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# THE SCHOLASTICAN JOURNAL

*The Official Research Publication  
of the College Unit of  
St. Scholastica's College - Manila*

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ANTONIO • CAAMPUED • GUTIÉRREZ • MAGLAYA  
MORATILLA • SABIO • SIOSON



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## FOREWORD

The editors are pleased to present seven scholarly articles of college faculty members from the School of Arts & Sciences, School of Business, and School of Music.

Our first article discloses the Scholastican students' appraisal of the administration of former President Gloria Macapagal Arroyo. In his report, "The Political Perspective of the Scholastican on the Gloria Macapagal Arroyo Presidency before the 2010 Presidential Elections," Michael Antonio reveals the satisfactory ratings given by students on the presidency of GMA, which shows that despite the controversies and issues that surfaced during her term, some positive gains are objectively recognized.

The second article will take us on a journey of discovery as Marian Caampued embarks on finding the woman's place in Igorot territory. In her paper, "Ang Paghahanap ng Pagdadalumat sa Feminismo sa Igorotismo," she examines Igorotism through a feminist lens to ascertain how women have been treated in the literature, art and culture, as well as the social structure, rituals, and practices of the Igorots.

As the K-12 program is implemented this academic year 2012-2013, those of us in higher education are confronted with the challenges of the changing landscape of our academic profession. Angelina Gutiérrez' article, "What College Faculty Climate Assessment reveals about the Rewards and Challenges of the Profession and its Relationship to Spirituality," delves into the opportunities and challenges of the professoriate in Catholic higher education in order to determine the relationship of work satisfaction with spirituality, loyalty and institutional improvement. She highlights the value of the college faculty climate survey in providing meaningful information towards data-based policies and interventions to foster faculty morale that could advance a culture of institutional improvement.

In capturing students' attention and creating a lively classroom atmosphere, the benefits of drama cannot be underestimated. Rommel Maglaya's "Development and Integration of Creative Drama-based Activities to enhance the Oral Communication Skills in English of Intermediate Pupils," presents how creative drama-based activities in English language lessons have improved the oral communication skills and self-confidence of intermediate pupils. He concludes that drama in the English language classroom is essential because it draws upon the students' natural abilities, allowing them to become personalities, which in turn arouses their imagination and interest to learn.

Selecting texts for use in the classroom remains to be an important pedagogical decision. What text do we teach or teach with? Noel Moratilla addresses this question as he writes about "Education and Resistance: Testimonios for Critical Pedagogy and Literacy." His article explores the liberating potential of testimonial narratives when used in third world/post-colonial language classrooms, and posits that more than being authentic materials that give the marginalized a voice, they may be tools for societal transformation with their power to empower both teachers and learners.

The globalization of education is an important issue in our contemporary world, as an inevitable consequence of the globalization of economies. Ralph Sabio's article, "Internationalization Programs being undertaken by Higher Education Institutions (HEIs) in the Philippines: Current Trends and Challenges," focuses on the mobility and influx of foreign students into our nation. As universities in the Philippines continue to improve their quality of education, more students from Korea, China, Iran and USA prefer to study here. He recommends that higher education strengthen its tri-fold functions of teaching, research and extension services so that the Philippine universities could truly become a prime mover of the nation's socio-economic growth and sustainable development.

What's in the headlines? What's on TV? Irish Sioson combines the two, TV and headlines, as she reports on a study that analyzed TV news headlines from the three leading Philippine TV networks. Her article, "Framed Up or Framed Down?: Examining Frames in Philippine Television News Headlines and taglines," deals with how current issues and the players in them are portrayed in TV news headlines as well as the image these headlines create of the networks that produce them.

The Scholastican Journal editorial team acknowledges with thanks the contributions of the authors from the college unit in fostering a culture of research at St. Scholastica's College-Manila. We invite the readers to send in their articles for the next volume of *The Scholastican Journal*.

**Angelina L.V. Gutiérrez, Ed.D., *Editor***  
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# THE POLITICAL PERSPECTIVE OF THE SCHOLASTICANS ON THE GLORIA MACAPAGAL ARROYO PRESIDENCY BEFORE THE 2010 PRESIDENTIAL ELECTIONS

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Department of Social Sciences

## **Abstract**

The study describes the leadership of President Arroyo in terms of her ability to be transparent and accountable, to implement the rule of law, to serve as an example of an individual of integrity, and to listen to the needs of the people. More so, the study aims at gauging the acceptability of the President's stand on key political and socio-economic issues, and at determining which among the President's achievements and controversies leveled against her are best remembered.

## **Background of the Study**

Each President leaves behind a legacy that defines his or her rule over a given nation. Gloria Macapagal Arroyo was the longest serving President in the post martial law era. Back in the mid 1960s, the nation elected Ferdinand Marcos to the presidency, succeeding Diosdado Macapagal. He went on to rule the country for about two decades until he was ousted from Malacanang by the widow of his foremost nemesis, Senator Benigno Aquino. Marcos' main instrument for perpetuating himself to public office was his incredible legal mind that hatched martial law, coupled with key events in the political arena during that time, which relatively justified the imposition of martial rule.

Keeping the country under control for about twenty years eventually took its toll on Marcos as he was saddled by health problems, dissent from his inner circle and a seemingly miscalculated move on his part when he called out a snap election to recapture his waning legitimacy. Marcos was up against Corazon Aquino, the opposition's anointed candidate to go against an established strongman. History tells us that two decades of pent-up anger from the majority reared it full force as people trooped to Camp Crame to defend then Defense Minister Juan Ponce Enrile and General Fidel Ramos, who staged a coup against Marcos. The people power revolution of 1986 propelled Corazon Aquino to the presidency and legitimized her rule under the 1987 Constitution.

As the transition president, Corazon Aquino had a difficult time consolidating varying interests to include those of the elites and satisfying the needs of poverty-stricken countryside dwellers for a genuine agrarian reform program. Her term was likewise marked by a number of coup attempts perpetrated by adventurous junior military officers to oust her from the presidency. The Aquino administration, aside from re-establishing a democratic government anchored on the protection of individual freedom, was defined by the first peaceful transfer of the presidency through the 1992 elections under the 1987 Constitution.

The election of Fidel Ramos to the presidency in 1992 was questioned by his nemesis in the election – Miriam Defensor Santiago, whom he allegedly cheated. President Ramos went on to liberalize the Philippine economy and his term was marked with modest economic gains which were stymied to some extent by the 1997 Asian Financial Crisis. Ramos' term was also saddled by controversies of corruption to include the PEA Amari land deal and the Expo Filipino project.

President Ramos was succeeded by his Vice President Joseph Ejercito Estrada. Estrada's ascent to the presidency came at the heels of an overwhelming victory attributed to his strong mass base and charisma. Despite a good start, however, Estrada's term was the shortest as he was replaced by his Vice President, Gloria Macapagal Arroyo, in 2001. Her rise to the presidency came as the united opposition rallied against the President and questioned Estrada's legitimacy on the grounds of corruption.

Gloria Macapagal Arroyo started off as an educator. With politics running in her veins, one could safely say that she was bred for the presidency. She ran as senator in 1995 and as vice president in 1998, quantitatively getting more electoral votes compared to president elect Joseph Estrada. She enjoyed mass support during her first two triumphant runs as senator and vice president. She finished the remaining term of Joseph Estrada in 2004 and won against a very popular presidential candidate, Fernando Poe Jr. in the 2004 Presidential Elections.

She has outlasted several impeachment cases and questions on her political decisions; she also lost her allies who helped her to the presidency, but despite all that has transpired, she managed to finish her term in 2010. She has done so with a combination of fate and well-placed political plans and tactics that propelled and sustained her to the post of Chief Executive. Her term was marked by a number of controversies that challenged her policy directions, questioned her political decisions, and at the heart of it all, the unresolved issue on her legitimacy. The 2004 elections was supposed to put an end to this

foremost concern. The results of the 2004 elections, however, further made her more distant to most of us as she allegedly manipulated the electoral results to her favor. In 2011, she was formally charged with electoral sabotage after the Commission on Elections found probable cause to prosecute her. She is at present under hospital arrest as her case is being heard in the formal due process.

The satisfaction rating of President Gloria Macapagal Arroyo was at a new record low in two decades. Figures from the 2008 second quarter study of the Social Weather Station (SWS) showed a negative (-) 38 net rating, even lower than the previous record low Arroyo herself set in 2005 at the height of the "Hello Garci" wiretapped tape controversy that purportedly proved she rigged the 2004 presidential elections. Arroyo, whose assumption to the presidency has been hounded by questions of legitimacy, is the only Philippine President to post negative ratings based on various periodic surveys. Beginning October 2005, her ratings have consistently been in the negative range (SWS, 2008). In its 4th quarter 2009 survey, GMA garnered a -23 rating, which translates to a 51% of respondents expressing their dissatisfaction with the president (SWS, 2009).

Despite this negative backdrop, GMA's presidency has its redeeming side. The economy began to pick up as a number of fiscal reforms in the form of increased taxation began bearing fruit. Unfortunately, with the slowdown of the United States' economy and the natural calamities that befell the country, the President and her administration were forced to take the cudgels to help the majority who had lost their jobs and livelihood back on their feet.

Undoubtedly, the next President who would succeed GMA would be facing a Herculean task of leading the country to the proper path of economic development and, more importantly, making the government reach out to each and every Filipino to make them believe that government needs their support. The next President should inspire us to transcend what is immediate and to work for the common good.

Before the next presidential election, it is noteworthy to examine how the people perceive the President. More importantly, how the youth look at the presidency of GMA. The primary research question of the study is: What is the political perception of St. Scholastican students of the GMA presidency using leadership and governance indicators? The study measured the political perception by formulating variables that apply leadership and governance principles. As part of its objectives: 1) the study assesses the performance of GMA in her presidency utilizing parameters that operationalize governance and leadership concepts; 2) it determines what aspects of the President's actions and decisions on socio-economic and political issues are acceptable; and 3) it evaluates the President's accomplishments and shortcomings.

The study is significant because we need to have a good understanding of how the President functions in a given political system. As the Chief Executive sets the policy direction of government, we should be made aware of how public opinion shapes the character of the President's decision. Given the fluidity of the political landscape, citizens living within a democratic context are empowered to influence their leaders' decision making so as to reflect the will of the majority.

Examining the views of the youth is an imperative given the fact that the presidential election is relatively near. The youth commands considerable clout because of their sheer number, a number that could act as a swing vote that would propel a certain candidate to the presidency. As the youth select the next President, it would equally be noteworthy to look back on GMA as she steps down from Malacañang, reflecting back on her accomplishments and shortcomings and, more importantly, on the things she would leave with the incoming President. It is relevant to assess which of the variables used to describe her style of leadership are accepted by the youth.

## **Review of Related Literature**

In examining the functions of the President, it is important to review the definition of what constitutes the concept – executive. Danziger (2000) stated that the word executive comes from the Latin *ex sequi*, meaning, to follow out or to carry out. Thus, the particular role of the executive is to carry out the political system's policies, laws or directives. Danziger added that a broader definition of the executive includes not only the chief executive, but also the entire administrative system. Such a definition was derived from the notion that the policy implementation function (the execution of policy) is shared by the chief executive and the administration. The top executive group cannot survive without the continuing support of an executive system of people who interpret, administer and enforce the policy directives of the executive (p. 137).

Danziger (2000) noted that the leadership role entails taking the initiative in formulating, articulating, and implementing goals for the political system. In the contemporary political world, political leadership is virtually always identified with the chief executives. Danziger described the effective executive as one who becomes the spokesperson for the aspirations of the people, can galvanize the people's support for these goals and develop strategies that facilitate their accomplishment. Danziger emphasized that the crucial skill of the great chief executive is the capacity to lead - to mobilize people and objects in the accomplishment of desirable goals (p. 138).

In relation to the concept of the executive, Heywood (2003) presented a discussion of the three styles of leadership. Heywood presented the three styles as follows – *laissez faire*, transformative, and transactional leadership.

Heywood (2003) defined *laissez faire* leadership as the reluctance of the leader to interfere in matters outside his or her personal responsibility. Such leaders have a hands-off approach to cabinet and departmental management. Heywood claimed

that the strengths of this approach to leadership are that, because subordinates are given greater responsibility, it can foster harmony and teamwork and it can allow leaders to concentrate on political and electoral matters by relieving them of their managerial burdens. On the other hand, it can lead to the weak coordination of government policy, with ministers and officials being allowed too much scope to pursue their own interests and initiatives.

On the other hand, Heywood (2003) disclosed that transactional leadership is a more hands-on leadership. Transactional leaders adopt a positive role in relation to policy making and government management, but are motivated essentially by pragmatic roles and consideration. Prominent amongst these are likely to be the maintenance of party unity and government cohesion and the strengthening of public support and electoral credibility.

Lastly, Heywood discussed that under transformational leadership, the leader is not so much of a coordinator or manager but an inspirer or visionary. Not only are such leaders motivated by strong ideological convictions, but they also have personal resolution and political will to put them into practice. Heywood reasoned that instead of seeking compromise and consensus, transformational leaders attempt to mobilize support from within the government, their parties, and the general public for the realization of their personal vision.

Governance and the presidency have been discussed in synergy as citizens are looking for means to rate the performance of their leaders. Governance is regarded as a measuring stick through which their leadership skills and the responsiveness of their decisions and actions are assessed. Governance has been equated with the realm of bureaucratic politics or the operationalization of efficient management practices in running the government. Throughout the years, governance has evolved and the dynamism that it has exuded has contributed to its prominence and, more importantly, to its relevance in addressing the most pressing concerns encountered by

public and private organizations. Governance has been regarded as an indispensable instrument for development and reform efforts by the leadership of a particular institution.

The UNDP (1997a) defined governance as the exercise of political, economic and administrative authority in the management of a country's affairs at all levels. It includes the complex mechanisms, processes and institutions through which citizens and groups anticipate their interests, mediate their differences and exercise their legal rights and obligations. The UNDP classified good governance as participatory, transparent, accountable, and efficient in maximizing resources. In addition, good governance is equitable and is based on the rule of law. Governance includes the state, but transcends it by taking in the private sector and civil society. All three are critical for sustaining human development. The UNDP reasoned that the state institutionalizes a conducive political and legal environment. The private sector, on the other hand, generates jobs and income while civil society facilitates political and social interaction-mobilizing groups to participate in economic, social and political activities. The UNDP reiterated that because each has its weaknesses and strengths, a major objective of support of good governance is to promote constructive interaction among all three (UNDP, 1997a).

In "Reconceptualizing Governance", the concept was discussed amidst its implications to reforms in the policy environment. The UNDP (1997b) pointed out that in establishing a viable economic playing field, governments must look for means of configuring state-controlled economies into market-oriented systems if they are to free the private sector to create jobs, increase incomes of workers, and participate more effectively in international transactions. This approach, however, necessitates difficult structural changes as well as economic stabilization policies that emphasize the enhancement of market institutions and the liberalization of trade regulations. To fulfill such ends, the government must formulate and enact laws geared towards economic competition, decentralize decision-making

within the economic sector, tame inflation, minimize deficits incurred by the public sector, and delegate the market to determine prices for privately manufactured goods and services. More importantly, economic reforms must incorporate budget constraints on state enterprises, promote privatization and create a trade regime that promotes international trade and investment (UNDP, 1997b).

In a speech delivered by President Joseph Estrada for the Eastern Regional Conference for Governance in 2000, he stated that, “Strong governance means the exercise and assumption of political, economic and administrative authority to reconcile the interests and welfare of every sector of society. It also means mobilizing their respective strengths while liberating them from their weaknesses” (p. 125). He cited that government must be both minimalist and interventionist. On the one hand, it assumes a minimalist role in the conduct of business if it is to acknowledge that it is the private sector that serves as the engine of growth. This is the reason for liberalization, privatization and deregulation. On the other hand, it must intervene actively if the market solution is inappropriate to address the interest of the poor, the powerless and the so called marginalized sectors which include the workers, farmers, fishermen and indigenous communities (Estrada, 2000).

The focus of governance in enlisting the participation of stakeholders has been widely recognized given the well-entrenched and complex problems that it must address. Governance in this aspect is an approach that allows for dynamism. Carino (2003) stated that: governance chooses management over control because its system is permeable, admits outside influences, assures no omnipotence or omniscience on the part of the decision maker and subjects decisions to the evaluation and critique of all those with a stake in them (p. 81). Carino added:

“Collaboration between the state and civil society is involvement by both in all phases of the policy process. NGOs may serve as the source of policy ideas all the way

to being the evaluator of government schemes. The state is not the sole policy maker nor merely a fund provider, monitor or regulator of NGOs. Rather it is engaged with the voluntary sector in sharing information, personnel and technologies through partnerships and networking” (p. 81).

The inability of economic gains to produce acceptable levels of redistribution, poverty reduction and political freedoms woke up civil society. They could criticize government and set up alternative delivery systems, but they could not provide nationwide coverage. Similarly, they decried the private sweatshops but could not set up industries to take their place. Clearly, no one sector could manage society by itself but each had a role to play in making it move forward (Carino, 2003).

Governance and leadership are two associated concepts; one is said to be a responsive leader if the leader practices good governance. The quality of leadership is thus premised on the ability of the leader to administer governance. Alfiler (2000) clarified that:

“The leaders’ credibility and integrity, viewed in terms of their capacity to integrate and utilize their intellectual, moral and spiritual powers are also seen as variables that can influence how they decide on issues that they will be confronted with. Leaders are expected to be able to mobilize all types of resources across national and other forms of boundaries. They also realize the need to have vertical and horizontal networks in organizations, in sectors and in the society as a whole as these are important foundations for mobilizing various forms of support” (p. 135).

From the review of the concept of governance, it can be surmised that the underlying factor of governance is the importance of enlisting participation of stakeholders in the formulation of plans and the subsequent implementation of conceived programs. Governance, in this context, is not solely confined to leadership

or management; governance is the ability of leaders to provide adequate and responsive venues in which the private sector and civil society could articulate their interests and forward their inputs on key concerns that affect them.

No entity can unilaterally decide on a specific issue. Governance has been utilized as an indicator of the manner in which institutions are managed and the quality of governance is a clear indication of the level of sophistication of a given institution. Along these lines, it is of utmost importance that governance parameters are conceptualized, promulgated and strictly observed.

### **Conceptual framework of the study**

The study utilized and operationalized the functions of the executive together with the concepts of governance and styles of leadership. As the president performs several key functions in government, it is imperative that there be categories that would fully explain the President's deliverables to her citizens. This is undertaken by carefully defining each function as the principles of governance and styles of leadership are applied.

The President needs to ask the opinions and views of her target client before she formulates and subsequently implements a given policy. In this context, her ability to listen to the needs of the majority is assessed. Participation as an element of governance is applicable to such skill. The President should be ready to take in inputs from key stakeholders and proper channels of consultations must be present during policy deliberations.

As a negotiator when there is a conflict, the President should employ and exhaust all means to resolve and achieve compromise between two or more opposing parties. The transactional style of leadership applies to this particular variable. The President needs to make opposing parties see a middle ground, and more importantly, use her bargaining chips well in the negotiation process. In terms

of the President serving as our role model when it comes to moral values, the transformative style of leadership can be applied. As a leader, the President must possess moral values in the exercise of her power and authority. She should inspire and set the example for the citizens to do what is right given a certain situation. This is where her moral ascendancy as a leader surfaces.

Political will is one key aspect of leadership. As President, she must be capable of doing what is needed despite the fact that a certain decision or action may be unpopular, when over the long term, the said action or decision would serve the common good. Her ability to mobilize and convince people is another skill in which the governance element of participation can be operationalized. The President needs the support of the people as she implements social and economic reforms. In relation to this variable, the President needs to be transparent, accountable, and should observe due process in order to enjoy the support of the people. The President should be open to the public as to the details and rationale of her actions and decisions and should be accountable for any consequences that such actions and decisions may reap. She likewise needs to be fair to everyone as the requisites of the law must be upheld. These variables of governance are essential in gauging her presidency.

Another element of governance utilized by the study is strategic vision; a leader must have a long-term outlook for the country. As such, the leader must have a long term plan, each phase detailing a forward mindset in addressing a key socio-economic or political concern. Lastly, the President will be evaluated in terms of skills as an economic manager. As an economist, the manner in which she resolves the endemic problems besetting the domestic economy needs to be assessed. Aside from operationalizing principles of governance and styles of leadership, the study outlined several social and political concerns that the President must face. In addition, the study intended to ascertain which controversy threatened her presidency, as well as identify GMA's most important accomplishment.

## **Methods and Procedures**

The study employed the use of a social survey with a longitudinal design to assess the views of the St. Scholastican students on the presidency of GMA. (Please see annex 1 for sample survey administered). The respondents of the survey included third to fifth year students, all of whom had already taken up Philippine Government and Constitution (Philgoco) and were prospective voters in the 2010 Presidential elections. The rationale behind the selection of the students who have taken up Philgoco was to ascertain their understanding and assessment of the presidency after finishing a General Education course which deals with the functions of government and the President.

The survey was administered from the first until the third week of December 2009. The percentage method was used in analyzing survey results. The environmental context through which the survey was implemented was important because of the effect of surrounding political events. The Maguindanao Massacre was in the headlines at that time, coupled with the series of presidential forums spearheaded by channels 2 and 7 aimed at educating the public on the platform of government and character of presidential candidates. More importantly, in December 2009, candidates at the local and national levels had filed their Certificates of Candidacy and the most prominent of them was none other than the President herself as she would be vying for a congressional seat in Pampanga.

The survey was divided into three parts. The first part dealt with the assessment of the President's leadership with variables based on governance and styles of leadership as discussed in the framework. The respondents were asked to grade the President using the St. Scholastican grading system ranging from A to F. With this measure, students rated the President using a scale they are familiar with, resembling a context whereby the respondent is a teacher giving the President a student grade based on the parameters set by the survey. The president's position on key social and political issues would then

be assessed in terms of its acceptability. The survey would then identify the most important contribution of GMA and the most glaring controversy that hounded her administration.

In school year 2009 – 2010, there were 434 third year students enrolled, 515 fourth year students and 32 fifth year students, the total number being 981 for the three year levels. The survey had a total number of 306 respondents representing the three year levels and the different major courses. The breakdown is given in Table 1. The respondents accounted for 31% of the total population of third to fifth year students.

**Table 1: Survey Respondents by Year Level and Course**

Year Level	Major	Number	%
3rd	Accounting	15	4.90
4th	Marketing Management	20	6.54
3rd	Mass Communication	62	20.26
3rd	HRM	40	13.07
4th and 5th	Music	15	4.90
4th	Information Technology	19	6.21
3rd	Psychology	27	8.82
3rd	Education	12	3.92
3rd	Literature	4	1.31
3rd	IBEAD	9	2.94
3rd	Nutrition	3	.98
3rd	Marketing Management	18	5.88
3rd	Entrepreneurship	7	2.29
3rd	LIACOM	6	1.98
3rd	Fine Arts and Interior Design	15	4.90
3rd and 4th	Political Science	14	4.58
3rd	Biology	4	1.31
4th	HRM	16	5.23
	Total	306	

## Results and Discussion

As a leader who listens to the needs of the majority, allowing participation from stakeholders and people from the grassroots, GMA was given a B rating by 17% of the respondents, followed by a C rating given by 16%. The ratings are found in Table 2.

**Table 2: GMA as a Leader who listens to the majority**

Grade	Votes	%
A	2	0.65
A -	6	1.96
B+	12	3.92
B	52	16.99
B -	39	12.75
C +	26	8.50
C	49	16.01
C -	26	8.50
D +	30	9.80
D	36	11.76
F	28	9.15
Total	306	

When it comes to conflict management - achieving consensus with members of the opposition and other sectors in society, GMA's skill as a negotiator, as shown in Table 3, was given a grade of C by 15% of the respondents while 14% gave her a D rating.

**Table 3: GMA's Skill in Conflict Negotiation**

Grade	Votes	%
A	4	1.31
A -	2	0.65
B+	20	6.54
B	41	13.40
B -	38	12.42
C +	33	10.78
C	46	15.03
C -	33	10.78
D +	17	5.56
D	44	14.38
F	28	9.15
Total	306	

Table 4 shows that as a role model – an individual with high moral values that we can emulate - the President received a grade of F from 29.7% of the respondents while 20.2% gave her a D rating.

**Table 4: GMA's Being a Leader with High Moral Values**

Grade	Votes	%
A	1	0.33
A -	3	0.98
B+	7	2.29
B	24	7.84
B -	23	7.52
C +	23	7.52
C	31	10.13
C -	23	7.52
D +	18	5.88
D	62	20.26
F	91	29.74
Total	306	

As a leader with political will – someone capable of pursuing what is right despite being unpopular, Table 5 shows that 16.6% of the respondents gave GMA a D rating while 14.7% gave her an F rating.

**Table 5: GMA as a Leader with political will**

Grade	Votes	%
A	7	2.29
A -	7	2.29
B+	24	7.84
B	28	9.15
B -	33	10.78
C +	27	8.82
C	34	11.11
C -	31	10.13
D +	19	6.21
D	51	16.67
F	45	14.71
Total	306	

Her capability in mobilizing and convincing people to willingly support her programs and decisions, received a D rating from 13.4% of the respondents followed by a C+ rating from 12.7% of the respondents as seen in Table 6.

**Table 6: GMA's skill in mobilizing and convincing people**

Grade	Votes	%
A	7	2.29
A -	10	3.27
B+	14	4.58
B	27	8.82
B -	30	9.80
C +	39	12.75
C	38	12.42
C -	40	13.07
D +	25	8.17
D	41	13.40
F	35	11.44
Total	306	

GMA's transparency as a leader, her openness to the people in terms of policy decisions and actions, was given a grade of F by 20.2% of the respondents, which as Table 7 shows, was followed closely by a D rating from 19.9% of the respondents.

**Table 7: GMA as a Leader with Transparency**

Grade	Votes	%
A	3	0.98
A -	1	0.33
B+	13	4.25
B	27	8.82
B -	18	5.88
C +	28	9.15
C	39	12.7
C -	26	8.5
D +	28	9.15
D	61	19.93
F	62	20.26
Total	306	

In following the rule of law or due process in the exercise of power and authority, GMA according to 23.3% of the respondents deserves an F rating, while 17.6% of them gave her rating of D.

**Table 8: GMA's Adherence to the Rule of Law and Due Process**

Grade	Votes	%
A	4	1.31
A -	9	2.94
B+	10	3.27
B	20	6.54
B -	31	10.13
C +	20	6.54
C	42	13.73
C -	24	7.84
D +	21	6.86
D	54	17.65
F	71	23.20
Total	306	

Table 9 shows that as a leader who makes herself accountable to the people for her decisions and actions, 18.6% of the respondents gave GMA an F rating followed closely by 17.6% who gave her a D rating.

**Table 9: GMA's Accountability as a Leader**

Grade	Votes	%
A	4	1.31
A -	7	2.29
B+	16	5.23
B	31	10.13
B -	30	9.80
C +	19	6.21
C	39	12.75
C -	24	7.84
D +	25	8.17
D	54	17.65
F	57	18.63
Total	306	

GMA's being a leader with strategic vision or a long-term outlook or plan for the Philippines – her ability to formulate a pro-

active plan for the country, was given a C rating by 14.38% of the respondents, while 14.05% gave her a B rating.

**Table 10: GMA as a Leader with Strategic Vision**

Grade	Votes	%
A	16	5.23
A -	20	6.54
B+	26	8.50
B	43	14.05
B -	30	9.80
C +	26	8.50
C	44	14.38
C -	18	5.88
D +	24	7.84
D	33	10.78
F	26	8.50
Total	306	

As an economic manager, steering the domestic economy from low levels of productivity to growth, GMA garnered a C rating from 16.9% of the respondents and a B rating from 12.09% of the respondents as Table 11 shows.

**Table 11: GMA as an Economic Manager**

Grade	Votes	%
A	20	6.54
A -	22	7.19
B+	34	11.11
B	37	12.09
B -	26	8.50
C +	29	9.48
C	52	16.99
C -	17	5.56
D +	21	6.86
D	27	8.82
F	21	6.86
Total	306	

### **Views on the President in relation to social and political issues**

This section of the study focuses on the respondent's view pertaining to the President's stand on key social, political and economic concerns. For the issue on the President's pursuit of an all out war policy against the Abu Sayyaf and not engage said group to peace negotiation, 72.88% of the respondents disagree while 27.12% agreed. In terms of the respect given by the President on freedom of speech and allowing the media to provide oversight on her administration, 75.82% agreed while 24.18% disagreed.

For the pardon given by GMA to former President Estrada, 68.95% of the respondents disagreed with the decision while 31.05% agreed with the pardon given by GMA. For the President's support in the passage of the Reproductive Health Bill in Congress, 67.65% of the respondents believed that the President should support the bill while 32.35% had a contrasting opinion. In terms of the issue of bringing back death penalty for heinous crimes involving illegal drugs, 55.23% of the respondents gave their support for the move while 44.77% took an opposite view. Lastly, 87.91% of the respondents disagreed with the President's action in seeking a congressional seat in the legislative district of Pampanga while 12.09% agreed with GMA's bid for Congress.

During the term of GMA, she was hounded by several controversies. Illustrated in Table 12, the issues leveled against the President were gathered and the respondents were asked what particular controversy had the most critical effect in destabilizing her administration. In Table 13, the respondents were asked what specific accomplishment of GMA was important in their perspective.

**Table 12: Controversies that threaten the administration of GMA:**

<b>Controversies in the GMA presidency</b>	<b>Votes</b>	<b>%</b>
Expensive dinner in New York	19	6.21%
ZTE Broadband	86	28.10%
Hello Garci controversy	114	37.25%
Charter change at the lower House	31	10.13%
Questionable bank deposits with FG	6	1.96%
Maguindanao Massacre	4	1.31%
Fertilizer Fund Scam	18	5.88%
Jueteng controversy	4	1.31%
Oakwood Mutiny by the Magdalo	3	0.98%
Rice crisis	5	1.63%
No answer	16	5.23%

**Table 13: Achievements of GMA that define her presidency:**

<b>Achievements of GMA administration</b>	<b>Votes</b>	<b>%</b>
Magna Carta Women	59	19.28%
Infrastructure projects: e.g. highways	89	29.08%
Automated elections	33	10.78%
EVAT	23	7.52%
Cheaper Medicine	82	26.80%
Super regions	4	1.31%
No answer	16	5.23%

Based on the grades given by the 306 respondents on how they view GMA’s presidency, it can be inferred that the President got a failing grade in the following areas: practice of accountability and transparency in the exercise of her power and authority, observance of the rule of law or due process, and lastly, capacity to function as a role model of moral values.

Factoring in the highest percentage grade given by the respondents for each category to compute GMA’s CQPA at three units per category, she would get a CQPA of 1.1, which is considerably low. The rating GMA received from the respondents mirrors the general sentiment of the majority as documented by established research firms such as SWS and PULSE ASIA. Students are finding it difficult to see GMA as a viable role model – a source of moral values, somewhat

worth emulating. In class discussions, as seen in the results of the survey, students perceive her as somewhat corrupt and someone they do not trust in terms of what she says and, more importantly, does. Students are looking for a leader that they could look up to, someone who is incorruptible, a leader with moral ascendancy over them.

With her ability to act as a role model for the youth garnering a failing mark, her failure to practice transparency, accountability and rule of law would inevitably follow. Her failure to serve as a role model was derived from her inability to be liable for her actions, being open to her decisions and actions and her propensity to bend the rules of the game instead of leveling the playing field to favor her inner circle of friends and family. The respondents were one in identifying these shortcomings in her presidency. They find it relatively easy to look for things that they do not approve about GMA. The respondents believe that the President, for instance, would give certain favors to some individuals, such as the case of the Ampatuan family who allegedly had a hand in the summary killing of fifty people in Maguindanao. Said views were expressed during class discussions.

Despite the negative rating given to GMA, she received a passing grade of D in the areas of leadership with political will and leadership capable of mobilizing and convincing the majority. She was given a C or satisfactory rating in the areas of a leadership with strategic vision, skill in economic management and negotiation in conflict management. She was given a rating of B in terms of her ability to listen to the needs of the majority.

I believe that the modest ratings of the President act as means of redemption on her part. The respondents could have failed her in the areas mentioned but they chose to give her a combination of passing and satisfactory rating. It shows that despite the seemingly negative atmosphere of her presidency, there are areas we could build on and look at with a positive mindset. Her political will is a starting point; despite some considerable opposition from big

businesses, she implemented an Executive Order that froze oil prices in Luzon at price levels before typhoon Ondoy and Pepeng hit Luzon. Part of the manifestation of her political will was that she continued with her set policy direction despite the constant attacks from the opposition on her legitimacy and the rationale of her program of government. She was given a rating of C or satisfactory in the areas of strategic vision and economic management. With her comprehensive training in economics, she implemented reforms in the fiscal sector, facilitating added revenue generating programs, translating to more revenues to fund government projects for infrastructure and social empowerment. The President also got a B for her ability to listen to the needs of the people, which show that she still respects the freedom of speech and media enshrined in the Constitution.

Factoring in these relatively positive gains from her presidency with her shortcomings, it can be surmised that the President still did something positive for the country; however, the controversies that hounded her term have made a lasting impact on the minds of students as evidenced by the high percentage posted by the Hello Garci controversy as the issue that threatened her administration. The Hello Garci controversy happened about four years ago, yet its memory is still in the minds of the respondents. However, the infrastructures built during GMA's term, together with the passage of the Cheaper Medicine Act, are noted accomplishments of the President.

Majority of the respondents favored the support of the President for the passage of the Reproductive Health bill. This shows the growing concern over the increasing population. The President, however, has little time to do this, but the issue of reproductive health has been gaining attention and strength in the policy agenda. The youth is clamoring for more discourses on the issue; I have utilized this issue in my class discussions and made it a topic for a debate on the effects of the Reproductive Health concern on society. The respondents' position to favor its passage is a manifestation that the students are aware of reproductive health and, more importantly,

welcome its effects despite the fact that we are in a Catholic educational institution – a known opposition of the Reproductive Health bill.

Majority of the respondents disagreed with the pursuit of an all-out-war policy against armed rebels. However, the respondents agreed with the institution of the death penalty for heinous crimes involving illegal drugs. The two responses show contrasting views on how students see the value of life. They do not want war against rebels as this would lead to casualties yet they favor capital punishment for perpetrators of crime in illegal drug-related cases. In my view, another concept must be taken into account in this context, that being justice. Capital punishment is seen as the only means of retribution against crime; taking life in this context is perceived as acceptable.

The respondents disagreed with the pardon given to former President Joseph Estrada as well as her move to seek a congressional seat in Pampanga. Both actions are seen as a misuse of her power and authority. The respondents agreed that mass media can criticize the President openly, a manifestation that the freedom of speech is being adhered to. On hindsight, however, with the spade of unresolved killings of media practitioners specifically during GMA's term, a good question to ask is - how can mass media provide oversight in government if they operate under a blanket of fear?

As GMA vacates Malacañang, the citizens, especially the youth, must continue in our search for discernment, as our next choice for President would continue where GMA left off. Would there still be a leadership vacuum in the government? Would we finally have someone to act as our rallying point in our common vision for a better and stable government? These two concerns must be adequately answered by the next President.

This study is a snapshot of the way St. Scholasticans see the President prior to the next presidential election. Our perceptions on GMA are shaped dynamically by current political events, economic

trends, our social beliefs and more importantly, our biases. At the end of the day, GMA's legacy would be defined by history. History would have a final interpretation as to the defining character of one person's presidency.

In GMA's term as President for the past nine years, she has done several things for the country; some of it are regarded as gains while some as utter failures. Be that as it may, what she has done can never be undone. What we can do as a nation is to remember what she has accomplished and learn from her shortcomings. In doing so, we now have a better understanding of how the presidency as an institution functions and how important individual values and character are in the exercise of power and authority. This knowledge would be an indispensable tool in our selection of the next Chief Executive.

As a recommendation, to facilitate more depth in the study, future researchers who intend to continue with the subject matter can choose to have a focus group discussion as a data gathering instrument. With this instrument, there would be opportune time to answer the why type of questions concerning GMA's presidency. Answering why questions would give readers more detail as to the reasons behind people's interpretation on GMA. Another recommendation is to compare GMA's presidency with another woman president – Corazon Aquino. The sampling population however would have to be different as the youth of today have limited knowledge of President Aquino's administration.

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### **Notes on Contributor**

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# ANG PAGHAHANAP NG PAGDADALUMAT SA FEMINISMO SA IGOROTISMO

Marian A. Caampued

## **Abstrak**

Ang papel na ito ay paunang pagsiyasat sa mga muhon ng Feminismo sa konsepto ng Igorotismo na dalawang pangunahing balangkas (framework) na kapansin-pansin sa lokal na rehiyon ng Kordilyera. Ginamit dito ang iba't ibang akdang tumatalakay sa rehiyon mula sa iba't ibang perspektibo at disiplina kaalinsabay ng naging buhay na karanasan at paglilimi sa isang dekadang pananatili ng mananaliksik rito. Matutunghayang nagkokompliment at nagtatalaban ang Feminismo at Igorotismo na mahahalagang kaisipan sa pagpanday ng identidad, pagkilos at kabuuang pamayanang Kordilyeran.

Tinangka kong ipaloob sa diskurso ng akademiya ang pagkamangha at pagkagiliw ko sa Kordilyera noong 2008 partikular na sa kurso ng Teorya (PS 302) sa doktoradong programa ng Philippine Studies sa UP Diliman. Bakit nga ba, naisip ko, na masyadong tumimo sa akin ang Kordilyera mula nang una akong maipakilala dito noong 1992 bilang Tagapagdalo ng Women's Orientation para sa mga kababaihan sa simbahang Episcopal ng Banawe. Tuluyan akong nanirahan sa Kordilyera bilang guro sa UP Baguio, taong 1996, at nakipamuhay sa mga Kaigorotan nang higit isang dekada. Dagdag sa klima at abot-kayang pamumuhay, malinaw na mas naging matimbang sa akin ang impluwensiya ng kultura doon na nakabatay sa tagal at lalim ng kasaysayang naghulma ng kamalayang Igorot na pinaniniwalaan kong esensiyal sa aking parehong personal at politikal na ekspresyon bilang bahagi ng akademiya at lipunang Pilipino.

Gayunpaman, hindi ko tinatalikuran ang Feminismo na siyang nagpanday sa akin ng mahabang panahon hindi lamang sa loob ng pormal na edukasyon kundi maging sa malawakang kilusan para sa pagbabago. At nakakapagpapatibay (affirm) din na sa maraming pagkakataon ay naranasan ko ang kaugnayan nito sa kamalayang Igorot o Igorotismo. Kinakitaan ko ang maraming pagsasalimbayan at talaban ang dalawang balangkas na ito mula sa araw-araw na pamumuhay, tungo sa buhay sa akademiya at hanggang sa paglahok sa iba't ibang aktibidad ng kailian (pamayanan).

Gayunpaman, matingkad ang ilang panahong nasaksihan ko rin ang pingkian ng dalawang balangkas. Isa na dito ang kontrobersiyal na pagsasayaw ng isang grupong pangkultura kung saan gamit ang hitsurang pagbabahag ng mga babaeng mananayaw bilang costume. Malakas ang naging reaksyon kontra dito ng mga kabataang Igorot mula sa iba't ibang samahan sa paaralan. Bastardisasyon ito sa kanilang kultura at walang pinagkaiba sa ganid at walang pakundangang gawi ng mga korporasyon kung saan ang kanilang tapis ay ginagawang swimsuit sa pag-rampa ng mga ilalahok sa Ms. Baguio. May bahid ito ng pagmamaktol dahil kumbaga, ang mismong kamag-aral at ilan sa

mga guro nila na may pakana sa pagbabahag ng mga babae ay may pagkakatulad sa mga nang-aapi at nag-e-exploit sa kanila sa makro lebel ng ating lipunan.

Sa isang banda, tahimik na sinagot ng ilang feministang guro na halong Manilenian at Kordilyeran ang paratang. Kontra-argumento nila na nananatiling sarado sa malayang ekspresyon at macho ang kulturang Igorot. Macho dahil sa pagturing na lalaki lamang ang maaaring magbahag. Liban sa kapantayan na itinataguyod ng Feminismo sa pagitan ng babae at lalaki, binase din ang argumento sa isang matandang gawing monarkiyal na kung saan hindi maaaring suutin ng babae kahit pa ituring siyang pinakamataas na pinuno, ang hari. Gawin man niya ang tungkulin ng isang hari at kilalanin bilang hari, hindang-hindi niya ito maisusuot dahil sa simpleng isa siyang babae.

Sa mga diskurso at kontekstong katulad nito, dagdag pa ng hindi pagtanggap ng teoryang feminismo ng aking guro sa aktuwal na pagtatangka sa PS 302, mas higit na naramdaman ko ang pangangailang dalumatin ang Feminismo sa Igorotismo. Sa inisyal na pagsusuri din, mahihinuha ko na bagaman marami ang tumatalakay na sa Igorotismo o gumagamit dito bilang balangkas at perspektiba ng kani-kanilang pag-aaral sa iba't ibang daluyan tulad ng mga pananaliksik, kumperensiya, pagkilos, atbp., kakaunti o wala pa ang tahasang tumalakay sa konsepto nito sa kabuuan. Ang pagkawala ng pagdadalumat sa mismong Igorotismo ay hahantong sa aking hanapan ito ng diskurso at isabay sa mas malawak na usapin ng pagsasakatutubo ng agham panlipunan sa ating bansa.

Mahalagang dalumatin ang Feminismo sa lokal na teorya upang mapagtibay pa ang naging pag-iral at talab nito sa ating bayan. Kundangan, makakatulong sa pagtataguyod ng mga simulain nito ang patuloy na paglalapat, pag-uugnay, at pagtatalab nito sa iba pang teorya/ perspektiba sa lalong ikakalakas at ikakabigay kabuluhan nito. At dahil meron pa ring tumuturing sa Feminismo bilang banyaga,

esensiyal ang muling pagrerebyu nito sa kasalukyang kontekstong Pilipino. Gayundin, ang pagtukoy sa interkoneksyon ng Feminismo sa Igorotismo ay napakahalaga dahil unang-una na kikilalanin nito ang konsepto ng isa't isa na matagal nang umiiral sa ating lipunan. Sa pagpapa-igting ng kanilang talaban, higit na mapagtitibay ang kanilang mga naging kontribusyon sa ating kalinangan at direksyong pang- hinaharap.

Sa isang banda, ang kakulangan sa paglilinaw at pagbibigay kabuluhan sa Igorotismo naman ay maituturing na isang akademikong kapabayaang na maaaring makapagpabalang sa direksyong tinutunton para sa isang makabuluhang edukasyong may ilang dekada na ding iginigiit at ipinaglaba sa ating lipunan. Gayundin, ang hindi paglahok ng Igorotismo sa proseso ng pagsasakatutubo ng agham panlipunan ay maaaring magpabansot sa mga naging kalakasan at nakamit nang tagumpay ng Pilipinolohiya/ Araling Pilipino dahil sa palalawakin na naman nito ang puwang sa pagitan ng sentro at rehiyunal na iskolarship na isa sa hindi lang iniwasan, bagkus ay taliwas pa nga sa ating mga adhikain sa malawak na usapin ng pambansang kalinangan. Hindi naman sa pagiging ideyal, subalit kung magiging magkasabay o kaya man lumiit ang agwat na namamagitan sa dalawang luklukan na ito, mas magiging kapaki-pakinabang ang pagsulong ng pagsasakatutubo ng araling panlipunan sa ating bansa.

Napakahalagang tungkulin kung gayon ang maisaayos, maisalansan at mabuo ang balangkas ng Igorotismo nang sa gayon ay hindi lamang maitanghal ang kultura, tradisyon, sakripisyo, at pananaw na ito ng ating mga kababayan sa rehiyon kundi ay makalahok at maka-ambag pa sa masiglang pagtataguyod ng mga paninindigang inilatag sa makro lebel ng bansa. Ang pagpapaunawa sa Igorotismo ay makakapagpatimo sa namamayaning kaisipan at pagkilos para sa ating pambansang kalinangan tungo sa isang lipunang maunlad at nagsasarili. Kapaki-pakinabang itong dalumat in sa perspektibang angkin ng Feminismo sa pagpapalakas ng mga dati nang asersyon dala ng pagsasakatutubo ng agham panlipunan na

siyang makapagpapatiyak sa ating may integridad at makabuluhan ang iskolarsyip na Pilipino.

Nilalayan, kung gayon ng pag-aaral na ito na:

- 1) Muling malagom ang pag-iral ng Feminismo;
- 2) Maipaunawa ang Igorotismo sa pamamagitan ng pagsasaayos, pagsasalansan ng mga konsepto at daluyan pati na ng kabuluhan nito; at
- 3) Makapagbigay ng mga daluyan ng pagdadalumat ng Feminismo sa Igorotismo sa pagpapakita ng kanilang interkoneksyon at talaban upang higit na mapakinabangan.

### **Feminismo ng Sariling Malay**

Sinabi ni Bell Hooks sa kanyang *Feminism is for Everybody* (2000) na “Feminism is a movement against sexism, sexual exploitation and oppression” (Hooks, 2000, viii). Tinutunton ng depinisyon ang payak subalit malamang pagpapahalaga sa esensiya ng Feminismo sa tagal, lalim at talab ng kabuuang feminist scholarship. Mahihinuha nating mas malawak ang mga salitang seksist, eksploytasyong seksuwal at opresyon. Sa paggamit ng mga terminong ito mahihinuhan nilalabanan ng Feminismo ang gawi at kaisipang seksist sa lahat ng porma nito, sinuman ang perpetrektor, lalaki o babae. Gayundin may pagtataya ito na maging sa hanay ng mga progresibong nagsusulong ng malawakang pakikibakang laban sa opresyon, mayroong pagpupunang magaganap kung sakaling makaligtaan nito ang mga partikular pang eksploytasyong dinadanas ng kababaihan.

Pagkilingsa isang kasarian ang esensiya ng seksismo na malimit na ipinampampalit sa patriyarka dahil sa dominanteng pagpripribelihiyo sa/ng kalalakhian. Eksploytasyong seksuwal ang mga karahasang nagaganap na may pagbatay sa kasarian at kadalasan sinasaklaw nito ang popular na terminong VAWC o ang Violence Against Women

and Children. Partikular na ang kababaihan ang nakakaranas ng VAW at ilan sa tipo nito ang panggagahasa, pambubugbog sa asawang babae at karahasang sekswal. Iba pang saklaw at manipestasyon ng sexism ang double standard at ang pinalalaganap ngayon ng imposed heterosexism.

Iba't ibang lebel at dumadaan sa pagitan ng lahat ng sektor ang opresyon na parehong nararanasan ng kalalakihan at kababaihan. Manipestasyon nito ang di makatarungang pasahod, pang-aagaw ng lupa, di dumaan sa konsultasyong demolisyon hanggang sa makro-lebel na pang-aapi tulad ng rasismo, koloniyalisasyon at iba pa.

Sa ating bayan, isa sa mga tagapagtaguyod ng Feminismo ang malawak na kilusan para sa pagbabago. Ikinawing ito sa mga pambansang isyu sa kabuluhan at esensiya tungo sa nararapat na mga aksyon at pagkilos.

May mahigpit na relasyon ang kilusang ito sa isa pang tagapagtaguyod, kundi man ay sumisiyasat sa Feminismo, ang akademiya, lalong higit sa naitayo ng feminist scholarship sa bansa. Malinaw na manipestasyon nito ang mga pananaliksik na may oryentasyon ng pagkilos (action oriented researches) na ginagabayan ng feministang kaisipan tungo sa pagsasabatas nito<sup>1</sup>.

Nagkaroon ng patuloy na pagpapayaman ang Feminismo at iba pang larangan sa proseso ng pagsasakatutubo ng agham panlipunan sa Pilipinas<sup>2</sup>. Mahihinuhang mabilis na nasalansan sa Kasaysayan ang salaysay ng bayan o ang kabuuang kasaysayan ng Pilipinas na Feminista. Natugunan ang seksist na kalagayan ng pagkawala (invisibility) ng mga babae sa paghahanap, halimbawa, ng mga babae sa larangang ito. Sa pag-aaral ni Lilia Quindoza Santiago (1992), nailahad ang mga nakilahok na babae sa Katipunan, at sa pag-aaral naman ni Jane Rodriguez-Tatel (2008), ang mga babae sa Rebolusyong 1896 (p. 16). Hindi lamang nakatugon sa puwang ang paghahanap na ito sa ating kasaysayan kundi lalong higit sa malalim na mga tuon ng Kasaysayan

bilang larangan. Manapa, nakapagbigay portrayal ito ng identidad ng kababaihang Pilipino na taliwas sa mga iginigiit at pinapangalandakan ng mga kolonyal na Espanyol. Hindi lamang pagpapakita ng maigting na pagmamahal sa bayan at pagsasakripisyo ang mahihinuha sa pagkakaroon ng sangay ng kababaihan sa Katipunan kundi lalo't higit ang katapangan, pagiging malikhain at katatasan ng pag-iisip ng mga ito. Sinabi niya sa kanyang “Kilusang Feminista at Katipunan” (Santiago, 1992), na bago pa man dagsain ng kanluraning udyok ang ating mga kababaihang ninuno, nauna na sila sa pangangasiwa sa kung ano ang dapat nilang papel, hindi lamang sa maliit na konteksto nito sa bahay na siyang ipinagmamalaking larangan ng pagsupil ng mga mananakop, kung hindi, lalong higit para sa mas malawak na pangangailangan ng sambayanan (Santiago, 1992). Buhay na buhay ang Feministang kaisipan na maitanghal ang mga ambag ng kababaihan sa pagtatanggol sa kasaysayan<sup>3</sup>, higit pa ang kapantayan sa pagitan ng babae at lalaki na siyang ipinaglalaman nito.

Liban sa mga nabanggit, hindi ito nagtapos sa paghahanap at pagtatanghal sa kababaihan. Sa kanyang “pagtataguyod ng ... kamalayang sumisira sa mga tradisyunal at de-kahong interpretasyon sa usaping pangkababaihan sa kasaysayan ng Himagsikan,” (Rodriguez-Tatel, 2008, p. 16) pinuna pa ni Rodriguez-Tatel ang mismong Historiograpiya sa mga pahayag ng mga naunang historyador na ekstensyon lamang at isteryotipikal ang pakikibahagi ng kababaihan sa Rebolusyon 1896. Ipinaliwanag ang pagiging multi-dimensiyonal ng himagsikan at sabayang laking saklaw din ng pananaw ng kababaihang mahihinuha sa kanilang partisipasyon dito – pagtanggap ng gawain tulad ng paniniktik, pangangasiwa sa pinansiya ng katipunan at direktang pakikipagsagupaan. Matapang niyang tinukoy ang machismo bilang kabiyak ng kolonisasyong gumagapi sa Sangkapilipinuhan (Rodriguez-Tatel, 2008, p. 25) na siyang mariing dahilan ng pagkawala at pagkababa ng kababaihan sa lipunan. Kumbaga, ang talab ng Feministang kaisipan ay hindi na nakakahon sa paghahanap, pagpapatanghal, pagkakategorya na lamang ng mga

kababaihan kung di sa responsableng pagpapanagot na din sa mga kakulangan at laganap na seksismo sa mismong larangan.

Isa pang mahalagang banggitin ang pagsandig ng ating Feminismo sa tradisyong Babaylan<sup>4</sup>. Ang mga babaylan ay kasamang pinuno sa kolektibong pamunuan ng mga datu/raha at panday. Tuon ng pamumuno nila ang iba't ibang erya tulad ng panggagamot, pamumuno sa mga ritwal ng bayan, pagiging tagapamagitan sa relasyonang tao at Maykapal, at lalong higit ang paghawak sa kasaysayan (narratives) ng bayan. Ang mga babaylan ang tagapamuno sa nagsasalimbayang kultura at kaluluwa ng bayan, mga paniniwala, pamamaraan ng pamumuhay, perspektiba at identidad. Sinasalamin nito ang kapantayang sentro sa Feminismo. Sa kanyang pamamahala, mahihinuhang may kaiga-igayang kalagayan ang kababaihan- sila ay nasasangguni, kasamang magpasya, at natitiyak ang kolektibong kapakanan.

Bumubukal naman sa Pilipinolohiya<sup>5</sup> ang mayamang batayan ng Feminismo. Kinakitaan natin ang pagturing o pagtawag natin sa ating Diyos. Halimbawa, sa pagturing natin sa Maykapal, walang pagtatayang siya ay lalaki o babae o lalaki lamang o babae lamang. Manapa, ang konsepto natin sa diyos ay Bathala, o babae at lalaki, pinagbuklod sa kabanalan. Ibig sabihin, may pinag-uugatang hindi sagabal ang pagiging babae o lalaki sa ating kamalayan kung kayat ganito din ang daloy sa aktuwal at buhay na karanasan. Gayundin, sa pananalamin natin sa ating mga kuwentong bayan na maituturing na batayan ng paghulma ng isipan at paniniwala ng ating mga ninuno, tuwiran ding ipinapakita ang natatanging kalagayan ng kababaihan at kapantayan sa pangkalahatan. Hindi matatawaran ang mga kaisipang Feminista tulad sa pinakapopular na salaysay ng pinagmulan ng tao. Ang magkatuwang na paglikha o pagkakaroon ng buhay ay dalawang ulit na ipinahayag sa pagsasama nina Malakas at Maganda sa iisang kawayan, maririnig na pinagpasiyahan nilang pareho ang paglabas sa kawayan at ang kanilang paghahawak kamay pa nga sa paglisan nito<sup>6</sup>. Sa isang banda, hustisya at pagkalinga sa mga hayop at likas na yaman

naman ang mababanaag sa ngayon ay isina-kuwentong pambatang Mariang Makiling (Gamos, 2002) at Hukuman ni Sinukuan (Almario, 2005).

Taong 1995 nang ipaliwanag ni Dr. Stella S. Valdez ang operasyunalisasyon ng seksismo sa Wikang Filipino (Valdez, 1995, 121)<sup>7</sup>. Sinabi niya na bagaman maituturing na likas na nagpapakita ng kapantayan sa kasarian ang ating wika, maituturing na nasa unang lebel lamang ito ng pagleleybel o pagpapangalan. Totoong marami sa ating wika ang di tumutukoy sa kasarian tulad ng bata, kapatid, at kasintahan, subalit dapat maging kritikal sa ikalawang lebel ng paggamit ng salita. Sa pagpapakahulugan, sinabi niyang marami sa ating salita ang lumilikha ng espasyong nagpapa-agrabyado sa kababaihan. Sa mga salitang pantukoy sa sex at relasyon lalo na't di tanggap, halimbawa, ang pagpapakahulugan dahil sa ito ay nagmula sa lalaki ay maaaring lumikha ng misimpresyon para sa babae gayong nagpapataas naman sa lalaki. Sa 'kabit', itinuturing kaagad na ito'y babae ngunit ang 'kumakabit' o kasama sa relasyon, kung hindi walang bansag, ay nakapagtatanghal pa sa imaheng pabor sa lalaki tulad ng 'macho'.

Pinaigting ng Panunuring Malay sa Kasarian ang diskursong ito ni Valdez sa pagtuon sa Wika at Panitikan (Santiago, 1997). Ipinakita niya ang idealisasyon sa babae na mahihinuha sa iba't ibang tekstong lalaganap sa bawat panahon kung saan tutumbukin niya ang seksismo sa pagtula at kritisismo nito. Pagkawala (invisibility) na naman ng kababaihan ang magiging manipestasyon nito kung saan binanggit niya na sa maraming panlahatang pagturing tulad ng 'magsasaka', 'mangingisda' at 'manggagawa' na nakapokus sa gawain ng Pilipino, nawawala ang pagkilala sa mga partikular na ambag ng kababaihan. Kung kaya't napakahalaga ang pagbibigay ng kontra naratibo o mas mabuti siguro ay parallel narrative. Binigyang pansin din niya ang mga estratehiya o teknik na ginagamit sa panulaan na may mga bahid ng seksismo. Halimbawa na nga dito ang paggamit sa katawan ng babae upang ipakita ang kabulukan ng sistema at iba pa.

## Tala sa Igorotismo

Kay Gerard Finin (2005), propesor at manunulat ng *The Making of Igorot*, una kong nakasalubong ang terminong 'Igorotismo'<sup>8</sup>. Ginamit ito ni Finin sa nabanggit na libro na bagamat wala siyang direktang ibinigay na depinisyon ay mahihinuhang tumutukoy sa ideolohiyang nangungusap hinggil sa Igorot, ang kanilang resistans at pakikibaka, pananaw at pamamaraan sa pamumuhay, pang-angkop sa mga pagbabago, mga tunguhin, identidad at kung paanong ang lahat ng mga ito ay nagkaka-ugnay-ugnay at sumusulong para sa kagalingang Igorot.

Dalawang konteksto ang maaaring gawing sangkalan ng Igorotismo – ang mahabang resistans sa pananakop ng mga Espanyol at iba pang tipo ng resistans tulad ng pakikibaka laban sa Chico Dam<sup>9</sup>. Gayundin, ang matingkad na yugto sa pagkakaroon ng awtonomiya noong huling taon ng dekada '80<sup>10</sup>. Mapagyayaman ito sa pagtalakay ng kasaysayan, kultura at katutubong kaalaman.

Si William Henry Scott (1993), isang Amerikanong antropolohista na nanatili sa ka-Igorotan, ang naunang nagbigay naman ng mas komprehensibong naratiba hinggil sa Igorotismo noong panahon bago at habang nananakop ang mga Espanyol. Ang kanyang pag-aaral ay batay sa mga isinulat ng mga prayle at iba pang Espanyol na naatasan sa paglupig sa mga Igorot<sup>11</sup>. Naiugat niya sa kanyang mga artikulo at libro ang naratiba ng mga Igorot, naipaliwanag ang kultura at kaayusan ng pamumuhay sa Kordilyera, at hanggang sa maagang pagsakop at paglatag ng bagong kaayusan ng mga Amerikano noong 1900s ay nakapagbigay siya ng masusing paghahayag na may pagkiling sa pagprotekta ng kagalingang Igorot pati na pagtaguyod ng kanilang karapatan.

Ilan sa mga usaping nabigyan niya ng ibayong explanasyon ang mga sumusunod:

Una, ang usapin sa katawagan o pagpapangalan na 'Igorot'. Dahil sa may konotasyong negatibo ito tulad ng mabaho, barbarido,

di sibilisado, at namumugot ng ulo, iniugat ni Scott (1993) ang termino sa maaaring pinagmulan nito, ang 'golot', na nangangahulugang mataas na lugar at/ o bundok at ang 'l' na nangangahulugang 'galing sa' o 'nagmula sa'. Kung pagsasamahin, simple lang ang tuwirang kahulugan ng salita (Scott, 1993, 44). Ang Igorot ay naninirahan sa bundok o taga-bundok at sa kanilang kaso ay bundok ng Kordilyera at Montanoza na nakaluklok sa kanlurang bahagi ng Pilipinas o Luzon. Naging negatibo lamang ang katawagan dahil sa mga pagbabagong dala ng mga Espanyol kung saan ang katanggap-tanggap na kultura ay nakabatay sa kanilang ipinalaganap na kamalayan lalo na sa mga kapatagan. Maituturing ang 'bundok' bilang lunan ng mga 'taong-labas' na ipinaliwanag ni Gealogo na, "...itnuturing na mga tulisan ... dahil sila ang mga taong nagtangkang makibaka sa labas ng pueblo, at sa sistema ng pamumuhay na kaakibat nito" (Gealogo, 1995, p. 127).

May kaugnayan sa una ang ikalawa. Liban sa katawagan at kaugnay na lokasyon sa kabundukan, totoo ring malaki at mahaba ang naging pagtutol ng mga Igorot sa pananakop ng mga Espanyol, at ang pananatili nilang malaya, maging hanggang sa pag-alis ng mga ito ay nagkaroon ng inisyal na pagtinging negatibo mula sa mga kapwa Pilipinong nasa kabilang hati o ang mga dumanas ng pasipikasyon mula sa mga mananakop. Para sa kanila ang pananatiling malaya ng mga Igorot ay pagkaiwan ng kaunlaran at hindi ganap na pagiging Pilipino. Itinatanghal ni Scott kung gayon ang baliktad na pagtingin sa pagtutol na ito. Sinasabi niyang dapat pa ngang itanghal ang katapangan, pagiging malikhain at pagmamahal sa kalayaan ng mga Igorot dahil sa hindi nila pagkalupig, naipanatili nila ang tunay na katutubo sa Pilipinas pati na ang hindi arbitraryong pagsuko sa anumang puwersang dayuhan at mananakop. Itinala ni Scott (1993) ang pagkakaisa ng mga Igorot sa pagdepensa ng kanilang lupain. Isa sa ugat nito ang paniniwala sa diyos na si Apolaki<sup>12</sup>, "(who) chided them for their faithlessness in suffering in the presence of these outlanders, agents of foreign religion, with their many-layered clothes and undecorated teeth and threatened to withhold all future blessings if they did not drive them out" (Scott, 2006, p. 195).

Mahihinuha nating may takot ang mga Igorot sa Diyos kung kaya't gayun na lamang ang kanilang pag-protakta sa kanilang lupain at mga biyayang bigay nito mula sa mga dayuhang mananakop. Maraming mga estratehiyang ginawa ang mga Igorot upang isakatuparan ito. Isa na nga rito ang pagkukubkob sa mga dayuhan at puwersang sumasalakay sa kanila. Ito ay ang pagkukubob sa mga sundalong Espanyol at paghihintay na maubos ang mga dalang baon bago salakayin (bagama't maraming pagkakataong sumusuko ang mga ito at bumabalik na lamang sa kapatagan). Isa pang ginagawa ng mga Igorot ang iligaw sila sa pamamagitan ng mabilis na paglilipat ng pamayanan at pagtatago sa mga kagubatan. Naniniwala sila na hindi matatagalan ng mga puwersang Espanyol ang kabundukan, mauubos ang dalang rasyon nito, at susuko rin sa panunugis sa kanila sa kabuuan.

Pangatlong matingkat na pagpapaliwanag ni Scott ay hinggil sa pamumugot ng ulo (head hunting) ng mga Igorot. Isinalaysay niya ang proseso nito bilang esensyal na bahagi ng kanilang kultura (Scott, 1977, p.48). Ang pamumugot ng ulo ay laganap hindi lamang sa ka-Igorotan kundi sa buong kapuluan kung kaya't hindi dapat sinasabing pagmumuwestra lamang ito ng mga Igorot. Tanda ito ng pagiging matapang para sa kanila, higit pa, isang simbolo ito ng katarungan. Ang isang bayang may pinugutan, halimbawa, ay kailangang ipaghiganti nang sa gayun ay manahimik ang parehong kaluluwa at bayang pinagmulan nila. Gayundin, itinuturo ito sa mga kabataan sa murang edad nang sa gayun ay maging handa sila sa pagdepensa sa kanilang tribo at mga ka-tribo.

Isa sa mga biyaya ng kabundukan ang yamang mineral. Ang mga ginto sa Kordilyera ay katumbas ng pang-araw-araw na ikabubuhay. Sa isang salaysay ni Antolin, ipinakita na maging sa pangunguha nito, pinapraktis ng mga Igorot ang pag-iingat sa kalikasan. Sinabi ng lider sa tagpong iyon na hindi maisasama ang panauhin dahil sa banal ang lugar na pagtatrabahuan (paghahanap ng ginto) at kukuha lamang nang sapat para sa pangangailangan kung hindi ay ikakatampo ng mga Apo na nagbabantay dito (Antolin, n.d., p. 231).

Kung naging kapaki-pakinabang ang naratibo ni Scott hinggil sa Igorotismo noong panahon ng pananakop ng mga Espanyol, sinundan ito ng mahalagang naratibo at analisis sa panahon ng pananakop ng mga Amerikano sa aklat naman ni Gerard Finin (2005) na *The Making of the Igorot*. Nagtagumpay si Finin na sundan ang mga aklat ni Scott na nakapuno sa puwang sa dalawang mahahalagang panahon ng pananakop at nakapagbigay ng pagtatala sa kasaysayan sa isang paraang masinop at konsolihado.

Inugat niya ang Igorotismo kaalinsabay ng pagsasalaysay ng pagkakatatag ng pamahalaang Amerikano ng bagong pamunuan at administrasyon. Nais ng bagong mananakop na ito na magwagi sa paglupig sa mga Igorot na hindi naisagawa ng naunang mananakop liban pa sa ilang makasariling adhika – ang makilala ang mga tumutulong sa mga *insurrectos* (revolutionaries) at makapagpatayo ng pahingahan sa malamig na bahaging ito ng Pilipinas (Finin, 2005, p. 27), bukod pa sa mga yamang maaari nilang akuin mula rito kapag nagkataon. Ginamit ng pamahalaang Amerikano ang mga lokal na institusyon tulad ng *bodong* at unti-unting naka-angkop ang mga Igorot sa iba pang gampaning pang lokal sa pamamagitan ng pagbibigay ng libheng edukasyon sa mga kabataan. Gayunpaman, sa pangunguna na rin ni Worcester, isinara ang Kordilyera mula sa mga taga-patag (lowlanders) at ang konsolidasyon sa mga grupong Igorot na ayon sa mga batas ng Amerika ay unti-unting naipatupad.

Nagbukas sa integrasyon ang Kordilyera matapos ang panunungkulan ni Worcester noong taong 1913. Dumagsa ang mga taga-patag na nabibigyan ng mga posisyon bagama't lumalaban ang mga Igorot sa pamamagitan ng ibayong pagkakamit ng mas mataas na lebel ng edukasyon at mga kursong teknikal. Marami ang nagtapos bilang mga abogado at doktor. Mayroon ring mga *pensionados* na kailangang magbalik-serbisyo sa kaigorotan kapag nakatapos, higit pa sa pagsalalin ng kaalaman sa mga nakababatang miyembro ng komunidad (ili).

Bunga ng konsolidasyon ang mas matatag na pagkilala sa sarili ng mga Igorot sa parehong loob at labas ng kani-kanilang grupong pang-etnikong kinabibilangan<sup>13</sup>. Ang pakiramdam ng pagiging kabilang (sense of belonging) ay mas lalong napaigting sa loob ng Benguet Technical School kung saan naging mas malayang makihalubilo ang mga kabataang Igorot. Buhat dito, nagkaroon ng dalawang representasyon ang bahag/baag o ang kasuotang panglalaki ng mga Igorot na siyang ipinagbawal sa paaralan. Bagama't itinuturing na ito bilang representasyon ng pagiging huli (backwardness), ito rin ay naging simbolo ng pagkakaisa ng mga Igorot at ng natatangi at tuwirang pagpapakita ng kanilang identidad o pagka-sino sa kanilang naging protesta. Kahit papaano, naibsan nito ang pamumugot ng ulo dala ng di pagkakaunawaan ng mga komunidad (inter communities). Sa pagkakaroon din ng kamalayang maka-Igorot na ito, naging mas madali at may pagtutulungan ang mga sumunod na partisipasyon sa eleksyon, paghingi at pag-aasikaso sa mga naitalagang pondo, paglaban sa karapatan (kaso ni Cayat), at ibayong pagbubukluran tulad ng pagtataguyod sa organisasyong BIBKA (Bontoc, Ifugao, Benguet, Kalinga at Apayao) ng mga kabataan. Tatlong layunin ang nais marating ng mga ito – 1. Itaguyod ang kabuuang kagalingan ng Mountain Province; 2. Palakasin ang pagkakaisa ng mamamayan; at 3. Wastong ilahad ang kalagayan ng kailian sa gitna ng pagtataguyod ng sambayanan (Finin, 2005, p.135) (akin ang pagsasalin).

Matapos ang ikalawang digmaang pandaigdig, naging handa at bukas na ang mga kabataang Igorot na lumabas sa Kordilyera. Nakapag-aral ang marami sa kanila sa mga kilalang unibersidad katulad ng Dumaguete at Silliman. Gayunpaman, ang mga nagsipunta pa rin sa ka-Maynilaan ang mas higit na nagkaroon ng impak. Nagkaroon ang mga ito ng integrasyong pang-bansa sa mga lokal na usapin at naging aktibo sa paghahayag ng sarili, paghingi ng pangangailangang pang-bayan, at pagkilos na nakabatay sa linyang Marxismo-Leninismo-Kaisipang Mao Zedong o MLKMZ (Finin, 2005, p.212 ).

Buhat noon, ang pakikibaka na kinakaharap ng Pilipinas ay isinasama na rin ng mga kabataang Igorot tulad ng pagtaas ng presyo ng langis, pagtungo ng mga sundalong Pilipino sa giyera ng Estados Unidos sa Vietnam, pagkitil sa karapatang pantao at marami pang iba, liban pa sa mga nararanasang diskriminasyon sa pagiging Igorot tulad ng hindi pantay na pagtingin sa kanila bilang *highlanders* kumpara sa iba pang Pilipino gaya ng mga Ilokano na mga tagapatag o *lowlanders* (Finin, 2005, p. 213). Nagkaroon ng isa sa pinakamalakas na kumand ng CPP-NPA noong 1970s, panahong ng Batas Militar, sa tulong na rin ng karatig probinsiya ng Isabela kung saan itinayo ang pangunahing base ng naturang grupo. Hindi lamang sa MLKMZ nakasandig ang linyang pangkritik sa yugtong ito ng Igorotismo. Naimpluwensiyahan din ito ng progresibong paghawak sa *liberation theology* na noon ay naging aktibo sa mga seminaryo sa Hilaga. Ubod ng *liberation theology* ang pagkakaroon ng panlipunang hustisya sa pamamagitan ng pagdadala kay Hesus sa masa. Sa praktika, nakasandig ito sa pananaw na mas kapaki-pakinabang ang pananampalataya kung ito ay lalakipan ng pakikibakang sosyo-pulitikal.

Nagpatuloy ang ganitong pagsanib puwersa at dumating ito sa ruok sa pakikibaka para sa Chico Dam kung saan naipamalas ng kaigorotan, hindi lamang ang kaisahan at katapangan, kundi ang kanilang pagiging maparaan (resourceful), malikhain, ang pagkakaroon ng kolektibong pagkilos at kakayahang magtagumpay sa pakikibaka at mga pakikipaglaban. Ang kanilang pagdepensa sa lupang tinubuan ay katumbas ng pagtangkilik at proteksyon sa buhay, kalikasan at pamanang lahi.

Sa kabuuan, masasabing ang Igorotismo ay kamalayan at kaalinsabay na pagkilos na tumatangkilik sa kagalingang Igorot na bagaman hindi popular na termino ay kamalayang likas at kasalukuyang namamayani – pagtatanghal sa kanilang identidad, pagkaunawa at pagtangkilik sa kanilang mga pakikibaka at mga adhika.

Ipinaglalaban sa Igorotismo ang karapatan ng mga katutubo, pambansang minorya at iba pang mga etnolinggwistikong grupo. Nilalabanan nito ang diskriminasyon batay sa etnolinggwistikong pagkakaiba-iba at lahat ng uri nito, habang itinataguyod ang kapantayan ng lahat. Ipinaglalaban rito ang lupang tinubuan (*ancestral domain* o ang Igorot na *tawid salakniban*) at ang kanilang pamanang lahi. Sinasaklaw ng lupang tinubuan ang sariling tahanan at lupain ng mga Igorot kung saan kolektibo ang pagmamay-ari. Sakop din nito ang kalikasan partikular na ang mga *payew* (*rice terraces*) na kanilang taniman at mga ilog na pinanggagalingan ng tubig. Sa pagkakakawil nito sa pambansang demokratikong linya tinitingnan ang pakikibakang Igorot bilang bahagi ng mas malaking pakikibaka ng lipunang Pilipino.

## **Feminismo sa Igorotismo**

### *Feminismo sa mga Kuwentong-bayan/ Mitolohiyang Igorot*

Kapansin-pansing marami sa mga mito ng mga Igorot ang pagsasakatawan ng Lumikha o si Kabunian bilang isang babae. Makikita ito, halimbawa, sa *The Golden Tree of the Ibalois* na muling isinalaysay ni Cecile Afable (1998), kung saan paulit-ulit na bumaba si Kabunian sa anyo ng isang matandang babae (p.64 at 66). Sa payo at basbas ng babae, naipamahagi ang kayamanang *balitok* (gold) at nagsilbing tuntungan ng mga tao upang magkaroon ng masaganang buhay. Gayundin, sa “Bugan at Aginaya” (Carino, 1998), bagaman sa anyong pulubi, ang portrayal ng Lumikha ay babae pa rin na siya namang nagbigay sa mga batang babaeng sina Bugan at Aginaya ng mahiwagang sandok upang pagsimulan ng kanin para sa buong komunidad. Gayundin, siya ang nagturo kung paano paramihin ang mga hayop upang maging pagkain ng lahat at ng tubig para sa pangangailangan ng mga tao at buong ili.

Bukod tangi ang portrayal na ito sa mga kuwentong bayan sa Kaigorotan kumpara sa iba pang kuwentong bayan. Dito, partikular na

ipinapakita na isang babae ang Lumikha, isang matibay na pagtiwalag sa ilang ipinapalaganap ng simbahang Katoliko na lalaki ang Maykapal. Pinagtitiyay rin nito ang kamalayang ang banal na pinagmumulan ng lahat (sacred source) ay maaaring maging babae, kundi man ay hindi mahalaga ang kasarian, mapa-babae man o lalaki, bagkus ang mahalaga ay banal ito at para sa lahat. Binabanggit ko ang bagay na ito sapagkat sa pagpapalaganap ng simbahang Katoliko na ang Diyos ay lalaki, o God the Father, nagkakaroon ng miskonsepsyon na maging sa tao, mas nakapangyayari ang lalaki, dahil ang Diyos mismo ay lalaki at ang babae ay hinugot lamang sa kanyang tadyang kung kaya't mababa at itinuturing na pangalawang tipo (second class) lamang.

Isa pang kapansin-pansin sa mga kuwentong bayan ng Igorot ay ang pagiging parehong matalino at matapang ng mga kababaihang tauhan, gayong ang mga ito ay katangiang ipinagpapalagay na mas pang-lalaki kaysa pambabae. Sa kuwentong, "Dulliyaw at Kiw'ada" (Carino, 1998), ang bidang babaeng si Kiw'ada ay naging matapang sa pagdiskubre ng lihim ng asawang ahas, kung bakit marami pa rin itong nasisibak na kahoy at mahusay na nakakapagbigay ng mga pangangailangan ng pamilya. Bago pa ito nangyari, sa unang pagpupumilit sa kanya na maging asawa, hindi niya basta na lamang tinanggap ang atas ng lalaking mapangasawa siya, bagkus ay ipinakita niya ang pagdududa, inireklamo ang magiging abang kalagayan (sapagkat ahas ang kanyang mapapangasawa), at naghanap ng mga paraang maaari pa niyang gawin nang sa gayon ay maisalba ang sarili. Nang wala nang masumpungang iba pang paraan, ipinakita ni Kiw'ada ang kanyang pagiging matapang na tanggapin ang kanyang kinahantungan, naghanap ng iba pang aspeto upang maging kaaya-aya ang kanilang magiging samahan, at natuklasan nga niya ang lihim ng asawa na nagiging matipunong lalaki at nagpapanggap lamang na isang ahas bilang isang pagsubok sa kanyang katapatan. Ang katalinuhang ito ni Kiw'ada ay pagpapakita ng hindi isteryotipong katangian ng babae, at marapat na itanghal upang pag-ibayuhin at matularan.

*Ang Feminismo sa mga Ritwal at Iba Pang Gawain ng mga Igorot*

Isa sa mga popular na portrayal sa babaeng Igorot ay kung saan may patong-patong na palayok sa kaniyang ulo habang nagsasayaw. Sinasabing hango sa tunay na buhay, ang mga kababaihang Igorot ay pumapaloob sa isang magkatuwang na pagtupad ng tungkulin kasama ang mga kalalakihan sa kanilang mga komunidad. Sa panayam ko kay Mary Carling, isang Ibaloy na manggagawang pangkultura at dramatista (Pebrero 2010), nabigyang-kaalaman ako na ang imaheng ito ay totoo lamang sa mga Kalinga. Gayunpaman, kababanaagan ng Feminismo ang ganitong gawi, hindi lamang sa pagkilala sa kakayahan ng kababaihan, kundi lalo't higit sa praktis ng pagiging magkatuwang sa mga tungkulin sa pagtatanim at iba pang gawaing may kinalaman sa agrikultura. Ang mga kababaihan ang naglalagay ng tubig sa mga palayok na siyang kakailanganin sa mga payew (rice terraces) samantalang ang mga kalalakihan naman ang nangangabite, isang uri ng pag-aayos ng mga bato sa paligid ng bundok upang mataniman nang maayos, mamaksima ang bundok, at mahusay na makadaloy ang tubig.

Sa paglalala (weaving), mahihinuha na noong una, hindi ito eksklusibo sa kababaihan<sup>14</sup>. Parehong kababaihan at kalalakihan ang nagsasagawa ng paglalala - mula tapis, kumot, hanggang sa maliliit na bagay tulad ng panggayak sa ulo at buhok, bag, at iba pang katulad. Mahalaga ang tapis at kumot sa Kaigorotan, dahil hindi lamang ito nagsisilbing aginaldo sa panganganak o pag-iisang dibdib, kung hindi isa ring kagamitang kinakailangan sa paglilibing. Gayundin, liban sa aginaldo, ito rin ay isang gamit na pinagnunuan, may silbi itong pagpasa ng pinagmulang lahi (heirloom), at panukat ng pagkilala at relasyon.

Higit sa magkatuwang na paggampan sa tungkuling ito, mahalaga ring tingnan ang aspektong pang-matematika ng naturang paglalala. Sa pananaliksik nina Prof. Willie Alangui ng Departamento ng Matematika ng UP Baguio noong 1996 ("The Algebra of Weaving Patterns, Gong Music and Kinship system of the Kankana-ey of

Mountain Province”), masasabing malaki ang kaugnayan nito sa kasalukuyang larangan. At dahil nga sa kasama ang kababaihan sa pagdebelop ng mga disenyo at patern na marami ay batay sa kalikasan tulad ng ‘tiktiko’ na hugis bundok, ‘matmata’ o diyamante, ‘sopo’ o pa-ekis na bulaklak at ‘kulibangbang’ na tipong paru-paro, masasabing napakahalaga ng kontribusyon ng kababaihan dahil sa matatas at mataas na antas ng pag-iisip na makikita sa kanilang pagpapahayag.

### *Ang Feminista sa Istrukturang Pamayananang Igorot*<sup>15</sup>

Ang *dap-ay* o *ator* ay kinikilalang konseho sa Kaigorotan. Dito nagkakatipun-tipon ang mga kalalakihan partikular na ang mga *lalakey* o matatanda lalaki upang pag-usapan ang mahahalagang isyu sa loob ng pamayanan. Dito rin naglalabas ng mga mungkahi at solusyon para sa mga bagay-bagay na makakaapekto sa bawat miyembro ng *ili* (pamayanan). Gayunpaman, kahit na mga *lalakey* lamang ang nag-uusap-usap dito, sinasabing may sapat na impormasyon din ang mga kababaihan at dapat ay nasangguni na sila bago pa man ang pagtatawag ng *dap-ay*.

Sa ibang kailian, ang mga *dap-ay* o *ator* ay nagsisilbi ring lugar kung saan nagkakasama-sama ang mga kalalakihang matatanda at bata upang magpasa ng mga kaalaman at maturuan ang mga kabataan ng mga inaasahan sa kanila at mga kailangang gawin. Sa ilang pamayanan, katumbas ng *dap-ay* ang *ebgan* kung saan mga babae naman ang nagsasama-sama. Bagama’t hindi opisyal ang mga gawain dito at hindi kinikilala ang pagsasama-samang ito, nakakatulong ang *ebgan* sa pagkikilanlan ng mga kababaihan at pagkakaroon ng puwang sa pag-iintindi ng sarili. Samantala, *olog* naman ang katumbas ng pagsasama-sama ng mga babae sa istrukturang *ator*. Ang kaibahan lamang nito sa *ebgan* ay bukas ito sa mga kalalakihang nais magkaroon ng eksplorasyon sa kababaihan at bise bersa. Dito nila kinikilala ang mga sarili na maaaring humantong sa pisikal na lebel. Sa istrukturang ito, bagama’t salat pa sa impormasyon at hindi pa lubos na napag-aaralan, masasabing bukas ang mga lumang istruktura ng Kaigorotan

sa sekswalidad. May bentahe ang ganitong kaayusan kung titingnan ang esensya ng pagkikilanlan bago ang matagalang pagsasama.

*Ang Feminismo sa Kontemporaryong Pagsasama-sama ng mga Kababaihan*

Hindi kabuuang larawan ang idinulot ng kakulangan sa aspektong ito ng pagkilala sa makababae sa naratibo ni Finin (2005) hinggil sa pakikibakang Chico Dam. Dapat nating alalahanin na sa pangayaring iyon, napakahalaga ng naging papel ng mga kababaihan pati na ng mga kabataan. Kinikilala sa buong mundo ang rurok ng kanilang pagtutol sa pagtatayo ng dam sa Ilog Chico --- ang paghuhubad ng kanilang mga saplot sa katawan. Natatandaan ko pa na sa aming klase sa Araling Pangkapayapaan (Peace Studies) sa Kolehiyo, ehemplo sa tinatawag na active non violence at passive resistance ang dakilang aksyon na ito ng mga kababaihan sa Duppag, Kalinga. Ang rurok na ito rin ang tuluyang nakapag-paalis sa mga tagapagtaguyod ng dam na sabi nga sa isang salin sa panitikang pambata ay, “rich, white men and rich, brown dam builders.” Liban sa rurok na ito ng pakikibakang Chico, hindi rin matatawaran ang pagsalo ng mga kababaihan sa pagtatanggol ng *tawid salakniban* (lupa tinubuan) lalo na’t nahuli ang marami sa mga kalalakihan ng *ili*. Ang mga kababaihang ito ang nagpatuloy sa pagbabantay sa lupa at ilog, upang huwag itong matayuan ng dam na pipigil sa pagdaloy ng tubig. Kasama ng mga bata, umabot sa pisikal ang pagpapaalis nila sa mga dayo, gamit ang mga kahoy at bato. Hanggang kasalukuyan, dumadaloy pa rin ang Ilog Chico, at marami sa mga kababaihang ito, lalo na ang kanilang mga anak, ang patuloy na nangangampanya at kumikilos laban sa pagtatayo ng dam sa iba’t ibang panig ng Hilagang Luzon at Kaigorotan kabilang na ang San Roque.

Sa higit isang dekada ng pananatili ko sa Baguio, natunghayan ko rin ang isang malakas na kilusang kababaihan sa lungsod na umaalingawgaw sa kabuuang Kordilyera. Hindi sa dami ng bilang ang tinutukoy ko rito maging sa mga proyektong kanilang inilulunsad o

sa gaano kabilis sila tumugon sa mga pangangailangang politikal at sosyal ng kailian kundi sa gaano tumatalab ang kanilang pag-iral sa mamamayan.

Dahil sa interesante at ang pokus ng aking sinusugang pang-disertasyon ay hinggil sa *Dap-ayan ti Kultura iti Kordilyera* o DKK, natatalisod ako manaka-naka sa mga nabanggit. Ang DKK ay isang konseho ng mga artista at manggagawang pangkultura, pati na rin ng mga grupong nagtatanghal, at may pokus sa pagtataguyod ng kultura ng Kordilyera. Isa itong koalisyon na sumusulong ng tawid salakniban sa pamamagitan ng pagtatanghal, pagpipinta, pag-awit at iba pang anyong artistiko at malikhain. Hindi ko na muna tatangkaing banggitin dito ang mga natagpuan kong makababae sa kasaysayan, pagbubuo/pag-oorganisa at maging sa mga likhang sining nito, subalit magbibigay ako ng partikular na insidente hinggil sa talab o impak ng makababae sa kanilang organisasyon.

Isa sa mga tugtuging katutubo sa Igorot ang *patlong* kung saan may walo hanggang labindalawang kalalakihan ang humahawak at nagpapatugtog ng gangsa. Sa saliw nito, sumasayaw ang parehong babae at lalaki ng iba't ibang hakbanging Kordilyeran tulad ng pag-amot ng biyaya, pagsugod sa kalaban, pagpapala at iba pa<sup>16</sup>. Naging politikal ang patlong dahil sa isinasagawa ito bilang panimula ng mga pagtitipun-tipon at mga politikal na pagkilos katulad ng rali.

Ang pagtugtog naman ng gangsa ay tradisyunal na isinasagawa lamang ng mga kalalakihan. Ang hawakan ng gangsa na hugis ulo ng kalabaw at pinagtatalian ng mismong gangsa ay mahahawakan lamang ng lalaki. Sa mga huling taon ko sa Baguio, napansin ko na unti-unti na itong nabubuwig. Ang gangsa ay tinutugtog na rin ng mga kababaihan, lalo na ng kabataan. Liban sa kakayanang tumugtog, kapansin-pansin din ang pagtanggap ng mga tao sa kanilang pamumuno ng patlong. Kumbaga, hindi na eksklusibo ang ganitong gawain sa kalalakihan at naging bukas na rin ang ili sa mga kababaihan. Tunay na kapaki-pakinabang ang pagtiwalag na ito sa isang tradisyong nakakalimita sa pagpapahayag at paglahok ng mga babae.

## KONKLUSYON

May iba't ibang mukha at antas ang Feminismo sa Igorotismo. Bagama't mahirap itong hanapin at dalumatin, malaki ang potensyal nitong makapagsiwalat ng mga bago at karagdagang pang-unawa sa parehong kaisipan.

Sa pagsusuma, masasabing:

Una, matingkad na Feminismo sa Igorotismo ang magkatuwang na paggampan ng tungkulin. Feminista ito sapagkat hindi nito pinaigting ang isteryotipikong papel ng mga tao batay sa kanilang kasarian. Ang isa pang halimbawa nito, makikita sa pag-aaral ng UP Baguio Departamento ng Matematika (1996) na may tuon sa pamayanan ng Bagnen sa Mt. Province, ang bagong silang ay inaalagaan nang may tulong mula sa apo baket o lola ng sanggol, samantala, "household chores are the responsibility of the husband..." (UP Baguio Math Department, 1996, p. 155). Sa pagsasakatuparan ng magkatuwang na paggampan sa mga tungkulin din, parehong nakakabahagi ang babae at lalaki sa parehong pang-produksyon at pang reproduksyon na mga gawain.

Pangalawa, may likas na katangian ang Feminismo sa Igorotismo. Ibig sabihin, kung pagbabatayan ang mga kuwentong bayan, mitolohiya at iba pang ekspresyong malikhain, mahihinuha na may sensibilidad na agad ang mga ito sa pag-iimahe sa mga babae bilang naka-aangat (diyos) at pantay sa lalaki (mga karakter na itinakda sa lalaki at mga papel na inaasahan ay matatagpuan at nagagawa rin ng mga babae).

Isa pa ay ang patuloy na pagsama ng mga elementong may pagbatikos sa patriyarkiya at pagtangkilik sa mga aspektong nagtataguyod ng kapantayan. Sa kaso ng DKK, hindi lamang sa *patpong* ito nila maipapakita kundi sa marami sa kanilang mga awit, sining biswal at pagtatanghal (drama). Sa pambansang lebel, mahihinuha ang pagdependa ng kababaihan sa lupa at ang matingkad at tuloy-tuloy na pakikibaka laban sa kolonyalismo at iba pang katulad na opresyon.

Sa paghahanap ng dalumat ng Feminismo sa Igorotismo, mahihinuha nanagkokomplimentangdalawangito. Napaninindiganrin ng pag-aaral na mayroong sariling pagka-makababae ang katutubong Pilipino at hindi lang ito simpleng impluwensiyado ng ibang bansa lalo na ng mga naging kolonyalisador ng Pilipinas. Gayundin, tunay na mas nabibigyang kabuuan o nagiging ganap ang paglalarawan sa Kaigorotan sa pagsanib ng mga salik na makababae sa Igorotismo. Magsilbi nawa itong panguna sa marami pang posibilidad at maaaring tahaking landas hindi lamang sa pagkilala at pang-unawa sa ating mga sarili kundi lalo't higit sa ikauunlad ng ating lipi at lipunan.

### TALAHULI

<sup>1</sup> Tingnan ang mga pananaliksik ng Center for Women's Resources (CWR). Gayundin ng UP Center for Women's Studies.

<sup>2</sup> Para sa mas malalim na pagtalakay, tingnan ang aklat ni Lily Mendoza Strobel, *Between the Homeland and the Diaspora: The Politics of Theorizing Filipino and Filipino American Identities; A Second Look at the Poststructuralism-Indigenization Debates*, 2002.

<sup>3</sup> Ang paghahanap ng kababaihan sa Kasaysayan ay literal na kinakitaan ng mga listahan ng mga babaeng nabuhay sa panahong tinatalakay pati na ng kanilang ambag. Tingnan ang mga pagtalakay sa Kasaysayan ng Kilusang Kababaihan sa Pilipinas pati na ng Kasaysayan sa Pilipinas. Tingnan halimbawa ang mga pag-aaral nina Quindoza-Santiago at Rodriguez-Tatel.

<sup>4</sup> Sa panahon ng nagsasariling katutubo, halimbawa, o ang panahon kung saan malaya ang ating mga ninuno, hindi lamang aktibo ang ating mga kababaihan bagkus sila ay kabilang pa sa triumvirate leadership ng mga barangay. Kasama ang mga panday at datu, malaki ang reponsibilidad ng mga babaylan sa pag-usad ng bayan. Kung susumahin ang mga pag-aaral na isinagawa nina Zeus Salazar at Christine Bellen, mga pagbabahagi nina Fe Mangahas, Lourdes Alaraz at Mila Guerrero, mas luklukan ng liderato at paglilingkod ng mga babae ang pagiging babaylan. At kung ang kalalakihan ay magpupusirge sa ganitong uri ng paglilingkod, kinakailangan na angkinin muna nila ang mga katangian ng babae upang ganap na maging babaylan. Tingnan

ito sa mga pag-aaral na nailathala ng BAKAS (Bagong Kasaysayan) at ang dalawang nahuli ng St. Scholastica's College Nursia.

<sup>5</sup> Ang Pilipinolohiya ay parallel na balangkas ng pantayong pananaw, katauhang Pilipino na bahagi ng indigenization of social sciences in Philippine scholarship.

<sup>6</sup> Tingnan ang eksplanasyon ni Prospero Covar hinggil dito na nasa Linangan (1999) at Daluyan (2004) na parehong inilimbag ng UP Press.

<sup>7</sup> Nakakatuwang inilimbag ang artikulong ito sa teksbuk pangkolehiyo at napopularisa sa mga kabataang istudyante.

<sup>8</sup> 'Kaigrotan consciousness' ang mas naririnig kong ginagamit ng mga propesor tulad nina Julie Palaganas (University of the Cordilleras) at Dr. Athena Lydia Casambre (UP Diliman). Si Prof. Palaganas ang may masteral na tesis na "Lesbian Activism Towards a Lesbian Movement in Baguio City in 2008." Gayundin, may pag-aaral si Dr. Casambre hinggil sa dinaanang autonomy process na makikita sa *Understanding the Cordilleras* (2000).

<sup>9</sup> Nangyari ang tinaguriang labanang Chico Dam noong 1970s nang komisyunin ng dating pangulong Ferdinand Marcos ang Cellophil upang magtayo ng dam sa Chico River, Duppig, Kalinga.

<sup>10</sup> Basahin ang, "The Failure of Autonomy for the Cordillera Region, Northern Luzon, Philippines" ni Dr. Casambre (tingnan sa Sanggunian).

<sup>11</sup> Sinusugan rin ito sa kumbensyon ng Sentinyal ng Katipunan ng mga delegado sa Kordilyera at Baguio.

<sup>12</sup> Ipinapalagay ng mga Kastila na si Apolake ay katumbas ni Mars sa Griyego. Ito rin ay nasa parehong pahina ng artikulo ni Scott na, "The Search for Gold," p.195.

<sup>13</sup> Kabilang sa malalaking grupong pang-etniko ng Igorot ang Ibaloy, Kankana-ey, Kalinga, Bontok at Isneg.

<sup>14</sup> Wala nang nakikita ang manunulat na naghahabing lalaki sa kasalukuyan maging sa Sagada Weave na pinakapopular na pook panahian sa Kordilyera.

<sup>15</sup> Ang mga impormasyon sa bahaging ito ay nabasa ng manunulat sa mga pag-aaral na isinagawa ng UP Baguio Departamento ng Matematika (nasa Sanggunian) kung saan ang mga bahagi nito ay nasa Indigenous Knowledge book na inilabas ng College of Education ng UP Diliman. Sa kasamaang palad, hindi ko na nakuha ang kumpletong entri sa bibliograpi at ang napaghiramang kaklase ay hindi makita. Gayundin, sa panahon ng pagsulat, may mga bago akong tala na nakalap sa 3 Volumes ng *Understanding the Cordilleras* (2000) na hindi ko na naisama sa pag-aaral na ito.

<sup>16</sup> May katawagang Igorot ang mga posisyon/hakbang na ito na inaral ng manunulat noong 2000 sa mga palihan sa Amungan sa Tiagew Summer Arts Workshop ng UP Baguio.

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### Notes on Contributor

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# WHAT COLLEGE FACULTY CLIMATE ASSESSMENT REVEALS ABOUT THE REWARDS AND CHALLENGES OF THE PROFESSION AND ITS RELATIONSHIP TO SPIRITUALITY

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## **Abstract**

This research explored the opportunities and challenges of the professoriate in Catholic higher education from the context of the college faculty climate in order to determine the relationship of work satisfaction with spirituality, loyalty and institutional improvement. The method of inquiry used was a triangulation of qualitative, ethnographic and quantitative designs. While the results of the investigation are instructive, the findings are representative only of a small Catholic college and are therefore restricted in utilizing it to other educational settings. This research promotes insights and provocative questions regarding the mutual enhancement of the professoriate and Catholic institutes so that their indispensable contributions in the transformation and renewal of contemporary society may continue to flourish.

In an increasingly globalized century when the academic profession is faced with unique challenges due to the dislocating forces brought about by the changing landscape of higher education, those of us in the professoriate are compelled to revisit the important question ‘what will it take to thrive in the academe?’ The role of the college faculty as the heart of the higher education profession cannot be underestimated. In the Philippines where a college degree is highly valued, the success stories of higher educational institutes have been earned essentially through the dedicated toil of thousands of college and university faculty. It is crucial to recognize the reality that for good educators to flourish, they need working conditions that should help them succeed.

Investing in what contributes to the employees’ morale or satisfaction is crucial for the productivity of any progressive and future-oriented enterprise. Higher education is no exception to this. The faculty is a significant investment and resource for higher education (Bowen & Schuster, 1986). However, the faculty cannot be effective in responding to current trends and institutional imperatives unless they are cultivated and supported (Braskamp, 2003). In an era when negative forces threaten the survival of the professoriate, it is critical that key stakeholders in the academe engage in dialogue and actions that could strengthen the academic profession.

As a Scholastican product myself with more than fifteen years of college teaching experience in St. Scholastica’s College (SSC), I have found inspiration in the diverse gifts of my colleagues who are dedicated to their educational profession. From my personal observations and interactions with them, the SSC college faculty is good at their work and they love what they do. The quality of faculty work life certainly impacts on their morale or satisfaction. On the one hand, stress or dissatisfaction can result from faculty perceptions of inadequate rewards and recognition (Gmelch, Wilke & Lovrich, 1986).

Since I believe that faculty vitality is essentially linked to the vitality of the institute, this study explores the temperature of the SSC college faculty climate as the context in my proposition of promoting a culture of improvement. I believe there is a need to hear the voices of the college faculty in areas that truly matter to them. Space for dialogue in these areas can be effective in addressing the 21st century realities that the professoriate faces today such as new roles, responsibilities and challenges.

While recent faculty climate surveys among ivy-league universities in the USA such as Harvard University, Cornell University, Massachusetts Institute of Technology, Yale University and many others have successfully provided significant data towards their institutional and faculty growth, this kind of study is lacking in the Philippines, more so with faith-based higher education institutes like SSC. Aside from investigating the SSC college faculty climate, this study also explored the place of spirituality and the sense of mission or shared purpose in the formative role of the Catholic academe in transforming society.

In the light of the current challenges we face within today's society, a spiritual perspective may be instrumental in reaffirming the commitment of educators to contribute more fully to the well being of their institutions, their students, and the broader society (Lindholm, 2004). Our spirituality is reflected in the values and ideals that we hold most dear, in our sense of who we are and our beliefs about why we are here. A sense of spirituality could help us find meaning and purpose in our lives and lead us to connect to one another and the world around us. In this context, this research examined the correlations of the college faculty climate, the Benedictine spirituality of SSC and the cultivation of loyalty to the institute in the goal of bringing about an educational renaissance towards a culture of transformation.

## Related Studies

Researchers have begun collecting qualitative and quantitative faculty climate data to explore the role of working conditions in both faculty retention and student achievement (Johnson, Berg & Donaldson, 2005; National Center for Education Statistics, 2004). Such research raised questions on what working conditions matter to faculty and how policy-makers can improve their working conditions in order to accomplish the success of faculty, students and the institute.

The Center for Teaching Quality in Hillsborough, North Carolina, USA used web-based tools from 2004-2007 to survey more than 200,000 teachers in seven states. Findings of the surveys consistently revealed that faculty members who leave their institutes have concerns about their lack of empowerment, poor leadership and the low levels of trust and respect in their academic community (Berry, 2008). When educational leaders use faculty climate survey data to respond to needed change in their policies and practices, surveys become powerful drivers of institutional improvement.

Recent surveys on faculty well-being were administered by representative universities in the USA such as Harvard University (2007), Massachusetts Institute of Technology (2002), Cornell University (2006), North Carolina State University (2006), Indiana University of Pennsylvania (2001), and University of Southern California (2007) with the primary goal of attracting and retaining faculty of the highest quality. Findings of the survey established the positive and negative influences on the faculty well being. For example, data suggested that faculty do not feel recognized for doing good work, they lack social support and because of insufficient resources, they cannot do their work the way they feel it should be done. They equate the poor condition of their classrooms, offices and laboratories to neglect of their personal well being. On the other hand, some of the positive influences for the faculty are generative relations with students,

cooperative relations with colleagues, opportunities for professional growth and above average compensation, pay and benefits (Indiana University of Pennsylvania, 2001).

A strong sense of service between faculty and their institutions is important for the well-being of the faculty community and the institution in order to contribute effectively to society. A faculty survey by the American Association of State Colleges and Universities (1999) showed that there is a disconnect between what faculty perceive to be work that is worth doing and the work that is necessary for the institution to accomplish its mission well. When faculty are dissatisfied with institutional management, there is cause for concern that faculty feel alienated from the organizational life of their institutions (Berberet, 1999). Where there is true partnership in the faculty-institutional relationship, institutional citizenship or loyalty can be nurtured to contribute to high stakeholder satisfaction, productivity, and motivation.

Spirituality has a distinctive function in the professional and personal development of faculty members because of its potential in constructing meaning and purpose in their lives. A survey made by the University of California Higher Education Research Institute (2005) as part of its national study 'Spirituality in Higher Education', confirmed that students and faculty are looking at colleges and universities not only as places for learning but also for their spiritual and emotional development. This essentially means that they are searching for deeper purport in their lives. They are looking for ways to cultivate their inner selves through which they can express compassion and charity and be able to confront their personal issues and that of society in a meaningful manner.

Educators in a Catholic institute are encouraged to deepen their vocation to teaching through a cultural and spiritual formation in communion with the religious congregation servicing the institute. They are asked to witness to their Catholic Christian faith as they

educate their students towards the integral formation of the human person. Since Catholic education is called to be a living witness of the love of God among us, it becomes a means through which the light of the Gospel can transform the injustices that must be overcome to bring peace in our communities (Congregation for Catholic Education, 2007).

This brief review of related studies substantiates the theoretical constructs in this research as well as indicates the need for this study. The rapidly shifting terrain of higher education undoubtedly presents many challenges and rich opportunities. It is my sincere hope that this investigation will advance an educational environment that can inspire faculty, administrators, staff and students in building solidarity through shared purpose and spirituality so we can celebrate the transforming presence of Catholic education in our nation.

### **Theoretical Framework**

The paradigm of this educational investigation is grounded on three theories:

a) the construction of community which leads to 'social capital', conceptualized as a network of supportive and trust relationships that exist between people and outside agents such as the educational institute (Coleman & Hoffer, 1987); b) the phenomena studied by Byrk and Schneider (2002) when positive relationships of trust in educational community result in improved institutional performance; and c) the key themes of the spirituality of communion and the transmission of religious charisms by the Vatican Catholic education document on the shared mission between consecrated persons and the lay faithful (Congregation for Catholic Education, 2007), which, according to Lydon (2009), is akin to the apostolic tradition handed on in the early Church when the religious tradition is passed on in the very lives of the teachers themselves.

From my perspective as a Scholastican educator formed in the Benedictine charism of *pax* (Latin for peace), service, and community, I believe this research is an extension of the mission entrusted to us by the Church to be Christ's salt and light in a world fragmented by moral, environmental, financial, political, and social crisis. As an instrument of planting Gospel values, the Catholic school forms a nation's heart and soul in the teaching of religion and human morality that lead to justice and peace (John Paul II, 2001b). This proactive presence of Catholic education in its service to society through the dedicated work of both lay faculty and consecrated persons is so much more important today.

### **Purpose of the Study**

The main purpose of this research is to investigate the SSC college faculty climate and to explore its correlations with spirituality and loyalty as the reference in my thesis of advancing a culture of improvement and sustainability.

This study answered the following research questions:

1. To what extent do the college faculty members experience satisfaction or dissatisfaction in their profession?
2. What is the relationship of college faculty climate to their sense of spirituality and loyalty to the academic institute?
3. How can the professoriate contribute to institutional improvement?
4. What are the implications of this study in implementing educational renaissance towards a culture of transformation through spirituality with a sense of mission?

### **Scope and Limitations of the Study**

The scope of the study was limited only to all the school year 2007-2008 tenured college faculty of St. Scholastica's College-Manila

who voluntarily participated in the faculty climate survey. The interpretation of their feedback on the vitality and well-being of the academic profession was representative only of the particular SSC college unit. While the findings of this study do not presume to be exhaustive, the investigation suggests avenues for exploration that are representative of the faculty climate of faith-based high education institutes in the Philippines.

My explorations of the correlations of the college faculty climate with work satisfaction, spirituality, and institutional improvement were grounded on my context as a theological professor who has collaborated for many years with Catholic religious congregations in both areas of education and missionary apostolate. Even with its limited scope, I believe this study carries the possibilities of filling the gaps in the scholarship and research on the living culture and contributions of Catholic high education in forming and transforming contemporary society.

### **Educational Importance of the Study**

The educational contributions of this research are the following: 1) to illuminate what promotes faculty work life satisfaction and dissatisfaction that impact on the success of the professoriate, students and institution; 2) to bridge the strengths and limitations of the institution for the purpose of improvement and sustainability; 3) to inspire solidarity in faith-based academic communities through shared purpose and spirituality; 4) to appreciate the rich potentials of the Catholic educational mission and; 5) to propose further scholarship and inquiry on the contributions of the professoriate and Catholic education in the transformation of contemporary society.

While systematic scholarship and research in national and international Catholic education is still limited, this ground-breaking study advances much-needed discussions on the challenges Catholic

higher education faces in order to articulate responses to these challenges for the common good.

### **Methods of Inquiry and Sources of Data**

This study employed a triangulation of ethnographic, qualitative and quantitative methods. The research instrument designed for this research, which I termed as College Faculty Climate Inventory or CFCI, was adapted from three pre-existing surveys namely: Inventory on Teaching Climate and Faculty Well Being of Cornell University (2006), the Faculty Well Being Survey of North Carolina State University (2007) and the Spirituality and the Professoriate Faculty Survey of University of California in Los Angeles (2005). I have also integrated particular concepts based on the Vatican literature on Catholic education and Benedictine religious charism literature.

The CFCI is a self-administered questionnaire, which consisted of two parts: a) part one has 99 items on the following nine factors that shape faculty climate: nature of work, relationships and collegiality, policies and practices, faculty support/development and rewards, performance review/evaluation, campus infrastructure/physical environment, institutional citizenship, spiritual well-being, and professional satisfaction; and b) part two has four open-ended questions.

The questionnaires were distributed to 43 tenured college faculty members in November 2008 and follow-up was done within 6 weeks. There was 67% rate of response or 29 faculty members who took part in the survey. The sample is predominantly female (55%), with some males (31%) and unidentified gender (14%). Participation in the survey was voluntary and the information provided by the respondents has been held in strict confidentiality.

Descriptive statistical analysis was used in part 1 of the inventory items of the survey while content analysis was used in the

semi-structured questions of part 2 of the survey. Textual analysis of Vatican documents on Catholic education and structural analysis of scholarly studies on international Catholic education were used to support the propositions advanced in this investigation.

## Results and Discussion

### *Satisfaction and challenges of the professoriate*

This section discusses the research findings in response to the first inquiry: To what extent do the SSC college faculty members experience satisfaction and dissatisfaction in their workplace and profession? Descriptive statistical analysis of the College Faculty Climate Inventory or CFCI research instrument that was answered by the 29 SSC tenured college faculty respondents generated the following results:

**TABLE 1**

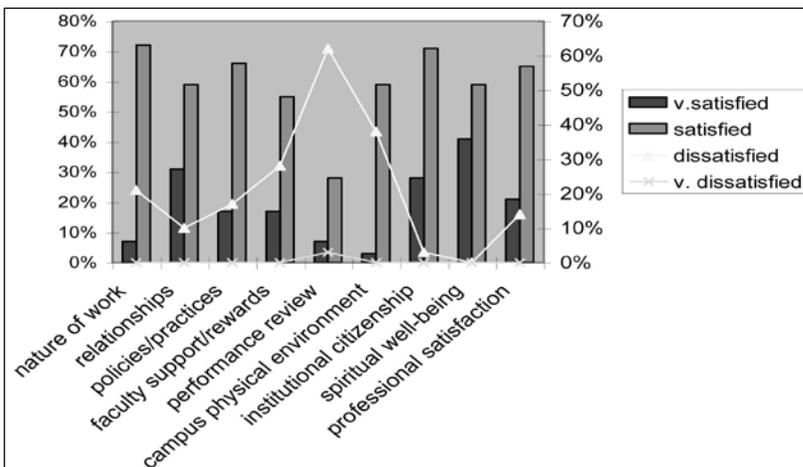
*Percentage distribution of the satisfaction and dissatisfaction of the SSC college faculty population according to each factor that determines the climate or quality of their work life*

<b>Factors</b>	<b>Very Satisfied</b>	<b>Satisfied</b>	<b>Dissatisfied</b>	<b>Very Dissatisfied</b>
Nature of Work	7%	72%	21%	0%
Relationships & Collegiality	31%	59%	10%	0%
Policies and Practices	17%	66%	17%	0%
Faculty Support/ Development & Rewards	17%	55%	28%	0%
Performance Review and Evaluation	7%	28%	62%	3%
Campus Infrastructure/ Physical Environment	3%	59%	38%	0%
Institutional Citizenship	28%	69%	3%	0%
Spiritual Well Being	41%	59%	0%	0%
Professional Satisfaction	21%	65%	14%	0%

The above table indicated the factors that give satisfaction and dissatisfaction to the SSC college faculty members. In terms of faculty population, the top three factors that the college faculty considered satisfactory are the following: a) nature of work (72% of faculty), b) institutional citizenship (69%), and c) policies and practices (66%). On the other end of the spectrum, the top three factors that they were dissatisfied with are the following: a) performance review and evaluation (62% of faculty), b) campus infrastructure (38%), and c) faculty support/development & rewards (28%).

It is interesting to note that the leading three factors that cause the respondents the greatest satisfaction are: a) spiritual well-being (41%), b) relationships and collegiality (31%), and c) institutional citizenship (28%). Meanwhile the only factor that brings them the greatest dissatisfaction is performance review and evaluation (62%).

These same data may also be represented by a visual illustration of the comparative degrees across the spectrum of extreme satisfaction to extreme dissatisfaction of the college faculty in terms of the distribution of population as provided in Figure 1:



**FIGURE 1**

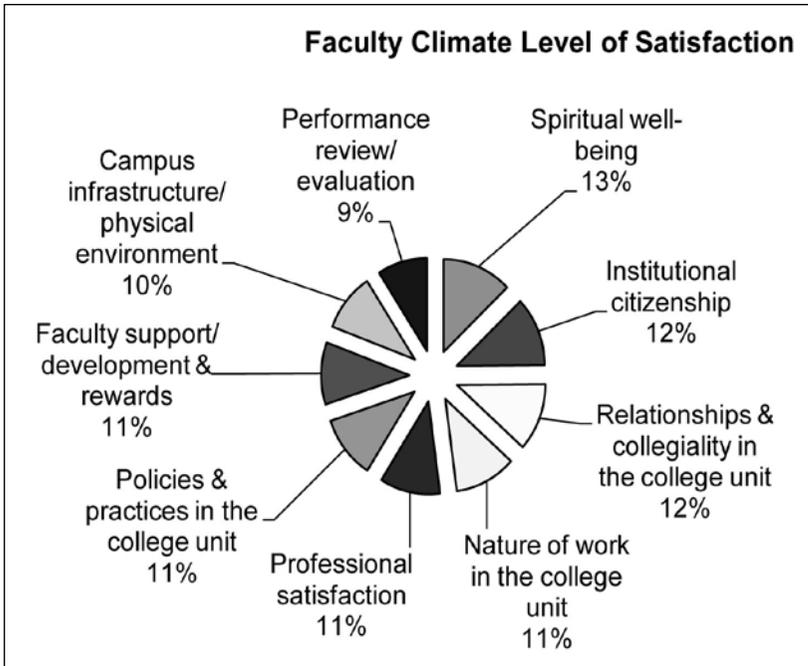
*Illustration of the comparative degrees of satisfaction and dissatisfaction of the college faculty members across the categories*

From the computation of the weighted mean of the faculty climate survey, the top three factors that the respondents found satisfactory are: a) spiritual well-being (3.39), b) institutional citizenship (3.20), and c) relationships and collegiality in the college unit (3.13). The three factors that they have problems with are: a) performance review and evaluation (2.41), b) campus infrastructure and physical environment (2.70) and c) faculty support, development and rewards (2.86). Once again, it is evident that the highest source of dissatisfaction for the respondents is their performance review through the Teacher's Evaluation (TE), Teacher's Evaluation through Classroom Observation (TECO) and Teachers Performance and Professional Evaluation (TPPE). These data are illustrated in both table 2 and figure 2:

**TABLE 2**

*Ranking of the categories according to their grand mean*

<b>Category</b>	<b>Grand Mean</b>	<b>Interpretation</b>
Spiritual well-being	3.39	Satisfied
Institutional citizenship	3.20	Satisfied
Relationships & collegiality in the college unit	3.13	Satisfied
Nature of work in the college unit	2.98	Satisfied
Professional satisfaction	2.93	Satisfied
Policies & practices in the college unit	2.91	Satisfied
Faculty support/development & rewards	2.86	Satisfied
Campus infrastructure/physical environment	2.70	Satisfied
Performance review/evaluation	2.41	Dissatisfied

**FIGURE 2**

*Illustration of the respondents' level of satisfaction, with higher percentage indicating greater satisfaction*

### **Positive Experiences**

To substantiate these findings it is necessary to look into the elements that comprise the positive experiences of the professoriate at SSC. The respondents rated spiritual well-being as the highest factor (with a grand mean of 3.39). This factor was gratifying to them for the following reasons: a) SSC provides opportunities for faculty spiritual growth, authenticity and reflection on the purpose of life (3.62); b) they integrate the Benedictine values of obedience, simplicity, stewardship, community and other values in their classes (3.55); c) they realize that working at SSC has helped build their relationship with Christ through prayer and works of justice and mercy (3.45); and d) they agreed that the honor codes of academic honesty and integrity are promoted among the faculty members (3.34).

The respondents' satisfaction in their sense of institutional citizenship (with a grand mean of 3.20) is supported by: a) their sense of accountability and responsibility to accomplish the SSC mission as a Catholic institute (3.66); b) their efforts to contribute towards the needs and goals of SSC (3.48); c) their belief in the faculty member as an educator-scholar who collaborates to achieve the mission of SSC (3.41); and d) their sense of belonging and feelings of connectedness to the academic community (3.21).

The element of relationships and collegiality was highly satisfactory (with a grand mean of 3.13) because the respondents agreed that: a) they fit well in the department (3.48); b) they are satisfied with their personal interaction with colleagues in the department and the chance to do outreach with colleagues (both with 3.28); c) they enjoyed the intellectual vitality of colleagues in the college unit (3.14); and d) there is open communication among faculty in the department (3.07).

Their satisfaction in the nature of their work (with a grand mean of 2.98) is explained by: a) their sense of commitment to service as educator (3.66); b) the opportunity to give their input at the course content they teach (3.48); c) the quality of library and research resources available (3.21); and d) the flexible work hours they have at SSC. The one element in the nature of work that they are dissatisfied with is the quality of institutional technology or IT services (2.34).

### ***Challenging Experiences***

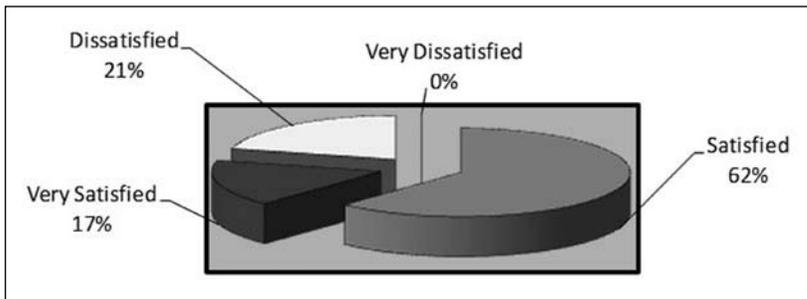
After discussing the positive experiences of the respondents, their challenging experiences should complete the faculty climate survey. The leading cause of dissatisfaction among the SSC college faculty members is the performance review and evaluation (with a grand mean of 2.41) because they consider the Teacher's Evaluation of Students (TE), Teacher's Classroom Evaluation (TECO) and Teachers Performance and Professional Evaluation (TPPE) as inadequate evaluation tools and therefore need revision (1.41 and 2.10).

The next least satisfactory for the respondents is the campus infrastructure and physical environment (with a grand mean of 2.70) due to three main reasons: a) up-to-date equipment /technology for classroom use is not available (2.31); b) campus dining/food options for faculty are lacking (2.32); and c) campus parking for faculty is inadequate (2.43).

The dimension of faculty support, development and rewards needs attention also because of its rating (grand mean of 2.86). The reasons of the respondents are the following: a) Institutional Technology (IT) support is lacking (2.31); b) funds for attending conferences/presenting papers are limited (2.59); c) training in the use of classroom technology is inadequate (2.66); d) financial support to acquire updated faculty room computers and instructional materials are wanting (2.69); and e) there is the need to build faculty morale and faculty potentials to the fullest (2.79).

### ***Landscape of the SSC professoriate***

From the survey findings, a summary of the SSC faculty college climate in terms of the distribution of population indicated the following: a) very satisfied (17%), b) satisfied (62%), c) dissatisfied (21%), and d) very dissatisfied (0%). This is illustrated in figure 3:



**FIGURE 3**

*Results of the college faculty climate in terms of over-all population*

The above data on the positive and challenging experiences of the respondents give a picture of the realities of the academic profession at SSC college unit among the tenured faculty from the preceding academic years until the school year 2007-2008. As these findings give insights on the factors that shape the college climate, it may be helpful to note the ongoing changes brought about by shifts in administrative leaders, colleagues, and personnel that affect the professoriate at SSC.

The factors that determine the degree to which college faculty members feel engaged, supported and challenged certainly provide meaningful information on how we can together promote positive environments that can predict institutional improvement and success. Recognizing the strengths and needs of the faculty members can help narrow the gaps in order to strengthen the sense of accountability and shared purpose among the educational stakeholders.

### ***Role of spirituality, shared purpose and loyalty to the institute***

A fundamental aspect of this research project is exploring the realities of the professoriate in a faith-based educational institute like SSC, which is a Catholic Benedictine college. This is the reason why the two factors of spiritual well-being and institutional citizenship were included in the faculty climate survey. Key findings of the survey revealed how the respondents valued spirituality with a sense of mission as well as their realization of loyalty to the mission-vision of the institute.

This section answers the second research problem of this investigation which asked: What is the relationship of college faculty climate to their sense of spirituality and loyalty to the academic institute? Results of the survey indicated that the respondents rated spiritual well-being as the factor that gave them the highest satisfaction. This is supported also by the data from table 1 where 0% of faculty members were dissatisfied with their spiritual well-being.

Why did these educators place spirituality as their priority? Spirituality has a significant role in the professional and personal development of educators because it helps them in their search for meaning and purpose in life. The SSC college faculty members prioritize their vertical relationship with God, as the ground of their horizontal relationships with the academic community. The following qualitative data from the open-ended questions of the survey attest to this:

I believe in my vocation and share these gifts to my students and colleagues. I feel happiest in what I'm doing (respondent, 6-10 years in SSC).

Despite the pressures and stress of my work, I feel blessed that I have an internal moral compass that guides me and keeps me going (11-15 years in SSC).

What I like most about SSC is the Catholic environment and Benedictine spirituality that fills my desire for God and contemplative work such as study, reflection, research and prayer (11-15 years in SSC).

I continue teaching because of my passion for teaching and service to my students (11-15 years in SSC).

Discovering gems among my students inspire me to continue teaching at SSC (11-15 years in SSC).

I enjoy contributing to the formation of minds and character of young people and bringing out the gifts of their personhood. It touches me when students express their appreciation of what they learned from our class. This profession leads me to search for the beauty of truth, which culminates in God who is both Truth and Beauty (11-15 years in SSC).

Teaching is not only a profession but a life-long mission. Receiving good feedback from my students regarding our class has encouraged me to pursue my academic career (6-10 years in SSC).

These comments confirm my conjecture that the college faculty members consider their institute not only as a place of work but also a setting for their spiritual and personal development. Their search for deeper purpose in their lives is articulated in their sense of vocation and mission as educators in a faith-based educational institution. It is evident that as professors in a Catholic Benedictine institute they grasp the connections of education with the specific charism of the Benedictine sisters with whom they work as lay partners in the educational apostolate. Charism refers to the gifts of the Holy Spirit bestowed on specific religious congregations to build up the Church as the Mystical Body of Christ. For example, the OSB missionary sisters that own SSC concretize their commitment to social transformation through their vision of education as social responsibility (Gutierrez, 2009, p.137)

The respondents are grateful for the spiritual exercises such as faculty recollections/retreats, institutional Eucharistic celebrations and community prayer that are made available to them. They agree that these spiritual and moral formations in the college campus promote their personal and community well-being. As they foster the Benedictine values of stewardship, service, *ora et labora* or prayer & work and the practice of *lectio divina* or praying with the Scriptures in their classrooms, their work at SSC has helped them build their relationship with Jesus Christ.

In nurturing the college faculty members' spirituality with a sense of mission, my assumption is that this leads to their experience of institutional citizenship or loyalty to their profession and their educational institute. Their positive spiritual climate becomes the foundation and springboard for engaged citizenry or loyalty to their academic community. The following quotes from the respondents' answers to the open-ended questions of the survey validate this:

The SSC Service Award is an inspiring annual tradition here. It highlights the value of service and loyalty to the institute and to one's profession (respondent, 11-15 years in SSC).

I feel indebted to SSC that's why I'm here (6-10 years in SSC)

I will always love SSC because I love teaching here. It is not the people or the events that make SSC - she is to me an ideal, a legacy, a tradition...nothing can shake my loyalty and devotion to her (11-15 years in SSC).

What I like about working at SSC is its social orientation and how our department integrates her mission-vision in our program (11-15 years in SSC).

The best aspect of working here is that the institute helped bring out my potentialities. One of the best is the affirmation and recognition given to faculty who make efforts to excel (6-10 years in SSC).

What I like best about SSC is that I feel a sense of community and belonging here (11-15 years in SSC).

SSC as an institution has been supportive of its faculty members - this is one of the best reasons why I remain here (6-10 years in SSC).

The above data suggest that the support system as social capital of the academic community contribute to the respondents' loyalty to the institute. Since they perceive faculty-institutional partnership in working towards their common goals, loyalty is encouraged towards stakeholders' satisfaction, productivity and motivation. Surely this strategy of building faculty morale is essential in order to retain excellent faculty members in the institute.

The respondents agree that there is collaboration between them and the administration in achieving the SSC mission-vision as a Catholic institute. They feel accountable and responsible about this. They feel nurtured by their institute to become effective and productive in their profession. They agree that there are opportunities to build trust between them and the administration.

From these survey findings, the relationships of spiritual well-being with institutional citizenship are evident. Despite the challenges that assail the world of education and the professoriate, it is safe to assume that the SSC professors are dedicated to their vocation and mission as educators in a Catholic institute. They are aware that their presence contributes to the academe and to humanity.

Their professional practice is grounded on the Benedictine spirituality that is rooted in the Gospels and centered on Christ, the Teacher. They are committed to SSC as their place of work and self-fulfillment. As they share the wealth of their educational gifts to the academic community, they in turn are enriched as well. Their profession becomes both a mission and a testimony of an educational-formative environment that is always open to the transforming power of the Divine.

### ***The professoriate and institutional improvement***

Assessing the SSC faculty climate has illuminated data-based aspects of both the professoriate and institutional environments that need constructive interventions in order to achieve campus improvement. This section discusses the answer to the third research problem: How can the professoriate contribute to institutional improvement? In exploring the dimensions and issues that shape the satisfaction and dissatisfaction of the college faculty, the next task involves transforming the challenges for the common good of the academic community and the institute.

How can both the faculty members and administration be engaged in initiatives towards meaningful change? The following data from the open-ended questions through which the respondents gave their recommendations on how to create a transforming culture that 'we are all in this together' could shed light:

Invest in each college faculty because this will benefit the most important stakeholder, our students (11-15 years in SSC).

Let us overcome the 'crab mentality' that destroys community spirit by being happy for the blessings and opportunities of our colleagues. Let us appreciate each other's diverse gifts, which encourage excellence and help build up our community & institution (11-15 years in SSC).

Let us work towards holistic formation of mind, body and spirit. As Sr. M. John said, we need balance (6-10 years in SSC)

We need greater transparency, humility, consistency and prayer please (6-10 years in SSC).

Plan the general faculty meetings to become enriching, inspiring and goal-oriented. Please include time for dialogue on matters that affect the lives of the faculty members. For the purpose of check and balance, can college faculty members evaluate their support staff such as IT, checkers, maintenance, and department secretaries? (11-15 years in SSC).

We need to devise a workable timetable so we don't cram requirements and get stressed out. Greater transparency and more faculty involvement will create a healthy climate (11-15 years in SSC).

Rotate committee heads and members. Practice what is preached. We need regular questionnaires to assess the pulse of the academic community (unknown years in SSC).

Teacher's Evaluation (TE) instrument should be updated to truly measure the teacher's abilities (unknown years in SSC).

The above representative comments provide valuable information on the directions that the institute and the academic community ought to consider in order to attain positive outcomes. How is a culture of improvement created in the academic institute? It essentially requires addressing the elements that determine the

degree to which faculty members feel supported, engaged, trusted and challenged. When faculty members are dissatisfied with institutional management, there is cause for concern that they feel alienated from the organizational life of their institutions (Berberet, 1999). A positive campus climate promotes retention of excellent faculty members, which enhances student success (Center for Social and Emotional Education, 2007). Furthermore, improved faculty morale will in turn promote the quality and standards of the educational institute.

This research project has provided compelling results that parallel the National School Climate Council (2007) researchers' findings on the key factors that shape school climate: relationships, teaching and learning, safety and the institutional environment. Data from this research confirm that improvement efforts have to start at listening to the voices of the stakeholders, promoting dialogue among the groups and reaching consensus on the institutional goals.

When the entire academic community is informed of the climate findings and creates action plans together, they take part in a democratic process of campus improvement towards a culture that 'they are all in this together'. Such a process will lay the foundations for an engaged professoriate towards a culture of transformation through shared purpose and spirituality with a sense of mission.

### ***Educational renaissance through positive faculty college climate***

In exploring the temperature of the SSC college faculty climate as the context of my proposition for institutional improvement, we gained insights on the college unit's strengths, challenges and needs. It is apparent that faculty vitality is essentially linked to the vitality of the institute. Burned-out, underappreciated and overworked college faculty members undermine the success of educational institutes.

Faculty morale can be improved by developing a strong sense of family that gives them a sense of belonging, of being important and needed in the institution. Hence, a positive faculty climate underscores being a community and acting like one. This means fostering partnership in the faculty-institutional relationship so that loyalty or institutional citizenship can be nurtured and contribute to satisfaction, productivity and motivation of all the stakeholders. Such network of communities that are built on supportive and trust relationships results in 'social capital' (Coleman & Hoffer, 1987) that leads to improved institutional performance (Byrk & Schneider, 2002).

This paradigm of an educational social capital that is nurtured by a positive faculty climate leads to the last research problem posed by this investigation: What are the implications of this study in implementing educational renaissance towards a culture of transformation through spirituality with a sense of mission? From my perspective as a theological educator and peace education researcher, I offer my following reflections as propositions for educational renaissance or renewal:

### ***Shared leadership as witnesses to Gospel values***

Faculty climate and morale are greatly influenced by an administrative environment that is attentive to the human needs of the stakeholders. Regardless of salary or position levels, the key to engaging faculty members in planning and goal setting towards a strong organizational setting is to make them feel valued and productive.

Effective educational leadership needs to recognize the strategies in building collegial cultures. As institutional administrators monitor and review performance carefully, they should also provide meaningful feedback and positive reinforcement to both teachers and

students in order to build a culture for these behaviors to permeate all levels of the academic community. They are expected to model core values and desirable practices that they themselves advocate (Dimmock, 1995).

In a Catholic institutional context, good leaders reach into the organization to communicate key values and inculcate them via day-to-day actions (Johnson & Castelli, 2000). The call for a leadership that practices transparency in giving witness to the Gospel values has been the consistent theme of literature regarding faith-based education. These values that are to be lived and witnessed are not only personal, moral and educational values but specifically the religious values that are based on the Gospel of Jesus Christ (*Gravissimum Educationis*, 1965).

Since these values originate from a particular religious tradition, all the stakeholders in the Catholic educational institution are expected to be aware of these values and to align these to their own personal beliefs. I am convinced that it is the responsibility of the Catholic educational leaders from both administration and faculty members to role model and ensure that these Gospel values are accepted and lived by the academic community, as we are reminded consistently by the Church.

Reflecting on this principle leads us to appreciate the vital role of the faith community as a core value and symbol in establishing a transformative Catholic educational culture. An environment that encourages collaboration results in cohesive communities where values are discussed and agreed upon in a culture of partnership and transparency, where everyone is valued and positively encouraged to contribute to the life of the institute. Such setting will encourage improvement in learning, in teaching, in organization and overall institutional performance.

### ***Spirituality of communion***

In analyzing the correlations between spirituality and loyalty from the SSC college faculty climate survey, I venture to highlight the spirituality of communion as a suitable strategy in engaging the professoriate towards a culture of transformation. What is the spirituality of communion? It indicates the heart's contemplation of the Trinity dwelling within us and whose light we must see on the faces of our brothers and sisters around us. This means sharing their joys and sufferings and attending to one another's needs. It is the ability to see what is positive in others, to welcome it as God's gift and to make room for others as we share each other's burdens (Congregation of Catholic Education, 2007).

Educating in communion and for communion in Catholic institutes is a serious commitment for both administrators and educators. It requires, along with professional formation, a synthesis of faith, culture and life. This means a formation of the heart that is directed to that encounter with God in Christ, which awakens their love and opens their spirits to others (Benedict XVI, 2005, p.31). It necessitates a theological and spiritual formation through knowledge of the truths of the faith and the principles of the spiritual life. This way, teaching and learning becomes a school of faith and a transmission of the Gospel values, which is the heart of the Catholic institute's educational project (Congregation of Catholic Education, 2007).

I believe that sustaining our spiritual well-being through a spirituality of communion will nourish faithfulness to our educational mission. Doing so will enable us to be artisans and architects of an academic community where brothers and sisters become reflections of Christ and the locus of encounter with God towards Trinitarian communion. In a positive faculty climate where mutual respect, collaboration, shared values and spiritual formation are being experienced, the journey towards a culture of transformation can begin to take place.

### ***Commitment to the Catholic educational mission***

Since the main project of Catholic educational institutions is to provide integral education, in which Christ is the foundation, towards a synthesis of faith, culture and life (Congregation for Catholic Education, 1998), it is imperative that the entire academic community is educated about this identity, which differentiates Catholic education from secular education.

One significant characteristic of a Catholic educator is the communication of truth, which is a unique participation in the prophetic mission of Christ, the Teacher.

The integral formation of the human person, which is the purpose of education, is to be accomplished with an apostolic intention, inspired by faith, in communion with the teaching Magisterium of the Church. The faculty members should imbibe the educational mission-vision of the institute so they can transmit the identity and mission of Catholic education.

For the Catholic educator, religious formation must complement professional formation. This religious formation should be directed towards personal sanctification and apostolic mission, which require well-rounded human formation, spiritual formation and solid doctrinal instruction in theology, ethics and philosophy (Apostolicam actuositatem, 1965). Educators ought to be grounded in the social teachings of the Church that will intensify their social sensitivity (John Paul II, 1981).

The moral and spiritual capital of the leaders and educators of Catholic educational institutes should be strengthened in order to form academic communities towards a synthesis of faith, life and culture. Programs for professional, moral and spiritual development of administration, faculty and staff should never lose sight of the Catholic educational mission (Gutiérrez, 2009).

In keeping with the specific Benedictine spirituality of SSC, it is important that faculty members and administrators are educated in the Rule of St. Benedict, especially on the six hallmarks of community life that will support the accomplishment of the Catholic educational mission. In the Latin language that St. Benedict would have used in the 6th century, these six hallmarks with their essential meanings are: (a) *Regula et Traditio* or rule & tradition means that the mission-vision statement of the academe and its living memory are needed for the ongoing life of any community; (b) *Stabilitas* or commitment to a particular community means that the community member adheres to the rules and participates in its common life, traditions and practices. For individuals to be stable members of a community, they must be able to support with the greatest patience one another's weaknesses (Strange, 2007); (c) *Conversatio* or conversion in order to grow or give oneself more to the life one is called to live. St. Benedict points to humility as the foundation of change, because humility is the ability to acknowledge and face the truth about oneself and the truth about others; (d) *Obedientia* or obedience is grounded in listening, as its root word stands for ob+audire. To obey is to respond to what one hears. To listen carefully is a vital dimension of any community; (e) *Ora et Labora* or prayer and work that stresses the unity of our inner and outer life. God continues to work where we work. St. Benedict asks us to lead by word and action, which also means putting into practice what we preach, or to walk our talk; and (f) *Hospitalitas* or hospitality means taking care of others by serving a variety of temperaments, coaxing, reproofing, and encouraging them as appropriate and by accommodating and adapting to each one's character and intelligence (Chittister, 1992). Hospitality teaches the community to be open and welcoming to those from without as an important dimension of its continual search for truth. All these six hallmarks, I believe, can serve as a template in building and repairing an academic community towards what St. Benedict calls a "*dominici schola servitii*" or a school of the Lord's service.

Curricular content and models of pedagogy by themselves cannot accomplish the educative mission of Catholic schools. Pastoral care of the students, teachers, administrator and staff is one of the most significant obligations of Catholic education. An essential goal of the religious formation program in Catholic institutes is the continuous renewal to become witnesses of the Gospel through regular liturgical celebrations of the sacraments, spiritual exercises, and devotional practices. These forms of community worship ought to be translated into works of justice and service to the marginalized members of society as expression of a lived faith. This is meant to deepen the understanding of their catalytic role as educators in the transformation and renewal of individuals and society (Gutiérrez, 2007).

### ***Sowers of justice and peace***

The emphasis on education for social transformation has made Catholic educational institutes in the Philippines act as agencies of conscientization and advocacy. This brings out the importance of praxis-oriented outreach through 'preferential option for the poor' (Gutiérrez, 2007). The Catholic academic communities together with the Church are challenged to become the voice of the poor of the world (John Paul II, 1995). This calls for solidarity with various poverty situations that marginalize persons such as material poverty, loss of human dignity, violation of human rights, illness, injustice and other situations that bring destitution and sufferings. This involves taking part in projects that promote justice and peace in the communities.

The path to peace passes through justice. Peace is the result of justice that creates equal opportunities for everyone with special attention to those who are deprived of basic necessities (John Paul II, 2001a). The fact that education can be an essential road to justice and peace is a knowledge shared by the international community. Educators have the urgent responsibility to sensitize their students to become peacemakers and peace builders.

The education for peace starts in oneself through personal witness in attitude and actions. It involves education on values such as silence and listening, dialogue, loyalty, respect, responsibility, mutual understanding and many other positive values common to humanity. In this respect, educators have a particular role to play in building a more united and peaceful world through their witness of life and through their profession and mission.

### ***Nurturing hope amidst challenges***

The above discussions have presented the identity and responsibilities expected of a Catholic academic community which may appear idealistic and therefore difficult to accomplish. While the educational challenges need to be realistically recognized, they should also be confronted with a healthy optimism and with the courage of Christian hope.

What kind of hope could sustain us in the midst of crises? “*Spe salvi facti sumus*” – in hope we were saved (Rom 8:24). The “good news” of Jesus Christ was not only ‘informative’ but ‘performative’; it makes things happen and is life-changing. The one who has hope lives differently; the one who hopes has been granted the gift of a new life. Hope is what gives us the courage to place ourselves on the side of good even in seemingly hopeless situations (Benedict XVI, 2007). Truly the professoriate’s call to continue their contributions to the educational mission of the Church should be encouraged by a hope that does not give up in moments of trials.

The demanding task of educating to form actively responsible citizens who will promote the common good with a Christian vision certainly requires renewed commitment to the educational mission at all levels of Catholic education. While the challenges posed by the Catholic educational journey may be wearisome and dispiriting at times, the noble service offered by Catholic educators gives reasons for life and hope for the new generations (Gutierrez, 2009). Indeed,

the indispensable role of Catholic educators in the integral education and faith formation of young people constitute an element of great hope for the Church and humanity.

## CONCLUSIONS

This research has established a portrait of the professoriate and the role of spirituality with a sense of mission in Catholic higher education amidst the changing landscape brought about by our increasingly globalized century. From the findings and reflections of this study, the following conclusions are drawn:

- (1) The factors that shape the college faculty climate give meaningful information towards data-based policies and interventions that can build positive environments to foster faculty morale. Dynamic faculty morale increases the overall quality of the educational institute.
- (2) Since there are relationships between spirituality, sense of mission and institutional loyalty, these values ought to be nurtured as the foundation of a spiritual capital that can sustain the Catholic educational mission.
- (3) Attaining the culture of improvement in educational institutes essentially includes addressing the issues through which faculty members feel supported, engaged, trusted and challenged. The journey towards a culture of transformation starts when the academic community perceives that 'we are all in this together'.
- (4) Educational renaissance calls for renewed commitment among those in the Catholic academe to persevere in their dignified service of integral education and faith formation so we can together sow the seeds for a just and peaceful world.

While the results of this investigation provided valuable data, the findings are representative only of a small Catholic college and are therefore restricted in utilizing it to other educational settings. Nonetheless, it is my hope that this research has promoted insights, inspiration and provocative questions regarding the mutual enhancement of the professoriate and faith-based institutes so that their indispensable contributions in the transformation and renewal of contemporary society may continue to flourish.

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# DEVELOPMENT AND INTEGRATION OF CREATIVE DRAMA-BASED ACTIVITIES TO ENHANCE THE ORAL COMMUNICATION SKILLS IN ENGLISH OF INTERMEDIATE PUPILS<sup>1</sup>

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## **Abstract**

The study aimed to develop and integrate creative drama-based activities in English language lessons as a tool to enhance the oral communication skills of intermediate pupils. It was found out that creative drama-based activities could enhance the oral communication skills since pupils became more comfortable in speaking in front of the class and in expressing themselves using English as medium for oral communication. Hence, the activities helped promote the building of self-confidence. Creative drama-based activities also provided an ideal opportunity for timid children to overcome their inhibitions; it guided insensitive children to some awareness of the feelings of others and broadened the horizon of all participants.

<sup>1</sup> This paper has been granted a full-paper presentation at the International Conference on Language, Literature, and Culture held at DLSU-Dasmariñas, May 2012.

There are a number of ways in which drama can be defined. It could be seen as a blanket term covering “a wide range of oral activities that have an element of creativity present”. Susan Holden (1982) takes drama to mean any kind of activity where learners are asked either to portray themselves or to portray someone else in an imaginary situation: “In other words, drama is concerned with the world of ‘let’s pretend’; it asks the learner to project himself / herself imaginatively into another situation, outside the classroom, or into the skin and persona of another person” (p.5). The pupils may do this on their own or with one or more fellow students; they may act either in a controlled way in accordance with organizational and linguistic guidelines established by the teacher, or they may be left fairly free to work matters out. In both cases the students interact with other people and react to what they do and say, making use of their own personal store of language in order to communicate in a meaningful manner.

In the academe, many teachers have observed the magic of drama in bringing their classes to life. Students’ attention is easily captured; even the most lethargic ones perk up when class activities involve some kind of play-acting. They have also enumerated the benefits of having class dramatization. First, the students learn to appreciate the values brought out in the presentation more effectively than if the student were to read, hear or talk about it. Second, the student gets to understand people through understanding characters in play. Third, the student acquires and develops specific skills related to his part in the play.

According to Geraldine Siks (1983), drama makes a valuable contribution to the development of students’ oral communication skills, for until a pupil is emotionally and socially secure, he will not be able to express himself with ease. Also, she stated that good voice and diction are identified with drama. By participating in drama-based activities, children discover that their voices can become powerful instruments for expressing exactly what they wish to say. In the

friendly activity of drama presentations, a child readily accepts the challenge of speaking clearly and loudly enough to be heard. Good speech habits are developed from good listening habits. Speaking is indirectly improved. Children become interested in improving their language as they begin to see how important it is to have the right words to express what they want to say.

## **Rationale**

There are many reasons for using drama activities and techniques in the language classroom. First of all, it is entertaining and fun, and can provide motivation to learn. It can provide varied opportunities for different uses of language, and because it engages feelings, it can provide rich experience of language for the participants.

According to Prochazka (2007), integrating drama in language teaching, means bringing real-life as well as fantasy situations and characters into the classroom. It requires enthusiasm and willingness “to take risks” on the part of the students and the teacher. In communicative language teaching, drama methods play an important part because of their holistic approach, which is rooted in neuropsychology. The more senses are involved, the more effective and active learning becomes, and the improvements will be lasting.

Aldavero (2008) pointed out that drama activities may involve children at many levels, not only in relation to language and literacy, but also in the kinesthetic aspect. There are some areas where drama can be very useful in order to develop students’ communicative competence.

Drama for second language learners can provide an opportunity to develop imagination. The students can go beyond the here and now and even ‘walk in the shoes’ of another. It provides an opportunity for independent thinking (McCaslin, 2006). Students are encouraged to express their own ideas and contribute to the whole.

Creative drama will offer exercises in critical thinking and the chance for the students to be creative. A good example of this is role-plays in small groups. ESL/EFL students will have many situations where they can develop their own ideas as well as skills of cooperation when interacting with classmates. The group work builds social awareness and understanding as they 'walk in the shoes' of another. Drama gives an excellent method for studying human nature and working in harmony. The play acting provides the opportunity for a healthy release of emotion in a safe setting which can work to relieve the tension of learning in a second language.

Drama in language teaching enables children to use what they are learning with pragmatic intent, something that is most difficult to learn through explanation. Forcing the teacher from center stage, it gives students space to work with language in ways that are enjoyable, memorable, and continually varying. Therefore, children are able to communicate successfully through dramatic means.

Based on the observations made by the researcher, pupils are very vocal in expressing their opinions and ideas during group tasks, especially if the drama method is employed. For this, it is believed that pupils must be more involved in such activities for them to become more interested to use English as their medium to be understood by others.

Hence this study aimed to utilize drama in language teaching through the use of creative drama-based activities to enhance the oral communication skills of the grade six pupils.

### **Background of the Study**

In the Philippines, The Basic Features of the Restructured Basic Education Curriculum of the Department of Education (2002) mandated that language teaching must focus on the communicative competence among the learners. Pupils are more likely to achieve

the desired level of competence if they are motivated to learn and use the language.

Speaking English for young grade six pupils is a task met with enthusiasm and fear, and for that reason, language teachers find it difficult to encourage pupils to participate in classroom activities during English class.

With the oral communication problems of children and the manner they carry themselves, the researcher believes that one of the most effective ways to enhance the pupils' oral communication skills is via communicative language teaching, specifically through the use of creative drama-based activities.

Current research focuses on the use of creative drama-based activities as an effective vehicle in developing oral communication skills among children. Some studies have already shown positive outcomes of drama on the development of oral communication skills of intermediate pupils (Balagtas, 1990; Beehner, 1990; Aldavero, 2008). According to Garcia (2010), the development of oral communication skills is one of children's most impressive accomplishments that occur during the first 10 years of life.

On the other hand, creative drama-based activities are mostly used but receive little attention. The creative techniques of presenting stories are frequently suggested in children's literature (Raines & Isbell, as cited in Siks, 1983). However, a limited number of researches have investigated creative drama and its possible influence on the enhancement of the oral communication skills of children.

To provide empirical evidence on the impact of creative drama-based activities on the enhancement of oral communication skills of children, this research was made to concentrate on the use of creative drama-based activities as a tool for enhancing oral communication skills of intermediate pupils.

As a language teacher and drama specialist, the researcher believes that he must aid the pupils to enhance their oral communication skills by teaching language lessons through creative drama-based activities. This is why the researcher believes that drama is an effective tool to enhance oral communication skills in English which happens to be the main goal of every English Language Arts class.

### **Conceptual Framework**

The conceptual framework of this study (Figure 1) is supported by Sandra Savignon's Communicative Language Teaching Approach (1983). It is a pupil-centered and not a teacher-directed approach in language learning. The teacher serves as a mentor or guide in learning. Varied activities / materials utilized in the teaching-learning process are based on real-life situations. This is closely associated with Alan Maley's (1983) approach to drama in language teaching. He believes that when it comes to personal experimentation in active oral use of the language, drama provides an excellent laboratory. Through it, the pupils can be different people in different situations. In that way, they can begin to get an instinctive feel for appropriate use of the language.

After considering the conceptual foundations of the study, the Philippine Elementary Learning Competencies (PELC) of the Reconstructed Basic Education Curriculum, Department of Education (2002) was consulted. It is composed of competencies in English needed to be taken by intermediate pupils. The teacher-researcher also considered his observations of the general weakness of elementary pupils in English prior to the development of creative drama based activities.

In the framework, it is shown that creative drama-based activities would be utilized to enhance the oral communication

skills of the intermediate pupils. The activities that would have been developed would be integrated into selected appropriate English language lessons to enhance the oral communication competencies in English of the intermediate pupils. This would be evaluated and go through revision and editing if found to be wanting per the suggestions of experts. The activities would then be tried-out for use by the pupil-participants and then finalized. Ultimately, the desired result would be the enhanced oral communication skills in English of intermediate pupils. Secondly, these may be used for similar activities of other teachers.

The concepts found to provide a strong foundation for the study are the following:

### **Communicative Language Teaching (CLT) / Learning Approach**

Sandra Savignon popularized the Communicative Language Teaching (CLT) / Learning Approach (1983). Communication is the process of sharing ideas, thoughts, and feelings with other people. These involve the sender, receiver, channel, and feedback. Savignon (1983) posited that “learning how to be better communicators is important to all of us in both our private and public lives. Better communication means better understanding of ourselves and others; less isolation from those around us and more productive, happy lives” (p.4). Therefore, she emphasized that teaching the language must focus on the actual use of the language and not on the structure of the language. Grammar is part of the language and facilitates communication. However the rules of grammar alone do not make one proficient in using the language. Grammar rules are taught not for memorization or “mechanical” drill exercises but for application in oral or written communication.

She also annotated on the four components of communicative competence; she showed how, through practice and experience in

an increasingly wide range of communicative contexts and events, learners gradually expand their communicative competence which consists of grammatical competence, discourse competence, sociocultural competence, and finally, strategic competence.

According to Savignon (1983), (CLT) helps the learners to develop the strategic competencies they need for interpretation, expression, and negotiation of meaning; learners are able to express satisfaction and even surprise.

This gives way to Maley's (1983) approach to drama in language teaching. According to Maley (1983) there has been a boom in approaches claiming to develop the communicative, linguistic competence of language learners. Drama in language teaching is the application in the classroom of the CLT approach. He also pointed out the enormous range and richness of activities which drama offers. In his article, "A Roomful of Human Beings" (1983) he enumerated the reasons why drama techniques must be used. These are:

1. *Drama-based activities are designed to encourage fluency.*

Opportunities are needed for the relatively uncontrolled use of the language in 'real' or 'realistic' contexts, where the language event takes place in real time, and where the main focus is on the successful conveying of the message, rather than on the correctness of its form.

2. *Drama-based activities offer a context of language acquisition which was rarely the case in conventional textbooks.*

Textbooks are the vehicles of learning rather than a stimulus to acquisition. Acquisition seems to occur best when language learners focus on the message, and not on the form. This kind of situation can be provided by drama techniques.

3. *Drama-based activities offer many techniques to bi-sociation.*

The rich array of diverse stimuli offered by drama activities is the perfect environment for throwing up unusual chance combinations. And it may explain the spontaneous popping-up of language during such activities.

4. *Drama-based activities stimulate authenticity of output from students.*

The speaker has to have something he really wants to communicate, and this has to be appropriate and relevant to the circumstances in which he finds himself.

5. *Drama-based activities offer the learner an opportunity to experience for himself the full range of language use.*

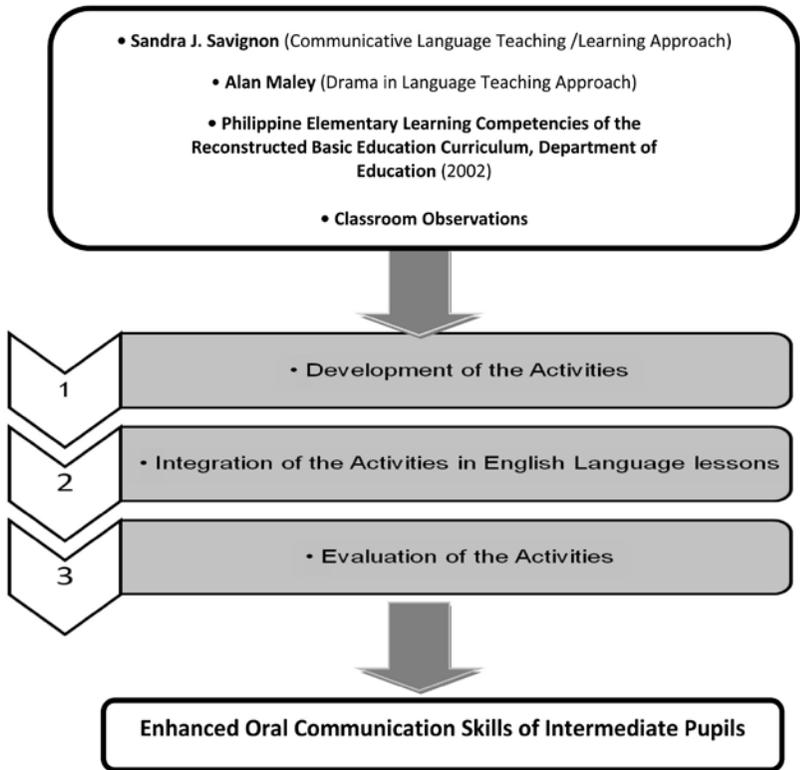
In any one day a single person may play out many different roles. In any roles portrayed, the learner employs different kinds of language.

6. *Drama-based activities foster a whole complex of qualities derived from working cooperatively in groups.*

When working with others, learners develop a sense both of their own worth and of that of others. They become aware of their own strengths and failings, and of the often unsuspected qualities of others in the group.

7. *Drama-based activities are highly motivating. Included here are problem-solving, project work, and dilemma discussions that give rise to a high degree of motivation.*

Language difficulties are largely forgotten in the involvement with the activity in hand, and it is not unusual for students to express themselves using the foreign language.



**FIGURE 1.** *Conceptual Framework of the Study*

### **On Oral Communication**

“Language is the door to living and learning” (Salcedo, 2002, p.10). It becomes essential to every human being of any age, race and color. Moreover, for humans, nothing quite beats language for effective, precise communication. It is by language that people communicate with others expressively. Language is used as the medium of communication. When one person talks, another listens; hence, information is transmitted. Communication could be transmitted in many ways, but for most children, oral language is the source of communication.

The oral communication skill is critical to children's language fluency. It is the foundation of learning to express and be understood (Farris, 1997). Oral communication skills serve as the "prior skills" in language fluency. By the time children enter their first school, the only way to learning instruction is through listening and speaking. Such listening and speaking serve as media in developing other skills. In the first few years of school, most new information is presented and learned through the process of speaking and listening. Students learn by listening and they demonstrate what they have learned by talking (Wood, 2005).

Littel (1982) cited that children who do not develop strong oral communication skills during this time find it difficult to keep pace with their peers in later years. They start to fall behind even before they start school. Oral communication becomes essential to children as it builds a strong support for future language achievement and school success.

At the most basic level, oral communication means speaking with other people. It uses both listening and verbal language to transact information. Listening and speaking are innate to humans; they are natural abilities that need to be crafted. They are vital to literacy skills. Children learn further through listening and speaking according to Berk (as cited in Ommaney 1960). Meaningful learning requires effective communication. For effective communication, oral communication skill must be developed because it is the foundation of both communication and learning.

### **On Language Teaching**

According to Hammerly (1985), language teaching should not be regarded as an intellectual exercise that involves the comprehension and memorization of rule statements, the reading of literature and the memorization of sentences are mechanical conditioning. He stresses

that second language teaching/learning involves several of the things enumerated above and many others. It is not any one exclusively. “The time has come”, he points out, “to accept that. For best results, language teaching should not be based on partial theories but on comprehensive theories.” (p.25)

Wang (1990) designed a strategy focused on oral communication which seeks gains in language competency on the following tasks: language habits cultivation through exposure to a wholly English presentation class; creation of a lively atmosphere for communicative activities; presentation of new material in a communicative context rather than isolated sample sentences and provision of a wider range of communication, through language between two or more people.

Brown (1994) extensively shed much wisdom about current issues in teaching oral communication including some perspectives in teaching such as pronunciation, accuracy and fluency, affective factors, and the interaction effect. He enumerates some guidelines for designing interactive techniques:

1. Cover the spectrum of learner needs, from language-based focus on accuracy to message - based focus on interaction, meaning and fluency. In the current teachers’ zeal for interactive language teaching, they can easily step into a pattern of providing zesty content-based interactive activities that disregard grammatical pointers or pronunciation tips.
2. Motivate intrinsically. Speaking activities must appeal to the learners’ ultimate goals and interests, to their need for knowledge, for achieving competence, autonomy, and for “being all they can be”. The learners should be helped to see how the activity will benefit them.
3. Encourage the use of authentic language in meaningful contexts.
4. Provide appropriate feedback and correction.

5. Capitalize on the natural link between speaking and listening.
6. Give learners opportunities to initiate oral communication.
7. Encourage the development of speaking strategies.
8. Provide the learners with practice strategies on the following:
  - a. asking for clarification (what)
  - b. asking someone to repeat something (huh? Excuse me?)
  - c. using fillers (uh, I mean, well) in order to gain time to process
  - d. using conversation maintenance cues (uh huh, right, yeah, okay, hm)
  - e. getting someone's attention (hey, say, so)
  - f. using paraphrase for structure one can't produce
  - g. appealing for assistance from the speaker (to get a word or phrase, for example)
  - h. using formulaic expressions (at the survival stage)
  - i. using mime and nonverbal expressions to convey meaning.

### **On Communicative Language Teaching**

Wood (2005) stated that language teachers must be concerned with developing communicative competence which has been referred to as "one's ability to use and interpret language appropriately in the process of interaction and in relation to social context" (p.\_). A corollary investigation provides results on how language is produced, perceived, comprehended and remembered, how it is used and acquired (Hymes & Stern, as cited in Murcia-Celce, 2006). Also in some concern, Bachman and Palmer (as cited in Prochazka 2007) attested that effective language use requires both "organizational knowledge" (what is said) and "pragmatic knowledge" (how it is said). The multi-faceted skills required for the effective use of language merely boils down to the term *communicative competence*.

Nunan (2001) emphasized the importance of effective language teaching via Communicative Language Teaching (CLT). He pointed out that CLT makes use of real-life situations that necessitate communication. The teacher sets up a situation that learners are likely to encounter in real life. Unlike the audio-lingual method of language teaching, which relies on repetition and drills, the communicative approach can leave students in suspense as to the outcome of a class exercise, which will vary according to their reactions and responses. The real-life simulations change from day to day. Learners' motivation to learn comes from their desire to communicate in meaningful ways about meaningful topics.

Berns (1984) explained that "language is interaction; it is interpersonal activity and has a clear relationship with society" (p.2). In this light, language study has to look at the use (function) of language in context, both its linguistic context (what is uttered before and after a given piece of discourse) and its social, or situational, context (who is speaking, what their social roles are, why they have come together to speak).

### **On Drama in Language Teaching**

Morrow (1981) believes that the use of communicative activities is an effective technique to achieve one of the aims of the communicative approach, which is to obtain communicative competence. The essence of this approach is to communicate with another person in the classroom and in the long term, the society. Drama use in the classroom is considered a communicative activity since it fosters communication between learners and provides opportunities to use the target language in various 'make believe' situations.

Siks (1983) added that drama helps children learn about emotions, problem solving, and relating to other people. Through

their experiences with drama, pupils develop their imagination and confidence. One of the most special things about it is that there are no “wrong” answers--through pretending, animals can talk, kids can travel to outer space or the jungle, and the sky can be green while the grass is blue.

Through drama, we help the children explore their imagination, learn how to communicate ideas, and feel comfortable with themselves and their role in the community.

Davies (1990) asserted that drama strengthens the bond between thought and expression in language, provides practice of suprasegmentals and paralanguage, and offers good listening practice. If drama is considered as a teaching method in the sense of being part of the eclectic approach to language teaching, then it can become a main aid in the acquisition of communicative competence. Drama encourages adaptability, fluency, and communicative competence. It puts language into context, and by giving learners the experience of success in real-life situations, it should arm them with confidence for tackling the world outside the classroom.

Snow (as cited in Siks, 1983) stated that when a child participates in a creative drama with other children, he can use language to control his surroundings, describe the things that he experiences with his senses, and organize his thoughts. The development of language also allows a child to describe the string of events in a story and re-enact that story. When a child casts a show with marionette puppets, he is recognizing that there is a connection between words that are written and words that are spoken.

Children can be given a number of supplies and products to encourage this type of play. Important skills such as oral communication, learning manners, and general academic success are all considered positive results in creative drama (Bethwinst as cited in Morrow, 1981).

Creative drama takes the child into a fantasy world -- a world where anything can happen to anyone. It allows the child to create images in his or her imagination. A child can vividly transport himself or herself inside the story, becoming the character - or at least picturing the characters and the scenes the way he or she wants to (McCaslin, 2006).

Wilson (1994) observed that, "creative drama gives the opportunity to have daily language practice in the safe and relaxed environment of a classroom. This daily language practice will allow the students to interact on a personal level with both the teacher and classmates." He emphasized that the learners are able to gain language knowledge from their participation both as speakers and listeners. These personal interactions are meaningful because the students are able to interact with one another, carry on conversations, and hear significant rules being modelled involving sentence structure. The skills learned in creative drama will help develop students' oral communication, which is necessary for them to become successful academic learners in the classroom.

## **Method**

The descriptive-developmental method was employed in this study which went through the process of development, integration and try-out of creative drama-based activities to enhance the oral communication skills in English of intermediate pupils. The enhancement of the respondents' oral communication skills as they went through the activities was described.

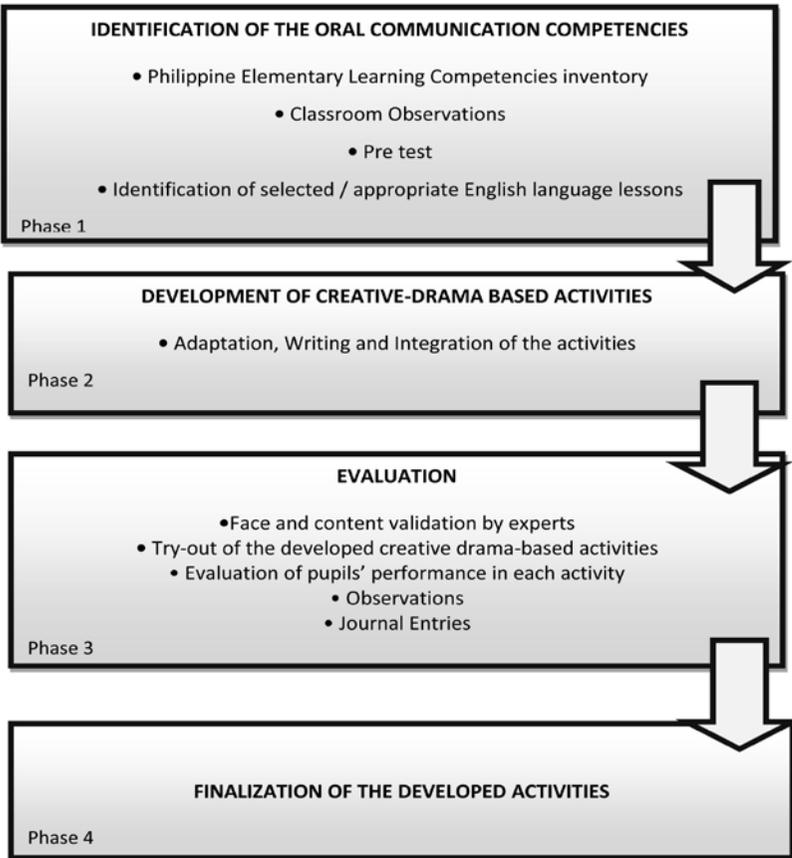
## **The Phases of the Study**

The study followed a four-phase process as shown in Figure 2.

**Phase 1** - This centered on the conceptualization and preparation of the creative drama-based activities suited for language lessons. Preparation involved the following:

• **Identification of the competencies**

This phase involved the identification of the competencies needed to be enhanced for effective oral communication; the Philippine Elementary Learning Competencies of the Reconstructed Basic Education Curriculum of the Department of Education (2002) was consulted to come up with a checklist of oral communication skills in English for intermediate pupils. The list of oral communication skills was the basis for the construction of an assessment scale for effective oral communication in English. Class observations were also conducted before the pre-test was given to the pupil-participants.



**Figure 2:** Work Flowchart of the Activities

## **Phase 2**

### **Writing of the Activities**

In writing the activities, the researcher followed the commonly prescribed format by the Division of City Schools-Manila.

This was the design involved in the development of the activities:

- **Objective** - the statement of purpose for the whole lesson
- **Review** - a recap of the previous topic discussed
- **Presentation** - a short explanation of the lesson, and strategy in presenting it
- **Practice Exercise** - activities given to pupils to reach mastery of the topic
- **Generalization** - pupils are guided by the teacher to form concepts derived from the topic
- **Oral Enhancement Activity** - the use of a creative drama-based activity to determine mastery of the topic
- **Assignment** - optionally given to pupils, a creative exercise that challenges the pupils to maximize their potential on the given topic
- **Teacher Evaluation** - contains the rubrics in evaluating the pupils' oral communication skills for each activity. The rubrics were developed to check whether the lesson objectives were attained during the course of the lesson. All the items in the rubrics were concentrated on the pupils' oral communication skills in English.

On the actual writing of the activities, the researcher considered the language to be used, the fluidity of the lesson, and communicative

activities appropriate to the pupils' needs. Each language lesson was delivered using communicative language teaching that aimed to enhance the oral communication skills of the grade six pupils while they experience creative drama. There were also activities given to encourage pupil participation, and the researcher ensured that each activity provided an enjoyable and meaningful experience.

### **Development / Adaptation of the Activities**

Some of the activities and lessons were adapted from the Department of Education portal. After developing the activities, the researcher reviewed them several times to make sure that the objective of each lesson is achievable. Instructions were made simple, clear, and precise. The activities were checked for grammatical, typographical and other errors. The suggestions of the research adviser were also considered. These included adding more activities that could be helpful to pupils when they communicate with each other, emphasizing oral communication skills and child-oriented activities, and consulting more experts in elementary English language teaching.

**Phase 3** - This was the evaluation stage. The activities were then subjected to face and content validation by the research adviser. These were later validated by a group of elementary school teachers of English. The researcher himself as teacher of English used the developed activities in teaching language lessons to a section of grade six pupils. Pupils were asked to participate in class discussion, as they normally do, and asked to follow specific instructions to optimize the results of the activities– that is to enhance their oral communication skills in English. The pupils were observed, interviewed, and asked to write journal entries. The teacher-researcher likewise recorded his observations in a journal. The pupils' performance was rated using a rubric designed for each lesson and activity presented.

**Phase 4** - The developed activities were then finalized.

### **Data Gathering Tools**

The researcher utilized consultation, observation, and journal entries to gather data. Observations were done daily in class throughout the three-week try-out of the activities.

- The Philippine Elementary Learning Competencies were consulted to identify the appropriate English language lessons to be used for the activities
- Through observation the researcher recorded how pupils acted and participated in the activities.
- A pretest was conducted to find out what oral communication skills needed to be enhanced.
- Teacher Evaluation of the pupils' performance utilized a rubric for each activity. The rubrics were developed to check whether the objectives set were attained during the course of the lesson.
- Journal Entries written by the pupil-participants provided the researcher to write insights from the respondents about the activities given to them. The researcher was able to know what the pupils gained from the given creative drama-based activities. The teacher- researcher himself also kept a journal where he wrote his observations of the class in every lesson.
- The content validation instrument employed in the study was adapted from Napallatan (2010), who used it in his study "The Use of Drama to Maximize the Students' Participation in an English Class". Some of the criteria were revised to suit this study.

## Participants of the Study

The participants of the study are the following:

1. **The Teacher-Researcher**
2. **The Expert-Validators** were five teachers/drama experts handling English Language classes in the intermediate level. Among the five were one male and four females with an average number of 16 years in the profession. All of these validators had either finished or were finishing their graduate studies. The faculty-validators were asked to give their suggestions and recommendations for the developed creative drama-based activities.
3. **The Pupil-Participants** were 39 grade six pupils consisting of 19 boys and 19 girls of Justo Lukban Elementary School located in Paco, Manila on whom the creative drama-based activities were tried out. The heterogeneous composition of the class was the primary reason why it was chosen.

## Results and Discussion

The pupil-participants were observed for five days in subjects that use English as the medium of instruction and interaction. Results show that even in other subjects, pupils are not comfortable and fluent in using English as the medium for oral communication. The objective of the observations was to substantiate the competencies needed to be enhanced for effective oral communication skills in English.

After comprehensive analyses of the results of the observations and the pre-test, the researcher saw the need to design activities that would enhance the pupils' oral communication skills in English.

These competencies were chosen based on the results obtained from the Philippine Elementary Learning Competencies (PELC) inspection, observations, pre-test administered to the pupil-participants, the teacher-researcher's classroom teaching experiences, course syllabi, textbooks and workbooks used in the subject and other related literature. These are the oral communication competencies identified:

- a. *Speaks clearly*
- b. *Uses correct pronunciation*
- c. *Speaks fluently*
- d. *Projects / modulates voice appropriately*
- e. *Uses voice correctly*
- f. *Uses face and body expressively in communicating ideas*
- g. *Shares and contributes ideas*

After the identification of the competencies for effective oral communication, the activities were developed. Each activity was patterned after the lesson plan used in public elementary schools. The activities are not really new; some were gained from theatre games, daily teaching and readings of the researcher. The researcher designed activities that encourage participation and used realistic scenarios in the activities to provide authentic and spontaneous use of English.

The set of activities was first subjected to face and content validation by the adviser before presentation to the experts for content validation and try-out.

The developed creative drama-based activities were integrated into appropriate language lessons to enhance the oral communication skills in English of the intermediate pupils. These activities were used in the lesson as motivational activity, lesson presentation technique, practice exercise or oral enhancement activity. In choosing the appropriate activities, the researcher considered the appropriateness and objective of the language lesson.

While doing these activities, the teacher-researcher saw how creative drama has helped the intermediate pupils enhance their oral communication skills. The teacher-researcher asked the pupils to write their thoughts about the activities given to them. Here are some insights gathered:

*The activities were fun and wonderful, I learned a lot.*

*I am not afraid to speak in English when I am acting.*

*I became closer to my class mates and I am happy  
to work with my group mates.*

*The activities improved my ability to speak English.*

*I have more self confidence.*

*Now, I am not afraid to talk in front of the class.*

*I'm excited to act and hear my classmates clap for me.*

## **Summary of Findings**

The study came up with the following findings:

1. Seven competencies were identified to need enhancement for effective oral communication skills in English of intermediate pupils. These were:
  - a. speaks clearly
  - b. uses correct pronunciation
  - c. speaks fluently
  - d. projects / modulates voice appropriately
  - e. uses voice correctly
  - f. uses face and body expressively in communicating ideas
  - g. shares and contributes ideas
  
2. The experts found the creative drama-based activities excellent in terms of their objectives, motivational techniques, appropriateness to lessons, realistic scenarios, procedural instruction, method of assessment, and language use.

3. There was a gradual enhancement in pupils' oral communication skills in English as the activities progressed based on the researcher's evaluation on pupils' performance in every activity.
4. Pupils became more comfortable in speaking in front of the class as well as in expressing themselves using English as medium for oral communication. They have also shown enthusiasm in performing group tasks which required them to use oral communication skills.

### **CONCLUSION**

Based on the findings of the study, these conclusions were drawn:

a) The creative drama-based activities can be used to enhance oral communication skills; b) the gradual enhancement in pupils' oral communication skills in English as the activities progressed indicate that using creative drama-based activities is effective in enhancing the oral communication skills in English of intermediate pupils; c) pupils became more comfortable in speaking in front of the class and in expressing themselves using English as medium for oral communication. Hence, the activities helped promote the building of self-confidence; d) the classes were lively, therefore creative drama-based activities are helpful tools in arousing pupils' attention and interests; e) creative drama-based activities provide an ideal opportunity to help timid children overcome their inhibitions; they guide insensitive children to some awareness of the feelings of others and broaden the horizon of all pupil-participants.

Everything considered, drama in the English language classroom is ultimately indispensable because it gives learners the chance to use their own personalities. It draws upon students' natural abilities to imitate and express themselves, and if well-handled, should arouse

interest and imagination. Drama encourages adaptability, fluency, and communicative competence. It puts language in context, and by giving learners an experience of success in real-life situations, it should arm them with confidence for tackling the world outside the classroom.

### **RECOMMENDATIONS**

The following recommendations are given:

1. language teachers can use, create or adapt creative drama-based activities as teaching strategy to help pupils enhance their oral communication skills;
2. the pupils must have more exposure to drama-based activities to make learning enjoyable and meaningful
3. teachers can explore the possibilities of using drama as teaching strategy to arouse pupils' interest and encourage active participation;
4. school administrators must integrate drama in the curriculum towards the enhancement of oral communication skills in English of intermediate pupils; and
5. future language and communication teacher-researchers can conduct further study in drama in language teaching and in other communication skills.

There are many reasons in favor of using drama activities and techniques in the language classroom. They are entertaining and fun, and can provide motivation to learn. They can offer varied opportunities for different uses of language and because they engage feelings, they can provide a rich experience of language to the participants.

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**Notes on Contributor**

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# EDUCATION AND RESISTANCE: TESTIMONIOS FOR CRITICAL PEDAGOGY AND LITERACY

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## **Abstract**

The exploratory/theoretical essay discusses the potential of testimonios or testimonial narratives in critical pedagogy and literacy, especially as or when practiced in Third World/ Post-Colonial countries such as the Philippines. The discussion foregrounds the possibility of using testimonial narratives to underscore the dialectical connection between, and conflation of, the individual and collective spheres, and relate the same to an authentic teaching-learning process schematized according to/around the languages of critique/opposition and possibility/hope that a critical, praxis-oriented pedagogy would advocate. It is assumed that the use of such non-canonical texts can be constitutive of more egalitarian teaching practices in language pedagogy, aimed not only at widening the range of representations but also at developing critical, resistant, and emancipatory attitudes among teachers and learners. As 'grassroots literature' (i.e., as a mode by which marginal sectors of society can give voice to their otherity), testimonios may well exemplify the 'authentic' texts propounded by Freire and other theoreticians of similar persuasion, which would enable teachers and students (as cultural workers and as transformative intellectuals) to 'read the word and the world' and render social change possible.

## Problematizing Education and Oppression

Much of educational research has of late concentrated on the re/introduction of strategies and approaches for improving “skill” and facilitating the teaching-learning process, while on the other hand, little research has been undertaken which calls critical attention to the kind of discourse that is cultivated by and within the *dispositif* that is the educational system. These codes are of course present in the dominant discourse of the academe, a system of linguistic exchanges which, to use the words of sociologist Pierre Bourdieu, deploys a sort of “symbolic violence.” Bourdieu observes:

Linguistic exchange—a relation of communication between a sender and a receiver based on enciphering and deciphering, and therefore on the implementation of a code or a generative competence—is also an economic exchange which is established within a particular symbolic relation of power between a producer, endowed with a certain linguistic capital, and a consumer or a market, and which is capable of procuring a certain material or symbolic profit. In other words, utterances are...signs of wealth...and signs of authority. (Bourdieu, 1991, p. 502)

Along this line, Aronowitz and Giroux (1985) note that “class control is constituted through the subtle exercise of symbolic power waged by ruling classes in order to ‘impose a definition of the social world that is consistent with its interests’” (p. 80). The discussion of any educational content, methodology, theory, etc. should therefore acknowledge their links to the existing social order. In the Philippines, debates still center on what language (English, Filipino, or mother tongue) would be most effective in teaching Filipino students, and set aside are issues pertaining to the social hierarchies and power relations embedded in what is taught to both teachers and students. This is not to say that we should not argue over the “most effective” medium of instruction, but the content of materials and the (mostly western) educational theories government leaders, policy makers, and down the line, teachers and students seek or are forced to adapt should likewise be probed.

The urgent task at hand pertains to surfacing or retrieving alternative cultural (including educational) practices to transgress the dominant systems of linguistic exchange, which as Bourdieu and other critical scholars have noted, cannot be dissociated from issues of power and domination. This paper is a preliminary articulation of the possible use of testimonial narratives or *testimonios* in critical language pedagogy and literacy. The essay is predicated on some of the notions proffered by liberation educator Paulo Freire, such as those concerning the use of authentic approaches that underscore and are critical of the power relations involving educators, students, and the society in which they live. The use of testimonial narratives in the classroom, I submit, is one such approach aimed at developing a sense of criticality, as well as empowerment, among educators and learners, and eventually paves the path for social transformation. For one, reading according to Freire is and should not be treated as a mere academic skill to be mastered in school, but rather as a liberating, democratic/democratizing activity. He explains:

I have always insisted that words used in organizing a literacy program come from what I call a “word universe” of people who are learning, expressing their actual language, their anxieties, their fears, demands and dreams. Words should be laden with the meaning of people’s experience and not of the teacher’s experience. Surveying the word universe thus gives us the people’s reading of the word. We then give words back to people inserted in what I call “codifications,” pictures representing real situations. (Freire and Shor, 1987, pp. 35-36)

I will not touch on the “effectiveness” of testimonial narratives as authentic materials for teaching and learning, if by effectiveness we mean the development of standardized educational competencies and the fulfillment of (often externally imposed) educational objectives. I do not intend to join the bandwagon of educators who invoke the use of “alternative” or content-oriented instructional/learning materials to ensure easier ways of acquiring proficiency, but

fail to acknowledge the roles that ideology plays in what and how they teach. The “virtue” of impartiality still prevalent among educators and students, as stated by Jaramillo (2010), has been used to gloss over hegemonic relations and “bureaucratic authority” in the interest of the powers-that-be. What I would like to emphasize is the use of otherwise ignored (because non-academic) texts as a praxis-oriented strategy for a radical, resistant, and liberating pedagogy to counter hegemonic and homogeneous assumptions about society and history. Testimonial writings, given their demotic character (they are written by members of marginalized groups) fit this role, and in this regard, hew closely to the postmodern preoccupation with widening the range of texts that constitutes the politics of representation. Suffice it to say that such writings offer opportunities for writing tasks which are not only authentic, but egalitarian as well.

In books such as *Pedagogy of the Oppressed* (1974) and *The Politics of Education* (1985), liberation educator Paulo Freire relates how he successfully carried out the adult literacy campaign among the peasants of Brazil and other parts of Latin America. Repudiating what he labeled as the old-school, “banking method” of teaching-learning and rejecting literacy materials that used “a purely mechanical repetition of syllables” (Freire, 1985, p. 21), Freire used reading texts relevant to the milieu and the concerns of the peasants themselves; in most cases, the texts were generated by them. Freire (1985) underscored not only the need to develop the skills of the learners, but also the importance of helping them develop critical awareness: “A word, an affirmation followed up the text that’s being analyzed, can spark a viable discussion around the core issues of the *asentamiento*: adjusting to new conditions, health problems, and the need to develop effective methods of responding to new challenges” (p. 23). As public intellectuals (to use Giroux’ term), teachers should take cognizance of the reality confronted by them and by their learners every day, making sure that the materials used are effective enough to stimulate critical consciousness. Given that testimonial writings are anchored in the environment and experiences of the

very learners, they hew closely, I submit, to the Freirean framework. The use of testimonial writings constitutes a pedagogical project aimed not only at reducing anxiety between teacher and learners, and among learners themselves; more importantly, they are aimed at empowering and humanizing mentors and learners.

Again, it is instructive to point out that the generation of texts by the learners themselves—the peasants in the case of Freire’s literacy project—is essential to critical pedagogy. Freire uses the term “codification” to refer to that pedagogical aspect which enables peasants to represent their “concrete reality” through the texts they produce (Freire, 1985, p. 24). Freire shares the following insights:

For all of us who have participated in projects like this, experience has shown the significance and the richness of illiterates’ language in analyzing their reality as depicted in the codification. From whatever angle we address it—be it form or content—this significance and richness involve a linguistic analysis that in turn includes ideology and politics....

This material offers educators a number of possibilities that shouldn’t be overlooked. Suggestions we’ll make about such possibilities will doubtlessly challenge educators to offer others. (Freire, 1985, p. 25)

Through the process of codification-decodification that involves the egalitarian praxis of giving students opportunities to relate their learning to concrete situations, an educator gets to be more conscious of the reality faced by the learners, their lived experiences including their everyday struggles as a result of social marginality. Freire cites the following example:

The word *struggle*...aroused lively among various groups at different asantamientos. Peasants talked about what acquiring a deeper knowledge meant for them, specifically, the struggle to obtain the right to the land. In these discussions they related a little of their history

not found in conventional textbooks. To dramatize these facts not only stimulates peasants' self-expression but also develops their critical consciousness. (Freire, 1985, p. 26)

### **Postmodernity and Alternative Texts**

Postmodern conditions have engendered the widening of the range of texts that constitutes the politics of representation. Critical scholars see this as a welcome, if problematizable, development to challenge the hegemonic book culture in the academic mainstream. Facets of what is called popular culture (e.g., music and film) may be read either as reproductions, reconfigurations, or transgressions of existing power structures and relations. According to Giroux (2004), culture now has an important part in creating and appropriating stories, images, and tropes in how people treat themselves and their connection to others.

Even strategies other than those that traditionally require the use of reading materials can be used in critical pedagogy. Employing some of the devices of poststructural theory, Morgan (2004) suggested for example that teacher identity (very often ignored in teacher-training programs and actual school situations) be employed as a possible strategy in language pedagogy and recommends that "we investigate local forms of language learning 'subjugated' by the rules governing theory formation" (p. 4). Teacher identity becomes a site for micro-interactions that make possible either the reproduction of or the resistance to dominant power relations and institutions. This further accentuates the ideas that there is no room for neutrality in schooling, and that educators, as well as students, should commit themselves to some sort of self-reflexiveness:

(There are) no ways to insulate oneself from the social consequences of one's activities ....To apply... (educational) technologies or instruments uncritically or without regard to the prior learning experiences of a

particular group of students is to hasten the likelihood of academic underachievement and social marginalization for minority students. (Morgan, 2004, p. 5)

Given importance is the proper positioning of teaching not as an end in itself but as an all-important individual and social practice to develop human capacity and creativity (Morgan, 2004). The traditional “banking method” of education, which transmits knowledge and elides its problematic, political implications, is blasted further as the discourse of the classroom is sifted through by means of ongoing dialogue between students and their teacher, between/among students, and between/among educators themselves. Fossilized theories are supplanted by more flexible ideas based on stories and “concrete professional experience” (Morgan, 2004, p. 6). Conventional pedagogical approaches that privilege structure give way to alternative tactics and strategies that pay more attention to the constitution or mediation of meanings through discourse. Through the latter, learners become more comfortable, and individual voices and differences are accorded their proper place in schooling.

### **What are Testimonios/Testimonial Writings?**

Stories are integral to human existence. All people have the intrinsic need and ability to share narratives because through this, new connections that link people together are re/created. Stories have social and evaluative functions, and even children use narratives to shape or reshape their lives. According to Whitehead (1996), recording one’s existence and making “some mark” lies at the “heart of our personal memories and daydreams” (p. 33). Whitehead (1996) explains:

Narrative is not just random “telling,” it is concerned with time; it sequences events in time order to tell about them. In this respect it appears to be closely linked with the organization and functioning of memory....

But the narrative is no simple listing of events transpiring one after the other:

(We) require something meaty in our narratives. The meat we look for is some hint of the narrator's attitudes, judgments and values, even if we strongly disagree with them. Narrative is concerned with values and choices and most typically speculates on the human condition. (p. 29)

Others have focused attention on the transgressive potential of the narrative—that is, its being a mechanism to cope with the inherent constraints of modernity. Narration deploys linguistic devices to enable its re/producers to weave their way out of the “jungle of functionalist reality” (De Certeau, 1988 as cited in Barrett, 1996, p. 3 ). Narration concerns itself with self-representation and the use of tactics undermining institutionalized discourses and practices: “Alternatively, (narrations) constitute a secondary order of discourse that perpetually destabilizes established programs of action” (p. 3). In the hands of the marginalized, story-telling opens interstitial zones of resistance and alternative possibilities. In the narrative, memory insinuates itself into discourse that contains fragmentary, if “illegitimate” knowledges: “In both reading and writing the intervention of memory permits words to operate as outlets and productions of silent histories” (p. 4).

Testimonial narratives prefigure such silent histories and foreground otherwise ignored stories and collective memories. They likewise conflate the personal/private and political/public spheres. But what are testimonios or testimonial narratives?

Testimonios are narratives in the form of oral stories, diaries, letters, memoirs, and eyewitness accounts (De Guzman, 2008). They first gained recognition in Latin America about 40 -50 years ago as a pedagogical tool of resistance in the midst of significant social upheavals on the continent (e.g., the Cuban Revolution, the

establishment and dismantling of military dictatorships, the election of left-wing national leaders, let alone the constant destabilization of progressive governments by western corporate and imperialist interests). Among the paradigmatic examples of testimonial literature are those of Domitila Barrios de Chungara (published in 1977), Rigoberta Menchu (published in 1983), and Elvia Alvarado (published in 1987). Some scholars like Hutchinson (2010) and Beverly (2003, 2004), however, have argued that testimonios should not be seen in the context of traditional literature given their protean character. A testimonio, for instance, may be as long as a book (such as Rigoberta Menchu's account which has served as a sort of paradigm for the genre) or as short as a letter with just a few sentences or lines (such as the letters of migrant women workers analyzed by De Guzman). While they share some characteristics, the testimonio is different from the autobiography in terms of authorship and content. The autobiography is written by an individual who usually relates personal accomplishments, including having written his/her own story; it recalls the emphasis of the liberal humanist discourse on the enlightened, successful individual. In contrast, the testimonio is written by a person or a group of persons from a marginalized sector of society such as women, workers, peasants, the homeless. In other words, what inheres in the testimonio is a sense of collectivity, of connectivity, as explained by Sangari (1999, as cited in Hall, 2004):

Collectivity is infused at the level of the subject itself, in the "I" just as it is infused in the single sentence. Individuality is a truly connective definition—that which connects the subject to a collectivity—so that it is the richness of contextualization that sets off the notation of personal particularity and differentiates the individual rather than the social collectivity itself as being itself, as being subject to the unique perception of the bourgeois individual.(p. 227)

It is this communal characteristic of testimonial writings—its being a product of "collective history" (Ngugi, 1986 as cited in Mills,

1993)—that has often been criticized by scholars on the basis of truth value. American David Stoll, for instance, has questioned the truthfulness of Rigoberta Menchu’s first-person account of her people’s coercion and exploitation in the hands of the Guatemalan military. While there may be no question about the excesses perpetrated by the military against the indigenous groups of Guatemala, Stoll argues that some of the details in Rigoberta’s story are embellished versions of what actually transpired. It is suspected that the “embellishments” may have some connection to Rigoberta’s having as co-author Elisabeth Debray, wife of Marxist writer Regis Debray. (Regis was with Che Guevara in the Andean Mountains during the latter’s Bolivian campaign.) Rigoberta points out, however, that testimonial writings are not supposed to be treated according to how faithful they are to actual situations and events; such writings should be seen as constitutive of a transformative project to free the marginalized from conditions of injustice and exploitation. In testimonial accounts, collective experiences are grafted onto personal stories, illustrating that basic tenet in critical studies about the private being public and political (Beverly, 2003).

Beverly (2003, 2004) also defended Menchu and other testimonialistas (the writers of testimonios), stating that attacks against testimonial narratives according to the strictures of “historical writing” reflect a certain class anxiety—that is, an anxiety out of a desire to confine the subaltern or the marginalized to a western/ bourgeois discourse.

### **Testimonial Narratives as Critical Literature or Mode of Consciousness**

The testimonio rubs against the grain of traditional literature and provides an opportunity for the subaltern/the marginalized to narrate their experiences of subjugation and oppression, for which reason the testimonio has been described as an egalitarian version

of the epic (Beverly, 2003). According to de Guzman, testimonios form part of emergent literature—that is, the kind of literature that is “non-traditional” and “uses the language of the common people, interrogates the feudal and patriarchal system of society, and takes as its form various modes such as radio, TV, and community theater” (de Guzman, 2008, p. 605). In Foucaultian terms, they also exemplify “subjugated knowledges” which may be retrieved in order to challenge and critique the axiomatics of mainstream culture.

Testimonial writings likewise deconstruct the sanctified position of traditional history/historiography in modernist discourse, since they foreground not the big events but “little stories” that challenge hegemonic stories which are embedded in most historical accounts. The voice in a testimonio is not personal or individual, but always invokes a sense of collectivity or community in which that voice is enmeshed. For these reasons, Hutchinson (2010) suggested that the testimonio be treated not as a literary “creation,” nor as a historical record, but as a “mode of consciousness” or a cultural form within the context of oppositional responses to experiences of marginality or otherity, in which case the categories of traditional literature and historiography do not apply. I hasten to add that the testimonio, as intimated earlier, should be considered as a praxis-oriented mode of consciousness from generally ignored and peripheralized groups. The addition of praxis in the treatment of testimonial writings underscores the use of such writings in helping bring about radical social change.

In this regard, testimonial writings may be called “counternarratives.” Counternarratives, according to Giroux, Lankshear, McLaren and Peters, (1991) are stories that constitute a mode of challenging and interrogating “official” and “hegemonic” stories aimed at controlling public consciousness by promoting and manipulating “a set of common cultural ideas,” and strip culture (including of course our pedagogical practices and institutions) of their political character. These counternarratives are “little stories” produced or reproduced by individuals or groups whose situations

and knowledges are marginalized or subjugated since they supposedly do not conform to mainstream standards. The introduction of testimonial writings in critical pedagogy and literacy projects is a way to read, listen to, and problematize these little stories.

### **Testimonios in the Philippines**

In the Philippines, there is a growing interest in testimonial writings as a response to calls from within the academe itself for the “retrieval of alternative cultural practices” to challenge dominant discourses (Patajo-Legasto, 1993, p. 7) especially with recent developments in critical/cultural studies, brought about by Marxist, poststructural, and postcolonial theories. It would be instructive, I submit, to discuss at this juncture some local examples of research on testimonial writings.

One of the earliest studies was that of Arinto (1995) who used as primary materials the testimonial writings (published and unpublished) of women in the Philippine National Democratic Movement, a broad alliance of left-wing, progressive organizations in the country. Arinto stated, “Central to this counterhegemonic project (revolutionary literature) is the foregrounding of a revolutionary subject who recognizes the historical specificity of her struggle for liberation.... The struggle is not private and individual but collective” (p. 43). She likewise noted that notwithstanding a radical agenda indissociable from the programmatic, if doctrinal, line of the organized left, the testimonial writings of women have complex levels of discourse. It can be gleaned from their writings, for example, that the women warriors of the NPA, are fissured by contradicting desires to carry on the struggle on the one hand, and to re-join their families on the other. Arinto’s analysis was ground-breaking in that it re-signified and appropriated the Latin American practice of writing testimonios; for one, her testimonial narratives are not as lengthy as those in Latin America, but as short as letters and vignettes.

Odine de Guzman (2008) also analyzed the testimonial writings of women. However, not like the politically charged women of Arinto's study, the testimonialistas in de Guzman are women domestic helpers. De Guzman's discussion problematized the epithet "bagong bayani," which had been created by the state to console Filipino migrant workers while continually promoting migration to prop up the national economy. The essay argued that "through letter writing women domestic helpers present a counterrepresentation of themselves in relation to dominant perceptions and representations of overseas domestic workers, and in the process, present an alternative view—a history from below—of overseas labor migration and the OFW phenomenon" (p. 600). The writings, for example, contradict the stereotype of domestic helpers of "being weak and ignorant" (p. 601). The letters show not only patience in the face of abuse and exploitation (courtesy of the employers), but also courage forged in the discourse of solidarity. Testimonial writings proffer an opportunity for these marginalized women "to speak for themselves, to represent themselves, and to address the public in what is usually a state and economy dominated discourse" (p. 616).

Elsewhere, I have also studied the testimonial writings of workers, and of the families and friends of the disappeared (*desaparecidos*) (Moratilla, 2010; Moratilla, 2011). In the two papers, I appropriated from critical pedagogy some key notions about radicalization and resistance, particularly Henry Giroux' idea of resistance as one that fuses the languages of critique and possibility. It is a kind of critical discourse that does not only recognize how dominant power structures and relations occlude and ignore other voices; it also acknowledges the exigency of a kind of programmatic, if utopic, language to build and forge alternative visions for a better society.

## Testimonios for Critical Pedagogy

The paper does not aim to show how testimonial narratives may be used in the classroom, if that would mean proffering any clear-cut, step-by-step strategy in using such texts, as we would often see in positivist research. Through collaboration and creativity, educators and learners are of course capable enough of conceiving, formulating, and executing plans for the use of such materials. From the outset, my concern has been the theoretical underpinnings for the possible use of testimonial writings in critical pedagogy and literacy, given their grass-roots and critical orientation, in empowering both teachers and learners especially those that belong to otherwise unrepresented/unrepresentable/ disenfranchised groups. While issues of power, exploitation, and subjugation still strike a collective nerve as it were, and undermine claims of progress and happiness, it would be too hasty to characterize the school, among other institutions, as a mere reflex of the labor market. Much of the educational system, including of course the kind of discourse that it promotes, needs a radical reappraisal. Such a reappraisal, however, should be complemented by the introduction of praxis-oriented strategies that open up interstitial spaces for negotiating, interrogating, and countering prevailing beliefs and assumptions. In this regard, what follow are insights from related essays that have used and called for the use of testimonial writings in contextualizing pedagogical praxis to make it more relevant.

In “Testimonios de Inmigrantes: Students Educating Future Teachers,” Gonzalez, Plata, Torres and Urietta (2003) explained how testimonial writings were utilized by the undocumented/illegal immigrant children in the United States to call public attention to their plight. What could be gleaned in the narratives is a sort of double othering—first, because they are undocumented (that is, they do not have the proper documents to live in the US), and second, because they are children. Most of the time it is the children—and not the parents—who confront discrimination head-on, not only because of their race, but also because of their gender and class. It

was observed that when given the opportunity in school, immigrant children would muster enough courage and confidence to write about their experiences, especially the travails entailed by being in a new country. One writer, for instance, revealed how she was not able to attend college for quite a time as a result of being undocumented. Another related how she and an older brother had to be hidden inside a coffin so that their parents could cross the border without any trouble. Another student narrated how she had a tough time learning English and getting placed in a regular class. The article concludes, "(Testimonios), especially by students, may be quite effective in teaching future teachers of the realities of immigrant children....Their words bear witness to that struggle for survival and to educational success, not necessarily because of the system, but despite the system....We can no longer ignore or erase these experiences, and of countless others like them" (p. 8).

Also centering on the testimonios of undocumented immigrants is Lindsay Huber's "Using Latina/o Critical Race Theory and Racist Nativism to Explore Intersectionality in the Educational Experiences of Undocumented Chicana College Students" (2010). The paper presents and examines how the educational experiences of undocumented female students are crisscrossed by issues of racist nativism, class, and gender. The use of testimonios complements a LatCrit perspective interrogating prevailing Eurocentric epistemologies and articulations. Testimonios, the essay argues, are rooted in cultural intuition which includes "forms of knowledge we build from personal, professional, and academic experiences which shape the ways we understand, interpret, and make sense of our data in the research process" (p. 84). The following excerpts from a student's narrative vividly describe the stigma and insecurity associated with undocumented immigration:

I didn't want to tell anyone in high school because ... some of my teachers were very hard core republicans and so when we had discussions about immigration, they were like, Oh, they should go back to their country, or, they're

taking away our money, you know all of the usual ideas. They were like, They don't pay taxes ... they're just taking our jobs away, and no one would ever speak up against that. I wouldn't because I was just like, Yeah right, I'm going to say something right now? They're going to go and ... attack me about it. (p. 85)

Another student named Carmen relates how she could not avail of state subsidies for academic enrichment programs because of her undocumented status:

It was very emotional for me to go [to the program] ... I couldn't stay with the rest of the students [in the dorms]. I would commute. And then on top of that, I had to work. I [thought], It's gonna be perfect! I'm gonna do events, I'm gonna go to class and I'm gonna work. But I had no time for any events, I don't think I even went to one, because I had to pay for [summer program] classes. I didn' feel like I could connect with anyone either. It was emotionally draining because of the expectations they had for you, especially because they expect you to read 300 pages and then I have to go work a six hour shift. (p. 88)

Testimonios as a pedagogical tool do not only suit the students, as even the teachers themselves can use such writings to radicalize not only their own social awareness but also that of their learners. In "Toward a Pedagogical Praxis that Radicalizes Social Awareness," Jack Hill (2009) argued that the educators' own experiences of subalternity and marginalization may be utilized to construct alternative pedagogies that address oppression. In other words, teachers' identities could serve as bases for pedagogical narratives to counter dominant discourse formations and reinforce possibilities for authentic social change. The narrative as a pedagogical move, whether oral or written, "(represents) opportunities and revolutionary breakthroughs regarding understandings of oppression in everyday life, its historical manifestations, and its institutional, systemic nature today" (p. 19).

An article entitled “Post-Cards to Paulo: Enacting Critical Pedagogy in the Action Research Classroom” (Action Research Team, 2008) relates how a group of practicing teachers and graduate students from the University of Cincinnati employed testimonios as collaborative pedagogical strategies anchored on the Freirean notion of praxis, acknowledging the experiences of individual participants in conducting action research. The testimonio format served as a “meaningful method that reflected action research and Paulo’s praxis” (p. 14), and aimed at critiquing the “oppressive nature of some courses that epitomize the banking method of education, when the all-knowing expert shares the gift of knowledge with the ignorant students” (p. 15). In other words, the testimonio is not simply a pedagogical move for the sole purpose of equipping students with such academic skills as writing or organizing details, thus leaving out the issue of power relations both within and beyond the academic setting. Instead, the testimonio accentuates these invisible political connections through the discourse of critical pedagogy. Consider the following excerpts from the testimonio of a graduate student named Holly; the first part is clearly an exercise in self-reflexivity, whereas the second eloquently captures a kind of epiphany after exposure to radical pedagogy:

I was born with a wooden spoon in my hand, metaphorically speaking. I often wonder exactly how I can prove my working-class self in the face of multiple credentials. Should I go by the jobs my parents have held either in the past or at this moment (this is how schools define children)? Or should I go by the jobs I’ve held—mopping floors, cleaning banks, driving school buses, managing a convenience store, selling shoes? I refuse to hide my working-class self. It unites me and protects me from “takers” in the world and validates my allegiance with the majority of the population, the cooperative “givers” .... (p. 16)

My liberating education, the kind that Paulo Freire worked for daily, occurred because I learned that I am allowed to filter the information that bombards me. Like a slotted wood spoon that drains unnecessary, annoying, or useless liquid, my mind filters my life, and leaves me with some really solid, chunky stuff to chew on and digest. In the process of my liberation, I am able to liberate other people and things in return. Although at the helm of the kite string, my most important intent was simply to get the kite into the sky; I can let go at any time. I can liberate and be liberated in one action and relationship with something else. (p. 17)

Testimonial narratives, therefore, transgress many of our traditional pedagogical practices, given that they represent speech and writing events which are largely based not on academic abstractions, but on lived experience. As a research method that violates basic positivist precepts, the testimonio has no pretensions at achieving “objectivity” by approaching subjects from a distance. In “Creating Spaces: Testimonio, Impossible Knowledge, and Academe,” Haig-Brown (2003) argued that the testimonio when used as a research method, say in field work, hinges instead on dialogue through fluid and evolving relationships. She added that with the testimonio as a pedagogical and research strategy:

I want to create opportunities for myself and my students to meet speech forms from outside our immediate classroom experiences and to take them seriously as a way of challenging ourselves to listen, think, and write differently than we have been doing. I want us to be able to acknowledge our inability to commodify and grasp some forms of knowledge, to admit our incompetence as readers of particular texts, without abandoning our ethical commitments. Testimonios provide an opportunity for us to expose ourselves to a form of writing that maintains the discursive structures of the original speech event. (p.416)

## CONCLUSION

In *The Politics of Education* (1985), Paulo Freire cites an interesting anecdote about a bourgeois intellectual who tried to participate in the activities of a group of peasants. He went there every day, wanting to assume the role of a kind of adviser. After a couple of days, a peasant pointed out to him, “Look comrade, we don’t need you to teach us how to cut down a tree because we already know that. What we need to know is whether you will be with us when the tree falls.” This simple story amplifies the idea of what education should be—one that is not confined to materials that are discussed in class, but seldom problematized.

By way of conclusion, we need to be reminded that pedagogy is not simply about schools, or about developing academic skills to enable today’s learners to become “productive citizens of society in the future,” as educators of liberal-humanist persuasion would have it. As a political practice, pedagogy should be seen in light of its inextricable connection to the perpetuation and (re)production of power and subjugation, and, in this regard, it should be fashioned or refashioned into a tool for empowerment rather than for domination, while taking stock of different subject positionalities. Utilizing testimonios or testimonial narratives may be one way to help both educators and learners to achieve such goals. As instructional/learning materials in critical pedagogy and literacy projects, testimonios would further politicize the language classroom, highlighting further the power-knowledge nexus, the social and discursive formations that suffuse any academic institution. Testimonios serve as a strategy of resistance especially in the hands of marginalized groups and individuals, or as counternarratives exposing and critiquing the inherent complications and contradictions of the existing social order, while providing a sense of hope in the midst of suffering. It is my hope to undertake in the days ahead the utilization of such narratives in an actual literacy project.

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# INTERNATIONALIZATION OF HIGHER EDUCATION INSTITUTIONS IN THE PHILIPPINES: CURRENT TRENDS AND CHALLENGES

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## **Abstract**

This paper focuses on the internationalization programs being undertaken by higher education institutions (HEIs) in the Philippines and its trends. To characterize internationalization efforts in the country, most HEIs consider various programs to entice foreign students. However, given the current efforts of HEIs, several issues have emerged in terms of internationalization trends such as relevance, the conservation of cultural characteristics amidst efforts to internationalize education, among others. This paper will limit its discussion to student mobility – specifically, the influx of foreign students in the Philippines during the recent years since the most common indicator of internationalization is the number of foreign students a university has. Furthermore, given the dramatic increase in the number of foreign students studying in the Philippines, this paper attempts to discuss the challenges that lie ahead among Philippine HEIs.

## **Mobility and Influx of Foreign Students in the Philippines**

As defined by Flores (2009) internationalization of higher education is a response to global education that focuses principally on the academic growth of universities and institutions rather than on the economic aspect. Internationalization of higher education must not be confused with Global Education. Although mutually exclusive, they work towards the same direction. Global Education can be understood in two ways: It may refer to the global education landscape or to the economic aspect of education where foreign students are considered part of the market forces.

A survey conducted by the International Association of Universities listed student and faculty mobility as one of the most important components of internationalization. Student, staff and teacher development, academic standards and quality assurance and international research collaboration are ranked as the three most important benefits of internationalization. Distance Education and the use of ICTs are noted as the key areas for new developments (Flores, 2009). According to Angeles (2009) international student mobility is one of the key strategic components of the internationalization of Philippine higher education, which we also call transnational or cross-border higher education. One of the main and important reasons for the staggering number of foreign students across borders is globalization. Globalization, in general, is the flow of technology, knowledge, people, values, ideas, capital, goods, and services across national borders. It affects each country in a different way due to the nation's individual history, tradition, culture and priorities (Knight, 2002).

Since the turn of the 21st century, Philippine universities have become more global and international. Valisno (1998) elaborated this when she said that the keynotes for higher education institutions are flexibility and adaptability, pluralism and openness. She added that it was in the 1990's that the Philippines targeted a

new internationalization paradigm which focused on the academic programs, research and scholarly activities, extra-curricular activities, and external relations and services. Valisno added that the first paradigm includes the breadth of initiatives undertaken by Philippine Higher Education Institutions (HEIs) to integrate the international dimension into the teaching and learning process both for graduate and undergraduate students.

Other manifestations of internationalization of HEIs in the Philippines during the early part of the 90's included student exchange programs which generally provided opportunities for both local and foreign students and research collaboration and networks, international journal publication and refereed works/researches between and among universities. Also, it is in this period that universities in the Philippines ventured into international networking and consortia, providing degree courses among nationals in Asian countries. Alternative learning systems were introduced such as the use of distance education and open learning systems. Inter-institutional partnerships and networking were also developed. CHED also introduced twinning and bilateral cooperation programs.

The internationalization of higher education institutions in the Philippines is but a natural and inevitable consequence of the continued globalization of economies as globalization has demanded the improvement in the quality of education, increases in the quantity of graduates, efficiency in the way institutions are managed, and the turnout of graduates and professionals who possess a global outlook and are ready to be hired by internationalized economies. With this, the Philippines has come to recognize the international higher education's role in augmenting national capacity with focus on a country's development as it relates with other countries (Angeles, 2009).

As early as 1994, CHED issued Memorandum Circular No. 2 which provides the implementing guidelines on the entry and stay of

foreign students in the Philippines and the establishment of an inter-agency committee for the purpose.

Relative to this, CHED issued Memorandum Circular No. 53 s.1997 which provides for the amendments to CHED Memorandum Order No. 2 s.1994 regarding “the implementing guidelines on the entry and stay of foreign students in the Philippines and the establishment of an inter-agency committee for the purpose” in order to conform to Executive Order No. 423 signed on 25 June 1997 amending Executive Order No. 188.

Further issuance was formulated, but this time, it came from the Office of the President in a form of executive issuance. Issued on September 4, 2000, Executive Order No. 285 governs the guidelines on the entry and stay of foreign students in the Philippines and the establishment of an inter-agency committee on foreign students. As globalization has made countries more interdependent, so has higher education been made more open among nations (Angeles, 2009). The issuance of EO 285 was an initial step in promoting the Philippines as a center for education in the Asia Pacific Region through the following:

- encouraging foreign students to study in the Philippines;
- developing awareness of the Philippine educational system in neighboring countries; and
- allowing duly accepted foreign students to avail of the facilities of the Philippine educational system.

Furthermore, in the year 2000, the Commission on Higher Education (CHED) issued Memorandum Order No.1 (Policies and Guidelines in the Implementation of International Linkages and Twinning Programs). The Memorandum strongly supports international linkages as well as networking and consortium agreements. It also fully supports the institutional membership in prestigious foreign academic associations and organizations.

According to Angeles (2009), the Philippine CHED policies on Linkages provide the impetus for the growth of mobility of Filipino students, faculty and researchers around the world. The Exchange Program has also been an important factor in recruiting and retaining foreign students. It enables the exchange scholar to possess multicultural skills, knowledge and competency in specific fields not usually found in the country of origin. Philippine universities and colleges have vibrant exchanges with universities in Korea, Japan, Australia, United States, Canada, Thailand and other European countries, among others.

In 2003, CHED Memorandum Order No. 6 was issued to generally provide policies and guidelines on transnational education and define the scope, procedure and extent of regulation, as well as the mechanics for recognizing foreign educational higher education providers and their courses of study/curricular programs offered in the country. Specifically, it was issued to define and describe existing and emerging models of transnational education, to provide the guidelines on the establishment and operation of foreign higher educational providers in the Philippines, to provide the policy environment for the effective integration of quality higher education programs in the country so as to promote models of innovation in teaching and learning strategies and school administration, and to promote the development and utilization of modern and innovative modes of transmitting knowledge using various technologies and media. It defines therein transnational education as the real or virtual movement of teachers, students, courses of study or academic programs from one country to another.

Relative to this issuance, CHED issued Memorandum Circular No. 2 in 2008, providing policies, standards and guidelines (PSG) on transnational education (TNE). This circular recognizes (as stated in Article 1) that (among others) globalization, changing foreign policies, and liberalization of trade in goods and services worldwide have created a climate for borderless teaching and learning as well

as expanded the opportunities for transnational education. This phenomenon, together with rapid developments in information and communications technology, promotes access to foreign qualifications, degrees, certificates and diplomas. It also encourages Philippine universities, colleges and training institutions to offer credits and degrees in a borderless environment.

Among the recent efforts of CHED relative to the internationalization of HEIs in the Philippines are the international promotion program and university mobility in Asia and the Pacific as reflected in its annual report in 2009, to wit:

1. **International Promotion Program.** One of the objectives of the Strengthening International Cooperation Program is to market and promote Philippine Higher Education Institutions (PHEIs) abroad. In support of this, the Office of International Affairs or OIA developed information materials on the Philippine Higher Education System for distribution to foreign embassies and Philippine diplomatic officials abroad. This included the reproduction of copies of the audio-visual presentation on the Philippine Higher Education System as well as the revision of the existing CHED brochure.
2. **University Mobility in Asia and the Pacific (UMAP).** The UMAP is one of the strategies by which CHED can strengthen the internationalization of PHEIs in the following areas: 1) identifying and overcoming impediments to university mobility, 2) moving beyond bilateral to multilateral and consortium agreements, and 3) developing and maintaining a system for granting and recognizing academic credits.

With support from the UMAP Council Philippines, CHED proposed to conduct a training workshop on UMAP Credit Transfer Scheme (UCTS) within the year. In that light, a UMAP council meeting was held.

This part of the paper shows some statistics on the number of foreign students in the Philippines taken from the Bureau of Immigration and the CHED.

**Table 1.**  
**Foreign Students in the Philippines by Nationality**  
**School Year 2004-2005**

Nationality	No. Enrolled Student	Nationality	No. Enrolled Student	Nationality	No. Enrolled Student
Afghanistan	1	German	1	Pakistani	39
Angolan	4	Ghanaian	16	Palestinian	2
Armenian	2	British	62	Panamanian	2
Australian	22	Greek	10	Paraguayan	4
Austrian	8	Guyanese	1	Portugese	3
Bahraini	3	Haitian	1	Russian	1
Bangladeshi	30	Indian	238	Rwandan	2
Belarusian	2	Indonesian	2	Samoa/Western Samoan	2
Belgian	4	Irani <sup>1</sup>	478	Saudi Arabian	4
Brazilian	6	Irish	2	Singaporean	2
Bruneian	1	Italian	1	Slovakian	9
Burmese	23	Japanese	2	Solomon Islander	1
Cambodian	23	Jordani	61	Somalian	1
Cameroonian	4	Kenyan	5	Spanish	9
Canadian	52	Korean <sup>2</sup>	1,192	Sri Lankan	10
Chinese <sup>3</sup>	851	Kuwaiti	67	Sudanese	65
Colombian	3	Lao	10	Swede	18
Congan	3	Malaysian	7	Swiss	1
Costa Rica	2	Marshallese	13	Syrian	4
Croatia	2	Mexican	7	Taiwanese	376
Dominican Republic	1	Micronesian	9	Thai	45
East Timor	5	Mongolian	3	Atoni (Timor)	2
Egypt	4	Nepalese	107	Turkish	2
Eritrea	9	Dutch	2	American	681 <sup>4</sup>
Estonia	2	New Zealander	7	Ni-Vanuatu	37
Ethiopia	9	Nigerian	3	Vietnamese	110
France	1	Norwegian	2	Yemanin	1
French Polynesia	7	P. New Guinean	8	Zambian	2
<b>Grand Total</b> <b>4,836</b>					

**Source:** Office of the Student Affairs, Commission on Higher Education  
Taken from <http://www.ched.gov.ph> (Date Retrieved: August 22, 2011)

<sup>1</sup> Irani is fourth highest in the number of foreign students in the Philippines in School Year 2004-2005

<sup>2</sup> Koreans obtained the highest number of foreign students in the Philippines in School Year 2004-2005

<sup>3</sup> Chinese is second highest in the number of foreign students in the Philippines in School Year 2004-2005

<sup>4</sup> USA is third highest in the number of foreign students in the Philippines in School Year 2004-2005

Table 1 shows the frequency distribution of foreign students in the Philippines in School Year 2004-2005.

It could be gleaned from the above table that among the foreign students in the Philippines from 90 different countries, those students coming from Korea comprised the highest number of foreign students in the country which reached a total number of 1,192. This number consists of 25 percent of the total number of foreign students (4,836) in School Year 2004-2005.

The Koreans were followed by the Chinese students with a total of 851 or 18 percent. Students from the United States of America (U.S.A.) constituted the third highest number of foreign students in the Philippines with a total of 681 or 14 percent. Iranis were the fourth highest number of foreign students in the Philippines with a total of 478 or 10 percent.

**Table 2.**  
***Foreign students enrolled in the Philippines by Nationality***  
***School Year 2010-2011***

Nationality	Number of Foreign Students
South Koreans	6,000
Chinese	3,395
Iranians	2,980
Americans	1,004
Others: Indonesians, Indians, Taiwanese, Kuwaitis, Nepalese, Thais, Sudanese, Vietnamese, Nigerians, Kenyans, Japanese, Pakistanis, Timorese, Myanmar Nationals, etc.	5,742
<b>Grand Total</b>	<b>19, 121</b>
<b>Grand Total for School Year 2009-2010</b>	<b>18,353<sup>5</sup></b>

*Source:* Bureau of Immigration, Philippines

Retrieved from: <http://immigration.gov.ph> on August 22, 2011

Table 2 shows the frequency distribution of foreign students in the Philippines for School Year 2010-2011.

<sup>5</sup> Data from the Philippine Bureau of Immigration (2011)

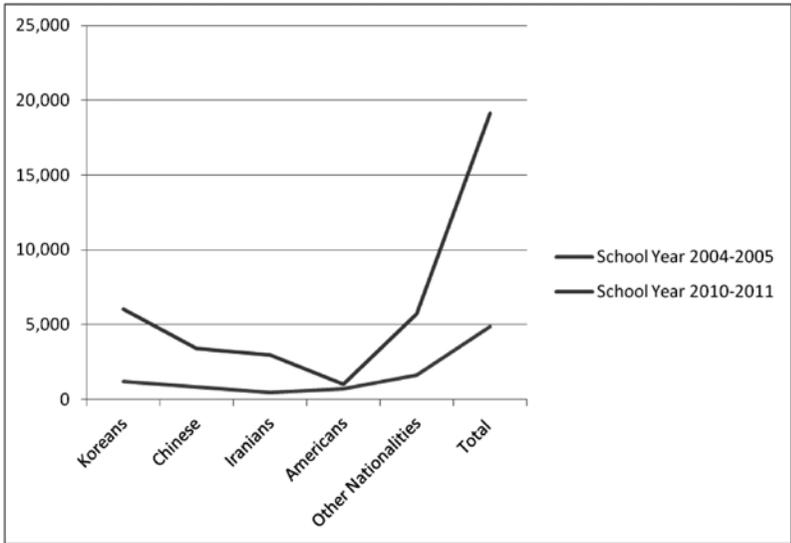
It could be gleaned from the above table that students from South Korea obtained the highest number of students enrolled in the Philippines, reaching an overall figure of 6,000 students or 31 percent of the total number of students enrolled in the Philippines. They were followed by the students from China who totalled 3,395 or 18 percent of the total number of foreign students studying in the Philippines.

Iranians were the third highest number of foreign students in the Philippines with a total of 2,980 or 16 percent. The Americans came out the fourth highest among the foreign students in the Philippines with a total figure of 1,004 or 5 percent.

Students coming from various other countries, the Indonesians, Indians, Taiwanese, Kuwaitis, Nepalese, Thais, Sudanese, Vietnamese, Nigerians, Kenyans, Japanese, Pakistanis, and Timorese, among others, totalled 5,742 or 30 percent of the total foreign student population collectively.

A related *Philippine Star* article stated that, "the Philippines continues to attract more foreign students to pursue higher education here, according to statistics from the Bureau of Immigration (BI) which showed a total of 19,121 foreigners enrolled in different colleges and universities nationwide. Immigration officer-in-charge Ronaldo Ledesma (in February 2011) said the number of student visa holders during the current school year (referring to S.Y. 2010-2011) is higher compared to the 18,353 who were issued the same visa in the previous school year. He said the statistics are based on the number of alien certificates of registration identity cards (ACR I-Cards) that the BI has issued to holders of student visas and which remain valid. The immigration OIC further said that the fact that many foreigners are studying here means that the quality of our educational system is continuously improving. Our schools are competing with the best of their counterparts in Asia in attracting foreign enrolees. According to the BI student desk section, the bulk of foreign students are studying in Metro Manila, with the biggest number of enrolees at the Centro

Escolar University. Other schools that have significant foreign student populations are the University of the East, Far Eastern University, Manila Central University, University of Santo Tomas and De La Salle University” (“Philippines Still a Big Draw,” 2011).



**Figure 1.**

*Comparative Number of Foreign Students enrolled in the Philippines for School Years 2004-2005 and 2010-2011 from Top 4 Nationalities/Countries*

Figure 1 illustrates the scatter diagram comparing the number of foreign students enrolled in the Philippines for school years 2004-2005 and 2010-2011.

It could be seen from the above figure that the number of Korean students dramatically increased during the last five (5) years and they remained the biggest number of foreign nationals studying in the Philippines since 2004.

Also, a moderate increase was noted among Chinese and Iranian students during the last five (5) years while a negligible increase in figure was noted among American students.

Generally, the total number of foreign students in the Philippines in school year 2010-2011 was notably higher compared to school year 2004-2005. Also, it can be surmised that the number of foreign nationals studying in the Philippines drastically increased during the last five years as seen in the above figure.

Relative to the above statistics, Flores (2009) stated that the Philippine universities are favourite destinations of mostly Korean students wanting to learn the English language. According to Korean university administrators, what makes English language instruction in the Philippines popular to them is the cheap tuition fee, the low standard of living, and Korean students do not get intimidated by the English language used by Filipino instructors compared to the English spoken by the native speakers.

**Table 3.**  
***Comparative Number of Foreign Students in the Philippines from School 2004-05 to 2010-11 showing Percentage Increase during the Last Six Years***

Nationalities	Frequency			% Increase
	School Year 2004-2005	School Year 2010-2011	School Year 2009-2010	
Koreans	1,192	6,000		403%
Chinese	851	3,395		299%
Iranians	478	2,980		523%
Americans	681	1,004		47%
Other Nationalities	1,634	5,742		251%
<b>Total</b>	<b>4,836</b>	<b>19,121</b>	<b>18,353</b>	<b>295%</b>

Table 3 shows the comparative tabular illustration of foreign students in the Philippines in school years 2004-05 and 2010-11 showing the percentage increase during the last six (6) years.

It could be observed that in terms of percentage increase, Iranians had the biggest, with a dramatic increase of 523 percent, from 478 students in school year 2004-05 to 2,980 in school year 2010-2011. It could be gleaned also that Iranians ranked fourth (4th) in school year 2004-05 and became third ranking in school year 2010-2011.

Koreans also increased drastically by 403 percent with more than 1,000 in 2004-2005 to 6,000 in 2010-2011. Korea notably remains to be the topmost country with the highest number of foreign students in the Philippines.

Chinese students likewise recorded a remarkable increase in the number of students studying in the Philippines. With only 851 in school year 2004-2005 to 3,395 in school year 2010-2011. This marked almost 300 percent increase during the last five years.

Furthermore, the Americans are noted to have 681 nationals studying in the Philippines in school year 2004-2005 and ranking third during that school year. With an increase of 47 percent in school year 2010-2011, they dropped to the fourth rank among the highest number of nationals studying in the Philippines.

## **Challenges**

Given the dramatic increase in the number of foreign students studying in the Philippines, the challenges that lie ahead could be:

- (1) For PHEIs to continuously strive for quality and excellence in the teaching-learning process, that is, by submitting themselves to both voluntary accreditation and CHED accreditation;
- (2) For CHED to monitor the PHEIs who accept foreign students to ensure that the quality being instilled among local

students is the same quality of education we provide to foreign nationals. The challenge is for HEIs not to lower their standards just to accommodate foreign students. Measures and safety nets should be made either by CHED or the HEIs themselves to ensure that equitable quality is provided in all aspects of the teaching-learning process given to all students regardless of race. An example of this is the provision of departmental examinations or comprehensive examinations given to foreign nationals;

- (3) English proficiency should also be required among foreign students and minimum units in the native language (Tagalog/Filipino) should also form part of the pre-qualification and pre-admission process to ensure clarity of learning assimilation during actual classroom discussion as a greater percentage of the foreigners who study in Philippine universities find difficulty coping with lectures and discussions for lack of proficiency in both English and the local Filipino language. CHED may consider drafting a policy on this. A similar exam like that of TOEFL or IELTS may be given to these students and the challenge lies not only with CHED but with individual HEIs for them to adopt measures and safety nets.
- (4) Another challenge among PHEIs is to consider providing innovative programs to attract more foreign students. Programs that can be responsive to their economic and human development as economies and social necessities vary among nations.
- (5) Adaptability of PHEIs to international accreditation standards e.g. ISO certification, IGO (International Governmental Organizations' prescriptions on standards) like those from UNESCO, etc.

## CONCLUSIONS

1. From School Year 2004-2005 to School Year 2009-2010, the percentage increase of foreign students in the Philippines increased dramatically by almost 300% and most of these students have come from the top 4 countries which are (in order) Korea, China, Iran and U.S.A.
2. Specifically, foreign students from Korea increased rapidly by 400 percent during the last five years; Chinese students increased by 300 percent, Iranian students by 500 percent and Americans by almost 50 percent.
3. The Philippine universities (Flores, 2009) were cited as the favourite destination of mostly Korean students wanting to learn English because of cheap tuition fees, low standard of living, and the kind of English used by Filipino instructors which does not intimidate, unlike the English of native speakers.
4. The Philippine Bureau of Immigration relates the high influx of foreign students in the Philippines due to the improving quality of education in the country; moreover, that Philippine schools are now competing with the best of their counterparts in Asia in attracting foreign enrollees.
5. Most of the foreign students in the Philippines are studying in Metro Manila with Centro Escolar University having the biggest number of enrollees as reported by the Bureau of Immigration; however, other schools such as FEU, MCU, UST and DLSU also have a significant number of foreign students.

## **RECOMMENDATIONS**

1. Given the above statistics and conclusions, it is recommended that HEIs (in trying to improve their current figure/number of foreign students) give much and equal attention to the three functions of academic institution – that is, instruction, research, and extension – as the improvement of such may have a bearing on the increased number and attraction of foreign students. Besides, the three functions are equally important and actually harmonize with each other. An academic institution cannot just claim to be worthy of its name as a university, a college or a school if the functions of instruction, research, and extension are a failure; neither would it be easy for them to attract more foreign students if they can hardly balance and sustain the three. The CHED's vision clearly states that all higher education institutions in the Philippines serve as a key player in the education and integral formation of professionally competent, service-oriented, principled and productive citizens. Through its tri-fold functions of teaching, research and extension services, it becomes a prime mover of the nation's socio-economic growth and sustainable development. In connection with this and usually said in a simplified manner is what Dr. Eпитacio Palispis would always say about the functions of CHED: Instruction, which is the dissemination of knowledge; Research, the generation or acquisition of knowledge; and Extension, the application of the knowledge (Palispis, 2009).
2. Since globalization is pulling HEIs from a purely national perspective in terms of curriculum, competitiveness and comparison to regional and international perspectives, it is therefore recommended that PHEIs ensure quality and comparability of educational standards by adopting international standards such as those of the International Organization for Standardization (ISO), and by readily submitting to the system of accreditation such as CHED accreditation (through IQuAME or

the Institutional Quality Assurance and Monitoring Equivalency) or voluntary accreditation (through an accrediting body) or adoption of the Government Prescriptions or the Government Quality Management System Standards (GQMSS) on the part of the State Universities and Colleges or accrediting bodies for private institutions; however, these quality measures should also be in conformance with the international standards on quality such as those prescribed by UNESCO and GIQAC (the Global Initiative for Quality Assurance Capacity).

3. HEIs should improve or enrich their curricula and undertake educational innovations or reforms to cope with the emerging needs and demands of a newly industrializing country and with the requirement of a highly globalized society. Schools/universities which intend to offer courses via innovative means such as the ICT-enabled teaching-learning process should consider complying with CHED minimum standards and UNESCO's prescriptions on transnational education, among others.
4. There is a need for the government to support higher education programs which are relevant and responsive to national and international development especially if it leads to the realization and enhancement of bilateral agreements and fulfilment of regional/multilateral/international thrusts like the ASEAN Vision 2015, and the UNESCO Prescriptions on Transactional Education, specifically if it would redound to the actualization of the targets set forth in the Medium Term Philippine Development Plan (MTPDP).

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### **Notes on Contributor**

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# *FRAMED UP OR FRAMED DOWN?:* EXAMINING FRAMES IN PHILIPPINE TELEVISION NEWS HEADLINES AND TAGLINES<sup>1</sup>

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## **Abstract**

This study investigates how frames in terms of foregrounding and backgrounding of certain elements in television news headlines in the Philippines portray the participants in a particular news event and how such frames reflect the principles and claims of the networks that broadcast the news programs. Three television news programs *TV Patrol*, *24 Oras*, and *Aksyon* were used as the sources of the study. It was found out that the dynamics of participant roles and topics of news were crucial factors in either supporting or weakening the claims of the networks in the area of news reporting. Furthermore, it was found that the traditional assigning of roles using the agent-theme distinction may not be mutually exclusive as influenced by the context. Finally, the study offers implications in the fields of mass communications, pedagogy, and research.

<sup>1</sup> I am grateful to the reviewers of this paper for their valuable and helpful insights, comments and suggestions. However, all errors and lapses remain mine.

Different forms of media have become a significant part of human's life. Such forms of media have been used in a variety of ways and for specific purposes as they take the natural informative, entertaining, and persuasive functions of media. Media can be a powerful means to influence the public as people are exposed to its different forms such as newspapers, magazines, television, and film. Moreover, each form also contains a specific genre which is defined by Wales (1990 as cited in Connor, 1999) as consisting of "a class of communicative events, the members of which share some set of communicative purposes" (p. 127); hence the text is influenced by the form of media (e.g. print) and by the genre (e.g. news) among other factors. While the media can be a very useful tool to make positive changes in the community and to transform society, they can also be used to create a wide social gap between participants in a community through the use of language or linguistic devices to manipulate the target audience.

Much of this apparent gap is being studied in the field of Critical Discourse Analysis (CDA henceforth), as it deals with manipulation, social class and relations, hegemony and social struggle (McGregor, 2005). In understanding discourse, CDA is a necessary means to describe, analyze, interpret and evaluate texts (Luke, 1997, as cited in McGregor, 2005). According to Henderson (2005), CDA is the combination of macro-level and micro-level analyses as it combines the "social and linguistic analyses of discourse" (p. 5) which can be done by studying the discourse at a sentence level, moving toward a more general analysis. In this regard, much of the literature that deals with media has investigated the linguistic use in the discourse.

For instance, Connor (1999) surveyed studies done on media discourse, specifically newspaper editorials. She cited Dantas-Whitney and Grabe's (1989) study on Portuguese and English editorial articles and found that text features such as nominalizations, prepositions, third-person singular, pronouns, and locative adverbs yielded a

significant difference between the two texts. Another study cited by Connor was Tirkkonen-Condit and Lieflander-Koistinen's (1989) research that compared the Finnish, English and German editorials and found that Finnish editorials were mostly informative rather than argumentative in presenting the point of view of the writer. In Lee and Lin's (2006) study on self-censorship in two Hong Kong newspaper editorials, there were certain strategies used by each newspaper in terms of how they presented the Hong Kong people and the Chinese government.

In the Philippine context, Dayag (2010) examined news reporting in five newspapers written in the English language and found that what was emphasized in the social event of a hostage drama was the 'Philippine government' while the other participants in the event were de-emphasized or backgrounded.

While there is a rich source of literature in media discourse, such studies focused on newspaper discourse. The focus of this paper is on the headlines of television news programs, and since headlines serve as an overview or summary of the news stories included in the episode, it is assumed that these are also the news items that the writers deem important and decide to highlight. The choice of what news items are worthy to be featured relies on the decisions made by news writers and/or editors. For instance, a program may choose not to feature a particular news event for the day or may choose to highlight only a portion of the event to provide an angle of the news. Hence, it is possible that although there are news events that happened on the same day that the program is being aired, not all TV programs would contain such pieces of information. This then, provides an incomplete or partial piece of news reporting whose primary objective is to inform.

In the Philippines, one major source of news for the public is television news programs which are limited in scope as they have to

contain the news within 30 minutes to an hour of airtime. Hence, for individuals whose only source of news is television, they are getting only a portion of the day's events compared to readers of newspapers who receive more information since newspapers allot more space for news. News writers have to be careful and critical in deciding which items are the most important to broadcast. It is deemed interesting therefore that a study on such medium and whose audience belongs to a variety of social classes be made.

Specifically, this study aims to address the following questions:

1. How do headlines in television news programs portray the issues being broadcast?
2. How are the participants in the issues foregrounded or backgrounded in the headlines?
3. How do the frames in the headlines reflect the taglines used by the news and current affairs department of the network that airs the news program?

### **Framework**

This paper employed CDA which, according to Van Dijk (1988, as cited in McGregor, 2005) investigates sources of power, inequality and dominance, and how these sources are realized in different socio-political, economic and historical contexts. There are several techniques in which hegemonic practices are achieved and legitimized, one of which is framing. In this study, the portrayal of the news headlines was analyzed using Huckin's (1997) framing which refers to the angle or slant in texts or perspective of the writer and the way a particular text is presented. Framing can be realized by investigating items in the text which are foregrounded or emphasized, and backgrounded or de-emphasized. Huckin had also taken into consideration the possibility of absence of certain items, so as to

evade scrutiny from the audience. In such cases, framing, then, is a useful device to manipulate or mislead readers.

Considering the genre of the data used in the present study, news reports usually follow the inverted pyramid structure as the most important points are placed in the initial position of the text; hence, the information found in the last part are usually deemed as least important (Van Dijk, 1988 as cited in Huckin, 1997).

As the study is also concerned with sentence-level analysis, it also considered the theme and rheme of the sentence. Theme refers to the element of the sentence that is fronted, and therefore, indicates that the constituent is more important than the rest of the constituents (Givon, 1988 as cited in Dayag, 2010). Rheme, on the other hand, occurs after the theme and is therefore judged as secondary, containing the less important constituent. The study only considered the topical theme of the sentence in which the noun phrase (NP) is in the subject position since the element occupying that position receives prominence.

In terms of semantic roles, another related concept considered in the study is the agent-patient relations in the sentence where the agent refers to the doer of the action found in sentences in active voice, while patient is the one being affected by the action. Thus, the agent is thought to be the participant who has power over the patient and who is usually perceived as a passive receiver of that power (Huckin, 1997).

## **Method**

### **Corpus**

News headlines from three television programs *TV Patrol* (ABS-CBN), *24 Oras* (GMA), and *Aksyon* (TV5) were downloaded from the website youtube.com and were recorded for three weeks, from

November 8, 2010 to November 19, 2010 (a total of 30 episodes). Since the present study is limited to news headlines, only approximately two minutes of each of the episodes was recorded. News items considered in the study contained issues that were of national interest, of social or political relevance, of informative nature, and had explicit and/or implied participants in the society. Hence, news items which dealt with natural calamities (e.g. state of Mt. Bulusan or bad weather) were not considered. Also, news related to crimes committed in the locality concerning private citizens (e.g. thievery in the neighborhood) were also not considered. News related to entertainment, sports, feature and/or human interest stories whose purpose, while informing the public, were primarily to amuse or entertain, were also excluded from the study.

The identified TV news programs were selected for two primary reasons: 1) they are shown in the “prime time” slot and 2) the networks that air the programs are considered the top three networks based on the AGB-Nielsen ratings as of November 30, 2010; hence, these shows have a wider audience compared with other TV news programs being aired by other networks. A secondary reason for the choice of programs is the availability and accessibility of such episodes from the website.

### ***Procedure***

The news headlines were recorded and transcribed. Only the common news items in at least two of the television programs were subjected to analysis in terms of foregrounding and backgrounding to compare how these items were being portrayed in the news program. The headlines were categorized according to topic and were classified according to the week of broadcast. The headlines from November 8-12 were labeled “Week 1”, and November 15- 19 as “Week 2”. Consequently, as news is, by nature, a time-sensitive matter, the common topic being analyzed and headlines being

compared were taken on a weekly basis (i.e. should be within one week duration) since the news has the tendency to evolve due to its latest developments. Therefore, the frame used would definitely be different. For instance, only the news dealing with a common topic found in the news programs identified in Week 1 would be compared even if the same topic surfaced in Week 2; i.e., news items in Week 1 were not compared with news items in Week 2.

Each headline was analyzed using Huckin's (1997) framework and the results of the analyses were then related to the way the network had portrayed the news through its tagline. The taglines for each of the network are as follows:

*TV Patrol* - "Ang Mas Pinagkakatiwalaan ng Mas Maraming Pilipino, ABS-CBN News and Current Affairs, Panig sa Katotohanan, Panig sa Bayan"

*24 Oras* - "Walang Kinikilingan, Walang Pinoprotektahan, Serbisyong Totoo Lang"

*Aksyon* - "Higit sa Balita, Impormasyon at Kaganapan, Aksyon"

Only the topical themes with NPs that were fronted were included in the analysis and were classified in terms of agent-patient grammatical roles to identify which participants were taking the active and the passive roles in the news event. Moreover, the study focused only on a micro-level analysis of sentences in the news headlines.

It is also important to note that while the corpus was in Filipino, the same semantic roles used in the English language were used to examine the data. Furthermore, while headlines are usually stated in phrases or in a single sentence, the headlines in the corpus in some cases were composed of more than one sentence or clause. If the series of sentences had the same topic, had related ideas, had explicit transitional or linking devices, and had a gap or pause for three seconds at the most in between sentences, it was considered as one headline.

## ***Results and Discussion***

Headlines analyzed are discussed below in terms of foregrounding and backgrounding to identify how the news events were portrayed, and how these headlines reflect the taglines used by the network. Another point to consider is that certain headlines contained the word “exclusive” to mean that the news is privileged information and that such information could only be known from that news program and is treated as a highlighted or foregrounded component, though the study also considered the NP next to it as foregrounded information. An overall discussion of instances where a particular news item is missing any one of the television programs follows the section on analysis of headlines.

### ***Analysis of taglines***

*TV Patrol* - “Ang Mas Pinagkakatiwalaan ng Mas Maraming Pilipino, ABS-CBN News and Current Affairs, Panig sa Katotohanan, Panig sa Bayan”.

If the NP in the initial position contains the most important element of the sentence, then being trusted by more Filipinos, and by implication, a larger viewership of the program is being foregrounded in this tagline. The positive value of being a trustworthy news program and the rating of the news programs and current affairs of the station receive prominence in the tagline. The name of the station is stationed in the middle; hence, it could be interpreted as the participant being described by the foregrounded element (Ang Mas Pinagkakatiwalaan ng Mas Maraming Pilipino,) and the backgrounded element (Panig sa Katotohanan, Panig sa Bayan). It seems then that siding with the truth and consequently with the country (and by extension, with the Filipinos), would only be secondary since it is found in the last part of the tagline. Hence, it may be interpreted that they have placed more importance on being perceived as a trustworthy network that is ahead of ratings.

However, what seems to be striking is that the Filipinos (represented by “bayan”) are treated as the agents who place the trust on the network, and in this case, ABS-CBN then becomes the affected participant, rather than an agent. The last part of the tagline further describes whose side the network is on, i.e., ABS-CBN is on the side of the truth, and that truth is equated with the Filipinos who are being represented by the country (bayan).

*24 Oras* - “Walang Kinikilingan, Walang Pinoprotektahan, Serbisyonng Totoo Lang”.

In *24 Oras*, as the network’s name precedes the presentation of the tagline of its news and current affairs department, the network seems to place importance on the objectivity (walang kinikilingan) of news reporting, followed by integrity (walang pinoprotektahan) and finally, what is backgrounded, honest service.

*Aksyon* - “Higit sa Balita, Impormasyon at Kaganapan, Aksyon”

For the network, what is being highlighted is that more than news, information and events, action is portrayed as the crucial driving force or goal of the network. With the use of the comparative (higit sa balita), the first phrase (Higit sa Balita, Impormasyon at Kaganapan) becomes somewhat incomplete in thought and therefore requires an obligatory element that would somehow complete the idea (aksyon), so even though what is fronted is the comparative constituent, and the last one is normally backgrounded, it seems that in this case, the last item (the word “aksyon”) is being foregrounded for without it, the tagline seems to be empty. This is because the use of “higit sa balita, impormasyon at kaganapan” could make the viewer expect an element that would exceed one’s expectations of what a usual news network would do (e.g. news, information and event) and that is action.

Of the three networks, ABS-CBN and GMA seem to share the same values of truthfulness and honesty in their respective taglines.

What is interesting is how these two taglines seem to convey the message of objectivity in different ways. For instance, the ABS-CBN tagline suggests that when the network sides with the truth and with the people, the network already observes objectivity, but the fact that the word “panig” (side) is used with a certain social actor, it lessens the objectivity the tagline claims. For GMA, it is very straightforward that they do not take sides (“Walang kinikilingan, walang pinoprotektahan”) and again, the tagline seems to achieve its intended message of objectivity; however, an unnamed participant in the tagline is the network itself which may be construed as being the social actor that is actually being protected by the tagline, for when a claim of objectivity is made, it automatically negates the objectivity and becomes subjective.

### ***Analysis of headlines***

#### **Week 1 (November 8-12, 2010)**

Only four common topics which met the criteria specified above were identified in Week 1: 1) gas leak in West Tower Condominium in Makati, 2) Maguindanao massacre, 3) PCSO lotto jackpot, and 4) former US President Bill Clinton’s visit to the Philippines.

Table 1 shows how the headlines on the gas leak were stated.

**Table 1**

#### ***Headlines on gas leak in West Tower Condominium in Makati***

<b>TV Patrol</b>	<b>24 Oras</b>	<b>Aksyon</b>
Pinagmulan ng tumatagas na langis sa Makati, natumbok na pero mga residente ng West Tower Condo, hindi pa rin kuntento (Nov. 8)	Pagtagas ng langis mula sa pipeline sa Makati, kitang kita sa exclusive video na ibinigay sa GMA news. (Nov. 8)	a) Tumatagas na pipeline sa Makati, may tatlo pang butas (Nov. 8) b) Pinakamalaking environmental case sa kasaysayan

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ng Pilipinas. Residente  
ng West Tower Condo  
laban sa operator ng  
tumagas na pipeline.  
Tatlong ahensya ng  
gobyerno, kakasuhan  
din. (Nov. 9)

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The headlines on November 8 in all the three news programs were agentless, i.e., no specific participant or institution which caused the gas leak was mentioned; instead, what was foregrounded was the actual event. In *TV Patrol*, aside from the causer of the leak, another agent that was not mentioned was the party which was able to identify the source of the leak (“natumbok na”). It was then followed by an explicit conjunction that linked the first to the next clause of the headline. The second clause contained the participants (residents) who, on the surface, had been portrayed as the victims as they were the affected parties by the gas leak. However, when these residents expressed their discontentment about the status of their situation, it would seem that they were exerting or affirming their rights by making their feelings known to the public and to the people or institution responsible for the leak; in this sense, they were somewhat portrayed as empowered residents. To relate this with the tagline, it would seem that the network sides with Filipinos (residents) who were represented as assertive individuals, so that the network is “panig sa bayan” which is equated with truth (“panig sa katotohanan). With the network’s siding with the residents, the institution then somehow supports the people’s right to act. When compared to the headlines in the two other news programs, it seems that it was only *TV Patrol* which portrayed the people not as victims, but as people who fight for their rights.

In *24 Oras*, neither the causer of the problem nor the affected was mentioned. What was highlighted was the video containing the actual gas leak. Furthermore, the person who gave the copy of the

video to the network was not stated, so that only the network's name was explicitly stated in the headline. It would seem then the actor who handed the video to the network was left out, and replaced by the name of the network. In this case, what was apparently underscored was the network as a trustworthy recipient of such significant (and exclusive) piece of news, rather than identifying the actual source of the video which could even establish the credibility of the source.

For the headlines of *Aksyon*, the first one, as mentioned, did not include any participant but merely described what was happening. The second headline foregrounded the problem as the biggest environmental case in the history of the Philippines to describe the residents vs. operator case. What was backgrounded was that three agencies would also be sued. Aside from not explicitly identifying the three agencies, another inference to be made by the viewer would be who would file the charges against these agencies. Such information may have not been deemed necessary by the program, and this could somehow counter the network's tagline as it claims that action is what they do, more than informing the public.

Table 2 shows the headlines about the Maguindanao massacre as it nears the first anniversary of the massacre.

**Table 2**  
***Headlines on Maguindanao massacre***

<b>TV Patrol</b>	<b>24 Oras</b>	<b>Aksyon</b>
Exclusive: Dating vice mayor na wanted sa Maguindanao massacre, sumuko na, handa pang tumestigo laban sa mga Ampatuan (Nov. 8)	-	Kasabay ng nalalapit na anibersaryo ng Maguindanao massacre, gobernador Mangundadatu, nanindigang walang kapatawaran sa tatlong Ampatuan na itinuturong utak ng pagpatay (Nov. 10)

In *TV Patrol*, what was being highlighted was the agent who surrendered; however, he was not named and was represented in terms of his position. Another explicit participant but was backgrounded as it was found in the last part of the sentence was the accused. Such sequence of the participants may have to do with the latest development about the case which was about the surrender of the official since the accused had already been identified in the past.

In *Aksyon*, it was the anniversary of the massacre that was highlighted. Interestingly, the agent and the patient seemed to have reversed roles. The victim or the affected party in the event was portrayed as the agent since he was taking a stand on the impossibility of forgiveness for the accused, and the use of the strong verb (“nanindigan”) was attributed to the victim. On the other hand, the accused murderer was both backgrounded and had the patient role. It appears that the power (in the context of forgiveness) resided on the victim, and the one seemingly at a disadvantage was the suspect. By making the victim an agent (rather than a patient), using the forceful verb “nanindigan” attributed to the agent, and the accused as the recipient (rather than as an actor) the network seemed to have put the power on the supposed patient, creating the “aksyon” effect, at least on the part of the victim (agent).

Table 3 contains the headlines on the lotto jackpot.

**Table 3**  
**Headlines on PCSO lotto jackpot**

<b>TV Patrol</b>	<b>24 Oras</b>	<b>Aksyon</b>
PCSO, mamimigay ng halos apat na raang milyong pisong jackpot sa lotto habang ang mga batang may cancer sa kanilang compound, puputulan na ng kuryente. (Nov. 9)	Jackpot sa lotto mamayang gabi inaasahang aabot sa 375 milyong pesos, mga tumataya, may kanya kanyang pamahiin sa pagpili ng numero (Nov. 9)	-

While both headlines foregrounded the lotto jackpot prize by PCSO, *TV Patrol's* headline included another PCSO-related issue which seemingly implied that the government agency could afford to give that large amount of money but could not afford to provide the necessity of children who lived in their compound. Although what was highlighted was the agency followed by the jackpot prize, the inclusion of a serious issue regarding the children as backgrounded information may have been functioning as a foregrounding technique to highlight the seemingly huge gap between what the agency could offer as the prize and what it could not offer to the children. If this were the case, then this headline reflected the principle in the network's tagline.

*24 Oras*, on the other hand, did not include the news on cancer patients living in the PCSO compound, but only considered superstitious practices for one to win the lotto compared to the more serious issue raised in the other news program's headline. While this headline seems to count as "serbisyong totoo" for the bettors, this real service, which may not be true for the residents of the PCSO compound, was absent (omitted) from the headlines.

Table 4 shows that *TV Patrol* did not include any piece of news related to Bill Clinton's visit. The two programs highlighted different participants: in *24 Oras*, it was Bill Clinton who was highlighted but was given the patient role when he could have been given the agentive role since he was the one who visited the country. However, even though he was the former US president and a prominent figure, he seemed to be "controlled" by his bodyguards which was a reversal of roles. The second clause contained the highlighted members of PETA dressed as cows and chickens who were portrayed as the affected or victim of being arrested by the agent (police) who had the power to arrest them. Though this was the second clause, and therefore received secondary importance, the power resided in the police. By looking at the two sides of the story, first, bodyguards protecting Clinton and second, police about to arrest the PETA members, there seems to be an attempt to make this particular headline balanced.

In *Aksyon*, it was the vice-president who was being highlighted, and at the same time, being affected by the action. Here, the VP was portrayed as the aggravated party as he received the misconduct of Clinton’s staff member, and similar to the 24 Oras headline, it seemed that it was Clinton’s staff who exerted power over the official. With a provocative question at the end of the headline (“bubuwelta nga ba?”), there seems to be a strong use of action (“buwelta”) that places a specific course of action on the affected participant (VP Binay).

**Table 4**  
**Headlines on Bill Clinton’s visit**

TV Patrol	24 Oras	Aksyon
-	Dating US President Bill Clinton, gwardyado sa kanyang pagbisita sa Pilipinas. Dancing cow and chicken ng PETA, muntik damputin ng pulisya kahit na pro-Clinton (Nov. 10)	Vice President Jejomar Binay, sinigawan at pinaalis ng staff ni dating US President Bill Clinton habang naghihintay sa speech ng dating pangulo kahapon, Birthday boy Binay, bubuwelta nga ba? (Nov. 11)

**Week 2 (November 15- 19)**

Three news items with a common subject in Week 2 were identified: 1) Number coding, 2) Education budget cut, and 3) Department of Tourism (DOT) slogan. For the purposes of discussion, Table 5 shows two headlines taken from seven headlines on the number coding scheme implemented in buses in two television news programs. These were the headlines that occurred on the same day.

**Table 5**  
**Number Coding**

TV Patrol	24 Oras	Aksyon
Unang araw ng bus coding, sinabayan ng strike, libo- libong pasahero, stranded (Nov. 15)	Daan-daang commuter, stranded sa umano’y tigil pasada ng mga bus, pero mga bus operator, itinangging may welga, klase sa Quezon City at San Juan, sinuspende (Nov. 15)	-

It can be observed that in *TV Patrol*, the event was the highlighted element, and what were backgrounded were the commuters who were the affected participants since they were stranded during the first day of the implementation of the scheme. With the placement of the stranded commuters which would represent the majority as victims of the strike, there seems to be a contradiction to the tagline's "panig sa bayan"; otherwise, that particular information should have been fronted to create the effect of siding with the people who were victims of the event.

On the other hand, while the commuters were still portrayed by *24 Oras* as the affected party, they were fronted and were therefore deemed more important. Another difference is that another participant in the event was identified in *24 Oras*: the bus operators who were supposed to have initiated the strike took the agentic role as they denied the allegations against them. Another angle considered by the headline was how the classes (where the students were not mentioned) got affected by the scheme. In being able to identify the participants in the event, *24 Oras* seemingly reflects the tagline of the network in which it was claimed that they had no bias and therefore was objective. A second look at the headlines, however, would mean that the agency that was responsible for the seemingly confusing situation that brought about problems to the public was not identified, especially because the bus operators who were blamed, did not specify who the sources of the protest were. Hence, even though *24 Oras* was able to mention more than one participant in the event as compared to *TV Patrol*, it was not able to fully account for the other participant largely responsible for the event; hence, it somehow weakened the claim made by the network's tagline.

**Table 6**  
**Education Budget Cut**

<b>TV Patrol</b>	<b>24 Oras</b>	<b>Aksyon</b>
-	Libo- libong estudyante, guro at empleyado ng Polytechnic University of the Philippines, nagmartsa laban sa pagbawas ng budget ng pamantasan (Nov. 19)	Libo-libong estudyante ng PUP, nag walk-out sa klase para iprotesta ang higit na dalawampung milyong pagtapyas sa budget, iba pang mga unibersidad, nagbanta ng malawakang walk-out sa pagtuntong ng Disyembre (Nov. 18)

Table 6 shows the headlines on the education budget being reduced for state colleges and universities. Both programs placed the agentive participants in the initial position to receive prominence. Placing emphasis on the agent participants would portray them as empowered individuals who were fighting for their rights and conviction. In this sense, the two programs apparently support their respective taglines. However, the agency which was responsible for the budget cut or the cause of the problem was not stated. It would also imply that the absent agency holds the power to reduce the education budget. It is therefore striking that the agentive participants (teachers and students) could also be treated as actually the victims or the affected parties in the conflict. In *Aksyon*, other affected individuals were also mentioned but would also have the same dilemma as that of the PUP students and teachers. Because of the absence of the specific agency, it seems that neither of the headlines supports the networks' respective taglines.

Table 7 shows the headlines on the slogan being proposed by DOT.

**Table 7**  
**Headlines on DOT slogan**

TV Patrol	24 Oras	Aksyon
-	Binabatikos na slogan ng DOT na “Pilipinas kay Ganda”, inulan pa ng iba’t ibang bersyon sa internet. (Nov. 19)	Bagong slogan ng Department of Tourism na “Pilipinas kay Ganda”, umani ng sunod-sunod na pintas (Nov. 18)

While both programs talked about the new slogan, in *24 Oras* the slogan was already modified using “binabatikos” (being criticized) and was therefore part of the foregrounded element, while in the *Aksyon* headline, the criticism was the description for the fronted element. In both cases, the slogan (and by extension the identified agency, DOT) was being affected. It would again seem to indicate that the critics had power over the agency because of their disapproval of the slogan; however, the critics themselves have not been part of the headlines. An assumption of who these critics were (the public) had to be made and therefore, they were being backgrounded despite appearing to be the participants in power who have the ability to criticize a government agency. Again, if objectivity were to be used as criterion for these headlines, then such headlines were not able to meet the claim made by the network in their headlines.

### ***Absence of news items***

What are being claimed by the three networks in their taglines are the qualities of truthfulness, objectivity, service, and action. As CDA also takes into account what is being absent, it is also important to examine the news items that did not occur in any of the episodes used in the study.

First, it is striking that there was nothing in the headlines of *TV Patrol* that dealt with the visit of former US President Bill Clinton to

the Philippines on the day the event happened, while the two other networks included the incident in their headlines, though having a different point of focus. Such event is treated as a major national event as the visit had implications on the state of the country's environment which was the primary focus of the visit. Furthermore, even though the other two news programs included the visit, none of them highlighted the primary purpose or the actual speech of the former president. Instead, they focused more on the interaction between Clinton's staff and the Filipinos (Vice President and the PETA members). Hence, the three television networks appeared to have not fully followed what their taglines suggest. In the case of *TV Patrol*, it did not contain such headline, while the other two programs only considered a certain incident but did not include what the main aim of the visit was. Still on *TV Patrol*, the program did not include news items on the education budget cut and the DOT's slogan.

Another is on the issue of children with cancer being asked to leave the PCSO compound. It was only *TV Patrol* which reported it on its headline and in such a way that emphasized the big gap between the situation of the children and the jackpot prize the agency was giving. In this sense, the headline was able to reflect or support the claim of the network's tagline.

The fact that a specific news item is common to the two news programs, that piece of information is already deemed an important event and therefore, deserves to be reported. However, as far as the corpus in the study is concerned, only one of the seven topics investigated was reported in all three news programs. This means then that although there is an assumption that news events happened at relatively the same period, there were certain topics that were absent in one of the news programs.

Hence, while there are certain items in the news headlines that seemed to reflect the taglines each of the networks uses, there seems to be a recurrence of absence or evasion of some topics, reversal of

participant roles, and placements of these roles in specific positions, realizing the backgrounded and foregrounded elements which may not necessarily reflect their claims in their respective taglines.

## CONCLUSION AND IMPLICATIONS

This study has examined the frames used in three Philippine television programs and related the headlines with the taglines representing the television networks that carry the tagline. While the agent-patient semantic roles were used in the study to establish the power relations between and among the participants, the context provided by the news made the distinction somewhat blurry.

What is perhaps another interesting occurrence is that of the seven identified common news items, only one of these news items was included in all three news programs, i.e., the other six news items turned up in only two of the three programs. This would then indicate that the networks and writers' criteria for a newsworthy event are relative since they are the ones who decide which ones are to be included in the limited airtime for the programs.

Based on the results of the study, several implications in various disciplines may be drawn. As Fiske (1994, as cited in McGregor, 2005) puts it, "Our words are never neutral" (p. 2). While 100% objectivity is impossible to achieve, a certain high level or degree of objectivity could still be achieved. In the field of mass communications (including advertising), while the choice of news items to be included in any form of media remains to be relative, it is important that clear guidelines are set as what counts as news. Secondly, the word choice and the sentence structure must be carefully worded and ordered so as to lessen the biases inherent in any linguistic expression. Finally, despite the purpose of the headline serving as an overview, the explicit identification of the social actors in a particular news event must be accounted for so as to provide the audience with a complete picture

of the issue and clarify to the participants the figures involved in the news event, even as such elements may appear in the body of the news.

In the field of pedagogy, helping students to understand the concept of frames would enable them to approach any text with a critical eye as they become more conscious of how powerful language is and how words can manipulate events. The students would be able to scrutinize propaganda techniques and other evaluative statements that signal the biases of the author or speaker, specifically in news headlines, so that they become intelligent and careful decision makers. For instance, as consumers, they would not be persuaded easily by advertisements, and as future voters, they would be able to make informed decisions on whom to elect. Using authentic materials would be very useful in teaching frames as students are exposed to relevant and meaningful materials. A healthy discussion of the frames found in a variety of texts, including news headlines would also help them develop reflective thinking and be aware of the conventions in a specific genre and the frames that the genre usually employs.

## **RECOMMENDATIONS**

In the light of the findings of the current study, the following recommendations for future studies may be drawn:

1. that suprasegmental features featured be considered as they carry additional meaning and slant or bias;
2. that news stories in the program be studied as the headlines are only a portion of the full content being broadcast by the program;
3. that other forms of media such as tabloids, internet newsrooms and other online materials be used as sources of data since the nature of the forms of media may influence the style in terms of word choice and structure;

4. that nonverbal forms of communication such as facial expressions or gestures of broadcasters when delivering the news be also studied as these may also indicate bias against the news item.

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### **Notes on Contributor**

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# Guide to Submission to *The Scholastican Journal* [TSJ]

## Aims and Scope

*The Scholastican Journal* is a peer-reviewed journal that publishes the scholarly papers of the faculty members of St. Scholastica's College-Manila. The journal aims to provide a forum for faculty members to share their expertise, professional practices and innovations in their respective fields. It seeks to sustain crucial discourse across academic disciplines in order to contribute to the vitality and effectiveness of teaching, learning and research/scholarship.

The journal is published annually by the Institutional Research and Academic Development (IRAD) Office of St. Scholastica's College-Manila in coordination with *The Scholastican Journal* (TSJ) Editorial Department.

## Types of Submissions

General Articles, Reports, Book Reviews

## Manuscript Submission Guidelines

Original manuscripts from individual and multiple authors are welcome. The manuscripts should be original, not under review by any other publication, and not published elsewhere. Submissions may be in English or Filipino. Inclusive language should be used with reference to human communities. "Man," "men," "he," "his" are to be used when they clearly refer to male referents. "Person," "people," or "he/ she," "his/ her," are to be used for mixed or indeterminate referents.

Manuscripts should be from 6,000 to 7,000 words, excluding references, and should follow APA guidelines (6th ed. 2009). Any submissions that fail to conform to the submission guidelines will be returned.

Two sets of the manuscript are to be submitted electronically to *The Scholastican Journal* Chief Editor at tsjeditor@ssc.edu.ph. The due date for submission every year is on or before November 30th for June or beginning-of-the-academic-year publication.

## For Data-Based Articles:

Data-based articles should have the following sections: Abstract, Context of the Study, Methods of Inquiry, Results, Discussion, Conclusion and Recommendations, References.

When submitting manuscripts, please follow this checklist:

- Microsoft Word document, 12-point Times New Roman font
- Double-spaced
- APA citation style
- Endnotes, not footnotes (optional)
- 6,000 to 7,000 words in length (indicate word count at the end of the manuscript)
- 100-150 word abstract
- 100-word author's biography
- Do not self-identify in the text or references of one copy of the manuscript, for the anonymous review.

## For Book Reviews:

Book reviews, 900 - 1,200 words in length, should include the author, title, editor (if applicable), place of publication, publisher, year of publication, price, and total number of pages. They must provide a concise description of the content of the book and a critical evaluation of the work, its strengths and limitations, according to the nuances of the particular academic discipline. A courteous tone must be maintained throughout the review, respecting the work of the author, and providing a balanced critique. If citing directly from the book, the page number must be indicated in parentheses.

For book review submission and inquiry regarding the list of books to review or suggestions of titles to review, email tsjeditor@ssc.edu.ph.

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