



SILLIMAN JOURNAL

VOLUME 63 NUMBER 1 | JANUARY TO JUNE 2022

**A JOURNAL DEVOTED TO DISCUSSION
AND INVESTIGATION IN THE HUMANITIES
AND SCIENCES**

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Lily B. Apura

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SILLIMAN JOURNAL is especially receptive to the work of new authors. Articles should be products of research taken in its broadest sense and should make an original contribution to their respective fields. Authors are advised to keep in mind that Silliman Journal has a general and international readership, and to structure their papers accordingly.

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All articles must be accompanied by an abstract of 200 words and keywords of not more than ten words, and must use gender-fair language.

SILLIMAN JOURNAL likewise welcomes submissions of “Notes,” which generally are briefer and more tentative than full-length articles. Reports on work-in-progress, queries, updates, reports of impressions rather than research, responses to the works of others, even reminiscences are appropriate here.

SILLIMAN JOURNAL also accepts for publication book reviews and review articles.

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Editorial Notes

"If we knew what it was we were doing, it would not be called research, would it?"

- **Albert Einstein**

"The heart and soul of good writing is research; you should write not what you know but what you can find out about."

- **Robert J. Sawyer**

The beauty of research is in its discovery, rediscovery, and publication. In this first issue of Silliman Journal 2022, six research papers from diverse fields present meaningful and interesting insights.

The first article by Arsenio D. Bulfa and Jose Edwin C. Cubelo tackles vermicomposting, a biotechnological procedure that helps to enrich and improve the quality of soil. Although understood to be a simple procedure, it considers many factors whose complexity varies. Hence, Bulfa and Cubelo attempt to understand this by conducting a study using a complete randomized design to examine the effects of varied loading schemes on vermicompost recovery and chemical properties using litter-dwelling species of earthworm.

In the second article, Khris June L. Callano makes a genetic assessment of eggplant and its wild crop relatives. Using DNA barcoding, Callano endeavors to highlight the genetic and taxonomic relationships of the crops.

The third and fourth articles are studies in Filipino. In his article, Arnel T. Noval aims to examine the important contribution and value of chosen Sugboanong Balak to develop a teaching model for poetry. For

his part, Kendrick M. Kitane investigates the experiences of students learning Filipino using modules.

The fifth article delves on queer ecology. Noting the absence of trans voice in mainstream discourse, Marfy M. Cabayao does a queer ecological reading of two docu-narratives.

The issue closes with a reading of a text from the Old Testament. In her article, Lily F. Apura does a resistance reading of the Tower of Babel.

Enjoy!

The cover artwork is by local artist and Sillimanian Cil Flores. Calling it “Everything Reminds Me Of,” Flores says it is a painting of the things that remind her of Dumaguete and Negros Oriental.

Warlito S. Caturay Jr., PhD

Editor

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Chemical Properties and Recovery of Vermicompost from Mixed Shredded Leaves and Poultry Manure Using *Eudrilus eugeniae* Under Different Loading Schemes

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Vermicomposting is a simple biotechnological procedure to produce excreta of earthworms called vermicompost. Vermicompost contains a high concentration of nutrients that are capable of improving soil health and quality. However, the complexity of interacting factors that affect vermicomposting is not yet fully understood. A study laid out in a completely randomized design was conducted to identify the effects of different loading schemes of mixed shredded leaves (SL) and poultry manure (PM) to vermicompost recovery and chemical properties using the *Eudrilus eugeniae*, a litter-dwelling species of earthworm which can consume and mix a large amount of soil and organic matter (OM) and convert it into fertile casts. Results showed the improved chemical properties of vermicomposts such as pH, organic matter (OM), available N, available P, and exchangeable K. A significant difference was also observed in pH, N, P, and K. The frequent loading that causes a sudden rise in pile temperature increased the mortality of earthworms affecting vermicompost recovery. Overall, the recovery was still high from all treatments based on the capability of the initial number of earthworms placed in each vermicomposting container to produce vermicompost.

Keywords: Vermicompost, earthworms, biomass, chemical properties, feedstock

INTRODUCTION

Millions of tons of organic wastes are disposed of in landfills and incinerated each year (Rostami, 2011). Large volumes of food wastes and the by-products of various food industries are not recycled or utilized for other purposes (Gupta et al., 2019). Poor manure management increases the burden of disease and causes negative environmental impacts (Lalander et al., 2015). Thus, the need to explore better and more efficient ways of managing and utilizing various organic wastes. Processing organic wastes could have dual beneficial effects by producing valuable products such as organic fertilizer and organic amendments while alleviating the detrimental effects of poor organic waste management. The decomposition of biomass is a natural process that helps transform organic raw materials into forms available for plant uptake. However, the amplified concentration of agricultural wastes due to improved production exceeds the natural decomposition capacity rates. Excessive agricultural wastes are a serious issue because of its various environmental impacts.

One of the challenges of decomposing some organic materials is that it takes longer to convert them into readily applicable fertilizer. Naturally, dry and brown wastes such as dry leaves, straws, and wood chips have high carbon (Inyim, 2019) and, hence, needs a longer period to decompose. On the other hand, poultry manure is wet and has a low C/N ratio, and although it contains a high amount of nutrients, it can cause environmental problems when not properly disposed of and managed. These challenges can be addressed by making its nutrients stable using earthworms through vermicomposting (Yuvaraj, 2018). The potential of poultry manure as a source of nutrients can be achieved when the compost is stable and mature. Attaining compost maturity is challenging due to differences in chemical composition and other characteristics in the finished compost. If unstable or immature compost is applied, anaerobic conditions will occur, and immature compost application releases phytotoxic compounds (Ch'ng, 2013).

Vermicomposting yields positive economic performance despite the weak economic environment (More, 2015). In 2015, vermicomposts had an 8.79% share of the world's organic fertilizer market. Compared to 2014, the vermicompost market managed to increase sales by 24.89% to 38.09 M USD

worldwide in 2015. The major global players in vermicomposting are North America, Europe, China, Japan, the Middle East and Africa, India, and South America. In the Philippines, large-scale and commercial vermicomposting is done in the National Agribusiness Corporation (NABCOR farm in San Ildefonso, Bulacan, and in another operation in La Carlota, Negros Occidental (PCAARRD, 2014). The NABCOR farm used pig manure, while the latter used dried cattle and chopped rice straw as feedstocks. Similar to most of the methods in many countries that produce compost, the methods of local producers are patterned after the so-called “Beltsville aerated pile” method where sludge is mixed with bulking materials composted in a stationary aerated pile for weeks (PCAARRD, 2014). Also, research has been performed to develop proper management strategies for utilizing organic raw materials to understand the factors that influence decomposition.

Vermicomposting is one among many existing composting technologies that has been used to effectively convert raw materials into usable forms in agriculture. This is intended to remedy the rate of biomass deposition which is higher than the decomposition rate, thereby posing significant problems when not contained and managed. Vermicomposting is the process that utilizes earthworms for composting organic materials. Earthworms can ingest all kinds of organic materials and transform these into organic fertilizers. For instance, a litter-dwelling species of earthworm such as *Eudrilus eugeniae*, litter-dwelling, can consume and mix many soil and organic matter and convert it into fertile casts. They can consume the substrate as much as their body weight per day (Misa, 2003).

While there have been many studies exploring different methods and materials for vermicomposting (PCAARRD, 2014), there is a dearth of studies examining the effects of feedstock loading to earthworms and vermicompost recovery. This study aimed to investigate the effects of different loading schemes of the most common agrowastes in Silliman Farm such as rice straws, grass clippings, acacia leaves, and poultry manure (PM). The mixed shredded leaves (SL) and PM as feedstocks for earthworms under different loading schemes might be necessary to attain faster and high recovery of vermicompost from poultry manure using *Eudrilus eugeniae*. Specifically, the study sought to (1) examine the effects of different loading schemes of mixed shredded leaves (SL) and poultry manure (PM) on earthworm population and biomass; and (2) determine the effects of

different loading schemes of mixed SL and PM on vermicomposting rate and recovery, and chemical properties.

MATERIALS AND METHODS

Poultry Manure Collection, Shredding, and Mixing of Dried Leaves

A mixture of acacia leaves, rice straws, and various grass clippings obtained from the Silliman University Campus and SU Farm were shredded into smaller pieces (2cm) to increase the surface areas exposed for faster earthworm ingestion and decomposition. Daily collection of PM from the farms' Poultry Project was done to prevent flies from laying eggs in the farm pile. The collected fresh manure and SL were placed inside the organic fertilizer production mixing area at Silliman University College of Agriculture (Figure 1).

The mixed SL and PM at a 3:1(w/w) ratio were used as raw feedstock. The mixture was stored inside the mixing area for two weeks to pre-decompose, allowing harmful gasses to volatilize. After two weeks, the mixture was bagged and piled inside the storage room, prepared for vermicompost loading.



Figure 1. (a) Weighing and mixing of the feedstock; (b) Storing of the feedstock mixture for two weeks before bagging

Plastic Drum and PVC Pipes Preparation

Nine 55-gallon, closed-top, blue poly drums were fully opened on top using an angle grinder. Three (3) perforated PVC pipes were placed inside each barrel to aerate the system. The holes of the pipes served as the outflow of hot air produced from the organic material mixture. They allowed the inflow of oxygen that activates the aerobic microorganisms involved in the decomposition of organic materials. In addition, small holes were formed at the bottom of each barrel to drain excess water from the system (Figure 2).



Figure 2. Perforated barrels were used to contain the substrate, with perforated PVC pipes utilized as aerators for the decomposing feedstock.

Shredded Leaves and Poultry Manure Mixture and Earthworm Loading

Treatment 1, the control, was loaded with the total 80 kg SL and PM mixture (3:1 w/w); T2 was loaded with 40 kg initially and reloaded with another 40 kg after two weeks, while T3 was loaded with 20 kg weekly. The feedstock's remaining mixture to be loaded weekly for T3 of 20 kg and 40 kg after 14 days for T2 were contained and tightly tied in a plastic-coated sack to prevent flies from laying eggs. All earthworms (1kg) were placed on each drum containing the mixed feedstock on day 1.

Parameters Gathered

Moisture Content

The moisture content of the setup was maintained to meet the requirement of earthworms inside each container. The moisture requirement of earthworms is between 70-90%, with an optimum at 80-85% (Domfnguez, 2004). The recovered vermicompost was air-dried before it was sieved and then weighed. Moisture content was determined by using 20g of vermicompost placed in oven-dried pre-weighed 50 mL-beakers and dried in the oven for 24 hours at 110°C. The moisture content was calculated as follows:

$$MC = \frac{FW - ODW}{ODW} \times 100\%$$

wherein MC is the moisture content, FW is the air-dry weight, and ODW is the oven-dry weight.

Temperature

Every day at 9:00 AM, during the process of vermicomposting, the temperature was determined in each vermicompost pile using a TEL-RU compost thermometer (Figure 3). In organic matter decomposition, the energy released, which the microorganisms do not use, is liberated as heat. High temperature is suitable for speeding up composting for killing the pathogens, but too much-prolonged heat retards decomposition.



Figure 3. A thermometer with a 30 cm stem was used to measure the temperature of the substrate weekly.

Feedstock Chemical Properties

The feedstock chemical properties such as pH, % organic matter (OM), % available N, % available P, % exchangeable K in the feedstock were analyzed. The pH was analyzed using water-calcium chloride ratio 1:1 (v/v) using a glass electrode of Oakton® PH 550 Benchtop pH meter. The equation conventionally defined this measurement of the activity of ionized H⁺ in the solution, $\text{pH} = \log (1/H) = -\log_{10} H$.

Carbon is the chief element of organic matter that is readily measured quantitatively. Percent organic matter (% OM) is the estimate of organic carbon. The OM was analyzed using the Graham Colorimetric method ("Standard Methods," 1980). This analysis used potassium dichromate to oxidize readily oxidizable soil organic matter. The reduced chromium ions are measured spectrophotometrically at 625 nm using the Perkin Elmer Lambda 25 UV-visible spectrometer.

Percent available nitrogen (% N) was analyzed following the Cadmium Reduction method (Grasshoff, 1983). The analysis is using the soil that was extracted with 0.5% CaSO₄, and the nitrate was reduced in a Cadmium reduction column. The resultant nitrite reacts with sulfanilamide and N-(1-naphthyl) ethylenediamine dihydrochloride (NED) to yield a pink azo dye where color is proportional to nitrite concentration. Absorbance is read at 540 nm in the spectrophotometer.

Percent available phosphorus (%P) was analyzed using the Ascorbic Acid method (Environmental Protection Agency, 1978). The % P was measured through the adsorbed phosphorus that was removed from the soil by the Modified Truog extraction method (Parfitt, 1982), (NH₄)₂SO₄ in 0.02 N H₂SO₄. The antimony-phospho-molybdate complex is formed when ammonium molybdate and antimony potassium tartrate react in an acid medium with dilute phosphorus solutions. This complex is reduced to an extremely blue-colored complex by ascorbic acid. The color is proportional to the phosphorus concentration (Standard Methods of Analysis for Soil, Plant Tissue, Water and Fertilizer, Philippine Council for Agriculture and Resources Research, Los Baños, Laguna 1980).

Exchangeable potassium was analyzed using the Turbidimetric Cobaltinitrite method (Standard Methods of Analysis for Soil, Plant Tissue, Water and Fertilizer, Philippine Council for Agriculture and Resources

Research, 1980) through potassium that reacts with sodium cobaltinitrite to form an insoluble double salt of potassium-sodium cobaltinitrite. The turbidity was measured in the spectrophotometer at 625 nm.

Vermicompost Percent (%) Recovery

The weight of the feedstock was recorded at the start, while vermicompost and partially composted feedstock were documented at the end of the experiment. The difference of vermicompost recoveries from different loading schemes of the organic substrate was recorded after it was sieved (2mm). The equation below was used to determine the vermicompost productivity or vermicompost recovery (Ramnarain et al., 2019).

Earthworm Population

$$\text{Vermicompost Recovery} = \frac{\text{Harvested vermicompost (kg)}}{\text{Total Mass (kg)}} \times 100\%$$

One kilogram of *Eudrilus eugeniae* of about 1,000 earthworms was placed in all treatments with three replicates. The earthworms were counted and weighed to compare the change in population and biomass before and after the experiment (Figure 4). The total earthworm population was determined using the hand-sorting method (Ramnarain, Ansari, & Ori, 2019); (Zicsi, 1962).

Figure 4. (a) Collected earthworms from the barrel; (b) Inspection of the biomass



of earthworms

Experimental Design

The experiment conducted was laid out in a Completely Randomized Design. There were three treatments with three replications. Treatment 1 (control) - 80 kg substrate fully loaded at the onset of the experiment. Treatment 2 - 40 kg substrate was loaded at the start and reloaded with another 40 kg after two weeks. Treatment 3- 20 kg of the substrate was loaded weekly.

Data and Statistical Analysis

The data gathered in this study that was laid out in a completely randomized design were analyzed using one-way ANOVA and least significant difference (LSD) through the Statistical Tool for Agricultural Research (STAR) 2.0.1 software developed by the International Rice Research Institute to determine the differences between treatment means at a 5% level of significance by LSD.

Ethical Considerations

Before conduct, this experiment was submitted for ethical clearance to the University Research Ethics Committee [UREC] of Silliman University.

RESULTS

Collection of Poultry Manure, Shredding, and Mixing of Dried Leaves

The collection of PM improved the sanitation of the farm. It prevented flies from laying eggs on the dung, thereby inhibiting their reproduction. When added into the SL, SL acts as an absorber of excess moisture and prevents anaerobic digestion that minimizes greenhouse gases release that have an unpleasant odor. The shredding of leaves increases its surface area enabling it to absorb and hold more water, making it more suitable for the chicken dung as moisture absorbent.

Moreover, shredding of the leaves promotes faster decomposition and easier incorporation into the mixture. The reduction of excess

moisture of PM through SL mixing can eliminate unwanted odor from the final product with low heavy metal content and a comparable amount of nutrients (Ch'ng, 2013). Also, smaller particles of raw materials have increased surface area, making nutrients and energy more accessible to decomposing microorganisms. However, smaller particles inhibit air space within the composting feedstock, so a balance is needed (Landfilling, n.d.). Particle sizes ranging from 1/8 to 2 inches in diameter generally produce good results (Sherman, 2020). In the present study, the leaves' shredded size is within the recommended particle size range.

Plastic Barrel and PVC Pipes Preparation

The plastic barrels that were used maintained the ideal moisture requirement for the earthworms inside. The holes formed at the bottom of the barrel drained the excess water, leaving the substrate's moisture at water holding capacity, thereby allowing sufficient moisture for microorganisms, while the perforated PVC pipes provided oxygen to the substrate's void spaces, activating the aerobic microorganisms as well. Apart from aeration, the perforated pipes served as the heat outlet from the substrate, especially right after the first wetting. The heat generated when the air-dried mixture was saturated with water indicated that decomposition was happening.

Moisture and Aeration

The substrate's moisture content depends on the amount of water applied to the barrel and loss through evaporation and drainage. High moisture content (50-65%) was maintained in the substrate suitable for the earthworms. Watering is required to moisten, soften, and digest the feedstock partially to be consumed by the earthworm easily (Kaur, 2020). However, moisture availability may limit microorganisms' catabolic capacity in the substrate (Lavelle & Spain, 2003). The optimum water potential for organic material decomposition occurs between soil water potential of -0.03 and -0.10 MPa. Bacterial respiration declines rapidly as potentials decline below 0.30 MPa, while fungal activity may continue down to potentials of -4 to 5 MPa (Pual & Clark, 1989). Microorganisms need water to sustain their metabolic processes. A 40% to 60% moisture content range is recommended for most

materials (Sherman, 2020). Below 40%, microbial activity slows down and ceases below 15%. However, when moisture exceeds 65%, porosity decreases because air spaces of materials are replaced by water, which leads to anaerobic decomposition conditions that release odors and slower decomposition (PCAARRD, 2014).

Temperature

Microorganisms release heat during decomposition, so the temperature is a good indicator of the composting process (Sherman, 2020). The decay of organic matter is faster in warm, humid conditions. However, decomposition of organic materials decrease as water availability and temperature decrease (Schomberg et al., 1994). In the present study, the temperature of the mixture pile ranged from 50-70 °C until the collection dried up, and the temperature declined to 25-35 °C (Figure 5). The warming of the pile signified that decomposition occurred. After two weeks, the pile was bagged when most excess moisture evaporated already from the mixture (Hansen et al., 2013). In the first two weeks before sacking, the pile temperature was 55-60 °C. This was the thermophilic phase of decomposition, where heat-loving microbes were abundant. Thermophilic microbes are responsible for the decomposition of protein and other carbohydrate compounds. Oxidation of lignin, a stable material, occurs in the prolonged thermophilic phase of decomposition (Ch'ng, 2013). To avoid prolonged heat that might kill the earthworms in the bins thermometer was used to check the pile constantly, and water was added when necessary to attain the temperature safe for earthworms.

Treatment 3 had the highest temperature of the three treatments of 46.3 °C, followed by T2 and T3, at 35 and 31 °C, respectively. A decline of temperature was observed in all treatments in the second and third week until it stabilized at 28-29 °C in the fourth week. This observation coincides with the findings of Ch'ng (2013) where the vermicompost temperature inside the barrel was almost the same as the ambient temperature at the end of the vermicomposting period.

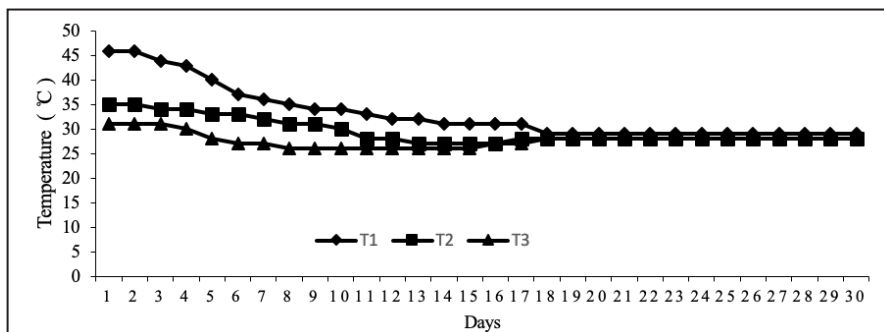


Figure 5. A daily recorded temperature of the feedstock pile from different treatments

Feedstock Physical Property

The physical property of the feedstock influences the rate at which it decomposes. Some of the physical features of resources are toughness, surface area, and particle size. For example, tough leaves are highly cuticularized compared to small and soft leaves that are readily compostable. Shredding the leaves reduces the particle size, increases its surface area, and exposes the hydrophobic waxy surface of leaves facilitating their ingestion by earthworms (PCAARRD, 2014). The matured vermicompost product was brownish-black, soft, had an earthy smell compared to the initial SL and PM feedstock. The recovered vermicompost was fine, and the original feedstock was already unidentifiable. The recovered vermicompost also had an earthy smell, which meant that the finished vermicompost was processed adequately by earthworms (Sunil, 2016).



Figure 6. Sifted vermicompost to separate fully and partially vermicomposted feedstock

Chemical Properties

pH. The feedstock used for vermicomposting had a pH of 7.09 ± 0.06 (Table 2). Sose and Kulkarni (2017) stated that pH ranging from 6.4 to 7.6 was most effective of for vermicomposting. A decline of pH in the product of $T1=6.47 \pm 0.04$, $T2=6.56 \pm 0.03$, and $T3=6.59 \pm 0.27$ was observed compared to the initial feedstock pH. The decrease in the compost pH was expected because when the composting process begins, the pH decreases due to the breakdown of carbonaceous components by microorganisms (PCAARRD, 2014). Furthermore, acid-forming microorganisms on the feedstock that contains C release organic acids that cause pH drop. The pH values of T1, T2, and T3 were not significantly different, but these were significantly different compared to the initial feedstock. Earthworms were very sensitive to the pH of the feedstock. The optimal worm growth was reported at a pH range of 5.0 to 9.0 (Dominguez & Edwards, 2011). However, pH below 6.0 slows down decomposition, while pH above 8.0 can cause the release of CH_3 in the natural decomposition process (Sose & Kulkarni, 2017).

The pH determines the rate at which nutrients are absorbed in the soil. Micro-nutrients tend to be unavailable in soil with high pH, whereas macro-nutrients are not available at low pH (Manyuchi, 2017). The feedstock of near-neutral initial pH is optimal for the stabilization of waste with minimal processing time. The substrates with strong acidity initial pH are less suitable for vermicomposting (Singh et al., 2006).

Organic matter (OM). Generally, the initial feedstock's organic matter content, T1, T2, and T3 was very high at 24.16 ± 0.72 , 22.26 ± 0.47 , 22.91 ± 2.63 , and 25.14 ± 2.81 , respectively (Table 2). The OM from different treatments was not significantly different, but T3 was relatively higher than T1 and T2. The feedstock's initial organic matter dramatically impacts the finished product because its initial nutrient status changes after decomposition, depending on its chemical constitution. If the initial feedstock has lower nitrogen levels and higher carbon levels, then an expected outcome will have lower plant-available nitrogen levels (Beeks, 2014). The OM that can be derived from the decomposition of organic materials such as vermicompost is critical in the soil's physical, chemical, and biological health. The presence of organic matter as cementing agents is also important in helping clods and aggregates resist abrasion. This is one

reason why sandy soils, which are low in such agents, are so easily eroded by wind.

Percent (%) Available N. The % available N of the initial feedstock is intermediate at $(0.14 \pm 0.01 \%)$ compared to T1, T2, and T3, which is very high at $0.44 \pm 0.01 \%$, $0.42 \pm 0.03 \%$, and $0.82 \pm 0.03 \%$, respectively (Table 2). However, T3 is the highest, which has almost twice the concentration of T1 and T2. This contradicts the findings of Ramnarain et al. (2019) who noted the highest N in the raw material. However, Suthar (2007) argued that the earthworms enhanced N levels in the vermicompost through their excretory products, mucus, body fluid, enzymes, and even the decaying earthworm biomass vermicompost subsystem. The reported values of N concentration in vermicompost in earlier studies was between 0.9 and 1.5 % (Kale, 1998). Nitrogen is the most critical element that plants can obtain from the soil, and nitrogen deficiency often limits plant growth (Gray, 2017).

Percent (%) Available P. The % available phosphorus is very high in the initial feedstock (1.84 ± 0.05) and in all treatments. However, there is a significant reduction observed in T1 and T2 (1.63 ± 0.11 ; 1.55 ± 0.07) and an increase in T3 (1.92 ± 0.10). The latter is consistent with the findings of Ramnarain et al. (2019) which showed an increase in P in the vermicompost. Similarly, Marlin and Rajeshkumar (2012) also recorded an increasing P in vermicompost from various organic wastes. During the vermicomposting process, the release of P from decaying organic wastes occurred partly by earthworm gut phosphatases. This may be due to the P-solubilizing microorganisms in the worm casts that convert P to plant bio-available forms (Suthar, 2009).

Percent (%) Exchangeable K. A very significant difference of % exchangeable K was observed between the initial feedstock and the treatments. A very high concentration of % exchangeable K was observed in the feedstock, while there was a lower, yet, increasing concentration trend in T1, 2, and T3 (0.71 ± 0.00 , 1.95 ± 0.39 , and 3.79 ± 2.27), respectively. Although the exchangeable K decreased in the vermicompost compared to the raw material, it was generally high. The high concentration of K might be due to the enhanced microbial activity during the vermicomposting process, which enhances the rate of nutrient release (Suthar, 2009).

Total % NPK. The total NPK was highly significantly different. Based on the Philippine National Standards on Organic Soil Amendments,

treatment 3 with 6.5% total NPK is considered organic fertilizer. Organic fertilizer is any product in a solid or liquid form derived from plants or animals that have undergone substantial decomposition that can supply available nutrients to plants with a total Nitrogen (N) - Phosphorus (P_2O_5) - Potassium (K_2O) content of five to ten percent (5-10%) (BAFS, 2016).

Feedstock and Vermicast Chemical Properties

Table 2.
Comparison of feedstock and vermicast chemical properties

Samples	Moisture*	pH	OM ^{ns} (%)	available N* (%)	available P** (%)	exchangeable K** (%)	Total NPK** (%)
Initial Feedstock	7.63 ± 0.10 a	7.09 ± 0.06 a	24.16 ± 0.72a	0.14 ± 0.01 b	1.84 ± 0.05 a	5.00 ± 0.52 a	6.98a
T1	7.05 ± 0.18 b	6.47 ± 0.04 b	22.26 ± 0.47a	0.44 ± 0.01 b	1.63 ± 0.11 b	0.71 ± 0.00 b	2.78c
T2	6.90 ± 0.10 b	6.56 ± 0.03 b	22.91 ± 2.63a	0.42 ± 0.03 b	1.55 ± 0.07 b	1.95 ± 0.39 b	3.92b
T3	7.01 ± 0.16 b	6.59 ± 0.27 b	25.14 ± 2.81a	0.82 ± 0.03 a	1.92 ± 0.10 a	3.79 ± 2.27 a	6.53a

In a column for each treatment measured, means followed by the same letter are not significantly different at 5% Least Significant Difference.

Earthworm Biomass, Population, and Vermicompost Recovery

The organic feedstock loading and vermicomposting rates were compared in this study. Results show that the feedstock’s different loading schemes significantly affected earthworm biomass and population (Figure 4). Moreover, there appeared to be slight differences among treatment means in terms of vermicompost produced, partially decomposed feedstock, and percent (%) feedstock. However, the differences were statistically insignificant (Table 3).

The sharp decrease of biomass and earthworms’ population may be attributed to the height of feedstock inside the barrel every loading that reached up to 30 cm. The addition of new feedstock in the vermicomposting containers causes a sudden rise in temperature detrimental to earthworms. Singh et al. (2004) stated that the depth of 5 cm, 7.5 cm, and 10 cm of the initial substrate remained aerobic while the thickness of 12.5 cm and 15 cm turned anaerobic during vermicomposting. This finding is related to T1,

T2, and T3 loading schemes and the consequent earthworm population. Treatment 1, which was loaded once, had the highest population survival compared to T2 (loaded twice) and T3 (loaded weekly). Although T3 was loaded 20kg weekly, the height of the feedstock exceeded tolerable levels, where most deaths of earthworms were observed right after each loading. The weight of vermicompost recovered is correlated with the number of earthworm populations left in each treatment. Treatment 1 had the highest weight of vermicompost recovered and the highest earthworm population, followed by T2 and T3. Treatment 3 had the lowest feedstock loss among all feedstock mixtures. A difference in feedstock loss is observed but not significant (Table 3).

Treatment 1 had a relatively higher vermicompost recovery followed by T2 and T3, respectively. However, the partially decomposed feedstock followed an opposite trend of vermicompost recovery, where T3 is the highest, followed by T2 and T1, respectively. This observation suggests that the organic feedstock mixture can have a higher recovery when loaded simultaneously at the start of vermicomposting when handling feedstocks with lower C/N like PM. Also, the earthworm population decreased significantly when the feedstock mixture was loaded weekly. This observation might be due to the fresh ammonia emitted by the feedstock every week as it is loaded, causing the sudden rise of temperature and decrease in pH. Similarly, Raza et al. (2021) noted that ammonia is emitted at a high frequency within the first week. Also, Donahue (2001) claimed the toxicity of ammonia increases as temperature increases.

Feedstock loss was observed among all treatments; however, no significant difference between treatments was noted. Adhikary (2012) noted that earthworms' consumption of organic feedstock reduced volume by 40-60%. Additionally, since the high-N materials (poultry manure) have higher initial water content than high-C bedding materials (shredded leaves), then weight losses during the vermicomposting process can be higher (Munroe, 2007)

Table 3.
Comparison of treatment means on earthworm biomass and population, vermicompost recovery, partially decomposed feedstock, and % weight loss of feedstock

Treatments	Earthworm Wt (g) **	Earthworm Population**	Vermicompost Wt (Kg)	Partially Decomposed feedstock (kg)	Percent (%) Feedstock Loss
T1	209.33 ± 33.85 a	213.33 ± 41.63 a	25.87 ± 8.21 a	37.83 ± 8.31a	20.37 ± 1.83a
T2	112.33 ± 13.65 b	106.00 ± 21.17 b	23.30 ± 4.64 a	40.63 ± 5.64a	20.09 ± 8.99a
T3	45 ± 22.00 c	34.67 ± 15.01 c	21.37 ± 1.65 a	43.52 ± 1.96a	18.9 ± 1.67a

In a column for each treatment measured, means followed by the same letter are not significantly different at 5% Least Significant Difference

DISCUSSION

Vermicompost Production Using *Eudrilus eugeniae*

African nightcrawler (*Eudrilus eugeniae*) is a remarkably versatile vermicomposting species of the tropics (Blakemore, 2015) . Under Philippine conditions, this earthworm species has been efficient for vermicomposting (PCAARRD, 2014). The life cycle of this species is 60 days. It has a maturation time of 45 days. It has a relatively high cocoon production rate (17 days) with a mean number of 2.7 hatchings per cocoon and a body mass attained of about 2100mg (Deepthi et al.,2019; Viljoen & Reinecke, 1988). The number or biomass of earthworms depends on food type, climatic conditions, etc. (Adhikary, 2012). Although more mortalities are observed in the present study, the vermicompost recovery is high in relation to the number and earthworm biomass placed in the vermicomposting containers. This is related to the observation of Munroe (2007) that earthworms consume in excess of their body weight under ideal conditions each day, although the general rule-of-thumb is half of their body weight per day.

Earthworms consume various organic wastes and reduce the volumes of wastes by 40-60% (Adhikary, 2012). Due to the varying characteristics of raw materials, mixing them would make appropriate food for earthworms. A suitable mixture of nutrition from different materials is essential for the rate of growth, reproduction, and nourishment of earthworms. Providing the desirable requirement for the earthworms can lead to high-quality vermicompost (Adhikary, 2012).

Vermicompost Chemical Property

Generally, the chemical properties of vermicompost such as pH, %OM, available N, available P, and exchangeable K improved. However, T3 produced vermicompost with total NPK within the range of 5-10%, making it as organic fertilizer based on BAFS (2016). Vermicompost contains enzymes like amylase, lipase, cellulase, and chitinase, which help break down the organic matter in soil and make nutrients available for plant uptake (Adhikary, 2012). Composting can work efficiently and effectively between the pH range levels of 5.5 to 9. However, it is most effective between 6.5 to 8.0 (Sherman, 2020). A pH level below 6.0 and above 8.0 slows decomposition. In the present study, the pH values of vermicompost are closer to neutral ranging from 6.4-6.6. According to Edwards and Bohlen (1996), this pH range promotes macronutrient availability like NPK. Furthermore, Schwalfenberg (2012) indicated that the optimum pH of soil for the best overall essential nutrient availability was between 6 and 7. Similarly, Ramnarain, Ansari, and Ori (2019) cited findings of many studies indicating that vermicompost was rich in macronutrients such N, P, and K.

Effect of Feedstock Loading Schemes on Temperature

In this study, frequent loading causes earthworm mortality due to increased temperature in a pile, affecting the recovery of vermicompost. This is consistent with the findings of Adhikary (2012) which noted that the sudden rise of temperature after loading caused earthworm mortality. Temperature can reach up to 45 °C after loading when there is sufficient moisture. Sose and Kulkarni (2017) showed that a good temperature range is between 25-35 °C for earthworm growth and survival. Numerous results show for many species of earthworms, temperature beyond 35 °C is lethal. The heat of a compost pile is a product of the metabolic heat by microbial activity and can also be affected by raw material physical properties. The heat production depends on the pile's size, moisture content, aeration, and C/N ratio (Trautmann, 1996). This has been a challenge in the present study as earthworms require sufficient moisture. Contrariwise, the heat flux can be regulated by aeration (Azim et al., 2018). However, sprinkling water every loading can help reduce heat by conduction, while the perforated PVC

pipes reduce heat by convection. Trautmann (1996) stated that a compost pile must have sufficient size to avoid fast heat and moisture dissipation, yet small enough to allow good aeration.

CONCLUSION

The mixed SL and PM loading schemes significantly decreased the earthworm population but improved vermicompost recovery and chemical properties. The pH and OM of vermicomposts produced were within the optimum range for soil microorganisms. The vermicompost produced contained high levels of macronutrients such as N, P, and K, especially in T3 which also contained the highest total % NPK. In terms of compost recovery, T1 produced the highest, followed by T2 and T3, respectively. On the other hand, the pile thickness of the newly added substrate can quickly build up heat detrimental to earthworm populations. Therefore, the pile's size, moisture content, and aeration should be considered in each loading to manage heat buildup and minimize earthworm mortality.

RECOMMENDATION

This study did not consider the thickness of the pile of feedstock that might affect the earthworms. More aerators are recommended if the vermicompost pile heat buildup exceeds the tolerable levels for earthworms. More bulking materials should be added when the C/N ratio is lower such as poultry manure. It is further recommended to include the economic aspects of the study.

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Genetic Assessment of Eggplant (*Solanum melongena* L.) and its Wild Crop Relatives in the Philippines through DNA Barcoding

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Previous eggplant diversity studies in the Philippines have utilized morphological and molecular markers to ascertain their genetic relationship. Since these studies were able to highlight only the relationship of the cultivated eggplant species, it is now becoming relevant to also look into the genetic relationship between the cultivated eggplant varieties and its wild crop relatives found in the country. In this study, DNA barcoding was done on eggplant and on its wild crop relatives to elucidate their genetic and taxonomic relationships. Only the phylogenetic tree constructed from *matK* gene sequences that successfully discriminated the studied *Solanum* species based on their taxonomic classification. Therefore, *matK* gene was perceived to be an efficient DNA barcode in discriminating *Solanum* species. Nonetheless, there was an observed close genetic affinity between *S. aethiopicum* and *S. melongena* in all generated phylogenetic trees with bootstrap values ranging from 52-88. These results are instrumental in elucidating the diversity of *Solanum* species.

Keywords: DNA barcoding, *nITS2*, *matK*, *rbcl*, *Solanum*

INTRODUCTION

The Solanaceae is a large plant family of over 3000 species including many important crops such as tomato, potato, eggplant, and pepper (Chase et al., 1993). It represents a group of dicotyledonous plants in Euasterid clade, which is divergent from the model plant *Arabidopsis* (Wu et al., 2015). Furthermore,

it is the third economically important plant family and ranks first in terms of vegetable crops (Dogonlar et al., 2002). Eggplant (*Solanum melongena* L.) is known as one of the most significant members of the Solanaceae family. According to Ishniiki et al. (1994a), eggplant may have originated in Asia, but most recent DNA sequencing studies suggested that it arose from Africa (Li et al., 2010; Weese & Bohs, 2010). This cultivated *Solanum* species is grown extensively as cash crop by most of the small-scale farmers in many countries, specifically in Asia. Together with China and India, Philippines is one of the top 10 eggplant-producing countries in the world. Economically, eggplant has been the leading vegetable crop in the country in terms of production volume and area planted since 2012 (PSA, 2019).

Despite the importance of the genus *Solanum*, phylogenetic relationships among the taxa are currently unclear (Sifau et al., 2014). *Solanum* taxonomy has been complicated largely due to the large number of species (Obute et al., 2005), overlapping ecogeographical distribution (Levin et al., 2005), morphological plasticity, similarity of genomes (Okoli, 1998) and existence of swarms of natural hybrids (Oyelana & Ugborogho, 2008). The inconsistencies and misconceptions generated by these factors had made past attempts to taxonomically resolve the complexities associated with the genus. In the advent of molecular biology, research attempts involving molecular analysis such as chloroplast DNA assessment (Sakata et al., 1991), isozyme marker study (Ishniiki et al., 1994b), restriction fragment length polymorphism (RFLP) markers (Dogonlar et al., 2002), random amplified polymorphic DNA (RAPD) markers (Nunome et al., 2009), simple sequence repeats (SSR) markers (Nunome et al., 2009), amplified fragment length polymorphism (AFLP) markers (Mace et al., 1999) have been utilized for the characterization of eggplant materials from different regions of origin. So far, molecular analysis using DNA barcoding genes in eggplant and related species has not been exploited yet.

DNA barcoding is one of the advanced molecular marker-based methods that identify target plant species in a short duration. The main goal of DNA barcoding is to accurately identify nucleotide sequences of multiple plant species (Group et al., 2009). It is an efficient, quick, low-cost, and standard method for evaluation and identification of different plant species (Khan et al., 2015). Chloroplast gene regions like ribulose 1,5-biphosphate carboxylase/oxygenase large (rbcL) subunit, maturase K (matK) as well as nuclear internal transcribed spacer 2 (ITS2) have already been used as standard barcoding genes in almost

all flowering plant species (Hollingsworth et al., 2009; Chen et al., 2010; Jamil et al., 2014; Shinwara et al., 2014; Zahra et al., 2014; Khan et al., 2015).

Previously, morphological and molecular markers were used to study the genetic diversity of different eggplant varieties and its relatives in the Philippines. Due to climate change and selection pressure, the genetic constitution of these plant species has become prone to mutation. Thus, there is a need to constantly check their genetic make-up at the DNA level.

In this study, the efficiency of *rbcL*, *matK* and *ITS2* genes in discriminating different *Solanum* species was reported. These genes were partially sequenced to assess the genetic relationship of eggplant and its wild relatives found in the Philippines. This assessment is instrumental in elaborating *Solanum* species' genetics, diversity, and taxonomy.

MATERIALS AND METHODS

Sample Collection

Leaf samples of seven *Solanum* species, namely, *S. aethiopicum* (Fig. 1a), *S. capsicoides* (Fig. 1b), *S. diphyllum* (Fig. 1c), *S. mammosum* (Fig. 1d), *S. melongena* (Fig. 1e), *S. nigrum* (Fig. f) and *S. torvum* (Fig. 1g) were collected from the experimental area at Cordillera St., Umali Subd., Brgy., Batong Malake, Los Baños, Laguna. Young leaves of these *Solanum* species were collected in three replicates for genomic DNA isolation.



Figure 1. Representative photos of (a) *Solanum aethiopicum* L., (b) *S. capsicoides* Allioni, (c) *S. diphyllum* L., (d) *S. mammosum* L., (e) *S. melongena* L., (f) *S. nigrum* L. and (g) *S. torvum* Sw

Genomic DNA Isolation

Fresh and young leaves were selected and wiped with 70% ethanol before they were ground in 700µl CTAB buffer pre-heated to 60°C. Genomic DNA isolation of the seven *Solanum* species was carried out using the modified Milligan method (Herbert et al., 2003). The homogenized mixture was transferred into a sterile microcentrifuge tube and was incubated in a water bath at 60°C for 45 minutes. A mixture of 24:1 chloroform:isoamyl alcohol was added to the mixture and was centrifuged at 5,000rcf for 12 min. The aqueous phase was then transferred to another sterile microcentrifuge tube to which 2µL of RNase, with a final concentration of 0.1mg/mL added. After this, the chloroform:isoamyl step was repeated. The aqueous phase was transferred to another microcentrifuge tube with the same volume of the isopropanol and was incubated at 20°C for 20 minutes.

After incubation, the mixture was centrifuged at 5,000 rcf for 5 minutes. The pellet was washed with 700µL of 70% ethanol and was allowed to sit in the wash buffer for 20 minutes before centrifugation at 3,000rcf for 10 minutes. The pellet was dried for four (4) minutes and was resuspended at 50 µL 1x TE in small increments (10-100 µL), depending on the size of the pellet.

The quality of the extracted DNA was determined using gel electrophoresis and Epok Biotek Spectrophotometer. Isolated plant genomic DNA from the samples was stored at 40°C until further use.

Gene Amplification

Barcoding genes, *rbcl*, *matK* and *nITS2* were amplified using gene-specific primers. Polymerase Chain Reaction (PCR) with three technical replicates was done using the genomic DNA isolated from the fresh leaves of seven *Solanum* species.

rbcl. A set of primer, *rbcl_F* (5'-ATGTCACCACAAACAGAGACTAAAGC-3') and *rbcl_R* (5'-GTAAATCAAGTCCACCRCG-3') (Kress & Erickson, 2007) was used to amplify *rbcl* gene from the *Solanum* samples. A total volume of 20 µL of PCR reaction mixture was prepared: 11.8µL sterile nanopure water, 2µL of 1x PCR buffer, 1µL of 2.5mM MgCl₂, 1.6 µL of 0.8mM dNTP mix (GeneAll), 0.6 µL of 0.3 µM of each primer, 0.4 µL of Taq pol (Invitrogen),

and 2 µL of template DNA. The PCR amplification was done using BIO RAD thermal cycler with the following cycling profile: initial denaturation at 94°C for 4 min, followed by 5 cycles of 94°C for 30 s, 55°C for 1 min and 72°C for 1min, then 35 cycles of 94°C for 30 s, 55°C for 1min and 72°C for 1 min, and a final elongation step at 72°C for 10 min.

matK. A set of primer, *matK_F* (5'-CGTACAGTACTTTTGTGTTTACGAG-3') and *matK_R* (5'-ACCCAGTCCATCTGGAAATCTTGGTTCC-3') (Fazekas et al., 2008) was used to amplify *matK* gene from the *Solanum* samples. A total volume of 20µL of PCR reaction mixture was prepared: 11.8µL sterile nanopure water, 2 µL of 1x PCR buffer, 1µL of 2.5mM MgCl₂, 1.6 µL of 0.8mM dNTP mix (GeneAll), 0.6 µL of 0.3 µM of each primer, 0.4 µL Taq pol (Invitrogen), and 2 µL of template DNA. The PCR amplification was done using BIO RAD thermal cycler with the following cycling profile: initial denaturation at 94°C for 3 min, followed by 5 cycles of 95°C for 30s, 52°C for 20s and 72°C for 1min, then 35 cycles of 94°C for 30 s, 55°C for 1min and 72°C for 1 min, and a final elongation step at 72°C for 10 min.

nITS2. A set of primer, *nITS2_F* (5'- ATGCGATACTTGGTGTGAAT -3') and *nITS2_R* (5'- GACGCTTCTCCAGACTACAAT -3') (Ajmal Ali et al., 2015), were used to amplify *matK* gene from the *Solanum* samples. A total volume of 20µL of PCR reaction mixture was prepared: 11.8µL sterile nanopure water, 2µL of 1x PCR buffer, 1µL of 2.5mM MgCl₂, 1.6 µL of 0.8mM dNTP mix (GeneAll), 0.6µL of 0.3µM of each primer, 0.4µL of Taq pol (Invitrogen), and 2µL of template DNA. The PCR amplification was done using BIO RAD thermal cycler with the following cycling profile: initial denaturation at 94°C for 3 min, followed by 5 cycles of 95°C for 30 s, 56°C for 30s and 72°C for 1min, then 35 cycles of 94°C for 30 s, 55°C for 1min and 72°C for 1 min, and a final elongation step at 72°C for 10 min.

Agarose Gel Electrophoresis

PCR products were resolved in a 1 % agarose gel that was prepared in 22mL of 0.5x TAE buffer with 0.6 µL GelRed. Gel electrophoresis was run on Mupid One System at 50 volts for ~30min. The gel image was obtained using BIO-RAD gel doc. The size of the amplified PCR products was determined using 1kb+ ladder.

Gene Sequencing

The PCR products were sent to 1st BASE DNA Sequencing Services (Seri Kembangan, Selangor, Malaysia) for Sanger sequencing. The sequences were generated as electrophoretogram and text files from the company's official website.

Sequence Analyses

Sequences generated from 1st BASE DNA Sequencing Services were analyzed via Staden Package 2.0 entailing PreGap4 and Gap4 to allow selection of sequences with non-overlapping as well as high amplitude base sequence peaks. This software can trim and edit long run of sequences to come up with a consensus sequence for individual samples. The generated consensus sequences were then subjected to Basic Local Alignment Search Tool (BLAST) under the nucleotide BLAST (BLASTN) algorithm (Altschul et al., 1990). This process was executed to determine the sequences' homology to the available sequences in the National Center for Biotechnology Information (NCBI) database.

Phylogenetic Analyses

Phylogenetic and molecular analyses were executed through MEGA version 7 by Tamura et al. (2013). The *rbcl*, *matK* and *nITS2* genes of *Coffea arabica* were incorporated in the analyses to serve as an outgroup species. Eventually, the distance and test of neutrality were computed and bootstrap consensus tree was constructed.

RESULTS AND DISCUSSION

Genomic DNA (gDNA) isolation was done on the leaves of the seven *Solanum* species as a preliminary step for its molecular characterization. Over the years, several researchers (Doganlar et al., 2002; Behera et al., 2006; Frary et al., 2007; Demir et al., 2010; Ge et al., 2011; Caguiat and Hautea, 2014; Acquardo et al., 2017) have also successfully utilized leaf samples from *Solanum* species for their molecular studies.

PCR amplification of the *Solanum* samples' *rbcl*, *matK* and *nITS2* genes from seven species was done. Based on Kress and Erickson (2007), Fazenkas et al.

(2008), and Ajmal Ali et al. (2015), the expected band sizes of *rbcl* (Fig. 2.1a) *matK* (Fig. 2.1b) and *nITS2* (Fig. 2.1c) are 554 bp, 870 bp and 500 bp, respectively. These band sizes were observed in all seven *Solanum* species. Despite the fact that chloroplast genome can be used as an excellent marker to establish phylogenetic relationships between and within plant genera and families (Shinwari et al., 1994; Hurst & Jiggins, 2005; Gao et al., 2008; Dong et al., 2012; Khan et al., 2013), there are still very few published studies (Sifau et al., 2014; Jamil et al., 2014) regarding the utilization of these genes in analyzing the genetic and taxonomic structures of eggplant and its wild relatives. So far, eggplant has not benefited from the enormous potential of DNA barcodes to explore genetic diversity by detecting nucleotide differences between cultivars and species like other *Solanum* species such as tomato (Wang et al., 2015), potato (Enyedi & Pell, 1992; Barthet & Hilu, 2007; Spooner, 2009) and pepper (Jarret, 2008; Parvathy et al., 2014; Parvathy et al., 2018). In general, eggplant and its wild relatives have been less often used in molecular genetics research because eggplant is produced less and consumed widely compared to tomato and potato (Fukuoka et al., 2012).

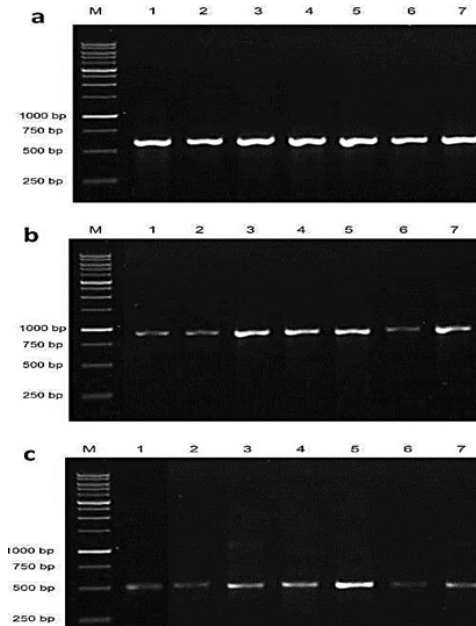


Figure 2.1. Representative electrophoretic gel of PCR products from (a) *rbcl* (b) *matK* (c) *nITS2* genes in *Solanum* species. M-1kb+ DNA ladder (Invitrogen); lane 1 (*S. aethiopicum* L.); lane 2 (*S. capsicoides* L.); lane 3 (*S. diphylum* Allioni); lane 4 (*S. mammosum* L.); lane 5 (*S. melongena* L.); lane 6 (*S. nigrum* L.); lane 7 (*S. torvum* Sw.)

The choice of *rbcl*+*matK* as the core barcodes for this study was based on the straightforward recovery of *rbcl* region and the discriminatory power of the *matK* gene as well. The gene *matK* is one of the most rapidly evolving coding sections of the plastid genome (Herbert et al., 2003; Lahaye et al., 2008; Ford et al., 2009), and is perhaps considered as closest plant analogue to the CO1 animal barcode (Hollingsworth et al., 2011). Unfortunately, *matK* is hard to amplify (Hilu & Liang, 1997; CBOL, 2009). In contrast, the barcode region of *rbcl* is easy to amplify, sequence and align in most land plants (Kress et al., 2005). It also provides useful backbone to the barcode dataset despite having only modest discriminatory power (Liu et al., 2010; Pang et al., 2010; Nock et al., 2011). Despite their disadvantages, no other two-marker or multi-marker plastid barcode gave appreciably greater species resolution than *rbcl*+*matK* combination (CBOL, 2009; Hollingsworth et al., 2011). With the present study, the plant samples were only represented by a single accession per species. According to Hollingsworth et al. (2011), in cases such as this, the use of more barcoding genes will naturally increase the discrimination success among the studied individuals. Hence, internal transcribed spacer of the large subunit of ribosomal DNA (nITS) was added in the existing standard barcode combination (i.e. *rbcl*+*matK*) to increase the phylogenetic informative sites (Chen et al., 2010; Gao et al., 2010; Yao et al., 2010) of the studied *Solanum* species. Furthermore, barcode combination like this can provide genetic trees that are based on the phylogenetically relevant information contained in many loci in the whole genome (Hampl et al., 2001).

All generated sequences from *rbcl*, *matK* and nITS2 genes from the seven *Solanum* samples were compared against the databank in the NCBI database through a BLAST search. The *matK* (Table 1) and nITS2 (Table 2) genes partial sequences were identified to be 99% homologous to the maturase K (*matK*) and internal transcribed spacer 2 (nITS2) genes of *S. aethiopicum*, *S. capsicoides*, *S. diphyllum*, *S. mammosum*, *S. melongena*, *S. nigrum* and *S. torvum*. Whereas, BLAST analysis in *rbcl* gene partial sequences (Table 3) were able to identify *S. aethiopicum*, *S. capsicoides*, *S. diphyllum*, *S. mammosum*, *S. nigrum* as *S. macrocarpon*, *S. indicum*, *S. pseudocapsicum*, *S. anguivi* and *S. americanum*, respectively. It was only the *rbcl* partial sequences of *S. melongena* and *S. torvum* that were found to be 99% identical to the 1, 5-bisphosphate carboxylase genes of their respective species in NCBI. Indeed, *rbcl* gene sequences are only efficient in identifying plant species up to the genus level. In 2012, Bafeel et al., reported that *rbcl* gene sequences could identify 92% of the samples to the genus level

and only 17% on the species level in the DNA barcoding studies of arid plants. In addition, several studies (Kress & Erickson, 2007; Fazekas et al., 2008; Lahaye et al., 2008) stated that the variation in the *rbcL* region was insufficient to discriminate a certain group of plant samples up to species level.

To further discriminate and analyze the genetic relationship of the *Solanum* samples used in the present study, bootstrap consensus trees were constructed using maximum parsimony method for *rbcL*, *matK*, *nITS2* and combination of *rbcL*+*matK*+*nITS2* partially sequenced genes. The sequences of *Coffea arabica* were used as an outgroup sample in the phylogenetic tree since it belongs to family Rubiaceae which is one of the most related families to Solanaceae (Wu & Tanksley, 2010). For a more in-depth analysis, the discrimination was based on the subgenus level of the said samples. The genus *Solanum* contains economically important plants such as tomato, potato, and eggplant that comprise more than 3500 species in six subgenera such as *Archaeosolanum*, *Bassovia*, *Leptostemonum*, *Minon*, *Potatoe*, and *Solanum* (Lester & Hasan, 1991). Specifically, eggplant and its wild relatives are included in four of these subgenera: subgenera *Leptostemonum*, *Solanum*, *Potatoe*, and *Archaeosolanum*.

Figure 2 shows the bootstrap consensus tree which was generated using the *rbcL* sequences of the seven *Solanum* species. Apparently, the clustering failed to completely group the *Solanum* species that belonged to the same subgenus. *S. nigrum* and *S. diphyllum*, both classified under subgenus *Solanum*, separated and joined cluster A and formed an independent cluster (B), respectively, whereas cluster A was able to group *S. aethiopicum*, *S. melongena*, *S. mammosum*, and *S. torvum* according to their respective subgenus (*Leptostemonum*). With a bootstrap value of 52, *S. aethiopicum* and *S. melongena* joined together in a subcluster under cluster A, indicating close genetic affinity between the two species. Although *S. nigrum* and *S. torvum* clustered together with bootstrap value of 51, such grouping can be quite unreliable since both species were from different subgenera (*Solanum* and *Leptostemonum*, respectively). These results imply that *rbcL* gene of about 554bp (Kress & Erickson, 2007) has less discriminating power if used with *Solanum* species. According to Chase et al. (2005), the entire *rbcL* gene sequence (~1430bp) of some plant species must be sequenced to, at least, obtain enough and relatively reliable species discrimination.

Table 1.

BLASTN result of rbcL conserved consequences in the seven Solanum species

SPECIES	BLASTN BEST MATCH	QUERY COVER	E-VALUE	PERCENT IDENTITY (%)
<i>S. aethiopicum</i>	<i>S. macrocarpon</i> ribulose-1,5-bisphosphate carboxylase/oxygenase large subunit-like (rbcL) gene, partial sequence	100%	0.0	99.66%
<i>S. capsicoides</i>	<i>S. indicum</i> ribulose-1,5-bisphosphate carboxylase/oxygenase large subunit-like (rbcL) gene, partial sequence	99%	0.0	99.33%
<i>S. diphyllum</i>	<i>S. pseudocapsicum</i> ribulose-1,5-bisphosphate carboxylase/oxygenase large subunit-like (rbcL) gene, partial sequence	98%	0.0	99.98%
<i>S. mammosum</i>	<i>S. anguivi</i> ribulose-1,5-bisphosphate carboxylase/oxygenase large subunit-like (rbcL) gene, partial sequence	99%	0.0	99.17%
<i>S. melongena</i>	<i>S. melongena</i> ribulose-1,5-bisphosphate carboxylase/oxygenase large subunit-like (rbcL) gene, partial sequence	99%	0.0	99.17%
<i>S. nigrum</i>	<i>S. americanum</i> ribulose-1,5-bisphosphate carboxylase/oxygenase large subunit-like (rbcL) gene, partial sequence	99%	0.0	99.49%
<i>S. torvum</i>	<i>S. torvum</i> ribulose-1,5-bisphosphate carboxylase/oxygenase large subunit-like (rbcL) gene, partial sequence	100%	0.0	99.33%

Table 2.

BLASTN result of matK conserved consequences in the seven Solanum species

SPECIES	BLASTN BEST MATCH	QUERY COVER	E-VALUE	PERCENT IDENTITY (%)
<i>S. aethiopicum</i>	<i>S. aethiopicum</i> tRNA-Lys (trnK) gene, partial sequence; and maturase K (matK) gene	100%	0.0	99.87%
<i>S. capsicoides</i>	<i>S. capsicoides</i> tRNA-Lys (trnK) gene, partial sequence; and maturase K (matK) gene	99%	0.0	99.75%
<i>S. diphyllum</i>	<i>S. diphyllum</i> tRNA-Lys (trnK) gene, partial sequence; and maturase K (matK) gene	99%	0.0	99.03%
<i>S. mammosum</i>	<i>S. mammosum</i> tRNA-Lys (trnK) gene, partial sequence; and maturase K (matK) gene	99%	0.0	99.88%
<i>S. melongena</i>	<i>S. melongena</i> tRNA-Lys (trnK) gene, partial sequence; and maturase K (matK) gene	98%	0.0	99.88%
<i>S. nigrum</i>	<i>S. nigrum</i> tRNA-Lys (trnK) gene, partial sequence; and maturase K (matK) gene	99%	0.0	99.75%
<i>S. torvum</i>	<i>S. torvum</i> tRNA-Lys (trnK) gene, partial sequence; and maturase K (matK) gene	99%	0.0	99.05%

Table 3.
BLASTN result of nITS2 conserved consequences in the seven Solanum species

SPECIES	BLASTN BEST MATCH	QUERY COVER	E-VALUE	PERCENT IDENTITY (%)
<i>S. aethiopicum</i>	<i>S. aethiopicum</i> 5.8s ribosomal RNA gene, partial sequence; internal transcribed spacer 2, partial sequence	99%	0.0	99.87%
<i>S. capsicoides</i>	<i>S. capsicoides</i> 5.8s ribosomal RNA gene, partial sequence; internal transcribed spacer 2, partial sequence	99%	0.0	99.75%
<i>S. diphyllum</i>	<i>S. diphyllum</i> 5.8s ribosomal RNA gene, partial sequence; internal transcribed spacer 2, partial sequence	98%	0.0	99.03%
<i>S. mammosum</i>	<i>S. mammosum</i> 5.8s ribosomal RNA gene, partial sequence; internal transcribed spacer 2, partial sequence	99%	0.0	99.88%
<i>S. melongena</i>	<i>S. melongena</i> 5.8s ribosomal RNA gene, partial sequence; internal transcribed spacer 2, partial sequence	99%	0.0	99.88%
<i>S. nigrum</i>	<i>S. nigrum</i> 5.8s ribosomal RNA gene, partial sequence; internal transcribed spacer 2, partial sequence	98%	0.0	99.75%
<i>S. torvum</i>	<i>S. torvum</i> 5.8s ribosomal RNA gene, partial sequence; internal transcribed spacer 2, partial sequence	98%	0.0	99.05%

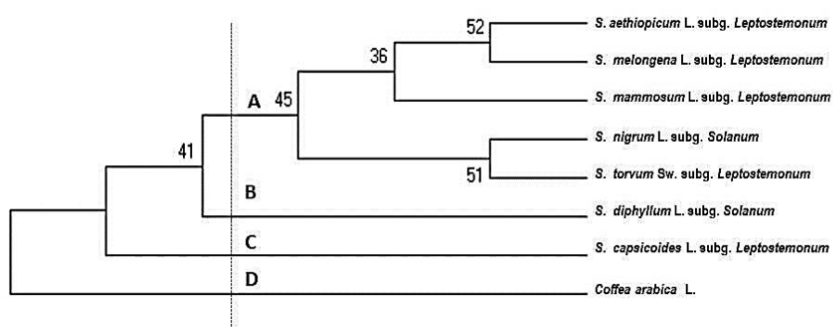


Figure 2. The bootstrap consensus tree based on partial rbcL gene sequences of *Solanum aethiopicum*, *S. capsicoides*, *S. diphyllum*, *S. mammosum*, *S. melongena*, *S. nigrum*, and *S. torvum*

Even with its innate limitation in discriminating the *Solanum* species, *rbcL* gene in the present study and even in green algae (Manhart, 1994), palm trees (Hahn, 2002), grasses (Gamache and Sun, 2015), mangoes (Fitmawati & Juliantari, 2017), and subtropical tuberous herbaceous plants (Gao et al., 2018) was the easiest to amplify and sequence. This particular characteristic made this barcoding gene as the benchmark locus in phylogenetic investigations (Vijayan & Tsou, 2010).

Among the phylogenetic trees produced from the partially sequenced *rbcL*, *matK* and *nITS2* genes of the *Solanum* samples, it was only the bootstrap consensus tree constructed from *matK* gene sequences (Fig. 3) that successfully discriminated the seven *Solanum* species based on their taxonomic classification. With a bootstrap value of 78, *S. aethiopicum*, *S. melongena*, *S. torvum* and *S. capsicoides*, and *S. mammosum* joined together in one cluster (A), forming a group of *Solanum* species of the same subgenus (*Leptostemonum*). On the other hand, *S. diphyllum* (cluster B) and *S. nigrum* (cluster C) formed separate and independent clusters despite the fact that these two species belong to the same subgenus (*Solanum*). Consistently, *S. aethiopicum* and *S. melongena* showed close genetic affinity but with a relatively high bootstrap value (69) as compared to *rbcL* (52). The following findings clearly show that *matK* is an invaluable gene in plant systematics because of its high discriminating power. Basically, the 1500bp *matK* gene is nested in the group II intron between the 5' and 3' exons of *trnK* in the large single copy region of the chloroplast genome of most green plants (Sugita et al., 1985; Steane, 2005; Daniell et al., 2006). Muller et al. (2006) reported that in a phylogenetic analysis of a data set composed of *matK*, *rbcL* and *trnT-F* sequences from basal angiosperms, it was *matK* gene sequences that contributed more parsimoniously informative characters over the highly conserved chloroplast gene, *rbcL*. Sequence information from this chloroplast gene alone has generated phylogenies as robust as those constructed from data sets comprised of 2-11 other genes combined (Hilu et al., 2003). In addition, the molecular information generated from *matK* has been used to resolve phylogenetic relationships from shallow to deep taxonomic levels (Johnson & Soltis, 1994; Hayashi & Kawano, 2000; Hilu et al., 2003; Cameron, 2005; Turuspekova et al., 2017). However, some researchers (Kores et al., 2000; Kugita et al., 2003; Hidalgo et al., 2004; Jankowiak et al., 2004; Spies & Spies, 2018) also reported that *matK* may not be functional in some

plant species due to its rapid rate of substitution, along with the rare presence of frameshift indels and a few cases of premature codons.

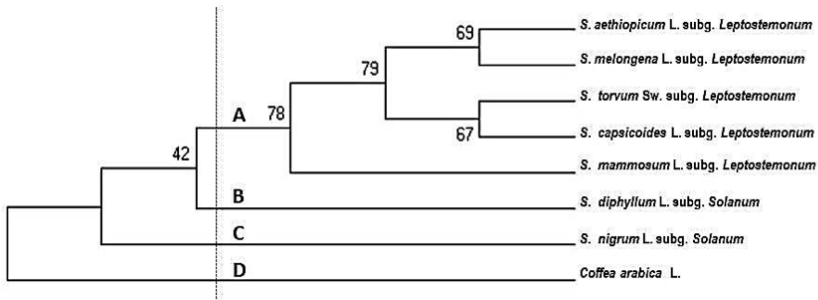


Figure 3. The bootstrap consensus tree based on partial *matK* gene sequences of *Solanum aethiopicum*, *S. capsicoides*, *S. diphyllum*, *S. mammosum*, *S. melongena*, *S. nigrum* and *S. torvum*

The bootstrap consensus tree generated from the nITS2 gene sequences of the seven *Solanum* species is presented in Figure 4. Unfortunately, nITS2 gene sequences were not able to completely discriminate the seven *Solanum* species according to their subgenera. *S. aethiopicum*, *S. melongena*, and *S. torvum* grouped together according to their subgenus in cluster A, with even a very high bootstrap value of 98. However, cluster B unfortunately included *S. mammosum* subgenus *Leptostemonum* to the group of species (i.e. *S. diphyllum* and *S. nigrum*) that belong to subgenus *Solanum*. As observed from the previous phylogenetic trees, *S. aethiopicum*, and *S. melongena* were consistently held together but in a much higher bootstrap value (88), relatively higher than what were detected in *rbcL* (52) and *matK* (69). Aside from *rbcL* and *matK*, DNA barcoding also relies on nuclear phylogenetic markers such as internally transcribed spacer (ITS) found in the assemblage of the nuclear ribosomal DNA (nrDNA) (Wiseman, 2003). In this study, nITS2 region was used because it is believed to have high discriminatory power (Baldwin, 1992; Buckler & Holtsford, 1996; Clevinger & Panero, 2000; Iwen et al., 2002; Wissemann, 2003; Yao et al., 2010; Gu et al., 2013; Feng et al., 2016; Moorhouse-Gann et al., 2018) and amplification success rate (Torres et al., 1990; Baldwin et al., 1995; Ferguson et al., 1999; Edrogon & Mehlenbacher, 2000; Young & Coleman, 2004; Chen et al., 2010; Cheng et al., 2016; Liu et al., 2019). The discriminatory power of such region was not

satisfactorily expressed in the phylogenetic analysis of the seven *Solanum* species. More likely, the use of the entire ITS region in barcoding *Solanum* species can eventually provide better sequences, since barcoding genes are also species-specific. According to Hollingsworth et al., (2011), some plant species require the entire ITS region to obtain quality and readable sequences. Despite its inefficiency in discriminating the seven *Solanum* species, nITS2 gene was witnessed to have high amplification rate like the rbcL gene.

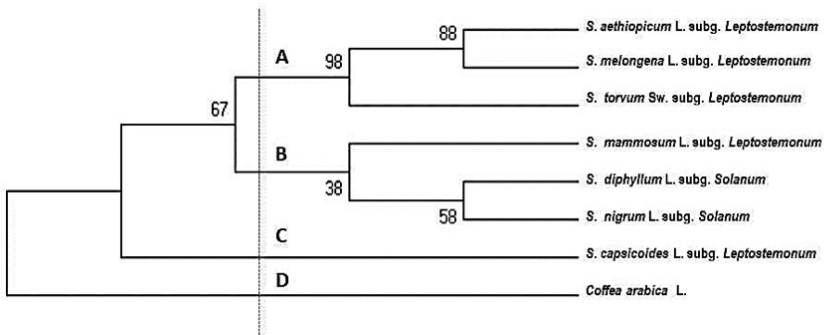


Figure 4. The bootstrap consensus tree based on partial nITS2 gene sequences of *Solanum aethiopicum*, *S. capsicoides*, *S. diphyllum*, *S. mammosum*, *S. melongena*, *S. nigrum* and *S. torvum*

A bootstrap consensus tree was made based on combined partially sequenced rbcL, matK and nITS2 genes (Fig. 5) to thoroughly analyze the genetic relationship of the seven *Solanum* species. The constructed phylogenetic tree was not able to completely discriminate the seven *Solanum* species based on their respective subgenera. *S. capsicoides* formed a distinct cluster (C) that separated itself from other species under subgenus Leptostemonum, whereas, *S. mammosum*, which is under subgenus Leptostemonum, joined *S. diphyllum* and *S. nigrum* in cluster B, both under the subgenus Solanum. Despite the observed disparity in cluster B, the taxonomic classification of *S. diphyllum* and *S. nigrum* was confirmed through their distinct subclustering at bootstrap value of 70. It should be noted as well that *S. torvum* grouped with *S. aethiopicum* and *S. melongena* in cluster A with a very high bootstrap value of 93, a concrete indication of genetic relatedness. This observation was also seen by Sifau et al. (2014) when have studied the partitioning and distribution of random amplified polymorphic

DNA (RAPD) variation among eggplant species in Southwest Nigeria. The observed close genetic affinity between *S. aethiopicum* and *S. melongena* in this combined sequence analysis conformed to the results from *rbcL*, *matK* and ITS2 genes' phylogenetic trees. In recent years, diversity researches on eggplant and its related species through morphological assessment (Fawzi & Habeeb, 2016); molecular analysis using amplified fragment length polymorphism (AFLP) (Meyer et al., 2005); restriction fragment length polymorphism (RFLP) (Sakata et al., 1991); inter-simple sequence repeats (ISSRs) (Isshiki et al., 2008); single nucleotide polymorphism (SNP) (Acquardo et al., 2017); barcoding genes (Weese & Bohs, 2010; Sifau et al., 2014); and even morpho-molecular investigations (Caguiat & Hautea, 2014) have consistently reported the close genetic relationship of *S. aethiopicum* and *S. melongena*. Taxonomically, *S. melongena* subg. *Leptostemonum* is placed into *S. sect Melongena* (Mill.) Dunal, while *S. aethiopicum* subg. *Leptostemonum* belongs to *S. sect. Oliganthes* (Dunal) Bitter (Daunay et al., 1998). Although these *Solanum* species differ from the sections they belong to, *S. aethiopicum* is one of the wild *Solanum* species considered as genetically related to *S. melongena*. However, Whalen (1984) emphasized that *S. aethiopicum* was not directly involved in the cultivated eggplant's evolution when he scrutinized the conspectus of species groups in *Solanum* subgenus *Leptostemonum*.

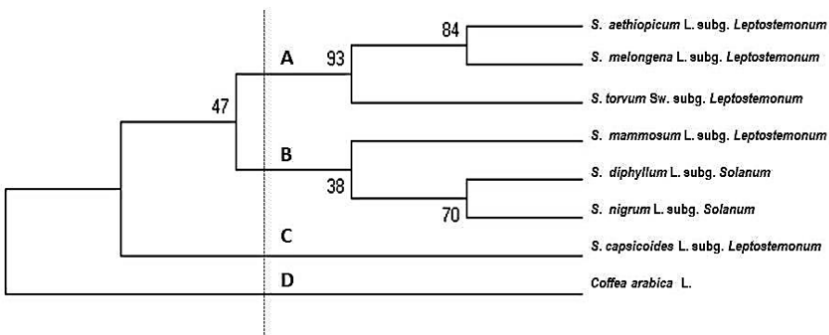


Figure 5. The bootstrap consensus tree based on combined partial *rbcL*, *matK* and *ITS2* gene sequences of *Solanum aethiopicum*, *S. capsicoidees*, *S. diphyllum*, *S. mammosum*, *S. melongena*, *S. nigrum* and *S. torvum*

Solanum subgenus *Leptostemonum* is a large group within *Solanum*, comprising almost one third of the genus (Nee, 1999). This particular group has been recognized by different botanists and taxonomists (Symon, 1981; Whalen, 1984), with rank and circumscription varying with the taxonomic treatment. One of the main features that distinguish this subgenus among others is the presence of sharp epidermal prickles on stems and leaves; thus, species that belong to it are commonly called “spiny *Solanums*.” Out of the seven *Solanum* species studied, *S. aethiopicum*, *S. melongena*, and *S. torvum* were phenotypically witnessed to bear such characteristics. This might be one of the reasons for their close genetic affinity as far as the barcoding genes are concerned. Through the years, *S. aethiopicum* and *S. torvum* have been inter-crossed with *S. melongena* to eventually produce interspecific hybrids with improved agronomic traits. The interspecific hybrids generated from *S. aethiopicum* x *S. melongena* (Ano et al. 1991; Daunay et al. 1998; Prohens et al., 2012) as well as *S. torvum* x *S. melongena* (Blesto et al., 1998; Kumchai et al., 2013; Kouassi et al., 2016; Plazas et al., 2016) were impartially fertile or even completely sterile. Thus, it is deemed necessary to identify more candidate wild and related species that are compatible to produce fertile eggplant hybrids.

S. aethiopicum and *S. melongena* and other related *Solanum* species are thought to have been developed from the wild ancestor, *S. insanum* (Swarup, 1995; Prohens et al., 2003; Barchi et al., 2010; Boyaci et al., 2015). Evidently, the taxonomy and evolution of the Old World members of the subgenus *Leptostemonum* has been problematic because of *Solanum* species’ complexity (Knapp et al., 2013). Morphological similarity between Old and New World species led some authors (Dunal, 1852; Whallen, 1984; Weese & Bohs, 2010; Stern et al., 2011; Vorontsova & Knapp, 2012) to postulate multiple evolutionary concepts in eggplant. But, the evolution of the cultivated eggplant, *S. melongena*, was eventually attributed to mutation (Swarup, 1995), hybridization (Daunay et al., 1998; Collonnier et al., 2001; Singh & Kumar, 2007) and human selection (Weese & Bohs, 2010).

CONCLUSION AND RECOMMENDATION

The *rbcl*, *matK*, and *nITS2* barcoding genes can be amplified in the DNA samples from *S. aethiopicum*, *S. capsicoides*, *S. diphyllum*, *S. mammosum*,

S. melongena, *S. nigrum*, and *S. torvum* using the published protocols with minor modifications.

BLAST analysis showed that the matK and nITS2 genes partial sequences were 99% homologous to the maturase K (matK) and internal transcribed spacer 2 (nITS2) genes of *S. aethiopicum*, *S. capsicoides*, *S. diphyllum*, *S. mammosum*, *S. melongena*, *S. nigrum*, and *S. torvum* in the NCBI database, whereas the rbcL gene partial sequences of the seven *Solanum* samples were 99% identical to rbcL gene sequences of other *Solanum* wild relative species. This is because rbcL gene sequences were only efficient in identifying plant species up to genus level.

Among the phylogenetic trees produced from the partially sequenced rbcL, matK, and nITS2 genes of the *Solanum* samples, only the phylogenetic tree constructed from matK gene sequences partially discriminated the seven *Solanum* species based on their taxonomic classification. Therefore, matK gene was perceived to be an effective DNA barcode in discriminating *Solanum* species.

Nonetheless, there was an observed close genetic affinity between *S. aethiopicum* and *S. melongena* in all of the generated phylogenetic trees with bootstrap value ranging from 52-88. This finding conforms to several genetic diversity studies in *Solanum* species using morphological and molecular markers. Therefore, it is strongly believed that *S. aethiopicum* and *S. melongena* are closely related to each other.

It is recommended to include *Solanum verbascifolium*, a wild *Solanum* species which is also reported to be present in the country, in future DNA barcoding studies to make the genetic assessment more comprehensive.

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Pagdalumat sa Piling Sugboanong Balak Tungo sa Pagbuo ng Modelong S³L² sa Pagtuturo ng Panulaan

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Nilayon ng pag-aaral na madalumat ang mga pagpapahalaga at kulturang nakapaloob sa piling Sugboanong balak tungo sa pagbuo ng modelong S3L2 sa pagtuturo ng panulaan. Ang desinyong ginamit ng pag-aaral ay quali-quantitative na pananaliksik. Pagkatapos ng isinagawang pagdalumat, ipinabalideyt ito gamit ang *W-concordance* upang tayain ang digri ng pagkakasundo ng mga balideyt sa ginawang pagdalumat sa mga balak. Ipinalulutang sa mga piling Sugboanong balak ang mga pagpapahalagang pagpapakatotoo sa sarili, pag-asa, pagmamahal at paggalang sa kababaihan, pagtutulungan, pagiging optimistiko, at pananalig sa pangarap. Natuklasan din ang kulturang mahilig ang mga Sugboanon sa pag-aayos at paggamit ng pampaganda, matatag na paniniwala sa Panginoon, pagpapahalaga sa kababaihan, pagkamapaniwala sa alamat, paghaharana sa panliligaw, at pagpupunyagi. Mula sa mga natuklasan, naisakongklusyon na ang piling Sugboanong balak ay hulwaran ng natatanging pagpapahalaga at mayamang kultura na sumasalamin sa kaakohan ng mga Sugboanon. Ang modelong S3L2 (Salok, Sipat, Suri, Lapat, at Lasap) estratehiya sa pagtuturo ng panulaan ay nabuo alinsunod sa masigasig na pagdalumat sa piling Sugboanong balak na makatutulong sa pagpapalaganap, pagtangkik at preserbasyon ng kultura at pagpapahalagang Sugboanon.

Mga Susing Salita: Pagdalumat, Sugboanong Balak, Modelo, Pagtuturo, Panulaan

PANIMULA

Ang tula ay may mahalagang kontribusyon sa kultura ng isang bansa dahil nagsisilbi itong mabisang sisidlan ng kayamanang pinagmamalaki ng lahing Pilipino sa pamamagitan ng mga titik o simbolo at sining ng paghahabi ng mga salita. Ipinapahayag din ng tula ang kaisipan, damdamin, mensahe o kasaysayan ng isang lipunan. Dagdag pa ni Regalado sa aklat nina Dizon at Gervacio (2016), “ang tula ay kagandahan, diwa, katas, larawan at kabuuang kariktang makikita sa silong ng alinmang langit.”

Sa lalawigan ng Cebu matatagpuan ang pinakamatandang lungsod sa buong Pilipinas at kinikilalang *Queen City of the South*. Isa sa mga ipinagmamalaking genre ng panitikan ng Cebu ay ang Sugboanong Balak. Ang balak ay may katumbas na salin sa Filipino na tula at *poetry* o *poem* naman sa Ingles. Ang mga balak na ito ay kinapapalooban ng mayamang kultura ng mga Sugboanon kaya nararapat lamang na ito ay pangalagaan.

Naobserbahan ng mananaliksik sa kanyang karanasan sa pagtuturo na ang mga Sugboanong Balak ay hindi na tinatangkilik ng makabagong henerasyon. Dahil sa impluwensyang banyaga, tila nagiging dayuhan sa sariling panitikan gaya ng balak ang kabataan. Higit na kinahuhumalingan ng kabataang Sugboanon ang mga babasahing banyaga. Sa larangan naman ng pagtuturo ng Filipino, ang kakulangan ng mga lokal na materyal ang isa sa napakalaking hamong kinakaharap sa layuning nais matamo ng kontekstuwalisasyon sa pagtuturo. Ngunit, ang hamong ito ay maaagapan kung mapag-aaralan at maitatampok ang panitikang pinakaiingatan ng bawat rehiyon gaya na lamang ng Sugboanong Balak. Ayon kay Bernales (2018), kinakailangang bigyang-pansin ang panitikan dahil karamihan sa mga mamamayan ay nakararamdam na hindi ito masyadong napahalalagahan. Mahalagang mabigyang-pokus ang pagsasagawa ng mga gawaing magtataguyod ng kamalayan sa panitikan. Patunay lamang ito na napapanahon na upang bigyan ng tuon ang pagdalumat sa mga Sugboanong balak at maisulong ang pagpapaunlad sa panitikang Sugboanon at maitampok ito sa kurikulum sa tersarya.

Batay sa CHED Memorandum Order bilang 75 serye ng 2017, *Policies, Standards and Guidelines for Bachelor of Secondary Education (BSEd)*, nakatuon ang ilan sa mga program outcome ng *Bachelor of Secondary Education major in Filipino* sa pag-aaral sa wika, kultura, lipunan at panitikan. Ilan sa *program outcomes* ay nagsasaad na ang mga mag-aaral ay (1) nagpapamalalas ng mataas na

antas ng kaalaman sa pagtuturo ng wika at panitikang Filipino. (2) Nagpapakita ng malawak at malalim na pag-unawa at kaalaman sa ugnayan ng wika, kultura at lipunan. (3) Nagtataglay ng kaalaman hinggil sa usapin ng kultural at linggwistikong dibirsidad ng bansa. Samakatwid, nilalayan nito na mas palawakin pa ang kaalaman at pagpapahalaga ng mga mag-aaral na medyor sa Filipino sa wika, kultura at panitikan. Bagamat naging opsyonal ang pag-offer ng mga kursong Filipino at Panitikan sa kolehiyo, nagpalabas ng *advisory* ang CHED na nagmumungkahi sa *Higher Education Institutions* na magsagawa ng mga inobatibong reporma sa kani-kanilang kurikulum na naglalayong hasain ang kasanayan ng mga estudyante hindi lamang sa kasanayan sa Filipino kundi maging sa iba pang rehiyonal na wika.

Ang hakbanging ito ng Komisyon sa Mas Mataas na Edukasyon ay alinsunod sa nilalayan ng Departamento ng Edukasyon na maituro ang mga aralin sa wika at panitikan lalo na at isinusulong ng Kagawaran ang pagtuturo ng MTB-MLE. Kaya naman, naniniwala ang mananaliksik na ang pag-aaral ay napapanahon at naiiba sa mga nagdaang pag-aaral sapagkat tumutugon ito sa panawagan ng CHED at DepEd na makapagturo gamit ang kontekstwalisado at lokalisadong mga aralin o paksa sa pamamagitan ng pagbuo ng modelong S3L2 estratehiya sa pagtuturo ng panulaan.

Mahalaga ang pag-aaral sa pakikibahagi sa pagsusulong, preserbasyon at pagbabanyuhay sa panitikan ng rehiyon higit lalo sa mga Sugboanong balak. Ito ang nagtulak sa mananaliksik upang isagawa ang pag-aaral sa layuning makaambag sa pagpapayaman at preserbasyon at sa pagtuturo ng Panulaang Filipino sa antas tersarya. Ang modelong S³L² sa pagtuturo ng panulaan ay makakatutulong bilang karagdang estratehiya sa pagpapahusay ng pagtuturo ng panulaan gamit ang kontekstwalisado at lokalisadong pamamaraan salig sa mga proseso nito gaya ng salok, sipat, suri, lapat at lasap na mga hakbang sa pagtuturo. Ang modelong ito ay nabuo alinsunod sa mga natuklasan batay sa masigasig na pagdalumat ng mananaliksik sa piling Sugboanong balak.

Kinasasangkutan ito ng limang prosesong gaya na lamang ng salok (pagkalus), sipat (pagpaniid), suri (pagtuki), lapat (pagdapat) at lasap (pagtagamtam). Ang unang proseso ay ang salok na may kinalaman sa pagkuha ng atensyon ng mga estudyante upang sila ay ganyakin na magbigay-tuon sa talakayan. Sinusundan naman ito ng sipat na nakatuon sa pagbibigay ng bakgawnd sa pagkakasulat ng tula upang masipat ang mga impluwensiya sa pagkakasulat ng tula gaya na lamang ng mga pangyayari, kultura panahon at iba pang mga salik na naging

inspirasyon sa pagkabuo ng tula o balak. Ang suri naman ay nakasentro sa pagsusuri sa mga sangkap na makikita sa tula gaya na lamang ng paksang-diwa, simbolismo, pagpapahalaga, kultura at matatalinghagang salita. Dagdag naman sa prosesong sinusunod ay ang lapat na naglalayong tayain ang kahusayan at pag-unawa ng mga estudyante matapos ang ginawang mga gawaing sa mga naunang hakbang. Panghuli, ang pagpapahalaga, sa prosesong ito pumapasok ang *valuing*. Sa prosesong ito pinapalalim ang mga pagpapahalagang mamamalas sa mga tula o balak upang lubusan itong madama at maisabuhay ng mga estudyante. Ang modelong ito ay nagbibigay-katugunan sa panawagan na gawing lokalisado at kontekstwalisado ang pamamaraan ng pagtuturo hindi lamang sa mga panitikang nasyonal kundi maging sa mga panitikang rehiyonal gaya ng Sugboanong balak.

Bilang paglalathat, mahalagang maitampok ang mga Sugboanong Balak bilang kabahagi ng panitikang rehiyonal dahil maituturing itong yaman ng Sugbo. Isang yamang kasasalaman ng kaakuhang Sugboanon, makulay na kultura at patunay lamang ito na ang Sugbo ay may natatanging panitikang kakikitaan ng kahusayan at pagkamalikhain. Binigyang-tuon sa pag-aaral ang pagdalumat sa mga pagpapahalaga at kulturang masisilayan sa mga piling Sugboanong balak. Ang awtput ng pag-aaral na ito ay ang modelong S3L2 sa pagtuturo ng panulaang Filipino na magsisilbing gabay sa mabisang pagtuturo ng panulaan sa antas tersarya.

LAYUNIN NG PAG-AARAL

Pangunahing layunin ng pag-aaral ay madalumat ang piling Sugboanong Balak tungo sa pagbuo ng modelong S3L2 estratehiya sa pagtuturo ng panulaan. Tinitiyak din nito na masuri ang pagpapahalaga at kulturang lutang na lutang sa mga sinuring Sugboanong balak na magsisilbing batayan sa pagbuo ng mungkahing modelo sa pagtuturo ng panulaan.

DISENYO AT PAMAMARAAN NG PANANALIKSIK

Ang disenyong ginamit ng pag-aaral ay quali-quantitative na pananaliksik. Ayon kina Marzano at De Angelis (2015) na sa edukasyunal na larang sa pag-aaral ng mga katotohanang pang-edukasyonal, ang empirikal na pananaliksik ay kinakailangang gumamit ng iba't ibang lapit na *attributable* sa kwalitatibo at

kwantitatibong metodo. Nakatuon ang kwalitatibong pamamaraan sa anyong *content* analisis o pagsusuring pangnilalaman na isinagawa sa pamamagitan ng masusing pagsisiyasat at paghihimay sa mga piling Sugboanong balak. Tinalakay sa *Writing@CSU* (1997-2004) na ang *content analysis* o pagsusuring pangnilalaman ay isang research tool na ginagamit upang matukoy ang presensya ng mga salita o mga konseptong napapaloob sa teksto o mga lipon ng mga teksto. Binibilang at sinusuri ng mga mananaliksik ang presensya, pagpapakahulugan at ugnayan ng mga salita at mga konsepto na kalaunan ay makabubuo ng inperensya tungkol sa mensaheng nakapaloob sa teksto, sa manunulat, sa awdyens maging ang kultura at panahong kinabibilangan nito. Samantala, ang kwantitatibong aspekto ng pag-aaral ay naisasakatuparan sa pamamagitan ng pagsuri sa *W-concordance* sa ginawang balidasyon ng tatlong balideytor. Ang mga Sugboanong balak ay dinalumat ayon sa kultura, at pagpapahalagang Sugboanon na hayagang makikita sa mga akda.

Bumuo ang mananaliksik ng instrumento sa pagbalideyt ng pagdalumat sa mga Sugboanong balak. Ang instrumento ay napapalooban ng mga pamantayan sa pagsusuri ng tula kabilang na ang mga pagpapahalaga, at kultura mamamalas sa mga Sugboanong balak. Sinangguni ng mananaliksik ang tatlong balideytor na siyang sumuri sa kahusayan ng pagdalumat na isinagawa. Ang mga balideytor na sinangguni ay kapwa nagtapos ng doktorado at bihasa sa larangan ng panitikan at panunuring pampanitikan. Sinuri ng mga balideytor ang kahusayan ng ginawang pagdalumat ng mananaliksik sa piling Sugboanong balak. Naglalaman din ito ng mga *indicator* bilang batayan ng isasagawang pagbalideyt. Sinuri rin ang balidasyon ng mga balideytor gamit ang *W-concordance* upang matukoy ang digri ng pagkakasundo ng kanilang isinagawang balidasyon. Ang pagdalumat na ito ang magiging batayan ng pagbuo ng awtput na isang modelong S^3L^2 estratehiya sa pagtuturo ng panulaan.

RESULTA AT DISKUSYON

Mga Nangingibabaw na Pagpapahalagang Sugboanon

Inilalahad sa talahanayan 1 ang pagdalumat sa mga pagpapahalagang nakapaloob sa mga Sugboanong balak. Ang mga pagpapahalaga ay tumutukoy sa mga katangiang tinataglay o ipinalulutang ng may-akda ng balak na maaaring pamarisan ng mga mambabasa. Binanggit ni Timbreza (2003) na ang

pagpapahalaga ay ang mismong tao. Dagdag pa niya, ang pagpapahalaga ang magpapakilala kung ano o sino ang isang tao. Inilalarawan din ng pagpapahalaga ang uri ng pamumuhay, pagkilos, trabaho, pag-iisip, paraan ng panghuhusga at pagbuo ng mga desisyon ng tao sa kanyang komunidad. Nakalilikha ng mahusay at pantay na desisyon ang isang tao batay sa sistema ng pagpapahalaga ng isang lipunan. Mahalaga ang pagsusuri sa bahaging ito upang mailarawan ang mga pagpapahalagang taglay ng mga taong nauna at mapamarisan ito sa kasalukuyan. Sa pamamagitan ng pagsusuri, napagnilay-nilayan ang mga pagpapahalagang ito at mailayo sa tuluyang pagkalimot nang sa gayon ay muling mailapat at maisabuhay ng mga susunod na henerasyon.

Talahanayan 1

Mga Nangingibabaw na Pagpapahalagang Sugboanon

Sugboanong Balak	Mga Pagpapahalaga	Taludtod/Saknong
Kinabuhing Sugboanon (1929)	Pagpapakatotoo sa sarili	<i>Ritokiha ang kilay... Itomi ang pilok... Kolori ang aping... Puwahi ang ngabil... Maayo nang bata... Maorag birhen sa kota... Inig-anod sa tina... ay, imagen sa agta!</i>
Bitoon sa Akong Yuta (1931)	Mahalin at gawing katuwang sa buhay ang kababaihan	<i>Sa gusok sa lalaki ikaw dinha linaksi Aron mahimong kauban, makigbinatiay; Aron ka makigsalo sa tibuok kinabuhi</i>
Ang Bakunawa Kaniadto (1936)	Pagtutulungan sa pagtaboy ng kapahamakan	<i>Miahat singgit-basal ang kabataan Kayng bulas bakunawa gidul-an Dakuung tawo miapil sab, kay nagul-an, Basal-singgit, “Buhiing among dulaan.”</i>
Dalagang Pilipinhon (1960)	Pagpupursige sa panliligaw	<i>Apan, ay!... ako usa lamang ka tawong mortal, Kabos ug gikawang sa mga bahandi. Apan gihigugma ko ikaw Babayeng Pilipinhon, gikan sa lintunganay sa bulawan kong pagbati...</i>

Ang Gahom sa Awit (1962)

Maging positibo sa buhay

*Kon dughan, napun-an
Sa tumang kasakit
Kay dagtom nang langit
Sa damgong napukan;
Ang awit
Nagdalit –
Ug bag-ong pagbati...*

Kalamposan (1965)

Pananalig sa pangarap

*Kay kanunayng nag-uylap
sa akong dughan ang isog nga
pagtuo
nga sa kapulihay ug sa tantong
pagpakigharong sa mga
mapintas nga
katalagman ako mahidangat ra
sa imong
baybayon...*

KINABUHING SUGBOANON (1929) NI PIUX KABAHAHAR.

Mahihinuha sa balak ang pagpapahalagang *pagpapakatotoo sa sarili*. Hindi man direktang inihahayag sa akda ang pagpapahalagang ito dahil sa satiriko nitong pamamaraan ay malinaw naman ang pagmamatuwid ng persona sa kaugaliang mamamalas sa balak. Makikita ito sa saknong na nasa ibaba:

Ritokiha ang kilay...

Itomi ang pilok...

Kolori ang aping...

Puwahi ang ngabil...

Maayo nang bata...

Maorag birhen sa kota...

Inig-anod sa tina... ay, imagen sa agta!

Satiriko ang paraan ng pagpapalutang sa pagpapahalagang pagiging totoo sa sarili sa balak na ito. Walang masama na magmukhang maganda at kanais-nais sa mata ng iba na nagpapakita lamang na ang pagpapahalagang ito ay may kinalaman sa pagpapahalaga sa sarili o *self care* bilang patunay ng paggalang at pagmamahal ng mga Sugboanon sa kanyang sarili. Ang pagiging totoo sa sarili ay daan upang lubusang makilala ang sarili, matukoy ang kahinaan at mga kalakasan. Ipinalulutang din sa balak na nararapat tayong mamuhay ayon sa kung ano ang totoo nating kalagayan, tanggapin ang mga kapintasan linangin ang mga kalakasan.

Namalas sa Sugboanong balak na *Kinabuhing Sugboanonang pagpapahalagang pagpapakatotoo sa sarili*. Ang pagpapahalagang ito ay

magtutulay upang makilala ang sarili at makilala ang mga kahinaan at kalakasan. Ayon kay Cayaco (2004) ang pagpapahalaga ang siyang humuhubog sa tao. Ito ang sanligan ng pagkilos at pagdedesisyon ng isang lahi. Nakikisalamuha ang bawat lahi ayon sa taglay nilang pagpapahalaga. Bawat lahi ay may kanyang kanyang katangian na minana mula sa sa mga ninuno at pinayayabong upang maipasa sa kasunod na henerasyon. Mapapansin sa Sugboanong balak na inilalahad nito ang mga paraan upang maipakita na nanghihiram lamang upang magmukhang kanais-nais ngunit sa kabilang banda masasalamatin din dito ang pagtitiwala sa kapwa at ang pagiging mapagbigay ng mga Sugboanon. Binibigyang-diin nito na ang mga Sugboanon ay nagpakatotoo lamang sa sarili na nagnanais na maging maganda, maayos at presentable sa mata ng ibang tao. Ito marahil ay pagpapakita rin ng pagiging *hospitable* ng mga Sugboanon upang maipahayag sa lahat na ang Cebu ay maganda hindi lamang ang kanyang mga tanawin kundi maging ang kanyang mga mamamayan. Nangangahulugan lamang na ang pagpapahalaga sa balak na ito ay nakaugat na sa mga Sugboanon na naging sanligan nila sa kanilang pagkilos at pagdedesisyon na maaaring ipamana sa bagong henerasyon na huhubog sa kanila upang maging mabuting mamamayan sa hinaharap.

BITOON SA AKONG YUTA (1931) NI AMANDO OSORIO. Lutang na lutang sa balak na ito ang pagpapahalagang *mahalin at gawing katuwang sa buhay ang kababaihan*. Sa saknong sa ibaba matutunghayan ang pagpapahalagang ito:

*Sa gusok sa lalaki ikaw dinha linaksi
 Aron mahimong kauban, makigbinatiay;
 Aron ka makigsalo sa tibuok kinabuhi*

Malinaw na ipinahahayag sa saknong na ito ang ugnayan ng babae at lalaki sang-ayon sa pinagmulan. Kung kaya, masasabing ang kababaihan ay katuwang ng kalalakihan sa kanyang paglalakbay sa buhay. Sa mga panahong napanghihinaan ng loob ang kalalakihan, ang kababaihan ang aagapay at magsisilbing inspirasyon upang mapagtagumpayan ang mga hamon sa buhay. Bagamat malinaw na inihahayag sa saknong na hinugot lamang sa tadyang ang babae, binibigyang-diin sa lipunang Sugboanon ang pantay na pagturing sa kababaihan bilang anak, kapatid, kaibigan, magulang, asawa at bilang taong may dignidad.

Ipinalulutang naman sa balak na Bitoon sa Akong Yuta ang pagpapahalagang *mahalin at gawing katuwang sa buhay ang kababaihan*. Ipinapahayag ng pagpapahalagang ito na ang kababaihang Sugboanon ay katuwang ng mga kalalakihan sa kanyang pakikipamuhay at binibigyang-diin din nito ang pantay na pagturing sa kababaihan bilang bahagi ng lipunang Sugboanon. Sinuportahan naman ito sa disertasyon ni Macan (2002) na nakatuklas na ang pag-ibig sa kapwa, at kagandahang-asal ang nangingibabaw na pagpapahalagang may kaugnayan sa pananagutan, tungkulin, pangarap at hangarin ng isang tao. Bagamat hindi maiiwasan ang mga pangyayaring may kaugnayan sa hindi pantay na pagturing at pang-aabuso sa kababaihan, hindi ito sumasalamín sa pangkalahatang lipunang Sugboanon. Nangangahulugan lamang ito na ang pagpapahalagang nangingibabaw sa balak na ito ay nagpapakita rin ng pagpapahalaga sa kapwa bilang bahagi ng isang maunlad na lipunan. Ang pantay na pagtingin sa kababaihan ay nagpapahayag ng paggalang, pananagutan at tungkulin upang kilalanin ang kanilang natatanging kakayahan na may malaking ambag sa pagpapaunlad ng lipunang Sugboanon.

ANG BAKUNAWA KANIADTO (1936) NICANUTO C. LIM. Mamamalas sa Sugboanong balak na ito ang pagpapahalagang kaugnay sa *pagtutulungan sa pagtaboy ng kapahamakan*. Matutunghayan ito sa saknong na:

*Miahat singgit-basal ang kabataan
Kayng bulas bakunawa gidul-an
Dakuung tawo miapil sab, kay nagul-an,
Basal-singgit, “Buhiing among dulaan.”*

Namamayani sa saknong na inilahad ang pagkakaisa at pagtutulungan ng kabataan at nakatatanda sa pagtaboy sa bakunawa na sumisimbolo sa kapahamakan. Sa kontekstong Pilipino, sa panahon ng sakuna at iba pang kalamidad, ang pag-iral ng pagkakaisa at pagtutulungan ay buhay na buhay sa panahon ng pangangailangan. Kagaya ng ipinakitang pagpapahalaga sa saknong, ang mga Sugboanon ay hindi nag-aatubiling makiisa at tumulong sa mga taong higit na nangangailangan. Ang pagpapahalagang ito ay nakaugat sa konsepto ng Bayanihan at nananalaytay pa rin sa ugat ng mga Sugboanon. Namalas sa balak na Ang Bakunawa Kaniadto ang pagpapahalagang pagtutulungan sa pagtaboy ng kapahamakan. Para sa mga Sugboanon, tuwing may sakuna at iba pang krisis, ang pagkakaisa at pagtutulungan ay buhay

na buhay at umiiral sa lipunang Sugboanon. Sa pag-aaral ni Varona (2019) nangingibabaw na kahalagahang moral sa pagpapahalaga sa kapwa, pag-iwas sa kasamaan, pagbangon sa pagkakadapa, pagiging matatag at pagkakaroon ng tibay ng loob sa lahat ng pagkakataon. Bagamat may naibabalitang may nanamantala sa panahon ng krisis gaya na lamang ng hoarding na nagdudulot ng pagtaas ng presyo ng mga bilihin o di kaya ay pagnanakaw sa mga nasunugan at iba pang scam na naibabalita, ito ay hindi sumasalamain sa pagpapahalagang Sugboanon sapagkat ang pagpapahalagang ito ay nagpapakita lamang na ang mga Sugboanon ay may puso para sa mga nangangailangan at handang dumamay sa kanyang kapwa lalo na sa panahon ng sakuna. Nagpapatunay lamang ito na ang pagtutulungan ay pagpapahalagang nagpapakita ng pagmamahal sa sarili at sa kanyang kapwa upang makabangon sa anomang krisis na kinakaharap.

DALAGANG PILIPINHON (1960) NI CARLOS P. GARCIA. Mamamalas sa balak na ito ang pagpapahalagang pagpupursige sa panliligaw. Pansinin ang saknong sa ibaba:

*Apan, ay!... ako usa lamang ka tawong mortal,
Kabos ug gikawang sa mga bahandi.
Apan gihigugma ko ikaw Babayeng Pilipinhon,
gikan sa lintunganay sa bulawan kong pagbati...*

Ipinalulutang sa saknong na ito ang pagiging matapat sa nararamdaman at pagsusumikap na maangkin ang pag-ibig ng dalagang Pilipina. Mahihiwatig din sa saknong na malaya ang sinoman na maipahayag ang lahat ng ninanais niyang sabihin batay sa tinitibok ng kanyang puso. Hindi dapat maging mapagpanggap upang magustuhan at mahalina ang isang dalagang Pilipina. Ang tunay na pag-ibig ay wala sa estado ng buhay kundi sa pagiging totoo sa pagkatao at nararamdaman.

Namalas naman sa balak na Dalagang Pilipinhonang pagpapahalagang pagpupursige sa panliligaw. Natukalasan ni Cuyos halaw kay Borlasa (2019) ang namamayaning pagpapahalaga sa akdang patulang sinuri ay ang pagpaparaya, pag-ibig at kagandahang-asal. Ipinalulutang lamang ng pagpapahalagang ito ang katapatan at kadalisan ng nararamdaman kasabay ang pagnanais na maangkin ang puso ng dalagang Pilipina. Hindi man lahat ng panliligaw ay nauuwi sa masayang relasyon, isinasaad ng pagpapahalagang ito na ang pag-

ibig ng babaeng Sugboanon ay nararapat lamang pagsumikapan sapagkat nagpapakita ito ng mataas na antas ng paggalang sa kanyang pagkatao bilang isang babae. Ang tunay na pag-ibig ay hindi mapagkunwari bagkus ipinapakita nito ang katotohanan at tinatanggap ang anomang kakulangan o kahinaan ng iniibig.

ANG GAHOM SA AWIT (1962) NI DIOSDADO ALESNA. Ipinapahayag ng balak na ito ang pagpapahalagang maging positibo sa buhay. Tunghayan ang saknong na nasa ibaba:

*Kon dughan, napun-an
Sa tumang kasakit
Kay dagtom nang langit
Sa damgong napukan;
Ang awit
Nagdalit –
Ug bag-ong pagbati...*

Mahihinuha sa saknong na ito na sa pamamagitan ng awit naiimpluwensyahan nito ang tao na mabago ang pananaw at maging positibo sa buhay. Kung ang kalooban ay napupuno ng sama ng loob dahil sa mga pangarap o ninanais na hindi naisakatuparan, maging positibo, huwag mawalan ng pag-asa at manalig na matatamo ang lahat ng ito. Binibigyang-diin sa balak na ito ang gahum ng awit na magdulot ng panibagong damdamin sa mga taong nakararamdam ng sama ng loob, lungkot at pagkabigo tungo sa mas positibong pagtingin sa takbo ng buhay.

Masisilayan sa Ang Gahom sa Awit ang pagpapahalagang maging positibo sa buhay. Mahihinuha sa balak na ito ang gahom ng awit na magkaroon ng positibo sa buhay sa kabila ng sama ng loob, kalungkutan at pagkabigo. Isinasaad ni Orio halaw kina Lagahid at Puyo (2016) na ang mga Cebuano ay lumalaban at bumabangon lalo na sa mga mahihirap na sitwasyon sa pamamagitan ng paningkamot na nangangahulugang pagsusumikap at paglaum o pag-asa. Nangangahulugan lamang ito na ang pagiging positibo ay pagpapahalagang may kaugnayan sa pamumuhay at identidad ng mga Sugboanon. Hindi basta-basta nagpapatnag sa anomang pagsubok ang mga Sugboanon sapagkat mayroon silang pagsusumikap at hindi sila nawawalan ng pag-asa.

KALAMPOSAN (1965) NI RICARDO I. PATALINJUG. Hayagang inilalahad sa balak na ito ang pagpapahalagang pananalig sa pangarap sa buhay. Patunay rito ang saknong na nasa ibaba:

*Kay kanunayng nag-uylap
sa akong dughan ang isog nga pagtuo
nga sa kapulihay ug sa tantong
pagpakigharong sa mga mapintas nga
katalagman ako mahidangat ra sa imong
baybayon...*

Litaw na litaw sa saknong na ito na ang persona sa balak ay may pananalig sa kanyang mga pangarap sa buhay. Marami mang mga pagsubok na kanyang hinarap na sumubok sa kanyang katatagan, hindi ito naging hadlang upang mangarap bagkus naging daan ito upang palakasin pa ang pananalig sa sarili at sa kanyang mga pangarap. Inihahayag din sa balak ang pag-asa at pagkakaroon ng positibong pananaw sa buhay na ang lahat ng kanyang paghihirap ay magbubunga ng matamis na tagumpay. Ang nagtatagumpay ay yaong may pananalig sa sariling kakayahan at mga pangarap.

Hayagang inilalahad sa Sugboanong balak na Kalamposan ang pagpapahalagang pananalig sa pangarap. Inihayag nito ang pag-asa na ang lahat ng kanyang pagpupursige ay magbubunga ng matamis na tagumpay. Natatamo lamang ang tagumpay kung may paniniwala sa sariling kakayahan at pangarap. Napatunayan sa pag-aaral nina Vegafria at Calibayan (2016) na ang mga awiting bayan ay kasasalaminan ng mga pagpapahalagang kultural na umiiral pa rin sa lipunan sa kasalukuyan. Nangangahulugan ito na ang pagpapahalagang nadalumat ay mabibilang sa pagpapahalagang kultural ng mga Sugboanon kaugnay sa pananalig sa kanilang mga pangarap tungo sa pagtamo ng tagumpay o kalamposan.

Bilang paglalahat, ang piling Sugboanong balak na dinalumat ay nagpapalutang sa pagpapahalagang may kaugnayan sa pagpapakatotoo sa sarili, pag-asa, pagmamahal at paggalang sa kababaihan, pagtutulungan, pagiging optimistiko, at pananalig sa pangarap.

Talahanayan 2

Digri ng Pagkakasundo ng mga Balideytor sa Pagpapahalaga

Pagpapahalaga Indicators	Mean Rank	Kendall's Coefficient W	P-value
<i>Ang mga pagpapahalagang nadalumat ay lutang na lutang</i>	3.00		
<i>Angkop ang paglalarawan sa mga pagpapahalaga</i>	3.67		
<i>Naipakita ang mukha ng buhay</i>	6.33		
<i>May sapat na katibayan sa pagdalumat sa pagpapahalaga</i>	4.33	0.831	0.015
<i>Malinaw ang pagdalumat sa pagpapahalaga</i>	2.00	(Very Good Agreement)	(Significantly Agreed)
<i>Naiugnay ang pagpapahalaga sa lipunang Sugboanon</i>	2.00		
<i>Nakabuo ng makabuluhang implikasyon</i>	7.33		
<i>Napalutang ang kritikal na pagpapakahulugan sa mga implikasyon</i>	7.33		
(Less than 0.20) Poor agreement			
(0.21 to 0.40) Fair agreement			
(0.41 to 0.60) Moderate agreement			
(0.61 to 0.80) Good agreement			
(0.81 to 1.00) Very good agreement			

Makikita sa talahanayan 2 ang pagkakasundo o agreement sa W-concordance sa mga pagpapahalaga ng isinagawang pagmamarka ng tatlong balideytor na may Kendall's W na 0.831 na nangangahulugang **very good agreement** sa trend ng rating ng mga balideytor at may p-value na 0.015 o **significantly agreed**. Kaugnay rito, malinaw na mahihinuha sa talahanayang ito na may kasunduan sa balidasyon ng mga balideytor hinggil sa pagdalumat sa mga Sugboanong balak.

Mga Natuklasang Kulturang Sugboanon

Bilang katugunan sa pangalawang suliranin, makikita sa talahanayan 3 ang biswal na presentasyon ng kulturang mamamalas sa Sugboanong balak na sinuri. Binigyang-diin ang paglalahad at pagsusuri sa kultura upang muling mapag-aralan ang natatanging kulturang isinisiwalat ng mga balak. Mahalaga rin itong mapag-aralan upang muling mabalikan at mapag-alaman ang kulturang tunay na maka-Sugboanon, at mapag-aralan ang kulturang Sugboanon.

KINABUHING SUGBOANON (1929) NI PIUX KABAHAHAR. Ipinakita sa balak na ito ang nakasanayang pamumuhay ng mga Sugboanon na *mahilig sa pag-aayos at paggamit ng mga pampaganda* upang makasasabay sa uso at maging kaaya-aya sa paningin ng ibang tao. Pinatutunayan ang kulturang ito sa saknong na nasa ibaba:

Ritokiha ang kilay...
Itomi ang pilok...
Kolori ang aping...
Puwahi ang ngabil...
Maayo nang bata...
Maorag birhen sa kota...
Inig-anod sa tina... ay, imagen sa agta!

Lutang na lutang sa saknong na ito ang kultura ng pag-aayos gamit ang pinakamagandang kasuotan at paggamit ng mga pampaganda sa kagustuhang maging kaaya-aya sa sarili na umaabot na sa punto ng pagpapanggap upang makiayon sa kung ano ang uso at hangaan o purihin.

Sa kabilang banda ipinapakita rin nito ang konsepto ng pagpapasigarbo o pagpapakita na ang mga Sugboanon ay may maipagmamalaki hindi lamang sa pisikal na kaanyuan kundi maging sa

Talahanayan 3

Mga Natuklasang Kulturang Sugboanon

Sugboanong Balak	Kultura	Taludtod/Saknong
Kinabuhing Sugboanon (1929)	Mahilig sa pag-aayos at paggamit ng mga pampaganda	<i>Ritokiha ang kilay...</i> <i>Itomi ang pilok...</i> <i>Kolori ang aping...</i> <i>Puwahi ang ngabil...</i> <i>Maayo nang bata...</i> <i>Maorag birhen sa kota...</i> <i>Inig-anod sa tina... ay, imagen sa agta!</i>
Bitoon sa Akong Yuta (1931)	Ang kababaihan ay iginagalang at pinahahalagahan sa lipunang Sugboanon	<i>Ikaw anak nga maaghop, labing matinahuron</i> <i>Igsoong mapaubsanon; malulot nga inahan;</i> <i>Asawang pinalangga ug mapinalanggaun;</i> <i>Higala nga matam-is, may gawing madanihon,</i> <i>Binati, hinigugma, yukboan sa tanan</i>

Ang Bakunawa Kaniadto (1936)	Pagiging mapaniwalain sa alamat	<i>Kay konong bulan dyutay na may kulang Sa bakunawa, daw kusog mikamang, Pagalamyon, suma's mga tigulang.</i>
Dalagang Pilipinhon (1960)	Ang panghaharana bilang bahagi ng panliligaw	<i>Ug kong mohagtos ang kuldass sa akong kitara ug ang sambagay sa dughan ko mahilom na, ang matam-is mong ngalan, Babaye, sa gihapon maoy halaran sa kataposan kong melodiya.</i>
Ang Gahom sa Awit (1962)	Mahilig ang mga Sugboanon sa awit at pag-awit	<i>Kon dughan, napun-an Sa tumang kasakit Kay dagtom nang langit Sa damgong napukan; Ang awit Nagdalit – Ug bag-ong pagbati...</i>
Kalamposan (1965)	Nagpupunyagi ang mga Sugboanon	<i>Kay kanunayng nag-uylap sa akong dughan ang isog nga pagtuo nga sa kapulihay ug sa tantong pagpakigharong sa mga mapintas nga katalagman ako mahidangat ra sa imong baybayon...</i>

kultura na makikita naman sa pagdiriwang ng kapiyestahan halimbawa na lamang nito ay ang Sinulog.

Ipinakita sa balak na *Kinabuhing Sugboanon* ang nakasanayang pamumuhay ng mga Sugboanon, ang kultura ng pag-aayos at paggamit ng mga pampaganda kahit walang-wala upang makasabay sa uso at maging presentable sa paningin ng ibang tao. Ayon kay Borlasa (2019) ang kaalamang pagpapahalaga ay makatutulong ng malaki sa makabuluhang pagpapayaman at pagpapaunlad ng mga kaugaliang Pilipino bilang patnubay sa buhay. Mapagkukunan ito ng magandang aral sa buhay at nasasamin dito ang mga kaugalian at tradisyon ng bansa. Inihayag din nina Lagahid at Puyo (2016) na ang mga Sugboanon ay may konsepto ng garbo o pagbibigay ng dignidad sa kanilang sosyal na pagkakakilanlan. Ang mga Sugboanon ay hindi magpapatinig kung ang pag-uusapan ay ang *garbo* ngunit ang kalabisan nito ay hindi makabubuti bagkus tinatawag itong *garboso*, negatibong termino na nangangahulugang labis na pagpapasikat o kahambugan. Naipakikita rin ng mga Sugboanon ang kanilang

garbo sa pamamagitan ng mga *festival*. Ilang sa mga halimbawa nito ay ang Sarok Festival ng Consolacion, Sinulog na itinuturing na isa sa mga gradyosong pagdiriwang sa bansa bilang paggunita kay Senyor Sto. Niño, Kabkaban Festival at marami pang mga pagdiriwang (Inocian, Callangan, Medrano at Gualiza, 2020). Nangangahulugan lamang ang kulturang nadalumat sa balak na ito na ang pag-aayos ng pinakamagandang postura at palamuti ay hindi lamang naipakikita ng mga Sugboanon sa kanilang pisikal na kaanyuan kundi maging sa kanilang mga makukulay na pagdiriwang na nagsisilbing patnubay sa buhay upang mapayaman ang sarili at maipakilala sa buong bansa ang pagiging Sugboanon.

BITOON SA AKONG YUTA (1931) NI AMANDO OSORIO. Namamayani sa akdang ito ang kultura na ang *kababaihan ay iginagalang at pinahahalagahan sa lipunang Sugboanon*. Bahagi na ang mga kababaihan sa pagbuo ng lipunan. Iba't ibang gampanin ang kanilang ginagampanansa gobyerno, ekonomiya, edukasyon, tahanan at sa iba pang gawaing panlipunan. Pansinin ang saknong na nasa ibaba:

*Ikaw anak nga maaghop, labing matinahuron
Igsoong mapaubsanon; malulot nga inahan;
Asawang pinalangga ug mapinalanggaun;
Higala nga matam-is, may gawing madanihon,
Binati, hinigugma, yukboan sa tanan*

Pinatutunayan ng saknong na ito na ang kababaihan ay tunay na pinahahalagahan sa lipunang Sugboanon. Sa kanyang taglay na pag-uugali at iba pang mga hiyas ng kagandahang asal, siya ay pinakaiingatan at iginagalang ng lahat. Itinuturing ang kababaihan bilang mutya o yamang ipinagmamalaki at nililiyang ng kanyang bayan.

Ang mga Sugboanon ay may mataas na pagtingin sa mga kababaihan. Iginagalang at pinahahalagahan sa lipunan at itinuturing silang bituin sapagkat may mahalaga silang tungkuling ginagampanan na pinatutunayan sa balak na *Bitoon sa Akong Yuta*. Ayon kina Hufana, Banawa, Gervacio, Pantorilla, Sajulga at Tiosen (2018), ang kultura ay nagpapakilala kung sino at ano tayo. Ito ang umiimpluwensiya sa ating kaalaman, paniniwala, at valyu. Ito ang nagbibigay-kahulugan at nagdedetermina sa paraan ng ating pag-iisip, damdamin at pag-uugali. Sa kasalukuyan mayroon pa ring mga balita kaugnay sa pang-aabuso ng

mga kababaihan at kabataan ngunit ang paggalang at pagpapahalaga ng mga Sugboanon sa mga kababaihan ay nananatili pa ring namamayani sa lipunan. Mahihinuha sa kulturang ito na nakaugat na sa kaakohan o pagkatao ng mga Sugboanon ang pagpapahalaga at paggalang sa kababaihan bilang kabahagi ng lipunan.

ANG BAKUNAWA KANIADTO (1936) NI CANUTO C. LIM. Ipinalulutang sa Sugboanong balak na ito ang *pagiging mapaniwalain sa alamat* mula sa mga sabi-sabi ng mga nakatatanda noong unang panahon. Mapatutunayan ito sa saknong na inilahad sa ibaba:

*Kay konong bulan dyutay na may kulang
Sa bakunawa, daw kusog mikamang,
Pagalamyon, suma's mga tigulang.*

Lutang na lutang sa saknong na ito ang pagkamapaniwalain ng mga Sugboanon sa bakunawa na nakaugat pa sa mga kanuno-nunuan. Sinasabing sa tuwing may eclipse, ang buwan ay pilit na nilalamon ng mala-higanteng halimaw – ang Bakunawa. Labis itong humahanga sa taglay na kagandahan ng buwan kung kaya gumagawa ng ingay ang mga tao upang maitaboy ang Bakunawa.

Ipinalulutang naman sa Sugboanong balak na *Ang Bakunawa Kaniadto* ang kultura ng pagiging mapaniwalain sa mga alamat. Ayon nga kina Perez at Dela Rosa (2015), ipinapakahulugan na ang kultura ay ang pangkalahatang ideya, paniniwala, pagpapahalaga at kaalamang pamana na ating mga ninuno na bumubuo sa kung paano makipagsalamuha sa lipunan at ang kabuoang saklaw ng mga aktibidad at mga ideya ng isang pangkat ng mga tao na nagbabahagian ng iisang tradisyon na ipinasa at ipinamana ng isang pangkat sa isang partikular na sibilisasyon at partikular na panahon. Dagdag pa ni Gascon (2015) na ang mga katutubong panitikan gaya ng mga alamat ay nalinang bilang resulta ng kolektibong pagnanais sa pagpapahayag ng kaisipan, damdamin, mga ideya ukol sa mga bagay-bagay sa paligid na maiuugnay sa interes ng kanilang komunidad. Isinasaad ng kulturang ito ang mayamang pamana ng mga paniniwala ng mga Sugboanon sa mga alamat gaya na lamang ng Bakunawa na naipasa-pasa mula sa mga nakatatanda tungo sa kasalukuyang henerasyon na marapat lamang mapangalagaan dahil nakaugat sa mga alamat na ito ang kultura at pagpapahalagang Sugboanon.

DALAGANG PILIPINHON (1960) NI CARLOS P. GARCIA. Sa kulturang Pilipino, *ang panghaharana bilang bahagi ng panliligaw* bilang paraan sa pagpapahayag ng tunay at wagas na pag-ibig sa sinisinta. Sa saknong sa ibaba:

*Ug kong mohagtos ang kuldang sa akong gitara
ug ang sambagay sa dugan ko mahilom na,
ang matam-is mong ngalan, Babaye, sa gihapon
maoy halaran sa kataposan kong melodiya.*

Mahihinuha sa saknong ang panunuyo ng binata sa dalagang Pilipina. Ang panghaharana ang kinasangkapan niya upang maipahayag ang kanyang nararamdaman sa dalagang iniirong. Ang panghaharana ay tradisyon ng mga Pilipino sa panliligaw o panunuyo. Inilalarawan din sa saknong, ang pagpupursige ng binata at paglalakas-loob na mangharana ng isang awit ng pag-ibig at ialay ito sa dilag na sumungkit ng kanyang puso.

Matutunghayan naman sa balak na *Dalagang Pilipinhon* ang panghaharana bilang tradisyunal na pamamaraan ng mga Sebwano sa panliligaw. Sa pamamagitan nito, mabisang naipapahayag ng isang binata ang kanyang tunay na nararamdaman sa isang dalaga. Inaalayan niya ng awitin ng pag-ibig ang sinisinta upang maipakita at maipadama ang kanyang puro at walang kapantay na pag-ibig. Binanggit sa aklat ni Alunan (2015) na ang paghaharana ay bahagi ng panliligaw. Ang isang binata, kasama ang kanyang mga kaibigan ay bumibisita sa isang dalaga gabi-gabi at kumakanta sa kanyang mga bintana. Kung papayagan ng kanyang mga magulang, binubuksan niya ang kanyang bintana at inaaaliw ang mga bisita. Maaari siyang mahimok na kumanta bilang tugon sa kantang inaawit ng pangkat para sa kanya. Iyon ang magiging hudyat na naging matagumpay ang panghaharana. Kung hindi naman, ang ang binata ay maiiwan sa malamig at madilim na gabi; ang masaklap pa ay maaari siyang pagalitan ng mga magulang ng dalaga o bulyawan ng mga kapitbahay. Nangangahulugan lamang ang kulturang ito sa romantikong pamamaraan ng panliligaw ng mga Sugboanon na idinadaan sa sining ng paghaharana upang ihandog sa babaeng pinakanililiyag.

ANG GAHOM SA AWIT (1962) NI DIOSDADO ALESNA. Mahihinuha sa balak na *mahilig ang mga Sugboanon sa awit* at pag-awit bilang bahagi ng kanilang kultura at maging sa personal na pamumuhay. Mababakas ito sa saknong na inilahad sa ibaba:

*Kon dughan, napun-an
 Sa tumang kasakit
 Kay dagtom nang langit
 Sa damgong napukan;
 Ang awit
 Nagdalit –
 Ug bag-ong pagbati...*

Sa anomang selebrasyon o pagdiriwang ang pagkahilig sa awit at pag-awit ang isa sa mga kultura ng Sugboanon na kukumpleto sa okasyon. Sa kabilang banda, mababanaag sa saknong ang gampanin ng awit sa personal na buhay ng mga Sugboanon. Ang awit ay may taglay na gahom upang baguhin ang pananaw ng mga tagapakinig at magdulot ng positibong pananaw sa buhay. Kaya naman, hindi maikakaila na ang awit o pag-awit ay bahagi na ng kultura ng mga Sugboanon.

Mahihinuha sa balak na *Ang Gahom sa Awit* ang hilig ng mga Sugboanon sa awit at pag-awit bilang bahagi ng kanilang kultura at maging sa personal na pamumuhay. Binanggit naman ni Aguilar (2013), ang kultura ay nagpapakita ng pagkakakilanlan ng bawat pangkat o grupo ng mga tao. Dito rin naipakikita ang pagkakaiba-iba ng bawat pangkat. May kani-kanila silang orihinal na talento sa iba't ibang larangan. Ang mga Sugboanon ay likas na mahilig sa musika, kaya't tanyag ang industriya sa paggawa ng gitara sa Mactan. Mayaman din ang Sugbo sa mga awiting bayan at awit sa pag-ibig gaya ng mga tanyag na awiting “Matud Nila,” “Usahay,” “Dandansoy, inum tuba laloy” at “Talina, ang kabao balhina.” Isa sa pinakatanyag na pamaskong awitin ay ang “Kasadya ning Taknaa,” ang tono ng Pasko na isinalin sa Tagalog bilang “Ang Pasko ay Sumapit.” Hindi rin pahuhuli ang mga kilalang mahuhusay na mang-aawit na Sugboanon sa bansa gaya nina Pilita Corrales, Sheryn Regis, Manilyn Reynes, Amapola, Morissette Amon, Janine Berdin, Vina Morales, Dulce, Golden Cañedo, Jessica Villarubin at marami pang iba (Escoda, 2018). Ayon nga kay Torralba (2016) na ang pagkanta sa kalahatan ay nakatutulong sa pagpapanatili ng kaayusan ng isang komunidad, nagugunita rin ng mga kumakanta ang kanilang pagkakakilanlan at mapagbuklod, nagiging daan din ito upang matandaan ang mga ideya at impormasyon, at higit sa lahat nakatutulong din ito bilang anestisya sa panahon ng krisis. Ipinapahayag ng kulturang ito na ang mga Sugboanon ay may natatangi at orihinal na talento sa pag-awit kaya masasabing naging bahagi

na ng pamumuhay ng mga Sugboanon ang pag-awit dahil sa bawat okasyon mula pagkasilang hanggang sa kamatayan ay sinasaliwan nila ito ng mga himig at awitin.

KALAMPOSAN (1965) NI RICARDO I. PATALINJUG. Mababatid sa kulturang Pilipino na ang mga hamon sa buhay ay pagsubok lamang sa pananampalataya at sa pagkatao. Isinasalimin ng balak na ito *nagpupunyagi ang mga Sugboanon* na kahit nasusugatan na ay patuloy pa ring kumakayod upang marating ang tugatog ng tagumpay. Lutang na lutang ang kulturang ito sa saknong na nasa ibaba:

*Kay kanunayng nag-uylap
sa akong dughan ang isog nga pagtuo
nga sa kapulihay ug sa tantong
pagpakigharong sa mga mapintas nga
katalagman ako mahidangat ra sa imong
baybayon...*

Mahihinuha sa saknong na ito ang kultura ng pagiging palaban ng mga Sugboanon sa pagtatamo ng kanilang mga pangarap. Inilalarawan din nito ang pagkakaroon ng positibong pananaw ng mga Sugboanon sa kabila ng hirap na naranasan. Naniniwala ang mga Sugboanon na kahit pa man matagal na panahon ang gugugulin sa pagkamit ng mga pangarap ay hindi kailanman sumuko at mawalan ng pag-asa. Sa kabilang banda, inilahad din sa balak ang pangamba ng persona na baka hindi matupad ang kanyang mga pangarap ngunit ito ay natural na reaksiyon o damdamin ng isang tao na magkaroon ng takot o pagdadalawang-isip na baka hindi mabibigang katuparan ang kanyang mithiin.

Isinasalamin ng balak na *Kalamposan* ang kulturang nagpupunyagi ang mga Sugboanon. Ang Sugboanon bilang palabang lahi ay hindi basta-basta sumusukona kahit nasusugatan na ay patuloy pa ring kumakayod upang marating ang tugatog ng tagumpay. Sinasabi na ang panitikan ay kasaysayan ng kaluluwa ng mga mamamayan. Ito ay nangangahulugang nasasalamin sa panitikan ng lahi ang layunin, damdamin, panaginip, pangarap, paniniwala, kaugalian, tradisyon o sa maikling salita “kultura” (Vegafria at Calibayan, 2016). Hindi rin pahuhuli ang mga Sugboanon sa larangan ng isports, kabilang sa mga kinikilalang Cebuano sa larangang ito ay sina Margielyn Didal gold medallist

sa skateboarding, Kiyomi Watanabe three-time SEA Games gold medallist sa Judo, Mary Joy Tabal gold medallist ng 29th SEA Games na ginanap sa Kuala Lumpur, Rinna Babanto sa taekwondo, Rubilen Amit at Warren Kiamco sa billiards, Niño Surban sa cycling, Sepak takraw sina Rheyjhey Ortoste at Metodio Suico, Greg Slaughter, Roger Pogoy, at June Mar Fajardo sa basketbol at Sisi Rondina sa beach volleyball. Mahihinuha sa kulturang ito ang kaugalian ng mga Sugboanon na maging matapang sa lahat ng pagkakataon at maniwala sa kanyang mga pangarap. Ang hindi pagsuko sa panahong may kinakaharap na hamon ay bahagi ng layunin, damdamin, paniniwala at kaugalian ng isang tunay na Sugboanon.

Ang piling Sugboanong balak na sinuri ay kakikitaan ng kulturang natatangi at marapat lamang na mapangalagaan, maisulong at maipamana sa mga susunod na henerasyon. Bilang paglalahat, lutang na lutang sa piling balak ang kultura na mahilig ang mga Sugboanon sa pag-aayos at paggamit ng mga pampanganda, matatag na paniniwala sa Panginoon, pagpapahalaga sa kababaihan, mapaniwalain sa mga alamat, pagtatanggol sa lupang kinalakhanan, paghaharana, may pag-asa, at nagpupunyagi ang mga Sugboanon.

Talahanayan 4

Digri ng Pagkakasundo ng mga Balideytor sa Pagdalumat sa Kultura

Kultura Indicators	Mean Rank	Kendall's Coefficient W	P-value
Nadalumat ng mananaliksik ang kultura	1.00		
Maayos at angkop ang paglalarawan	2.67	0.937	0.006
Naipakita ang mukha ng buhay sa pamamagitan ng kultura	5.00		
Sapat ang mga inilatag na katibayan	3.67		
Malinaw ang pagdalumat sa kultura	6.67		
Naiugnay ang kultura sa lipunang Sugboanon	2.67	(Very Good Agreement)	(Significantly Agreed)
Nakabuo ng makabuluhang implikasyon	7.67		
Napalutang ang kritikal na pagpapakahulugan sa mga implikasyon	6.67		

(Less than 0.20) Poor agreement

(0.21 to 0.40) Fair agreement

(0.41 to 0.60) Moderate agreement

(0.61 to 0.80) Good agreement

(0.81 to 1.00) Very good agreement

Makikita sa talahanayang ito ang pagkakasundo o agreement ngW-concordance sa kultura ng isinagawang pagmamarka ng tatlong balideytor na may Kendall'sW na 0.937 na nangangahulugang *very good agreement* sa trend ng rating ng mga balideytor at may p-value na 0.006 o *significantly agreed*. Inihahayag lamang nito na ang mga balideytor ay may pagkakasundo sa isinagawang balidasyon hinggil sa pagdalumat ng mananaliksik sa mga Sugboanong balak.

Modelong S³L² (Salok, Sipat, Suri, Lapat, Lasap) sa Pagtuturo ng Panulaan

Kaakibat ng mabilis na pagbabago ang modernong teknolohiya at iba pang impluwensyang banyaga na naging sanhi sa nakapanlulumong pagbaba ng kawilihan ng mga mag-aaral sa pagbabasa at pagtangkilik ng sariling panitikan gaya ng mga balak na bahagi ng rehiyonal na panitikan ng bansa.

Kaya marapat lamang na paigtingin at paghusayin ang pagtuturo ng panulaang Filipino upang muling manumbalik ang kawilihan sa pagbabasa at malinang ang kakayahan sa pagsusuri ng tula o balak. Sa ganitong paraan naipadadanas sa mga mag-aaral ang diwang naidudulot ng panulaang Filipino bilang isang sining na may kakayahang ipadama, ipaalala at iparanas ang tunay na pagkatao at identidad ng bansa.

Bilang pakikibahagi sa mithiing ito, isinagawa ang awtput hango sa kinalabasan ng isinagawang pag-aaral upang matugunan ang pangangailangan at maiangat ang pagtuturo ng panulaan na nagbibigay puwang sa mga rehiyonal na panitikang gaya ng Sugboanong balak.

Mula sa matiyagang pagbusisi at pagsusuri sa mga Sugboanong balak ayon sa mga suliraning inilahad ng pag-aaral, nabuo ang **Modelong S³L² Estratehiya sa Pagtuturo ng Panulaan**. Ang Modelong S³L² ay isang estratehiya na binalangkas at binuo upang mapaghusay pa ang pagtuturo ng panulaang Filipino kabilang na ang mga Sugboanong balak. Ang estratehiyang ito ay kinapapalooban ito ng limang proseso tulad ng mga sumusunod: **Salok, Sipat, Suri, Lapat at Lasap**. Ang unang proseso na **salok** ay kinabibilangan ng marahang pagkuha ng motibasyon o pagganyak sa mga mag-aaral; sinusundan naman ito ng prosesong **sipat** kung saan nagaganap ang pag-aaral sa kaligiran ng tula kabilang na rito ang manunulat, panahon ng pagkakasulat at iba pang mahalagang detalye kaugnay sa pagkakasulat ng tula o balak. Matapos ang salok

at sipat, ang kasunod na proseso ay ang **suri**, kinapapalooban ito ng mga gawain sa pagdalumat ng mga tula gaya na lamang ng paggamit ng grapikong pantulong, maliit na grupong talakayan, pagbabagyuhan-utak at iba pa. Ang prosesong **lapat** naman ay kinasasangkutan ng pagtatasa ng mga kasanayan gamit ang mga awtentikong gawain sa pagtataya kabilang na ang pagsusuri, pagsagot ng mga pagsasanay, paglalapat ng himig, interpretasyon at iba pang mga gawain. Ang huling proseso ay ang **lasap** na may kinalaman sa pagpapahalaga o valuing na isinasagawa sa pamamagitan ng pagbabahagi ng realisasyon, pagninilay-nilay, repleksyon, reaksiyon o paghuhusga batay sa mensahe, aral at bisang natamo mula sa tulang tinalakay. Hinahangad ng mananaliksik na mapalalim at mapag-ibayo ang pagtuturo ng panulaan upang maiangat ang lebel ng pagtangkilik at pagpapahalaga sa ganitong anyo ng akdang pampanitikan.

Ang awtput na ito ay isinakatuparan upang magabayan ang pagtuturo sa kasanayan sa wika at panitikan. Marami man ang hadlang na nagpapabagal sa pagpapayabong sa wika at panitikan hindi ito magiging balakid bagkus makatutulong ito upang hasain at pagtibayin pa ang kalinangan nito. Mahalaga ang Modelong S^3L^2 Estratehiya sa pagtuturo ng panulaang Filipino sapagkat naglalaman ito ng mga gawain na sadyang binalangkas upang mabigyan ng gabay ang pagtuturo sa simpleng pamaraan.

Mga Hakbang/Proseso sa Pagpapatupad ng Modelong S^3L^2 Estratehiya sa Pagtuturo ng Panulaan

Unang Proseso: Salok (Pagkalus)

Ang pagkuha ng atensyon ng mga estudyante ay isang mahalagang hakbang upang mahimok sila na maging aktibong partisipante sa oras na nakalaan sa pagtuturo. Ngunit, sa dami ng mga gawaing isinasagawa ng guro tila hindi masyadong nabibigyan ng diin ang pagpapalano sa pagbuo ng mga gawaing pangganyak. Kung kaya, naudyok ang mananaliksik na balangkasin ang unang prosesong pagsalok nang sa gayon ay mabigyan ng karampatang diin ang pagsasaalang-alang sa pangganyak.

Kinasasangkutan ang prosesong ito ng mga gawain bilang paunang panghimok upang mabigyan ng ideya ang mga estudyante sa paksang-diwa at mga salitang napapaloob sa balak naisasagawa ito sa pamamagitan ng paglalahad ng mga tanong na pahapyaw na tatalakay sa kaisipan ng akda at paghahawan

ng mga balakid. Nangangahulugan ang pagsalok bilang pagkuha ng malinis na tubig sa balon, gripo o saanmang mapagkukunan sa pinakamarahan at pinakamaingat na pamaraan upang hindi masayang ang bawat patak ng tubig. Kagaya ng pagsalok, ang prosesong ito ay nakatuon sa marahan at maingat na pamamaraan upang makuha ang atensyon ng mga estudyante at maganyak sila na makinig at magbigay-tuon sa tula o paksang pinag-aaralan. Isinasagawa ito sa pamamagitan ng paghahawan ng mga balakid, pagpapakita ng bidyu, rebyu ng mga nakaraang gawain o paglalahad ng mga nakatatagwag-pansing na maging kritikal at malikhaing, at sa pamamagitan ng mga gawaing interaktibo. Nilalayon ng yugtong ito na magganyak ang mga estudyante bilang panimulang hakbang sa pagtuturo ng panulaan.

Pangalawang Proseso: Sipat (Pagpaniid)

Nabuo ang prosesong ito bilang pagtugon sa pangangailangang mailarawan ang mga impluwensiya sa pagkakasulat ng tula gaya na lamang ng kultura, at mga pangyayari sa panahon ng pagkasulat. Nakatulong ang mga natuklasang kultura sa dinalumat na balak upang maisaalang-alang ng mga guro ang pananaliksik sa kaligiran ng tula na siyang pinagbatayan sa pagkabuo ng prosesong sipat. Ang pagsipat ay kinasasangkutan ng matamang pagtingin sa isang bagay upang tiyakin ang kaayusan nito. Sa yugtong ito, magaganap ang pagtatalakay sa kaligiran ng tulang tatalakayin kabilang na ang pagkilala sa manunulat ng akda, panahon kung kailan naisulat ang tula, mga pangyayari o mga pagpapaliwanag sa iba pang konsepto na may kaugnayan sa tulang tatalakayin. Maaaring isagawa ito sa pamamagitan ng trivia, pagpapahula, pagpapanood ng bidyu at iba pang laro. Nilalayon nito na maisakonteksto ang pinagmulan ng tula upang lubusang makilala ang detalyeng hindi naisulat sa mismong akda ngunit may malaking impluwensiya sa pagkakasulat nito gaya na lamang ng pagkakakilanlan ng manunulat, panahon ng pagkakasulat, mga pangyayari at iba pang kaugnay na konsepto.

Pangatlong Proseso: Suri (Pagtuki)

Mahalagang kasanayan sa panunuring pampanitikan ay ang pagsusuri upang lubusang maunawaan ang kabuoan ng akdang tinalakay. Batay sa karanasan ng mananaliksik, mahalagang maging malikhaing ang guro sa pagbibigay ng mga

gawain dahil kinasasangkutan ito ng komplikadong mga hakbang at masigasig na pagsusuri sa akdang tinalakay. Naudyok ang pagkakabuo ng hakbang na ito batay sa mga natuklasan sa mga pagpapahalaga, at kultura. Ang mga sangkap ng panitikang ito ay iilan lamang sa mga nararapat na pagtuonan ng pansin upang maintindihan nang lubusan ng mga estudyante ang tula. Sa ganitong paraan ang naunawaan ng mga estudyante mula sa teksto ay kanyang maisakonteksto sa pamamagitan ng pagbuo ng personal at makabuluhang karanasang huhubog sa kanyang pagkatao.

Ang yugtong suri ay kinapaplooban ng proseso sa paghihimay o pag-aanalisa ng tula upang mahati sa mas maliliit na mga bahagi sa layuning makabuo ng isang epektibong pag-unawa sa paksa. Isinasagawa ito sa pamamagitan ng paggamit ng grapikong pantulong, pangkatang gawain, maliit na grupong talakayan, kooperatibong pagkatuto at iba pang interaktibong gawain sa tulong ng teknolohiya na hihimok sa mga estudyante na maging aktibong kasangkot sa kanilang pagkatuto. Nililinaang nito ang kasanayan ng mga estudyante sa pagsusuri, pag-oorganisa ng mga ideya, kooperasyon, kritikal na pag-iisip, paglutas ng mga problema at malikhaing pag-iisip.

Pang-apat na Proseso: Lapat (Pagdapat)

Mapagtatanto sa karanasan ng mananaliksik sa pagtuturo ng panulaan na nakaliligtaan niya ang sistematikong pagpapalano ng mga gawaing susukat sa antas ng pag-unawa ng mga estudyante sa talakayan. Kaya ito ang nag-udyok sa mananaliksik na itampok sa pang-apat na proseso, ang lapat, alinsunod sa mga natuklasan sa pagdalumat samga pagpapahalaga, at kultura. Ang lapat ay nangangahulugang paggamit o pagpraktis ng mga natutunan mula sa tinalakay na aralin sa panulaan. Kinapapalooban ang prosesong ito ng pagtatasa ng mga kasanayan gamit ang mga awtentikong gawain sa pagtataya kabilang na ang pagsusuri, pagsagot ng mga pagsasanay, paglalapat ng himig, interpretasyon at iba pang mga gawain. Nilalayon nito na mataya ang kasanayan sa pagtamo ng mga layunin sa pagkatuto upang makabuo ng paghuhusga sa pagpapatuloy o pagbabalik-turo sa tinalakay na paksa lalo na sa paksang-diwa, simbolismo, mga pagpapahalaga, kultura at matatalinghagang salitang namalas sa piling Sugboanong balak.

Panlimang Proseso: Lasap (Pagtagamtam)

Batay sa naging karanasan ng mananaliksik sa pagtuturo ng panulaan, ang pagpapahalaga o *valuing* ay laging nasa hulihang bahagi ng talakayan kaya naman kung gahol na sa oras ay maisasawalang-bahala na lang o di kaya ay makaliligtaan ng guro. Sa kabilang banda, batay sa ginawang pagdalumat sa mga pagpapahalagang napapaloob sa mga balak maiuugnay ang prosesong lasap na humihimok sa mga guro na palalimin ang pagpapalasp sa mga estudyante sa mga pagpapahalaga o *values* sa mga balak na ito nang sa gayon ay maisabuhay nila ito. Mapapansin din na natatangi ang modelong S^3L^2 dahil binibigyan nito ng puwang ang pagpapahalaga sa pagtuturo ng tula o balak.

Ang konseptong lasap ay nakadikit sa akto ng pagnamnam sa lasa ng pagkain o sa sarap na nararamdaman. Kawangis ng lasap o pagnamnam sa lasa ng isang pagkain o sarap ng nararamdaman, mahalagang malasap ng mga estudyante ang lasa o sarap ng tula bilang aralin na inihanda ng kanya mismong guro. Ang yugtong ito ay kinasasangkutan ng pagpapahalaga o *valuing* na isinasagawa sa pamamagitan ng pagbabahagi ng realisasyon, pagninilay-nilay, repleksyon, reaksiyon o paghuhusga batay sa mensahe, aral at bisang natamo mula sa tulang tinalakay.

Bilang pangkalahatan, ang modelong S^3L^2 sa pagtuturo ng panulaan ay magsisilbing ambag ng mananaliksik bilang karagdagang estratehiya sa pagpapahusay ng pagtuturo ng panulaan gamit ang kontekstwalisado at lokalisadong pamamaraan sa pagtuturo.

KONGKLUSYON

Pangunahing layunin ng pag-aaral ay madalumat ang piling Sugboanong Balak tungo sa pagbuo ng modelong S^3L^2 estratehiya sa pagtuturo ng panulaan. Tinitiyak din nito na masuri ang pagpapahalaga at kulturang lutang na lutang sa mga sinuring Sugboanong balak na magsisilbing batayan sa pagbuo ng mungkahing modelo sa pagtuturo ng panulaan.

Matapos ang ginawang pagdalumat sa piling Sugboanong balak, natuklasan ang mga ipinalulutang na pagpapahalagang Sugboanon ay may kaugnayan sa pagpapakatotoo sa sarili, pag-asa, pagmamahal at paggalang sa kababaihan, pagtutulungan, pagiging optimistiko at pananalig sa pangarap. Natuklasan din ang kultura na mahilig ang mga Sugboanon sa pag-aayos at paggamit

ng mga pampaganda, matatag na paniniwala sa Panginoon, pagpapahalaga sa kababaihan, mapaniwalain sa mga alamat, paghaharana bilang bahagi ng panliligaw, may pag-asa, at nagpupunyagi ang mga Sugboanon.

Mula sa mga natuklasan, naisakongklusyon na ang piling Sugboanong balak ay hulwaran ng natatanging pagpapahalaga at mayamang kultura na sumasalamin sa kaakohan ng mga Sugboanon. Ang modelong S^3L^2 (Salok, Sipat, Suri, Lapat, at Lasap) estratehiya sa pagtuturo ng panulaan ay nabuo alinsunod sa masigasig na pagdalumat sa piling Sugboanong balak na makatutulong sa pagpapalaganap, pagtangkilik at preserbasyon ng kultura at pagpapahalagang Sugboanon.

Batay sa mga natuklasan at kongklusyon, napagnilay-nilay ng mananaliksik ang mga sumusunod na panukala:

1. Sa pagsusuri, gamitin ang mga Sugboanong balak bilang lunsaran ng mga gawaing lilinang sa kasanayan ng mga estudyante at bilang karagdagang materyal ng mga guro sa pagtuturo na kasasangkutan ng pagbasa ng ganitong uri ng tula na nakatuon sa mga nangingibabaw na mga paksang-diwa upang lubusan itong maunawaan.
2. Dalumatin ang simbolismo ng mga balak at ituro sa lebel tersarya nang sa gayon ay mapag-aralan ito sa mas mataas na antas na disiplina at talakayin nang malaliman ang mga pagpapahalagang nakapaloob sa balak o tula at gawing lunsaran ng pagnunuring pampanitikan.
3. Ilangkop ang pagtuturo ayon sa konsepto ng kontektwalisasyon at lokalisasyon ng kultura ng mga estudyante upang maiangat ang kanilang lebel ng komprehensyon at maiparanas sa kanila ang direktang karanasang may kaugnayan sa balak na tinalakay.
4. Gamitin ang modelong S^3L^2 estratehiya bilang gabay sa pagtuturo ng panulaan na kinapapalooban ng mga prosesong gaya ng salok, sipat, suri, lapat at lasap na binuo bilang tugon sa kontekstwalisado at lokalisadong pagtuturo nang sa gayon ay mapahalagahan ng mga estudyante at malinang pa lalo ang pag-unawa sa genreng ito.

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APENDIKS A

Banghay-Aralin Gamit ang Modelong S3L2 Modelo sa Pagtuturo ng Panulaan

I. Layunin sa Pagkatuto

Kaalaman: Naipaliliwanag ang mga pangyayari sa balak na tinalakay,

Kasanayan: nakabubuo ng programang pangkultura na naglalaman ng mga gawain sa pagsusulong ng lokal kultura; at

Kaasalan: Napahahalagahan ang mga paniniwala, pamahiin, mga alamat at iba pang panitkang lokal.

Pagpapahalaga: Paggalang sa lokal na kultura at panitikan tulad ng balak

II. Nilalaman:

Bakunawa Kaniadto (1936) ni Canuto C. Lim

Alburo, E. K. (1993). Cebuano Poetry/Sugboanong Balak 1940-1988.

Cebu City: Cebuano Studies Center, University of San Carlos sa tulong ng Toyota Foundation.

III. Mga Kagamitang Pampagtuturo:

Laptop, projector, Powerpoint presentation, kopya ng tula

IV. Pamamaraan:

A. Salok

1. Panalangin
2. Pangangasiwa sa klase bilang paaghahanda sa talakayan.
3. Panonood ng bidyu hinggil sa “Alamat: Ang Bakunawa at ang Pitong Buwan



Mula sa <https://youtu.be/3IHledCP9XU>

4. Matapos ng panood sa bidyu, magsasagawa ang guro ng maikling pagbabahagian sa klase.
5. Paghahawan ng balakid sa balak na tatalakayin

B. *Sipat*

1. Bilang pagsisimula, lilalahad ng guro ang kuntil-butil ukol sa mga sumusunod:

KUNTIL-BUTIL

Bakunawa

Manunulat ng Balak



**Mga Pamahin at
Paniniwalang Sugnoanon**

2. Magtatawag ang guro ng estudyante upang magbigay ng kanilang ideya/reaksyon/suhestiyon ukol sa mga impormasyong ibinahagi ng guro.

C. *Suri*

1. Ipamamahagi ng guro ang kopya ng balak na pinamagatang “Ang

Bakunawa Kaniadto” ni Canuto C. Lim.

2. Papangkatin ng guro ang klase sa lima at ipasusuri niya ang balak sa pamamagitan ng isang malikhaing presentasyon.
3. Pagsusuri sa pamamagitan ng Malikhaing Presentasyon. Pipili lamang ang bawat pangkat ng isang malikhaing presentasyon ng kanilang isasakatuparan.
 - a. Balaktaktakan – pagtatalo na may himig patula
 - b. Tanghal-Tula – ito ay showdown ng bawat pangkat sa pag-awit, paghihimig ng tula, tula’t sayawan at iba pang interpretasyon
 - c. Lights... Kamera... Tula... Aksyon – Isasadula ng mga estudyante ang mga pangyayari sa tula at iniuugnay niya ito sa kasalukuyang mga pangyayari sa kanya mismong kinabibilangang lipunan
4. Sa bawat performans ay magkakaroon ng malayang talakayan upang bigyan ng pagkakataon ang piling estudyante na magkomento o magbigay-puna sa pangkalahatang performans ng pangkat.

D. Lapat

1. Gawain: COOLtura
Sa gawaing ito, maghahanda ang guro ng limang larawan ng bahay-kubo na may iba’t ibang katanungan.
2. Sasagutin ng mga estudyante ang mga tanong kaugnay sa balak na sinuri. Ang sinomang hindi makasasagot ay magbabahagi ng sagisag-kultura ng kanilang lokalidad at ilalarawan niya ito sa pinakamaikling pamamaraan.



Gabay na Tanong:

1. Bakit nagkagulo ang mga mamamayan sa balak?
2. Batay sa balak na sinuri, paano itinaboy ng mga tao ang Bakunawa?
3. Anong kultura ang mahihiwatig sa balak na ito? Ipalawanag.
4. Sa paanong paraan ipinakita ng mga tao ang pagpapahalagang Sugboanon? Patunayan.
5. Naniniwala ka ba na mahalagang salik sa pamumuhay ng tao at lipunan ang pangangalaga sa mga alamat?

E. Lasap

1. Magsusulat ang lahat ng mga estudyante ng “Isang Minutong Papel” ukol sa kanilang repleksyon ukol sa tanong na nasa kalatas.
2. Pagkatapos, pipili lamang ang guro ng tatlong estudyante na magbabahagi ng kanyang sagot.

Sa paanong paraan mo pinahahalagahan ang mga pamahiin at paniniwala ng iyong mga magulang o mga lolo't lola?

V. Pagtataya:

Panuto: Bumuo ng programang pangwika na maisasagawa sa loob ng dalawang araw. Tiyakin din ang mga gawain at tema ng programa kabilang na ang mga komite ng isasagawang aktibidad.

Petsa at Oras	Mga Gawain	Layunin	Estratehiya/ Pagpapatupad	Kagamitan	Mga Sangkot	Badyet

Paraan ng Pagmamarka:

Tema ng Programa : 15 pts.
 Kaangkupan ng mga Gawain : 15 pts.
 Kahusayan ng Pagpapalano : 10 pts.
 Pagkamalikhain : 10 pts.
 50 pts.

VI. Takdang-Aralin:

Panuto: Sumulat ng isang tanaga batay sa sagisag-kultura (cultural icon) ng inyong komunidad at lakipan ng larawan.

Pamgat ng Tanaga

Larawan ng Sagisag-Kultura

.....

Mga Nararanasan ng mga Mag-aaral sa Pagkatuto ng Filipino Gamit ang Modyular na Dulog sa Pagtuturo: Batayan sa Paglahad ng Rekomendasyon

Kendrick M. Kitane

Siaton National High School

Ang pag-aaral ay hinggil sa iba't ibang nararanasan ng mga mag-aaral sa pagkatuto ng Filipino gamit ang modyular na dulong sa panahon ng *new normal* dulot ng CoViD-19. Ito ay isinagawa sa Siaton National High School. Ang mga respondente ay binubuo ng 313 mga (babae at lalaki) mag-aaral mula lka-8 hanggang lka-11 Baitang. Sarbey-kwestyoneyr ang pangunahing instrumentong ginamit ng mananaliksik. Sa pagpakahulugan ng mga nakuhang datos, ginamit ang estadistikang *weighted mean*, *mean* at *spearman's rank-order correlation*. Mula sa pananaliksik, napatunayan ang mga sumusunod: Malawak ang nararanasan sa mga sumusunod na aspekto: pag-unawa sa nilalaman, kalinawan ng mga panuto, wika, biswal na ilustrasyon at grapiks, tulong mula sa mga guro, at ang aksisibiliti sa pagkakaroon at pagkuha ng modyul; bahagyang mababa naman sa aspektong: tulong mula sa mga magulang o ibang miyembro ng pamilya at sa mga gawain na napapaloob sa modyul. Ang kabuoang performans ng mga mag-aaral ay natatangi. Sa kabuoan, napatunayan na may signifikant at *inverse* na kaugnayan sa pagitan ng lawak na nararanasan ng mga mag-aaral sa paggamit ng modyular na dulong sa mga aspektong tulong mula sa kanilang mga magulang at miyembro ng pamilya, lawak ng mga gawaing napapaloob sa modyul at ang kanilang performans sa Filipino.

Mga susing salita: *Modyular na dulong, Lawak ng nararanasan sa paggamit ng modyul*

INTRODUKSYON

Mataas ang pagtanaw ng bawat indibiduwal partikular na ang mga Pilipino sa aspekto ng edukasyon. Malaki ang kanilang pagpapahalaga sa larangang ito na kahit anong gawin ng bawat mamamayan ay inuuna talaga ang pagpapaaral sa bawat nasasakupan nila. Ang paniniwalang ito ang naging basehan sa pagtingin ng bawat magulang na marapat na makapag-aral ang bawat bata upang siya ay makakuha ng isang trabaho na magagamit niya sa kanyang pangkasalukuyang buhay. Bukod dito, naniniwala rin ang bawat indibiduwal na sa pamamagitan ng edukasyon magkaroon ng pagbabago sa sarili at sa lipunang kinabibilangan (Bondoc, 2017).

Ito ang rason kung bakit isang malaking hamon ang kinakaharap ng mga guro sa kasalukuyan at sa mga namamahala ng kurikulum dahil nakasalalay ang pagkatuto ng bawat mag-aaral sa kanilang puspusang paghahanda tungo sa ikauunlad ng bawat mag-aaral na magagamit nila sa reyalidad at sa pang-araw-araw na pamumuhay kahit pa sinusubok ang buong mundo ng pandemya. Sa estadistikang ipinakita ng UNESCO batay sa isinalaysay sa *DepEd Commons* (2020), 87% sa populasyon ng mga mag-aaral ang naapektuhan sa pandemyang kinakaharap. Ang kadalasang mga naapektuhan ay mga mag-aaral na nasa mga marginalized na sektor, kabilang na rin ang mga mahihirap at ang mga mahihinang mga mag-aaral. Pahayag din ng nasabing ahensya na “*Education cannot wait. If learning stops, we will lose human capital.*” Dahil dito, buong pusong nagdesisyon ang Kagawaran ng Edukasyon na ipagpatuloy ang pag-aaral sa taong ito sa kabila ng krisis na kinaharap. Dagdag pa, hindi solusyon sa pandemya ang paghintong isang taong pag-aaral.

Nagpatuloy ang pagkatuto ng mga mag-aaral kahit sinubok ang buong mundo ng pandemyang ito. Gumawa ng komitiba ang Kagawaran ng Edukasyon upang tingnan muli ang kurikulum at ang mga kompetensi na kailangang matutuhan ng mga mag-aaral sa buong sistema. Lumabas sa pagsusuri na kailangang mas kaunti lang dapat ang mga kompetensi kaya nagkaroon ng mga *Most Essential Learning Competencies (MELCs)* na pinagbatayan para sa pagpatuloy sa pagkatuto sa lahat ng asignatura.

Sa kasalukuyan, ang mga guro ay nakahanap ng pamamaraan ng pagtuturo sa tulong ng modyular na dulog sa pagkatuto na pinaniwalaang

makatulong sa pagkatuto ng mga mag-aaral kahit nasa bahay lamang sila kasama ang kani-kanilang mga pamilya. Ayon sa mga mananaliksik, ang dulog na ito ay epektibo sa pagkatuto (Fatima et al., 2020; Ellizar et al., 2018; Abi Hamid et al., 2017; Rahmawati et al., 2019; Villenes, 2018).

Ang dulog na ito ay kasalukuyang ginagamit ng Kagawaran ng Edukasyon ng Pilipinas upang ipagpatuloy ang taong-panuruan 2020-2021 at makamit ang MELCs. Ito ang naging dahilan kung bakit nagkaroon ng Kautusang Pandibisyon 336 (2020), kung saan nag-atas ang mga kinauukulan sa Dibisyon ng Negros Oriental sa mga guro sa Filipino na maging mga *Division Filipino Writer*. Sila ay inatasang bumuo ng mga modyul para sa Filipino sa buong kurikulum at mga miyembro ng *Quality Assurance Team (QAT)* na nag-ebalweyt sa mga modyul na sinulat kung may kohirens ba ito sa *MELCs*.

Sa mga binanggit na pag-aaral sa itaas, ang pokus ay ang pagkaepektibo ng paggamit ng modyul bilang dulog sa pag-aaral, subalit ang kasalukuyang pag-aaral ay nakatuon mismo sa paggamit ng modyul sa pagtuturo sa mga mag-aaral sa mga pampublikong paaralan bilang kanilang pangunahing kagamitan sa pagkatuto.

Sa kasalukuyan, ginagamit na ang modyular na dulog sa pagkatuto. Ang mga guro, mga mag-aaral, mga magulang, at iba pang mga *stakeholder* ay naging parte sa makabagong dulog na ito sa pagharap ng bagong normal sa pagtuturo.

Nang magbukas ang klase sa mga pampublikong paaralan sa bansang Pilipinas, samu't saring mga puna ang ibinabato sa Kagawaran ng Edukasyon, kabilang na rito ang mismong paggamit ng modyular na dulog.

Ayon sa ulat ng ABS-CBN News Online (2020), tinatayang nasa higit na 24 milyong mag-aaral sa buong bansa ang sumabak sa pasukan sa kalagitnaan ng pandemya. Pero dahil ang dulog ay bago pa, maraming mga mag-aaral ang nangangapa pa rin kung paano mairaos ang modyular na dulog sa pag-aaral. Marami ang nahirapan sa pagsagot ng iba't ibang mga gawain dahil maging ang kanilang mga magulang at kapatid ay kapos din sa kaalaman upang maituro sa kanila ang tamang sagot sa mga mahihirap na gawain.

Ang suliraning ito ay hindi lamang naranasan ng mga mag-aaral sa bansang Pilipinas, maging ang ibang bansa na apektado rin sa mga

suliraning ito. Kabilang na rito ang paaralang Stockton. Ayon kay Sloan (2020), sa kabila ng pagpursige ng kanilang dibisyon upang matugunan ang mga pangangailangan ng mga mag-aaral sa modyular na dulog, marami pa rin sa kanila ang nahihirapan na unawain ang mga leksyon at pagbuo ng mga gawain. Minsan, sa unang linggo ng implementasyon, ang iilang modyul ay hindi nasagutan.

Kaugnay nito, ang mananaliksik ay naglayong tingnan kung naging epektibo ba ang modyular na dulog sa pagkatuto bilang pangunahing kagamitan sa pagtuturo sa panahon ng pandemya. Inalam sa pag-aaral na ito ang iba't ibang naranasan ng mga mag-aaral sa kanilang pag-aaral gamit ang modyul. Kabilang din sa pag-aaral ang lawak ng kanilang pag-unawa kahit wala ang aktong pagtalakay ng mga guro.

Ang pag-aaral na ito ay idinisenyo upang malaman ang mga naranasan ng mga mag-aaral sa pagkatuto ng Filipino gamit ang modyular na dulog sa pagtuturo upang maging batayan sa paglahad ng rekomendasyon.

Nilalayon din nitong masagot ang sumusunod na espisipikong mga katanungan:

1. Sa anong lawak naranasan ng mga mag-aaral na gumagamit ng modyular na dulog sa pagkatuto partikular na sa mga aspektong:
 - 1.1 lawak ng pag-unawa sa nilalaman;
 - 1.2 kalinawan ng mga panuto, wika, biswal, ilustrasyon at grapiks;
 - 1.3 tulong mula sa magulang o miyembro ng pamilya;
 - 1.4 tulong mula sa mga guro;
 - 1.5 aksisibiliti sa pagkakaroon at pagkuha ng modyul bilang isang dulog; at,
 - 1.6 mga gawaing napapaloob sa modyul?
2. Ano ang performans ng mga mag-aaral sa mga gawain sa bawat modyul na kanilang sinagutan?
3. May signifikant na kaugnayan ba sa pagitan ng lawak ng naranasan ng mga mag-aaral na gumagamit ng modyular na dulog sa pagkatuto at ang kanilang performans sa Filipino?

METODOLOHIYA SA PANANALIKSIK

Disenyo ng Pananaliksik. Ang mananaliksik ay gumamit ng deskriptibong paglarawan (*descriptive design*). Ang pinakabatayang kasangkapan ng

mananaliksik sa pangangalap ng mga datos ay ang paggamit ng sarbey-kwestyoneyr. Ito ay ginamit upang masuri at matukoy ang lawak ng naranasan ng mga mag-aaral na gumagamit ng modyular na dulog sa pagkatuto at ang kanilang performans sa Filipino. Ang mga datos na nalikom ay sinuri at binigyan ng pagpakahulugan batay sa kung ano ang kani-kanilang mga naging karanasan sa pagkatuto sa Filipino sa modyular na dulog.

Kaligiran ng pananaliksik. Ang pag-aaral ay isinagawa sa Siaton, Negros Oriental, isang munisipalidad pa-Kanluran mula sa Siyudad ng Dumaguete. Ang paaralan na kinunan ng mga datos ay Siaton National High School, ang *implementing school* ng nasabing munisipalidad.

Ang Siaton National High School (SNHS) ay isang pampublikong pansekundaryang paaralan na nasa ilalim ng Dibisyon ng Negros Oriental, Kagawaran ng Edukasyon. Binubuo ito ng mga guro at mga mag-aaral mula ika-7 hanggang ika-12 baitang (*Junior at Senior High School*) na pinamahalaan ng superbisor mula sa Distrito mula sa Siaton II, isang punong-guro para sa *Junior High School*, at isang itinalagang *Teacher-in-Charge* (TIC) sa *Senior High School*. Isa ang nasabing paaralan na gumamit ng modyular na dulog sa pagkatuto dahil na rin sa pandemya kaya walang mga mag-aaral na pumunta sa paaralan para sa taong-panuruan 2020-2021 upang maiwasan ang paglaganap ng nakahahawang sakit. Ang mga modyul na ginamit sa pagkatuto ay batay sa mga modyul na isinagawa para sa kabuoan ng dibisyon.

Sa pagsagawa ng modyular na dulog sa pagkatuto, ang mga guro ay nagsilbing mga pangunahing indibiduwal sa paggawa ng mga angkop na mga preparasyon. Ang mga makinarya at mga kailangang pasilidad ay kumpletong makikita sa paaralan lalo na iyong mga kailangan sa pagpalimbag ng mga modyul bilang mga alternatibo sa pagkatuto. May *internet connection* din ang paaralan na ginamit ng mga guro upang ma-*facilitate* nang maayos ang sistema ng paaralan lalo na sa pag-aaral sa panahon ng pandemya at sa pag-*download* ng mga modyul sa mga *link* galing sa dibisyon. Ang mga modyul ay ibinigay ng mga guro sa mga mag-aaral na kadalasang galing sa Poblacion at mga karatig na mga barangay na kumukonsider sa Siaton National High School (SNHS) bilang kanilang pinakamalapit na paaralan.

Ang sistemang nabanggit sa itaas sa dulog na ginamit ay nasa pamatnubay ng Punong-guro. Tiniyak niya kung maayos ba ang paghahandang isinagawa ng buong paaralan at ang pagbibigay ng direksyon lalo na sa mga klerikal na

mga gawain sa paghahanda ng mga modyul. Siya rin ang nagsilbing gabay upang masunod ang mga *health protocol* na kailangang isakatuparan sa loob ng paaralan lalo na sa pagkuha ng mga modyul sa itinakdang panahon. Sa kabuoan, siya ang puno't dulo sa lahat ng mga kaganapan sa loob ng paaralan.

Sa sistema ng pagsagawa ng modyul sa Filipino, may mga inatasang mga manunulat sa mga modyul sa buong Dibisyon ng Negros Oriental at iilan sa mga guro ay galing sa Siaton National High School. Ang iilan ding mga guro roon ay inatasan upang maging bahagi sa *Quality Assurance Team (QAT)* para sa mga modyul sa Filipino at pati na rin sa ibang asignatura.

Narito ang sistemang sinusunod ng programang modyular na dulog sa pagkatuto na ginawang sistematiko sa Siaton National High School: una, ang mga magulang ay kukuha ng mga modyul sa paaralan tuwing Lunes. May oras na inilaan sa pagkuha ng modyul sa bawat baitang upang maibsan ang pagdagsa ng tao sa paaralan. Dalawang asignatura ang dadalhin ng mga magulang sa kanilang bahay at ang bawat asignatura ay may tig-aapat o tiglilimang modyul depende sa makikita sa link o *website* ng dibisyon. Sasagutan ito sa loob ng apat na araw at saka isasauli sa araw ng Biyernes. Ang mga magulang ay pinadalhan din ng susi sa pagwawasto upang maiwasto kung tama ba ang pagkakasagot sa mga gawain ng kani-kanilang mga anak na kasabay sa pagbigay ng mga *weekly home learning plan* sa bawat asignatura.

Sa kanilang pagsauli sa mga modyul kasama ang mga kuwaderno na sinulatan ng mga sagot sa mga modyul ng mga mag-aaral ay padadalhan naman ang mga magulang ng *summative exam* sa mga asignaturang sinagutan sa nakaraang linggo na sasagutan ng mga mag-aaral para sa araw ng Sabado at Linggo. Isasauli ang mga sinagutang *summative exam* sa Lunes at magbibigay na naman ng mga modyul sa ibang asignatura. Paulit-paulit ang isinagawang siklo na nagpatunay na naging istruktura na ang nasabing gawi. Ang bawat markahan ay binubuo sa dalawang siklo.

Respondente ng pananaliksik. Ang mga respondente ng pananaliksik ay mga mag-aaral mula sa Baitang 8-11 na pinili sa pasumala (*random*) na pamamaraan. Sa 1436 na populasyon, 313 ang magiging sampol na mga mag-aaral gamit ang $e=0.05$. Ipinakita sa ibaba ang distribusyon sa bilang ng mga mag-aaral sa bawat baitang:

Baitang	Populasyon	Sampol
Baitang 8	356	78
Baitang 9	393	85

Baitang 10	398	87
Baitang 11	289	63
Kabuoan	1436	313

Instrumento ng pananaliksik. Sa pagkalap ng mga mahahalagang datos para sa pag-aaral, ginamit ng mananaliksik ng talatanungan o sarbey-kwestyoneyr.

Sa unang bahagi, inilahad ng mananaliksik ang kanyang paksa at mga layunin sa pag-aaral sa pamamagitan ng isang liham. Ginawang klaro ang mga panuto upang maintindihan kaagad ng mga mag-aaral ang mga ito. Pinunan din ng mahalagang mga impormasyon ng mga mag-aaral ang nasa unang bahagi hinggil sa kanilang sari-sariling propayl. Ito ay nahahati sa bawat aspekto (batay sa mga inilahad sa pagbanggit ng mga suliranin) ng mga karanasan ng mga mag-aaral sa pagsagot ng modyul na naisalin sa mga indikator na mga karanasan batay sa mga aspektong ito. Ang mga karanasan ay minarkahan ng mga mag-aaral ayon sa eskeyl na makikita sa talatanungan batay sa naging karanasan nila sa pagsagot. Sa kabuoan, may 27 mga karanasan na makikita sa nasabing talatanungan.

Ang mananaliksik ay sumangguni sa kanyang tagapayo at iilang mga guro sa Filipino na gumamit din ng modyular na dulog sa pagkatuto upang masiguro ang baliditi sa nilalaman ng instrumento. Bukod sa mga tagapayo sa paaralan, may isang *external expert* din siyang pinuntahan upang masiguro ang kalidad ng mga katanungan. Tiningnan nila kung may kaisahan ba ang mga aspekto sa mga *indicator* na isinama. Ang mga suhestiyon at mga puna ng mga nagwasto ay malugod na ikinonsider ng mananaliksik alang-alang sa ikabubuti ng kabuuang pananaliksik at sa modipikasyon nito batay sa baliditi ng kwestyoneyr.

Sa pagsigurado naman sa relayability ng instrumento, dumaan ito sa isang dry-run at ginamitan ito ng *Cronbach's Alpha Test* sa tulong ng kanyang estatistisyan. Ang mga nasa Baitang 7 ang mga naging respondente nito (30 mag-aaral). Ang naging resulta sa Cronbach's Alpha Test ay ang mga sumusunod batay sa iba't ibang mga aspekto: lawak ng pag-unawa sa nilalaman = 0.921; kalinawan ng mga panuto, wika, biswal, ilustrasyon at grapiks = 0.897; tulong mula sa magulang o miyembro ng pamilya = 0.700; tulong mula sa mga guro = 0.844; aksisibiliti sa pagkakaroon at pagkuha ng modyul bilang isang dulog = 0.898; at, mga gawaing napapaloob sa modyul

= 0.957. Batay sa naging resulta, sa tulong na rin ng kanyang estatistisyan, relayabol ang lahat ng aytem na isinama sa sarbey-kwestyoneyr.

Ang mananaliksik ay gumamit din ng mga pangwakas na pagtataya o *summative examination* upang makuha ang performans ng mga mag-aaral. Ang mga nasabing pagtataya ay isinagawa ng mga guro sa Filipino sa Siaton National High School batay sa MELCs ng Kagawaran ng Edukasyon. Sa bawat siklo, may 24 na aytem na pagtataya ang ibinigay. Sa kabuuhan ng bawat markahan, may 48 aytem sapagkat may dalawang siklo sa bawat markahan. Sa pagkuha ng marka, gumamit ang mananaliksik ng *transmutation table* upang makita ang bahagdag nakuha ng mga mag-aaral sa dalawang pagtataya sa Unang Markahan.

Etikal na konsiderasyon. Ipinakita ng mananaliksik ang mga kailangang etikal na konsiderasyon sa pagsagawa ng pag-aaral. Tiniyak ng mananaliksik na manatiling konfidensyal ang mga naging kasagutan ng mga respondente dahil may mga mag-aaral siyang ginamit. Ang dignidad at pribadong punto sa mga kasagutan nila ay kanyang isinaalang-alang. Isang malaking risgo ang isinakripisyo ng mananaliksik sa pagsagawa ng pag-aaral.

Ang mananaliksik ay sumunod din sa mga protokol ayon sa mga etikang isinalaysay ng *Ethics Committee* ng Unibersidad ng Foundation. Isang malawakang konsultasyon ang isinagawa sa pagpili sa paksa para sa pananaliksik at ang pagpili nito ay batay sa mga rasong kailangang napapanahon at sumusunod sa pang-etika na mga usapin gayundin ang pagiging positibo palagi. Ang isang *informed consent* ay isinagawa sa mga indibiduwal na kalahok sa pag-aaral at sa pangangalap ng mga datos sa gabay na rin ng kani-kanilang mga magulang.

Pamamaraan ng pananaliksik. Pagkatapos ng Paunang Pagdepensa, isinaalang-alang ng mananaliksik ang lahat ng mga puna at iminungkahi ng mga miyembro sa *panel*. Isang liham ang isinulat para ibigay sa Dibisyon ng Negros Oriental upang makahingi ng pahintulot makapagsagawa ng pag-aaral sa Siaton National High School. Nilagdaan ng tsirman ng Paaralang Panggradwado ng Unibersidad ng Foundation ang nasabing liham kasama na rin ng kanyang tagapayo. Pagkatapos ay ginawan ng *indorsement* ng *Public School District Supervisor* ang liham patungo sa Dibisyon. Bumalik ang liham sa distrito na humihingi ng pabor sa mga gurong magiging kaakibat ng mananaliksik. Lumagda ang mga gurong kasali sa pag-aaral sa

liham na ginawan naman ng *indorsement* ng punong-guro. Nakabalik ang liham na may pag-apruba sa Dibisyon.

Sa tulong ng mga kapwa guro partikular na sa mga tagapayo na lumagda pagkatapos mapag-usapan, ipinaliwanag nila ang mga kahalagahan at layunin sa pagsagawa ng pag-aaral gayundin ang mga pamamaraan kung paano kukunin ang mga talatanungan mula sa mga magulang.

Pasumala o *random* ang pagpili sa mga mag-aaral. Hindi na tiningnan ang kani-kanilang mga marka sa Filipino sa kadahilanang nais ng mananaliksik na makita ang totooong mga kaganapan sa modyular na dulong.

Sa pamamaraan ng pagsagawa ng pag-aaral, ang mga sarbey-kwestyoneyr ay isinabay sa mga *summative exam* na ibinigay sa Biyernes at isinauli sa Lunes kasabay ang pahintulot ng mga kapwa guro. May *notes* na ibinigay rin sa mga magulang kasabay sa mga kwestyoneyr upang sila'y magabayan. Kinausap din ng mga guro ng mga mag-aaral na saklaw sa pananaliksik kung paano sagutan ang sarbey sa pamamagitan ng elektronikong daluyan (*messenger*) o *group chat*. Humingi rin ng pahintulot ang mananaliksik sa mga magulang na gamitin ang mga iskor ng mga mag-aaral sa *summative exam*.

Ang mga resulta sa huli ay itinatagpuan ng mananaliksik gamit ang MS Excel at pagkatapos ay ginawan niya ng analisis at interpretasyon ang resulta.

Estadistikang tritment ng mga datos. Ang mga estadistikang ginamit sa pag-aaral ay ang mga sumusunod:

- **Weighted Mean.** Ginamit sa pagsukat sa lawak ng karanasan ng mga mag-aaral na gumagamit ng modyular na dulong sa pagkatuto. May mga aspekto sa pananaliksik na nakasaad sa negatibong pamamaraan kaya kabaligtaran sa kaakibat na kompetensi ang ginamit batay sa naunang paglalarawan.
- **Mean.** Ito ay ginamit sa pagkuha ng performans ng mga mag-aaral pagkatapos ng isinagawang modyular na dulong sa pagkatuto. Ang proficiency level o akademik na performans ng mga mag-aaral ay pagbabasehan sa talahanayang makikita sa ibaba (DepEd Order no. 8, 2015). Gumamit din ang mananaliksik ng *transmutation table* sa pagkuha ng akademik performans ng mga mag-aaral.
- **Spearman's Rank-Order Correlation.** Ginamit ito upang tukuyin ang kaugnayan ng paggamit ng modyular na dulong sa pagkatuto at ang akademik performans ng mga mag-aaral sa Filipino.

PRESENTASYON, ANALISIS, AT INTERPRETASYON NG MGA DATOS

Ang pagkalahad sa bahaging ito ay inilarawan batay sa pagkasunod-sunod ng mga espesipikong suliraning sinuri sa pag-aaral. Ipinakikita ang mga datos sa pamamagitan ng mga talahanayan at ito ay nilapatan ng teksktuwal na mga pagpapakahulugan.

Talaan 1.1
Lawak na Nararanasan ng mga Mag-aaral na Gumagamit ng Modyular na Dulog sa Pagkatuto sa Aspektong Pag-unawa sa Nilalaman (n = 313)

Sa aking pagkatuto gamit ang modyular na dulong ako ay:	w $\bar{x}$	Paglalarawan	Kaakibat na Lawak
1. Nagaganahan nang lubusan sa pagsagot dahil tinuturuan ako ng moda na ito na maging malaya na magagamit ko sa kasalukuyan.	5.58	Sumasang-ayon	Malawak
2. Natutuwa sa mga gawain sa modyul na nakahahasa sa kritikal na pag-iisip at malayang nakapagpapahayag ng sariling refleksyon sa mga open-ended na mga tanong.	5.57	Sumasang-ayon	Malawak
3. Nahihimok na mapaunlad ang kakayahan na magagawa ang tagubilin ng guro.	5.56	Sumasang-ayon	Malawak
4. Nasisiyahan sa nilalaman ng modyul na angkop sa kakayahan at madaling nasasagot ang mga katanungan kahit walang mapagtanungan na mga kamag-aral at guro.	5.49	Sumasang-ayon	Malawak
5. Nagaganahan sa mga kontekstwalisado at pinasimpleng gawain sa modyul lalo na sa panitikan, gramatika, at usaping pangwika na nagagamit sa tootoong buhay.	5.34	Sumasang-ayon	Malawak
Komposit	5.51	Sumasang-ayon	Malawak

Legenda:

Iskeyl	Paglalarawan	Kaakibat na Lawak
6.15 – 7.00	Matinding Pagsang-ayon	Malawak na Malawak
5.29 – 6.14	Sumasang-ayon	Malawak
4.43 – 5.28	Bahagyang Pagsang-ayon	Bahagyang Malawak
3.57 – 4.42	Kalagitnaan sa Pagsang-ayon/Pagtutol	Katamtaman
2.71 – 3.56	Bahagyang Pagtutol	Bahagyang Mababa
1.85 – 2.70	Tumututol	Mababa
1.00 – 1.84	Matinding Pagtutol	Mababang-Mababa

Ipinakikita sa Talaan 1.1 ang lawak na nararanasan ng mga mag-aaral na gumagamit ng modyular na dulong sa pagkatuto ng Filipino sa aspektong pag-unawa ng nilalaman. May limang indikator na ipinakikita kaugnay sa aspektong ito na nakakuha ng kabuoang komposit na 5.51 na katumbas

sa malawak na nararanasan ng mga mag-aaral na nangangahulugang nagaganahan sila sa pagsagot sa mga gawain sa modyul at natutuwa rin sila dahil nagagamit ang kanilang kritikal na kaalaman sa pagsagot sa mga gawain na naaayon sa kanilang kalagayan dahil ginawa itong payak. Ang resultang ito ay nagpapatunay na nasunod ng mga guro sa kanilang pagbuo ng modyul ang isinasaad sa Kautusang Pandibisyon 336 (2020), na dapat gawin itong kontekstuwalisado upang matamo ang mga kompetensiyang batay sa nabunsod na *MELCs*.

Ang resultang ito ay sadyang pinatotohanan sa pag-aaral ni Steed (2013), na ang pagiging malaya ng isang mag-aaral dulot ng mga kagamitan na ibinigay sa kanya – sa konteksto ng pananaliksik na ito ay ang paggamit ng modyul – ay nakatutulong sa isang indibiduwal na mahasa ang pag-unawa sa nilalaman ng isang asignatura. Tinuturuan din ng nasabing dulong ang mga mag-aaral na mahasa ang kani-kanilang pagkamalikhain at pagiging mabusisi; bagkus, sila ay mas nagiging aktibo sa pagkatuto at hindi pasibo. Mas nagiging intrinsik din ang motibasyon ng mag-aaral na matuto at hindi lamang upang makapasa sa mga pagtataya.

Dagdag pa ni Nardo (2017), sa tulong ng modyular na dulong, ang mga mag-aaral ay gumagawa ng iba't ibang mga gawain na naaayon sa kani-kanilang mga interes ay sadyang nakatutulong upang magkaroon ng pokus at atensyon na nagpapaanyaya sa kanila upang maging malaya na mga mag-aaral. Nalilintang din sa kani-kanilang sarili ang pagiging responsable sa pagsagawa ng mga gawain sa modyul. Natututo sila kung paano sila matuto at pinalalawak nila ang kanilang pag-unawa sa mga konseptong makikita.

Sinang-ayunan naman ito ni DeNeen (2013), na ang pagiging malaya sa pagkatuto dulot ng mga kagamitang pampagkatuto ay nakatutulong sa isang mag-aaral sa sampung sumusunod na mga aspekto: matuto upang paano matuto, magbigay-pokus sa proseso ng pagkatuto, maging pleksibol sa iba't ibang antas ng katalinuhan, maging mapagmatyag sa oras, magpataas ng kanilang motibasyon sa pagkatuto, may panloob na *satisfaction*, maalam sa kalakasan at kahinaan sa sarili at sa kapwa, may pagkatuto na magturo sa iba, makapagbigay ng pidbak sa sariling mga gawi, at, makapaghanap ng mga pamamaraan sa lahat ng mga bagay-bagay.

Talaan 1.2

Lawak na Nararanasan ng mga Mag-aaral na Gumagamit ng Modyular na Dulog sa Pagkatuto sa Aspektong Kalinawan ng mga Panuto, Ilustrasyon at Grapiks (n = 313)

Sa aking pagkatuto gamit ang modyular na dulog ako ay:	w $\bar{x}$	Paglalarawan	Kaakibat na Lawak
1. Nahihiikayat sa pagsagot sa tulong ng mga ilustrasyon at mga grapiks sa modyul sa Filipino na mas nagiging simple at kapana-panabik na mga gawain sa pagkatuto.	5.55	Sumasang-ayon	Malawak
2. Nasasabik sapagkat ang wikang ginagamit sa mga modyul sa Filipino na simple at madaling naiintindihan.	5.53	Sumasang-ayon	Malawak
3. Nasisiyahan sa modyul na nahahati sa mga yugto tulad ng mga sanayang-aklat na nakasanayan nang ginamit.	5.47	Sumasang-ayon	Malawak
4. Natutuwa sa pagsunod sa mga malinaw na panutong ibinigay ng modyul sa Filipino sa tulong ng weekly plan.	5.46	Sumasang-ayon	Malawak
5. Nagugustuhan ang mga biswal na mga ilustrasyon at grapiks na makikita sa mga modyul tulad ng mga larawan at mga kaugnay nito.	5.46	Sumasang-ayon	Malawak
Komposit	5.49	Sumasang-ayon	Malawak

Leyenda:

Iskeyl	Paglalarawan	Kaakibat na Lawak
6.15 – 7.00	Matinding Pagsang-ayon	Malawak na Malawak
5.29 – 6.14	Sumasang-ayon	Malawak
4.43 – 5.28	Bahagyang Pagsang-ayon	Bahagyang Malawak
3.57 – 4.42	Kalagitnaan sa Pagsang-ayon/Pagtutol	Katamtaman
2.71 – 3.56	Bahagyang Pagtutol	Bahagyang Mababa
1.85 – 2.70	Tumututol	Mababa
1.00 – 1.84	Matinding Pagtutol	Mababang-Mababa

Ipinakikita sa Talaan 1.2 ang lawak na nararanasan ng mga mag-aaral na gumagamit ng modyular na dulog sa pagkatuto ng Filipino kaugnay sa kalinawan ng mga panuto, ilustrasyon, at grapiks. May limang indikator na makikita kaugnay sa aspektong ito na nakakuha ng kabuoang komposit na 5.49 na katumbas sa malawak na nararanasan ng mga mag-aaral.

Mula sa talahanayan, masasabing ang mga mag-aaral ay sadyang nasisiyahan dahil sa kalinisan ng mga modyul sa Filipino. Ito ay may kaugnayan sa mga grapiks, ilustrasyon, paggamit ng simple at mas naiintindihang wika, pagkakahati-hati ng mga kompetensi, pagiging klaro ng mga panuto, at pagiging kontekstuwalisado sa mga modyul. Sa lahat mga

nabanggit, ang paggamit ng mga grapika at ilustrasyon ang nakakuha ng higit na mataas na weighted mean ($w\bar{x} = 5.55$). Masasabing nakatutulong talaga ang mga kontekstuwalisadong grapikong ito sapagkat mas madaling naiintindihan ng mga mag-aaral ang korelasyon ng mga ito sa nilalaman mismo ng modyul.

Ang pagiging kontekstuwalisado sa mga gawain ay isang pagpapatunay sa tinuran nina Villafuerte at Bernales (2008), batay sa pag-aaral ni Tomlinson (1998), na sa pagpapalano ng mga kagamitang pampagkatuto, ang mga ito ay kailangang may: (1) impak (paggawa ng mga di-karaniwang mga ilustrasyon, pag-aalis ng monotono sa mga gawain, kalugod-lugod na mga presentasyon, at, nakasisiyang nilalaman); at, (2) layuning makatulong sa mga mag-aaral na maging mahinahon (magiging mahinahon ang mga mag-aaral kung ang mga piling teksto at ilustrasyon ay nakabatay sa kanilang kultura).

Nakatutulong din sa pagiging epektibo ng mga modyul ang kalinawan ng mga panuto at ang paggamit ng simpleng wika upang maiwasan ang pagkalito ng mga mag-aaral. Batay rito, malaki ang papel na ginagampanan ng mga taga-wasto ng mga modyul sapagkat ayon kay Pfeiffer batay sa pag-aaral ni Nordquist (2019), ang kadalasang kamalian ng mga panuto ay ang pagiging komplikado nito sa mga mag-aaral; bagkus, ang mabusising pagwawasto ay sadyang kinakailangan.

Talaan 1.3

Lawak na Nararanasan ng mga Mag-aaral na Gumagamit ng Modyular na Dulog sa Pagkatuto sa Aspektong Tulong mula sa Magulang o Miyembro ng Pamilya (n = 313)

Sa aking pagkatuto gamit ang modyular na dulong ako ay:	$w\bar{x}$	Paglalarawan	Kaakibat na Lawak
1. Nahihirapan sa paghingi ng tulong mula sa mga magulang sa pagsagot sa mga gawain sa modyul dahil sa kanilang trabaho.	5.10	Bahagyang Pagsang-ayon	Bahagyang Mababa
2. Nahihirapan sa paghingi ng tulong sa pagsagot sa mga gawain sa modyul mula sa ibang miyembro ng pamilya sa pagsagot sa mga gawain sa modyul dahil sa kanilang trabaho.	5.10	Bahagyang Pagsang-ayon	Bahagyang Mababa
3. Nahihirapan sa paghingi ng tulong mula sa aking pamilya dahil sila mismo ay nahihirapan sa Filipino.	4.83	Bahagyang Pagsang-ayon	Bahagyang Mababa
Komposit	5.	Bahagyang Pagsang-ayon	Bahagyang Mababa

Leyenda (negatibong indikador):

Iskeyl	Paglalarawan	Kaakibat na Lawak
6.15 – 7.00	Matinding Pagsang-ayon	Mababang-Mababa
5.29 – 6.14	Sumasang-ayon	Mababa
4.43 – 5.28	Bahagyang Pagsang-ayon	Bahagyang Mababa
3.57 – 4.42	Kalagitnaan sa Pagsang-ayon/Pagtutol	Katamtaman
2.71 – 3.56	Bahagyang Pagtutol	Bahagyang Malawak
1.85 – 2.70	Tumututol	Malawak
1.00 – 1.84	Matinding Pagtutol	Malawak na Malawak

Inilalahad sa Talaan 1.3 ang lawak na nararanasan ng mga mag-aaral na gumagamit ng modyular na dulog sa pagkatuto ng Filipino sa aspektong tulong mula sa magulang o miyembro ng pamilya. May tatlong indikador na makikita kaugnay sa aspektong ito na nakakuha ng kabuoang komposit na 5.01 na katumbas sa bahagyang mababa ang lawak na nararanasan. Ang mga indikador ay isinalaysay sa negatibong pamamaraan kaya ang kaakibat na lawak ay baliktad sa ginamit batay sa positibong mga indikador.

Mula sa talahanayan, masasabing ang mga mag-aaral ay sadyang nahihirapan sa paghingi ng tulong sa kanilang mga magulang at sa ibang miyembro ng pamilya sapagkat may mga trabaho rin silang inaatupag para na rin sa ikabubuhay ng bawat pamilya. Makikita ito sa weighted mean sa una at pangalawang indikador ($w\bar{x} = 5.10$). Makikita rin sa panghuling indikador na may mga magulang na hindi makatutulong sa kani-kanilang mga anak sapagkat sila mismo ay nahihirapan sa mga paksa sa Filipino na bahagya namang sinang-ayunan ng mga respondente.

Ang mga naging resulta sa datos na nakalap ay taliwas sa ipinahayag ng Kagawaran ng Edukasyon sa Kagawarang Pangkautusan 32 (2020), na ang mga magulang ay kailangang maging kaakibat ng guro sa panahon ng bagong dulog sa pagkatuto partikular na sa pagtukoy sa mga kahinaan ng mga mag-aaral upang mabigyan kaagad ng interbensyon mula sa guro sa pamamagitan ng obserbasyon at pagta-trak sa pag-unlad ng akademik performans sa iba't ibang asignatura.

Hindi maipagkakaila na malaki ang papel na ginagampanan ng mga magulang sa kaunlarang pang-akademiko ng mga mag-aaral. Ito ay pinatunayan sa isang pag-aaral na may malaking korelasyon sa kaantasan sa karunungan at pinag-aralan ng mga magulang at sa epekto nito sa kaunlaran sa akademikong aspekto ng kani-kanilang mga anak. Ipinakita na may 80% ng mga mag-aaral na nagsipagtapos na may malaking kontribusyon ang kanilang mga magulang lalo na sa paghubog ng motibasyon sa pagkatuto dulot na rin sa kaantasan ng kanilang karunungan at sa kanilang paniniwala

sa kahalagahan ng edukasyon kumpara sa 29% ng mga mag-aaral na ipinalaki sa mga magulang na may hindi masyadong mataas na karunungan (Lamar University, 2019).

Bukod sa mga tinuran sa itaas, hindi rin mapagsinungalingan ang mga datos na nakalap na may mga magulang na hindi gaanong aktibo sa partisipasyon sa pag-aaral ng kani-kanilang mga anak dahil na rin sa kanilang pagiging abala sa paghahanap ng mapagkitaan upang may pambili ng mga pangangailangan at dahil hindi rin sila masyadong maalam sa pagsagot dulot na rin ng kanilang nakamit na estado sa pag-aaral (Machebe et al., 2017; Cabus & Ariës, 2017).

Talaan 1.4

Lawak na Nararanasan ng mga Mag-aaral na Gumagamit ng Modyular na Dulog sa Pagkatuto sa Aspektong Tulong mula sa Guro (n = 313)

Sa aking pagkatuto gamit ang modyular na dulog ako ay:	w $\bar{x}$	Paglalarawan	Kaakibat na Lawak
1. Nalulugod sa guro sa Filipino na nagbibigay ng mga positibong marka sa mga gawain sa modyul na lalong nagpapasidhi sa layuning matuto kahit hindi nagkikita.	5.80	Sumasang-ayon	Malawak
2. Nasisiyahan sa ibinigay na gabay ng guro sa Filipino na maisakatuparan ang mga layunin sa pagkatuto sa bawat leksyon sa modyul sa Filipino.	5.77	Sumasang-ayon	Malawak
3. Nagagalak sa guro na laging masasandalan kung ako ay may katanungan hinggil sa pagsagot sa modyul sa Filipino maaring sa pagti-text, pagtawag, o pagpapadala ng mensahe sa messenger.	5.52	Sumasang-ayon	Malawak
4. Natutuwa sa guro sa Filipino na laging nagtatanong sa kalagayan ng mga mag-aaral kaugnay sa pagkatuto ng mga aralin sa modyul.	5.32	Sumasang-ayon	Malawak
Komposit	5.60	Sumasang-ayon	Malawak

Leyenda:

Iskeyl	Paglalarawan	Kaakibat na Lawak
6.15 – 7.00	Matinding Pagsang-ayon	Malawak na Malawak
5.29 – 6.14	Sumasang-ayon	Malawak
4.43 – 5.28	Bahagyang Pagsang-ayon	Bahagyang Malawak
3.57 – 4.42	Kalagitnaan sa Pagsang-ayon/Pagtutol	Katamtaman
2.71 – 3.56	Bahagyang Pagtutol	Bahagyang Mababa
1.85 – 2.70	Tumututol	Mababa
1.00 – 1.84	Matinding Pagtutol	Mababang-Mababa

Sa Talahanayan 1.4, ipanakikita ang lawak na nararanasan ng mga mag-aaral na gumagamit ng modyular na dulong sa pagkatuto ng Filipino aspektong tulong mula sa mga guro. May apat na indikator na makikita kaugnay sa aspektong ito na nakakuha ng kabuoang komposit na 5.60 na katumbas sa paglalarawang malawak na nararanasan.

Batay sa mga datos na nakalap, sumasang-ayon ang mga mag-aaral na pagkatapos ng kani-kanilang pagsagot sa mga modyul, ang mga guro ay nagbibigay ng mga positibong marka o *remark* sa kani-kanilang mga kuwaderno na nakakuha ng pinakamataas na weighted mean ($w\bar{x} = 5.80$). Ang mga punang ito ay nakatutulong upang mas lalong maganahan ang mga mag-aaral na matuto sa asignaturang Filipino. Makikita rin na naging epektibo ang guro sa pagbabahagi ng mga layuning pampagkatuto na kanilang isinalin mula sa *MELCs* gamit ang bagong dulong. Ang konsistensi naman sa pakikipag-komyunikeyt ng mga guro sa kani-kanilang mga mag-aaral ay malawak din. Ang mga pamamaraang ito ay ang mga sumusunod: pagti-*text*, pagtawag, o pagpapadala ng mensahe sa *messenger*. May mga *group chat* din na binuo ang mga guro para sa kani-kanilang mga mag-aaral upang maibigay nila ang mga anunsyo partikular na sa kani-kanilang akademik performans. Ang mga pribadong mensahe gamit ang makabagong teknolohiya ay nakatutulong din sa pangungumusta sa kalagayan ng mga mag-aaral kahit na malayo sila sa piling ng guro. May permiso ang guro sa isinasagawa niyang mga pamamaraan sa pakikipagkomyunikeyt sa mga mag-aaral mula sa kani-kanilang mga magulang.

Bilang implikasyon sa mga datos na nakalap, malaki ang papel na ginagampanan ng mga guro sa pagsasakatuparan ng pagkatuto ng mga mag-aaral sa loob ng kurikulum lalo na sa panahon ng pandemya. Wika nga ng *European Training Foundation* (2020), isang hamon para sa mga guro ang mapanatili ang mga mag-aaral na maging “*engaged*”. Naging mas malaki ang papel ng guro upang hindi mawala ang motibasyon ng mga mag-aaral sa pagkatuto at sa pagpapaigting ng interaksyon at kolaborasyon. Sa kasalukuyan, ang guro ay gumagawa ng mga pamamaraan upang mapanatili ang komunikasyon niya sa kanyang mga mag-aaral.

Bilang pandagdag, malaki ang epekto ng motibasyon ng guro sa pagtuturo at sa pagdedevelop niya sa kanyang mga mag-aaral na makikita sa tatlong mga kinalabasan sa pag-aaral nina Katz at Shahar (2015): una, ang mga guro na may interes at kasiyahan sa kanyang pagtuturo ay nagbubunga sa pagtaas din ng interes sa mga mag-aaral; pangalawa, may paniniwala ang guro na ang

pansariling motibasyon ay nakaaapekto sa pagkatuto ng mga mag-aaral kaya kailangan niyang suportahan ang mga motibasyong ito sa kanyang pagtuturo gamit ang iba't ibang kaparaanan; at, pangatlo, ang motibasyon ng guro sa kanyang sarili ay nakadedebelop ng autonomy-supportive na estilo sa pagkatuto ng mga mag-aaral. Ang motibasyon ay kailangang magsimula mismo sa mga guro na siyang sentro sa proseso ng pagtuturo na mag-impluwensya naman sa pagkatuto ng mga mag-aaral.

Dagdag pa nito, sa konteksto ng sistemang pang-edukasyon ng bansang Pilipinas, hindi lamang mga mag-aaral ang patuloy na natututo, pati na rin ang mga guro lalo na sa pag-adap ng bagong normal alang-alang na rin para sa mga mag-aaral. May iba't ibang mga kaparaanan na isinasagawa ang Kagawaran ng Edukasyon upang mapalawig ang kaalaman ng mga guro. Isang halimbawa nito ay ang pagkatuto ng mga guro sa tulong ng mga *webinar* – isang seminar na isinasagawa onlayn. Ang mga *webinar* ay inilulunsad ng mga tagapamahala maaring pang-nasyonal, panrehiyon o pandibisyon ba batay sa mga pangangailangan at interes ng mga guro sa kasalukuyan partikular na sa pagtuturo sa bagong normal.

Makikita sa pag-aaral nina Mohalik at Poddar (2020), na ginagawa ng mga guro ang kanilang makakaya upang mahasa ang kani-kanilang mga sarili na maka-adap sa bagong normal sa edukasyon sa pamamagitan ng pagpapatala sa mga webinar na angkop sa pagpapaunlad sa kanilang tinuturuang asignatura kahit na ang koneksyon sa internet ay isa sa mga problemang kinakaharap kahit na naaapektuhan sa heyograpikal na lokasyon ng mga guro.

Talaan 1.5

Lawak na Nararanasan ng mga Mag-aaral na Gumagamit ng Modyular na Dulog sa Pagkatuto sa Aspektong Aksisibiliti sa Pagkakaroon at Pagkuha ng Modyul Bilang Isang Dulog (n = 313)

Sa aking pagkatuto gamit ang modyular na dulog ako ay:	$\bar{w}\bar{x}$	Paglalarawan	Kaakibat na Lawak
1. Nasisiyahan sa pagsulong ng pamahalaan sa modyular na dulog sa pagtuturo sa panahon ng pandemya nang sa ganoon ay nakapagpatuloy sa pag-aaral nang may buong aksis.	5.86	Sumasang-ayon	Malawak
2. Nagagalak sa ginamit na modyular na pag-aaral sa Filipino bukod sa online class nang sa ganoon ay matugunan ang pagkatuto kahit kulang sa mga gadyet at internet.	5.77	Sumasang-ayon	Malawak

3. Natutuwa sa mga modyul na nakarating sa takdang oras kahit may kalayuan ang aming bahay kaya may sapat na panahon sa pagsagot.	5.64	Sumasang-ayon	Malawak
4. Nakaluluwag ng damdamin ang pamamaraang ginagawa ng gobyerno na makaiwas sa pandemya ang aking mga magulang sa pagkuha at paghatid ng mga modyul sa paaralan.	5.46	Sumasang-ayon	Malawak
5. Nakagiginhawa ang pagtulong ng lokal na pamahalaan sa pamamahagi ng mga modyul sa mga bahay-bahay (mga lokal at barangay na opisyal kasama na ang mga stakeholder).	5.17	Bahagyang Pagsang-ayon	Bahagyang Malawak
Komposit	5.58	Sumasang-ayon	Malawak

Leyenda:

Iskeyl	Paglalarawan	Kaakibat na Lawak
6.15 – 7.00	Matinding Pagsang-ayon	Malawak na Malawak
5.29 – 6.14	Sumasang-ayon	Malawak
4.43 – 5.28	Bahagyang Pagsang-ayon	Bahagyang Malawak
3.57 – 4.42	Kalagitnaan sa Pagsang-ayon/Pagtutol	Katamtaman
2.71 – 3.56	Bahagyang Pagtutol	Bahagyang Mababa
1.85 – 2.70	Tumututol	Mababa
1.00 – 1.84	Matinding Pagtutol	Mababang-Mababa

Sa Talahanayan 1.5, ipanakikita ang lawak na nararanasan ng mga mag-aaral na gumagamit ng modyular na dulog sa pagkatuto ng Filipino aspektong aksisibiliti sa pagkakaroon at pagkuha ng modyul. May limang indikator na makikita kaugnay sa aspektong ito na nakakuha ng kabuoang komposit na 5.58 na katumbas sa paglalarawan na malawak na nararanasan.

Batay sa mga datos na nakalap, nasisiyahan ang mga mag-aaral na gumawa ang pamahalaan ng Pilipinas ng aksyon na kahit nasa kalagitnaan ng pandemya ang bansa ay humantong pa rin ito sa desisyon na ang edukasyon ay hindi dapat mahinto kaya may mga moda na pinagpilian ang bawat lugar alinsunod sa outbreak ng pandemya. Para sa Rehiyon VII, Dibisyon ng Negros Oriental, modyular na dulog ang ginamit dahil ang dulog na ito ang lumabas na dulog na ninanais ng mga mag-aaral sa isinagaawang sarbey ng pamahalaan (Kautusang Pangkagawaran, 2020; Oplan Balik-Eskwela – Brigada Eskwela, 2020).

Tinatayang nasa higit na 24 milyong mag-aaral sa buong bansa ang sumabak sa pasukan sa kalagitnaan ng pandemya. Ang implikasyon nito ay may pagpapahalaga pa rin ang bawat pamilyang Pilipino sa kahalagahan ng edukasyon kahit na may krisis na kinakaharap, pero dahil ang dulog ay bago pa, maraming mga mag-aaral ang nangangapa pa rin kung paano mairaos ang modyular na dulog sa pag-aaral (ABS-CBN News Online, 2020).

Ang mga pag-aalinlangang ito ay nabigyang-linaw sa marahang pamamaraan sapagkat ayon sa talahanayan, nagagalak ang mga mag-aaral na ginagawa ang lahat ng pamahalaan sa tulong na rin ng mga *stakeholder*, lokal at *barangay officials* upang maipagpatuloy ang edukasyon. Malaki ang kani-kanilang mga kontribusyon upang maipagpatuloy ang pagkatuto ng mga mag-aaral sa kabila ng krisis na kinakaharap sa kasalukuyan.

Ilan sa mga serbisyong kanilang ibinigay ay ang paghatid ng mga modyul sa mga malalayong lugar sa tamang oras (para sa mga mag-aaral na nasa malalayong lugar), pagbibigay- donasyon tulad ng mga bond paper na ginagamit sa pagpapalimbag ng mga modyul, at ang pagtulong sa seguridad pangkalusugan sa mga lugar kung saan kukuha ng mga modyul ang mga magulang o mga guardian. Bukod sa kanila, ginagawa rin ng mga guro ang kani-kanilang mga makakaya upang mailimbag ang mga modyul na ibabahagi sa kani-kanilang mga estudyante tulad lamang ng pagbabarter ng ibang mga bagay kapalit ang mga *bond paper* (TVNET, 2020).

Sa konteksto ng lokasyon sa pag-aaral, may malaking papel na ginampanan din ang mga stakeholder lalo na sa paghatid ng mga modyul sa malalayong lugar. Isa sa mga lugar ay ang Barangay Apoloy na ang mga barangay officials ang nagsilbing tagapagdala at tagapaghatid ng mga modyul mula sa bayan sapagkat may kalayuan ang nasabing lugar. Ginamit nila ang mga transportasyon sa barangay upang maihatid sa mga mag-aaral ang mga modyul. Isa itong pagpatunay na sadyang mahalaga ang mga stakeholder lalo na sa pagdating ng mga modyul sa takdang panahon.

Dagdag pa, ayon sa misyon ng Kagawaran ng Edukasyon, “*Family, community, and stakeholders are actively engaged and share responsibility for developing life-long learners*” na makatutulong upang maisakatuparan ang bisyon ng nasabing kagawaran.

Talaan 1.6

Lawak na Nararanasan ng mga Mag-aaral na Gumagamit ng Modyular na Dulog sa Pagkatuto sa Aspektong Mga Gawaing Napapaloob sa Modyul (n = 313)

Sa aking pagkatuto gamit ang modyular na dulog ako ay:	w $\bar{x}$	Paglalarawan	Kaakibat na Lawak
1. Nalulungkot sa mga mahirap na nakalaang mga gawain sa modyul dulot ng kaunting panahong inilaan.	4.89	Bahagyang Pagsang-ayon	Bahagyang Mababa

2. Nawawalan ng ganang matuto ng Filipino sa likas na kahirapan nito lalo na ngayon na modyular ang dulog sa pagkatuto.	4.62	Bahagyang Pagsang-ayon	Bahagyang Mababa
3. Nahihirapan sa paggawa ng mga gawain sa kawalan ng mapagtatanungan sa mga mahihirap na paksa.	4.43	Bahagyang Pagsang-ayon	Bahagyang Mababa
4. Nakasasawa ang mga gawain na walang mapagtatanungan na mga kaklase.	4.41	Bahagyang Pagsang-ayon	Bahagyang Mababa
5. Nababagot dahil hindi na masyadong kapana-panabik ang modyular na dulog sa Filipino kaya hindi ako nahahamon na maipamalas ang kabuuang talento.	4.40	Bahagyang Pagsang-ayon	Bahagyang Mababa
Komposit	4.55	Bahagyang Pagsang-ayon	Bahagyang Mababa

Leyenda (negatibong indikator):

Iskeyl	Paglalarawan	Kaakibat na Lawak
6.15 – 7.00	Matinding Pagsang-ayon	Mababang-Mababa
5.29 – 6.14	Sumasang-ayon	Mababa
4.43 – 5.28	Bahagyang Pagsang-ayon	Bahagyang Mababa
3.57 – 4.42	Kalagitnaan sa Pagsang-ayon/Pagtutol	Katamtaman
2.71 – 3.56	Bahagyang Pagtutol	Bahagyang Malawak
1.85 – 2.70	Tumututol	Malawak
1.00 – 1.84	Matinding Pagtutol	Malawak na Malawak

Inilalahad sa Talahanayan 1.6 ang lawak na nararanasan ng mga mag-aaral na gumagamit ng modyular na dulog sa pagkatuto ng Filipino sa aspektong mga gawaing napapaloob sa modyul. May limang indikator na makikita kaugnay sa aspektong ito na nakakuha ng kabuuang komposit na 4.55 na katumbas sa paglalarawan na bahagyang mababa ang lawak. Ang mga indikator ay inilalahad sa negatibong pamamaraan kaya ang kaakibat na lawak ay baliktad sa ginamit batay sa positibong mga indikator.

Mula sa talahanayan, masasabing ang mga mag-aaral ay bahagyang nahihirapan sa pagsagot ng mga gawain sa Filipino dulot ng kaunting panahon na inilalalan (4-5 modyul sa loob ng apat na araw), bahagyang kahirapan ng asignaturang Filipino kahit noong face-to-face pa, bahagyang kahirapan sa mapaghihingan ng tulong, bahagyang kahirapan sa pakikipag-aksis sa mga kaklase, at, bahagyang kahirapan sa pagdebelop ng kabuuang potensyal sapagkat limitado ang maaaring gawin o mga ganap sa modyular na dulog sa pagkatuto.

Hindi mapagsisinungalingan na ang mga mag-aaral sa kasalukuyan ay nahihirapan sa pagkatuto sa asignaturang Filipino na pinatotohanan naman ng The Summit Express (2018), na may mga mag-aaral na mas madaling nakapag-

iintindi sa Wikang Ingles kaysa sa Wikang Filipino na nagdudulot sa mga iilan ng “*frustration*” at “*struggle*”. Sa kabilang banda, may mga mag-aaral din na nahihirapan sa kasalukuyang dulog sa pagkatuto ngunit nagpatala pa rin sila sapagkat ayaw nilang maiwan ng panahon. Pagpapatunay rito ang artikulo ng Adorador (2020), na “*Students enroll not because they want to learn, but because they don’t want to be left behind.*” Kung titingnan, may mga mag-aaral na nahihirapan mismo sa Filipino at nahihirapan sa bagong moda kaya hindi maiwawaksi ang katotohanan na may mga mag-aaral na nahihirapan talaga sa pagkamit ng mga layuning pampagkatuto.

Hindi rin masisisi na nahihirapan ang mga mag-aaral sa pagkatuto sapagkat ang pagkatuto sa Filipino ay nangangailangan ng sosyal na interaksyon sa tulong na rin ng mga gawaing pangkolaboratibo upang mahasa ang kasanayan ng mga mag-aaral sapagkat ang isa’t isa ay interdependent o nagtutulungan sa pagbibigay ng solusyon sa mga kompleks na mga problema na maaaring lutasin (Kagan, 1992 sa artikulo ni Royo, aklat nina Villafuerte & Bernales, 2008).

Talaan 1.7

Buod na Talahanayan sa Lawak na Nararanasan ng mga Mag-aaral na Gumagamit ng Modyular na Dulog sa Pagkatuto Batay sa mga Iba’t Ibang mga Aspekto (n = 313)

Mga Aspekto	w $\bar{x}$	Paglalarawan	Kaakibat na Lawak
1. Pag-unawa sa nilalaman	5.51	Sumasang-ayon	Malawak
2. Kalinawan ng mga panuto, wika, biswal, ilustrasyon at grapiks	5.49	Sumasang-ayon	Malawak
3. *Tulong mula sa magulang o miyembro ng pamilya	5.01	Bahagyang Pagsang-ayon	Bahagyang Mababa
4. Tulong mula sa mga guro	5.60	Sumasang-ayon	Malawak
5. Aksisibiliti sa pagkakaroon at pagkuha ng modyul bilang isang dulog	5.58	Sumasang-ayon	Malawak
6. *Mga gawaing napapaloob sa modyul	4.55	Bahagyang Pagsang-ayon	Bahagyang Mababa

*mga indikator na isinalaysay sa negatibong pamamaraan

Leyenda:

Iskeyl	Paglalarawan	Kaakibat na Kompetensi
6.15 – 7.00	Matinding Pagsang-ayon	Positibo
5.29 – 6.14	Sumasang-ayon	Malawak na Malawak
4.43 – 5.28	Bahagyang Pagsang-ayon	Malawak
		Bahagyang Malawak
		Negatibo
		Mababang-Mababa
		Mababa
		Bahagyang Mababa

3.57 – 4.42 Kalagitnaan sa Pagsang-ayon/Pagtutol	Katamtaman	Katamtaman
2.71 – 3.56 Bahagyang Pagtutol	Bahagyang Mababa	Bahagyang Malawak
1.85 – 2.70 Tumututol	Mababa	Malawak
1.00 – 1.84 Matinding Pagtutol	Mababang-Mababa	Malawak na Malawak

Inilalarawan sa Talaan 1.7 ang buod ng talahanayan sa lawak na nararanasan ng mga mag-aaral na gumagamit ng modyular na dulong sa pagkatuto ng Filipino sa iba't ibang mga aspekto. Dalawa sa anim na mga aspekto ang inilahad sa negatibong paraan. Ang mga ito ay ang tulong mula sa magulang o miyembro ng pamilya at mga gawaing napapaloob sa modyul.

Sa pagsusuri sa talahanayan, ang mga aspektong pag-unawa sa nilalaman ($w\bar{x} = 5.51$); kalinawan ng mga panuto, wika, biswal, ilustrasyon, at grapiks ($w\bar{x} = 5.49$); tulong mula sa mga guro ($w\bar{x} = 5.60$); aksisibiliti sa pagkakaroon at pagkuha ng modyul bilang isang dulong ($w\bar{x} = 5.58$), ay apat sa anim na mga aspektong nakakuha ng sumasang-ayon na paglalarawan at may kaakibat na malawak. Ang apat na ito ay may mga positibong indikator. Ang mga naisalaysay sa positibong pamamaraan ay nakakuha ng parehong paglalarawan.

Sa kabilang banda, ang mga aspektong tulong mula sa magulang o miyembro ng pamilya ($w\bar{x} = 5.01$); at, mga gawaing napapaloob sa modyul ($w\bar{x} = 4.55$), ay mga aspekto na may bahagyang pagsang-ayon na paglalarawan at may kaakibat na kompetensi na bahagyang mababa ang lawak. Ang mga nailahad sa negatibong pamamaraan ay nakakuha ng parehong paglalarawan at kaakibat na lawak na nararanasan.

Talaan 2

Performans ng mga Mag-Aaral sa mga Gawain sa Bawat Modyul na Kanilang Sinagutan (n = 313)

Marka	Katumbas	Bilang	Bahagdan
90% - 100%	Namumukod-tangi	74	23.64
85% - 89%	Katangi-tangi	61	19.49
80% - 84%	Natatangi	58	18.53
75% - 79%	Katamtaman	46	14.70
74% and Below	Di-umabot sa Inaasahan	74	23.64
<i>Total</i>		313	100.00
<i>Mean = 82.22 (Natatangi)</i>			
<i>sd = 8.85</i>			

Ang Talahanayan 2 ay naglalaman ng performans ng mga mag-aaral pagkatapos gumamit ng modyular na dulog sa pagkatuto. Ang ginamit dito ay ang mga pagtataya sa una at pangalawang siklo sa Unang Markahan. Makikita rito na sa tatlong-daan labintatlong (313) mga mag-aaral, pitumpu't apat (74) ang nakakuha ng markang 90%-100% o namumukod-tangi. Anim napu't isa (61) naman ang nakakuha ng 85%-89% o katangitangi. Limampu't walo (58) naman ang nakakuha ng 80%-84% o natatangi. Apat napu't anim (46) ang nakakuha ng 75%-79% na marka o katamtaman. Samantala, may pitumpu't apat (74) na mga mag-aaral na hindi nakaabot sa inaasahan o iyong mga nakakuha ng marka na 74% at pababa. Ang bilang ng mga mag-aaral na nakakuha ng namumukod-tangi na marka ay pareho sa bilang ng mga mag-aaral na nakakuha ng marka sa mga di-umabot sa inaasahan.

Sa kabuoan, ang performans ng mga mag-aaral ay 82.22% o natatangi. May sd itong 8.85. Batay sa datos, ang kabuoang performans ng mga mag-aaral ay mataas at katanggap-tanggap pa rin kahit na ibang dulog ang ginamit dulot na rin ng pandemyang kinakaharap sa kasalukuyan. May mahalagang pagtaas pa rin sa performans ng mga mag-aaral sa tulong ng modyular na dulog sa pagkatuto batay na rin sa iba't ibang mga pag-aaral. (Fatima et al., 2020; Ellizar et al., 2018; Abi Hamid et al., 2017; Rahmawati et al., 2019; Villenes 2018).

Isang pang pagpapatunay rito ang isinagawang pag-aaral nina Eichler at Peebles (2016), na ang Grade Point Average (GPA) ng mga mag-aaral ay mas lalong umangat kumpara sa nauna nilang marka na purong paglelektyur lamang ang isinasagawa; at nina Kharismawan, Haryani, at Nuswowati (2018), na ang paggamit ng mga problem-based na mga modyul ay nakatulong sa pag-unlad ng kritikal na kakayahan at katalinuhan ng mga mag-aaral matapos ang eksperimentasyon.

Hindi rin mapagsisinungalingan na may mga mag-aaral na hindi umabot sa inaasahan dahil na rin sa paninibago nila sa makabagong dulog. Binabalanse pa ng iilan kung paano nga ba makararaos sa dulog na ito.

Sa estado ng edukasyon sa bansang Pilipinas, nahihirapan ang iilan sa makabagong dulog at may ibang hindi talaga nakakaya maaaring dulot ng estado sa buhay o kaya ay sa mga gawain sa modyul. Isang pagpapatunay na may mga mag-aaral na nahihirapan sa pagsagot ng mga modyul ay ang pag-usbong ng mga kaso sa *suicide* dahil sa kahirapan daw ng mga modyul.

Ang mga kasong ito ay patuloy na dumadami na siya namang tinitingnan ngayon ng Kagawaran ng Edukasyon upang maibsan ang mga kaso sa pagpapatiwakal (Fernandez, 2020; Estabillo, 2020).

Sa pinamuhatan ng pananaliksik – Siaton National High School, upang mapahalagahan ang emosyonal na estado ng mga mag-aaral, pinaalalahanan ng kinauukulan ng paaralan na ang mga guro sa nasabing paaralan ay dapat maging marahan sa pagtrato sa mga mag-aaral. Dapat silang maging bukas at flexible sa iba’t ibang mga pamamaraan upang maiwasan ang mga kaso sa pagkitil sa buhay. Lubos naman itong sinuportahan ng mga Guidance Advocate ng paaralan kaya naisakatuparan ang seminar sa Positive Discipline in Everyday Teaching (PDET).

Sa kabilang banda, sa isang artikulo ni Allen ng Monash University (2020), normal lamang ang ganitong pagkataon na may mga mag-aaral na nakakuha ng mabababang marka sapagkat ang mga mag-aaral ay nangailangan din ng sapat na oras upang makapag-adjust sa bagong dulog kaya binigyang-diin sa artikulo na kailangang ang mga mag-aaral ay maging “kind” sa kanilang mga sarili at sa mga guro upang maka-adap sa sistema. Ang pag-adap sa makabagong normal ng edukasyon sa Pilipinas ay nangangailangan ng panahon lalo pa’t may kaibahan ang naunang moda sa pagkatuto sa kasalukuyang ginagamit.

Talaan 3
Ugnayan sa Pagitan ng Lawak ng Nararanasan ng mga Mag-aaral na Gumagamit ng Modyular na Dulog sa Pagkatuto at ang Kanilang Performans sa Filipino (n = 313)

Aspekto	rs	p-value	Desisyon	Remark
Pag-unawa sa nilalaman	0.054	0.338	Bigong mai-rejek H_o	Hindi signifikant
Kalinawan ng mga panuto, wika, biswal, ilustrasyon at grapiks	0.089	0.115	Bigong mai-rejek H_o	Hindi signifikant
Tulong mula sa magulang o miyembro ng pamilya	-0.119	0.035	Bigong mai-rejek H_o	Signifikant
Tulong mula sa mga guro	-0.017	0.772	Rejek H_o	Hindi signifikant
Aksisibiliti sa pagkakaroon at pagkuha ng modyul bilang isang dulog	0.042	0.466	Bigong mai-rejek H_o	Hindi signifikant
Mga gawaing napapaloob sa modyul	-0.131	0.021	Rejek H_o	Signifikant

Antas ng kahalagahan = 0.05
Leyenda:

	Balyu ng r	Kalakasan sa Relasyon (Statistical Correlation, 2009)
Kung	± 0.50 to ± 1.00	± may malakas na relasyon

Kung	± 0.30 to ± 0.49	$\pm$ may katamtamang relasyon
Kung	± 0.10 to ± 0.29	$\pm$ may mahinang relasyon
Kung	± 0.01 to ± 0.09	$\pm$ may mahinang-mahinang relasyon

Ang Talahanayan 3 ay nagpapakita sa ugnayan sa pagitan ng lawak ng nararanasan ng mga mag-aaral na gumagamit ng modyular na dulog sa pagkatuto at ang kanilang performans sa Filipino.

Ipinakikita na sa mga sumusunod na mga aspekto, na may signifikant at *inverse* na relasyon sa performans ng mga mag-aaral sa Filipino: tulong mula sa magulang o miyembro ng pamilya ($p = 0.035 < \alpha = 0.05$); at, mga gawaing napapaloob sa modyul ($p = 0.021 < \alpha = 0.05$). Nagpapahiwatig ang kinalabasan na ang mga mag-aaral na hindi nabibigyan masyado ng atensyon o kaya ay hindi masyadong nakakuha ng tulong mula sa mga magulang at mga kapatid ay nagbubunga sa mababang performans nila sa Filipino. Pinatotohanan sa pag-aaral na sa pagkatuto ng asignaturang Filipino sa panahon ng paggamit ng makabagong dulog, may malaking papel na ginagampanan ang mga magulang o ibang miyembro ng pamilya at ito ay ang pagtulong sa mga mag-aaral lalo na kung sila ay nahihirapan sa pagsagot. Samakatuwid, inilalarawan sa talahanayang ito na may signifikant at *inverse* na kaugnayan sa lawak ng tulong mula sa mga magulang o miyembro ng pamilya sa naging performans ng kanilang mga anak sa bawat gawaing napapaloob sa modyul. Ang mga mag-aaral na di-malawak ang natanggap na tulong mula sa magulang ay may mababa ring nakuhang performans sa klase.

Sa kabilang banda, sa konteksto ng sistemang pang-edukasyon sa Pilipinas, hindi natin maipagkakaila na may mga magulang na abala sa ibang mga gawain lalo na sa paghahanap ng salapi upang may maipangtustos sa kani-kanilang mga pamilya kaya ang kanilang presensya ay malimit na makikita sa mga bata. Dagdag pa, may ibang mga magulang na walang sapat na kaalaman upang makapagturo sa kani-kanilang mga anak kaya naaapektuhan ang performans sa Filipino.

Sa pag-aaral ni Khajehpour (2011), na sa bansang Iran, may korelasyonal na epekto ang tulong mula sa mga magulang sa labis na pagkatuto at akademikong kaunlaran ng mga mag-aaral. Dagdag pa nito, ang mga mag-aaral na nakakuha ng mataas na marka sa kanilang pag-aaral ay dulot ng malaking motibasyon at tulong mula sa kanilang mga magulang at ibang miyembro ng pamilya. Kadalasan maipakikita ang kani-kanilang tulong sa pamamagitan ng pagwawasto sa mga gawain ng mga mag-aaral, pakikipag-usap sa mga mag-

aaral sa mga bagay-bagay na nangyayari sa pag-aaral kabilang na ang mga leksyon at pakikisalamuha sa mga edukasyonal na mga gawain sa labas ng paaralan (Fernández et al., 2017; Khajepour & Ghazvini, 2011).

Batay rin sa mga datos, ang mga mag-aaral na nakaranas ng maraming problema sa pagsagot ng mga gawain sa modyul ay nakakakuha ng mababang performans sa Filipino. Ang mga mag-aaral ay nagsasabi na may bahagyang kahirapan sa asignaturang Filipino, sa mapaghihingan ng tulong, sa pakikipag-aksis sa mga kaklase, at, sa pagdebelop ng kabuuang potensyal sapagkat limitado ang maaaring gawin o mga ganap sa modyular na dulog sa pagkatuto. Sa madaling pagkakasabi, ang antas sa kahirapan ng mga gawain ay nakaaapekto sa performans ng mga mag-aaral.

Hindi mapagsisinungalingan na ang mga mag-aaral sa kasalukuyan ay nahihirapan sa pagkatuto sa asignaturang Filipino na pinatotohanan naman ng The Summit Express (2018), na may mga mag-aaral na mas madaling nakapag-iintindi sa Wikang Ingles kaysa sa Wikang Filipino na nagdudulot sa mga iilan ng “frustration” at “struggle” ngunit sa kabila nito ay nagpapatuloy pa rin sila sa pag-aaral. Pagpapatunay dito ang artikulo ng Adorador (2020), na “*Students enroll not because they want to learn, but because they don’t want to be left behind.*”

Sa kabilang banda, ayon sa pag-aaral nina Chen at Lu (2013), na sa modyular na dulog, ang mga konsepto ay malabong mabigyan ng linaw. Binigyang-diin din sa pag-aaral na ang mga gawain ng mga mag-aaral ay mas lalong dumadami at nahihirapan din ang mga guro na makikipagsabayan sa dulog. Sa kabuoan, ang paggamit ng modyular na dulog ay mas komplikado kumpara sa face-to-face na pagtuturo.

Isa rin sa mga salik na nakaaapekto sa kahirapan ng mga konsepto ay ang mismong asignatura sapagkat ito ay idinisenyo batay sa interaksyonal na dulog sa pagkatuto kaya medyo nahihirapan din ang mga mag-aaral sapagkat wala silang kaklase na kaagapay sa pagkamit ng mga inaasahan sa asignatura (Kagan, 1992 sa artikulo ni Royo, aklat nina Villafuerte at Bernales, 2008).

Ipinakikita rin sa talahanayan na sa mga sumusunod na aspekto, walang signifikant na relasyon ang makikita kaugnay sa performans ng mga mag-aaral sa Filipino: pag-unawa sa nilalaman ($p = 0.338 > \alpha = 0.05$); kalinawan ng mga panuto, wika, biswal, ilustrasyon at grapiks ($p = 0.115 > \alpha = 0.05$); tulong mula sa mga guro ($p = 0.772 > \alpha = 0.05$); at, aksisibiliti sa pagkakaroon at pagkuha ng modyul bilang isang dulog ($p = 0.466 > \alpha = 0.05$). Ang nakalap na mga datos ay nagpapahiwatig na ang performans ng mga mag-aaral sa pagkatuto sa

asignaturang Filipino ay hindi naaapektuhan sa mga karanasan ng mga mag-aaral sa modyular na dulog sa pagkatuto sa apat na aspektong nabanggit. Sa konteksto ng pag-aaral, walang kaugnayan ang performans ng mga mag-aaral sa mga aspektong ito.

Bilang implikasyon sa resultang ito, sa apat na aspekto, pareho lamang ng kinalabasan ang modyular na dulog sa face-to-face na moda at hindi nakaaapekto ang karanasan sa pagsagawa sa unang dulog. Ito ay pinatunayan sa pag-aaral nina Arias, Swinton, at Anderson (2018), na walang masyadong kaibahan ang dalawa sapagkat ito ay pareho lamang ng naging kinalabasan. Ipinakita sa pag-aaral na walang estadistikal na pagkakaiba ang mga marka ng mga mag-aaral sa dalawang dulog modyular at face-to-face kahit na pareho ang paksang tinalakay sa dalawang klase.

KONGKLUSYON

Mula sa mga nakalap na mga datos, napatunayan at nabuo ang sumusunod na kongklusyon:

1. Ang lawak ng mabuting nararanasan ng mga mag-aaral na gumagamit ng modyular na dulog sa pagkatuto ay malawak sa mga sumusunod na aspekto: pag-unawa sa nilalaman, kalinawan ng mga panuto, wika, biswal na ilustrasyon at grapiks, tulong mula sa mga guro, at ang aksisibiliti sa pagkakaroon at pagkuha ng modyul. Ito naman ay bahagyang mababa sa aspektong tulong mula sa mga magulang o ibang miyembro ng pamilya at sa mga gawaing napapaloob sa modyul.
2. Ang kabuoang performans ng mga mag-aaral mula sa gawain sa bawat modyul na kanilang sinagutan ay nasa natatanging antas.
3. May signifikant at *inverse* na kaugnayan sa pagitan ng lawak na nararanasan at ang performans ng mga mag-aaral sa Filipino sa mga aspektong tulong mula sa magulang o miyembro ng pamilya, at ang lawak ng mga gawaing napapaloob sa modyul.

Sa kabuoan, may signifikant at *inverse* na kaugnayan sa pagitan ng performans ng mga mag-aaral sa mga gawain sa modyul at ang lawak ng kanilang nararanasan sa aspektong tulong mula sa kanilang magulang o miyembro sa pamilya at ang lawak ng mga gawaing napapaloob na kanilang nararanasan sa pagsagot sa modyul.

REKOMENDASYON

Mula sa mga napatunayan buong-pusong inirerekomenda ng mananaliksik ang mga sumusunod:

1. **Para sa mga Magulang.** Ang pagtutok at paglaan ng panahon ng mga magulang sa paggabay sa kanilang mga anak sa pagsagot sa iba't ibang modyul ay dapat pagtuunan nila ng pansin. Kung sila mismo ay nahihirapan, hindi dapat mag-atubiling humingi ng tulong mula sa mga guro sa pamamagitan ng kanilang pagtawag para sa pag-alam sa mga karampatang paliwanag.
2. **Para sa mga Guro.** Kahit okupado ang lahat ng kanilang oras para sa paghahanda at pagwawasto sa mga modyul, ipagpatuloy pa rin na ipakita ang positibong pagtugon at paggabay sa mga mag-aaral lalong-lalo na sa mga nahihirapan. Iminumungkahi ring gawing mas payak ang mga panuto at gawain upang maiwasan ang pagkalito ng mga mag-aaral. Dapat ding gawan ng paraan ng mga guro na turuan ang mga magulang upang maging “guro” rin sila sa kani-kanilang tahanan para sa akdemikong aspekto.
3. **Para sa mga Superbisor sa Filipino at Mga Manunulat ng Modyul sa Filipino.** Makatutulong na mas mapabuti pa ang mga gawain na napapaloob sa modyul kung rebesahin itong muli at tingnan ang antas ng kahirapan kung ito ba ay mas madaling maunawaan ng mga mag-aaral at ng mga taong maaaring makatulong sa mga mag-aaral. Dapat ding gawing komprehensibo ang pagtalakay upang mas malinaw ang mga konseptong inilahad at magbigay ng maraming halimbawa upang lubos na maunawaan ng mga mag-aaral ang bawat leksyon.
4. **Para sa mga Punong-guro.** Ang modyular na dulog sa pagkatuto sa Filipino ay isang mabuting alternatibo sa pagkatuto kaya kahit na bumalik na sa face-to-face ang moda sa pag-aaral, maaaring gamitin pa rin ang dulog na ito partikular na sa pagpapabalik sa mga mag-aaral sa kanilang mga hindi pa naimaster na kompetensi. Dagdag pa nito, ang nasabing dulog ay maaaring gamitin upang matulungan ang mga mag-aaral na nabibilang sa Students-at-Risk of Dropping Out (SARDO's). Ang mga modyul na ito ay maaari ring gamitin sa mga mag-aaral na nakatala sa Open High School.

Sa kabilang dako, kailangang tingnan ding muli ang sistema sa pamamahagi at pagkuha ng modyul sapagkat ang mga mag-aaral ay

nawalan na ng panahon sa pamamahinga lalo na tuwing Sabado at Linggo upang sagutin ang mga summative exam. Maaaring taliwas sa No Assignment Policy ng Kagawaran ng Edukasyon tuwing Sabado at Linggo ang nasabing gawi.

5. **Para sa Susunod na mga Mananaliksik.** Mas magandang magsaliksik sa lawak ng kahandaan ng mga guro sa pagbuo ng modyul bilang dulong sa pagkatuto o kaya ay ang lawak ng dalas ng mga magulang sa pagtulong nila sa pagturo sa kanilang mga anak sa asignaturang Filipino dahil hindi ito lubusang nasaliksik pa at sa kasalukuyan ay ito ang nakitang gap ng mananaliksik.

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(Re)Affirming Eco-Citizenship: Queer Ecological Reading of Philippine and Ugandan Trans Docu-Narratives

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The exclusion of the trans community from the mainstream discourse has resulted in the members' ongoing battle for their right to eco-citizenship – an assertion of equal opportunities in the natural-social space. Through the framework of queer ecology and by means of gender-discourse analysis, this paper examines two docu-narratives – *Pinoy Transkings* (2015), an advocacy documentary film directed by Dean Airo Salvador E. Dancel, and *The Pearl of Africa* (2016), a webseries documentary film written and directed by Jonny von Wallström – centering on the trans lived realities against the complex socio-religio-political backdrop of two countries, the Philippines and Uganda, respectively. The docu-narratives illustrate the dislocation/displacement of trans individuals from the ecological-social space – a place where they imagine coexisting equally with the hetero-society – caused by gaps in health care services, absence of comprehensive anti-discrimination policies, and dominant religious influence. But the way trans individuals rose to the challenges thrown at them as narrated in the texts implies that they have bravely navigated the social and structural contours of the restricting hetero-ecologies, and that they have remained steadfast in (re)affirming their eco-citizenship by closely examining their current corporeal location, acknowledging the presence of their life partners, and embarking on inward/outward journey leading to self-fulfillment.

Keywords: *queer ecology, trans ecology, ecological citizenship, queer environmentalism, trans docu-narrative, gender-discourse analysis*

INTRODUCTION

The emergence of trans communities (as well as the lesbian, gay, and bisexual [LGB] communities) could be viewed from historical, cultural, political, and ideological angles. Ancestral narratives about non-binary gender expressions (Robinson, 2019) have been pivotal to our current understanding of contemporary transgender identities and the construction of the contending and conflating gender/queer theories (DeVun & Tortorici, 2018) that attempt to explain the phenomenology of genders – including their spectrum, dynamics, and complexities. Many literary, cultural, as well as socio-historical texts across the world have (re)presented, portrayed, and documented characters and personalities that manifest gender crossing behaviors (including queerness, same-sex erotic attraction, gender androgyny, gender-bending, cross-dressing), such as in theatrical arts (Zeitlin, 1981; Ferris, 1993; Thowok & Ross, 2005; Chiang, 2017), folklore, myths, and legends (Davis, 2002; Calimach, 2002), novels, short stories, and poems (Mengay, 1992; Gustafson, 2002; Boehrer, 2002; Harpring, 2007; Zabus, 2013), auto(bio)ographies and memoirs (Buckton, 1998; Belcher, 2016; Smith, 2016;), music and films, (Saito, 2014; Inton, 2017), and socio-historical texts (Roden, 2002; Garcia, 2004; Damm, 2005; Quintos, 2012; Sanchez, 2013; Hinchey, 2022). These texts in myriad forms – oral or written, personal or collective – with (re)presentations, portrayals, and/or accounts of subjects with gender-crossing behaviors have greatly contributed to the increasing awareness about the development of trans communities around the world. Moreover, the trans oral history projects – efforts dedicated to the collection and sharing of the diverse oral, written, and digital trans archival materials (narratives, biographies, artistic expressions, activities, among others) – have been instrumental in making the fragmented and collective narratives of trans communities visible in trans oral history scholarships and endeavors (Murphy et al., 2010; Brown, 2015; Knan & Hakuba, 2020).

The foundation of trans communities has also been closely tied to social movements and activism that have been either critical of or progressive about the trans people. While most of these pioneering advocacies for transgender people were concentrated in the West: for example, the Scientific-Humanitarian Committee (S-HC), a Europe-based political organization founded by Magnus Hirschfeld in 1897 to promote social justice for and improve the lives of the LGBT (lesbian, gay, bisexual,

and transgender) communities (Stryker, 2004), and the Street Transgender Action Revolutionaries (STAR), a U.S.-based organization started by Sylvia Rivera, Marsha P. Johnson, and Bubble Rose Lee in 1970 (after the 1969 Stonewall riots – the pivotal period for the US liberation movements) to provide shelter for homeless young transgender people living on the streets (Evans, 2015)–there have also been accounts that showed similar NGO (nongovernment organization)-initiated advocacy efforts in African and Asian regions in recent years (Thoreson, 2013; Khubchandani, 2016).

Trans struggles against the socio-political structures whether in local or global context have always been the main discourse of trans communities that are not only grounded on ‘trans sisterhood/trans brotherhood’ (Phillips, 2020; Kichler, 2021) to build and show support and coalition with one another (Chamberland, 2015) and to move forward the trans equality agenda (Stryker, 2006), but also the trajectory of this sense of community is constantly geared towards ending human rights abuses and violence against and criminalization (due to gender expressions) of the members and of the community as a whole. In this sense, trans communities can then be aptly seen as a social movement, an activism in itself because the efforts of their members are “responses to centuries of persecution by church, state, and medical authorities” (Morris, 2019, p. 2). Trans struggles have not been addressed specifically because institutions look at trans people as belonging to the collective LGBT communities and that trans people’s own narratives of struggle are always assumed to be not exclusively theirs but rather part of the larger LGBT discourse. While it is true that issues concerning trans communities intertwine with the complex gender spectrum, it must be understood that trans people have specific needs such as access to medical care services (mental health as well as psychosocial and trans-affirmative care) especially during transitioning (McCann & Sharek, 2016; Carroll & Mizock, 2017), and legal, economic, and employment services (Poteat et al., 2017).

African and Asian trans people’s realities are illustrative cases of these social and structural attacks. Scholarship has shown that trans individuals from these regions, despite growing visibility both in the physical and virtual environments, remained marginalized, discriminated, and oppressed on many different levels: from family, to cultural, to religious, to political power structures, which espouse the heteronormative categorization of sex as

female/male as natural and, therefore, acceptable. Although legal measures have been endorsed to provide safe and equal space for the trans people, most of these local and national policies are “isolated, non-systemic, and insufficient” (Divan, 2016, p. 4). While there are already countries in these regions that lean toward building trans-inclusive societies, there are still that remain with “national laws criminalizing same-sex [conduct and/or] forms of gender expression that target transgender and gender nonconforming people” (Human Rights Watch, 2019, para. 1).

In Ugandan and Philippine contexts, for example, trans individuals are placed at a disadvantaged position because of Uganda’s anti-LGBT law and the Philippines’ lack of a national legislation meant to protect LGBT rights. Structural violence, discrimination, and hate crimes leading to social injustices against and, much worse, killings of trans individuals and other gender variant people have been reported in these countries (Myles & Lewis, 2019; Kritz, 2021). Ugandan trans individuals have long been victimized by political and social violence and abuse, exposed to higher level of risk of human immuno-deficiency virus (HIV), muted in collective health discourses resulting in their lack of access to treatment and care services (King et al., 2019), and subjected to social exclusion, rejection, condemnation, and displacement (Thapa, 2015; McGuirk & Niedzwiecki, 2017). Similar lived realities are evident among trans individuals in the Philippines wherein they have experienced self-stigma and internalized transphobia (Reyes et al., 2016), dilemmas posed by the lack of legislations that should have served as their support as they go through the usually complex process of transitioning (Castañeda, 2018), and limited health care facilities that would have provided gender-affirming services as well as basic treatment and care specially for trans individuals living with HIV (Restar et al., 2020). Such lived experience of social and structural discrimination, oppression, and inequalities usually resulted in their complex dislocation from the natural-social space and eventually in their loss of eco-citizenship.

Looking at trans as displaced/dislocated bodies/communities due to social and structural abuses and violence (Munir, 2019), this paper examines selected documentary films (henceforth, docu-narratives) that present the lived experiences of trans people in two countries Uganda and Philippines – the former having institutionalized anti-LGBT policies while the latter having no comprehensive policies that would safeguard trans

rights. Although trans lived experiences in these countries are not one and the same nor representative of the total trans population in this individual nation or even the world at large, the purpose of this paper, however, is not to show the contrasting realities between Uganda's and Philippines' trans narratives but to bring to the fore how trans lives are sewn together in the complex threads of socio-religio-political realities. Guided by Mortimer-Sandilands and Erickson's (2010) view of ecology as environmental politics, this paper looks at the lives of trans individuals as dislocated/displaced queer bodies as narrated in selected documentary films *The Pearl of Africa* (2016) and *Pinoy Transkings* (2015) – questioning further the well-established pattern of heterosexist environmentalism as a politicized and hegemonized landscape rife with normalized and institutionalized stigma, rejection, and discrimination against trans people. Specifically, this paper – with special attention is paid to the narrative element (textual aspect) of the materials – attempts to draw common issues confronting the Ugandan and Filipino trans individuals which have deprived them of their right to eco-citizenship and, at the same time, have prompted them to continue to (re)affirm their rightful place in the ecological-social space. As a limitation, this paper does not look at documentary films as genre but rather focuses on the textual representation of dominance-subjugation embedded in the trans docu-narratives. Furthermore, in this discussion the umbrella term 'transgender' includes the "full range of people whose gender identity and/or gender role does not conform to what is typically associated at birth" (American Psychological Association [APA], 2015, p. 7). Meanwhile, the term 'transexual' refers to "individuals who desire medical interventions to align their anatomy with their gender identity [and] has been used synonymously with transgender" (Turban et al., 2017, p. 5). The more encompassing term 'trans' is widely used to refer to both transgender and transexual individuals. In my discussion the terms 'trans' and 'transgender' are used interchangeably and mean one and the same.

Queer Ecology and Trans Lived Realities

The pairing of queer theory and ecology is not a new direction on the intersection of sex and nature (natural spaces and ecological practices) because, historically, gendered ecology had been acknowledged as a potential

site of queer resistance and exploration (Mortimer-Sandilands & Erickson, 2010). But to bring in new insights on the longtime (but silent) relationship of queers and nature, Mortimer-Sandilands and Erickson countered the view of ecology as science and, instead, put forward the notion of ecology as 'environmental politics.' The suggestion of queer ecology, then, is that there must be alternative ways to understand 'ecological knowledge, spaces, and politics' and how these can be used to challenge 'hetero-ecologies' from the perspectives of gender-nonconforming positions. One of the main functions of queer ecology, therefore, is to examine the intersectionality of sex and nature by developing a paradigm on sexual politics inclusive of the 'natural world and its biosocial components,' and on environmental politics reflective of the practices wherein "sexual relation[s] organize and influence" the interplay between "the material world of nature and our perceptions, experiences, and constitutions of that world" (p. 5). In short, queer ecology endorses not only the concept of queerizing ecology but also more significantly the idea of "greening queer politics" (p. 22).

Along this line of thought, Anderson et al. (2012, pp. 83-84), in a roundtable discussion, explained that queering ecology includes, but is not limited to, the "challenges to notions of normalization/naturalization and redefinition of queerness and other sexualities; and establishment of homes, spaces, and/or ecosystems as queer-friendly or at least productive of non-heteronormative lifestyles." To respond to the systemic violence against queer bodies in the ecological space, for example, Sbicca (2012) reimagined ecology as having unstable 'spatial boundaries' which makes its structure vulnerable to changes; thus, Sbicca introduced the concept of 'eco-queer movement' to deconstruct the existing ecology of the straight society as well as to build an inclusive and fluid environment where personal and collective transformations occur. Such reimagination of ecology is also echoed in the work of Gray (2017) which suggested that any ecological structure can be free from its natural components by acknowledging the right of queer people to sustainable living and their shared responsibility in protecting the environment. Questioning the urban ecological structure is central to Heynen's (2018) idea of feminist and queer 'urban political ecology' positioned side by side with the development of unequal urban nature. For Heynen, it is imperative to build a wide-ranging form of 'heterodox' positions in order to abolish the current understanding of and the politics

within the ‘uneven urban nature’ that continues to breed complex problems specially among women and queer city dwellers.

By challenging hetero-ecologies, the ‘green queer politics’ opens possibility for various ecological-social spaces to be more welcoming, encompassing, and accepting of gender non-conforming individuals. The conceptual understanding, then, of the term ecological-social space (henceforth, natural social space or eco-social space) in this paper means any natural (or human-made) landscapes, contours, and structures which are both accessible and habitable (domicile ecology) for both queer and non-queer people to perform social, cultural, religious, political, among other human acts and practices. Thus, spaces such as the homes, schools, communities, nations, etc., are also referred to as ecological-social spaces because, although they are human-made structures, they provide ‘biosocial’ affordances to humans. However, when these ecological-social spaces are governed by power-knowledge structure, dominance-subjugation relationship occur (Foucault, 1980). For instance, when heteronormativity takes control a system, sexual/gender minorities are relegated to society’s periphery, losing their opportunities to coexist equally and perform their biosocial capacities with the rest of humanity.

The heteronormative assumption, then, that what is natural is right and acceptable, blurs what relationship there is between nature and gender-nonconforming (gender variant) individuals or those people whose ‘gender expressions’ do not comply with the female/male or woman/man binary (Turban et al., 2018). To be queer therefore is deemed unnatural, and queer individuals are undeserving of the natural space. Expanding from this assumption is my own interrogation of the subtle, if not outright, dislocation/displacement of trans individuals in the hetero-ecological space where they are mostly rendered as present/absent, included/excluded, visible/invisible, among other binary oppositions describing the polarized trans lived realities.

Trans Lived Experiences in *The Pearl of Africa* and *Pinoy Transkings*: Method, Analysis, and Discussion

The Pearl of Africa, written and directed by Jonny von Wallström, is a 2016 documentary film, which was shown at the Hot Doc International Documentary Festival in North America and at the Joburg Film Festival

in South Africa in the same year. The 90-minute film centers on the life of Cleopatra, a Ugandan transgender woman who was born male but transitioned into a woman despite her country's hostile political and religious sentiments against lesbian, gay, bisexual, transgender (LGBT) people. The film follows the personal and social challenges of Cleopatra and her fiancé Nelson as both confront their country's anti-LGBT policies and prepare for Cleopatra's gender reassignment surgery overseas. Meanwhile, *Pinoy Transkings* (2015), directed by Dean Airo Salvador E. Dancel, is an advocacy documentary film produced by M.A. Media Studies major in Broadcast students from the University of the Philippines. The 50-minute long film highlights series of interviews with Filipino transgender men like Nil (the founder of Transman Pilipinas, an advocacy group) and Aiza (a celebrity and trans advocate), and several other trans men whose narratives lead up to the much anticipated 'King of Trans,' the Philippines' first ever trans man pageant.

In *The Pearl of Africa*, the story is told through first-person narrative structured in non-linear cinematic rendering, giving the viewers a lens to magnify the complex personal life of the narrator. In the same way, in *Pinoy Transkings*, the personal stories of Filipino trans men are unraveled through first-person narration but only through a series of individual interviews, which in turn transformed into a collective storytelling text once narrators reach the semblance and connection in each other's experiences. It is through this first-person storytelling and interview format, respectively, where trans narrators are provided a space to express and embody their own experiences. In other words, their narratives are a voice that echoes their current situations in and sentiments about the hetero-ecological power structures which prescribe norms that exclude them from the mainstream discourse on equality. Foucault's (1980) power/knowledge relations may be invoked to explain that as long as heterosexist environmentalism exists, trans individuals will be left with no choice but to stay at the periphery of the hetero-society while enduring the issues confronting them, such as inequalities in the political, economic, and social spheres, and denial of opportunities to reach their full potential as human beings.

To reveal such issues confronting trans individuals in the two documentary films, critical gender-discourse analysis was helpful in the process of tracing the "structural relationship of dominance, discrimination,

power, and control” (Martin & Woodak, 2003, as cited in Caballero-Mengíbar, 2015, p. 39) vis-à-vis gender as constructed/reflected or negotiated/performed, or produced/reproduced (Paltridge, 2013) in the selected docu-narratives. As an emergent paradigm under the rubric of critical discourse analysis, gender-discourse analysis (Joachim & Schneiker, 2012) here is used as a queer method (Brim & Ghaziani, 2016) replete with its own nuances and constraints, with the analysis and discussion of the textual meanings shifting from the normative to self-reflexive process (Knoblauch, 2021) – acknowledging my own subjectivity as “fluid rather than fixed” (Nicholls, 2009, p. 118). Thus, to filter my own subjective textual interpretation, I relied heavily on the study’s theoretical framework and used relevant literature to validate the discussion. However, this process sometimes blends my own observation with that of the relevant literature used, an unavoidable consequence of any queer analytical method. As a gender-discourse study, this paper examined the two documentary films by highlighting the materials’ narrative as social text, following the suggestion of Grant and Sloniowski (1998, as cited in Sapino & Hoenisch, 2011) that documentaries – other than its aesthetic and filmic elements as a work of cinema – shall be read as documentaries because despite their “creative treatment of reality” (Umobuarie, 2008, p. 1), their storytelling remains a representative whole or segment of the subject’s personal and social life presented in a world of words. Thus, in reading documentaries, it is important to navigate how the narrative’s textual context (Huisman et al., 2006) shape and embody the lived experience of the narrated subject. This conceptual understanding of documentaries, then, helps the analytical delimitation of this paper. Meanwhile, the use of only two materials for analysis is another delimitation in the sense that most critics of discourse analysis would demand for a large corpus of texts, albeit a “misconception” (Taylor, 2013, p. 68). Since this paper’s main aim is to interrogate the lived realities of trans people within possible time and space using a critical theory (i.e., queer ecology), two docu-narratives could still be a potential site to ‘build, support, and theorize new arguments’ (Taylor, 2013).

Moreover, the interpretive-analytical strategies involve basic coding questions as suggested by Titcher et al. (2000, as cited in Keller, 2012), such as (a) open coding which centers on the text itself and what it implies, and (b) axial coding which extracts the actions/interactions of the narrators/

story tellers and the time and space these actions/interactions are performed, and how such shape the events. These strategies involve analysis from the word level to sentence sequences and their references to the “reality of the world” (Keller, 2012, p. 119) of the narrators, and supplemented with related literature.

The analyzed docu-narratives reveal socio-cultural and religio-political issues confronting trans communities in Uganda and Philippines, which can be thematically summarized into (a) gaps in health care services; (b) lack of legislation meant to protect trans rights; and (c) religious stigma that questions their potential as humans.

The first issue is the gaps in health care services. The transgender communities remain “underserved and stigmatized,” resulting in their health being largely neglected. Thus, most of them resort to self-medicate hormones at a young age, and this usually places them at greater health risk (World Health Organization [WHO], 2016). In *Pinoy Transkings*, the Filipino trans men narrated how the country’s lack of health care services for the trans community pushes the members outside the border of health and safety. Nil, an advocate of trans rights and one of the subjects of the docu-narrative, echoes how the limited access to professional health care services had led trans individuals to acquire hormones from the black market and self-medicate hormones without proper support from health professionals: “*We used to get testosterone from the black market 3 years ago. We never had proper guidance before. There were no trans-friendly doctors, no endocrinologists, no gynecologists focusing on trans men.*” The same health care issues, such as ‘limited funding and resources, professional training and research, and facilities that impact rural trans patients’ were faced by African trans communities (Wilson et al., 2014). In *The Pearl of Africa*, Cleopatra, due to her country’s lack of inclusive health care services for trans individuals, was forced to go overseas to seek professional medical support for her transition: “*I’ve always known that Thailand is haven for transgender people... They have these nice, relatively cheap doctors that can go for transitioning. For having surgery and all that.*”

The lack of legislation meant to protect trans rights is the second issue facing trans individuals. In both the African and Philippine contexts, the transgender communities have become increasingly visible both in the physical and virtual space, presenting to the public their lived identity.

But such visibility does not necessarily translate to total acceptance of the trans individuals since cases of discrimination and oppression based on their gender are still rising (Thapa, 2015; Kattari et al., 2017; McGuirk & Niedzwiecki, 2017; King et al., 2019). In *Pinoy Transkings*, the trans men have been marginalized in various social spaces due to the lack of legal protection. They were not only displaced in their workplaces, parks, gym, etc., but have also been continuously subjected to misgendering because there is no law that would support their lived identity. As disclosed by Nil: *"Not everyone understands, and you have to explain all the time and they say, 'You're still a girl, right?' It's hard to explain especially to close-minded people or those who don't know anything about it ..."* Echoing almost the same sentiment was Prince, who described the challenges he encountered with his official documents in applying for a job: *"But once I try to find work locally or overseas, my gender would be questioned. I don't seek jobs for female but only for male. My [official] documents pose the most difficulty."* Even in places such as the gym, transmen still feel uncomfortable because of stigma. They are anxious about other people finding out they are trans men. Nil narrated that he tried using different names in various places just to avoid discrimination: *"I'm on 'stealth' at the gym. They don't know I'm trans...I want to avoid discrimination... That's why sometimes I change names, depending on the place where I go. I don't do it just for myself, but also for my family because it's really difficult."* Another trans man, Popoy, explained why trans men prefer to go 'stealth' and why it is important to their identity: *"Stealth is being seen as a cisgender male or biomale since birth. You don't want to be known as a transgender male. You hide because you don't want to be outed as a trans man by everyone."*

The same form of discrimination reverberates in *The Pearl of Africa*. It is clearly shown that Uganda's unacceptance of the members of the LGBT community is outright political and systemic. In a video snippet, a reporter can be heard saying: *"The anti-gay protesters shouted and waved placards ... It was the biggest demonstration against homosexuals in Uganda since the Bill was introduced..."* Moreover, many trans individuals lost their jobs (or have difficulty land a job), compromised their relationship with friends and families, abandoned their homes for a safer space, and even remained hidden behind the visage of their own identity because there is no law that would uphold these rights. Cleopatra was dismissed from work and was forced to

leave her country after she bravely appeared on the cover of a tabloid with the caption that reads *"How We Become Homosexuals."* As she recalled: *"...I was on the front of the page of the Red Pepper. I officially lost my job and several of my family and friends, fearing for their safety abandoned me... [W]e've been living behind a closed gate. Closed windows..."* Securing her safety, she left her country to seek temporary refuge in another place: *"I have left Uganda knowing that oh I will come back in three days, or four days, or one week. And here I was leaving, and I had no hopes of coming back. It was sad because I boarded the plane alone. I had left my boyfriend home. You know, it felt final."*

The third and last issue is the dominant religious influence. Religious doctrines are usually critical of transgender people by denouncing their gender expression as 'unnatural' act and a 'sin' (Capaldi, 2020). The trans narrators in the selected docu-narratives viewed religion as an influencing factor that hampered them to attain their full potential as humans. In *Pinoy Transkings*, a video snippet showing a pastor leading a group of protesters exclaimed that: *"We're here because we have a concern for the homosexual community. We are concerned about the gay and tomboy community [...] We believe that through Jesus Christ a homosexual can change..."* The messages on their placards seem to condemn the members of the LGBTQ community: *"Sexual immorality; the road to AIDS and Hell!" "Only Jesus Christ can save you from sin and hell!" "Thousands of Ex-homosexuals have experienced the life-changing power of Jesus Christ." "Turn from sin! Turn to Jesus!" "Warning! God will judge the sexually immoral! Hebrew 13:4."* Similarly, religious doctrine is one of the key drivers in Ugandan political decisions "with biblical referencing and politicians publicly associating with ecclesiastics" (Regan, 2014, p. 10). Such religious power/control impacts how members of the LGBTQ community are viewed as deviants from the moral norm. In *The Pearl of Africa*, a video snippet showing a protester supporting the Anti-Homosexuality Bill can be heard saying: *"I have read the Bible, in Leviticus... It is said that homosexuals should be put to death..."*

These narratives of social/structural abuse and violence in the two docu-narratives are unique to every trans person, but such individual experience amplify the collective struggles of trans people in Uganda and Philippines, respectively, as well as around the world.

Positioning Trans Struggles in the Context of Queer Eco-Citizenship

Trans ecological rhetoric showed that trans people are always in an intimate connection with environment and nature (Vakoch, 2020). Trans ecology comes in different tropes: trans and road narratives (road being a landscape that allows for introspection) (Seymour, 2016); trans and wilderness (escape from the imposing structures of the urban life) (Meyer & Borrie, 2013; García Zarranz, 2019); trans and urban landscapes (potential space for belonging and visibility) (Doderer, 2011). However, much of the discussions about trans ecology illustrate trans people's dislocation/displacement in spaces where they are supposed to be freely performing their gender identities. This is so because their being trans "have been frequently and historically" associated to being "unnatural" like how it is illustrated in the two analyzed docu-narratives (Vakoch, 2020, p. 1).

The structural relation between heteronormative environmentalism and trans individuals is evident in the two docu-narratives, *Pinoy Transkings* and *The Pearl of Africa*. Issues such as the lack of legislation, gaps in health care services, and biased religious influence have displaced/dislocated the trans individuals in the ecological-social space. This experience of spatial alienation by the trans community in the hetero-ecological settings sprang from the notion that they are unnatural, vilifying further their ecological citizenship or the recognition of the "universal principles in relation to environmental rights" (Christoff, 1996, p. 161), rendering them as 'second class citizen' (Moody, 2019) whose 'natural' existence has always been a subject of criticism and questioning by the hegemonic and transphobic thinking which espouses the notion that the world operates only through heteronormative system – as the 'natural standard' – and that all other forms of sexual orientations/gender identities/expressions outside the female/male binary do not count as valid, acceptable, or natural. But once trans right to eco-citizenship is recognized, only then can they enjoy equal opportunities and perform shared responsibility in "environmental space" (Dobson, 2007, p. 282) – although, for them, such right remains elusive.

Trans people's experience of displacement/dislocation in ecological-social settings opens up space for discussion on 'greening queer politics' (Mortimer-Sandilands & Erickson, 2010) by challenging heteronormative

expectations (Anderson, 2012), dismantling eco-spatial boundaries (Sbicca, 2012), acknowledging queer people in collective responsibility of environmental protection (Gray, 2017), and listening to heterodox positions (Heynen, 2018). Showing semblance with what ecofeminists term as 'feminist ecological citizenship,' which advances the notion of connecting women to nature (e.g., equal participation in society) (Macgregor, 2010), trans ecological citizenship acknowledges not only the relations between the trans individual and the state but also their relations among trans themselves, and the rest of society (Jagers & Matti, 2010). This means that ecological citizenship looks at the complex locations of trans citizens in relation to the various spaces where they move and make sense of their lives. These spaces can be the nation that designs laws which govern the actions of its citizens, the private/public spheres, or individuals as citizens, etc.

(Re)affirming Trans Eco-Citizenship

Despite experiences of displacement/dislocation in the ecological-social space as revealed through their individual nation's anti-LGBT policies and lack of comprehensive legislation meant to protect their rights, the trans individuals in the analyzed texts persistently rose to both personal and social challenges by (re)affirming their eco-citizenship in their own terms, specifically through close examination of their corporeal location in relation to the ecological-social space, acknowledging the presence of their life partners, and taking personal and collective (inward/outward) journey toward self-fulfillment.

In *The Pearl of Africa*, the documentary opens with a biblical verse which reads: "*There is neither Jews nor Greek, there is neither slave nor free, there is no male and female, for you are all one in Christ Jesus - Galatians 3:28.*" Then, the text fades slowly ushering in the next scene showing a woman lying on the hospital bed. A man is watching by her bedside as the medical persons are attending to her. The next scene is an abstract rendition of an animated human silhouette striding in high heels and eventually beaten up by another human figure. A few seconds later, a series of visual frames introduce a woman putting on make-up; men riding their motorcycles in the countryside; and a couple walking gleefully under the Ugandan sun. The soundtrack in the background plays languorously as one frame

changes onto another until the song dissolves slowly. What grabs the screen next is the word ‘Uganda’ spread in capital letters against the backdrop of a glimpsing sun streaming its rays across the African natural landscapes. Finally, a human voice throws the first few spoken lines in the film, which compellingly begins with I: *“I was born here, a land with beautiful mountains and the deep tough forests, onto wild animals... the golden lions, and elephants great. A country ... rich in diversity, ethnicity, gender, flora, and fauna. In all its richness – as a people and as a nation, we still struggle to ... and appreciate this diversity. Instead, our people have left all these...”* The voice belongs to Cleopatra, describing in total awe of Uganda’s natural wonders as revealed through its mountains and diverse ecology of living things. As she speaks these words, she might as well be reexamining her own relationship with the natural world because after all she *“was born here,”* and thus invoking her natural right to eco-citizenship. Living a life as transgender, she never had the chance to fully navigate the ecological-social space free from discrimination and rejection because of her identity. It can be assumed, then, that by this close examination of her physical location in relation to the Ugandan natural landscape, Cleopatra comes to the realization that she – being both “biophysically and socially formed” (Malone & Ovenden, 2017, p. 1) – also rightfully belongs to her nation. Meanwhile, Cleopatra and her partner, Nelson, frequently escape out to an open field, an idyllic place away from the hustle and bustle of the suburban life. This piece of land as a natural space affords Cleopatra (and Nelson) an opportunity to discover solace from the beautiful view of the Ugandan landscape and its natural environments. But more importantly, the space also functions as a sanctuary of freedom, a safe abode where they can unrestrictedly talk about their country’s stand against homosexuality, their aspirations as partners, and Cleopatra’s plan to go through medical transition. Highlighting the freedom of ‘naturalness’ experienced by Cleopatra and Nelson in that empty tract of land (rural) versus the restricting anti-homosexual policies imposed in the nation (urban) might be viewed as part of the larger “simultaneous examination of multiple dichotomies [of queer ecologies]” (Schnabel et al., 2016, p. 321) – nature/culture, human/animal, rural/urban, and heteronormative/queer.

The way trans individuals (re)affirm their ecological citizenship is also revealed through the voices of their life partners. In *Pinoy Transkings*, Aiza (who later went by the lived name Ice), a celebrity and advocate for LGBTQ

rights, claimed that his wife had completed him as a person: *"Liza made me live myself more. There are times that I don't want to look at myself in the mirror. I'm impressed with her... Liza said: 'I never saw you as a woman ever since we got together, this is what I saw in you.' ... In terms of the lovemaking, of course I have insecurities in that aspect. She makes me feel it's not just about that. You can make passionate love even without that. That's what makes me happy."* Aiza's sheer insecurities in terms of lovemaking with his partner could be framed within the context of 'nature-nostalgia' as a form of queer melancholy which, according to Mortimer-Sandilands echoing Judith Butler, is crucial for "queer attachments and politics [wherein] melancholia concerns the ways in which compulsory heterosexuality institutes gender itself as a melancholic condition" (Mortimer-Sandilands, 2010, p. 339). It can be assumed, then, that this 'melancholia' of insecurities in lovemaking experienced by Aiza springs from the claim that sex among the gender-nonconforming individuals is seen as taboo and unnatural in the hetero-ecology because anything queer disrupts the 'naturalness' of gender/sexual norms. This has resulted in transgender individuals to lose their connection (dislocation/displacement) in the natural world. Thinking these internalized insecurities as a melancholic condition, the transgender man grieves for a fact that he could not sexually satisfy his partner during lovemaking, which in the heteronormative claims is a naturalized exclusive heterosexual act. But by listening to Liza's affirmation of his own worth as a person, Aiza in turn reaffirms his location in the ecological-social space by reassuring himself that 'passionate lovemaking' could still happen because Liza has seen the 'man' in him since in the beginning of their relationship. Such reassurance amplifies the transgender identity as natural and brings into Aiza's consciousness that to be a trans man does not make him a little less natural or detached from the natural world. In fact, Liza seeing Aiza as he is, (re)affirms the latter's place in the ecological-social space; thus, (re)claiming ecological citizenship.

Meanwhile, in the *Pearl of Africa*, Nelson, Cleopatra's partner, demonstrated how his relationship with Cleopatra opened his eyes to the lived truths of the trans community in general. The romantic connection that Nelson established with Cleopatra (re)affirms the latter's ecological citizenship: *"The transgender community finds themselves on the crossroads because they don't conform to what the society is used to and how much the society expects of them. But this society is doing that because they have not*

actually been enlightened... So, it's when you really get to know more and live in the community, share their lives, their experiences, their thoughts. Then you get the deeper meaning and fully understand between gender...." Both Aiza's and Cleopatra's life partners further strengthen trans ecological citizenship. The partners' presence bears witness to the lived experiences of the trans individuals whose struggles are testimonies of their aspirations to attain an equally accepting ecological-social space.

Lastly, trans people's displacement/dislocation in the natural-social space has led them to take on either personal or collective journey toward self-fulfillment – their own way to (re)affirm ecological citizenship. Such journey may be described as moving away from one's own nation (outward) or toward into communal experience/queer kinship (inward). In the context of queer displacement, Cruz-Malave and Manalansan IV (2002, as cited in Wesling, 2008, p. 33) on a transnational framework that described the "diasporic queer subject" as a "doubly mobile or transgressive body, who challenges not simply the repertoire of localized categories but the stability of national identity itself." The trans subjects – as transgressive queer bodies – in the two documentary films disrupt the idea of a 'stable' identity of their individual nation's heterosexist environmentalism through inward/outward journey. In *The Pearl of Africa*, Cleopatra's narrative of leaving Uganda to seek refuge and ensure her safety in another place, and her ultimate departure overseas for sex reassignment both signify that, although her experience of displacement/dislocation in her home as eco-social space, it also empowers her to (re)affirm that same space as hers. Leaving her home country and her loved ones behind allows her to even fight for her rights and (re)claim her space: *"I used to get scared to get to some places, because I was scared to find the violence there. But now I don't care, I'll still go out and claim my space."*

This journey narrative is also experienced by the trans men in *Pinoy Transkings*. However, compared to Cleopatra's cross-border journey, the Filipino trans men's narratives highlight moving-toward-trans kinship wherein the act of moving away from the hounding culture of social stigma and discrimination has redirected the 'individual self' toward building 'brotherhood.' For example, their participation in the *King of Trans* which is the first ever trans man pageant in the country and their affiliation in *TransMan Pilipinas* as an advocacy organization gave them a sense of belongingness and a collective voice to inform and educate the public about

trans lives. Here the journey narrative can be illustrated by the “self” moving towards a safer space afforded by the “collective identity” or brotherhood, which they do not normally receive or experience outside these platforms. Furthermore, the metaphor of ‘brotherhood’ – as a collective voice/identity, a sense of belongingness, a home, a community – is bound to the idea of ‘communal space/communal life’ (Ünan, 2015) as evident in the social dynamics of the pageant and the organization. Popoy confesses that joining in the pageant had not only been his way to promote awareness about the lived realities of trans individuals but also along the way has helped him overcome his insecurities as trans: *“The reason I joined in the pageant is because I want to help; it’s for a cause. And my brothers (in the organization) joined too, so it seemed okay. At first, I was timid but I still went on with it to overcome my shyness. It also became my motivation to lose weight. So that’s what motivated me to join, and also to get used to facing many people.”* Angelo Ross also shared that the *King of Trans* pageant completed him being a man and gave him a sense of self-pride: *“I joined in the King of Trans because this is where I felt whole and proud that I am a man.”* Likewise, Le Andre believed that the *TransMan Pilipinas* organization empowered him to gain a positive outlook about his identity because of the strong support system he received from the members: *“When I discovered the organization Transman Pilipinas, the people who would eventually support me, that’s where I found my happiness. I found who I am. I found my home.”*

Both inward (into queer kinship/brotherhood) and outward (cross-border) journey functioned as catalysts for the Filipino trans men and Cleopatra, respectively, to (re)affirm their ecological citizenship. By finding refuge in a new land or forming new queer alliance, they also discover new ecological-social territories which (re)affirm their eco-citizenship.

CONCLUSION

The widespread discrimination of trans individuals – whether due to institutionalized anti-LGBT policies or lack of comprehensive legislations to safeguard trans rights as in the case of Uganda and Philippines, respectively – in the natural-social space meant denying them of their ecological citizenship. Both docu-narratives, *The Pearl of Africa* and *Pinoy Transkings* – despite having been produced several years ago – remain relevant in the

current discussion of trans dislocation/displacement in the ecological-social space. This is so because the narratives they shared does not only reflect their lived realities in their individual nation but might also echo the collective struggles of trans communities worldwide.

The narrators' personal stories whether narrated individually (Cleopatra) or collectively (Filipino trans men) sketched out crucial events that constitute larger life experiences of the trans people in general, particularly highlighting issues such as the lack of national legislation to ensure equal opportunities, lack of access to health care services, and biased religious influence. Through these challenges, however, the trans people have come face to face with their lives, (re)defined what safe eco-social space is, at least in their own terms, and (re)affirmed/asserted their ecological citizenship by closely examining their personal location in relation to heteronormative environmentalism, acknowledging the role of their life partners who bear witness to their struggles and triumphs, and taking an inward/outward journey leading to the attainment of their full potential as human beings.

Both docu-narratives illustrate how trans people bravely navigate the social and structural contours of the restricting hetero-ecologies. Despite the negative sentiments they received in their individual nation, trans individuals reimagined eco-social spaces in trans-kinship, in their life partners, and in the process of transitioning. By (re)affirming their eco-citizenship, they do not only greenize the politics of hetero-ecology but also queerize the hetero-structures that are unwelcoming of the trans agenda such as advancing equality, living a productive non-heteronormative lifestyle, and making trans ecology safer, more inclusive, and habitable environment free from any hegemonic control.

Lastly, given the theoretical and methodological limitations, and the unrepresentativeness of the number of materials used in this paper, future studies on trans ecology may consider larger corpus of trans materials and explore these texts using other queer lenses and methodologies.

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Dismantling the Tower of Babel: A Resistance Reading of Genesis 11:1-9

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Right at the primeval history, giving focus on language as an imperial tool, the Tower of Babel story encrypts resistance in the worldview of ancient Israel. The central focus in this passage is empire depicted as object of God's action in order to thwart its purposes. The passage critiques the arrogance and presumptions of the imperial core. It pokes fun at the city and temple that must have been the object of awe and fear of the surrounding nations. It portrays the foolishness of the imperial project that commandeers labor of adam from *adamah* towards productive purposes to vain work of tower-building, an endeavor that is contrary to God's will and way for different cultures to spread out and flourish. Employing literary and context analysis, this paper written from the context of historical imperial victimization conceptualizes the text as a resistance text against empire.

I. LOOKING AT THE TOWER FROM THE MARGINS

A Christian Filipina, conscious of the irreversible cultural damage brought by colonial victimization, who thinks and writes in English -- that is my reading location. The English language a colonial legacy is for me like a double-edged sword that has taken over my mother tongue, and has, at the

same time, opened my eyes to the wider world reality. It has given me critical lenses with which to view another colonial legacy- the Christian faith- and my location as a Bible interpreter. It is from this location that I read the Genesis story of the Tower of Babel.

An attempt at contextualization, the methodology used in this paper gives focus on the context of text, the text, and the present context towards meaning-making. The methodology is intentionally framed in a way that a dialogic process may occur, in that the present can inform the past and the past the present, towards a better apprehension of the meaning of the text. It is hoped that other readers might be drawn into this conversation. As the ancient context of the text and the reader's context are given focus, the approaches uses combine historical and literary criticisms.^[1]

This paper asserts that the story of the Tower of Babel Story is a resistance text. A very small nation amidst powerful ancient empires, ancient Israel made its protests against such empires explicit.^[2] As such, resistance has been imbedded in the socio-cultural symbols and historical codes within biblical texts. Further, the story's context affirms its resistance function. With the emergence of forensic lenses that detect resistance in literature, the text's resistance and critique of the empires of the past and present can be uncovered.

II. THE STORY OF BABEL IN ITS LITERARY CONTEXT

Traditionally the story of the Tower of Babel is attributed to a writer called J (standing for J/Yahwist), following the German scholar Wellhausen, who proposed the documentary hypothesis. Wellhausen proposed that the first five books of the Hebrew Bible is a weave of four main sources: the earliest that J composed at the time of the united Kingdom (1050-920) was supplemented with E (Elohist from the fallen Northern Kingdom, after 722 B.C.E.), to which was added D (Deuteronomist ca. 600B.C.E.), combined and supplemented by P (Priestly exilic writers and editors). Biblical historians date the composition of J during the Davidic monarchy, a time when Egypt

1 John Van Seters, "Report of the Yahwist Demise Has Been Greatly Exaggerated!" A Farewell to the Yahwist: the Composition of the Pentateuch in recent European Interpretation Thomas B. Dozeman and Konrad Schmid, eds. (Atlanta: Society of Biblical Literature, 2006)143-158, 154-55,157.

2 This assertion follows J. G. McConville's argument that the Bible's message "ran counter to the interests of great powers from Assyria to Rome." In J. G. McConville, *God and Earthly Powers* (New York:T&T Clark 2006),1. See also Richard A. Horsely ed. In the Shadow of the Empire (Louisville, London: Westminster Johnn Know Press, 2008).

and the Mesopotamian empires were at a decline. The power vacuum gave space for Israel to prosper. The passage appears to support the independence of the Davidic Kingdom but at the same time to serve as a critique of its subjugation of the smaller nations around Israel.

Questions about the unity of the account continue to be raised based on claims of artificial link between the stories in Genesis and Exodus to Numbers, currently by Rolf Rendtorff^[3] and Erhard Blum.^[4] On the other side of the opinion divide are those who deny the early date but not the source itself. Levin,^[5] Schmid, and Rose propose composers later than the Deuteronomistic History (DH) as they detect DH vocabulary in the J strand. De Pury propose a link between the Abraham and Jacob stories, but attributes this to P.^[6] Gertz, who ascertains P as the earliest redactor, corroborates this proposition, identifying P as the redactor who strung together the ancestor stories with that of Joseph and the Exodus.^[7] On his part, Schmid regards the ancestor stories as indigenous and inclusive, and conversely the Exodus stories as foreign to the land and exclusive.^[8] These scholars' propositions leave J out of the picture, though they assume a pre-Priestly tradition.^[9]

Analyzing a linking story passage (Exod 3:1-4:18) and Genesis, Dozeman proposes a pre-priestly source who must have put together a story of the ancestors and the Exodus.^[10] His proposition is corroborated by Christoph Levin who focused his study on the connections between the primeval history (Gen 1-11), the ancestor stories (Gen 12-36), the Joseph stories (Gen 37-50), and the Moses tradition. He notes the similarity in the vocabulary of non-P materials in the Pentateuch and Exodus chapter three. This he takes as a hint of common authorship and thus came to the conclusion that an editor must have "chosen, connected, and commented upon the individual narratives" that formed the outline of the Pentateuch.

3 Rolf Rendtorff, *The Problem of Process of Transmission in the Pentateuch* (trans. by J. J. Scullion; JSOT Sup 89; Sheffield: JSOT Press, 1990).

4 Erhard Blum, "The Literary Connection between the Books of Genesis and Exodus and the End of the Book of Joshua," in *A Farewell to the Yahwist*, 89-106.

5 This makes its difficult to date J since the existence of DH as a composer and author is also in question notably by German scholars.

6 Albert de Pury, "The Jacob Story and the Beginning of the formation of the Pentateuch" in *A Farewell to the Yahwist* (51-72), 71-72.

7 Jan Christian Gertz, "The Transition Between Genesis and Exodus," in *A Farewell to the Yahwist* (73-88), 86-87.

8 Konrad Schmid, "The So-Called Yahwist and the Literary Gap between Genesis and Exodus" in *A Farewell to the Yahwist* (29-50), 49.

9 Erhard Blum, "The Literary Connection between the Books of Genesis and Exodus as the End of the Book of Joshua," in *A Farewell to the Yahwist* (89-106), 106.

10 Thomas B. Dozeman, "The Commission of Moses and the Book of Genesis" in *A Farewell to the Yahwist* (107-130), 128-129.

[11] Some redactions attributed to P (by J detractors) such as Gen 50:24-26 which connects with Gen 15:13-16, Gen 46:3-4, and Exo 3:1-6 according to Van Seters are to be credited to J, not P.^[12] Hence, Van Seters still propose the name J, for a pre-Priestly ‘author and historiographer’ who links the patriarchal and Exodus traditions. Far from being fragmented, Van Seter’s study shows J to have a “distinctive style and theological or ideological outlook.” Using oppression motivated by observed vigorous growth on the part of the Israelites (Gen 50:26; Exo 1:6-8) as a motif, the author linked this with ‘promise of blessing’ imbedded in the ancestors stories (Gen 46:2-4; Exod 3:4b-6).^[13] This position is corroborated by Carr in his investigation of the linking of the pre-priestly ancestor and exodus materials, which supports pre-Priestly ‘author/editor.’^[14]

John Van Seters has cogently presented the existence of J materials, and those who deny it still presuppose the existence of pre-priestly source, which when examined points to J (Carr and Levin). This explains the presence of exilic, post Deuteronomy, pre-Priestly, editing but does rule out the united monarchy dating of the materials attributed to J originally proposed by Wellhausen.^[15]

Based on Van Seters’ detailed study on J materials, J serves as “introduction to the national history in the early prophets (Joshua to II Kings). Thus J is integrated into Deuteronomy and was linked with Joshua.”^[16] He notes that J’s primeval history “had to do with culture heroes and origins of trades and crafts, including of agriculture and the cultivation of fruit trees by the original pair of humans.”^[17] This has been linked with the patriarchal traditions which are distinctly Israelite, unlike the primeval history which exhibit reliance on Mesopotamian sources.^[18] Connecting the Abraham southern traditions with the northern stories of Jacob and Joseph, J explains the peoples’ sojourn in Egypt. As J moves on to the Moses stories, Van Seters again sees adaptations

11 Christoph Levin, “The Yahwist and the Redactional Link between Genesis and Exodus,” in *A Farewell to the Yahwist* (131-142), 131-141:140-41.

12 Van Seters, 153.

13 John Van Seters: “Report of the Yahwist Demise Has Been Greatly Exaggerated!” 143-158, 154-55.

14 David M. Carr, *What is Required to Identify Pre-Priestly Narrative Connections between Genesis and Exodus? Some general Reflections and Specific Cases* in *A Farewell to the Yahwist* (159-180), 180.

15 Levin identifies the conditions of existence of the Yahwist writer, “A cruel fate has driven him out of the familiar world of Palestine into the foreign land. ... What the author describes, therefore, are the conditions in which the Jewish people, scattered throughout the world, already existed.” See Christoph Levin, *The Yahwist*, 228-29.

16 Van Seters 131.

17 Van Seters 124-25.

18 Van Seters, 125.

of the Babylonian hero Sargon of Akkad in Moses' story.^[19] He notes that the prophetic traditions (Amos 2:19; 3:1; 9:7; Hosea 11:1; Ezekiel 20:5-8) do not say much about Moses, the wilderness experience, and the covenant, and he concludes that it was J who supplied the accounts. Thus, J must have provided the "accounts of the Horeb/Sinai giving of the law, the episode of the golden calf, the appointment of leaders and judges, the Kadesh rebellion, and the conquest of the Amorite kingdoms east of Jordan."^[20] In relation to the Tower of Babel story, Van Seters states that J in the primeval history is "heavily dependent on literary exemplars from the Babylonian tradition," yet he identifies no Babylonian or Mesopotamian parallel for the Tower of Babel story.^[21]

The central theological themes that Van Seters discerns in J point to J's assertion of ancient Israel's identity and its place among other nations, particularly the superpower nations in Egypt and Mesopotamia. J identifies Yahweh as the God who is the creator and sovereign over the whole created order and all nations, then J subsumes Babylonian deities as Elohim, and calls Yahweh, Yahweh Elohim, a Babylonian influence according to Van Seters. Doing so, the Yahwist promulgates monotheism. Yahweh in J enacts a moral order and violators face the consequences of disobedience. Based on the Yahwist account, Abraham exemplifies righteousness and worship. The promise to the patriarchs is, for J, unconditional. J portrays Yahweh to have defeated the Egyptian Pharaoh and protects and brings victory to Israel against their enemies. J portrays Yahweh as someone who punishes but is forgiving, and on the basis of mercy, Yahweh's covenant with a disobedient people remains (Exod 34:5-9).

III. THE YAHWIST'S HISTORICAL CONTEXT

The Egyptians, Babylonians, Hittites, and Hurrians have dominated the ancient Near East before Israel emerged. Its armies must have marched through the narrow land that connects these empires -- the land of Canaan. As a nation Israel emerged from as an experience of slavery under Egypt. A small nation, the threat of annexation and subjugation must have been real to this nation which worships one all-powerful God.

19 Van Seters, 128.

20 Van Seters, 127.

21 John Van Seters, 125.

Temples led by priests and priestesses were at the heart of established communities in Mesopotamia.^[22] Hence, the building of massive temples, pyramids, and Ziggurats were the boasts of ancient Near East kings.^[23] Perceived as the microcosm of world, temples served as the center from which the order of the society was derived. Temples were to be carefully built in accordance with the instructions of gods. Such conception is reflected in “late Neo-Babylonian building inscriptions that stress how the king rebuilt the temple precisely upon the original foundation trenches.”^[24] Since Assyrian and Babylonian kings boasted of accomplishing massive building projects for the sake of their gods, the absence of equivalent Tower of Babel story and the fact that it pictures a crumbling neglected building built with religious aim is significant. The Tower of Babel is uniquely Israelite, and by its name, it is a pun on Babylon.

But the international context of J is hardly separable from Israel’s context. Imperial states were known for their massive building projects dedicated to gods. In relation to religious edifices, the most significant events in the reading of the story of the Tower of Babel are the construction, existence, and destruction of the city and temple of Jerusalem; and the standing temples and religious edifices in the surrounding empires particularly Babylon where the temple vessels were deposited and the Jews were exiled. The colossal buildings in Egypt and Mesopotamia must have been the wonder of ancient peoples as those inspire awe, even today. But for Jews the buildings must have been seen as monuments that stood for imperial nations’ legitimization of imperialism fueled by inordinate greed for wealth and power. It is well known that most of the booty and taxes Nebuchadnezzar collected were used for building palaces, fortifications, and temples.^[25] As past empires and the city Jerusalem and the temple were destroyed, the story portrays Babylon’s destruction too.

22 William H. McNeil, *The Rise of the West: A History of Human Community* (Chicago: University of Chicago Press, 1990), 33.

23 A ruler called Urnamu (ca. 247-2030 B.C.E.), one of the outstanding Mesopotamian rulers, is credited with the massive building program in honor of Nanna and Ningal, the chief deities of the city of Ur: “At enormous expense he built up the great terrace of Ur and built on it a great Ziggurat, or monumental stepped tower, destined to be imitated wherever Summerian models influence religious architecture ... and reflected in the Biblical account of the Tower of Babel. Next he also proceeded to rebuild the temples of the national Sumerian deities, Enlil and Ninlil, in Nippur, the traditional cult center of summer and Akkad. This won him the allegiance of the priesthood at Nippur and in his fourth year he was accordingly invested with the title King of Summer and Akkad. This coronation was commemorated not only in the date formulas but also, like other outstanding events of his reign, in a royal hymn, a new medium introduced by Ur-Nammu.” See Hallo, 78.

24 J.J. M. Roberts, *The Bible and the Ancient Near East* (Winona Lake, Indiana: Eisenbrauns, 2002), 53.

25 IBD. “Nebuchadnezzar” Vol. III, pp. 529–30.

While the temple is the most important building for Jews, it is also the object of critique in the Early Prophets books (II Sam 7:5-7; I Kings 12:26-13:3). The account in the book of Kings explicitly rebuked David for thinking that he was doing God a service in his desire to build a house. It was God who had favored David and not the other way around. Solomon, the king who built the temple, came to be known as the king who caused the split between the northern and southern kingdoms by conscripting forced labor among the northern tribes (I Kings 5:13) on account of his building project particularly the temple (I Kings 5:3). As the Yahwist did not have good things to say about buildings, the prophetic books introduced by the Yahwist exposed the bad things going on in the temples in Jerusalem (Isa. 65:1-7; Jer. 7:9, 18, 31; 44: 3,17-19).^[26] On this account, the early prophets critiqued the temple establishment as the latter prophets proclaimed its destruction.

J's portrayal of Abraham's piety can be read as an alternative to Judah's temple establishment.^[27] The account gave importance to an all-Israel collectivity: the southern (Abraham and Isaac) and northern tradition (Jacob and Joseph). The way it is located, the account of Joseph's facilitation of Pharaohs' monopoly of land in Egypt can also be taken as critique of centralized structure (Gen 47:13-26). Thus, the Yahwist sets the stage for the exodus. In this part, J also critiques Egypt's enslavement of the Hebrews in brick-making towards building supply cities (Exodus 1:13). J portrays Yahweh to have gone down (Exodus 3:8, Hebrew *yarad*) to deliver God's people from the Egyptians.^[28] In the stories that follow, J employs the image of the divine warrior humbling Egypt to its knees giving in to Yahweh's will. Yahweh in behalf of the people, is portrayed to have fought in defense of Israel against the nations who attacked them (Exod 14:14; 15:3; 17:8-13; Num 21:-26, 34). J's account ends with an affirmation of the God's blessing for the Israelites uttered by a non-Israelite prophet who is supposed to curse Israel (Num 23:1-24:25).

The Yahwist's material must be read in consonance with J's affirmation of Israel as Yahweh's covenant people, who are under Yahweh's protection.

26 John Halligan, "Unsolved Mysteries: The Second Temple" in *Sense and Sensitivity: Essays on the Reading of the Bible in Memory of Robert Carroll*, Alastair G. Hunter and Phillip R. Davies eds. (Journal for the Study of the Old Testament Supplement Series 348: Sheffield Academic Press, 2002), 152-53.

27 Daniel Christopher Smith, claims that such a group existed in Palestine. See Daniel Christopher-Smith, *The Religion of the Landless: The Social Context of the Babylonian Exile* (Indiana: Meyer Stone Books, 1989), 33.

28 The same root word with Gen 11: 5. See Francis Brown, BDB, 432.

This affirmation connects very well with Judah's militant resistance to foreign subjugation, despite its apparent weakness. Less than three years in being a Babylonian vassal, the Babylonians considered invasion as appropriate response to what must have been a subversive action on the part of king Jehoiakim of Judah. Another four years into Zedekiah's installation by the Babylonians, Judah again became a part of small nations organizing a coalition against Babylon.^[29] Still after the destruction of Jerusalem in 587 BC.E., the Babylonian installed governor was assassinated by a militantly nationalistic group (Jer. 43:4-5).

Unlike Babylon, Persia aimed at being a universal empire that tolerated cultural and religious diversity.^[30] Still, it is to be expected that Jewish leaders were schooled in Babylonian and Persian lore as described in the book of Daniel 1:1-21. It is generally held that the exile group played a central role in gathering and putting together the literary traditions that fostered Jewish identity and ushered the development of Judaism.^[31] Remarkably the Jews' literature is written in Hebrew. But Persian propaganda is already reflected in Jewish literature with the Persian emperor projected as "God's anointed" and "liberator of Jews." Even Yahweh was also called the "God of Heavens." But the persistence of insurrectionary movements and the banning of Davidic dynasty point to Persian repression and oppression, and to the continuing Jewish resistance to foreign rule. This is to be expected in view of Persia's oppressive rule attested by the absence of material development in building and crafts in Palestinian excavations. In contrast, the remains of an impressive Persian palace was excavated in ancient Lachish traced to the

29 Malamat, 126.

30 Geo Widengren, "The Persian Period" in *Israelite and Judean History* ed. by Hayes and Miller (Philadelphia: Westminster Press, 1977), 518. See also Baron, 520. Baron takes the adoption of Babylonian names such as those of Sheshbazzar and Zerubbabel as hints of assimilation and cultural adaptation.

31 Widengren, 531-31. L.L. Grabbe states that the gathering and editing of a large part of the Hebrew Bible including DH, the Pentateuch, and the prophets, was done in this time when the second temple has already been built, though he presupposes the existing materials. Lester L. Grabbe, "The History of Israel: The Persian and Hellenistic Period" *Text in Context: Essays by Member of the Society of Old Testament Study* A.D. H. Mayes, ed. (Oxford: University Press, 2000), 408-10.

end of the 5th or beginning of the 4th century BCE.^[32] Nevertheless, Persian imperial policy gave space for the reconstitution and reconstruction of a broken nation under the strong leadership of Nehemiah. However, it must be noted that some prophets sustained their critique of the Jerusalem elite and of temple worship (Isa. 65:1–7; Jer. 7:9, 18, 31; 44:3, 17–19).^[33]

IV. DISMANTLING BABYLON'S TOWER: GENESIS 11:1-9 TRANSLATED AND INTERPRETED

- 1:1 The whole earth came to have one language and speak only of one thing^[34]
 1:2 It happened as those who journeyed from the east found the valley of Shinar and lived there.
 1:3 They said one to another, “Come let us make tiles^[35] and burn them thoroughly,” and they had tiles for stones and slime for mortar.
 1:4 They said, “Come,^[36] let us build a city and a tower, with its top in the heavens, let us make a name for ourselves so that we will not be scattered upon the face of the earth.”
 1:5 But Yahweh came down to see the city and the tower,^[37] that the sons of men have built.
 1:6 And Yahweh said, “Behold the people have one language and speaks of one thing, and this corruption (they have caused)^[38] they have begun to

32 Noth, *History of Israel*, 344, 345. “(O)verwhelming” archeological evidence point to “devastating invasions of Palestine in the eight century BCE...” such sites “did continue to be occupied after the eight century BCE disruptions but at a much lower level of political organization and socio-economic integration...” Thomas E. Levy ed., *The Archeology of Society in the Holy Land* (London and Washington: Leicester University Press: 1998), 431. Max Weber, *Ancient Judaism* (Illinois: The Free Press, 1952), 359. Blenkinsop says of the post-exilic politics, “The allusion to military conscription, forced labor, and the requisitioning of livestock recall references elsewhere to the heavy burden of taxation during the Persian Period (Ezra 4: 13; 7:24; Neh. 5:4). One of the worst aspects of imperial policy under the Archaemenids was the draining away of local resources from the provinces to finance the imperial court, the building of magnificent palaces, and the interminable succession of Xerxes in 486 BCE. For this reason, then, the situation is one of great distress. The prayer is therefore, by implication, an inspiration toward political emancipation as a necessary precondition for the fulfillment of promises.” See Joseph Blenkinsopp, *Ezra-Nehemiah Old Testament Library* (London: SMC Press, 1988), 307–8.

33 John Halligan, “Unsolved Mysteries: The Second Temple” in *Sense and Sensitivity: Essays on the Reading of the Bible in Memory of Robert Carroll, Alastair G. Hunter and Phillip R. Davies* eds. (Journal for the Study of the Old Testament Supplement Series 348: Sheffield Academic Press, 2002), 152–53.

34 Francis Brown, 183. The translation I believe captures the meaning of *hayah* used as a verb not in the sense of a state.
 35 The New Brown-Driver-Briggs-Gesenius Hebrew and English lexicon (Massachusetts: Hendrickson Publishers: 1979), Brown, 527, יָצַק which means to make brick or tile, that is “thorough burned” meant that it is tile, baked on a higher temperature compared than sundried or ordinary fire dried clay bricks.

36 Francis Brown, 396.

37 The break in the thought sequence of human endeavor from the group going up, compared with that of Yahweh coming down Hebrew *‘yarad*, I believe justifies a converse rather than a waw consecutive reading.

38 The verb *chalah* has the meaning of pollute, defile, and profane; as well as begin, particularly in hiphil. But the instances of the use of infinitive construct (Gen 6:1, 10:8; Num 25:1; I Sam 3:12) have a negative meaning which Brown notes have come from the hand of J.

do, now, nothing can restrain them from the evil they have plotted^[39] to do.”

1:7 “Come, let us go down there, and confound their language,^[40] that they may not listen to another person’s^[41] talk.”

1:8 So, Yahweh scattered them from there, over the face of the earth, and they left off^[42] the building of the city.

1:9 Therefore, its name was called Babel, because, there, Yahweh confounded the language of the whole earth, and from there Yahweh scattered them over the face of the whole earth.

Serving as pointers to the meaning of the story are words so often mentioned: one (4 times), language including speech (6 times), the word Babel as well as the verb noun and verb *balal* (verb meaning confused), 3 times. Other words like whole earth, all the earth (*kol ha’aretz*) conjure an image of a powerful entity all over the earth, speaking one language, in the plain in Shinar. The author points to a monolithic society: one people, one language, all over the earth, and all-powerful.

Indeed, Babylon is the location of the earliest centralized socio-political organization—the Old Babylonian and Sumerian empires--which lorded over the smaller communities in Mesopotamia and the ancient Near East. The name Babylon was still used by Christians as the label for the empire of Rome in the first century CE. In the memory of Israel, Babylon is the empire that destroyed Jerusalem and the temple and exiled its people. What the prophet Nahum said of Nineveh, the capital of the Assyrian empire, is true to Babylon: “Ah! City of bloodshed, utterly deceitful, full of booty—no end to the plunder!” (Nahum 3:1). It was in the temple of Shinar in Babylon that the temple treasures were deposited by Nebuchadnezzar (Daniel 1:2).

In the use of the word *hayah* (*qal* imperfect *waw* consecutive), the narrator points to a situation that came about not a prior state. The mitigating factor in this case is the imposition and spread of one language. Aramaic language had been promoted since the time of the Assyrians. Aramaic became the language of trade and diplomacy and was taken over by the Babylonian empire. The translation “they talk of one thing” from Hebrew

39 Brown 273. Brown also notes the negative meaning of *zamam* “of evil purpose of wicked men” of plan hence the translation.

40 Hebrew *wanavlah* from the word *balal* but in the way it is inflected, it sounds it can be understood as foolish (naval).

41 Hebrew *shamah* the word for attend, to listen with the intention of obeying or observing a command.

42 Hebrew *chadal*, (infinitive construct)

“*ud’varim achadim*” translates the emphasis of not only having one language but also of one speech.

Verse two talks of so-called sojourners, ‘they’ were not originally from the valley of Shinar, but ‘they’ found the valley in their journey, and they settled there. It was these settlers who influenced others to make bricks. The mood verse 3 is cohortative, ‘they said to each other,’ and shifts to imperative, “come let us make bricks.”[43] The bricks that were to be made were no ordinary sundried bricks; they were to be burned thoroughly pointing to an advanced technology of making bricks turning it into tiles, which had white or bluish color as compared with ordinary sun dried bricks. The building technology is also advanced as they used, not mud and stones, but tiles and bitumen for mortar.

The story moves on from cohortative to imperative, assuming superiority, towards building a city and tower. Tower (from Hebrew *migdal*) is used only in this passage and in Genesis 35:21 where Jacob dreamed of a stairway reaching up to the heaven or a stairway to heaven.[44] The location and building of the tower directly refers to Babylon. The allusion to Babylonian temple is unmistakable in that the place identified is Shinar, the location of the temple of Nebuchadnezzar’s god is in Shinar, where the Jerusalem temple vessels were deposited. The narrator refuses to call it temple, but its religious nature is clear in the use of *migdal* and that this tower’s top is aimed at reaching heaven. Temples legitimized the city establishment. In service to the gods, the temple establishment collected taxes from the people, facilitating the extraction of surplus towards the city center. The city and tower building at the same time served as superstructures that legitimated and promulgated the power of the established center. Aimed at maintaining the hold of the power center, the city and tower building in the passage were identified as a way of making a name for the power center. This is an act of power arrogation not merely of pride. It presumes superiority, and conversely demands submission on the part of those at the periphery.

The drawing of boundary between “ourselves” and the unnamed “outsiders” is also clear in the passage. The narrator displays awareness of a group of people who usurped the power over others’ labor and goods

43 The non-reciprocal meaning of the phrase is supported by the next phrase where *yahav* (imperative mood, a command) meaning give, go to, come, provide, bring, followed by cohortative “let us build.” See Francis Brown, BDB, 396.

44 Francis Brown, 153.

for the power center's interests. In verse 1, the meaning of "they" is clearly stated "men from the east." The narrative exposes the conspiracy of a few, who influenced and later imposed their will and way. The making of bricks alludes to forced labor, which is a confessed experience of the Hebrews in Egypt. What the Egyptians had done to the Hebrews was happening in Mesopotamia.

The narrator gives focus to "the men" in verse 2, and again in verse 5, instead of just using they/them. This serves to stress the instigators of the attempt to build the tower who commanded and united the people to the cause. Hence, the translation of *waw* consecutive to contrastive 'but' breaking the movement from men reaching God to God coming down. "But the Lord, came down to see the city." The revelation of the name "Yahweh" is associated by J with God's act of judgment against the Egyptian's slavery of the Hebrews in Egypt in Exodus 3:14. Henceforth, God to the Israelites is the Yahweh who brought them out from the bondage of slavery (Exod 20:2). The name Yahweh is also associated with egalitarian social structure.^[45] Consistent with the name Yahweh is the use of the word *yarad* which is associated with judgment also used in Exod 3:8. Hence, the confusion/distortion of the power center's language was judgment to those in power, taking away their tool in securing conformity and submission. Yahweh's action undermined Babylon's hegemony over the periphery, freeing the people from the control of the power center.

From the third person plural masculine they, the narrator shifts to the use of *ha'adam* (verse 5) and the word translated 'mortals' in NRSV and the word *am* (people, verse 6). Other translations do not observe the shift still using the third personal pronoun: they (REV), men (NAB), people (NJB). The word *adam* is significant in the passage as it connects *adam* with the ground. Adam's God-given vocation in Gen 2 is to till the soil, but the story portrays *adam* to have been persuaded to make bricks instead, burn it thoroughly, and build a city and tower.

Verse six differentiates the use of people and "they." Yahweh is portrayed to have seen how the conformity of the people have been secured, and is concerned with what "they" could do further. 'They' in verse 6 may be understood to refer to the people who were under the influence of the dominant group, the Yahwist narrator consistently use "they" in referring

45 See Norman Gottwald, *The Tribes of Yahweh a Sociology of the Religion of the liberated Israel, 1250–1050 B.C.E.* New York: Orbis Books, 1979.

to a group-the group that initiated the building projects. It is again this 'they,' who began something that was "corrupting" (*chalal*, hiphil literally cause corruption), thus presuming an object that was being corrupted. The narrator has consistently used "they" to refer to those who started the building of the tower; the initiators have to be differentiated from the people. *Echad* functions as a predicate in the statement which is without verb and hence must be translated as 'united.' Furthermore, the term people usually refers to the masses, the ordinary people. It is the masses that had been corrupted by "they" (third person, masculine plural). The succeeding sentences consistently use the masculine third person plural noun: "this is only the beginning of the corruption they have started, now nothing can restrain them from the evil they have plotted to do."

In verse 8, the judgment that confused the power center's language served to confuse "them" - the power center-scattering them all over the land, leaving the city unfinished. That the central object of the passage is the city of Babylon as the object of critique in the passage is reiterated in the verse 8: the city not the tower is left unfinished.

Verse 9 further emphasizes the point of the story. The city was called Babel, for there the Lord confounded (Hebrew *balal*) their language. Here the narrator pointedly uses paranoumasia or word play.^[46] Babel is not a Hebrew word, but the use of the word *balal* which has a similar sound with babel and (*w'navlah* in verse 6) has the meaning, confuse or confound, and can be read as naval (in the Hebrew language is foolish) is a pun for what babel is--it is the center of confusion and foolishness-not order. In using their own language, the people of Israel made fun of the city that otherwise must evoke awe and terror.

It is a whole story composed around humor and the imperial building project. The cause of misery and loss of limbs and lives in ancient societies, these projects must have been regarded by oppressed peoples with resentment. The story makes fun of the city and its propaganda--humor, indeed, in a despairing situation of a subaltern who appears helpless in the face of a formidable foe symbolized by a grand city with impressive tower for legitimation and fortification. Construction in Babylon may have been going on during the exile, but the exiles refused to be dazzled by the impressive structures. What they saw were details,

46 Werner says of the Hebrew bible use of word play, "...the sheer delight in the juggling and manipulating language, and on the other, the awareness of the means present in the language (e.g. alliteration, metathesis, assonance, homorganic, rhythm, and repetition) to achieve effects such as emphasis. Association. Connotation. Innuendo. Double entendre, and more." Werner Weinberg, *Essays on Hebrew* (Atlanta, Georgia: Scholars Press, 1993), 66.

brickmaking, thorough baking, use of bitumen for mortar in building. For the sake of this work, the people were forced to leave behind farming to build such cities, with “they” at the center of the society command forcing people to be in cities, away from their farms and families. Centralized city state structures and building projects are not Yahweh’s will for humankind (*adam*), for the J *adam* is inseparable from the ground or land which provide them and their families with food (Gen 2:1-24). The story must have also served as a critique of the imperial connections of David and Solomon’s building projects.

Babel is a distorted language not the objective truth. Balal in Hebrew means confusion, which resembles babel the name of the city. In Hebrew, Babel sounds like *balal*, and thus the subaltern speaks of Babylon as the city of confusion. Babel is not the ordered peaceful center. The ordered center for Israel is the practice of the God-given vocation to Adam, that is tilling the family plot with his woman, in peace and prosperity (Gen 2:1-24) as an inalienable right (*nachalah*). Instead of productive labor in farming, the empire produced bricks. It took away humankind (11:5, *adam*) from their real vocation of tilling the earth (*adamah*). Human being (*adam*) is from the ground (*adamah*); thus, tilling the soil is a Yahweh-ordained vocation for humankind. In contrast to the aspiration of humankind to reach up to the heavens, the Yahwist established Adam as a creature of the earth, from dust. Though endowed by Yahweh’s breath to the ground (*adamah*), *adam* will return.

One can imagine the exiles’ reaction to speaking Babylonian language and how their tongues must twist to adjust to the language that they were forced to speak, because their colonizers wanted them so. Daniel chapter 1:1-18 talks of how Jewish youths from the elite class were recruited to be a part of the colonial government and how they were trained in the language and lore of their colonizers. And not only that, but how they were forced to adapt the way of life and food that their customs prohibit.

The Yahwist’s awareness of the empire is seen in the mention of Babylon, Uruk, Akkad, Kalneh in Shinar, and Assyria and Nineveh in the chapter before the Tower of Babel story (Gen 10). The link between the Yahwist and Mesopotamian imperialism is seen the depiction of cursed Ham and/Canaan, the father of Nimrod, who built the Tower of Babel in the land of Shinar. In Levin words “this Mesopotamian empire counts as the realm of evil. Egypt too is supposed to be the descendant of Ham, as are of course, the Canaanites, under

whom Abraham and Lot are said to have lived as strangers.”[47]

The Yahwist strand, a part of the Torah books, is a national literature produced by ancient Israel to assert its own identity and land claim. It insists on loyalty to Israel’s national God. Central to the story is the experience of subjugation and oppression by foreign nations. Political, economic, and sociological pressures on the Israelites by imperial politics is observed as the context of the story, as the narrator hints to the dynamics of power within the story. The narrator identifies the centralizing drive of the empire as an evil that provoked Yahweh’s judgment. The Yahwist composed an ideological critique of language hegemony and its function in securing conformity.[48] This composition was composed and transmitted in a period when Judah was a fledgling state, and Israel was a subjugated, occupied and exiled people. This context provides important pointers to the meaning of the Tower of Babel. Literally living at the mercy of great empires the Yahwist writer makes fun of the center of world’s greatest powers.

V. LANGUAGE AND RESISTANCE

It is remarkable that the breaking of the power of Babel is wrought through the “confusion of their language.” The importance of language in society is affirmed by Gábor Györi who states, “Symbols of language carry information about reality and can substitute direct experience.” Accordingly, “linguistic communication made it possible for the individuals of a group to have similar knowledge of their environment without physically sharing all the experience.” But he hints the limitation of language, as it is based on a person’s cognitive constraints:

That is why language could only have emerged as the ability to manipulate cognitive symbols that can be used externally in communication and internally in cognitive representation simultaneously. Thus, if language evolved with the function of making co-operative interaction of humans with their environment more effective, then there have to be

47 Christoph Levin, 221.

48 Max Weber, *Ancient Judaism* (Illinois: The Free Press, 1952), 359. Blenkinsop says of the post-exilic politics, “The allusion to military conscription, forced labor, and the requisitioning of livestock recall references elsewhere to the heavy burden of taxation during the Persian Period (Ezra 4: 13; 7:24; Neh. 5:4). One of the worst aspects of imperial policy under the Archaemenids was the draining away of local resources from the provinces to finance the imperial court, the building of magnificent palaces, and the interminable succession of Xerxes in 486 BCE. For this reason, then, the situation is one of great distress. The prayer is therefore, by implication, an inspiration toward political emancipation as a necessary precondition for the fulfillment of promises.” See Joseph Blenkinsopp, *Ezra-Nehemiah Old Testament Library* (London: SMC Press, 1988), 307–8.

corresponding biological and cognitive constraints embodied in the faculty of language.^[49]

Language frames our worldview and thought processes, and it “...serves to operate our mental model of the environment because, its building blocks, grammatical rules and linguistic signs are the ‘material’ with which we create our model.”^[50] Language defines communities and the people who speak it, as it fosters understanding among the people who use it. “Language frame, analyze and colour our views of the world.”^[51]

Ruhlen proposes that ‘human languages may indeed have a common origin,’^[52] but languages develop distinct characteristics in different environments and communities. This diversity has been destroyed by the emergence of advanced societies.^[53] “Already, ancient Egyptians have appreciated that ‘the word is the father to the thought’, acknowledging that the language is the foundation and building material of the social house.”^[54]

Language provides a universal key for dividing human history into meaningful groups.^[55] Analyzing the encounters between Spanish (a colonizer’s language) and Nathual an indigenous language, Ostler notes the ‘change of heart’ about the colonizers for those who switched to Spanish.^[56] Reading the story of Babel in the context of empire, the biblical writer demonstrates sophistication in seeing how the use of imperial language, like Aramaic, assimilates subjugated people into the empire. The use of Aramaic forces a speaker or writer to think from the perspective of the dominant power.

Conversely, speaking and composing in one’s own tongue dismantles the hegemony of Assyrian Babylonian or Western culture as the cultural codes and symbols used by language anchor truth in a specific locality with a specific people. It gives the subaltern a platform and voice. A people’s

49 Gábor Györi, “Cognitive archeology: a look at evolution outside and inside language” in *Archeology and Language: Theoretical and Methodological Orientations* Roger Blench and Matthew Spriggs eds. (London. New York: Routledge, 1997), 47.

50 Ibid., 50.

51 Ibid., 16-17.

52 Merritt Ruhlen, *On Origin of Languages: Studies in Linguistic Taxonomy* (Stanford, California: Stanford University Press, 1994), 35.

53 Ibid., 62-63.

54 Ibid., 172.

55 Nicholas Ostler says of language: Languages, by their nature as a means of communication, divide humanity into groups, only through a common language can a group of people act in concert, and therefore have a common history. Nicholas Ostler, *Empires of the Word: a Language History of the World* (New York: Harper Collins, 2005), 7, 9.

56 Ibid., 16-17.

own language represents the subjugated people's reality and worldview, and resists triumphalism.

The Tower of Babel story gives present readers a hint of the bricks that made the empire: one language, monopoly of power, monopoly of wealth. But the empire is not invincible; on the contrary, its power operates on lies, exploitation of labor, and a presumed power over others that disintegrates if we but speak the truth in our own tongues.

Werner Weinberg says of the Jews' attitude towards foreign languages and consciousness in the Hebrew Bible: "...the language of conquerors or enemies – often evoked an array of negative emotions: feeling threatened, sensing an impending catastrophe, having fear or reacting with contempt."^[57] In Deut. 28, which contains curses, being exposed to a foreign language is stipulated as a punishment. Egypt is a people considered to have a "strange language" captured in Psalm 114:1 and Proverbs 4:24.^[58]

Current studies affirm that resistance through nationalist education and national commemorations strengthens collective consciousness and national identity. Nationalist endeavors give importance to culture, language, and history of the oppressed nation that may include a memory of the past.

The Story of Babel is traditionally read as a story of pride. But pride as a disposition of a people is harmless, even positive. The Babel story talks about power-political, economic, and knowledge-that facilitates the power ascendancy of ancient Near Eastern emperors and leaders. In contrast the subjugated peoples and communities are at their mercy. The Tower of Babel Story scrutinizes an imperial core and its policy of making a name for itself—a way of establishing its hegemony and legitimacy.

VI. DISMANTLING BABEL THROUGH LITERATURE PRODUCTION

The term resistance applied to literature was first coined in 1966 by a Palestinian writer and critic Kanafani Ghassan in his work *Literature of Resistance in Occupied Palestine: 1948-1966*. Kanafani in Harlow's words, Kanafani proposed a distinctive character of literature:

... written "under occupation" and "exile." Such distinction is detected in in a people's "collective relationship to a common land, a common identity, or a common cause on the basis of which it becomes possible

⁵⁷ Werner, 56

⁵⁸ Werner, 56-57.

to articulate the difference between the modes of historical and political existence between, that is “occupation and “exile.” The distinction presupposes further an “occupying power” which has either occupied or subjugated, in this case both exiled and subjugated, a given population and has in addition significantly intervened in the literary and cultural development of the people it has dispossessed and whose land it has occupied. Literature, in other words, is presented by the critic as an arena of struggle.^[59]

In face of Israeli repression, Kanafani claims that Palestinian literature is under a “cultural siege.” He situates the critic’s location within the struggle and asserts that a literary critic can recognize resistance literature as a writer struggles with the people. Kanafani’s context, indeed the context of resistance literature, is further detailed by Harlow:

... a context that which may be most immediately situated within the contemporary national liberation struggles and resistance movements against Western imperialist domination of Africa, Central and South America, and the Middle and Far East.^[60]

Harlow contends that “Third World Literature” will function to reverse colonization or decolonize history, for history is “coincident with the history of colonialism.”^[61] Barbara Harlow states, “the struggle against colonialism and imperialism of resistance movements... is waged at the same time as the struggle for cultural and historical records.”

Harlow observes that while Kanafani has given focus on literature written under occupation and exile, Ngugi Wa Thiong’o divides literature into two kinds, “that of oppression and that of the struggle for liberation.”^[62] Ngugi’s proposition accords with the proposition of a Peruvian critic Jose Carlos Mariategui who insists:

...on a different periodization of the literature in Peru from that of generally formulated to account for the development of European literary tradition...because of the special character of Peruvian writer. That “special character” of Peruvian literature which Mariategui points

59 Barbara Harlow, *Resistance Literature* (London and New York: Methuen Inc., 1987), 2-3.

60 Harlow, 4.

61 Harlow, 5.

62 Harlow 9.

to, its development under colonial auspices produces different literary historical criteria.”^[63]

Pertaining to resistance literature, common trends have been observed by Harlow in the three literary critics: “...the general parameters of a collective opposition and concerted resistance to the programmatic cultural imperialism which accompanied western economic, military, and political domination of the Third World.”^[64] Hence, Harlow, based on resistance literature she has studied, proposes that resistance literature function as a way of illuminating the role of culture and cultural resistance as a part of the larger struggle for liberation as it ‘confronts the imperialist challenge,’ and ‘it is an act of insemination upon history—the major expressions of culture and a peoples essence.’ She cites Cabral the leader of the Guinea-Bissau liberation movement who says “culture plunges its roots into the physical reality of the environmental humus in which it develops.”^[65] As Barbara Harlow proposes the “choice of the language in which to compose it is in itself a political statement.”^[66]

Harlow emphasizes the significance of the political and “armed struggle,” as well as the struggle for historical and literary production.^[67] A people’s way of life plays a significant role in resisting colonialism and sustaining the larger struggle for liberation.^[68] Kanafani stresses the “extreme importance of cultural form of resistance as no less valuable than the armed resistance itself.”^[69]

The proposition of the literary critics cited presents writers and knowledge producers with a choice, their vocation does not allow a retreat to innocence. Writing is not a neutral act; it is a way of participation in either in building the tower of Babel or dismantling it. The same can be said of literature production particularly in colonized nations such as the Philippines. The story of Babel dismantles the building blocks of empire, and its readers and interpreters are called to participate in undermining and resisting empire today.

63 Harlow, 9.

64 Harlow, 10.

65 Harlow, 10.

66 Harlow, xiii.

67 Harlow, 7.

68 Harlow, 10

69 Harlow, 11.

VII. CONCLUSION

A victim of imperial drive for power and wealth through conquest, profiteering, and oppression, Israel must have been aware of the colonial propaganda. The Yahwist, a part of the Torah books, contributes to the important themes that served as basis for Israel's national literature. As part of its foundational myths, the Yahwist makes a clear unequivocal resistance against hegemony in the story of the tower of Babel. A humorous story, based on twisted tongues that must have been the result of learning a foreign language, is turned into an etiology of the most powerful and grandest city of the Babylonian empire. It further mocks the pride of empires. Buildings built on oppression do not impress. This story is placed strategically towards the end of the primeval history and the beginning of Israel's national history. Unpacking the socio-historical and cultural codes in the story leads to the reading of the story as resistance against the empire. The story is a coded critique of centralized power and its legitimation by religious establishment. It identifies language imperialism as a means of securing conformity and submission. The story exposes the empty boasts of emperors in the building of religious and public buildings. Building projects are deviations from God-ordained vocation of tilling the soil; it is not an accomplishment that a king can be proud of. The story details the process of building projects that are the result of labor imposed upon the masses. It is a story of wasted and wasteful technology. Most importantly, the story portrays God's judgment of this endeavor. The story asserts withdrawal of support from the power center, and the dispersion of centralized cities as God's will.

It is most remarkable that the Yahwist gave utmost importance to language, placing this story as part of the narrative that promulgates a people's worldview. Indeed, language itself is a worldview maker. It determines and shapes a people's worldview. In effect, the writer gives prime importance to Israel's literature which is also written in Israel's language—Hebrew. The composition and promulgation of Israel's national literature in Hebrew at a time when Israel was in the claw of an exponentially powerful empire speaks of the tenacity of a people not only in militantly resisting imperialism but also in ensuring survival of Jewish faith and identity in the face of dominant powers, and in bequeathing such a literature to future readers.

Subjugated peoples today can learn from ancient Israel's audacity in

etching the image of a crumbling tower at the empire's center, as the story emboldens those in the margins to poke fun at the never-ending self-aggrandizing project of the empire today.

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