultural and indigenous practices. As we face the impacts of the COVID-19 pandemic, let us take this chance to strengthen our commitment to be more critical in examining factors that influence institutional responses to crisis and to be more

curious on the interplay of various social, economic, cultural and political forces especially on how these dynamic forces shape human interactions and relationships ultimately transforming our cultural and social institutions.

Hazel Jovita
Editor-in-Chief

Effects of Armed Conflict on Children's Health: The Case of Libertad, Kauswagan, Lanao del Norte, Philippines

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Abstract

This study describes the effects of August 18, 2008 hostilities on the health of twenty-four selected children in Libertad, Kauswagan, Lanao del Norte. Derived through interviews, the quantitative data were analyzed using descriptive statistics and Wilcoxon tied ranks test while the qualitative ones were thematically analyzed. While these children were not directly hurt, they have witnessed and experienced the consequences of bombing, burning, and looting of houses, human killing and mutilation, and rape of a pregnant woman by the politically-motivated MILF perpetrators of the August 18, 2008 attack in their community. The Wilcoxon tied ranks test of differences in children's health before, during, and after the attack yielded significant effects on their physical, mental and social health. Children experienced sleeping difficulties, showed signs of depression and learning difficulties. Findings suggest that the harrowing experiences of children during the MILF attack have resulted in stress and trauma affecting their mental conditions and social skills preventing them from interacting with people outside their family. The findings of this study validate the assumptions of Gerhardt's Psychosocial perspective and the Cognitive Appraisal Theory of Richard Lazarus which postulates that the emotional reactions of individuals experiencing traumatic events may depend on how they perceive the situation.

Keywords: *armed conflict, children, health, MILF attack*

Suggested Citation:

Labadisos, R. O. (2020). Effects of Armed Conflict on Children's Health: The Case of Libertad, Kauswagan, Lanao del Norte, Philippines. *CASS Langkit*, 09, 1-18.

Introduction

Armed conflicts and wars are happening around the world, and they alter the life of children. UNICEF (2006) reports that conflicts in the last decade have killed an estimated 2 million children and have left another 6 million disabled, 20 million homeless, and over 1 million separated from their parents. The study of Wessells (1998) reiterated the report of UNICEF which states that more than 15 million children even experienced loss of family members, sexual violence, exposure to attack and disease. In the Philippines, armed conflicts have become a common scenario, particularly in Mindanao. Among them were the encounters between the military and the Muslim rebels which were attributed to the Bangsamoro's claim for identity and political independence.

In August 2008, a Memorandum of Agreement (MOA) on Ancestral Domain between the Philippine government and the separatist Moro Islamic Liberation Front was proposed. It provides for the establishment in Mindanao with "a defined territory" and "a system of governance suitable and acceptable to [the Bangsamoro] as a distinct dominant people". The planned Bangsamoro homeland will have its own "basic law," its police and internal security force, and its system of banking and finance, civil service, education, and legislative and electoral institutions, as well as the full authority to develop and dispose of minerals and other natural resources within its territory (Williams, 2010).

The MOA was supposed to be signed last August 5, 2008. However, several resentments surfaced after its exposure questioning the legality of the provisions of the agreement. It is said that its provisions on territory and governance would require amendments to the "existing legal framework" and a plebiscite in areas to be included as part of the Bangsamoro. This was followed by protests and a series of rallies. Hence, the signing of the MOA was postponed and eventually was aborted resulting in the flare-up of hostilities in various parts of Mindanao (Ecoweb, 2008).

Among the places where hostilities occurred were in some parts of Lanao del Norte, particularly in Lapayan, Kauswagan. The alleged MILF people attacked the civilians which have left unforgettable scratches in the memories of the residents. They became either victims of burning and looting or hostages. In less than a month of the armed conflict, the number of families affected in Lanao del Norte had already reached more than 15,000. The residents were victimized and displaced including women and children (Ecoweb, 2008).

Topping the damages brought by the hostilities that took place last August 18 2008 is the psycho-social trauma and distress that were manifested in a large number of residents. Residents, especially children who had witnessed the incidents, or had accompanied those who fled from the area to escape to safer places now tremble at the sight of uniformed or armed men. Some children now are shocked even by claps of thunder. Many children have stopped schooling, their parents being not mollified by military assurances of security in their

areas, nor exhortations of local government officials to return to their homes (Sevidal Castro, Castro, and Labadisos, 2014).

A more holistic approach in examining the effects of hostilities on the most vulnerable group, the children, would be very crucial to determine or develop more responsive or functional local policies and programs. This will enhance the capacity to prepare and reduce disaster risks among local governments in collaboration with the affected communities, families and various non-government, government and private organizations or sectors.

This paper examines the impacts of August 18, 2008 armed conflict in Libertad, Kauswagan, Lanao del Norte on the health conditions of children victims in terms of physical, mental, and social conditions.

More specifically, it focuses on the following objectives:

1. describe the general profile of the barangay and the children respondents;
2. discuss their views on August 18, 2008, armed conflict, forms of atrocities, and their coping mechanisms;
3. examine how the effects of the attack on their health and wellness months and years after and the significant differences in their health and wellness conditions before, during, and after the attack along these dimensions:
 - 3.1. Physical
 - 3.2. Mental
 - 3.3. Social
4. determine the forms of assistance the victim children received (from Government, Non-Government Organization and Other Sectors); and
5. elaborate on the children's perceptions of their future life.

Conceptual/Theoretical Framework

The psychosocial perspective on examining the effects on children who are victims of hostility and their coping mechanisms was developed by Gerhardt (1979 as cited in Marcelino et al., 2000). According to Gerhardt, coping is effective in preventing disease if it is at a level compatible with the type of life event preceding it.

Gerhardt's framework was elaborated by Marceino et al., (2000) emphasizing that stressful events lower a person's resistance to the illness which lead to both chronic and acute physical and mental health problems. For instance, among the negative effects of armed conflict, especially children, are the pervasive multiple symptoms of mental disturbance like trauma and mental morbidity. Individuals and families psychologically feel the "lack of sense of control and responsibility" over their lives (Marcelino et al., 2000).

To elaborate on the physical and mental effects of armed conflict on children, the Cognitive Appraisal Theory proposed by Richard Lazarus (1996) assumes that our emotions at a given time depend on our interpretation of the situation we are in at that time. The findings of the study of Lazarus and his colleagues indicate that subjective appraisal of the situation, rather than the objective situation itself, accounted for the subject's emotional arousal. Cognitive Appraisal Theory is an important assumption to describe the impact on traumatic stress reactions, as what Krantz (1988) said "the extent to which these individuals perceive this situation in a positive or balanced manner is related to their behavioral and emotional adjustment. The emotional reactions of individuals experiencing traumatic events may depend on how they perceive the situations.

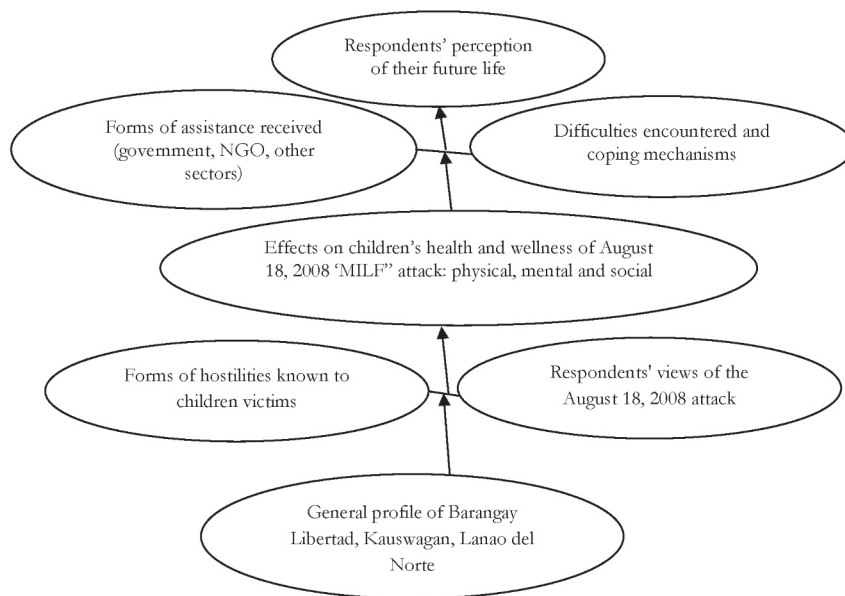


Figure 1. Schematic Diagram of the Conceptual Framework of the Study

In the context of the psychosocial perspective by Gerhardt on the effects of armed conflict on children and their coping mechanisms and the cognitive appraisal theory by Richard Lazarus, this study assumes that the subjective appraisal of effects on health is influenced by the interpretation of the armed conflict among the victim children respondents. The perceived nature and degree of effect on their health are manifested in physical, mental, and social health. In the same manner, the subjective appraisal of the armed conflict and its perceived effects influence the kind of future life that the victim children envision for themselves, their family, and the community. The forms of assistance that they claim to have received from the government, non-government and other sectors are assumed to be responsive to their needs for physical, mental, and social health. The interplay of these variables in this study is shown in Figure 1.

Review of Related Literature

A study conducted by Jessica Hamblen and her colleagues (2001) on the terrorist attacks and children found that there is a wide range of emotional and physiological reactions that children may display the following disaster. Reviewing previous research, Hamblen and her associates learned that more severe reactions are associated with a higher degree of exposure (e.g. life threat, physical injury, witnessing death or injury, hearing screams, etc.), closer proximity to the disaster, a history of prior traumas, being a female, poor parental response.

Also, Carlton-Ford (2004) discussed the contributions of war on the increasing rates of child mortality. Due to war, as mentioned in his study, many children died of malnutrition and disease as water became contaminated and with very poor sanitation. These children quickly became ill from what was supposed to be a treatable illness similar to measles and diarrhea. Contributing to the increase of mortality of children at war is the lack of food. This is the case of the victims' children in Iraq, Liberia, and Congo.

A similar concern on the emotional effects of major trauma on children was the focus of the study of David Riggs, Edna Foa, Elizabeth Hembree, and Martin Franklin conducted at the Center for the Treatment and Study of the Anxiety, Department of Psychiatry, University of Pennsylvania (1995). It pointed out that a traumatic experience produces emotional shock and may cause many emotional problems. Many changes after trauma are normal. Most people who directly experience major trauma have severe problems in the immediate aftermath. Many people then feel much better within three months after the event, but others recover more slowly and some do not recover enough without help.

More than the physical and emotional effects, the social effects on the children's health were also affected. This is one of the concerns of the study of Ahmad Dar and Sebnath (2020) which focuses on the experiences of children in Kashmir, India. The authors wrote about how education has been seriously affected by conflict situations like frequent suspension of classes, delays on exams, and incomplete syllabuses. Many children participants worried about their future due to these experiences. The respondents even mentioned about their parents often fear their lives at school worrying about not coming back alive. This is how the 680 participants describe the harrowing conditions in Kashmir causing stress to all people living there.

In the local scene, Cabaraban (1996 as cited in Ponce, 2005) has documented how the children victims of armed conflict were adversely affected by social displacement or forced evacuation. This was noted by Ponce (2005) in her study on the effects of the 2000 armed conflict in Lanao del Norte where children were mixed up in more life-threatening circumstances of escaping gunshots, bombings, or airstrikes from the conflicting parties. Furthermore, they had to maintain their sanity amidst fear, confusion, and anxiety considering their experiences of emotional and psychological trauma during the incident.

In a similar vein, Maria Theresa S. Linog and Sulpecia L. Ponce (2005) conducted a case study focusing on children's mental health in the aftermath of conflict. Utilizing focus group discussions and in-depth interviews, findings revealed that before the conflict, children experienced a stress-free life, no anxiety in terms of military presence, full of energy and happiness. During the conflict, life among the children became so chaotic as they lived with constant fear and panic, constant crying, and feeling of being rattled during the time of evacuation. Children experienced traumatic events during the March 17, 2000 attack in Poblacion, Kauswagan, Lanao del Norte, and April 24, 2003 attack in Maigo, Lanao del Norte. On average, these children were 7 years old when they experienced the conflict, an age so young to encounter extreme psychological trauma. After the conflict, children had more experiences of discomfort in the physical aspect which include loss of appetite, shakiness, and exhaustion, mental which includes fear of going to school, sleeplessness, fear of strangers, and aggression disturbances and in their social these children were adversely affected as their parents restricted activities with friends, they refused to work household chores and some of the experienced troubles at school.

Moreover, the study of Noguera, R. (2013) validated the discussions of Linog and Ponce (2005) using his method on Dinadala (The burden), Nagdadala (The burden bearer), and how the burden-bearer carries the burden or the Pagdadala, etc. This psycho-social study shared the narratives of the experiences of the children victims in the armed conflict including their thoughts and feelings and findings revealed consistent results that children emotionally uttered the strong presence of fear, cry because of fear brought by war/armed conflict which indicated trauma experienced by these children victims. This was the experience of the 160 children participants in Kalamansig, Sultan Kudarat which belongs to Mindanao.

The current review shows that the bulk of studies on the effects that armed conflict may have on the health of children are mainly concerned with mental effects. One such study is that which was conducted by Linog and Ponce. Little attention has been accorded to the physical effects. This is as true as well the case of the social aspect which seems to have been ignored in the scientific discourse. The study conducted by Kamlian et. al. (2003) for instance draws attention to the displacement of vulnerable groups, including children and their mental and physical health situations in the evacuation centers during the armed conflict in Lanao del Norte and Cotabato Province.

Children are said to be the hope of our nation and yet they are the ones who suffer most in conflict situations. The research, therefore, has to give enough attention to their security and entire wellbeing to be able to provide empirical bases for appropriate policy intervention towards bringing them back to normal life—physically, mentally, emotionally, and socially.

Available studies, however, seem to have become limited, if not reductionist, in dealing with the dimensions of effects of hostilities on their life. This study is an attempt to address this particular call.

Methodology

This study was undertaken in Libertad, one of the barangays of the Municipality of Kauswagan, Lanao del Norte which had 3,200 residents by the end of 2007. Data were generated through a combination of the researcher-made scale and interviews. This is a case study supplemented by quantitative methods in examining the effects of the August 18, 2008 attack on children in Libertad, Kauswagan, Lanao del Norte.

The instruments that were used to gather data were a researcher-made scale to measure the effects of wellness among victim children and an interview schedule that contains open-ended questions. The researcher-made scale was used as the basis in comparing the effects on the wellness of the children before, during, and after the August 18, 2008 attack.

The gathering of both primary and secondary data was undertaken from August 2011 to October 2011. Entry protocols were observed during the data-gathering phase. A preliminary visit to Barangay Libertad, Kauswagan, Lanao del Norte was undertaken to ask permission from the barangay officials to conduct a study in the area. As soon as the permission was approved the researcher proceeded to identify the prospective respondents using a snowball sampling technique.

Qualitative data were analyzed mainly through thematic analysis, which involves identifying ideas or themes and organizing them into patterns and categories as shown in data matrices. Analysis of quantitative data was accomplished with the aid of descriptive statistics such as the frequency distribution, weighted mean and the Wilcoxon tied rank's test. To determine the differences in the extent of children's discomfort or suffering before, during, and after the hostilities to which the children were exposed, the Wilcoxon tied ranks test was utilized.

The Wilcoxon signed-rank test is a non-parametric statistical hypothesis test for the case of two related samples or repeated measurements on a single sample. All tests were 2-tailed with $p < 0.05$ as statistically significant.

Ethical considerations were observed upon the conduct of this research. These include asking permission from the mothers or guardians of the children respondents to interview their children with their presence during the duration of the interview, permission from the barangay captain and officials of Barangay Libertad, Kauswagan, Lanao del Norte about the schedule of fieldwork and the intent of this research. Most importantly, the researcher assured the respondents and their parents about tapping experts on psycho-social intervention whenever children experience trauma during interviews.

Results and Discussion

General Profile of Barangay Libertad

Libertad politically belongs to the Municipality of Kauswagan. The original settlers of the barangay were Cebuanos, however, Muslims, particularly Maranaos, Siquihodnons, and other ethnic groups in Mindanao and Visayas migrated to the area. Barangay Libertad has been severely devastated by the three (3) successive natural and man-made disasters: the flash flood in February of 1999, the armed conflict in March of the year 2000, and the "MILF" attack last August 18, 2008, resulting in massive displacements of severely affected families who are still currently struggling for survival.

The socio-economic condition of the barangay before the "MILF" attack on August 18, 2008 may be generally characterized as relatively vibrant. The residents survived on farming of coconut and banana, fishing, and operating eatery or sari sari store. Abundant with natural resources residents remained financially and economically stable. With the emergence of the atrocities, however, livelihood and good relationships between Non-Muslim and Muslim residents were eroded.

In terms of local barangay governance, most of the informants describe their barangay officials on a positive note of practicing transparency. When the MILF attacked the barangay on August 18, 2008, the local officials were responsible enough to give the residents advance information about the possible attack of the MILF. However, due to their apparent unwillingness to render as plausible such a warning, most of the residents were not able to adequately gird themselves up for the battle when it hit them. Despite the tensions felt by the residents, officials were able to manage to call the Mayor of Kauswagan to ask for help from the military and the police. Having experienced such tragedy, the officials have become more alert since the residents were scared by the possibility of another MILF attack. But the military had been there to help guard the entire barangay and ease the tension. Light after the attack, the military installed more barricades and posts and guarded the barangay 24 hours daily.

The worst in the history of Barangay Libertad peace and order condition was the August 18, 2008 MILF attack which was not a surprise to the barangay officials and residents. The main problem was their failure to adequately prepare themselves for the hostilities. They were unable to foresee the extent of losses and damage that a more intensified attack could create in their lives and properties. As if learning from their mistakes, the barangay council implemented certain policy measures to avoid further losses or damage. It passed an ordinance imposing curfew hours starting at 10 pm. The residents were likewise cautioned to be on guard for their safety and security. Outposts were likewise installed in strategic places, to serve as a station for *tanods* who make patrol rounds in the area.

Socio-demographic Profile of the Children Respondents

The respondents' ages range from 7-16 years old. Fourteen (14) of the twenty-four respondents were female while ten (10) were male, the former thus outnumber the latter in the sample by 4. The majority of the informants were in their elementary education while the remaining nine (9) were in their secondary school. In terms of the number of siblings, the majority of the respondents were in the range of 3-5 siblings. Ten (10) of them are the youngest in the family. The majority were Roman Catholic, six (6) were Islam while only one was a Baptist by religious group affiliation.

Most of their parents' monthly incomes range from 6,000 to 8,000 pesos. Seven (7) respondents' fathers were fishermen, six (6) were government employees and four (4) were farmers. The rest were drivers and construction workers, a laborer, businessmen and another one was a sari sari store owner. Most of the respondents' mothers were housewives. Other mothers were fish vendors, a farmer, a government employee, and a sari sari store owner. Majority of the respondents' ethnic affiliation was Cebuano, six (6) were Maranao and two (2) were Ilocano.

Respondents' Views of the August 18, 2008 Attack in their Barangay

The children respondents perceived that the MILF perpetrators attacked their barangay at about 4 am on August 18 in their desire to claim as their own the community of Libertad, Mindanao, or even the entire Philippines. The respondents were able to recall the approximate time of attack indicates that they were not only aware but conscious as well about what was going on in their community despite their tender age at the time of the event. This indicates that even children already can decipher such socio-political issues as rebellion.

Moreover, respondents perceived that the leading cause of such atrocities was the MILF's intention to claim Mindanao. However, their responses vary as to their ideas on the scope of the land the MILF wanted to occupy –from their barangay to the whole Mindanao and even the whole Philippines. One even articulated that the MILF was not able to get what they wanted from the government, and for this reason, they showed their disgust by attacking their barangay.

Indeed, the persistence of the conflict in Mindanao is, among others, rooted in the desire of certain sectors, particularly members of the Muslim rebel group, MILF, to reacquire by force the land which they lost to the settlers from other provinces in the Philippines through the enforcement of the state power or other means. This validates the claim of Leguro and Rudy (2010) that among others, the persistence of Mindanao Conflict, particularly as manifested in the recent hostilities, is the aborted signing of the Memorandum of Agreement in Ancestral Domain (MOA-AD) in August 2008.

Forms of Hostilities the Children Respondents Have Known

There are four themes reflected in this portion: fear/scare; violence/atrocities; chaos; and political factors. While the respondents were asked about the types of hostilities they have known, half of the respondents identified their emotions in response to the hostilities. Some respondents described the kinds of violence at atrocities they knew which took place in their community. Other respondents recalled the chaos which ensued. More respondents cited factors that are political in nature.

Even at their young age, respondents have known of some serious political reasons some viewed that hostilities occurred because the government did not give in to the demands of the perpetrators. Besides, another one said it was about the issue of the MOA-AD Agreement between the government and the MILF which was barred by the Supreme Court by issuing a Temporary Restraining Order (TRO) thus creating wreck havoc Faith also affirmed that MILF wants to get Mindanao.

The forms of hostilities that were known to the child victim respondents include harassment, bombing and burning of houses, killing, robbery or looting of houses, mutilation of bodies by cutting off ears and even worst is the rape of a pregnant woman. The chaos brought about by the attack sowed intense fear among the children respondents. They, together with their families had to flee from their homes to escape the hostilities of the perpetrators. Most of them ran to the coastal areas of the barangay, the sea being an escape route to other places of safety.

Difficulties and Coping Mechanisms of Children Respondents

The difficulties experienced by the children respondents were expressed in the lack of necessities such as food, clothing, safe shelter, difficulties in dealing with their fear of various sorts, and being timid. There were indications of loss of security which they had once experienced. Whatever level of economic and psychological security that had before August 18, 2008, was affected adversely.

However, children had ways of coping with the difficulties they experienced. Just as their difficulties were varied, so were their coping strategies. Finding support from family and other people, praying, working, engaging in leisure, and choosing to forget were among the commonly resorted to mechanisms.

Effects on Physical Health

Based on the mean results (See Table 1), most of the children respondents did not experience problems with their physical health before the MILF attack, although others were uncertain about their physical condition. During the attack, the mean scores indicate that

these children respondents felt the palpitation of their heart, trembling, and sudden loss of appetite. Several months and years after the hostilities their weighted means show that these children still experienced palpitation of the heart and loss of appetite.

Table 1. Mean Distribution of the Extent of Effects on Respondents' Physical Health

Effects on physical health and wellness	Before		During		After	
	Mean	Interpretation	Mean	Interpretation	Mean	Interpretation
Cuts	2.67	Uncertain	2.33	Disagree	2.33	Disagree
Bruises	2.62	Uncertain	2.75	Uncertain	2.12	Disagree
Fractures	1.71	Strongly Disagree	1.75	Strongly Disagree	1.88	Disagree
Bullet	1.29	Strongly Disagree	1.25	Strongly Disagree	1.29	Strongly Disagree
Shrapnel Blasts	1.54	Strongly Disagree	1.46	Strongly Disagree	1.50	Strongly Disagree
Sprains	2.25	Disagree	2.21	Disagree	2.0	Disagree
Asthma	1.96	Disagree	1.83	Disagree	1.96	Disagree
Palpitation of the Heart	2.79	Uncertain	4.38	Strongly Agree	3.62	Agree
Trembling	2.96	Uncertain	4.21	Agree	3.08	Uncertain
Fainting	2.17	Disagree	2.00	Disagree	1.67	Strongly Disagree
Stomachache	2.96	Disagree	3.21	Uncertain	2.62	Uncertain
Difficulty in Breathing	2.21	Disagree	2.92	Uncertain	1.92	Disagree
Difficulty in sleeping	2.21	Disagree	3.38	Uncertain	2.75	Uncertain
Loss of appetite	3.12	Uncertain	3.92	Agree	3.62	Agree

Table 2. Test of Differences on the Effects on Physical Health of the Victim Children Before and After August 18, 2008 MILF Attack

Effects on physical health and wellness	Computed Value (Z)	Tabular Value	Level of Significance	Interpretation
Cuts	-2.332	0.020	<0.05	Significant
Bruises	-1.711	.087	>0.05	Not Significant
Fractures	-.676	.499	>0.05	Not Significant
Shrapnel Blasts	-.108	.914	>0.05	Not Significant
Sprains	-1.029	.304	>0.05	Not Significant
Asthma	-.187	.852	>0.05	Not Significant
Palpitation of the Heart	-1.734	.083	>0.05	Not Significant
Trembling	-.575	.566	>0.05	Not Significant
Vomiting	-1.435	.151	>0.05	Not Significant
Fainting	-1.894	.058	>0.05	Not significant
Headache	-1.081	.280	>0.05	Not significant
Stomachache	-1.116	.265	>0.05	Not significant
Other pains	-.527	.598	>0.05	Not significant
Difficulty in Breathing	-.956	.339	>0.05	Not significant
Difficulty in sleeping	-2.332	.020	<0.05	significant
Loss of appetite	-1.072	.281	>0.05	Not significant

Table 2 highlights the results of the Wilcoxon tied ranks test of differences in the effects of the hostilities on the health and wellness of the victim children, particularly on their physical aspect at a .05 level of significance.

After more than three years, the victim children still have experienced cuts and difficulties in sleeping, although the weighted means indicate a decrease in perceived effects between the periods during and after. This means that all other physical discomforts that they may still have experienced after the attack were not anymore as intense or severe as they were during or before the attack. Concerning cuts, these have significantly reduced after the attack over that before. Similarly, their sleeping difficulties have significantly lowered in a range of uncertainty (See Tables 1 and 2).

Effects on Mental Health

Before the hostilities happened, most of the respondents did not have mental disturbances in these areas: having short-term memories, recurring nightmares, sensitivity to sounds. During the August 18, 2008 attack, however, their mean scores reveal that their mental wellbeing was adversely affected. Almost all of the forms of mental discomforts on the scale were experienced by the respondents, except short-term memories and stuttering. Months and years after the MILF attack, depression, lack of attentiveness, and learning difficulties were still significantly prevalent among children respondents. And their uncertain attitudes pervaded significantly (See Tables 3 and 4).

Table 3. Mean Distribution of the Extent of Effects of the Attack on the Respondents' Mental Health

Effects on Mental Health and Wellness	Before		During		After	
	Mean	Interpretation	Mean	Interpretation	Mean	Interpretation
Difficulty in deciding as to what's the next thing to do	2.54	Disagree	3.96	Agree	3.25	Uncertain
Having short term memories	2.12	Disagree	3.25	Uncertain	3.12	Uncertain
Depression	3.12	Uncertain	3.92	Agree	3.62	Agree
Scared of seeing uniformed men in the locality	2.42	Disagree	3.75	Agree	2.96	Uncertain
Recurring nightmare	1.96	Disagree	3.08	Uncertain	3.42	Uncertain
Sensitivity to sounds A. Siren	2.25	Disagree	4.08	Agree	3.08	Uncertain
Sensitivity to sounds B. Thunder	2.54	Disagree	3.67	Agree	3.17	Uncertain
Stuttering	2.25	Disagree	3.21	Uncertain	2.62	Uncertain
Lack of Attentiveness	2.08	Disagree	3.54	Agree	3.50	Agree
Learning Difficulties	1.96	Disagree	3.71	Agree	3.62	Agree

Table 4. Test of Differences in the Effects on Mental Health of the Victim Children Before and After the August 18, 2008, MILF Attack

Effects on Mental Health and Wellness	Computed Value (Z)	Tabular Value	Level of Significance	Interpretation
Difficulty in deciding what's the next thing to do	-1.780	.075	>0.05	Not Significant
Having short term memories	-2.537	.011	<0.05	Significant
Depression	-3.277	.001	<0.05	Significant
Scared of seeing uniformed men in the locality	-1.435	.151	>0.05	Not Significant
Recurring Nightmares	-3.267	.001	<0.05	Significant
Sensitivity to sounds: Siren	-2.040	.041	<0.05	Significant
Sensitivity to sounds: Thunder	-1.685	.092	>0.05	Not Significant
Stuttering	-.963	.336	>0.05	Not Significant
Lack of attentiveness	-3.109	.002	<0.05	Significant
Learning difficulties	-3.332	.001	<0.05	Significant

Looking more closely at the results of the Wilcoxon tied ranks test of differences, data indicate that these children have remained ambiguous in their perceptions as to whether they have experienced having short-term memories, recurring nightmares, and sensitivity to sounds like a siren. They are, however, significantly in agreement that they still experienced depression, lack of attentiveness, and learning difficulties.

Effects on Social Health and Wellness

In terms of social health and wellness before the attack, victim children had healthy interactions with their family, friends, neighbors, and other people. They projected a socially healthy kind of children as indicated in their mean scores. At the height of the atrocities, however, their social health and wellness were adversely affected as indicated in their avoidance of participation in any social activity, including refusal to play with friends. Too, they became uncertain about their interaction with friends, neighbors, and other people as well as their refusal to do household chores. Several months and years after the attack such uncertainties regarding their social relations with people outside their family have persisted significantly. This indicates a severe effect on their social wellness (see Tables 5 and 6).

Interestingly, significant t values surfaced in all the measures of social effects, except in "refusal to talk/interact with family members". This means that for social interaction with people outside their families the victim children have significantly changed their attitudes from socially healthy to uncertainty. Uncertainty with one's attitudes or social interaction indicates some problems in one's mental condition. As the significant findings show, respondents have suffered from adverse mental disturbances (*see Table 6*).

Table 5. Mean Distribution in Social Health of the Victim Children Before, During, and After the August 18, 2008 MILF Attack

Effects on Social Health and Wellness	Before		During		After	
	Mean	Interpretation	Mean	Interpretation	Mean	Interpretation
Refusal to talk/interact with Neighbors	1.71	Strongly Disagree	3.38	Uncertain	2.83	Uncertain
Refusal to talk/interact with Family Members	1.54	Strongly Disagree	2.38	Disagree	2.08	Disagree
Refusal to talk/interact with Friends	1.58	Strongly Disagree	2.96	Uncertain	2.67	Uncertain
Refusal to talk/interact with other people	1.88	Disagree	2.92	Uncertain	2.96	Uncertain
Refusal to do household chores	2.21	Disagree	3.25	Uncertain	3.12	Uncertain
Avoid Social Activity	1.79	Strongly Disagree	3.46	Agree	3.21	Uncertain
Irritable behavior towards other people	1.96	Disagree	3.33	Uncertain	2.96	Uncertain
Refusal to play with friends	1.79	Strongly Disagree	3.58	Agree	2.75	Uncertain

Table 6. Test of Differences in the Effects on the Social Health of the Victim Children Before and After the August 18, 2008, MILF Attack

Hostilities	Computed Value (Z)	Tabular Value	Level of Significance	Interpretation
Refusal to talk/interact with Neighbors	-2.576	.010	<0.05	Significant
Refusal to talk/interact with family members	-1.924	.054	>0.05	Not Significant
Refusal to talk/interact with friends	-2.825	.005	<0.05	Significant
Refusal to talk/interact with other people	-2.880	.004	<0.05	Significant
Refusal to do household chores	-2.235	.025	<0.05	Significant
Avoid Social Activity	-3.274	.001	<0.05	Significant
Irritable behavior towards other people	-2.519	.012	<0.05	Significant
Refusal to play with friends	-2.543	.011	<0.05	Significant

Forms of Assistance Received by the Children Respondents

Most of the respondents received enough relief goods for their day to day needs, including food, items of clothing, mats, and kitchen utensils. In terms of services and interventions, respondents identified military groups, religious groups, MSU-IIT, Red Cross, Iligan City, and the local governments of Kauswagan and Lanao del Norte as the ones that provided immediate assistance to the affected residents of Barangay Libertad.

Relief operation is one of the immediate disaster responses of the government and non-government agencies. This entails providing the basic needs of food, clothing, medicine, and other household items. Extending relief goods to victims of armed conflict lasted for several months after the August 18, 2008 attack.

It is important to note at the time of this research, that not a single child-informant identified stress debriefing. This is one of the psychosocial interventions that victims of a disaster need to undergo. This is mostly needed by children so that they will overcome whatever trauma and stress they experienced because of armed conflict.

Respondents Perceptions about their Future Life

Children who suffered from the August 18, 2008 hostilities in their community had great dreams for themselves. Ten years from now, most of them foresee themselves as becoming professionals: men in uniform, teachers, nurses, finding work here and abroad. The visions they had for themselves in the future are indications that they were on the road to recovery from their traumatic experiences. However, three of them who saw themselves in the military wanted to take vengeance against the perpetrators of the attack in their community on August 18, 2008. This could be an indication as to how one-day exposure to harrowing events could determine one's possible career as a means of exacting revenge.

As to their views on the future of their community, a great majority were still optimistic that their community would be peaceful and progressive. A noticeable number, however, had a pessimistic forecast of their community as a place that holds no future for them. It is sad that as young as they were, these children foresaw their community as stagnant with no progress at all, and vulnerable to greater conflict with more individuals joining the rebel forces. Such negative forecasts may have resulted from the violence and atrocities these respondents had experienced and observed on August 18, 2008, in their community.

Conclusion and Recommendations

The August 18, 2008 alleged MILF attack left gruesome memories and consequences among children in Barangay Libertad, Kauswagan, Lanao del Norte. Data on experiences drawn from the children respondents, who are most vulnerable to great devastation of armed conflict, include fear/scare; violence; chaos; and even some political factors. It is believed that the conflict occurred because the government did not give in to the demands of the perpetrators based on the MOA-AD Agreement by and between the government and the MILF, a negotiation policy which was barred by the Supreme Court by issuing a Temporary Restraining Order (TRO). This aborted claim of the entire Mindanao had created great havoc in various affected localities in Mindanao including Barangay Libertad.

The Psychosocial Perspective by Gerhardt emphasizes how stressful events lower a person's resistance to the illness so that both chronic and acute physical and mental health problems increase. Results show that the harrowing experiences of children which include fleeing to coastal areas had affected them physically, mentally, and socially. Physical injury such as cuts, difficulty in sleeping, having short term memories, depression, recurring nightmares, sensitivity to sounds like a siren, lack of attentiveness, learning difficulties, refusal to talk or interact with neighbors, friends, and other people, refusal to do household chores, avoiding social activity, irritable behaviors towards other people and refusal to play with friends were observable among children during the MILF attack. This was measured and tested using Wilcoxon tied ranks nonparametric statistical tool, which uncovered the extent of the effects before and after the 2008 attack.

Based on the results of the Wilcoxon tied ranks test, the victim children were greatly affected in their mental and social health and wellness. Trauma resulting from the stress brought by the MILF attack may have been the precipitating factor, thus socializing skill was put at risk. This validates this study's assumptions that the traumatic experiences of the victim children depend largely on the extent of incidents that happened at the height of the conflict. As the Cognitive Appraisal Theory proposed by Richard Lazarus (1996) postulates our emotions at a given time depend on our interpretation of the situation we are in at that time. Elaborating further on the impact on traumatic stress reactions, Krantz (1988) said: "the extent to which these individuals perceive this situation in a positive or balanced manner is related to their behavioral and emotional adjustment. The emotional reactions of individuals experiencing traumatic events may depend on how they perceive the situations."

Children as well were prone to becoming displaced especially during hostilities such as that which happened last August 18, 2008. The findings of this paper proved that at the height of the hostilities many children were forced to flee together with their parents and transferred from one place to another. Evacuating is thus one thing that would at some point save their lives.

For further research on the effects on health and wellness of children of the ethnic hostilities in Libertad, Kauswagan, Lanao del Norte, the bigger sample size may be used, that is, not lower than 60 among children with varied exposures to the same hostilities to allow for better comparison in terms of presenting a wider range of perspectives on the extent of effects on the health and wellness of children victims of the armed conflict in Libertad, Kauswagan, Lanao del Norte. Consistent with the prescription of the RA 10121 (or the Philippine Disaster Risk Reduction and Management Act), the Barangay Libertad government must develop and implement a comprehensive, integrated, holistic and collaborative Barangay Risk Reduction and Management Plan/Program which include the health of the vulnerable sectors including children. Victim children should undergo stress debriefing to be conducted by expert psychologists to understand better the conditions they are into and to enhance their capacity to manage their stress towards eventually restoring their

overall health and wellness.

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Pagbuo ng Workbuk sa Kasanayan sa Kritikal na Pag-iisip ng mga Estudyante

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Abstrak

Sa implementasyon ng kurikulum ng K to 12, isa sa mga natukoy na suliranin ang mga kagamitang pampagkatuto. Isinagawa ang pananaliksik upang makabuo ng isang workbook para sa Filipino sa Piling Larang na nagtatampok ng mga aralin sa akademikong pagsulat samantalang naglalahok ng mga pagsasanay sa paglinang ng kritikal na pag-iisip na binigyang-diin sa K-12. Ginamit ang modelo sa paglinang ng materyal sa kritikal na pag-iisip ni Brotonel (2004) at modipikasyon ni Doria (2008). Isang deskriptibong disenyo ang ginamit upang mapatunayan ang komprehensibilidad at kabisaan samantalang isinagawa naman ang *quasi-experimental* upang masukat ang makabuluhang pag-angat ng iskor ng 210 estudyanteng sangkot sa pananaliksik. Sa kalahatan, may pag-angat ng mga iskor na nagpapatunay ng pag-unlad ng mga estudyante sa kasanayang nilinang. Komprehensibo at mabisa ang workbook batay sa pagsusuri ng mga estudyanteng gumamit at mga gurong-eksperto. Sa kabuuan, mabisa ang workbook kaya iminumungkahing gamitin ito sa kursong Filipino sa Piling Larang.

Mga susing salita: *workbuk, kritikal na pag-iisip, quasi-experimental, kagamitang pampagtuturo, feedback-based readability*

Iminumungkahing Pagsipi:

Doria, E. and Conui, F. (2020). Pagbuo ng Workbuk sa Kasanayan sa Kritikal na Pag-Iisip ng mga Estudyante . *CASS Langkit*, 09, 19-41.

Development of a Workbook on Students' Critical Thinking Skills

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Abstract

In the implementation of the K to 12 curriculum, one of the problems that was identified is the need for instructional materials. This research was conducted with the primary aim of developing a workbook for Filipino sa Piling Larang which features lessons on academic writing and includes exercises that will improve critical thinking of which both competencies are stipulated in the new curriculum. Furthermore, it intends to establish the profile of students' critical thinking through the pretest and posttest as well as identify the progress of students in the skills mentioned after undergoing training using the material appraised. It is also expected to prove the comprehensibility and effectiveness of the material in the development of the critical thinking of students. Brotonel's (2004) learning material for critical thinking development model modified by Doria (2008) served as basis in this descriptive-quasi experimental study. After conducting the pretest and posttest to 210 students, the results showed an increase in their scores suggesting an improved critical thinking. The questionnaire administered to the teacher-experts and students revealed the workbook's significant comprehensibility and effectiveness.

Keywords: *workbook, critical thinking, quasi-experimental, instructional material, feedback-based readability*

Suggested Citation:

Doria, E. and Conui, F. (2020). Pagbuo ng Workbuk sa Kasanayan sa Kritikal na Pag-lisip ng mga Estudyante . *CASS Langkit*, 09, 19-41.

Panimula

Isinasaad sa probisyon ng Saligang-Batas ng 1987 na sa layunin ng komunikasyon at edukasyon, ang mga opisyal na wika ng Pilipinas ay Filipino, ang wikang pambansa, at “hangga’t walang ibang itinatadhana ang batas”, English”. Bagamat, sa larangan ng edukasyon, mas binibigyang-diin ang English habang iilan lamang ang tumatangkilik sa pananaliksik sa at tungkol sa wikang pambansa gayundin ang produksyon ng mga kagamitang pampagtuturo na nagtataguyod nito. Totoong ginagamit ang wikang Filipino sa pananaliksik at pinasisigla sa kasalukuyan, gayunpaman, iilan lamang sa mga produktong ito ang matatagpuan. At ang kinahinatnan nito, nagkaroon ng kahirapan ang mga gurong maghanap ng mga materyal para sa pagtuturo ng at sa wikang tinutukoy.

Kinikilala ng marami ang wikang English bilang “wika ng karunungan” sa kadahilanang ito ang siyang ginagamit sa mga tekstobuk sa mataas na pag-aaral. Sa katotohanang ito, ipinagalala ni Almario (2015) ang kawalang-interes ng pamahalaang linangin ang wikang Filipino sa akademya. Kasama ng mga ipinag-aalala niya ay ang pangangailangan ng mga kagamitang pampagtuturo na isinusulat sa pambansang wika.

Sa kasalukuyang panahong isinasalin na ang K to 12 na kurikulum, nanatiling nasa malaking pagsubok din ang wikang Filipino sa akademya. Isinusulong ang pagkatutong panghabangbuhay para sa mga gradwado ng batayang antas ng edukasyon na may diin sa mga kasanayan sa paglutas ng mga suliranin at kritikal na pag-iisip at ang pagbibigay-diin sa paggamit ng mga alternatibong pamamaraan sa paghahatid ng pagtuturo-pagkatuto (“Philippine Education For All 2015: Implementation and Challenges,” n.d.).

Nilalayan ng programang K to 12 sa kurikulum ng batayang edukasyon ng Pilipinas na makatugon sa pangangailangang malinang ang mga kasanayan sa kritikal na pag-iisip ng mga estudyante. Sa katunayan, binibigyang-diin nito ang “buo at ganap” na gradwadong nagtataglay ng mga kasanayan sa ika-21 siglo kabilang na ang kritikal na pag-iisip, paglutas ng suliranin at kahandaan sa paglutas sa mga suliranin sa pamamasukan sa hinaharap, sa pangangalakal o kaya para sa panggitna at pangmataas na antas na edukasyon (K to 12 Toolkit, 2012). Ang kasalukuyang kurikulum ng batayang antas ng edukasyon ay nagbibigay-diin sa mga *inaasahang bunga* na “*employment, entrepreneurship, higher education, and middle level skills development*”. Nakatuon din kapwa ang *general* at *basic education* sa paglinang ng mga kasanayan sa pakikipagtalastasan at pagpapaibayo ng matalino, malikhain at mapanuring pag-iisip ng mga estudyante at pagpapahalaga sa pagpapahalaga ng kanyang karanasan sa mundo. Ang kahihinatnan ay matitiyak lamang sa pagtatapos ng mga estudyanteng nagmula sa unang *batch* na gradwado sa *Senior High School* ng programang K to 12 (R.A. 10533, 2013).

Sa pagbibigay-halaga ng kritikal na pag-iisip, isang katotohanan naman ang kinakaharap ng mga edukador -ang mga kabataan ay may kahinaan sa kasanayang ito. Naiulat sa *A Nation*

at *Risk* ng The National Commission on Excellence in Education na marami sa mga estudyanteng nasa 17 taong gulang ang hindi nakatutupad ng mga gawaing humihiling ng mas mataas na antas ng kasanayan sa pag-iisip katulad ng pagbuo ng mga hinuha o pagsusulat ng mga mapanghikayat na sanaysay (Willingham, 2017). Isa itong sitwasyon na makapaglalarawan din sa mga kabataang Pilipino na nasasanay sa mga pag-uulit-ulit at pagsasaulo o *rote memory* na mga gawain sa klasrum.

Hinamon ni Constantino (2012) ang mga guro na maging sangkap ang sarili sa pamamagitan ng “patuloy na pag-aaral, paglinang ng analitikal at kritikal na pag-iisip ng mga estudyante, paggamit ng mga bagong dulog at istratchiya sa pagtuturo at pagsangkot ng sarili sa mga adhikaing pangwika”.

Maraming dalubhasa ang naniniwalang may mabuting naidudulot ang mga teksbuk sa klase gayunpaman may iilang pag-aaral na taliwas dito katulad ni Allwright na nagpapalagay na ang mga teksbuk ay hindi maluwag, nakakulong na ito sa isang estruktura at wika na kailangang siyang masusunod at gagamitin sa loob ng klasrum. Bukod pa, kapuna-puna sa maraming teksbuk ang pagiging tradisyunal at nakatali sa gusto ng mga nagtutustos nito. Ngunit sa kabila ng mga negatibong puna sa mga teksbuk, kinakailangang pagsikapan ng mga guro at mananaliksik na makamit ang optimal na kabutihan ng mga librong ito na nasasang-ayon sa pangangailangan ng mga mag-aaral sa pamamagitan ng mabisang paraan ng pagtataya ng mga materyal na gagamitin sa klasrum. Sa mungkahing ito, kasamang kinikilala ang kakulangan ng mga eskwelahan na nakatuon lamang sa pagtataguyod lamang ng simpleng paghahatid ng impormasyon at pagkatali sa pagkatuto sa pamamagitan ng pagsasaulo. Hindi nalilintang ang kritikal na pag-iisip ng mga mag-aaral. Kung gayon, kinakailangang mapayaman sa kritikal na pag-iisip ang mga materyal na gagamitin (Birjandi at Alizadeh, 2013).

Samakatuwid, kasinghalaga rin ng produksyon ng mga kagamitang pampagtuturo sa Filipino ang paglinang ng kasanayan sa kritikal na pag-iisip ng mga estudyante. Kung gayon, isang napapanahong tugon ang paglikha ng mga materyal na makatutulong sa paglinang ng kritikal na pag-iisip.

Mga Layunin

Layunin ng mga mananaliksik na makabuo ng mga aralin para sa isang workbook na lilinang sa kritikal na pag-iisip ng mga estudyante. Titiyakin din na matugunan ang mga sumusunod na tanong:

1. Ano ang profayl ng mga kasanayan sa kritikal na pag-iisip ng mga estudyante batay sa resulta ng pretest at posttest?
 - 2.1. Ano ang antas ng kakayahang maunawaan (comprehensibility) ang mga aralin sa

mga estudyanteng gumagamit ng workbuk sa kritikal na pag-iisip gamit ang *feedback-based readability*?

- 2.2. Ano ang antas ng kakayahang maunawaan (comprehensibility) ang mga aralin sa mga gurong gumagamit ng workbuk sa kritikal na pag-iisip gamit ang *feedback-based readability*?
2. Gaano kabisa ang mga aralin sa workbuk sa paglinang ng mga kasanayan sa kritikal na pag-iisip batay sa resulta ng pretest at posttest.
3. May makabuluhang kaibhan ba sa pretest at posttest sa mga estudyanteng gumagamit ng workbuk?
4. Nabuo rin ang ipotesis na walang makabuluhang kaibhan ang mga iskor sa pretest at posttest ng mga estudyanteng gumagamit ng workbuk.

Teorya ng Pagbuo ng Kagamitang Pampagtuturo

Sa teoryang Kognitibong Pag-unlad ni Piaget makikita ang tiyak na kakayahang mental ng bata sa tiyak na mga yugto ng pag-unlad bagamat maaaring iba-iba ang manipestayon ng kani-kanilang mental na abilidad. Makikita sa *formal operational*, ang batang may edad 11 hanggang 16, ang mga kakayahang lohikal, rasyonal at abstrak na siyang ginagamit rin sa pagpapakahulugang berbal at ganoon din sa mga nababasa, napapanood o naisasagawa (Acerro, Javier & Castro, 2004). Sinubok ni Piaget ang pananaw na ito sa pamamagitan ng “pangatlong mata” at “*pendulum*”. Sa mga gawaing ito, napatunayan na magkaiba ang pamamaraan ng mas nakababata kaysa mga kabataang nasa yugto ng *formal operational* dahil ang kanilang mga pagpapasiya ay dumaan muna sa mga eksperimento o kaya ay pagsubok ng iba’t ibang paraan (McLeod, 2010).

Sina Paul at Elder ay tumukoy ng mga katangian ng isang indibidwal na nagtataglay ng kritikal na pag-iisip na may sariling direksyon, disiplinado, nakapagsusuri at nakapagwawasto sa sarili. Naglalaan din ang indibidwal na ito ng mataas na istandard sa sarili at may katiyakan sa kaniyang ginagawa (Doughty, 2016). Sinabi rin ni Elder na ang taong nagtataglay ng kritikal na pag-iisip ay nakapagtataguyod ng pamumuhay sa mapanuri, makatwiran at mapagmalasakit na paraan. Gumagamit din sila ng mga kasangkapan, mga konsepto at simulaing nakatutulong sa kanilang makasuri at makapagpaunlad ng kasanayan. Tinipon naman at kinilala ang mga katangiang ito na paghihinuha, paglikom ng datos na may kinalaman sa suliraning dapat lutasin, pakikinig sa iba at paglalaan ng mga fdbak, pagiging bukas sa kritisismo, pagkilala sa mga opinyon sa katotohanan, at pagtukoy ng mga balido at di-balidong argumento (Rezaei et al., 2011).

Gayunpaman, ang mga kasanayan sa kritikal na pag-iisip na inisa-isa ni Glaser na siyang mga kasanayang matatagpuan sa kagamitang pampagtuturo ay kinabibilangan ng pagkilala

sa suliranin, pagkuha at pagtitipon ng mga makabuluhang impormasyon, paglikom at pag-aayos ng mga impormasyon, pagpapasiya sa mga datos at pagtataya ng mga argumento, pagbibigay ng tamang paghuhusga ukol sa mga tiyak na bagay at mga katangian batay sa pang-araw-araw na gawain, pag-unawa at paggamit ng wika nang may kawastuhan, kalinawan at pagpapasiya, pagsisiyasat sa mga hindi naipahayag na mga pagpapahalaga at paniniwala, pagpapanatili sa mga lohikal na relasyon o ugnayan sa pagitan ng mga proposisyon, pagbibigay ng matitibay na pangangatwiran sa pamamagitan ng iba't ibang silohismo, pagbubuo ng matitibay na pangangatwiran sa pamamagitan ng pagtukoy ng mga palasi, paghihinuha at pagbubuo ng kongklusyon at paglalahat (The Foundation for Critical Thinking, 2015).

Ang paglikha naman ng mga supplementaryong kagamitan batay sa teoryang *Operant Conditioning* ni Skinner na tinukoy nina Acero et al. (2004) ay nagsasaad na ang indibidwal ay kailangang dumaan sa ilang proseso upang makatamo ng isang nagpapatibay na bunga sa pamamagitan din ng naaangkop na motibasyon. Kaugnay sa paglinang at balidasyon ng mga pantulong na kagamitan sa kritikal na pag-iisip, ginamit ang modelo ni Brotonel (2004) na namodipika sa pag-aaral ni Doria (2008) na binubuo ng mga yugto ng Pagdisenyo, Paglinang, Paggamit at Rebisyon.

Ibinatay ang paglalahad ng mga aralin sa Landsberger's Guide (2011) at kinapalolooban ito ng mga sumusunod na bahagi; pagpapakilala ng bagong aralin, paglalahad ng nilalaman o talakay, mga pangkatang gawain at talakayan, repleksyon at/o mga pagsasanay, pag-uulat kung kinakailangan at pagbubuo o mga gawaing pagganap. Hinango ang mga aralin mula sa gabay pangkurikulum sa mga Piling Larangan (Akademik) na inihanda ng Kagawaran ng Edukasyon.

Mga Teorya at Sangkap/Kasanayan sa Kritikal na Pag-iisip

Likas na sa tao ang pagiging rasyonal na may angking kakayahan sa pag-iisip at pangangatwiran. Sa larangan ng Pilosopiya natatalakay ang pag-aaral tungkol sa karunungan. Sa kasalukuyang panahon pinagtatibay ang halaga nito katulad ng pagnenegosyo, paghahanapbuhay at pagtatagumpay na binanggit sa pag-aaral nina Mendoza, Payongayong at Naval (2015) at kaugnay ng mga ito ang pagbibigay ng halaga sa konsepto ng kritikal na pag-iisip ng tao anumang larangan ang kanyang kinabibilangan. Dagdag pa nila, ito ang dahilan kung bakit puspusan ang pagtuturo ng larangang ito sa Unibersidad ng Pilipinas bilang isang pangangailangang kurso.

Ang Kritikal na Pag-iisip ayon pa kina Deveci at Ayish (2017) ng Khalifa University of Science and Technology ng Abu Dhabi, UAE, ay isinaalang-alang na isang mahalagang metakognitibong kasanayan na pangangailangan para sa akademiko at propesyonal na pagtatagumpay. Ang panghabambuhay na pagkatuto ay naunang nabakas sa argumento ng

Pilosopiya katulad nina Socrates, Plato at Aristotle na nagtataguyod sa paggamit ng isipan upang malinang ang mga taong may mas maunlad ang pag-iisip. Ang pag-unlad sa kritikal na pag-iisip ay makapagbubunga ng panghabambuhay na pagkatuto sapagkat magagamit nila ito sa iba't ibang larangang tinatahak at kinabibilangan. Iminungkahi rin nina Devenci at Ayish (2017) na matatamo ang mga ito sa pamamagitan ng mga gawaing pampagkatuto na nakasentro sa mga estudyante.

Ipinahihiwatig naman sa mga teorya ng Edukasyonal na Sikolohiya na may pagkatuto sa silid-aralan kung ang mga estudyanteng nagtataglay ng iba't ibang karanasan at pinanggagalingan ay nagagawang makipaghalubilo at nahihimok na mag-isip sa mas komplikadong paraan. Ito ang resulta sa pagsusuri ni Hawley (2017) sa pag-aaral ng mga epekto ng pagkakaiba-iba ng mga lahi at etnikong pangkat sa loob ng paaralan na nagiging mas malawak ang pag-iisip ng mga estudyante na nagbubunga ng pag-unlad sa kanilang kritikal na pag-iisip sa pamamagitan ng pagkahantad nila mula sa mga bagong impormasyon at pag-unawang hango sa kanilang kaklase. Dahil dito, naipakita ang malaking pagkakaugnay sa aktibong proseso ng pag-iisip, pag-angat ng intelektwal na ugnayan at motibasyon at gayundin ang pag-unlad ng intelektwal at akademikong mga kasanayan. Ngunit itinatanong din ang bunga ng paglinang ng kasanayan sa wika sa tulong ng kritikal na pag-iisip. Ito rin ang pananaw nina Shirkhani a at Fahim (2011) nagpapalagay na mas makahulugan ang pagtaguyod ng kritikal na pag-iisip sa loob ng mga klasrum na nagtuturo ng dayuhang wika dahil nakatulong ito upang masubaybayan at matasa ang kanilang sariling pagkatuto. Gayundin, naging makabuluhan ang wika dahil may mas malalim din itong pagkakagamitan at nagpupursigeng matuto ang mga estudyante dahil sa nakikita nilang ang wika ay nagagamit sa pagtalakay ng mahahalagang paksa. Kapansin-pansin sa ilang pag-aaral na may pag-unlad sa kanilang kakayahan sa pagsulat, kakayahan sa wika at oral na talastasan.

Ang pananaliksik tungkol sa kritikal na pag-iisip at ang paglalapat nito sa iba't ibang konteksto ng mga aralin sa wika ay hindi na bago para sa ilang paaralan sa Pilipinas. Isa sa mga pananaliksik na naunang isinagawa ang kay Brotonel na tinukoy ni Doria ay nagpapakita ng kaugnayan ng kasanayan sa kritikal na pag-iisip sa paglinang ng kasanayan sa dayuhang wika. Gayunpaman, sa kabila ng parating pagbabanggit ng terminong kritikal na pag-iisip na inilalako ng pambansang kurikulum bilang isang bagong tuklas na katotohanan at isang sistemang pang-edukasyon na disin sana'y mag-aangat mula sa nakaraang dekada ay naging balakid pa man din sa pagpapatupad ang pedagohiya ng mga eskwelahang nagbibigay-diin sa pamamaraang pag-uulit at pagsasaulo ng mga aralin (Manila Bulletin, 2012).

Sa pagnanais na makamit ang nasabing kasanayan, hindi pa rin maiiwasang mababaling sa isipan ang usaping pangwika kaugnay sa komprehensibilidad nito. Binigyang-diin ni Constantino (2012) sa salin ni Martinez na may pinakamalaking suliraning rumirindi sa sistema ng edukasyon sa Pilipinas, ang wika. Hadlang sa pagtuturo ang paggamit ng

banyagang wika gayundin ang tuwirang pagkatuto ng mga estudyante. Hindi nangangahulugang hindi dapat pag-aralan ang dayuhang wika ngunit dapat ituro ito matapos mabihasa sa sariling wika sapagkat kasangkapan ang wika ng pag-iisip kung saan sa pamamagitan nito ay uunlad at lilingang ang kaisipan.

Nahamon naman ang antas-tersyarya sa iba't ibang bansa kaugnay sa pagpapaunlad ng pamamaraan sa pagtuturo ng kani-kanilang mga estudyante na tinaguriang mga puwersa ng mga manggagawa sa hinaharap na nagtataglay ng kaalaman at mahahalagang kasanayan na makasasagot sa pangangailangan ng mga modernong karera o propesyon sa ika-21 siglo na nakapag-aambag na rin sa kinakaharap na pandaigdigang hamon sa ekonomiya.

Idinudulot ng globalisasyon at kapitalismo ang pagdami ng pangangailangan sa puhunang pantao kung saan kilala ang Pilipinas nito sa buong mundo. At para kay Marquez (2017), dahil nagsusulong ang bansa ng mga trabahanteng may kasanayan at kakayahan para sa global at kapitalistang pamilihan, dapat sinasanay sila sa mga eskwelahan na maging indibidwal na may mapanuring pag-iisip. Napakaimportante sa pag-unlad ng kritikal na pag-iisip ng mga batang nasa kalagitnaan ng kanilang mga pormatibong taon (5 hanggang 8 taong gulang) kung kaya nararapat na ang pundasyon na batayang edukasyon ay may pangunahing tungkuling mapanahan ang kritikal na pag-iisip sa mga asignatura nitong Filipino, English, Mathematics, Science, Social Science, Values Education, Music Arts, Physical Education, Health, Home Economics, at Technology and Livelihood Education.

Tinitingan ni Marquez kung ano ang mayroon na sa kasalukuyang sistema ng edukasyon ngunit pinuna naman niya ang mga kahinaan na ito. Kinilala ni Lai (2011) ang konsepto ni Bloom at mga kasamahan bilang isa sa mga pinaghahanguan ng mga batayan kung pag-aaral sa kritikal na pag-iisip ang pag-uusapan at sa maraming pag-aaral napatutunayan na ang kritikal na pag-iisip ay maituturo. Dito sa Pilipinas, itinuturong hirarkikal ang taksonomi ni Bloom partikular na ang kognitibong domeyn na pinaunlad nina Krathwohl ngunit para kay Marquez dapat hindi ganito dahil ang mga kasanayan ay dapat magkasanib. Dagdag pa niya, maaaring may kasanayang nasa pag-unawa pa lamang pero kung tutuusin mas mataas pa kaysa paglikha. Nakikita rin niyang ang *Outcomes-Based Education* ay nagbibigay ng kalayaan sa mga administrador na kontrolin ang uri ng bunga ng pagkatuto at gayundin ang kalayaan ng gurong mamili ng angkop na pamamaraan at nilalamang makatulong upang matamo ang bunga ng pagkatutong ito. Ngunit ang kahinaan nito ay ang pagkiling ng sistema ng edukasyon sa Pilipinas sa mga propesyong enhinyerya, *information technology*, edhukasyong pangmarino, *accounting at nursing*.

Kaya iminungkahi niya ang Kritikal na Pedagogiya na nakaangkla sa mga simulain ng pagiging mapanuri sa kasalukuyang sitwasyon, pagpapalaya at pagbabago, pagbibigay-diin sa mga pagpapahalaga at politikal na kalikasan ng edukasyon, kultura, kakilanlan at pagiging subhetibo. Sa estratehiyang ito, hinihimok niya ang diyologo, maging malayang maglahad ng opinyong bunga ng kanyang pagmumuni-muni.

Sa kabuuan, pinatutunayan sa mga kaisipang nakasaad na naaangkop lamang ang pagbibigay-pansin ng mga mananaliksik ng kritikal na pag-iisip sa binuong workbook. Ito ang kasalukuyan at hinaharap sa edukasyon ng Pilipinas. Marami sa mga nabanggit na pananaliksik ang nagpapatunay na makabuluhan ang kasanayan sa kritikal na pag-iisip sa mga aralin sa wika “*across countries*”. Bagamat hindi kasing-yaman ang mga literaturang mag-uugnay ng wikang Filipino sa paglinang ng kritikal na pag-iisip, hindi naman ito nangangahulugang walang puwang ang kritikal na pag-iisip sa pagtuturo-pagkatuto ng Filipino o bise-bersa. Ang Bohol ay nagpoprodyus ng mga propesyonal at *skilled* na manggagawa at hangga’t may pagbibigay-diin sa kritikal na pag-iisip sa sistema ng edukasyong kinapalolooban ng mga eskwelahan sa Bohol, mananatiling mahalagang sangkap ang kasanayang ito sa paghuhubog ng “buo at ganap na Filipinong may kapaki-pakinabang na literasi.”

Kaugnay na Literatura at Pag-aaral

Tinukoy ni Halpern na nahirapan ding maglapat ng mapanuring pag-iisip maging ang mga may gulang. Kaya, kung ang suliraning ito ay hindi matutugunan, maraming estudyante ang hahantong sa pagiging miserable at sa kawalan ng kasiyahan sa paggawa ng mga personal at akademikong gawain (Lai, 2011).

Dagdag pa ni Lai, bagamat naniniwala si Paul na masisisi ang eskwelahan sa kabiguan at kakulangan nito sa pagtuturo ng kritikal na pag-iisip, inilahad naman si Halpern na maraming ebidensya ang nagtuturo na matutunan pa rin ang kasanayang ito kung may mahusay na pagtuturo.

Ang paglinang ng mga kasanayan sa kritikal na pag-iisip ng mga estudyante ay isang mahalagang interes sa pananaliksik. Ang mga sikolohistang sina Thomas at Shoot at Huitt ay nagbibigay-pansin sa mga kasanayang ito bilang mahalagang kasangkapan sa pag-aaral sa ika-21 siglo. Para kay Huitt, hindi nakasasapat ang mataas na iskor sa mga estandarisdong pagsusulit bagkus, kinakailangan ng mga estudyante ang kritikal na pag-iisip upang mapatunayan ang tagumpay sa pag-aaral. Sa pagsusuri ng mga literatura sa kritikal na pag-iisip, inirekomenda na ang mga guro ay magbigay ng pagkakataon sa mga estudyante na maging mapanuring indibidwal upang magkaroon ng kakayahang humarap sa mga hamon ng pagbabago tungo sa yugto ng impormasyon. Magagawa ito sa pamamagitan ng mga mabisang pagtatanong, pagsangkot sa mga mag-aaral sa makahulugang pagmumunimuni, talakayan o debate, at mabisang pagtataya (Rezai et al., 2011). Sa kabilang dako naman, ang pagtuturo ng kritikal na pag-iisip ay hindi magiging mabisa kung ituturo ito bilang isang hiwalay na asignatura. Magiging mas makabuluhan ito kung nakapaglalatap ang mga mag-aaral ng kanilang kasanayan sa mga karaniwang gawain sa klasrum. Pinuna rin niyang ang ibang pag-aaral sa bisa ng mga estratehiya sa pagtuturo ng kritikal na pag-iisip ay may kahinaan dahil sa ang isang beses na pagsailalim ng mga mag-aaral sa mga proseso o programa ay hindi sapat na makapagtataya sa kanyang natatamong kasanayan (Willingham,

2007).

May ilang pag-aaral na nagpapatunay ng makabuluhan at mabisang pagtuturo ng kritikal na pag-iisip. Sa katunayan, nagpapatibay ang mga pananaliksik nina Halpern (1998), Kennedy et al. (1991), Abrami et al. (2008) na ang mga interbensyong isinagawa kaugnay sa kasanayan at kakayahan sa kritikal na pag-iisip ng mga estudyante ay naglalahad ng positibong resulta at patuloy na binigyang-diin na ang kasanayan sa kritikal na pag-iisip ay maaaring ituro (Lai, 2011).

Iminumungkahi ang kritikal na pag-iisip para sa mga klase sa wika bilang pamamaraan upang masubaybayan ng mag-aaral ang kaniyang pagkatuto; mapalawak ang kanilang karanasan at gawing may saysay ang wika; at pinatutunayan nito ang mataas na antas ng kaugnayan ng wika at pagkatuto. Kung gayon, ang paglinang ng wika at pag-iisip ay magkaugnay at nararapat na maging bahagi ng kurikulum ang pagtuturo ng kritikal na pag-iisip (Shirkhani at Fahim, 2011). Sa pananaliksik nina Birjandi at Alizadeh (2013), sinuri sa pamamagitan ng mga talatanungang ang mga librong nagtataguyod ng paglinang ng kritikal na pag-iisip na ginamit sa Iran sa pagtuturo ng English bilang dayuhang wika at napatunayang katamtaman ang antas para sa paglinang ng komprehensiyon, kaalaman, paglalapat, at kolaborasyong pagkatuto; mababa sa katamtaman para sa paghuhulo, pagsusuri at sintesis, at mahina ang antas para sa pagtataya, matimbang na pag-iisip, masaklaw at malikhaing pag-iisip.

Isang kahawig na pag-aaral ang ginawa nina Wallace at Jefferson (2015), nakita rin nila ang pangangailangang malinang ang kritikal na pag-iisip ng mga mag-aaral sa kolehiyo. Kaya nagdebelop sila ng isang workbuk na naglalayong magsanay at maglinang ng kasanayang ito. Isinubok nila ito sa mga mag-aaral sa unang taon ng kolehiyo, ang isang pangkat ay gumamit ng libro, ang isa naman ay hindi. Pagkatapos ng itinakdang panahon ng pagsubok ng libro, sinuri ang kabisaan nito at napatunayang sa pamamagitan ng mga pinal na iskor na may pag-unlad sila sa kasanayang sinusuri.

Sa isang pag-aaral, itinakda naman ang kaugnayan ng kritikal na pag-iisip sa mga tuwiran at di-tuwirang estratehiya sa pagkatuto ng mga mag-aaral na Iranian at napatunayang may makabuluhang kaugnayan ang mga estratehiyang ito sa kanilang kognitibo, metakognitibo, at kasanayang sosyal na may kritikal na pag-iisip (Nikoopour et al., 2011).

Sa Yogyakarta naman, ang mga ginamit na teksbuk sa mga paaralang bokasyunal ay nagbibigay-diin sa pagsasaulo, pag-unawa at pagsusuri ng mga linggwistik na kayarian ng wika. Ito ang naging dahilan upang isulong ang paglinang ng mga teksbuk sa asignaturang English na nakatuon sa pagpapahusay ng mataas na antas ng kasanayan (HOTS). Una muna nilang ginawa ang pagtukoy sa pangangailangan ng teksbuk at mula sa mga tugon ng pawang guro at mag-aaral, nailahad na kung may teksbuk na nagbibigay-diin sa HOTS, maghihimok ito sa mga estudyanteng maihanda ang sariling maging mapanuri at malikhain at magtaglay

ng kakayahang gumamit ng wika sa angkop na kontesktong panlipunan (Margana at Widyantoro, 2017).

Sa pag-aaral nina Tamayo, Tayao at Mangalile (2014), natuklasan nilang ang mga estudyante ng College of Management Technology of Centro Escolar University (CMT CEU) ng Malolos Bulacan ay nangangailangan ng pagpapaunlad at paglinang pa ng kritikal na pag-iisip. Kaya inirekomenda nilang linangin pa ang mga kasanayan sa kritikal na pag-iisip ng mga estudyante bilang pangunahing kasanayan nila sa kanilang larangan sa mundo ng pagnenegosyo.

Sa pag-aaral ni Brotonel (2004), napatutunayang mabisa at mapakikinabangan ang mga nilinang na pantulong na materyal sa pagpapaunlad ng mga kasanayan sa kritikal na pag-iisip na sangkap ng mga aralin sa English. Sa pag-aaral naman ni Doria (2008), pinatunayan ang kabisaan at kahalagahan ng mga modyul batay sa konsistent na persepsyon ng mga eksperto, may kalinawan ayon din sa mga respondente bukod pa ay nagagamit din kung gayon ay mabisa ang mga modyul para sa antas-tersyarya.

Pamamaraan

Ginamit sa pananaliksik ang deskriptibong disenyo upang mailarawan ang kumprehensibilidad at kabisaan ng workbuk. Isinagawa ang pananaliksik sa antas-tersyarya ng Holy Name University, isang Katolikong institusyon na pinamamahalaan ng mga paring SVD at naging bahagi na ng Bol-anong komunidad mula pa noong 1947.

Ginabayan ang paglinang ng kagamitang pampagtuturo sa pamamagitan ng mga hakbang na isinaad sa modelo ni Brotonel (2004) na may modipikasyon sa mga hakbang ni Doria (2008) ayon sa natatanging pangangailangan ng kanyang pananaliksik. Nag-umpisa ito sa pagtukoy ng mga aralin na ibinase sa gabay sa kurikulum ng K to 12. Isinaalang-alang ang mga natukoy na kasanayan sa kritikal na pag-iisip sang-ayon sa pangangailangan ng pangunahing aralin sa Akademikong Pagsulat sa Piling Larang. Binuo naman ang talahanayan ng ispesipikasyon upang makapaghanda ng instrumento sa pagtataya ng kabisaan ng workbuk.

Ginamit naman ang Alpha's Chronbach upang matukoy ang *reliability* ng pagsusulit kung saan dalawa lamang sa 11 sinukat na kasanayan ang lumabas na di-tanggap. Batay sa mga datos na natuos sa larangan ng *reliability*, pinaunlad ang instrumento sa pretest/posttest. Nagsagawa ng pretest bago isinubok ang materyal sa mga target na respondenteng may kabuuang bilang na 210. Anim na seksyon sa kabuuang 17 ang isinangkot sa *field-try-out* ng workbuk sa kritikal na pag-iisip.

Unang sinuri ang workbuk ng mga eksperto, nirebisa sa unang pagkakataon batay sa

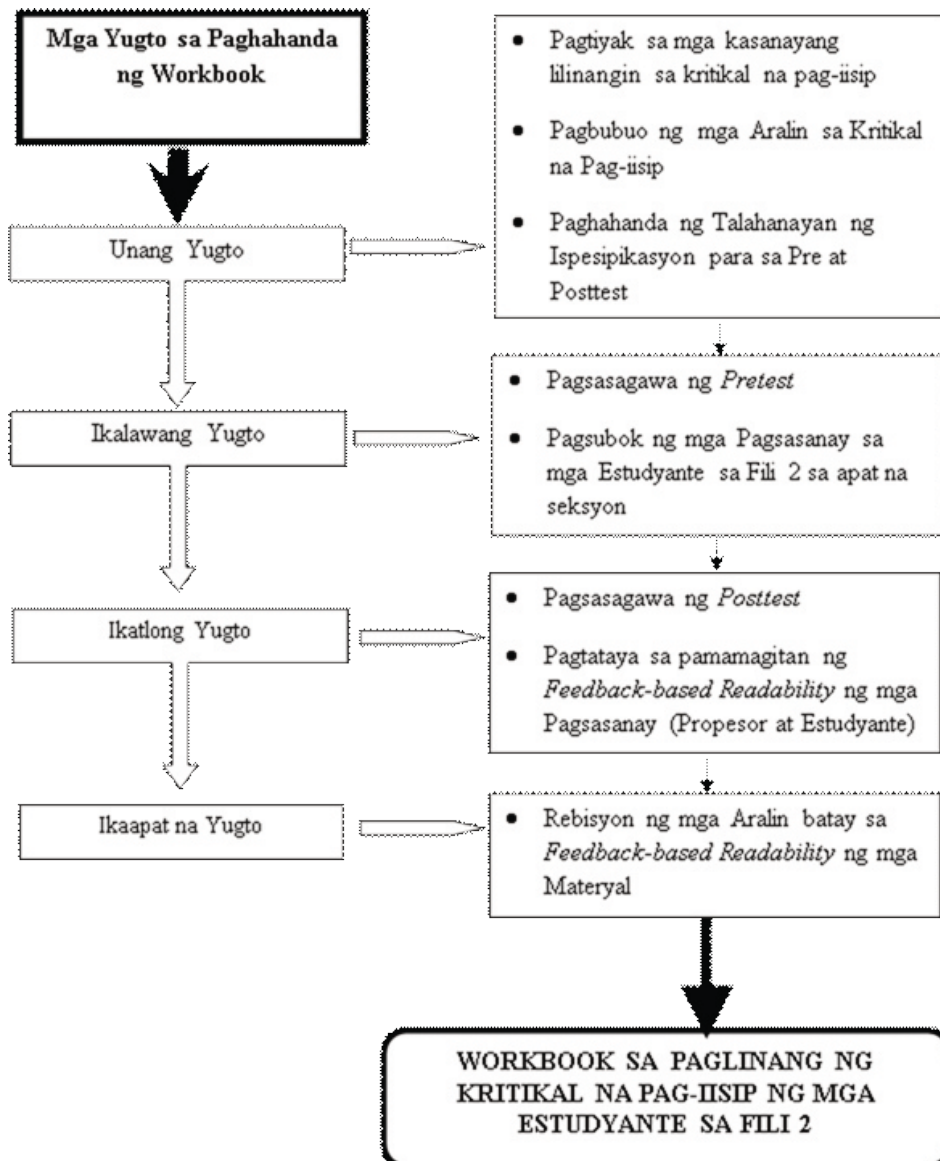


Figura 1. Daloy ng Pagbuo ng Workbuk sa Paglinang ng Kasanayan sa Kritikal na Pag-iisip ng mga Estudyante

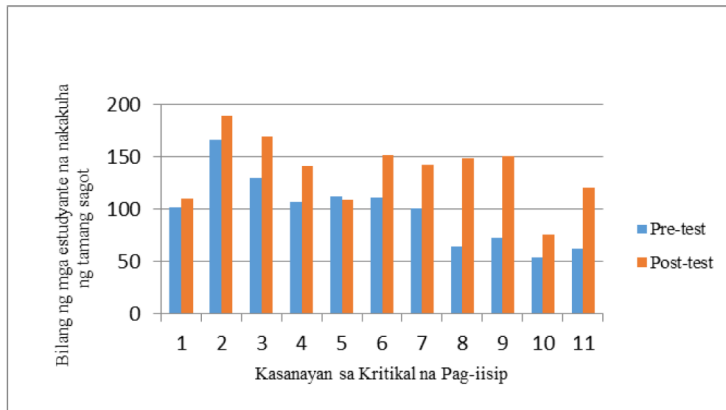
kanilang mga mungkahi. Isinubok ang workbuk noong ikalawang semestre ng taong akademiko 2015-2016 sa mga estudyante ng antas-tersyarya na nasa 16-17 taong gulang na tumutugma sa gulang ng mga magiging estudyante sa Baitang 11 at 12 ng Senior High School at nasasang-ayon din sa gulang ng mga kabataang nasa yugto ng *formal operational* na kakikitaan ng kakayahang lohikal, kritikal, at abstraktong pag-iisip. Ginamit naman ang *quasi-experimental* na disenyo upang mapatunayan ang makabuluhang pag-angat ng mga iskor ng 210 estudyante pagkatapos magamit ang workbuk.

Tinaya ang *feedback-based readability* kaugnay sa kakayahang maunawaan ng teksto sa workbuk nang nagsasaalang- alang sa pagpili ng mga angkop na salita at balarila, ang organisasyon, at ang tono nang nagbibigay-diin sa panauhan at personal na pakikitungo ng may-akda sa mambabasa at paggamit ng mga guhit at grap upang maiparating ang iba pang kaisipan at impormasyon. Pinuna rin ang pagkamadula at pagkamalikhain ng presentasyon. Naglaan din ng puwang para sa pangkalahatang pananaw ng mga gumamit ng workbuk sa pagiging kapaki-bakinabang ng materyal at upang maihayag ang kanilang mga karanasan sa paggamit ng workbuk. Ang pinal na rebisyon at produkto ay nabuo noong taong akademiko 2016-2017.

Mga Resulta at Pagtatalakay

Sa Grap 1, makikita ang profayl ng mga kasanayan sa kritikal na pag-iisip ng mga estudyante batay sa pretest at posttest. Ang mga kasayanang sinuri batay sa bilang na matatagpuan sa grap ay ang mga sumusunod: 1) pagkilala sa suliranin; 2) pagkuha at pagtitipon ng mga makabuluhang impormasyon; 3) paglikom at pag-aayos ng mga impormasyon; 4) pagpapasya sa mga datos at pagtataya ng mga argumento; 5) pagbibigay ng tamang pagpapasiya ukol sa mga tiyak na bagay at mga katangian batay sa mga pang-araw-araw na gawain; 6) pag-unawa at paggamit ng wika nang may kawastuhan, kalinawan at pagpapasya; 7) pagsisiyasat sa mga hindi naipahayag na mga pagpapahalaga at paniniwala; 8) pagpapanatili sa mga lohikal na relasyon o ugnayan sa pagitan ng mga proposisyon; 9) pagbibigay ng matitibay na pangangatwiran sa pamamagitan ng iba't ibang silohismo; 10) pagbubuo ng matitibay na pangangatwiran sa pamamagitan ng pagtukoy ng mga palasi; at 11) paghihinuha at pagbubuo ng mga kongklusyon at paglalahat.

Pagkatapos ng pretest, sinimulan kaagad ang pagsubok ng mga aralin. Idinaos ang mga klase ng tatlong guro sa pamamagitan ng mga mungkahing aralin at gawain sa workbook na pinag-aaralan. Kasinghalaga rin ng mga kwantitatibong datos ang mga panlahat na kwalitatibong puna ng mga mag-aaral sa nakikitang mabuting pagpapalano ng mga materyal ay inulit din nila sa pagtukoy nito sa kanilang mga napagtantong pagpapahalaga sa mga prosesong dinaanan sa paglinang ng kanilang kasanayan. “Parang *puzzle pieces*” para sa kanila ang pagtatagpi-tagpi ng mga aral at ang pag-uukol ng kanilang sipag at tiyaga na para sa kanila ay kaakibat ng kritikal na pag-iisip.



Grap 1: Kabuuang Profayl ng mga Estudyante batay sa Kasanayan sa Kritikal na Pag-iisip

Bagaman kapansin-pansin sa isang kasanayan ang bahagyang pagbaba ng iskor batay sa pretest at posttest, sa kabuuan, ang pag-angat ng kanilang performans ay malinaw na pinatitibay batay sa nakikitang pagtaas ng mga iskor sa posttest sa halos lahat ng mga kasanayan.

Ang panlima ay tumutukoy sa kasanayan sa tamang paghuhusga sa mga tiyak na bagay at mga katangian batay sa pang-araw araw na gawain ay may mga prosesong kompleks. Ang pagbibigay ng tamang paghuhusga para sa isang tao ay nangangailangan ng pagsasaalang-alang ng mga alternatibong ideya at mga posibleng ibubunga nito, muling pagsasaisip sa isyung kinahaharap, paghingi ng opinyon ngunit isasaalang-alang din ang sariling kakayahan. Sa pagsusuri nina Birjandi at Alizadeh (2013) sa mga libro para sa pagtuturo ng English bilang dayuhang wika (EFL) may mababa sa katamtaman ang ranggo ng mga eksperto kaugnay sa paglinang ng paghuhulo, pagsusuri at sintesis, at mahina ang ranggo para sa pagtataya, matimbang na pag-iisip, masaklaw at malikhaing pag-iisip. Sa libro ni Halpern (2014), kaugnay sa pagbubuo ng mga pagpapasya, isang mahalagang pangangailangan ang interpersonal na pakikipag-ugnayan dahil nakatutulong ito upang makabatid sa mga pangyayari gayundin, kailangan nila ang isa't isa upang makipagkasundo. Gayunpaman, hindi ito pagsang-ayon lamang sa kapasyahan ng nakararami o pamimilit sa iba na sumang-ayon sa isa kundi nakatutulong ang iba upang makita ng isa ang mga dapat o hindi dapat o kaya bentahe o disbentahe.

Sa kabuuan, ang profayl ay may kasiya-siyang larawan ng kasanayan sa kritikal na pag-iisip ng mga mag-aaral. Hindi maipagkakaila na batay sa resulta ng pretest nakakuha ng mga tamang sagot ang mga mag-aaral ngunit kapansin-pansin talaga ang konsistent na pagtaas ng iskor sa posttest pagkatapos ng panahong inilaan sa pagsubok ng workbuk. Nagpapatunay ito na may pag-angat sa bilang ng mga mag-aaral na umunlad sa kanilang kasanayan sa

pamamagitan ng paggamit ng workbuk na nagtataglay ng mga aralin na may kinalaman sa mga kasanayan sa kritikal na pag-iisip.

Inilahad naman sa Talahanayan 2 ang buod ng mga marka ng mga gurong-eksperto at mga estudyante ukol sa *feedback-based readability* ng workbuk. Kapwa ang kabuuang *average* na may deskripsyong Sumasang-ayon ay nangangahulugang mauunawaan ang mga araling napapaloob sa workbuk at naipararating ang impormasyon sa pamamagitan ng malinaw at payak na mga salita. Masasabing konsistent ang naging puna ng gurong-eksperto at mga mag-aaral sa kanilang pag-unawa sa mga nilalaman ng workbuk.

Talahanayan 2. Tugon ng mga Estudyante at Eksperto sa *Readability* ng Workbuk

Mga Aralin	Marka ng mga Eksperto	Deskripsyon	Marka ng mga Estudyante	Deskripsyon
Pagsulat ng Panukalang Pangnegosyo/ Pagkilala sa suliranin	4.2	Sumasang-ayon	3.7	Sumasang-ayon
Pagsulat ng Sanaysay/ Pagkuha at pagtitipon ng mga makabuluhang impormasyon	4.1	Sumasang-ayon	3.7	Sumasang-ayon
Pagsulat ng Sintesis o Buod/ Paglikom at pag-aayos ng mga impormasyon	4.2	Sumasang-ayon	3.7	Sumasang-ayon
Pagsulat ng Bionote/ Pagpapasiya sa mga datos at pagtataya ng mga argumento	4.4	Sumasang-ayon	3.7	Sumasang-ayon
Pagsulat ng Posisyong Papel/ Pagbibigay ng tamang paghuhusga ukol sa mga tiyak na bagay at mga katangian batay sa pang-araw-araw na gawain	4.1	Sumasang-ayon	3.9	Sumasang-ayon
Pag-ulat ng Talumpati/ Pag-unawa at paggamit ng wika nang may kawastuhan, kalinawan at pagpapasiya	4.3	Sumasang-ayon	3.8	Sumasang-ayon
Pagsulat ng Lakbay-sanaysay/ Pagsisiyasat sa mga hindi naipahayag na mga pagpapahalaga at paniniwala	4.3	Sumasang-ayon	3.9	Sumasang-ayon
Pagsulat ng Katitikan ng Miting/ Pagpapanatili sa mga lohikal na relasyon o ugnayan sa pagitan ng mga proposisyon	4.0	Sumasang-ayon	3.9	Sumasang-ayon
Pagsulat ng Replektibong Sanaysay/ Pagbibigay ng matitibay na pangangatwiran sa pamamagitan ng iba't ibang silohismo	4.3	Sumasang-ayon	3.8	Sumasang-ayon
Pakikipanayam/ Pagbubuo ng matitibay na pangangatwiran sa pamamagitan ng pagtukoy ng mga palasi	4.1	Sumasang-ayon	3.8	Sumasang-ayon
Pagsulat ng Ulat/Paghihinuha at pagbubuo ng kongklusyon at paglalahat	4.2	Sumasang-ayon	3.9	Sumasang-ayon
<i>Overall Average</i>	4.2	Sumasang-ayon	3.8	Sumasang-ayon

Ang mga gurong-eksperto na naging manunulat ng mga kagamitang pampagtuturo at nakagawa ng mga pananaliksik sa English at Filipino ay nakapansin sa mabisang organisasyon ng mga ideya sa malalim na pagpapaliwanag sa mga kasanayan sa kritikal na pag-iisip. Kalakip ding tiningnan nila ang kaangkupan at ang paglalapat ng mga aralin. Dagdag pa, napuna rin nila ang paggamit ng mga tayutay at nagbahagi ng tugon na “nakakapanindig-balahibo” na may katumbas na idyoma sa English na, “*hair-raising*”, na iniukol sa isa sa mga artikulong isinulat ng mga manunulat. Ang mga puna ay nagpapatunay sa kalidad ng workbuk batay sa kabuuang *average* nitong 4.2.

Sa panig ng mga estudyante, nangingibabaw ang mga puna tungkol sa pagiging payak, malinaw, detalyado at madaling maunawaan ng mga aralin. Pinuna rin nila ang pagiging kapaki-pakinabang ng mga impormasyong napapaloob sa bawat aralin. Ito ang nagpapatatag ng eksplanasyon ng mga nabanggit na resulta na 3.8 na kabuuang *average* ng marka sa *readability* ng materyal.

Sa mga nakalap na tugon, naging masigasig ang mga mananaliksik na sumunod sa mga mungkahing mga eksperto katulad ng pagdaragdag ng mga halimbawa ng mga tekstong pinag-aralan, bagong sanggunian at klaripikasyon sa mga gabay at karagdagang mga dayagram upang makatulong sa mga aralin ng workbuk.

Ginamit naman ang mga puna ng mga mag-aaral sa mga kaisipang hindi gaanong malinaw na dulot ng ilang salitang hindi gaanong naiintindihan.

Talahanayan 3. Kabisaan ng Workbuk sa Paglinang ng Kasanayan sa Kritikal na Pag-iisip ng mga Estudyante

Kabuuang Iskor	Ipotetikal na <i>mean</i>	Aktwal na <i>mean</i>	<i>Standard deviation</i>	Tinuos (<i>computed</i>) z - <i>test</i>	Deskripsyon	<i>Critical Value</i>
72	36	66.29	11.05	4.03	(AA) Mas Mataas sa Katamtaman	1.67

Malinaw na pinatutunayan sa mga datos ng Talahanayan 3 ang kabisaan ng workbuk sa paglinang ng mga kasanayan sa kritikal na pag-iisip ng mga estudyante sa ipinapakitang mataas sa katamtamang iskor sa pagsusulit.

Sa pagnanais na matukoy ang kabisaan ng materyal na isinubok, tinuos ang mga iskor sa pretest at posttest batay sa kabuuang 72 puntos. Ang pinagbatayang pamamaraan ng pagmamarka na 75% na katumbas ng markang 3.0 ay nasasang-ayon sa lokal na pinagdarausan ng pananaliksik na ito. Masasabing nakalalampas ang mga estudyante sa target na perpormans na tinukoy.

Sa Talahanayan 3, isinasaad na ang ipotetikal na *mean* ay 36. Mas mataas ng 1.67 sa tinuos na *z-test* na 4.03 ang aktwal na *mean* na 66.29. Lubhang nakalalamang sa ipotetikal na *mean* ang aktwal na *mean*.

Gayundin, may sapat na ebidensya itong nagpapakita ng kabisaan ng workbook sa paglinang ng kritikal na pag-iisip ng mga estudyante. Maraming estudyante ang nagbigay-puna sa benepisyo ng paggamit ng workbook para sa kanilang pag-unlad tulad ng pagdudulot nito ng mayamang impormasyon, nagpapaunlad ng mga kasanayang kinailangan sa mga panayam at pagtatanghal, at pagkakatuklas ng tiwala sa sarili.

Sinipi ang pagbubuo ng mga estudyante ng kanilang natutunan sa mga pananalitang ito, “Ang lahat ng ating natutunan sa Filipino 2 ay parang *puzzle pieces* sa ating planong negosyo. Nasa sa atin na ang mga aral pero tayo ang gagawa ng mga solusyon at hakbang sa ikabubuti ng ating hinaharap. Hindi lamang ating tiyaga at tatag ang sinubok, pati na rin ang ating kasanayan sa kritikal na pag-iisip.”

Talahanayan 4. Makabuluhang Kaibhan sa Pagitan ng Pares na Obserbasyon sa Pretest at Posttest ng mga Estudyante

<i>Mean ng Pretest</i>	<i>Mean ng Posttest</i>	<i>Computed t-value</i>	<i>Critical t-value</i>	Interpretasyon
40.68	53.86	9.142	1.645	Makabuluhan sa 0.05 level

Batay sa nailahad na mga datos sa talahanayan 4, ang paggamit ng mga aralin sa sinubok na workbook sa kritikal na pag-iisip sa asignaturang Filipino sa Piling Larang ay nakapagbigay ng resulta na makabuluhang kaibhan ng mga iskor sa dalawang pagsusulit. Umani ng *mean* na 40.68 ang pretest na isinagawa bago pinag-aralan at ginamit ang mga aralin sa workbook. Nagkaroon naman ng *mean* na 53.86 ang *posttest* na isinagawa pagkatapos mapag-aralan at magamit ang mga aralin sa nabanggit na *workbook*.

Sapat ang katibayang ito upang tanggihan ang *null* ipotesis. Kaya masasabing may makabuluhang kaibhan ang iskor sa pretest at posttest kaugnay sa kasanayan sa kritikal na pag-iisip.

Ang gayong pag-angat sa mga kasanayan sa kritikal na pag-iisip ay may kinalaman sa paggamit ng mga sinubok na materyal. Samakatuwid, bago ginamit ang materyal, naipakita na ang mga kasanayan sa kritikal na pag-iisip na kinilala sa pag-aaral nina Dela Salde, et al. (2014) kung saan tinukoy ang mga estudyante ng Holy Name University na may katamtamang mataas na antas ng kasanayan sa kritikal na pag-iisip. At kaugnay sa kasalukuyang pag-aaral, ang materyal na nasa yugto ng paglinang ay higit na nagpaunlad ng kritikal na pag-iisip nang sumailalim ang mga mag-aaral sa mga aralin at pagsasanay nito batay naman sa pagtaas ng kanilang iskor sa posttest.

Pagsusuri sa mga Datos-Kwalitatibo

Mayaman at makabuluhan para sa mga estudyanteng sumailalim sa paggamit ng materyal ang kabuuang karanasan ng try-out ng materyal. Gayundin, pinayaman at pinagiging makabuluhan din ng kanilang pakikilahok ang mga input na mga aralin at pagsasanay.

Naipahayag din nila kung paanong nakatulong ang mga aralin at pagsasanay sa paglinang ng kanilang kritikal na pag-iisip na maipaliwanag sa mga inilahad na halimbawa. Lubhang kapuna-puna rin ang makahulugang pagtaas ng mga iskor ng mga estudyante sa mga aytem na nagsusukat ng iba't ibang kasanayan.

1. Sa mga suliraning nakatala sa ibaba, tukuyin ang puno't dulo ng suliranin. Tukuyin ang hindi gaanong mahalagang sanhi.	
Suliranin: Mahina ang kita ng <i>internet café</i> na itinayo mo sa unang limang buwan ng operasyon nito.	
a. Walang <i>aircon</i>	c. Mabagal ang <i>server</i> .
b. Walang kape	d. Luma ang mga kompyuter.

Figura 2. Aytem sa Pagsusulit sa Pagtukoy sa Suliranin

Isa ito sa mga aytem na naglahad ng makahulugang pag-angat ng iskor. Sa katunayan, sa 210 estudyanteng kumuha ng pagsusulit, mula sa 86 na nakakuha ng tamang iskor, naging 119 na ang mga estudyanteng nakakuha ng tamang iskor. Ginamit ang kasanayan sa Pagtukoy sa Suliranin sa paglinang ng aralin sa Pagbubuo ng Panukalang Proyekto/Pangnegosyo.

Nakatulong ang mga puna ng mga gurong gumamit nito na para sa kanila taglay na ng aralin ang mahahalagang detalye bagamat iminungkahi pa rin nilang dagdagan pa ng impormasyon para sa negosyo. Para sa mga estudyante, nakatulong sa kanilang pag-unlad ang mga mga aralin gayunpaman naihinga naman nila sa ebalwasyon ng materyal na ninanais nilang gawing payak ang mga panuto. Napagtanto nila na kinakailangan talagang marunong tumukoy sa tunay na suliranin upang makalikom ng tamang impormasyon gayundin naging daan ito upang matuto silang magbukod-bukod ng mga ideya.

Kaugnay pa rin sa Pagtukoy sa Suliranin, ginamit ang Ishikawa Dayagram na ito para masuri ang tekstong binuo at inangkop ng mga mananaliksik sa konteksto ng mga estudyante.

Pinatukoy sa mga estudyante ang sanhi at suliranin. Bunga rin ang aytem na ito ng mungkahi ng mga eksperto na mas malinaw na estratehiya at hakbang sa pagsusuri ng suliranin.

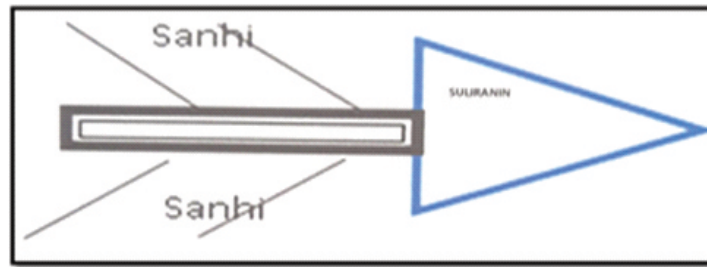


Figura 3. Ishikawa Dayagram Batay sa Modelo ng Smartdraw

Na-*bully* si Billy sa *facebook*. Sa araw-araw na binubuksan niya ang kanyang *account*, tumatambad ang panlalait sa kanya. Masyado siyang naapektuhan sa pangyayari at parang hindi na siya makatingin nang tuwid sa kanyang mga kakilala. Iniiwasan na rin siya ng kanyang mga kaibigan.

Isang araw, nakilala niya si Dan. Sa kanyang pakiwari, “*welcome na welcome siya*” nito. Minsan, inaya siya ni Dan sa isang sesyon ng inumin sa barkada. Napadalas ang pagtatagpong ito. Unti-unti nang nakalimutan ni Billy ang pambu-*bully* sa kanya.

Sa kabilang dako naman, napansin ng inani Billy ang nagyari sa anak. Bumaba ang marka at palaging nagdadahilan para lamang makaliban sa klase. Sinubukan ng inana kausapin si Billy. Napilitan si Billy na magtapat sa kanyang problema sa pambu-*bully*. Nagmungkahi ang kanyang ina ng mga paraan sa paglutat ng tunay niyang problema. Bago mag-*final exam*, nakipag-usap ang mag-ina sa mga guro upang maunawaan ang sitwasyon ni Billy.

Figura 4. Halimbawang Sitwasyon para sa Pagtukoy sa Suliranin

Tinalakay rin ang Pagpapasiya sa mga Datos at Pagtataya ng mga Argumento. Sinanay ang mga mag-aaral sa pagtukoy ng mga opinyon at katotohanan. Sa tulong ng mga kasanayang nabanggit inaasahang makabuo ng mabisang Bionote ang mga estudyante.

Sitwasyon: Nagtatanong ang isang turista sa isang tindera kung paano marating ang Hennen Beach Resort. Nagbigay ng direksyon ang isang tindera sa nagtatanong na turista.

Alin ang sa mga panuto ang kinakailangan ng turista upang marating niya nang ligtas ang destinasyon?

- a. Matatagpuan ang resort na ito sa Alona Beach Resort sa Panglao.
- b. Sumakay sa taxi na may drayber na magalang at mukhang mabait.
- c. Ito ang pinakabagong *beach resort* sa Panglao na nasa tabing-dagat.
- d. Mas mabilis makarating kung dilaw na bus ang sasakyan kaysa taxi.

Figura 5. Halimbawang Aytem Kaugnay sa Pagpapasiya ng mga Datos/Pagtataya sa mga Argumento

Sa sitwasyon sa itaas, kinakailangang matukoy ng estudyante ang impormasyong kinakailangan sang-ayon sa karanasan ng karakter. Ang *raw score* sa posttest sa aytem na ito ay nagpapakita ng bahagyang pagtaas lamang kung pagbabatayan ang *raw score* sa pretest.

Naniniwala ang mga mananaliksik na isa sa mga dahilan ng bahagyang pagkaunawa ang kakulangan ng dagdag na halimbawa ng *bionote*. Sa kabila nito, napagtanto naman nila na kailangang magtala ng tamang proseso o hakbang para makapagsusuri nang tama sa mga kaisipan.

Sa mga eksperto, ikinasiya nila ang maayos na pagkakasulat ng partikular na aralin at nakakakita ng kapayakan, komprehensibilidad at pagiging komprehensibo nito ngunit hiniling pa rin nila na maging payak at tuwid sa punto ang pananalita.

<p>Alin sa sumusunod ang pamahiin?</p> <ol style="list-style-type: none"> Maligo sa dagat kapag bagong tuli ang bata. Maligo kapag may buwanang dalaw ang babae. Napupunta sa impiyerno ang taong may masamang budhi. Kapag naabutan ng gabi ang sinampay, hahalikan ng engkanto. <p>Alin ang katotohanan sa mga sumusunod na pahayag?</p> <ol style="list-style-type: none"> Bawal ang kape sa mga bata. Gulatin ang sinisinok para mawala ang sinok. Bawal lumabas ang buntis kapag may eklipse. Kapag nabulunan, kamutin ng sandok ang lalamunan.
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Figura 6. Halimbawang Aytem sa Pagsisiyasat sa mga Hindi Naipahayag na mga Pagpapahalaga at Paniniwala

Isa sa mga interesanteng aralin para sa mga mag-aaral ang Pagsisiyasat sa mga Hindi Naipapahayag ng mga Pagpapahalaga at Paniniwala. Makikita ang antas ng kanilang kawilihan sa pisikal na pakikilahok at pagsagot sa mga gawain at pagsasanay. Naging kawiliwili rin ito sa mga estudyante lalo pa at nagkaroon sila ng pagkakataong masuri ang kanilang iba't ibang tradisyon at paniniwala sa kanilang pagsulat ng Lakbay-Sanaysay. Bukod pa, ang mga halimbawang ibinigay ay mapatotohanan at aplikable sa buhay. Nakapagtuturo rin ito sa kanila ng aral na maging mapanuri sa kanilang mga paniniwala at tradisyon.

“Maganda at makabuluhan”; “tama ang pagkagawa ng materyal”; at “ipinaliwanag nila nang mabuti”- nagkaisa at sabay na ipinahayag ng mga eksperto at estudyante ang mga punang ito na nagpapatibay ng paniniwala ng mga mananaliksik na naging matagumpay sila sa paghatak ng interes at mapanuring pag-iisip ng mga gumamit ng workbuk. Higit pang nakapagpalakas ng loob ng mga mananaliksik na isulong ang paghahanda ng workbuk ang mga pananalitang tumuldok sa kanilang paghihinuha, at ito ay ang sabihin ng marami sa kanila na wala silang maipuna dahil marami silang natutunan.

Sa kabuuan, nangibabaw ang mga puna ng mga estudyante, eksperto at gurong gumamit kaugnay sa mga karagdagang halimbawa at pagpapalalim sa paliwanag ng mga hakbang upang mailapat ang mga kasanayan sa kritikal na pag-iisip sa pagprodyus ng akademikong sulatin. Sa kabilang dako, naibigan rin ng mga gumamit at sumuri ang mga aralin ng workbuk. Kahit pa sa mga kakulangan ng isinubok na materyal, naunawaan pa rin nila ang mga paksa at natutunan pa rin nila ang paglikha ng mga sulatin at napauunlad pa rin nila ang

kasanayan sa kritikal na pag-iisip.

Sa pagnanais na makabuo ng mabisang workbuk na angkop sa pangangailangan ng mga estudyante, marapat na kilalanin ang mga ambag ng bawat partisipante sa pananaliksik. Ang kanilang mga ambag na puna at pananaw ay lalong makapagpapayaman sa kabuuan ng workbuk.

At higit sa lahat, sa workbuk higit na napatutunayan na magkaagapay ang kasanayan sa kritikal na pag-iisip at ang mga akademikong sulatin. Ang mga natuklasan ay lubos na nagpapatunay na natutulungan kapwa ang mga estudyante at guro sa workbuk na binuo. Napatitibay rin sa pananaliksik ang paniniwala na kailangan talaga ng karagdagang materyal sa pagtuturo-pagkatuto lalo na sa larangan ng Filipino.

Mga Kongklusyon at Rekomendasyon

Pinatutunayan ng pananaliksik na taglay ng mga estudyante ang kasanayan sa kritikal na pag-iisip. Gayunpaman, isang mabisa at masusing materyal katulad ng pinag-aralan ang mas makatutulong sa pagpapaunlad ng mga nasabing kasanayan. Pinatutunayan naman ng makabuluhang kaibhan ng mga iskor sa pretest at post-test na umunlad ang kasanayan sa kritikal na pag-iisip ng mga estudyante. Kaugnay sa materyal na binuo, napupuna ng kapwa mga gurong-eksperto at mga estudyante na ang materyal ay may kakayahang maunawaan. Samakatwid, ito ay mabisa sa paglinang ng kasanayan sa kritikal na pag-iisip kaya iminumungkahi itong gamitin sa Senior High School para sa kursong Filipino sa Piling Larangan (Akademik).

Sa huli, ang matibay na ebidensiya ng bisa ng kritikal na pag-iisip sa buhay ng mga estudyante at mga gurong gumamit ng nasabing workbuk ay di-mapasusubalian. Kung gayon, kinakailangang suriin ng mga administrador ang kanilang programang kurikular upang matamo ang pagsasanib ng mga kasanayang ito sa pagtuturo. Sa kabuuan, hinihikayat ang mga guro na magbigay-diin sa pagtuturo ng mga kasanayang makatutulong sa mga estudyante para sa “trabaho, kalakal, mas mataas na antas ng edukasyon at paglinang ng mga panggitnang antas na kasanayan” bilang minimithing bunga para sa mga produkto ng K to 12.

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Persuasive Faculty and Rhetorical Structure Analysis of Popular Filipino Fiction Book Blurbs from 1980 – Present

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Abstract

Blurbs, being a subtle yet powerful pitch that influence readers to pick-up a book, might contradict the old adage ‘*You cannot judge a book by its cover*’. People do get influenced by blurbs (Schaefer & Nelson, 2012). And they provide a vista of writing styles, a rhetoric that not only appeals to readers’ senses, but also resonates the cultural or socio-political ideals of a population at a given decade, which Küçüksakarya (2015) calls “contextually motivated language choices”. A local study, for instance, has forwarded that in the Philippines, culture greatly influences the way of writing (Pariña, 2010), and is a potent factor for persuading people to read. The style of blurb writing for Filipino fiction books, however, still remains unexplored, which is why this study is conducted. Anchored on Gea-Valor’s (2005) textual strategies to analyze twenty (20) blurbs of fiction books gathered from Goodreads – five each from decades 1980, 1990, 2000, and 2010 to present, findings showed that Filipino fiction book blurbs are more informational, than promotional. Albeit present in all decades, the blurbs in the following decades also focus on culture and romance. Utilizing Maan and Thompson’s (1986) Rhetorical Structure Theory, the analyses reveal that most blurbs entrench the plot to the potential readers, weaving both the informative and promotional intent of the blurbs. Filipino blurb writers more commonly use *positive evaluative adjectives, superlatives, intensifiers, elliptical structure, personal pronouns like ‘we’, ‘us’, and ‘ours’ including rhetorical questions and imperatives directed towards readers*, which help establish the Filipino’s communal culture, or the interconnectedness of ‘*pakikisama*’, which Pariña (2010) noted as one of the features of Filipino writing. The researchers recommend looking into the rhetorical structure and other presentational schemes of blurbs used as virtual advertising to shed light on this growing inquisitiveness towards this genre.

Keywords: *blurbs, Filipino fiction, academic genre, Philippine literature, rhetorical structure*

Suggested Citation:

Jimenez, C.A. & Fernandez-Dalona, I.M (2020). Persuasive Faculty and Rhetorical Structure Analysis of Popular Filipino Fiction Book Blurbs from 1980-Present. *CASS Langkit*, 09, 43-66

Introduction

A book's blurb is its own pitch. Each varies strategies but all share a common goal of appealing to their audience. Most start with providing a gist and end with a call for action, that is to read inside or even to simply make the purchase. Grossi (2015) described a blurb as both informative and persuasive. It presents information about a book and its author, and with the intention of attracting potential readers. The number of books swarming in through physical and online bookstores creates added pressure and the market is ever more competitive. With wanting to get a gist of every book, blurbs are of significant help.

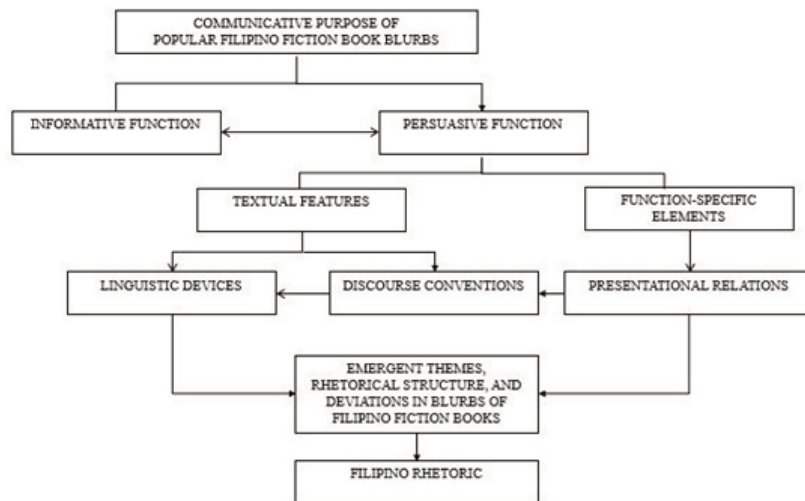
Over the last decades, researchers' interest in blurbs has grown exponentially and led to various analyses like generic (Bhatia, 1997, 2004; Al-Shekly and Moshin, 2013; Asgar, 2015; and Godis, 2017), linguistic (Grossi, 2015; Smoliana, 2013; Küçüksakarya, 2015; Muhammad, 2015; and Cacchiani, 2007), and diachronic (Marčiulionienė, 2006; and Gea-Valor and Ros, 2009). Corpora are often those blurbs gathered from widely known publishing houses and are mostly in English; however, on the particular area of Filipino book blurbs, there appears to be no existing studies and research, which therefore motivated the conduct of this study.

This study, hence, aims to explore Filipino book blurbs and to discuss both what and how schemes are presented and what purpose these serve. Collective realization of the persuasive facet would shed light on effective blurb writing. It also seeks to explore the historical context of blurb composition and the Filipino writing style it reflects. This paper, specifically, addresses the following questions:

1. What textual features help achieve the persuasive function of book blurbs in terms of:
 - 1.1. Linguistic Devices; and,
 - 1.2. Discourse Conventions?
2. What are the emergent themes, rhetorical structure, and deviations prevalent in popular Filipino fiction book blurbs from 1980 – present?
3. What does the development of book blurb writing from 1980 – present tell us about Filipino's rhetoric in writing?

The corpora of this study are blurbs from twenty (20) fiction books gathered from Goodreads' popular Filipino fiction books list – five each from decades 1980, 1990, 2000, and 2010 to date. The researchers decided to limit the corpora to fiction book blurbs, following Maguire's (2018) assertion on the subject, that literary fiction is too vast to grasp. Moreover, with a landscape comprised of idiosyncratic and potentially interesting works, blurbs have become one of the pivotal bases for fiction book purchases. This implies that the writing process of fiction book blurbs is challenging and competitive, and hence prompting compelling strategies.

To identify the textual features, mainly linguistic devices and discourse conventions, in the book blurbs, the researchers utilized Gea-Valor's (2005) presentation strategies. To describe the rhetorical structure, the researchers employed Maan and Thompson's (1986) presentational relations. The researchers also distinguished emergent themes, patterns, and deviations prevalent in popular Filipino fiction book blurbs from 1980 – present, which helped identify a specific pattern of rhetoric among Filipino blurb writers.



It is established that book blurbs fulfill a promotional purpose (Kathpalia, 1997; Bhatia, 2004; Gea-Valor, 2005; Gea-Valor & Ros, 2009; Önder, 2011). Trachtenberg (2003) asserts that in the battle of capturing attention, these short texts can make a difference. According to Kleiman (2002), blurbs have the social function of seducing the reader into further reading by making use of linguistic devices and employing various discourse conventions – the same which Küçüksakarya (2015) refers to as motivated language choices. All of which are leaning towards persuasion and rhetoric.

The interplay between language and culture is manifested in rhetorical patterns and tendencies (Tarrayo, 2011), hence studying the rhetoric of popular Filipino fiction book blurbs does not only identify the effective promotional facet of blurb composition and how Filipino blurb writers satisfy the communicative purpose of the genre, but it also helps manifest the persuasive writing style of Filipinos and the culture it emulates.

Review of Related Literature

The definitions from different dictionaries focus on the brevity of blurbs and its persuasive purpose:

“a short description of a book, a new product, etc., written by the people who have produced it, that is intended to attract your attention and make you want to buy it” – Oxford Learner’s Dictionary

“a short description to advertise a product” – Cambridge Dictionary

“a short publicity notice; to describe or praise” – Merriam-Webster Dictionary

Despite the non-placet it has received and the negative connotations attached to its concept and process, book blurbs still hold their place and relevance in the publishing and marketing industry. People do get influence by blurbs (Schaefer & Nelson, 2012) and a good one can variably change the fortune of the book (Qasim & Shakir, 2016).

Recent studies exploring the influence of blurbs on consumer selection and purchase and books’ point of sale revealed that avid readers are influenced by book blurbs in purchasing a book, placing third on the list after author representation, and personal recommendation (Verso Advertising, 2010) and blurbs affect buying trends along with interest in series, pricing, and reading and extract (Neilson Books and Consumers, 2014).

As asserted by Trachtenberg (2003), in the battle of capturing attention, blurbs can make a difference. According to Kleiman (2002), book blurbs have the social function of seducing the reader into further reading by making use of linguistic devices and employing various discourse conventions. Kūçüksakarya (2015) calls these “contextually motivated language choices”. With an established promotional purpose, blurbs employ a wide range of linguistic features and strategies directed towards persuasion, hence establishing its relation to rhetoric.

Kennedy (1994) asserts, when we express emotions and thought to other people to influence or persuade them, we are engaging ourselves in rhetoric. In this paper, rhetoric is defined as the study of effective writing and speaking and the act of persuasion (Burton, 2016) and as the study and practice of communication that informs and persuades target audiences to change or reinforce beliefs and actions (Goodman, 2016).

Kaplan (1966) asserted different cultures have different rhetorical tendencies. Pariña (2010) construed that in the Philippines, culture greatly influences the way of writing and correspondences may exhibit rhetorical differences. One example is the great emphasis Filipinos place on interconnectedness and social networks and the virtue of *pakikisama* that

is reflected in their composition. Pariña added that Filipino writing is vivacious and contains contextual features that are taken as wordy, but distinct and understandable. This further accentuates Cruz and Bernardo's (n.d.) findings that the persuasive strategies Filipinos employ are a combination of logical and emotional appeals.

Over the last decades, researchers' interest in blurbs has grown exponentially. Studies on book blurbs' genre and communicative purposes, linguistic features, and rhetoric structures have already been conducted and are very enriching. Notedly, the discipline of Filipino book blurbs is largely unexplored.

Research Methodology

This paper utilizes the elements of descriptive-qualitative research from looking at textual features and function-specific elements, describing a rhetorical move structure, to culling prevalent and emergent linguistic and strategic characteristics. Throughout the immersion in detail, the variables were not in any way manipulated and a position of neutrality was maintained.

The corpora of this study are blurbs from twenty fiction books gathered from Goodreads' popular Filipino fiction books list – five each from decades 1980, 1990, 2000, and 2010 to date to demonstrate a substantial historical context of blurb composition. The articles of Macansantos & Macansantos (n.d.) and Sarvia (1997) posited that, albeit already flourishing, it was starting in the 1980s when Philippine fiction has become even more social-realist, meaning the decade marked the Filipinos' even stronger search for identity and their quest for integrity in a politically and morally corrupt society as reflected as well in fiction. It would be interesting, on the part of the researchers, to know how the blurbs were constructed throughout these decades to draw readership and inspiration at a time when there is constant struggle for genuine liberation from oppression, abuse, and corruption.

Goodreads as a social-cataloging website is currently the world's largest site for book recommendations with a massive reach of more than 80 million book lovers, making it a conclusive platform to promote books. Ratings and reviews provided by readers in the platform are telling information on the text material being evaluated. Since Goodreads is, by far, the most comprehensive to date, makes it an ideal source for the corpora for analysis.

The timeline criteria are set to achieve one of the objectives of the study, that is to distinguish emergent themes, patterns, and deviations. Books are selected according to their publication dates, which the researchers limited to the range of 1980s-present only – four decades to present shifts and developments in blurb composition. The timeframe is one of the limitations of the study. The Goodreads' popular Filipino fiction book list is an entire section and includes a total of 68 books from where the corpora are gathered following the provided

criteria. Outside the given, the selection is random (e.g., which among the more than five books published in the 1980s are selected).

For the 1980s, the blurbs in the following books have been included:

- Bata, bata... Pa'no Ka Ginawa? – Lualhati Bautista (1983)
- Cave and Shadows – Nick Joaquin (1983)
- Dusk (Rosales Saga. #1) – F. Sionil José (1984)
- Dekada '70 (Ang Original at Kumpletong Edisyon) – Lualhati Bautista (1984)
- 'GAPÔ (at isang putting Pilipino, sa mundo ng mga Amerikanong kulay brown) – Lualhati Bautista (1988)

For the 1990s, the blurbs in the following books have been included:

- The Woman Who Had Two Navels – Nick Joaquin (1991)
- Killing Time in a Warm Place – José Y. Dalisay Jr. (1992)
- Sarcophagus and Other Stories – José Y. Dalisay (1992)
- Be My Love, Katherine – Martha Cecilia (1997)
- Kapitan Sino – Bob Ong (1999)

For the 2000s, the blurbs in the following books have been included:

- The Samsons: The Pretenders and Mass (Rosales Saga, #4-5) – F. Sionil José (2000)
- Stainless Longganisa – Bob Ong (2005)
- Salamanca – Dean Francis Alfar (2007)
- Para Kay B (o kung paano denevstate ng pag-ibig ang 4 out of 5 sa atin) – Ricky Lee (2008)
- Ilustrado – Miguel Syjuco (2008)

For the years 2010-present, the blurbs in the following books have been included:

- Alternative Alamat: Stories Inspired by Philippine Mythology – Paolo Chikiamco (2011)
- Diary ng Panget – HaveYouSeenThisGirl (2013)
- Kristine Series 18: Rose Tattoo 1 – Martha Cecilia (2014)
- A Wife's Cry Part One – Barbs Galicia (2014)
- My Husband is a Mafia Boss – Yanajin (2014)

Out of the twenty blurbs, eleven are written in full English, five in full Filipino, and four have code-switched between English and Filipino. However, this will not affect the analyses despite having differing language systems and nonetheless discerned following the same framework.

Gea-Valor's (2005) presentation strategies guided the researchers in identifying the textual features, in particular, the linguistic devices and discourse conventions. The same is cited in recent genre-based studies and linguistic analyses on book blurbs (Gea-Valor and Ros, 2009; Grossi and Bruti, 2015; Muhammad, 2015). It is noted this is not the only list developed and used in the process of realizing the promotional nature of book blurbs, and the researchers acknowledge that other features not included in the mentioned model could also be present in the corpora.

Complimenting, which include intensifying adverbs, employing positive evaluative adjectives, using superlative constructions; (on the book) underlining the effect of the book to the reader and the awards won by the book as a guarantee of its quality; (on the author) highlighting the author's writing qualities and style and his/her reputation or success as a guarantee for the book, praising the author

Ellipsis, which include employing minor sentences or sentences without a verb, omitting the subject to have an impact and to establish proximity with the reader

Imperative, which include mitigating illocutionary force to make recommendations of the book more personal and the appeal to the reader more direct and one-to-one, using politeness strategies

Address form "you", which generalize the readers' feelings, emotions, and reactions to the book, to address the readers to something more personal

Curiosity arousers, which include displaying excerpts from the book, posing of rhetorical questions containing key elements to the plot

Unlike Gea-Valor's presentation strategies, the linguistic devices and discourse conventions in this paper are presented separately. Though both are leaning towards persuasion, these have different persuasive abilities. Linguistic devices attract attention through words, sounds, and other embellishments, while discourse conventions are established language practices and expressions.

To describe a rhetorical structure, the researchers employed Maan and Thompson's (1986) Rhetorical Structure Theory. To achieve this, presentational relations must be first discerned as these are what compose the structure.

Antithesis – increases positive regard; displaying an idea disfavored by the author to supplementarily pose an idea favored by the author

Background – increases ability; displaying a text facilitating reader's

understanding

Concession – increases positive regard; displaying an idea affirmed by the author

Enablement – increases ability; displaying an aid needed for the reader to perform action

Evidence – increases belief; displaying information intended to increase the reader's belief

Justification – increases acceptance; displaying information supporting the author's claim

Motivation – increases desire; displaying information intended to increase the reader's desire to perform an action

The analyses of textual features and rhetoric moves were based on how it advertises the book and not on how it entrenches the plot of the story. The collated linguistic devices, discourse conventions, and presentational relations were then evaluated to identify the emergent themes, rhetorical patterns, and deviations prevalent in popular Filipino fiction book blurbs from 1980 – present.

Results and Discussions

Linguistic Devices and Discourse Conventions that Facilitate the Persuasive Function of Blurbs in Filipino Fiction Books

This paper aims to determine the linguistic devices and discourse conventions that help achieve the persuasive function of popular Filipino fiction book blurbs. Here, the researchers employed Gea-Valor's (2005) textual strategies. However, there are notable features that are outside the presented list which then prompted the researcher to provide a redefined list.

Table 1: Linguistic Devices and Discourse Conventions in Filipino Fiction Book Blurbs

Linguistic Devices	<i>Positive evaluative adjectives, Superlatives, Intensifiers, Elliptical structure, Personal pronouns</i>
Discourse Conventions	<i>Author's reputation, writing qualities and style, guarantee for the book, Effect of the book to the reader, Excerpts, Rhetorical question, Imperative, Expression of novelty, Expression of uniqueness, Genre-marker, Awards won by the book</i>

Linguistic Devices

Positive Evaluative Adjectives

Positive evaluative adjectives add a constructive meaning to the word it modifies. These are employed to praise the book and to attract the attention of the potential reader, making them want to read more inside and to eventually purchase the book. Examples of this linguistic feature such as how **must-read** and **meaningful** are used in these blurbs to capture the interest of readers:

*“...this literary whodunit is still considered a **must-read** by students of Philippine Literature.” (Cave and Shadows by Nick Joaquin)*

*“...a book as **meaningful** to Philippine literature as One Hundred Years of Solitude is to Latin American literature.” (Dusk by F. Sionil Jose)*

Superlatives

Superlatives are adjectives that take the word it modifies to the highest degree of quality and are employed in comparing three or more things, like the word **strongest** in the excerpt that follows. The adjective is an example of a booster, which denounces something to be absolutely desirable as the book is of the highest quality.

*“But many of the author’s **strongest** stories – “The Other Side”, In the Garden”, “Merlie”, “The Body”, and “Under the Dinosaurs” – appear in this collection.” (Sarcophagus and Other Stories by Jose Y. Dalisay Jr.)*

Helpful and conclusive as it may seem, this linguistic feature is only found once in the corpora. Nevertheless, it would still be reflected in the list because of its effective persuasive facet.

Intensifiers

Intensifiers are adverbs, for example, are the words **widely**, **wildly**, and **deeply**, as used in the sample lines from the blurbs; which modify a verb, an adjective, or another adverb. They strengthen meaning and show emphasis, expressing attitude to enhance and to give additional emotional context. Also, in discerning this feature, the classification of modifiers that serve the book and amplify the dramatic value of the work is applied.

*“It is **widely** considered as a classic in Philippine literature.” (The Woman Who Had Two Navels by Nick Joaquin)*

“Exuberant and wise, **wildly** funny and **deeply** moving, *Ilustrado* explores the hidden truths that haunt every family.” (*Ilustrado* by Miguel Syjuco)

Elliptical Structure

Ellipsis is the omission of a part of a sentence and is a vastly spread phenomenon in natural language and everyday communication. It is a norm feature of the spoken language; however, when it is transferred into a written one, it is qualified as a stylistic device. Ellipsis is used not just to compress speech but also to imitate real speech in the attempt to sound more colloquial or as to how Carter et al (1997) define it, to create an illusion of closeness. The excerpts below show a nominal ellipsis that did not only shorten a statement but also created a space of common understanding between the *blurber* and the potential reader, and a question-answer ellipsis that emulates a verbal dialogue feature.

“Definitely a political novel.” (*Dekada '70* by Lualhati Bautista)

“Cliché? YES!” (*Diary ng Panget* by HaveYouSeenThisGirL)

Personal Pronouns

In Gea-Valor’s list of strategies, she has only presented the use of address form *you*, bearing that it leads to involve the prospective reader in the story. It serves as a ‘hook’ that compels readers to read the text (in this case, the blurb) when they feel they are involved in the story or text. In the redefined list, other plural personal pronouns are considered as discerned from the corpora realizing the same purpose of the address form *you*. In addition, these demonstrate social distance. By using the pronouns, *blurbers* denote inclusivity which helps establish proximity with the potential reader.

Subjective: we, you they

Objective: us, you, them

Possessive: our/ours, your/yours/ their/theirs

“What **you** will find in common in these eleven stories is a love for the myths, epics, and legends which reflect **us**, contain **us**, call to **us**...”
(*Alternative Alamat: Stories Inspired by Philippine Mythology* by Paolo Chikiamco)

“Samahan **natin** si Eya sa nakakaloka niyang adventure sa Willford Academy!” (*Diary ng Panget* by HaveYouSeenThisGirL)

This extends Kaplan (1966) and Pariña (2010) claims the rhetorical tendencies and differences in writing are relatively motivated by culture.

The presented further supports Küçüksakarya (2015) assertion that linguistic devices employed in blurbs are contextually motivated language choices. Positive evaluative adjectives and superlatives add constructive meaning and pursue to attract attention. Intensifiers give additional emotional context and amplify dramatic value. Both ellipsis and personal pronouns attempt to create a relationship between the blurber or the book per se and the reader.

Discourse Conventions

Author's Reputation

The reputation of the author, in some ways, mirrors the quality of the work. It could come in a form of the awards won or the achievements of the author in the course of his or her writing career; either which, mentioning these in the blurb can pin attributes to the book, for instance, mentioning that Nick Joaquin and Ricky Lee are two of the highly acclaimed writers in the history of Filipino fictionists. In the act of persuasion, *ethos* or credibility is a major element.

“A classic from **National Artist for Literature**, Nick Joaquin...” (*Cave and Shadows* by Nick Joaquin)

“Ito ang unang nobela ni Ricky Lee, **premyadong scriptwriter ng mga klasikong pelikula** gaya ng Himala, Moral, Anak at iba pa...” (*Para kay B* by Ricky Lee)

Writing Qualities and Style

In this discourse convention, one can praise the author or be trivial about his or her writing qualities and style to pique the potential reader's interest. In the examples below, the first one (*Cave and Shadows*) denotes that the author writes adeptly, showing his proficiency and talent in the field while the second example underlines a peculiar writing feature (*Stainless Longganisa*).

“Joaquin expertly weaves multi-layered meanings by interspersing Philippine historical fact with fiction.” (*Cave and Shadows* by Nick Joaquin)

“...*ipinagpapatuloy ni Bob Ong sa librong ito ang kanyang ikalimang pakakamali -- ang magkwento tungkol sa sarili niyang mga libro, bagay na di ginagawa ng mga matitinong manunulat.*” (*Stainless Longganisa* by Bob Ong)

Translation: "...in this book, Bob Ong continues his fifth mistake -- to tell stories about his own books, something that sensible writers do not do."
(*Stainless Longganisa* by Bob Ong)

Guarantee for the book

In the corpora, this discourse convention pins attribute to the book by speaking for its quality beyond positive evaluative comments and by supporting it with credible facts and legitimate surveys like having sold 500 copies right after it came out of press (*Sarcophagus and Other Stories*) and becoming a bestseller abroad (*The Samsons: The Pretenders and Mass*).

"The first edition of 500 copies sold out shortly after publication."
(*Sarcophagus and Other Stories* by Jose Y. Dalisay Jr.)

"Popular abroad, Mass was a bestseller in Holland, for example." (*The Samsons: The Pretenders and Mass* by F. Sionil Jose)

Effect of the book to the reader

Highlighting the effect of the book to the reader is one way of attributing qualities to the book and values from its content. Here, the writer projects what the reader can get from reading inside – which eventually would mean, from considering purchasing the item.

"In the end, readers discover faith, truth, and human nature." (*Cave and Shadows* by Nick Joaquin)

"...this work of imagination takes the reader on a magical excursion into Philippine life and history" (*Salamanca* by Dean Francis Alfar)

Excerpts

Especially powerful meaningful sentences, as Gea-Valor (2005) words it. Excerpts are short extracts from the book and in blurbs, these functions as a curiosity arouser by giving key elements of the plot to pique the potential reader's interest.

"I'll make you fall in love with me, Katherine. Maybe then... you'll stay."
(*Be My Love, Katherine* by Martha Cecilia)

"When Lance Navarro whispered "I do...," Erika Rose saw hatred and contempt in his eyes." (*Kristine Series 18: Rose Tattoo 1* by Martha Cecilia)

Rhetorical questions

A rhetorical question is another example of a curiosity arouser. It is used to influence the potential reader through posing a question asked not for the answer, but the dramatic effect – subtly giving key elements of the plot to emphasize something or just to get the potential reader thinking, piquing on their interests.

“...Hanggang sa ang bata ay hindi na bata kundi ama, o ina, ano ang ituuro niya ngayon sa kanyang mga anak?” (*Bata, Bata... Pa’no Ka Ginawa?* by Lualhati Bautista)

“Will they be the living proof that opposites really attract?” (*My Husband is a Mafia Boss* by YanaJin)

Imperatives

Imperatives in book blurbs are not commands but are rather impositions, and it does not just recommend the book to the potential reader but serves as an invitation by addressing them directly. It has been found only once in the corpora.

“Samahan natin si Eya sa nakakaloka niyang adventure sa Willford Academy!” (*Diary ng Panget* by HaveYouSeenThisGirL)

Expression of Novelty

This discourse convention is first defined by Marčiulionienė(2005). Expression of novelty poses the innovative quality – something being new and fresh is interesting. These are often projected using adjectives such as for the first time, new, up-to-date, fresh, latest, etc.

“...which the poet and critic Ricaredo Demetillo called the **first** great Filipino novels written in English” (*Dusk* by F. Sionil Jose)

“Alternative Alamat gathers stories, by contemporary authors of Philippine fantasy, which make innovative use of elements of Philippine mythology.
“(Alternative Alamat by Paolo Chikiamco)

Expression of Uniqueness

Also introduced by Marčiulionienė (2005), expression of uniqueness and rarity poses the idiosyncratic value – something distinctive and particular is special. These are often projected using adjectives such as unequaled, original, one of the few, rare, a few equals, etc.

“... Yet too few of these tales are known and read today... None of these stories are straight re-telling of the old tales” (*Alternative Alamat* by Paolo Chikiamco)

Genre-marker

This discourse convention is one of the most common language practices and expressions present in Filipino fiction book blurbs – the underlining of the genre of the work. It provides only minimal information without giving away the story, compelling the potential reader to make the purchase – as to how Kathpalia (1997) defines a good blurb.

“...this literary whodunit is still considered a must-read by students of Philippine Literature.” (*Cave and Shadows* by Nick Joaquin)

“Definitely a political novel.” (*Dekada '70* by Lualhati Bautista)

Awards won by the book

Surprisingly, there was no explicit mention of awards won by the book in any of the blurbs analyzed. Nevertheless, this would still be reflected in the redefined model because most of the books, where the blurbs are collected from, are not popular for no reason – these are award-winning novels, and some have even been adapted on screen. An implication would be, mentioning these achievements in a second or third release book cover would entice more potential readers since stating the awards won by book guarantees its quality.

Emergent Themes, Rhetorical Structure, and Deviations in the Blurbs of Filipino Fiction Books

This paper also explores emergent themes, rhetorical moves, and deviations prevalent in popular Filipino fiction book blurbs. According to Muhammad (2015), blurbs are topic-controlled, hence the textual features, as well as the generic structure, are subject to variation depending on the theme of the book.

The popular Filipino fiction books selected and their respective blurbs under the decade 1980 are mostly historical-political novels and centers on Philippine history as early as the American occupation until the Marcos regime. Even in the blurbs under the succeeding two decades, the historical-political theme is still present. However, socio-cultural and romantic novels started to emerge. The blurbs under the last decade no longer attended to history and what became more prevalent is the romance genre. These findings reflect the shifting interest of the Filipinos throughout the decades.

As observed in the corpora, Filipino fiction book blurbs are more informational rather than promotional and often parade synopses of the stories. In relation to the prevalent themes observed, this realization is strengthened. In the first decade, with blurbs that mostly address the historical-political theme, the presentational relations background, concession, and motivation are frequently employed. In the next decade, with blurbs that mostly address culture, background is notably recurring. In the third decade, background, concession, and motivation are also the presentational relations frequently employed. In the last decade, with blurbs that predominantly centers on the romantic theme, background and motivation are recurring. From here, we can see the consistent employment of the presentational relation background, which is more informational rather than promotional.

Anchored on Maan and Thompson's (1986) Rhetorical Structure Theory, the analyses reveal that the presentational relations are more intentional but still encompasses the informational facet. This supports Cacchiani (2007) claim that blurbs two communicative purposes, informational and promotional, intertwines and overlap with each other. These means to achieve an effect on the reader and are more rhetoric in nature. The presentational relations in the blurbs include Background, Concession, Enablement, Evidence, Justification, and Motivation.

Table 2: Presentational Relations in Popular Filipino Fiction Book Blurbs from 1980 – present

	1980 – 1989	1990 – 1999	2000 – 2009	2010 – present
Themes	<i>Historical-Political</i>	<i>Historical- Political; Culture and Society; Romance</i>	<i>Historical- Political; Culture and Society; Romance</i>	<i>Romance</i>
	%	%	%	%
Background	80	100	100	100
Concession	80	20	80	40
Enablement	-	-	-	20
Evidence	40	40	40	-
Justification	20	-	-	-
Motivation	40	40	60	80

Background

Background, or the display of a text facilitating understanding, increases the ability to know the plot of the story from reading the blurb. This relation helps in the presentation of discourse convention genre-marker and other parts of the blurb that entrenches the plot to the potential reader, weaving the informative and promotional intent contemporaneously.

“Killing time in a warm place is a novel of growing up in the Philippines during the Marcos years.” (*Killing Time in a Warm Place* by Jose Y. Dalisay Jr.)

“The novel is set in motion by a mysterious death and thrust onwards by the search for truth and the solution of the crime.” (*Cave and Shadows* by Nick Joaquin)

Concession

Concession, or the display of ideas affirmed by the author increasing positive regard, are an act or instance of conceding and acknowledging something to be true and factual. This relation often helps in the presentation of expression of novelty, writing qualities and style, expression of uniqueness, and effect of the book to the reader.

“It is a daring and inventive debut by a new writer of astonishing talent.” (*Illustrado* by Miguel Syjuco)

“Joaquin expertly weaves multi-layered meanings by interspersing Philippine historical fact with fiction.” (*Cave and Shadows* by Nick Joaquin)

“None of these stories are straight re-tellings of the old tales...” (*Alternative Alamat: Stories Inspired by Philippine Mythology* by Paolo Chikiamco)

“In the end, readers discover faith, truth, and human nature.” (*Cave and Shadows* by Nick Joaquin)

Enablement

Enablement, or the display of an aid needed for the reader to perform an action that increases ability, helps in providing an approach or an opportunity for the potential reader to read further inside and to eventually purchase the book. This relation helps in presenting the discourse convention imperatives. The line “*Samahan natin si Eya sa nakakaloka niyang adventure...*” of the blurb is suggestive of inviting the potential reader to know more about the leading character’s story.

“Samahan natin si Eya sa nakakaloka niyang adventure sa Willford Academy!” (*Diary ng Panget* by Have You Seen This Girl)

Evidence

Evidence, or the display of information intended to increase the reader’s belief, pins attribute to the book and guarantees its quality by providing facts and valid information. This relation helps in presenting the discourse convention guarantee for the book and the author’s reputation.

“The first edition of 500 copies sold out shortly after publication.”
(*Sarcophagus and Other Stories* by Jose Y. Dalisay Jr.)

“A classic from National Artist for Literature, Nick Joaquin...” (*Cave and Shadows* by Nick Joaquin)

The first sample above gives additional emotional context by displaying the adverb **shortly** and emphasizes that the sales of the book are more than satisfactory, and the second one highlights the reputation of the author, implying the work is written by a renowned figure in the industry and hence, commendable – both presenting credible statements attesting to the quality of the work.

Justification

Justification, or the display of information supporting the author’s claim which increases acceptance, sometimes comes hand in hand with the presentational relation evidence. Evidence increases belief and justification herein, increases acceptance of that belief.

“A classic from National Artist for Literature, Nick Joaquin, *Cave and Shadows* was first published in 1983, and this literary whodunit is still considered a must-read by students of Philippine Literature.” (*Cave and Shadows* by Nick Joaquin)

Evidence in the example above is projected in the word “classic” – denoting a work is of recognized and established value and increases belief. It was supported by the phrase “considered a must-read by students of Philippine Literature”, which increases acceptance of that belief.

Motivation

Motivation, or the display of information intended to increase the reader’s desire to act and move toward a goal, of which in this context is to read further inside and to purchase the book, helps in presenting curiosity arousers excerpts and rhetorical questions, and guarantee for the book. It also helps in presenting the inclusive facet personal pronouns offers.

"I'll make you fall in love with me, Katherine. Maybe then... you'll stay."
(*Be My Love*, Katherine by Martha Cecilia)

“Will they be the living proof that opposites really attract?” (*My Husband is a Mafia Boss* by YanaJin)

Furthermore, what makes this study distinct from previous studies, aside from its corpora, is its focus – the realization of the promotional intent by deliberating not only on

what schemes are presented but also on *how* these schemes are presented. This further elaborates the intertwining of the informative and persuasive intent of book blurbs that even with focusing on the latter, the first-mentioned will still be reflected.

Table 3: Rhetorical Structure of Popular Filipino Fiction Book Blurbs from 1980 – present

	MI	MII	MIII	MIV	MV	MVI	MVII	MVIII	MIX
Background	12	6	6	1	3		3		
Concession	1	5	1	2		1		1	1
Enablement								1	
Evidence	2	2		2		2			
Justification		1							
Motivation	5	5	4	1	1	1			

Table 3 shows that from among the presentational relations, there is no question in designating presentational relation **background** as the first move in the rhetoric structure of blurbs in popular Filipino Fiction books. What follows could either be **concession** or **motivation**.

In assigning what move number enablement and justification will fall under, the researchers have considered the realizations of the presentational relations in relation to linguistic devices and discourse conventions. Presentational relations **Evidence** and **justification** often come together – evidence increases belief, strengthened with justification which increases acceptance of this belief. Hence, the justification will be assigned along with evidence as to the fourth move, conceded with enablement. The hierarchical presentational move structure is summarized hereafter, with the first three being obligatory and the last two being optional.

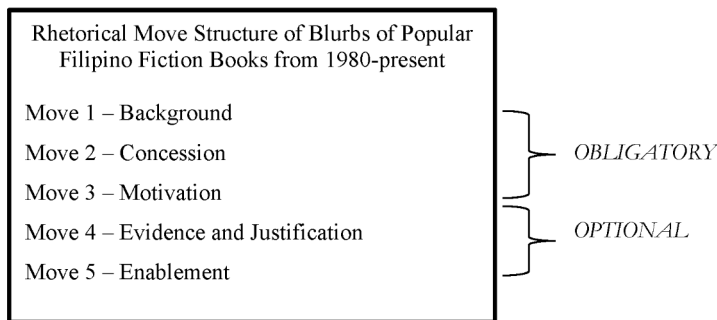


Figure 2: Rhetorical Move Structure of Filipino Fiction Book Blurbs

The most important contribution of this paper is revealing how Filipino blurb writers persuade their readers to buy or read the popular Filipino Fiction books, based on the analyses of the selected corpora.

Table 4: Emerging Patterns of Popular Filipino Fiction Book Blurbs Presentational Relations and Textual Features

Presentational Relations	Discourse Conventions	Linguistic Devices
Background	Genre-marker	
Concession	Expression of Uniqueness Expression of Novelty Writing qualities and style Effect of the book to the reader	Positive evaluative adjectives Superlatives Intensifiers
Enablement	Imperatives	Personal pronouns
Evidence, Justification	Author's reputation Guarantee for the book	Positive evaluative adjectives Intensifiers
Motivation	Excerpt Rhetorical Questions	

Filipino writers persuade readers to read or purchase the book by presenting a background – about the awards won by the author and the book itself, the genre of the book, and other parts of the blurb that entrenches the plot to the potential reader. The presentational relation background delivers a genre-marker which creates a balance between the informative and persuasive function of book blurbs. This supports Cruz's (n.d.) findings that the persuasive strategies Filipinos employ are a combination of logical and emotional appeals. It also establishes that Filipino readers are believed to go for information first before getting hold of the book. Aside from this, Filipino blurb writers display opinions that increase positive regard. This is usually done by pitching personal evaluative comments and ideas. Concession expresses novelty and uniqueness, highlights the writing qualities and style, and effect of the book to the reader through the display of positive evaluative adjectives, superlatives, and intensifiers. This move also becomes more like the voice of the author attempting to corroborate anticipated questions from readers. This is followed more commonly with the third move, motivation, which heightens readers' desire to do something or to read the entire book by piquing on the potential reader's interest through curiosity arousers, excerpts, and rhetorical questions.

Other than these three moves in writing blurbs, Filipino writers also include information (actual evidence like record-breaking sales and awards) as well as justification that aims to increase readers' belief about the author or the book. Evidence and Justification highlight the author's reputation which also presents the informational intent of book blurbs, the same presentational relations underlines guarantee for the book through positive evaluative adjectives and intensifiers. This is followed by suggesting a positive action from the reader which is to read or buy the book. This move fully satisfies the communicative aim of the blurb, which is to persuade readers to act. Enablement delivers imperatives which manipulates the conclusive culture of personal pronouns.

Other Observations in the Book Blurbs about Filipino Fiction Books

It is worth mentioning that out of the twenty blurbs, eleven are written in full English, five in full Filipino, and four code-switched between English and Filipino – dependent on the language of the book except for Lualhati Bautista's *Dekada '70*. Also, intensifiers are all in English and none in Filipino even in Filipino and code-switched blurbs. This could suggest that in creating or adding constructive meaning, Filipinos are more expressive in the English language. The marginal employment of superlatives in the corpora depicts the difference between foreign book blurbs and Filipino book blurbs and implies that Filipinos are not too permissive in taking the words they modify to the highest degree. In the use of personal pronouns, there are more in English than in Filipino. However, in Gea-Valor's (2005) presentational strategies, only the address form 'you' is presented supported that it attempts to involve the prospective reader in the story. In the corpora of this paper, other personal pronouns like 'we', 'us', 'ours', etc. are realized with the same intent. This elaborates on the communal culture of the Filipinos and how this inclusive facet is emulated in their writing style. In ways, this show how Filipino *blurbers* are comparatively distinct with regard to their persuasive writing approach and convention preferences.

Filipino blurb writers consistently include the Effect of the book to the reader, Rhetorical questions, and Genre-marker in writing the blurbs from 1980-present. The display of imperatives and expression of uniqueness were found only in blurbs of books written within 2010 – present. The Expression of novelty was observed in blurbs of books written within 1980 – 1989 and within 2000 – present.

The discourse conventions Author's reputation, Writing qualities and style, and Guarantee for the book are only presented within 1980 – 2009. One probable reason behind the declining display of the author's reputation could be the emergence of Wattpad books whose authors are just starting to establish themselves in the industry. The marginal employment of excerpts also depicts the difference between foreign book blurbs and Filipino book blurbs and implies that Filipinos are not too permissive with displaying excerpts as a curiosity arouser.

The projection of a genre-marker is present in the four decades. This discourse convention provides only minimal information without giving away the story and its consistent employment suggests the intertwining of both informational and promotional intents of book blurbs. The same with the linguistic features, the decade with the least employment of discourse conventions is 1990 – 1999 while the other three decades displayed a significant similar number. The reason for this fluctuating number is unknown since the explored areas of Filipino fiction book blurbs and its discussions do not align with this matter. It does not show any relation neither with the prevalent genre of the decade nor the length of the blurbs.

Conclusion and Recommendations

Discussing not only what schemes are presented, but also how these are presented in the attempt to realize the persuasive function of book blurbs to shed light on effective blurb writing, and pondering on the historical context of blurb composition in Philippine literary fiction and the Filipino writing style it reflects – this paper presented a redefined list of strategies and a presentational rhetorical move structure which can be regarded as exemplary and hence, can be used as a model for further researches.

This paper also manifested the deviating interest emulated from the shifting themes, the attitude towards creating and adding constructive meaning, and the communal culture of the Filipinos.

The linguistic devices prevalent in the corpus are positive evaluative adjectives, superlatives, intensifiers, elliptical structure, and personal pronouns. The discerned textual features reflect the writing style of Filipinos – inclusivity from personal pronouns and attitude towards the use of boosters from intensifiers and superlatives. Filipino blurb writers tend to be less permissive when it comes to modifying words to the highest degree. The language practices in popular Filipino fiction book blurbs, as exhibited through discourse conventions, include writing about the author's reputation and writing qualities and style; guarantee for the book; genre-markers; awards won by the book; effect of the book to readers; excerpts from the book; rhetorical questions and imperatives directed towards readers; and expression of novelty and uniqueness – with the first half encompassing the informational function and the other half presenting the promotional intent.

Filipino blurb writers start by presenting information about the book and its author, followed by pitching personal evaluative comments and ideas about the book and by amplifying the reader's desire to purchase and to read inside the book. Other than these, Filipino writers also include actual evidence and justification to guarantee quality and directly invites people to read more.

Though these strategies and moves are leaning towards persuasion, it does not only realize the promotional intent but also the informative intent. This paper has further established that the two communicative functions of book blurbs intertwine with each other and some informative elements are present in persuasive functions.

There is also an emerging pattern which further supports Muhammad's (2015) assertion that blurbs are topic-controlled, and textual features as well as the generic structure are subject to variation depending on the theme of the book. Also, the linguistic features employed have a great impact on the rhetorical structure in the blurbs – linguistic devices are manipulated in discourse conventions, and discourse conventions are delivered through presentational relations. For further studies, the researchers recommend impact analysis, the

assessment of the efficiency of every strategy in this paper to see which among the presented is/are the more inviting and enticing.

The realizations on the persuasive faculty of book blurbs in this study can eventually help publishers and authors to better market their works. With the all-encompassing and far-reaching technology and websites to promote and sell books, the use of blurbs as a marketing tool does not only contribute to the book's point of sale and at the same time, to the publishing industry but it also situates Filipino work worldwide. The researchers also recommend looking into the rhetorical online structure of blurbs in websites that promote and sell books like Amazon and Barnes and Noble – analyzing beyond the blurb and considering other presentational schemes present in the webpage like product presentation, incentives offer, and costumers' reviews to explore the virtual advertising discourse of book blurbs.

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A Preliminary Study on the Meranaw Traditional Balod “Tie-Dye” Technique in Weaving

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Abstract

This paper is a historical narrative study documenting two of the most ancient living *Meranaw* cultural heritage: weaving and tie-dyeing. These century-old surviving crafts serve as a testament to a long standing contacts and trade relation between the Philippines and her neighbouring countries such as India, China and the Asian countries more particularly Indonesia whose *Ikat* weaving style closely resembles the *Meranaw balod* technique in weaving. What links the Philippines with these countries and what finds the *Meranaw* more similar with the weaving tribes in Northern Luzon and Southern Mindanao are the similarities in their weaving culture. Highlights of this paper include the origin of the *Meranaw balod* technique in weaving, the ingenuity of the *Meranaws* with regards to the use of natural and indigenous raw materials for weaving such as plant fibers and the concoction of different plants and vegetables to produce dyes, and some mythical performances, ceremonies, and ritual offerings associated with the weaving and *balod* craftsmanship. This paper recommends the preservation of the *Meranaw* weaving cultural heritage through continuous recording or documenting, archiving, preserving them in their living form and ensuring its transmission to the next generation.

Keywords: *weaving, tie-dyeing, cultural heritage, indigeneous art, Meranaw*

Suggested Citation:

Alauya, C. B. (2020). A Preliminary Study on the Meranaw Traditional Balod “Tie-Dye” Technique in Weaving. *CASS Langkit*, 09, 67-85.

Introduction

This paper attempts to trace, describe and analyze two of the most ancient handicrafts that the *Meranaw* tried to integrate and use in the making of one of their traditional hand-woven fabrics, the so-called *balod*–inspired textiles: tie-dyeing (*balod*) and weaving (*ka-awl*).

As defined, *balod* is an ancient method of tie-dyeing or resist-dyeing that involves covering areas of thread to shield them from penetration of dyes; *it* is a skill-intensive process of marking, tying and dyeing the designs into the thread before it is woven.; those wrapped thread that resisted the dyes emerge as the designs or patterns of the woven fabric.

Though this cultural art of *balod* technique in weaving had long been existing, quite a few educated *Meranaws* have an interest in writing about this age-old weaving cultural heritage. Many cherish to wear it, but rarely do they attempt to research its origin, the ingenuity of the *Meranaws* in using natural plant fibers and dye in their designs, the essential preparations in the production of this *balod* hand woven fabrics and the mythical performances and ritual offerings associated with such weaving craftsmanship.

This paper provides the historical origin of the *Meranaw* traditional *balod* technique in weaving; the ingenuity of the *Meranaw* weaving artisans in the production and utilization of indigenous raw materials for weaving and dyeing; the essential steps in the preparation and process of the *Meranaw* traditional *balod* technique in weaving; the meanings, rituals, beliefs and practices associated to the *Meranaw* traditional *balod* art/technique in weaving; and some measures done in order to preserve and make their *balod* weaving industry more viable.

Theoretical Framework

The paper used three theoretical frameworks namely the theories of *functionalism*, *diffusion* and *innovation*. Linton's (1936) theory of *functionalism* suggests that the *Meranaws* learned the weaving and *balod* handicrafts because they want to use such kind of handwoven fabrics for purposes and value of satisfying some of their basic needs such as bodily comfort (e.g. wearing handwoven *malong* for special occasions and as luxury textile), for dowry exchanges (*sayat*), for wedding gifts, for household use such as blankets or bed sheets, for economic use such as fishnets, wall decors, and sometimes for funeral purposes.

Hunter's (1976) theory of diffusion as one of the sources of cultural heritage is also used in this paper.

...diffusion means the process by which cultural elements are borrowed from another society and incorporated into the culture of the recipient group..."; ...it could also mean the transfer of cultural elements from one society to another with accompanying degree of reinterpretation and change in the element...

The theory of *diffusion* provides lights as to how these *Meranaw* artisans were able to learn *balod* weaving or the tie-dye technique in weaving. Hunter's (1976) theory of diffusion proposes that such skills must have been brought and borrowed from our migrating Asian ancestors and its diffusion in the *Meranaw* culture was the result of trade and social contacts between these *Meranaw* and those of their Asian ancestors. After its introduction, the *Meranaws* started to create their own innovations based on what they need, their capacity and capability to do it and the demands of their environment.

Moreover, the theory of discovery and invention or innovation complements the theory of diffusion. According to (Redfield, Linton & Herskovits, 1936):

...discovery is any addition to knowledge while invention or innovation is a new application of knowledge...new ideas or traits originated either inside or outside caused some changes in their culture because the people accepted it and use it regularly...that if an invention or discovery is ignored, no change in culture results. It is only when society or people accepts an invention or discovery and uses it regularly that we can speak of cultural change which may originate from inside or outside a society, are ultimately sources of all cultural change...

The theory of discovery and invention explains how the *Meranaws* were able to learn this weaving and tie-dye technique in weaving. Generally, since *invention* or *innovation* denotes a change which requires a significant amount of imagination, such theory supports this paper more significantly on the changes introduced in the *Meranaw balod* hand-woven fabrics. The *Meranaw* weaving artisans continued to adapt to the changing demands of their buying environment for their handicrafts to be more viable. They made some innovations or changes on their designs, colors, and functions of their handwoven fabrics in order to be more relevant to the demands of their market. They are now open to experimenting new product designs, and more usable items in response to the demands of those that buy their products. They are now birthing new in their traditional weaving that they have never done in their history, otherwise their *balod* weaving industry will start to decline.

Scope and Limitations

This paper focuses on the origin of the *Meranaw* ancient indigenous art of *balod* or tie-dye technique in weaving, the ingenuity of the *Meranaws* in using natural plant fibers and dyestuffs as raw materials in their *balod* (tie-dye) technique in weaving, and some mythical, beliefs and rituals associated in the performance of such craftsmanship. The research was conducted in Barangay *Ampao* of *Bacolod Grande*, Lanao del Sur, a bastion of and one of the prime originators of the art of *Meranaw* weaving.

Conceptual Model

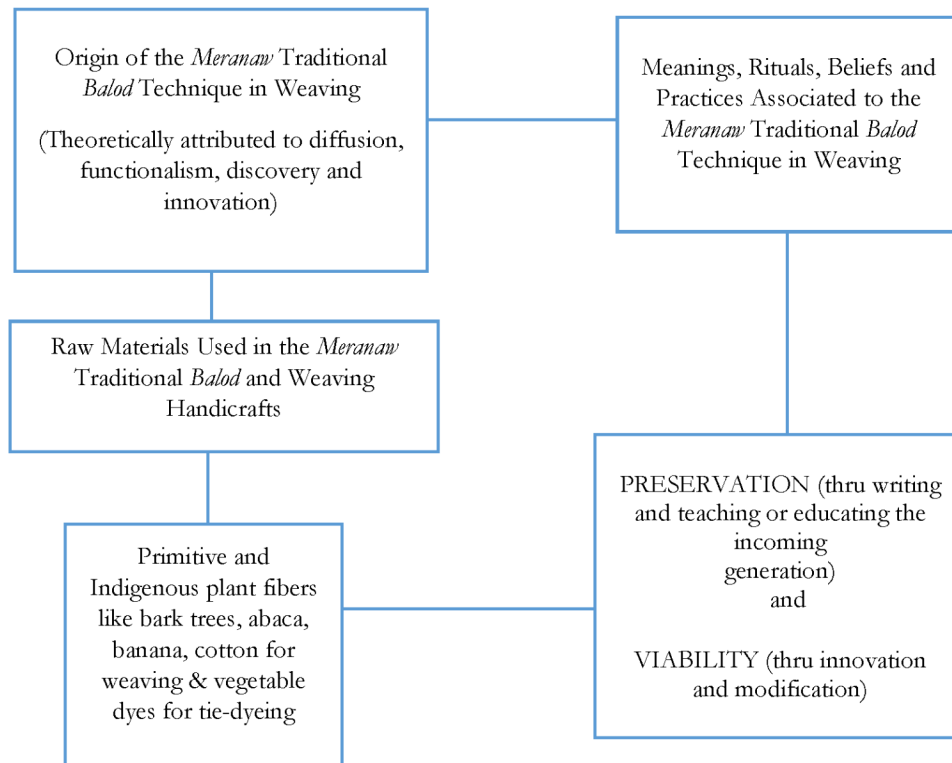


Figure 1. Schematic Diagram of the Study

Related Literature and Studies

This part elucidates selected literature and related studies that support the data presented and reveal facts about the craft and substantiate the antiquity of weaving and tie-dye craftsmanship that has been produced for centuries in many countries across the globe including India and many other Asian and African countries.

According to Stephens (2018), the art of weaving has evolved over the course of thousands of years, through *discovery* and *experimentation*. The idea of interlacing materials together to create a weave was probably inspired by nature (e.g. observing bird's nests, spider webs). And this technique evolved through time, and man eventually was able to stretch and dry fibers, in order to produce finer threads.

In another book, Powell (1971) states that weaving was born of necessity in the pre-conscious period of our human history and weavers wove their fabrics in order to live using

indigenous plants and raw fibers, spun these into yarn and woven into fabrics.

In the case of the Philippines, a renowned Filipino Anthropologist, Jocano (1975) pointed out that our Philippine century-old weaving culture must have taken its roots from the greater Malay-Polynesian civilization who had stepped on our shores very much earlier than the Europeans. They must have brought with them some elements of their culture, then it was borrowed and integrated with the existing culture of our indigenous settlers. It was from them where we could attribute the *discovery* (addition to knowledge) and the invention (new application of knowledge) of our century-old weaving technology.

Similar to weaving, the concept of tie-dyeing was also born out of a perceived necessity. Many studies reveal that the origin of tie and dye belongs to the category of pre-history, as countless dyers through the ages in many countries must have experimented with the use of binding to create patterns on cloth immersed in vats of dye (Smith, 2019).

Alfred Buhler, Eberhard Fischer & Marie-Louise Nabholz's (Buhler, 2018) substantiate the fact that the art of tie-dyeing is an ancient handicraft that has been practiced in the Indian subcontinent, in many other parts of Asia, America, African countries, China and Japan as early as 6th century A.D., about one and a half millennia ago (Sill, 1995). He also noted that the earliest surviving examples of *tie-dye* included a pre-Columbian alpaca **found** in Peru and silk from 4th century Chinese tombs.

From among the different tie-dye weaving techniques that were reviewed in the course of this study, the one that nearly resembles the *balod* (tie-dye) weaving technique of the *Meranaws* is the **ikat** textile weaving style in Indonesia. The word *ikat* is derived from the ancient Malay word or Indonesian word *mengikat* which is similar to the *Meranaw* word *miyangikut* which means to *tie or to bind* (Waldek, 2020).

Scott (1992) cited that the early Spanish lexicographers were able to reconstruct the weaving techniques of our ancestry by collecting, recording and defining the names of the different parts of the loom. One finds it in Pedro de San Buenaventura's *Vocabulary of the Tagalog Language with Castilian*, the earliest Tagalog dictionary extant, and one of the best during the whole Spanish period (Scott, 1992).

Lane (1989) also substantiates the fact that some Filipino tribes had been making indigenous fabrics through weaving and creating patterns, designs and motifs using the tie-dye techniques. These tribes include the *Tbolis* and *Blaans* of Southern Mindanao as well as the *Igorots*, *Bontocs* and *Kalingas* of Northern Luzon.

However, with regards to the *Meranaw balod* (tie-dye) weaving technique, there was no similar study conducted particularly on the ingenuity of the *Meranaws* in using native plants as fibers and raw dye. One can find it in some books (Department of Trade and Industry,

2020) but they only mentioned how weaving started among the *Meranaws*. Another book written by Macarambon (1979) touches on the striking similarity between the *andon* and the Indonesian *sarong* but not specifically on the *Meranaw balod fabrics*.

Methodology

This paper utilizes ethnography, a qualitative research procedure where a considerable amount of time is spent interviewing, observing, gathering documents, describing, analyzing, interpreting and understanding the patterns of a culture-sharing group in order to understand their behaviors, beliefs, and language (Creswell, 2013).

The narrative- descriptive historiography technique through the use of oral interview on selected *Meranaw pangangawl* (weavers), *pamamalod* (*balod* designers) and *pangungusod* was employed.

The research study was conducted in the weaving villages of the Municipality of Bacolod Grande namely Barangay Ampao, Orong, Dilabayan, Pindolonan, Buadi-Awani, Tuca, and some barangays of Kalawi. The place is fairly situated and ensconced in between two wonders of nature---the panoramic Lake Lanao and the majestic Mount *Gurain*, a fabled mountain with the highest altitude and longest range in the entire Lanao Region. Based on the data obtained from the Office of the Municipal Mayor of Bacolod-Kalawi, the said municipality has a population of 20, 146 and a total land area of about 3, 978 hectares. Its northern border is bounded by that of *Mount Gurain* and the Province of Lanao del Norte; the southern brink is protruding upon Lake Lanao. The eastern frontier is connected with the Municipality of Tugaya, whereas its western edge is adjacent to the Municipality of *Madalum*, both of Lanao del Sur. Comprising its territory is about 2, 468 hectares of timberland and only about 1,500 hectares of alienable and disposable lands.

Bacolod Grande, a forty (40) minute-drive from *Marawi* City, is one of the municipalities in Lanao del Sur where people still practice the indigenous art of weaving the way they used to in the old times. The place is not only known for its best *balod* fabrics but also exceptionally hand woven luxury fabrics called *malong* such as *rawatun* and *andon*. But with the passing away of many of her weaver experts, we can hardly find an exceptionally hand woven *balod* fabric in the place. Her rich weaving cultural heritage had never made her a glorious travelling destination for tourists, culture lovers and enthusiasts.

Data gathered in this study are from the fifteen (15) key informants who are expert weavers in their respective communities. They belonged to the primary group of *Meranaw pangangawl/panganga-ol* (weavers), *pamamalod* (*balod* designers) and the *pangungusod* (beamers). The key informants possessed three different or distinct expertise but interrelated to one another because a *pangangawl* cannot weave without the *pamamalod*.. In the same manner that a *pangangawl* and a *pamamalod* cannot function without the *pangungusod*.

Rarely can you find a *pangangawl* who knows how to make *balod* and who knows how to assemble all the essential paraphernalia in weaving.

This study made use of some data gathering instruments which were tailored to probe avenues of exploration that can yield information relevant for the topic being studied. These include interview schedule, participant observation, focused group discussion, the use of native (*Meranaw*) dialect, frequent visitation, the use of modern technology, like tape recorder and video-recording, and library works.

Three groups of participants who were identified to represent the groups involved in the production of finished hand-woven fabrics consisted of five (5) *pamamalod* or *balod* designers, who by virtue of their age and experience, they are presumably experts in *balod* processing and designing; five (5) *pangungusod* with older ages, ranging from 60 – 75 years that perform the most delicate and strenuous part in the production of an woven material, and five (5) *pangangaoll/pangangawl* or the weavers.

Results and Discussions

The art of weaving and tie-dyeing have evolved over the course of thousands, if not, millions of years in various parts of the globe. The use of different tie-dye terminologies in many archaeological findings lead scientists to conclude that tie-dyeing similar to weaving is a century-old handicraft. This holds true with the tradition of weaving and tie-dyeing craftsmanship of the Filipinos, particularly the weaving tribes of Luzon such as the *Ifugaos*, *Bontoks*, *Kalingas* and the weaving artisans in Southern Mindanao like the *Meranaws*, *Maguindanao*, *Tausog*, *Jama Mapun*, *Tiboli* and *Bagobos*. Their art of weaving and tie-dye technique in weaving must have been introduced to them from outside or from our migrating ancestors like the Malays and Indonesians and it became an addition to their knowledge and applied to regularly.

In the Philippines, the use of early Spanish dictionaries, one of which was that of Franciscan friar Pedro De San Buenaventura (Scott, 1984) enables us to reconstruct the Filipino weaving techniques after knowing all the recorded names for the individual parts of the loom, plant fibers and dye raw materials used in weaving.

Lane (1989) says that this art of tie-dyeing are reflected in the *T'Nalak* of the *T'Bolis* of South Cotabato, the *Mabal Tabih* of the *B'Laan* tribe in Sarangani and South Cotabato, the *Inabal* of the *Bagobos* and *Manobos* of Davao del Sur and those of the woven fabrics of the *Ifugaos*, *Bontocs* and *Kalingas*.

Origin of the Meranaw Traditional Balod Technique in Weaving

According to Omaira, the term *kabalod* whose root word is *balod* is:

... *giyangkotowa a ka -phu-li-bu-di-ron, odi na giyangkotowa ka-phu-ngi-khut-ti-ron, odi na giyangkotowa ka-phu-pha-mo-wa-ti-ron sa batuk ago so ka-phu-gi-lus-saon...* (...it is the process of wrapping with strings, the process of tying or the process of designing and dyeing...)

This *Meranaw* traditional *balod* (a *Meranaw* word for *miyangikut*) weaving technique closely resembles the Indonesian *Ikat*, an ancient Malay or Indonesian word *mengikat* which means to tie or bind. Both handwoven fabrics are created using a skill-intensive process of marking, tying and dyeing the design into the yarn before it is woven. What differs is the design because while the *Ikat* employs very elaborate and intricate designs (e.g. human figures), the *Meranaws* employ geometrical, leaf forms and other *okir*-inspired designs in their *balod* fabrics.

Figure 2 is an example of the *Meranaw* traditional *Balod* hand woven fabric with multiple designs and colors using the tie-dye technique in weaving. Figure 2 is a *Meranaw balod* bedsheet or bedcover usually used during special occasions. It is made of cotton thread and measures a standard size of two yards wide and four yards long. Meanwhile, Figure 3 shows an Indonesian woman doing the *ikat*, a method of resist-dye technique to pattern textiles. This method involves tying or covering areas of the thread to shield specific parts from penetration of the dye. After dyeing, all resists are opened and yarns of the pattern are woven. This *ikat* closely resembles the *Meranaw balod* technique where both apply the same process of marking, tying and dyeing the design into the thread before it is woven.



Figure 2. A *Meranaw balod* bedsheet or bedcover



Figure 3. The Indonesian woman doing the *ikat*.

There are no written accounts that would sufficiently prove the beginnings of the *Meranaw balod* technique in weaving. Research findings revealed that the *Meranaw* traditional *balod* technique in weaving is an indigenous skill that their ancestors developed out of perceived necessity. A 73-year old expert-weaver key informant Napisa revealed that their parents did not learn such weaving skills from other people or places but it is their inherent talent. Implicitly, their ancestors were able to learn the weaving skills on their own, proving their intelligence and creativity through their imagination and prowess in weaving. Their weaving skills and knowledge were all inherited from their ancestors. Saber (1979) pointed out that the *Meranaw* weaving craft was introduced by the Indonesians who also learned it from India and the former introduced it to the *Meranaws*. Jocano (1975) added that such weaving heritage seems to be a confluence of Malayan-Indian-Chinese influences, conformably with the proximity of the Philippines, particularly Mindanao, to Malaysia, Indonesia and the ancient relations with India and China.

Hadji Hedjara (one of the key informants), who had been weaving for more than fifty (50) years, said that she learned how to weave through her dreams and from her aunt Bae sa Bayabao. She was cautioned not to fail in learning such weaving skills otherwise she may end with an incurable illness, if not, insanity.

Another weaver named Hadji Racma Bayamba shared how she learned the art from a supernatural way which was through a more bizarre way. An unknown-creature appeared to her teaching and coaching her the mechanics of such artistic skill. Another weaver, the late Racma Bayamba traced how she learned the art through *taginupun* or *taginupun a piyakamumusa* referring to a more frightening phenomenon called “*phiphayagan*.” According to her, supernatural creatures appear before her who coach and guide her. She confessed that she weaves so fast as if somebody is holding the *barira*.



Figure 4. An age-old *iroan* or *manga iroan*



Figure 5. hand woven *malong*

Figure 4 and Figure 5 suggest the antiquity of the *Meranaw* weaving craftsmanship. Figure 4 is a century-old *iro-an* or *manga iroan* (sets of weaving paraphernalia) that are required to be assembled before the weaving begins. This century-old living weaving paraphernalia, owned by Sakina Sarip Saber, a centenarian surviving wife of the *Meranao* hero *Datu Akader Saber* was retrieved in her house at Barangay Saber, Marawi City during the interview with the owner in 2019. Moreover, Figure 5 is a century-old handwoven *malong* owned by the late Hadja Napsia Pangcoga, an expert weaver during her time. It is made of cotton and silk thread they bought from Chinese stores in Marawi City. It has multiple colors with no designs because the *balod* technique in weaving was not yet popular and only few knew and learned the *balod* weaving style.

Another proof on the antiquity of the *Meranaw* weaving craftsmanship was found in Pershing (1901) in the *Unpublished Memoirs of John Pershing on Moroland* that mentioned the Moros he frequently saw during market day in Iligan held every Saturday. These Moros were fully draped with woven fabrics or cloth of different colors. In another article entitled *Notes on Maranao Moros*, 1st Lt. Leo Bowman (1908) mentioned about the cotton being spun into thread for weaving and the dress of the Moros similar to that of a *sarong*, presumably *malong*, measuring five (5) feet wide and nine (9) feet long worn by both men and women and woven by themselves (Moros) of bright colored cotton obtained from the Chinese.

Indigenous Raw Materials in the *Meranaw* Traditional *Balod* Technique in Weaving

The *Meranaws* had also made use of natural and indigenous plants for their weaving handicrafts such as *waka* (abaca), which when processed produced abaca fibers they call *kakayon*, a fibrous rough fiber, of which, when hand-woven produces a fabric is made known as *kindang* (Figure 6). *Binidayan*, Lanao del Sur was traditionally known for their large *waka* (abaca) plantation, of which the fibers are sold to Cagayan de Oro City.



Figure 6. Abaca fibre or *kakayon* to the *Meranaws* is from the plant leaf stalks of the abaca plant (*waka* in *Meranaw*).

Another kind of banana plant is called *borongan*, which when stripped from its trunks or *opas* also yields banana fiber similarly called *kakayon* and when handwoven produces another fabric called *topo*. As narrated by Jiamellah (personal communication, January 25, 2019), after stripping the trunks of this *borongan*, they are pounded until all its rough and fibrous contents are removed and becomes very soft and fine. This banana, if sprinkled,

rubbed and squeezed with the ashes of an *apog* will change its color texture into pure white. This *Meranaw* word *apog* is actually the ashes obtained from flamed sea shells called *soso*. She continued that:

“...the soso are placed on top of a bamboo-made board where they are to be heated by the flame of a fire beneath it... the ashes of these shells are covered with a banana leaves overnight...then the apog is made on the following day... its color is white, like a very fine powder. If this is mixed with kalawag (turmeric) and moist this with water, the color changes to red. The kakayon, if s soaked with apog overnight, will turn very soft.”

Another raw material used in their woven textile is a vegetable fiber stripped from the cotton plant which they call *gapas*. As explained by Hedjara and Jiamellah (personal communication, January 25, 2019):

“... the cotton hairs (after removing from the seeds) are piled and then paddled until it becomes very flat and thin in all edges; then, around its surface or edges, they roll it with their fingers, stripped and spun into a single strand fiber using the gilingan or a small wooden spindle turned by hand. As the spindle turns around, you will see how such fine and smooth fibers are coming out of the spindle... “

These cotton fibers were used as their raw material in *balod* weaving probably because of the dye ability and softness of the cotton thread.

Kapangilus, the Meranaw Traditional Dyeing Technique Using Indigenous Raw Materials

Research findings revealed that the *Meranaws* had their own ingenuity of using natural or indigenous raw materials for their *kapangilus* or dyeing technique such as plants, fruits, leaves, and clay. One of which is the *lipao*, presumably a clay found near rivers, springs or rice paddies. According to *Oray* (personal communication, January 25, 2019), the tied thread when soaked in a *lipao* can turn it into black yarn.

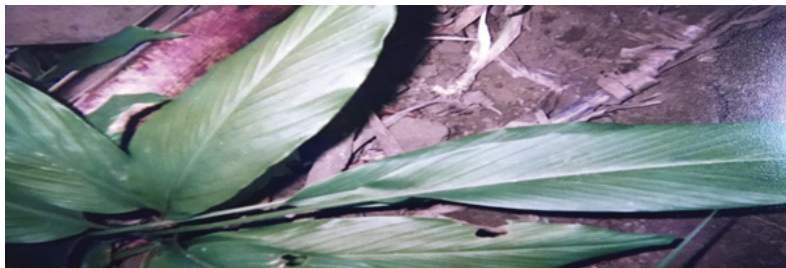


Figure 7. Kalaloga plant

Another raw material is a grass-like plant called tagom, which when cooked, produces red color and is used to dye the *waka*. Both Hadji Jiamela and Hadji Sinab (personal communication, January 25, 2019), revealed to have used this *kalaloga*, whose fruits (*onga*), when cooked, produces red/orange color (Figure 7).

Some of the respondents mentioned the leaves of this so-called *pisaya* which when processed produces green and blue dyes. Hadji Sinab (personal communication, January 25, 2019), explained that:

“... the leaves of pisaya... when mixed with apog , water and ferment it for two days produces blue dyes...”

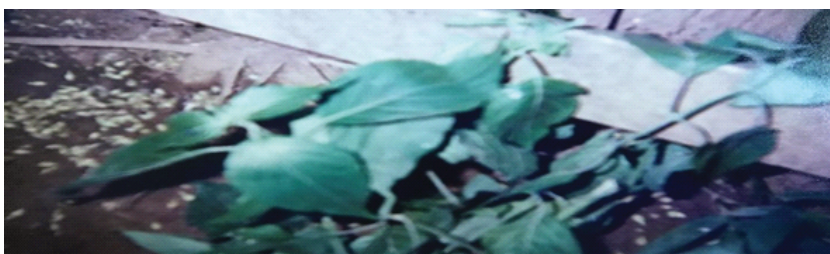


Figure 8. Pisaya plant

As mentioned by Hadja Hedjara (personal communication, January 25, 2019), another indigenous plant they utilize is *kayo a riya* which is also a source of black dye, whose leaves when *mixed* with clay called *lipao* produces black dye (Figure 9). She said that:

“... after pounding the leaves of the saging a riya...immerse the thread with its extracts...then cover this with lipao, a soft moist earth or clay found in springs... the thread turns black...but not pure black...unlike the newly introduced black thread...”



Figure 9. Kayo-a-Riya

For yellow dye, they use the concoction of the turmeric and the skin of a Mango fruit. Ina a Hedjara (personal communication, January 25, 2019), explained that:

“... the turmeric and the skin of a mango fruit are to be pounded or crushed... then soak the thread to the concoction or extract until its fully absorbed/until the thread is fully colored with yellow dye...”

Another natural dyestuff of ancient *Meranaw* weavers is the so called *torsi* made from a mixture of an extract from *talambo* or *phuga* (pomelo-like fruit) and scratches from any steel-made cooking wares (e.g. *kara* or *kodun*), the result of which is the *torsi* which is also used in blackening their teeth.

Essential Steps in the Meranaw Traditional Balod Technique in Weaving

According to Sanaoray Balindong (personal communication, January 25, 2019), the essential steps to be undertaken in order to produce the so-called *balod* designs include the *kasod*, which involves the hardest and tedious process of stretching and fastening the *tomadhung* in a wooden instrument known as *bidangan* for two days or more; the *Kapangikut/Kapamongkos* (tying or wrapping) where the fastened thread in the *bidangan* are tied with strings of rice sacks in line with the predetermined pattern or design. Before wrapping, they rub this first with either *taro* (beeswax) that comes from a waste of insects called *batiyokan*, or the *dukhut*, a waste of another insect known as *tamaing* or *tamosan* or the *gola a tunub* (honey bee) for the strings to stick together. According to Sanaoray:

“...if the nests of this insects called *batiyokan* are cooked, that waste substance they call *taro* separates from that nest...either they make this into ball-like form or store them in a can...and every ball-like form of *taro* costs fifty (50) pesos) ...these waste substances of *tamaing* and *batiyokan* are made after squeezing their nests to produce the *taro*...”

It is the *tomadhung* that is knotted or wrapped tight enough to resist the dye from penetrating into it. The third step is the *Kapangi-lus* or *Ka-sayn* (Dyeing), where they immerse the thread wrapped with strings into three gallons of boiling water filled with dyes they call *Venus*. After washing, hanged and dried, the wrappings are carefully removed. The dyed thread, which is to become part of the *tomadhung*, is again stretched on the loom and rubbed with rice paste (smashed cooked rice) to harden and form patterns or designs. At this stage, one can see the patterns or designs emerging, ready to be woven.

The Meranaw Traditional Balod Designs and Patterns

The *Meranaw* weaving artisans culled such designs from the legendary *okir* patterns, the generic term for scroll, geometric and flowering designs, often based on an elaborate leaf and vine pattern (Sakili, 2003). These elements of *okir* from where *Meranaw* traditional weaving artisans applied their designs are the *matilak*, *potyok*, *dapal* (raon), *pako*, *todi*, *pako longat*, *pako rai*, *naga* and *binitoon*. They favor two major colors such as yellow which stands for

royalty and maroon red or alizarin crimson red known to the *Meranaw* as *sutra* (Macarambon, 1979). Figures 10, 11 and 12 are samples of the old and traditional *Meranaw* traditional *balod* designs that present *Meranaw* weaving artisans no longer apply or include in their motifs or patterns.



Figure 10. One of the traditional *Meranaw* designs they call *Niyaga* whose root word is *naga* which means a serpent.



Figure 11. *Meranaw* Traditional *balod* design they call *ongkop* depicting geometric patterns and design elements such as diamond or angular forms such as square and triangle that are expressive of arrested action attributed to male.



Figure 12. *Meranaw* traditional *balod* design they call *onsod*.

The Meanings, Rituals, Beliefs and Practices Associated to the Meranaw Traditional Balod Technique in Weaving

Before the late expert weaver Hadji Hedjara Idaros passed away at the age of 90, she said that beginners are obliged to perform a very sacred series of rituals described by them as *di mbatonan* or *angay sa iroan*:

“...preparing two trays of foods consisting of yellow rice, cooked chicken, Meranaw sweetened pastries and cakes like dodol and amik, and two pieces of chicken eggs... The yellow rice is made into a crocodile-shaped figure, the two cooked chicken eggs as its eyes, the dodol as its arms and the amik as its scales...”;

phurawatiban so Nabi Ibrahim: “... the two trays containing foods are with white cloth, followed by praying to Allah that the student shall be blessed with the blessings of knowledge upon Prophet Ibrahim and his descendant Fatima (the daughter of Prophet Mohammad) who are believed to be the originators of all male and female craftsmanship, respectively...”;

and the kandori: “... the tuwan who performs the prayers, will receive dress, malong, P50.00 and one tray of foods...; those Meranaw sweetened pastrie will be given to neighborhood...; the remaining tray of foods will be eaten by the learner and not to offer this to anybody... The respondent added that these rituals are being kept secret because: ... if a lady or unmarried woman happens to witness the rituals, she may be impregnated...; and for a man to witness such rituals will cause his death... those that cannot learn such skills will suffer insanity or mental disorders, illnesses and difficulty in learning, especially if one refuses to perform such rituals

The respondent cited the case of her sister *Napsia*, who got sick when she declined to perform the rituals and the recovery of *Sanaoray* after she smelling the scent of a burned scrapes of an *iroa-an*.

Some Modifications and Innovations for the Preservation and Viability of the Meranaw Traditional Balod Technique in Weaving

Traditionally, the *Meranaws* are not open to new cultural elements. Their craftsmanship still remained to be original, very traditional or folkish and worst, neglected because of the remoteness, too warlike and too poor to attract the interest of people from other places.

Research findings reveal that the *Meranaw* traditional *balod* technique in weaving is seemingly declining because of various reasons such as the dwindling number of skilled *Meranaw panganga-wl* and *pamamalod* due to deaths, old age, illness, loss of memory; the chain of passing down the traditional weaving craft through the generation was broken; many weaver artisans showed little interest in expanding their weaving industry; their children preferred to finish schooling and find new careers while others choose to venture into other businesses and shifted to other crafts ; a limited supply of essential raw materials

like thread ; and the absence of capital and ready markets for their finished products.

But realizing the unavoidable decline of their weaving industry, the *Meranaws* weaving artisans made some changes and innovations in their weaving industry as reflected in their designs, colors, raw materials and usage of their *balod* hand woven fabrics. To save this seemingly diminishing weaving heritage, the *Meranaws* are now venturing into making innovative products designs with market relevance as shown in Figure 13.



Functionable Bags



Shoulder Bags



Organizers



Table Runners

Figure 13. Some of the new product designs use their hand-woven *balod* fabrics that can create new larger marketing opportunities for such products.

New concept of converting these *balod* hand woven fabrics into more usable and functionable items was accepted. Although the quality, texture and value of their products were affected by changing the kind of thread that are of low quality and cost, they have no choice otherwise their *balod* weaving industry would soon decline.

Evidence shows that the Meranaw traditional *balod* technique in weaving is introduced by the Indonesians who learned it from India and the former introduced it to the Meranaws. This is supported by the similarity of meanings between *ikat* and *balod* which means to tie or to bind (Charter, 2019). Although there are differences in the designs, motifs and colors but their weaving style and technique, the use of waist loom, the preparation and process is somewhat similar.

The Meranaw developed intricate and complicated designs out of their ingenuity, intelligence, creativity and they have been mastering this much admired art form for a very

long time. The Meranaw traditional weavers employ more or less the same universal principle of operation such as the beaming –on (kasod), shredding (kapanongit), picking step and the beating-up. As for the tie-dyeing aspect, the essential steps involved in the Meranaw traditional balod technique follow a common basic processes like the stretching of the tomadhung into the bidangang; the wrapping/tying of these thread according to the predetermined motifs or designs; tied thread is soaked into boiling water filled with dyes; when dried, the wrappings are removed and those that resisted the dyes emerged as the designs of the hand woven fabrics.

The Meranaw traditional weaving practices in general is accompanied by mythical performances, the ritual offerings to the spirits of all those women who may have originated weaving asking guidance to make the fingers nimble, the hands adroit and the mind creative, thus becoming a dexterous weaver. Descending from the originators of weaving is also considered otherwise she will never learn the trade, suffer sickness, if not, insanity for not finishing her weave, for not interpreting the designs correctly or trying to learn what does not pertain to her.

Conclusion and Recommendations

It can then be concluded that the *Meranaw balod* “tie-dye” weaving style is an ancient handicraft that has been practiced for thousands, if not, millions of years in various parts of the globe like India, China and in many parts of Asia, as evidenced by the use of different terminologies, all of which convey the same meaning which is the process of tying off areas or sections of the thread with strings, then immerse it with vats of dyes to make pattern or designs.

The viability of the weaving handicrafts is attributed to the ingenuity, artistic genius, tenacity of their culture bearers, and the innovation of products to adapt to current trends using traditional designs. Hence, a cultural heritage center with an advocacy of promoting and preserving Meranaw culture has to be established. The setting-up of weaving centers or training centers where expert *Meranaw* weaving artisans are encouraged to train a new generation of weavers. Moreover, the *Meranaw pamamalod* have to be empowered on product development to expand market opportunities.

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Acknowledgements

CASS Langkit Journal would like to thank the following for serving as reviewers for manuscripts considered in this issue:

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2. Negotiation of Identities**2.1 Pavlenko and Blackledge (2004) three types of identities***2.1.1 Negotiable identities*

2.1.1.1 Imposed (non-negotiable) or assumed (not negotiated)

Table and illustration. Labels of tables should be placed at the top while labels of figures should be placed at the bottom section. Keep all labels as close as to the tables and figures as possible. Labels should be set in sentence case and labelled with Arabic numerals (e.g.: Table 1, Figure 1).

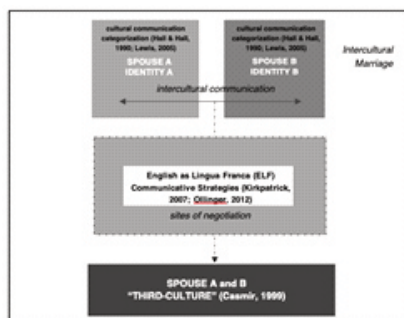
Examples:

Figure 1. Schematic diagram of the theoretical framework.

Table 2. Number of marriages by nationality of bride and groom, Philippines: 2015.

Reference Number: 2017-18 Release Date: January 24, 2017												
Nationality of Bride		Nationality of Groom										
		All Nationalities	Philippine	American	Japanese	Australian	British	Korean	Canadian	Others	Not Stated	
All Nationalities		414,325	412,285	309	90	253	63	30	182	1,165	28	
Philippine		401,038	399,277	281	89	297	46	29	164	859	18	
American		3,131	3,072	-	-	-	-	-	-	59	-	
Japanese		1,090	1,087	-	-	-	-	-	-	3	-	
Australian		1,205	904	-	-	-	-	-	-	48	-	
British		904	885	-	-	-	-	-	-	19	-	
Korean		914	912	-	-	-	-	-	-	2	-	
Canadian		757	736	-	-	-	-	-	-	21	-	
Others		4,328	4,823	47	1	58	-	-	-	153	-	
Not Stated		10	47	1	-	-	-	-	-	12	-	

Source: Philippine Statistics Authority, Vital Statistics Division
Note: Figures are not adjusted for under-registration.
Marriages involving a Filipino which occurred abroad are not included in the table

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College of Arts and Social Sciences
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Andres Bonifacio Avenue, Tibanga
Iligan City, Philippines 9200

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