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Editor's Notes

“Nothing has such power to broaden the mind as the ability to investigate systematically and truly all that comes under thy observation in life.”

-Marcus Aurelius

“Research means that you don't know but are willing to find out.”

-Charles F. Kettering

Welcome to the second issue of Silliman Journal 2023! This edition presents five engaging articles, each delving into a range of subjects.

The issue opens with Dr. Florita Maslog's, “Isolation of Phytochemical Components Present in Philippine *Morinda citrifolia* Variety (PhilNONI).” Her study focuses on the phytochemical analysis of the local *Morinda citrifolia* variety, known as PhilNONI. It drew inspiration from a previous work in India, and it aimed to identify and isolate phytochemical components, which in recent studies have been associated with health benefits such as immune system enhancement and antioxidative properties.

This is followed by Mary Joie Cruz and Serlie Barroga-Jamias' “The Mistress is the Mastermind: Framing Women Involved in a Government Fund Scam by a Social News Network in the Philippines.” In their study, they analyzed 107 stories reported by Rappler and explored the framing of women involved in the Philippine “pork barrel” scam, an instance of discretionary fund misuse in Congress.

The third article investigated the strategies employed by former impoverished individuals to navigate and rise above poverty in Dapitan City, Philippines. John Wayne V. Jacinto used a grounded theory approach to write “Surviving and Overcoming Poverty: Experiences of Quondam Poor Individuals in a Philippine City.”

The fourth article is “Knowledge, Attitudes, and Practices of Women Engaged in Sex Work: An Evaluation of Source Interventions” by Mark Anthony Salve. Through this research, Salve aims to provide valuable insights for developing strategies to enhance the health and well-being of female sex workers.

The issue closes with “Salin-dilang Pamana: Mga Pagpapahalaga at Kulturang Mamamalas sa Piling Kuwentong-Bayan sa Isla ng Olango.” Arnel T. Noval, Floran A. Taneo, Gwendolyn Inoc, and Abedigo A. Gaylan examined how culture is reflected in the local stories of Olango and how

they are valued.

The cover photo for this issue is courtesy of visual artist and fashion designer, Dan Ryan Duran. It is a snapshot of a sunset as seen in Antique Province's Bugo Bridge that passes over Sibalom River.

Warlito S. Caturay Jr. , PhD

Isolation of Phytochemical Components Present in Philippine *Morinda citrifolia* Variety (PhilNONI)

Florita S. Maslog

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Los Banos, Laguna, Philippines, 4031*

Abstract

Various modern techniques currently determine phytochemicals, but conventional qualitative tests are still popular for preliminary phytochemical screening of plants. This study was patterned on a previous work of Nagalingam et al. from India, who extracted and did preliminary phytochemical screening of active components in their Indian noni fruit variety. We aimed to isolate the phytochemical components present in our local *Morinda citrifolia* variety (called PhilNONI by our company). It is a fact that different noni varieties from different countries may differ in phytochemical contents. Recent scientific studies have established a relationship between phytochemicals and health benefits, such as diabetes, cancer, and heart diseases, in boosting immunity and as powerful antioxidants. Phytochemicals, moreover, fulfill the action of cell regeneration in wound healing. There are about 65-200 phytochemicals that can fight diseases, boost energy, and revitalize health. They are powerful innovators, as discussed by Rita Elkins in her book on the Noni Revolution. Using three extracts from noni powder, ethanol, methanol, and water, we isolated qualitatively in appreciable amounts from the three extracts of PhilNONI the following groups of phytochemicals: steroids, cardiac glycosides, terpenoids, alkaloids, carbohydrates, flavonoids, and saponin. Gallic catechol tannin, acidic compounds, and reducing sugar are also in appreciable amounts but only in water extracts. Both ethanol and methanol PhilNONI extracts gave appreciable amounts of phenolic compounds. Protein came out in large amounts from methanol and water extracts and large amounts in ethanol extract, but only for asparagine amino acids. We isolated anthraquinone in medium amounts from methanol extract but in appreciable amounts from ethanol and water extracts. There was no lipid or fat isolated from the three extracts.

Keywords: Philippine Noni, extraction & isolation, phytochemicals

Introduction

Morinda citrifolia L., *Rubiaceae* (noni), is a small to medium evergreen shrub growing in tropical areas worldwide. Originally native to Southwestern Asia, the plant spread to Australia, Hawaii, Polynesia, and other tropical areas, including the Philippines, by dispersing buoyant seeds through water. There are many known components of *Morinda citrifolia* fruit categorized into different therapeutic values such as antioxidant to various organ functions, as well as growth and development of the body, which make noni a functional food (Kumar, et al., 2023). Many of these interventions are activated by phytochemicals.

Shaikh and Patil (2020) also studied medicinal plants, rich bio-reservoirs of various phytochemicals. These phytochemicals can be identified and isolated from our local *Morinda citrifolia* variety, which may or may not differ from other varieties from other countries. Due to the increase of commercial noni fruit products in the global market, an extensive phytochemical comparison of noni varieties is necessary to understand their internal quality. The variation of phytochemical content in noni may be attributed to the diversity of the geographical environment. There could be differences in the type of soil, sunlight, temperature, precipitation, and other post-growth factors like harvesting, storage, transportation, manufacturing processes, formulation, and others (Deng et al., 2011).

So far, about 200 broad spectrums of these secondary metabolites have been identified, grouped as steroids, glycosides, phenol, tannins, terpenoids, alkaloids, saponins, flavonoids, protein, anthraquinones, and many more major bioactive compounds in noni.

Methodology

Extraction was used to obtain the desired compounds from sourced material, which was the noni powder produced from 70% of its fruits and 30% from its leaves at Phil Morinda Citrifolia, Inc. (PMCI) company, Los Banos, Laguna, Philippines. The solvents used for the extraction in this study were ethyl alcohol (ethanol), methyl alcohol (methanol), and distilled water to produce the so-called green extracts. The three solvents were selected because they are non-toxic, biodegradable, recyclable, and renewable and have high flash points or lower fuel hazards to high temperatures (Kumar et al., 2023).

Water is the most used and universal solvent. It is non-selective and can separate all hydrophilic substances, such as saponins, phenolics,

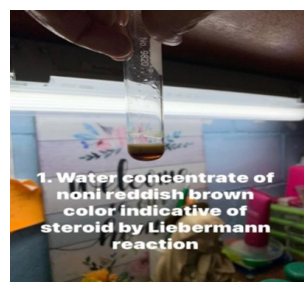
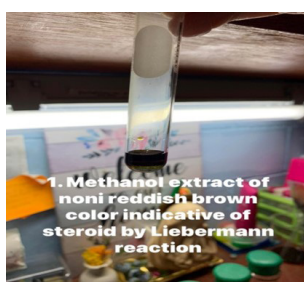
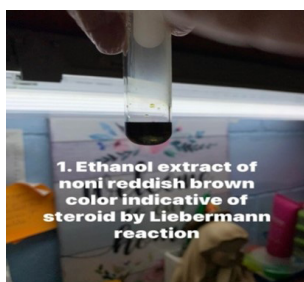
and polysaccharides. The extraction efficiency is enhanced by constant shaking and heating because it decreases the dielectric constant of water and provides better penetration. Ethanol is selective in action and used to extract polyphenols and triterpenes. Methanol has inherent toxicity. It is used for the extraction of saponins, alkaloids, and anthraquinones.

The extraction method used in this study was 20 grams of PhilNONI powder, which was added separately, along with about 50 ml of each solvent: ethanol, methanol, and distilled water. Each bottle with the solvent and the noni powder was shaken vigorously every 10-15 minutes during the first 8 hours, then left overnight at room temperature. Each bottle was filtered with Whatman cellulose filter paper the following day, pre-pleated to give an improved flow rate and increased capacity. Each filtrate was bottled separately and properly labeled. Extracts of ethanol and methanol were suspended in 0.25% dimethyl sulfoxide (DMSO). Water extract was condensed to half its volume before being used by heating.

All three extracts were used in the isolation of each phytochemical compound as determined from selected standard tests compiled by Shaikh and Patil (18) and also used by Nagalingam and co-workers (2012), Auwal et al. (2014) and Ezeonu and Ejikeme (2016).

1. Determination of Steroids like cholesterol by Liebermann Burchard Reaction:

To 300 ul of each PhilNONI extract, add 1 ml of chloroform plus a few drops of concentrated sulfuric acid (conc. H_2SO_4) along the side of the test tube. A reddish-brown layer or precipitate was observed at the bottom of the test tube, indicating the presence of steroids.



2. Glycoside by Keller Kiliani test:

300 ul of each extract + 1 ml glacial acetic acid + 300 ul of 10% ferric chloride (FeCl_3) + few drops of conc. H_2SO_4 along the sides of the test tube.

Brownish green precipitate at the bottom of the test tubes in ethanol and methanol and more brown in water extracts indicated the presence of glycosides, including cardiac glycoside or digitoxose moiety.

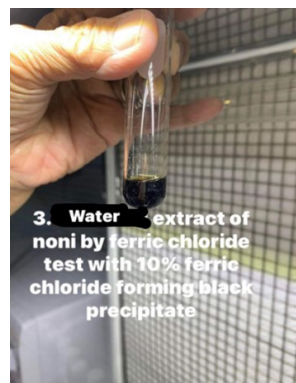
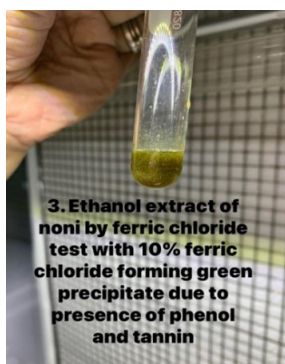


3. Phenol and Tannin by Ferric Chloride Test:

To 300 ul of each extract + a few drops of 10% FeCl_3 .

Blue to green precipitate formation was due to phenol and tannin.

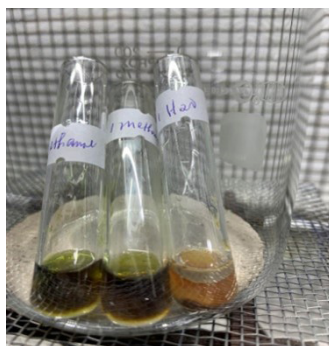
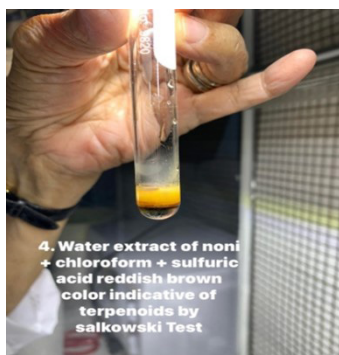
Blackish blue to greenish-black color in the water extract indicated the presence of gallic tannin and catechol tannin.



4. Terpenoids by Salkowski test:

To 300ul of each PhilNONI extract + 1 ml chloroform + few drops of conc. H_2SO_4 along the sides of the test tube.

A reddish-brown color was seen in the presence of terpenoids, especially in the water extract.



5. Alkaloids by Dragendorff's Reaction:

The formula of Dragendorff's reagent: Part A = 0.85 gm of bismuth nitrate in 40 ml H_2O + 10 ml glacial acetic acid, Part B = 8 g of bismuth iodide + 20 ml of H_2O .

Add equal parts before use. To each PhilNONI extract, add an equal part of Dragendorff's rgt.

Orange to orange-red precipitate indicated the presence of alkaloids.

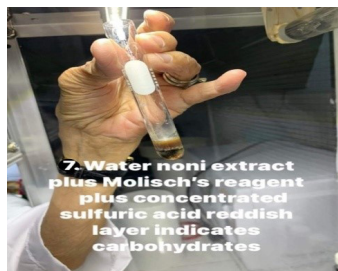
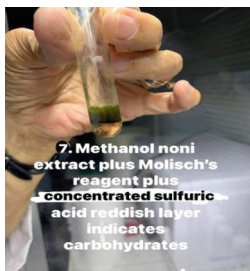
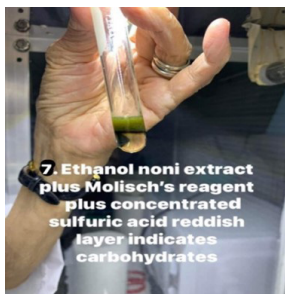


6. Carbohydrates by Molisch's Test

Formula of Molisch's rgt. 3.75 gm of α -naphthol in 25% ethanol

300 ul of PhilNONI extract + 300ul of Molisch's rgt + few drops of conc. H_2SO_4 .

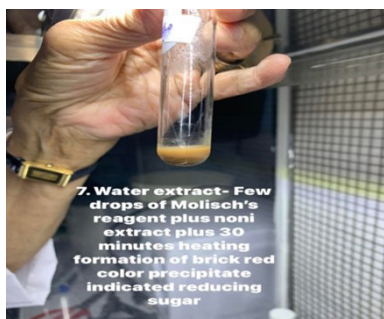
The reddish layer color was indicative of the presence of mono, di, and polysaccharide.



Alternate procedure for Reducing Sugar:

500ul of PhilNONI extract + a few drops of Molisch's rgt.

Heat for 30 minutes and observance of brick red colored precipitate indicated reducing sugar in water extract. The 2nd pic showed the brick color still forming.



7. Flavonoids:

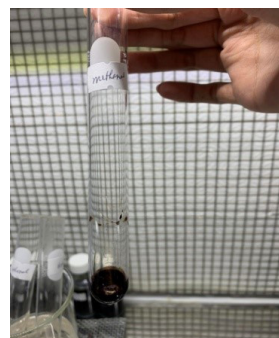
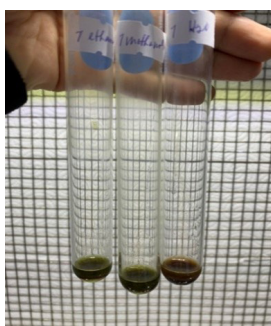
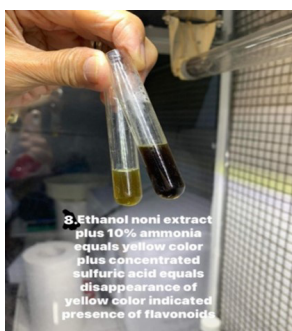
300 ul of PhilNONI extract + 1 ml of 10% ammonia gave yellow solution + 1 ml conc. H_2SO_4

Disappearance of yellow color indicated the presence of flavonoids.

Alternate procedure: (2nd & 3rd pics)

300 ul of PhilNONI extract + conc. hydrochloric (HCL) acid

The immediate red color in the water extract indicated the presence of flavonoids, and the Shinoda test gave a purple color.



8. Anthraquinones:

300 ul of PhilNONI extract + FeCl_3 + 1 ml of 10% ammonium hydroxide.
The formation of pink to red to violet color showed the presence of anthraquinones.

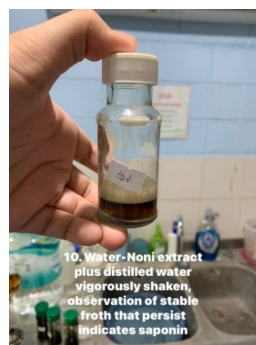
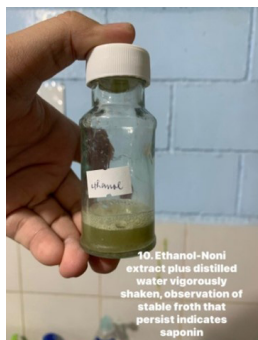


9. Saponins by Froth Test:

300 ul of PhilNONI extract + 2 ml H_2O in a test tube.

Tubes were vigorously shaken.

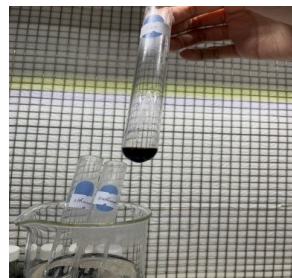
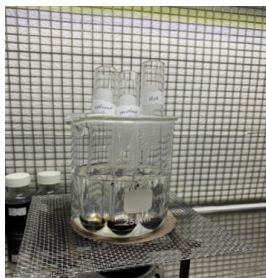
Observation of stable froth that persisted indicated the presence of saponins.



9. Protein by Ninhydrin test:

300 ul of PhilNONI extract + 1 ml of H_2O + 300 ul of ninhydrin rgt.

The dark purple color indicated the presence of protein and amino acids.
Black for asparagine.



10. Lipids and Fats:

A small quantity of PhilNONI powder was rubbed on clean, neat filter

paper and observed for permanent translucent stain.

We used olive oil as control on one side of the rubbed powder. No translucent stain was seen.



Acidic compounds:

To 300 ul of PhilNONI extract + a pinch of bicarbonate.

Effervescence indicated the presence of acidic compounds, greatest in water extract.



Table 1*Isolated Phytochemicals from Philippine Morinda citrifolia (PhilNONI)*

Phytochemical	Ethanol Extract	Methanol Extract	Water Extract	Remarks/ endpoints
1. Steroid, Liebermann Rx	4+	4+	4+	Red/brown color
2. Glycoside, K. Kiliani Test	4+	4+	4+	Brownish green ppt
3. Phenol, FeCl ₃ Test	4+	4+	0	Blue to green color
4. Tannin, Gallic/ catechol	0	0	4+	Black color
5. Terpenoids, Salkowski Rx	4+	4+	4+	Red/brown layer
6. Alkaloids, Dragendorff's	4+	4+	3+	Orange ppt.
7. Carbohydrates, Molisch's	4+	4+	4+	Reddish layer
8. Reducing sugar Test	+	+	4+	Brick red ppt.
9. Anthraquinone, FeCl ₃ + Ammonia	4+	2+	4+	Reddish violet
10. Flavonoids, 10% Ammonia	4+	4+	4+	Yellow solution
11. Flavonoids, , +conc H ₂ SO ₄	4+	4+	4+	Yellow color disappeared
12. Flavonoids, Shinoda test	0	0	4+	Red purple
13. Protein, Ninhydrin test	0	4+	4+	violet
14. Asparagine	4+	0	0	black
15. Lipids & Fat	0	0	0	
16. Acidic cpds	2+	2+	2+	effervescence
17. Saponin, Froth test	4+	4+	4+	Persistent foam

All qualitative tests were scored in plusses:

0 = absent

3+ 4+ = present in appreciable amount

+ = present

All tests were done in duplicate

2+ = present in medium amt.

maintained endpoints.

Results and Discussions

Isolation of phytochemical compounds from *Morinda citrifolia*, Philippine variety (PhilNONI) revealed the presence of various bioactive compounds. Please see Table 1.

In the 3 PhilNONI extracts, steroids were found in considerable amounts by Liebermann Burchard reaction.

The presence of phytochemical steroids in noni can be in the form of anabolic steroids, which can increase muscle strength very quickly. This means that a person can endure any activity more often for a longer period of time with improved recovery and a rapid increase in lean muscle tissue. Since their identification nearly 80 years ago, steroids have played a prominent role in the treatment of many disease states. Many clinical roles of steroids are related to their potent anti-inflammatory and immunomodulating properties (William & Kaye, 2014). Examples of steroids are the corticosteroid which are anti-inflammatory. They treat rheumatologic diseases like rheumatoid arthritis, lupus, and vasculitis or inflammation of blood vessels.

Glycosides were found in the local noni variety in the Philippines from the three PhilNONI extracts: ethanol, methanol, and, most significantly, in water in appreciable amounts.

Glycosides, which are compounds formed from a simple sugar with another compound by replacement of the hydroxyl group in sugar molecule, exist in the form of anthraquinones, coumarin, cyanogens, flavonoids, thioglycoside, phenols, steroids, terpenoids, and saponins. Cardiac glycosides found in our local noni work in the body system by holding cell membranes from pumping out, increasing the sodium in the cells, and allowing calcium to build up in the cells, which causes stronger heart muscle contraction. It is also used in cancer remediation (Ayogu & Amaechi, 2020).

The phenolic compounds derived from our local noni variety were isolated from the ethanol and methanol extracts and tannin from the water extract, all in appreciable amounts.

These compounds have antioxidant properties to lower total cholesterol, keep the heart healthy, lower blood pressure, and stimulate the immune system. They also have antibacterial properties and fight tooth decay. Tannins in the phenolic group are used to treat varicose ulcers, hemorrhoids, minor burns, and gum inflammation. Internally, they are useful in diarrhea and as an antidote for heavy metals poisoning (Maslog, 2020).

Terpenoids in our PhilNONI variety were found to be 4+ (present in

appreciable amounts) in the three PhilNONI extracts by the Salkowski test. Terpenoids, also known as isoprenoids, are a class of chemical compounds produced from isoprene and terpenes. Terpene is a medicinal molecule with a mode of action affecting calmness. Its medicinal use includes anti-infection, anti-anxiety, and sedative or anxiolytic effects (Maslog, 2020).

Alkaloids isolated from the local noni variety were seen in appreciable amounts in all three PhilNONI extracts. According to Yangfang et al. (2021) and Zhang et al. (n.d.), alkaloids from noni have potential α -glucosidase inhibitory activity. These α -glucosidase are enzymes that are supposed to catalyze the hydrolysis of starch/carbohydrates to glucose for intestinal absorption, leading to increased blood glucose. Alkaloids, therefore, prevent diabetes mellitus by its α -glucosidase inhibiting action.

Bin Zhang and co-workers isolated four new alkaloids called noni alkaloid A-D,1-4, and six known analogues 5-10 from noni (Zhang et al., n.d.).

The presence of carbohydrates in this study showed four plusses results by Molisch's reaction in all the 3 PhilNONI extracts and 4+, as well as in reducing sugar in water extract.

All these isolated carbohydrates contain free aldehyde, a ketonic group called reducing sugars. Examples of reducing sugars are glucose, galactose, glyceraldehydes, fructose, ribose, and xylose. Our brains and organs need sugar to function. Glucose is the main source of nutrients for our body cells. So, low or no sugar entering the body's cells can be life-threatening. The polysaccharide contents and aroma characteristics in noni changed during fermentation scale and time conditions (Wang, 2021).

Flavonoids came out in our analyses with the highest score of 4 plusses in the three PhilNONI extracts in a couple of standard tests.

According to the Salu Genecists, Inc. (2009), flavanoids, once known as Vitamin P, are a large class of plant compounds found in deeply colored vegetables and fruits, including noni. They were discovered in 1938 by Hungarian scientist Dr. Albert Szent Gyorgyi. Flavonoids' phytochemicals include flavonols, dihydroflavonoids, flavones, isoflavones, anthocyanins, and anthocyanidin. Well-known flavonols include quercetin, rutin, apigenin and luteolin. Flavonoid content in noni gradually increased with fermentation (Wang et al., 2021).

Frequent colds and/or infections, reflective of generally weakened immune function, can be a symptom of flavonoid deficiency. Conditions like excessive bruising, swelling after injury, nose bleeds, and hemorrhoids are also signs of inadequate intake of flavonoids (Ulah et al., 2020).

Additional functions of flavonoids are enhancing the antioxidant

effect of Vitamin C, playing a role in preventing excessive inflammation, and involving alterations of the behavior of many types of immune system cells like T cells, B cells, natural killer cells (NK cells,) mast cells and the neutrophils (West & Deng, 2021). They also possess antibiotic activity from bacteria and anti-virus properties, especially HIV and herpes simplex (Bansal & Priyadarsini, 2021; Deng et al., 2011). A recent publication by Ghildiyal et al. (2020) showed that not only the flavonoid groups mentioned above are anti-viral, but they also found out that phenolics, alkaloids, terpenoids, tannins, and carotenoids are anti-viral agents as well.

Anthraquinones presented a high amount with PhilNONI ethanol and water extracts in our present study. Rainer W. Bussman et al. (2013) and Tiwari and Singh (1977) reported from a health perspective that noni contains anthraquinones, especially lucidin, alizarin, and rubiadin forms of anthraquinones glycosides. Tiwari and Singh (1976) studied anthraquinone from noni's flowers.

Anthraquinone derivatives have been used for centuries for medical applications as laxative, anti-microbial, and anti-inflammatory agents. Also, it is for constipation, arthritis, multiple sclerosis, and cancer. Anthraquinones in PhilNONI such as scopoletin, acubin, l-asperuloid and alizarin serve as bactericidal (Maslog, 2020)

Saponin is present in the 3 PhilNONI extracts in large amounts by froth test. Saponin is taken first as fruit, then as an antioxidant. Clinical studies have suggested that saponins affect the immune system in ways that help protect the human body against cancers and lower cholesterol levels. Saponins, moreover, decrease blood lipids.

Found in grains, legumes, and plant-like noni, it serves as a "natural antibiotic," Recently, scientists have been looking at it as a help from fungal and viral infections and boosting certain vaccine effectiveness. As a bonus, saponin is very sweet. It tastes about 200 times sweeter than table sugar, according to Dr. Mary Clarke, an extension specialist from Kansas State University (Clarke, n.d.)

Proteins, peptides, glycoprotein, and amino acids proved to be present in the methanol and water PhilNONI extracts in large amounts, but the amino acid, asparagines, was evident from the ethanol extract.

Proteins and amino acids in noni are important as immunomodulators or immune system boosters. They help prevent cancer, bacterial infections, viral infections, and inflammatory diseases like multiple sclerosis (Maslog, 2020; West & Deng, 2021).

Acidic compounds in our present study showed a strong four-plusses reaction in the PhilNONI water extract and only with a medium amount

in both the ethanol and methanol extracts. The most predominant acidic compounds in noni are acetic acid, aucubin, caprylic acid, and benzoic acid. Acidic compounds are the key components in noni against fungi infections, especially in candidiasis and aspergillosis (Maslog, 2020).

Conclusions

It is important to isolate and identify the phytochemicals in our local *Morinda citrifolia* variety (PhilNONI), the variety we use in our PMCI company. These phytochemicals determine the pharmacological activities of noni plants in treating various diseases. Following Food & Drug Administration (FDA) guidelines, we cannot simply claim from the literature the benefits derived from our products without proper research to isolate and identify such biochemicals in our local noni variety. We need to test whether these phytochemicals exist in our PhilNONI products.

Thus, this project, being the first time that such biochemicals were isolated from the native variety of *Morinda citrifolia* in the Philippines, we can claim and advertise its broad range of therapeutic effects with all honesty. The isolation of steroids, for example, proved Dr. Ray Sahelian's theory of its being a supplement as an energy enhancement and well-being as well as being antibacterial, antiviral, antifungal, antitumor, antihelminthic, analgesic, hypotensive, anti-inflammatory and immune-enhancing effects. Ray Sahelian, MD, obtained a BS in nutrition from Drexel University and completed his doctoral training at Thomas Jefferson Medical School in Philadelphia; he is a well-known preacher/lecturer on noni health benefits (Sahelian, 2016).

Now, it is documented that PhilNONI juice contains a mixture of anthraquinones from the isolation of glycosides to which category it belongs, which helps build stronger heart muscle and can potentially reduce cancer risk. The presence of phenolic compounds in the local variety of noni made us realize for the first time the beneficial effect of PhilNONI juice on the anti-oxidant, hematological, and biochemical alterations it can do to ameliorate the effect of oxidative stress. Alkaloids containing inhibitory enzyme activity versus diabetes, now proven to be present in the PhilNONI variety of noni plants, can greatly help blood sugar control. Isolation of flavonoids phytochemical, acidic compounds, proteins, and saponins in local noni variety is now proven why it helps improve the immune system, ultimately healing dozens of conditions including simple colds and other infections, bacterial, fungal, viral, and even human parasites.

With these analyses using standard qualitative procedures and

publication of our results in a reputable journal, we will be able to advertise evidence-based health benefits from phytochemicals isolated from our PMCI products aside from the nutrition facts already analyzed by reputable labs in the Philippines containing Vitamins C, E, & B complex, and minerals like calcium, sodium, potassium, magnesium, and iron.

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The Mistress is the Mastermind: Framing Women Involved in a Government Fund Scam by a Social News Network in the Philippines

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Abstract

The study investigated the framing of how women involved in the Philippine ‘pork barrel’ scam or misuse of discretionary funds given to members of Congress are framed. These discretionary funds were supposedly for development projects and were officially called Priority Development Assistance Fund (PDAF). First exposed by Philippine media in 2013, the alleged scam implicated five senators and 23 members of Congress. Informed by framing and feminist theories, this study content analyzed 107 stories and the framing of 33 major stories reported by Rappler, a social news network in the Philippines. The labels used for women in the 107 stories were “mastermind” (49.44%), Mrs. Napoles” (14.61%), “Brains behind the pork barrel scam” (12.36%), and “Pork barrel queen” (8.98%). Only two stories labeled her as the “scapegoat of corrupt lawmakers.” The three-level codings of the 33 stories revealed five primary frames, namely: 1) consumerist women, 2) social climbers, 3) bad mother, 4) woman vs. woman, and 5) woman vs. herself, while the secondary frames included 1) personalization and suspicion, and 2) minor men. The “minor men” frame showed that the male counterparts of the women (Mrs. Napoles’ General husband and son) were glossed over in the stories, hence ‘pushing’ Janet Napoles further in the limelight as the ‘mastermind’ of the complex Philippine ‘pork barrel’ scam.

Keywords: feminist theory, media framing, media and women, online or social news network, pork barrel, Philippine media, Rappler, Philippine Congress, corruption, gender discrimination

Introduction

Media plays an important role in influencing people’s perceptions, opinions, and behavior (Entman et al., 2009). Pernia (2004) reiterates that the words disseminated by the media cause people to

create images in their minds that would later be transmitted and reinforced in society. From a cultural perspective, news organizations' text can be considered an "artifact" of the given culture bearing its key values and meanings (Berkowitz, 2011). The most important truths about the world's culture can be revealed by looking at how ordinary news is reported daily (Ettema, 2011). One way to study the cultural meaning of news is to focus on its implication for power and hegemony. A society's subconscious ideas of who is powerful or not are culturally developed and, thus, depicted in and, at the same time, reinforced by the media (Berkowitz, 2011).

Journalists consciously or unconsciously use frames in writing their news and reports. Besides the definition of framing as the process of organizing, defining, and structuring a story (Littlejohn & Foss, 2009), media framing also includes selecting and focusing on various aspects of perceived reality (Entman, 1993). Hardin and Whiteside (2010) suggested that a feminist lens in framing studies can help advocate for feminist goals like "nonstereotypical, socially just news coverage of women and men."

In July 2013, the Philippines was shaken when an expose about a multi-billion 'pork barrel' scam spread in the media. The Philippine 'pork barrel' scam, or misuse of discretionary funds given to members of Congress supposedly for development projects and officially called Priority Development Assistance Fund, was first exposed on July 12, 2013, by the mainstream newspaper, Philippine Daily Inquirer (PDI). A whistleblower revealed the modus operandi of one woman - Janet Lim-Napoles, wife of a retired Philippine General - who allegedly collaborates with legislators to use and allocate their 'pork barrel' on her bogus non-governmental organizations (NGOs). Five senators and 23 congressmen were allegedly involved in the scam.

Days after the report in the newspaper, news on the businesswoman's properties and lifestyle spread on different media, including the Internet. Media organizations also picked up numerous reports about the lifestyle of her youngest daughter living in the U.S. It was Rappler, the first social news network founded 2011 in the Philippines, that picked up the issue, drawing visitors to their site starting August 2013 while investigations were going on. With women as leading players in a national controversy, the researchers felt that it was appropriate to study how the media framed the issue's coverage and how gender myths affected their framing. This is the central question of this study.

While there is a rich collection of literature about the general portrayal of women in different media, few studies have been conducted on how the media report news on women involved in controversies such as

crimes and political controversies.

Barnett (2011) investigated how journalists framed in their reports women who killed their children. A textual and narrative analysis of stories published in America since the 1990s showed that the ‘flawed mother’ theme was the most employed narrative in the stories. Women who committed infanticide were regarded as mad and insane. Journalists also treated cases of infanticide as “mysteries,” leading to the sensationalizing of the stories. Instead of sensationalizing stories, Barnett recommended journalists “explain why women come to this violent point in their lives,” which may include romanticized notions of motherhood, gender norms that delegate child care to women, lack of recognition of the complex work involved in daily child care, lack of understanding about postpartum depression, and lack of family, community, and institutional support for mothers.

In 2006, Nacos studied the framing of women terrorists and politicians in the media. A content analysis of American and European print and broadcast news revealed six frames used in portraying women terrorists: the physical appearance frame, the family connection frame, terrorist for the sake of love, the women’s lib/equality frame, the tough-as-males/tougher-than-men frame, and the bored, naïve, out-of touch-with-reality frame. Nacos concluded that women, either those who were involved in legitimate political activities or those in illegitimate political activities such as terrorism, were still portrayed in mainstream media with prevalent gender stereotypes and biases.

Even with the prominence of new media and social media today, most existing studies about the portrayal of women examined content in traditional media, including print and broadcast media. Pioneering a study on the portrayal of women in online media, this study chose Rappler. The news organization calls itself a “social news network” mainly because it operates on a multimedia platform, encouraging participation and involvement among its online readers and viewers. While Rappler is relatively new in the Philippine media landscape, it is one of the fastest-growing news organizations in the country. In a commentary entitled *Rappler: Redefining Journalism in a Social World*, Rappler CEO Maria Ressa (2012) said that the social news network was created with a vision “to create an alternative distribution platform that could empower the bottom of the pyramid.” Rappler is one of the few news organizations promoting women’s empowerment through its stories and campaigns. In November 2013, Rappler joined Pantene Philippines’ #WHIPIT campaign. #WHIPIT challenges the prejudice, labels, and double standards imposed on women in Philippine society and, at the same time, inspires women to stand up against

these prejudices.

The findings of this study could help advance feminist goals and guide development journalists to be aware of and re-evaluate how they issues involving women.

Theoretical and Conceptual Framework

Two theories inform this research: the framing theory, sometimes called the second-level agenda-setting theory, and the feminist theory. According to the second-level agenda-setting theory, the press can tell us how we should think about an issue, affecting our interpretation of an issue's attributes. The second level agenda-setting theory "mirrors the framing process" (McCombs, 1997, cited by Griffin, 2006).

Framing is "choosing a broad organizing theme for selecting, emphasizing, and linking the elements of a story" (Bennet, 2005, p.37, cited in Tubbs and Moss, 2008). Hence, framing can tell the public what issues to pay attention to through the use of "selection," "emphasis," "exclusion," and "elaboration" (Tankard, 1991, cited by Griffin, 2006). According to Entman (1993), a frame is a narrative, a way of telling a story from a particular point of view. Like the frame of a picture, a frame of a story not only encloses but also leaves some things out: "Frames select and call attention to particular aspects of the reality described, which logically means that frames simultaneously direct attention from other aspects. Most frames are defined by what they omit as well as include. (p. 55)."

Carragee and Roefs (2004) added that frames could be seen not only as "guides in the meaning-making process" but also as "imprints of power." As such, framing can "define and structure social relationships" over time (Hardin & Whiteside, 2010). The relationship between framing and power can serve as a basis for questioning manifestations of patriarchy in society. Feminist theory traces its roots to the field of sociology. Grounded on the assumptions of feminism, this theory is concerned with the status of women in society. It is used to describe and understand forms of oppression against women, explore the causes and effects of these oppressions, and suggest ways these power inequalities can be overcome (Tong, 2008). To summarize, feminist theory is "the analysis of women and men in society and is intended to improve women's lives" (Andersen & Tay, 2013).

Framing studies with a feminist lens can be considered a " tool supporting an activist research agenda." Throughout history, feminist media researchers have been alarmed about how journalists frame their reports with gender-related myths. These frames contribute to forming and

reinforcing “commonsense assumptions that privilege men in the social hierarchy” (Hardin & Whiteside, 2010).

Situated within the critical paradigm of knowing, a large part of this study’s results emerged from the researchers’ critical reflection. As Baxter and Babbie (2003) put it, critical reflection is the “interrogation of a data set with an eye towards identifying its ideological bias and implications of this bias for power relations. Further, the critiques generated through this study were grounded in feminist theory.

Methodology

Citing Kitzinger (2007), Mendes wrote in 2011 that “frames are commonly identified through a combination of quantitative and qualitative analysis.” As such, the study employed content analysis and an inductive framing analysis of the framing elements used in the coverage of the pork barrel scam. Content analysis was used to gather empirical information about the labels used to refer to the women. Meanwhile, an inductive framing analysis was used to study the labels and frames used in the stories.

The time frame for collecting the stories was from July 2013 to September 2013. The time frame was selected based on the start and height of the pork barrel scam issue in the Philippines.

The study used a purposive sampling procedure for all stories in Rappler related to the pork barrel scam. The researchers chose to study the stories in Rappler because it is one of the most dynamic news organizations using the social media platform today. Further, this social news network is one of the few news organizations promoting women’s empowerment today through its stories and campaigns.

Last November 2013, Rappler launched a campaign called #WHIPIT in cooperation with Pantene Philippines. #WHIPIT challenges the prejudice, labels, and double standards imposed on women in our society and, at the same time, inspires them to stand up against these prejudices. Exactly 287 stories were recorded and downloaded. Through the identification of news and news features that tackled substantively women involved in the scam, the number of stories was refined to 107. The stories under this refined list were the only ones that went through a content analysis. As for the inductive framing analysis, only 33 significant articles that featured in-depth (more than 50 percent of its content) the women involved in the pork barrel scam were analyzed.

News stories written from July 2013 to September 2013 with the keyword ‘pork barrel scam’ were acquired through an online archive search

on Rappler.com. To ensure all related stories were collected, the keywords 'Napoles' and 'PDAF' were also used to crosscheck the list of stories gathered. No opinion articles, photographs, or editorial cartoons were included in the A coding sheet determined the labels attached to the women involved. Guided by the procedures suggested by Van Gorp (2010), three levels of coding – open, axial, and selective coding – were performed to surface the frames used in reporting about women involved in the scam.

Results And Discussion

Labels for Women Involved in the Scam

Name-calling, labeling, and stereotyping are some of the most prominent forms of oppression experienced by women. Labels can be considered a framing device because these are journalists' choice of language in referring to the women involved.

Almost half (49.44%) of the recorded labels called Janet Napoles the 'mastermind' of the scam. This was followed by Mrs. Napoles (14.61%), the brains behind the pork barrel scam (12.36%), and the pork barrel scam (8.98%). Only two labeled her as a scapegoat for corrupt lawmakers.

The summary of the top labels used in referring to the women in the pork barrel scam based on the content analysis of the 107 stories is listed in Table 1 and Figure 2. The labels are explained in the next section.

Table 1*Top Labels Used in Referring to Women Involved in the Pork Barrel Scam*

Party animal	
TOP LABELS	NUMBER (n= 89)
Mastermind	44
Mrs. Napoles	13
Brains behind the pork barrel scam	11
Pork barrel queen	8
Others	13
woman at the center of the pork barrel scam	4
scapegoat of corrupt lawmakers	2
VIP/star inmate	2
head of a syndicate	2
beneficiary of pork barrel scam	1
Grinch	1
Party animal	1

Mastermind

Mastermind was the most common label used to refer to Janet Lim Napoles, the primary woman involved in the pork barrel scam. This term was used 44 (49.44%) times in the 107 stories subjected to content analysis. A mastermind plans, strategizes, and directs a complicated project. This term, however, has a negative connotation because it is usually attached to those who supervise unlawful acts. Throughout history, notorious male criminals have usually been branded with this term. However, when the whistleblowers tagged Janet as the scam's mastermind, the popular image of a mastermind – a male with cunning and intricate intelligence – was shaken. She seemed to have violated the societal expectations of what a 'real woman' should be. The persistence of this label in the stories affirmed that women who commit "unladylike acts" seems more newsworthy to the media (Nacos,

2006).

“Mastermind” was often used as part of the lead of pork barrel scam-related stories, which included an introduction about Janet. This label is often accompanied by “alleged” or “supposed”. The use of this label to refer to Napoles may be because the whistleblowers who used to be her employees tagged her as the “mastermind” of the said scam.

Mrs. Napoles. “Mrs. Napoles,” as a term used to refer to the primary woman involved, should also be given attention. It can be observed that since the issue of the pork barrel scam was exposed in the media, the “Napoles” surname has become a buzzword. As a surname she just acquired from her husband when they married, the use of the title “Mrs.” in referring to her seemingly creates an impression that the male Napoles has a smaller part in the issue. True to this, only a very small part of Rappler’s coverage tried to delve into the whereabouts of retired Major Jaime Napoles. This aspect of the coverage will be discussed further in the frame analysis part of the study.

Brains behind the pork barrel scam. This was the third most common term tagged to Napoles. It was observed that the label “brains behind the pork barrel scam” was used as a substitute for “mastermind.” Similar to “mastermind,” journalists also used words such as “alleged,” “supposed,” and “believed to be” to qualify their statements.

This label formed an image of Napoles as an intelligent criminal. This image, somehow, was similar to the interpreted attribute of the label mastermind, which was the violation of society’s expectation of an intelligent criminal as a man with cunning and intricate intelligence. In fact, along with the label “brains behind the pork barrel scam,” phrases such as “well-entrenched” and “intricate web of corruption” were also used in the reportage.

Pork barrel queen. Another prominent label given to Napoles is “pork barrel queen.” Despite its relatively low-frequency count, this label is one of the more popular labels used in the mainstream media in reporting about Napoles. Unlike the previously discussed labels, “pork barrel queen” was used more freely by journalists. This can be proven by the lack of attachment of words like “alleged” to the label. In one of the stories, the writer straightforwardly referred to Napoles, calling her “fugitive and pork barrel queen.” The same goes for a story about the Court’s order to examine the accounts of Napoles. In this story, “pork barrel queen” was chosen to describe her when mentioning her reported 430 bank accounts. Further, a story in the sample has Pork barrel queen parties with solons for its headline.

The label “pork barrel queen” has become a more acceptable and safer way for journalists to call Napoles. This may be because the other

label, “mastermind,” has implications for the Law. Being a mastermind of a crime is a grave violation of the Law. Thus, accusing a person of being a “mastermind” can lead to a libel case for a journalist when proven otherwise. In the label “pork barrel queen,” on the other hand, a symbolic name was used to call Napoles. Unlike the others leading the count, this is, by far, the most stereotypical label attached to Napoles. “Pork barrel queen” was never used by the whistleblowers when talking about Napoles during their testimonies. It was a label created and, at the same time, reinforced by the media.

Other labels. Aside from the more common labels attached to Napoles, a few more terms were used to refer to her in other stories. These were “woman at the center of the pork barrel scam,” “scapegoat of corrupt lawmakers,” “VIP/star inmate,” “head of a syndicate,” and “Grinch.”

“Woman at the center of the pork barrel scam” had the most occurrences among the labels categorized under “Others.” The lead of one story read: The woman at the center of the alleged pork barrel scam has partied and rubbed elbows with lawmakers, indicating she’s more than an acquaintance to them. It can be observed that this label was used along with implications that Napoles had physical social contact with lawmakers, who happened to be males. Thus, it can be said that this label was used to emphasize that Napoles, a woman, mingled with some of the powerful men in the national government.

In another usage of this label, a contrast was employed by starting a story with the sentence: The manhunt continues for the woman at the center of what investigators describe as one of the biggest scams in the country’s history. Manhunt, a general term used in the search for fugitives, was used to search for the “woman at the center” – or one who apparently held everything in the palm of her hands.

“VIP/ star inmate,” on the other hand, was also used in a few of the stories published after Napoles surrendered and after she had been detained. The label “head of a syndicate” was used as another substitute or variation to “mastermind” and “brains behind the pork barrel scam.” “Grinch,” a fictional character known for stealing Christmas, was called Napoles. The said story reported the issuance of Php 95 M worth of agrarian reform funds to one of the fake NGOs of Napoles on December 23, 2009. Hence, she ‘heartlessly’ stole the supposed “Christmas gifts” to the real beneficiaries– and she did so on a Christmas Day, the season of love and sharing– just exacerbated her notoriety to the reading public.

In one story, Napoles was also labeled a “party animal” because of her habit of attending social gatherings.

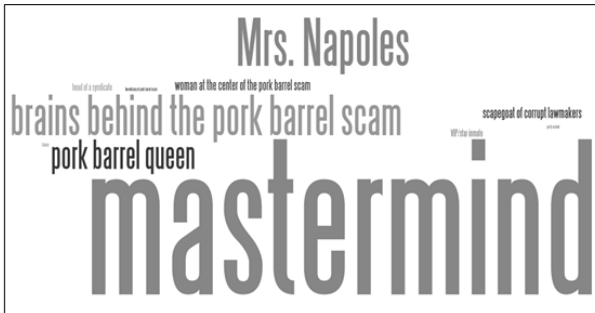
“Scapegoat of corrupt lawmakers” and “beneficiary of pork barrel

scam” could be considered the most passive labels attached to Napoles. The first label was used in two stories citing the statements of Atty. Lorna Kapunan, lawyer of Napoles. While implying a more passive role of Napoles in the scam, “beneficiary of pork barrel” was actually used alongside the more prominent label “mastermind.” The usage of the said label in the lead of the story entitled “Kapunan: Napoles is the scapegoat of corrupt lawmakers” goes: According to Luy and other whistleblowers’ testimonies, Napoles is the beneficiary and mastermind of a massive pork barrel scam which funnels government money into ghost projects of fake foundations created by Napoles. This sentence is actually a double jeopardy because to be the mastermind is bad enough, but to be the beneficiary of the scammed government funds emphasized her seeming culpability.

Another notable feature of the labels was the multiple usages of these in the stories. For example, in Pork barrel queen parties with solon, the term “woman at the center of the pork barrel scam” was used to describe Napoles instead of the one mentioned in the headline. One good reason for this was the desire of journalists for variation. However, the researchers believe that this also tells us about the prominence of labeling and name-calling towards women to the point that you can attach several labels to them in just one story or, further, in just one issue.

Figure 2

Word Cloud of Labels Used in Referring to Women Involved in the Pork Barrel Scam



Framing of Women Involved in the Scam

The results of the three-level coding framing analysis showed five primary and two secondary frames. The primary frames include consumerist women, social climbers, bad mothers, woman vs. woman, and woman vs. herself. The secondary frames are personalization suspicion and minor men. Frame #1: Consumerist women. The consumerist women’s frame was one of the most common frames used to depict the women involved in the pork

barrel scam. The core idea of this frame is that women are susceptible to consumerism. Further, these women serve as symbols of consumerism. According to Peiss (1998), consumption is now considered in society to be a woman's role. Women are even tagged with the phrase "born to shop." She added, "consumption is coded as a female pursuit, frivolous, and even wasteful, a form of leisure than productive work." The naturalization of this role of women in society has led to the stereotyping of women as not only the main players in the consumption process but also as followers of consumption as an entire way of life. Thus, a consumerist lifestyle.

Under this frame, Janet and her daughter Jeane Napoles were portrayed as women with the habit of buying lavish products and services, a stereotype attached to women. Two stories were specifically written about the lifestyle and properties of Jeane: Napoles's daughter blogs about the lavish lifestyle, and Napoles's daughter owns a Php80M LA property. These stories were published just a few days after Benhur Luy first exposed the scam in the Philippine Daily Inquirer on July 12, 2013. In the two stories, words such as "lavish," "luxurious," "expensive taste," and "extravagant" were used to describe Jeane's lifestyle. Brand names of high-end clothes, bags, and shoes, such as "Louis Vuitton, YSL, Chanel, and Christian Louboutin" Jeane owned, were also mentioned to support the story of her lavish lifestyle. The brand of car that Jeane drove in Manila before was also mentioned. The textual and visual descriptions of these products highlighted Jeane's consumerist behavior.

Janet's appeal to the public dissemination of the stories about her daughter's lifestyle was also reported. Janet defended her "right to shop." We can observe that the term "shop" was used instead of other words that can also be applicable, such as "buy" or "purchase." The term "shop" further tells us that shopping is always associated with women. As Peiss puts it, "Shopping was now transformed from a functional activity into a form of leisure." Contrast this to the account of Jaime Napoles, her husband, in a report by ABS-CBNnews.com, who said that the lavish 21st birthday party was part of her daughter's school project in fashion or merchandising. The father defended his daughter's spending based on a need in school, which was seemingly reasonable; the mother defended her daughter's spending as something of a woman's nature, which was seemingly unreasonable, hence deplorable.

In a study conducted by Foust and Bradshaw (2007), one of the dominant frames that resulted from the framing analysis of images of women in Broadcasting magazine is the portrayal of women with stereotypical roles such as heavy shoppers and gossipers. The study found that women were

portrayed in magazine advertisements as heavy shoppers to the point that they frustrated their husbands because of their seemingly endless desire for material goods.

Ellen Willis (1970), an activist in Women's Liberation, tried to criticize this stereotype attached to women in her article "Women and the Myth of Consumerism." Willis claims that society has labeled women as consumers. This is because our patriarchal society usually assumes that women should make themselves presentable to men. Thus, women are forced to purchase products and services that would make them fit the expectations of men. As Willis claims: "Consumerism as applied to women is blatantly sexist." Despite the low number of full-length articles under this frame, parts of the stories were repeatedly mentioned in some of the other pork barrel scam-related stories in the sample. Also, as an affirmation of the popular theory of consumerism, which directly identifies consumerism with femininity, no article delving into the purchases and lifestyles of the men involved was recorded.

With this frame, the coverage implied that the women involved sustained their consumerist lifestyle through the money they got from the pork barrel scam. Conversely, men may become business partners with those involved in the scam, but they fade from the 'media limelight' after a few explanations that they were not guilty.

Frame #2: Social climbers. Based on observation, women have been extensively portrayed as social climbers in media and literature. Though some academic researchers have tried to look into the phenomenon of social climbing and its association with women, this stereotype is often portrayed in films and fictional stories.

A social climber strives for a higher societal position by associating or affiliating with the echelons or the upper crust. Striving to belong to a group of wealthy and famous people, according to its popular definition, is also considered social climbing.

When photos of Janet Napoles with public officials in social gatherings leaked on the Internet, Rappler published numerous stories about these photographs. In one story, Janet was depicted with visual descriptions of her "smiling and posing for cameras" with famous personalities. Moreso, the writer described Napoles' actions as that of someone who felt like "it was her party." This phrase is speculation and lends a negative connotation – implying that Janet was appropriating a social event as if it were her own.

A story on Jeane Napoles' lifestyle, also mentioned under the consumerist frame, discussed her presence in high-society events after she returned abroad as surprising. The report added that bodyguards

accompanied Jeane when attending the said events. Bodyguards are usually associated with politicians or the very rich whose lives are at risk or who face threats of kidnapping because of their wealth or influence. Hence, even at a young age, Jeane already apparently had 'high value and influence.'

The mention of the other residents of the Ritz-Carlton Condominium, which reportedly costs Php 80 million, also added to the framing devices of the social climbers' frame. The story started with a lead that said Jean "bought a luxurious Los Angeles apartment in a building where Hollywood celebrities and public figures live." This part of the text implies that Jean knowingly bought the apartment because famous and wealthy people also lived there. Here, a picture of Jean trying to belong to the crowd of people belonging to the higher level of the social ladder was created.

In the same story, Jean was addressed as "an aspiring fashion designer." The use of the word "aspiring" should also be noted. During the analysis of the stories, a pattern in the image of women as dreamers was noticed. Aside from using "aspiring fashion photographer" to refer to Jeane, a profile feature story about Janet started with a lead that said, "She had always dreamt of being rich." Moreover, Christine, another daughter of Janet, was said to have "dropped her dreams" of joining Congress after the issue of the pork barrel scam spread. Christine was nominated as the second representative of the OFW Family Party list, which won two congressional seats during the May 2013 elections.

In an active search for related literature about social climbing and women, the researchers found an article in Yahoo News (initially published in the Manila Bulletin) named Janet, the "queen of social climbing."

The stereotyping of women as social climbers may be rooted in the fact that women are frequently considered as the lesser sex despite the rhetorics of equality. As such, women would always strive to climb the social ladder and demand a better position in society. Furthermore, when they do, they are labeled as social climbers. With the pork barrel scam, money was seen as an instrument used by the women involved in upgrading their social status.

Frame #3: Bad mother. One remarkable feature of the Rappler coverage of the pork barrel scam during the first few months of its exposure was the occasional inclusion of familial relationships between mothers and daughters. Discussed explicitly in the reportage was Janet's relationship with her daughter Jeane and her mother Magdalena Luy Lim.

There has been a rich discourse on the prevalence of the concept of "bad mothers" in our society today. In *Bad Mothers: The Politics of Blame in Twentieth Century America*, editors Ladd-Taylor and Umasky stated that

mother-blaming has become a common social phenomenon. Some of the stereotypes associated with bad mothers are “the welfare mother, the teen mother, the career woman who has no time for kids, the drug addict who poisons her fetus... and so on”. Ladd-Taylor and Umansky (1998) further suggest that the list of stereotypes seems endless when it comes to mother-blaming. As Caplan (1998) puts it: “In our society, it is acceptable to blame Mom.”

In one story, the language chosen in the report about the statement that Janet “admits funding her daughter’s lavish lifestyle.” Another article also stated that netizens accused Janet of using pork barrel money to “sustain” the lifestyle of her daughter. In using the words “admits” and “sustains,” the writer implied that Janet was consciously providing and maintaining the luxurious caprices of her daughter. This framing device created a picture of Janet as a mother who spoiled her daughter. With this, a reasoning device stating that Janet was partly to be blamed for her daughter’s lavish wants and activities could be derived.

The role of Magdalena Luy Lim as Janet’s mother was also explored in some parts of the text analyzed. In most of the stories analyzed, Magdalena was often mentioned as a woman of faith, a religious servant. Moreover, she reportedly requested her daughter to support financially priests from a specific congregation. In one story, however, the supposed negligence of Magdalena was implied with the mention that she never asked her daughter about their instant source of wealth. Similar to the portrayal of Janet as a mother responsible for Jeane’s wrongdoings, Magdalena was also portrayed as a mother who passively allowed her child to commit unlawful acts.

Aside from the description of the mother-daughter relationship between Magdalena and Janet, it was also mentioned in the story that both were teen mothers who married early. In the story, Janet is described as a girl who married “not long after” she finished high school. A few paragraphs later, Magdalena is introduced in the story as Janet’s mother, “who also got married when she was a teenager.”

This line of reasoning devices and portrayals used in framing the relationships of women involved (who happen to be mothers and daughters) can somehow be encapsulated in the phrase “like mother, like daughter.” As Magdalena was portrayed as a mother who tolerated her daughter’s doings, Janet was also portrayed as a mother who spoiled Jeane’s lavish wants. Further, Janet’s inclinations for designer brands were mentioned, implying that her daughter ‘followed’ her footsteps.

The bad mother frame is a manifestation that mother-blaming is still predominant in our society. This is because our culture, a culture governed

by patriarchy, encourages us to point fingers at our mothers and to focus only on their faults (Ladd-Taylor & Umansky, 1998).

Frame #4: Woman vs. woman. The core frame of the woman vs. woman frame is that women involved in the pork barrel scam conflict with other women. Dellasega (2005) states that the media, specifically television shows and movies, promote conflict, competitiveness, and aggressiveness among women. Most of the time, the media pits women against each other (Wade, 2012).

Some stories in the coverage depicted women at odds with each other. In the news feature story about Justice Secretary Leila De Lima and Atty. Lorna Kapunan, their credentials and experiences were discussed side by side. A big part of the story was also allotted to discuss the two women's past as law partners. One of the noticeable texts from the source goes: De Lima did not appreciate reports that her former law partner is calling for the creation of a new investigating body to look into the scam. Along with using negative words, such as "did not appreciate," the writer chose to refer to Kapunan afterward as De Lima's "former law partner." In this sentence, a framing device highlighted the brewing conflict between the former law partners.

Aside from this, part of the story was devoted to discussing the ranks of Kapunan and De Lima in the law firm they used to work in. The report found it necessary to mention that in the said law firm, Kapunan outranked De Lima. However, at the time of the study, De Lima, the country's justice secretary, outranked Kapunan. Though only one full-length story featured the supposed competition between Kapunan and De Lima, mention of their past as former law partners was constantly mentioned in other stories where their names and statements were included.

Another manifestation of the woman vs. woman frame can be seen in a story about the possibility of Janet sharing a cell with her former maid. According to the report, the former maid of Janet was in jail because she set her up for qualified theft. Written as a news feature, the story explores the former dynamics between Janet and her maid. Through the use of this frame in the story, depictions of Janet as an abusive and wicked lady master and her maid as an abused and obedient maid were created.

In another story entitled *The jail that awaits Napoles*, a paragraph reads, "What's more, her former maid is detained there. A lawyer said Napoles set her up for qualified theft." The reasoning device implied in this part of the text was that it would be exciting and interesting to see Janet share a cell with her former maid. Also, the imagined situation seemed to be deemed a poetic justice for Janet.

Many feminists argue that the pitting of women against each other by the media is also a part of the oppression imposed by a patriarchal society. Instead of portraying women supporting each other, women are portrayed more as rivals or, worse, as participants in a catfight. This media portrayal can be considered as a way to divide women and to put them at odds with each other.

Frame #5: Woman vs. herself. The woman vs. herself frame creates an image of a woman who symbolically can be considered a hypocrite. Under this frame, the women's own words were used against them.

As observed in one story, the writer ended with a quote from Jeane's blog about her questioning the advocacy of Manny Pacquiao [a boxer who later became a member of Congress] towards fighting poverty. These parts of the text suggested that Jeane was being "ironic" that she was not true to her words.

This frame was also used when a line Janet often told to her employees was mentioned: "*Ang sinungaling, kapatid ng magnanakaw*" (a liar is the sibling of a thief). The inclusion of this direct quotation in the story portrayed Janet as a woman who did not live by what she sermonized.

Kapunan's truthfulness to her principles was also questioned in a story titled Napoles 'entitled to due process' – Kapunan. The title of the story suggested that it was a news story about the statement of Kapunan as Janet's lawyer. However, the story starts with a lead: *She is a lawyer with a long tradition of fighting for various advocacies. She fought alongside critics of former President Gloria Arroyo and has herself called for the abolition of the pork barrel. Why did Lorna Kapunan accept Janet Lim-Napoles as a client?*

Aside from the disconnection between the headline and the story's lead, the use of the women vs. herself frame was evident in this story. The principles of Kapunan, a professional and successful female lawyer, were questioned because she decided to accept Janet as a client.

Women are often stereotyped as inconsistent and fickle-minded individuals. The use of the women vs. herself frame reinforces the notion that women are inconsistent and, worse, notions that many women are hypocrites and untrustworthy.

The two secondary frames are Frame #6. Personalization and suspicion and Frame #7. Minor men.

Frame #6: Personalization and suspicion. Personalization, as a frame used in depicting women, is derived from literature about the media portrayal of women in feminist movements. Personalization is the emphasis given by the media on the personal appearance of women involved in the

feminist movement (Bronstein, 2005).

In some of the stories analyzed Janet's personal appearance and clothes were visually described as a part of her introduction. On the other hand, Suspicion was a frame generated from codes that implied that Janet deserved suspicion because of the seemingly special treatment given to her by the government and concerning her health concerns.

It was observed that stories that included information on Janet's detention almost always included phrases like "so-called cell" and "air-conditioned room." Apart from this, full-length stories were also devoted to featuring the meals served to Janet every day. When it came to her concerns, there was an implied suspicion that she was just making up her health concerns. In one story, Janet reportedly "complained of an anxiety attack apparently due to claustrophobia." The use of "apparently" and "complained" in the mentioned text should be noted as insinuating doubt of the truthfulness of the claim – or that it may be a pretense.

Frame #7: Minor men. The last secondary frame generated from the analysis of the stories was the minor men frame. Under this frame, the women's male counterparts were considered to be only secondary players in the scam. This was evident in the very few articles that tried to investigate the role of, for example, Jaime Napoles, Janet's husband, in the dynamics of the pork barrel scam. Writers and readers seemed to have forgotten that Jaime Napoles was a former Marine Major who had connections with other powerful men in the military. To recall, Janet reportedly started her business inside the military through a Php 3.8 million Kevlar helmet contract. The fact that her husband was an official in the military and active on duty when the Kevlar helmet scam happened cannot fully dissociate Jaime from the story. However, there was not a single follow-up story to investigate the role of Jaime in the scam. Moreover, when men were mentioned in some of the stories, they were either allotted only one to two paragraphs or placed in the last part of the stories.

The 'minor men' frame is a counterpart of a concept coined by Tuchman (1978) called "symbolic annihilation." This concept states that women are usually excluded and/or trivialized in the media. While trivialized portrayal may not be true for the men involved, excluding men (Jaime Napoles and their son) from the coverage may be applicable.

James Christopher Napoles, Janet's son, was mentioned once in the coverage through a story about the business relations between James and Bryan Bautista, Sen. Bong Revilla's eldest son. However, it can be observed that after Sen. Revilla slammed the said report through the story "Revilla on Napoles' story: Leave my son alone", no follow-up reports on James's

activities were written. Also, the properties and activities of Janet's other son, Christopher, were not investigated.

In one way or another, the women involved were deemed as more important players in the conduct of the scam, neglecting the possibility that their male counterparts may have had an equal share in the previous transactions under the pork barrel scam. It appears that given their contribution to the scam, women were more ostracized than the men, who were also reported to be involved. These men do not only include Jaime and James Napoles but also the senators mentioned by the witness, Mr. Luy, in his testimonies: Sen. Ramon "Bong" Revilla Jr., Sen. Jose Pimentel "Jinggoy" Ejercito Estrada, and Sen. Juan Ponce Enrile.

The results are related to what Entman (1993) said: "A frame of a story not only encloses but also leaves some things out. Most frames are defined by what they omit as well as include." It was apparent from the stories that men were downplayed as minor players in the scam, hence omitting them in the equation as possible perpetrators, partners, or even players in the pork barrel scam. By omitting the men in the stories, Janet Napoles had been 'pushed' into the frontline as the 'mastermind' of the complex Philippine 'pork barrel' scam.

Conclusion and Recommendations

Women involved in the pork barrel scam were considered the primary players, while the men were the minor personalities. As such, the woman was labeled as "mastermind" and "pork barrel queen." Only two stories labeled Napoles as a "scapegoat of corrupt lawmakers."

The inductive framing analysis of the stories showed that stereotypical frames were still used when reporting about women (Janet Napoles, Jeane Napoles, Atty. Kapunan, Atty. De Lima). These frames included consumerist women, social climbers, bad mothers, woman vs. woman, and woman vs. herself (for the primary frames), and personalization suspicion and minor men (for the secondary frames).

From a feminist standpoint, the men were downplayed in the scam, hence omitting or excluding them in the equation as possible perpetrators, partners, or players in the pork barrel scam. Hence, Janet Napoles, the primary personality involved, who happens to be a woman, received the majority of public scrutiny and humiliation. Overall, despite efforts for balanced reporting to give fair coverage of and reportage on women in a pioneering social news network, there is still a general persistence in the media of culturally embedded frames that box women with labels and

stereotypes and that encourage patriarchy.

In the pursuit of gender-bias-free coverage of issues and events, media practitioners are recommended to be sensitive and conscious in reporting issues involving women by keeping away from the use of culturally embedded frames that reaffirm patriarchy through stereotyping and labeling. News organizations may also strive to pursue a more issue-based coverage of controversies rather than personality-based stories. While it has been reiterated in the literature that the media see women who commit acts unexpected of their gender, such as crimes and terrorism, as extra newsworthy, journalists must not focus the limelight on these women alone but also on the men who may have also played vital roles in the issues. After all, masterminds can be both masters and mistresses.

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Surviving and Overcoming Poverty: Experiences of Quondam Poor Individuals in a Philippine City

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Abstract

This paper explored the processes undertaken by quondam poor individuals to survive and overcome poverty in Dapitan City, Philippines. Dapitan City is one of the third-class cities and, unlike other cities in the Philippines, is not highly urbanized. Hence, surviving and overcoming poverty in this economic condition yields a different reality. This pilot study employed the grounded theory approach, which generated a paradigm based on the experiences of quondam poor individuals. Central to the participants' experiences in surviving and overcoming poverty were the realization and acceptance of their conditions and their determination to succeed and achieve their goals. The choice and use of means of overcoming poverty were relative to the participants' contexts and personal-social conditions. Surviving and overcoming poverty is a conglomeration of internal and external factors in the lives of individuals.

Keywords: poverty, surviving, overcoming, Dapitan City, Philippines, qualitative

Introduction

In 1990, about 35% (1.85 billion) of people in the world lived in extreme poverty (World Bank, 2016). The target of the Millennium Development Goal was that by 2015, this poverty rate would have been reduced by 50% (UNICEF, 2014). Based on the recent estimates of the World Bank Group, in 2013, about 10.7% (766.6 million) of the world's population lived in extreme poverty, but the figures have significantly decreased since 1990 (World Bank, 2016). In 2022, about 685 million people were estimated to be extremely poor, while the global goal to end extreme poverty was extended to 2030 (World Bank, 2022). Nevertheless, despite this decrease in previous years, poverty is still widespread.

The effects of poverty on the development of a country and the well-being of the poor, in particular, necessitate solutions. Based on the basic

needs approach (BNA), being poor entails the inability to secure basic needs (Watson 2014). On an international scale, the 'International Poverty Line' set by the World Bank and revised in 2015 considers a person surviving with less than 1.90 international dollars (int.-\$) a day to be in extreme poverty. This assessment is based on the person's consumption of monetary value (Roser and Ortiz-Ospina 2013). Additionally, poverty is defined by the Global Multidimensional Poverty Index (designed by the United Nations Development Programme and the Oxford Poverty and Human Development Initiative in 2010) as deprivation of at least one-third of the weighted indicators across three dimensions: health, education, and standard of living. Given this concept, different factors, therefore, connect to poverty. Drobotya et al. (2021) classified the causes of poverty into political, economic, demographic, regional and geographical, social, qualifying (education), and personal. With this, they emphasized that the solutions to overcome poverty include a strong civil society, individual entrepreneurship, and a change in the income structure of the population.

In the Philippines, the World Bank is optimistic that it can overcome poverty due to the decline in poverty incidence from 26.6% in 2006 to 21.6% in 2015. In the latest poverty estimates of the Philippine Statistics Authority (PSA, 2022), 2021 the Philippines had a poverty incidence of 18.1%. The decline in the past six years is attributed to expanding jobs outside agriculture, conditional cash transfers, school enrollment, and health insurance. Hence, the World Bank accentuated the need for policies supporting employment, access to quality education, inclusive rural development, social protection, and a remedy to opportunity inequality (World Bank, 2018, 2022). Similarly, to combat poverty, Reyes (2021) discussed factors related to those policies in addition to access to reproductive health services and risk management tools for agriculture. Moreover, these factors were also eyed in the 8-Point Socioeconomic Agenda of the Marcos administration, such as boosting health, improving education, increasing income-earning ability, ensuring food security, and rationalizing social protection (National Economic and Development Authority, 2022).

While entrepreneurship is also found to help increase the probability of movement from poor to non-poor (Cudia, Rivera, & Tullao, 2019), Ayoo (2022) praised more expanded avenues to reduce poverty. They include stimulated economic growth for increased and expanded employment opportunities, enhanced resource utilization through economic and institutional reforms, prioritization in the national development policies of the basic needs of the poor, promotion of microfinance programs, development of the marketing system for improved production, granting of

incentives to the private sector, and a cash transfer program that would reach the intended beneficiaries.

Considering the abovementioned poverty reduction, poverty is not merely an income deprivation but a complex web of interconnected issues. Because it is multidimensional, no single solution can be offered, especially when looking at its causes contextually. This is true especially when poor people start at a disadvantage due to malnutrition, lack of resources, poor access to quality health care, low education, and skills limitations (Ramachandran, 2021; Luo, 2018).

Among poor Filipinos, two out of five came from Mindanao, the southern island of the Philippines (World Bank, 2018). While the poverty incidence in the country was recorded at 18.1% in 2021, one of the poorest provinces, Zamboanga del Norte in Western Mindanao, recorded a poverty incidence of 40.08% in 2021 (PSA, 2022a; 2022b). In the province, Dapitan City, a third-class city in terms of income, recorded the latest poverty incidence at 36.1% (Laput 2019; PSA 2019). A third-class city has an income ranging from PhP 240 million or more to less than PhP 320 million (Department of Finance, 2008). As a background, from 2007 to 2015, 51.33% of its wage earners were, on average, employed in agricultural and unskilled work, 11.69% were typically employed as government employees, executives, and professionals, and 15.77% were employed in trade, plant and machine operation, and assembly. (National Statistics Office 2011–2013; PSA 2017). Based on the report of the Bureau of Local Government Finance (n.d.), Dapitan is largely dependent on the Internal Revenue Allotment (IRA), which is an intergovernmental fiscal transfer. Covering the fiscal years of 1992–2018, IRA comprised 92.33% of Dapitan's total income, while only an average of 6.78% was attributed to local sources.

Although government support programs have already been in place and the abovementioned authors identified the causes and solutions, the approach to reducing poverty is more structural or at the community level than individual. Understanding how individuals endure and overcome poverty requires a micro-level understanding of the phenomenon. It is debatable if the above solutions are suitable even in the context of Dapitan City. The experience of those who have overcome poverty is one of the confirming indicators. Furthermore, without a deeper understanding of the internal aspects of poverty, such as how individuals employ strategies to overcome this problem, efforts to resolve poverty may fall short of reality. Given Dapitan's socioeconomic conditions, new realities of surviving and overcoming poverty can provide another vista for a model that can help those who have remained poor while also providing policymakers with a

more precise direction in implementing poverty reduction programs. As a result, this article aimed to investigate how quondam, or former poor individuals, survived and overcame poverty in Dapitan City.

Method

The qualitative approach was appropriate to explore the experiences of quondam poor individuals in surviving and overcoming poverty in Dapitan City. The grounded theory approach of Corbin and Strauss (1990) was employed in this pilot study, resulting in a model with categories such as (1) causes, (2) phenomena, (3) contexts, (4) intervening conditions, (5) strategies, and (6) consequences. The model in this study is relevant to surviving and overcoming poverty. An in-depth interview was done in the field to collect data. The inquiries focused on the participants' previous social and economic circumstances, environment, activities, challenges, and strategies. As a result, the data were presented following the categories proposed by Corbin and Strauss (1990).

Snowball sampling was used to select the eight participants from various Dapitan City barangays. Participants were provided with informed consent. Their responses were recorded with their permission. Furthermore, pseudonyms were used in this study. While eight participants may be small for this study, data saturation was reached in this sample since no new data, codes, or themes emerged (Fusch et al. and Guest et al., as cited in Vasileiou et al., 2018). Such a sample depends on the context of the environment, such as having 11 or eight participants in a similar approach (Morrow and Smith, 1995; Lozano, 2015). A larger sample size was explored; however, due to poverty and Dapitan's socioeconomic status as a third-class city, relatively few individuals fit the criteria stated below, limiting the pool of possible participants. Those who refused to be interviewed were not forced to participate in the study. Given the size of the participants, a thorough exploration of their experiences and an in-depth data analysis grounded in Dapitan's context were conducted.

Participants were those who were poor, as defined by the 2019 MPI (UNDP-HDR, n.d.), as lacking at least one-third of the weighted indicators across the dimensions of health (nutrition and child mortality), education (years of schooling and school attendance), and standard of living (cooking fuel, sanitation, drinking water, electricity, housing, and assets). Aside from a lack of income, they were generally deprived of clean cooking fuel, electricity, a safe source of drinking water, improved sanitation, adequate housing materials, and assets. Other important selection criteria included:

(1) being a resident of Dapitan City and having spent their early adult or adolescent years in the city; (2) any household members who significantly carried the economic responsibility of augmenting their family's income to provide for their basic needs while still living in poverty; and (3) being instrumental in helping their families overcome poverty. Furthermore, seven key informants were also involved in verifying the socioeconomic contexts of Dapitan in the last decades as experienced by the participants to strengthen a better understanding of the context in Dapitan.

To prevent biases and preconceptions regarding the participants' experiences, the researcher took note of his knowledge about surviving and overcoming poverty before commencing the interview. During the data analysis, the researcher did all of the coding. The participants were asked to confirm the formulated codes and coding paradigm prescribed by Corbin and Strauss (1990).

Results

Brief Background of the Quondam Poor Individuals

Eight participants were interviewed about the socioeconomic backgrounds of their families and their experiences of living in poverty.

During the interview, Antonette was 60 years old and a retired government employee. She was born into a vendor family in one of Dapitan City's barangays, although they originally came from Negros, where her family labored as agricultural laborers. Her parents did not complete their primary education. Because no other support systems were available, they relied on vending and labor as their primary sources of income. Since their income was insufficient, Antonette and her siblings were actively involved in specific economic activities assigned to them by their parents. She had demonstrated her ability to endure and overcome poverty by having stable employment and sources of money and investing in real estate.

Nick is the third child in a family of six, but he has significantly contributed to his family's recovery from poverty. His father's parents were well-known for having a large plot of land and leading an affluent lifestyle. However, his father did not properly use such resources, which could have been used as capital or investment to help their family live better. He was obliged to abandon schooling and embrace reality due to his parents' financial incompetence, but this did not stop him from following his aim of assisting his family and improving their social status. Despite his parents' lack of regular support, he tried multiple ways to support his ambition.

Grace was 52 years old at the time of the interview. Grace's life has been challenging since she lost her parents when she was young. Although she received assistance from relatives, it was insufficient to provide her with a comfortable and prosperous life. With the ambition to improve her socioeconomic situation, she stood on her own two feet at an early age, seizing every possible economic opportunity and activating her social networks to obtain additional finances.

Marian was 50 years old at the time of the interview, and her grandparents owned land that could have helped them live a better life. Nonetheless, Marian and her eight siblings had a miserable life as a result of their father's mismanagement of resources, vices, and violent acts. Her parents had no formal schooling and no stable occupations. Marian took on certain family chores at a young age, being the second in the brood. While maximizing her energy and physical abilities, she encountered many difficulties while looking for available sources of income. She used her social networks and guts to provide for her family's necessities. Marian is now a government employee occupying one of the highest positions in her department.

Gabriel was 58 years old at the time of the study and was born to parents with a volatile source of income. Her parents did not finish primary school; his mother was a seller, and his father was a small-scale fisher. Because their family's income was insufficient, Gabriel took it upon himself to provide extra income for his parents' unstable and insufficient source of living. As a result, he worked as a laborer day and night and occasionally pursued other options when his primary source of income was still insufficient. In many circumstances, he led a peripatetic lifestyle, moving from one location to another based on the availability of opportunities.

Agatha was 41 years old at the time of the interview. Her parents were farmers who did not complete basic schooling and whose income was insufficient to provide a comfortable living for the family. Due to the inaccessibility of schools in their location and financial constraints, her parents did not complete their basic education. This difficulty lasted for some time, so she began to work on the farm alongside her parents despite her physical restrictions. She also engaged in other economic activities to meet the family's needs, which were no longer within their financial means. She had faced financial hardships and social challenges such as criticism, pressure, and the like.

Christine was 65 years old at the interview, and her parents were not destitute compared to the other participants. However, neither of her parents completed their education. Christine's family went through a difficult period

after her mother died and her father became addicted to gambling. Christine is currently a retired government official who previously held a high-level position. She now owns properties, which has increased the family income.

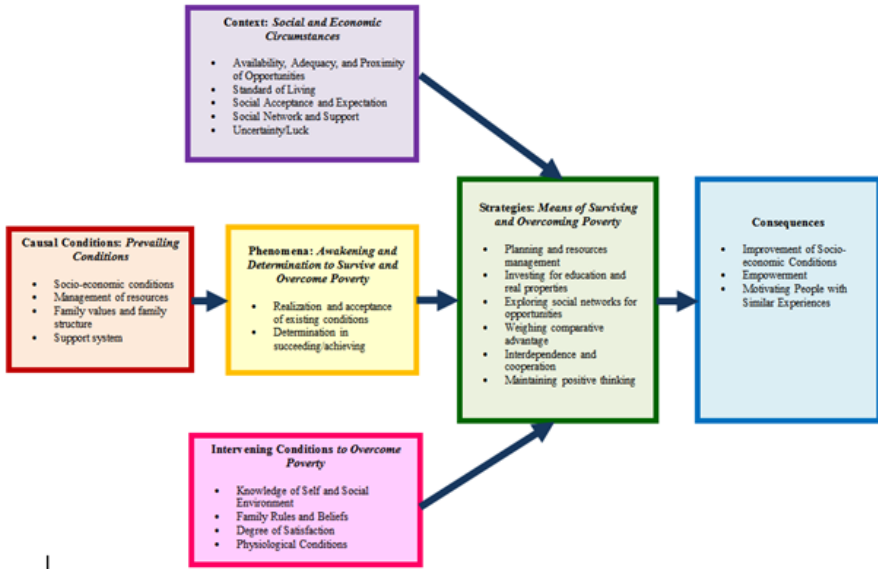
Hector was 49 years old at the time of this study. His parents were farm tenants whose income was insufficient to meet the basic necessities of more than six children. Hector's family lived in one of Dapitan City's barangays without electricity and with a low standard of living. His drive and vision to break the cycle of poverty in his family prompted him to seek immediate economic opportunities, which forced him to be separated from his parents at an early age. Hector was a high-ranking official at one of the trial courts in Zamboanga del Norte at the time of the study.

Paradigm of Surviving and Overcoming Poverty

Using Corbin and Strauss' (1990) framework, the interview transcripts were coded, constructing a paradigm for this pilot study based on the participants' experiences. During open coding, each participant's responses generated more than 300 codes. Throughout the axial coding stage, these codes were used to generate categories. These categories were linked to their subcategories, finally leading to the presentation of a coding paradigm or model that includes causal conditions, phenomena, strategies, context, intervening conditions, and consequences. As seen in Figure 1, categories were linked closely across individuals during the axial coding step. The categories in the coding paradigm for surviving and overcoming poverty served as the themes in the subsequent discussions.

Figure 1

Coding Paradigm for Surviving and Overcoming Poverty



Casual Conditions: Prevailing Conditions

The participants' unfavorable circumstances began with a lack of better socioeconomic conditions. For example, most of the participants' parents had a basic education level. They lacked financial assistance due to their parents' low-paying jobs, such as small-scale vending, farming, and fishing. For example, Antonette said, "My parents, my father is a laborer in the seaport, then my mother is also a vendor in the seaport." Similarly, Nick, Marian, Gabriel, and Hector's parents did not have a steady source of income. This is why Nick refers to his parents as 'day survivors.' During the participants' late childhood years, they experienced poor planning and resource management from their parents, resulting in insufficient food. Christine stated that, as the only legitimate child, her father, a farmer, was the sole heir to the land properties. Despite this, Christine said, "My father, if he had plans...and if he had a strategy, we would not be poor since he was the only son. He had many siblings, but only the legitimate son could inherit the property before." She then added, "...but my father was a gambler."

Nick, Marian, and Christine's parents failed to value education due to their poverty. As a result, they were not sent to school, and instead, despite their financial situation, Antonette, Agatha, and Hector's parents tried to enroll them in schools emphasizing the importance of education. The participants' nuclear family, which includes between 6 and 10 people, is

enormous. In terms of making a livelihood, only the families of Antonette, Agatha, Grace, Gabriel, and Hector helped each other out monetarily.

Phenomena: Awakening and Determination to Survive and Overcome Poverty

The participants all shared the realization and acceptance of their prior circumstances as the root of their poverty. This phenomenon became crucial for the participants in overcoming poverty to better understand what they were willing and determined to do. Antonette expressed, “That was what was instilled in us, that we were born poor, Sir, so we really must have an income...After finishing college, I really made a sacrifice...it was challenging. It was difficult to look for money before...I am known for being a vendor; I’m not shy of it since I could help address our needs.” Similarly, Nick said, “I did not feel tired because, for me, it is just normal to have no money. For me, it [the situation] is just normal since we have been poor since before; it is just normal.”

Moreover, the participants showed an inherent determination to succeed and achieve their goal to improve their lives and end the cycle of poverty. For instance, despite losing her parents at a very young age, Grace explained, “There were many hardships...first of all, I did not grow up having a mother and a father...I am the one who just [takes care] of myself. Then, there are challenges on how I should finish [my studies] by hook or crook as long as I can finish well. So, I motivated myself to yearn for change so that what I experienced would not be experienced by the next generation.” For Agatha, she said, “I wanted to show to them [social critics] that I will finish [studies] and that I have the determination to do what I want to happen, unlike them.”

Furthermore, Gabriel likewise recalled, “During Saturdays and Sundays, I would find time to work so that I can have money for fare. I considered it my obligation to work because I did not want to be penniless. Before, our parents and I would go to the market. We had to walk for how many kilometers...For me, what I wanted was to sustain what I did...My desire was great since I am more obligated to work, go fishing, and do construction work.”

Similarly, realizing poverty, Hector narrated, “Because I had in mind that I do not want to stay as a tenant in my life. I was focused on and determined to succeed because I didn’t know, but when I was still a child in grade 6, I already knew what course to take. I am already determined to become a lawyer in the future.”

Strategies: Means of Surviving and Overcoming Poverty

The participants' challenging socioeconomic circumstances caused them to experience the phenomenon of realizing and accepting their poverty while being determined to make changes in their lives. As a result, participants used a variety of strategies for surviving and overcoming poverty.

Planning and resources management. The majority of participants used resource management and personal planning as strategies. They established their goals and the actions necessary to achieve them as part of the planning process. Goal-setting, being forward-thinking, prioritizing purpose, planning for uncertainties, and considering options were some of their particular actions.

Although Antonette had become accustomed to her family's way of life, she explained, "Then I would always go to school since it was my 'target' to really finish because...life would be comfortable if [I] finish [my] studies." Knowing his parents' financial capacity, Nick devised plans in advance to reach his target of finishing his studies. Grace also had a similar outlook: "I have to be focused since I am studying." Similarly, Gabriel has a foresight good enough to help him see what lies ahead of him and plan his economic activities in that direction. He uttered, "I had to discipline myself because I was thinking of my daily salary. I had a purpose for it. So, every day, I set my objective. I want to study because while I was fishing, I thought...if this would be my life, and I would surely be married someday and have a family, what would I do to support my family?"

Living and studying alone, Marian planned how she would spend her scant resources. She would walk, forego meals, put in extra time for economic activities, and lend money to friends rather than spend her money.

On the other hand, personal management includes, among other things, efficient budgeting, prioritization, resource management, moderation of lifestyle, self-discipline, self-control, and regard for money/income. Participants like Antonette, Nick, Grace, Gabriel, Marian, Agatha, and Christine efficiently handled their few resources by prioritizing their necessities, including completing their schooling, assisting their families, improving their lifestyles, etc., to achieve their goals. They were able to save for the future using these strategies. They adopted a moderate way of life by spending no more than they could afford.

For instance, Nick recalled, "From third to fourth year (in college), I could save money. Since I really wanted to study...I used the money that I saved from contests to enroll in school. I could earn from the projects I

made because I initiated assignments for other people, and they would give me five pesos, which I saved...I am not extravagant. Yes, actually, I still save 20% of my salary. I really save it.'

Similarly, Christine said, 'The vegetables that I used to carry on my head...each bundle was so big, yet it was only worth five centavos, but the five centavos before could already buy a big piece of bread....What I earned would be used as my weekly allowance. We would buy dried fish that was good for one week, one kilo of fish to be stewed in vinegar good for one week. It was paired with the vegetables we brought.'

Investing in education and real properties. The participants could find opportunities for extra sources of income due to the portion of their earnings they had saved. Knowing their parents could not afford higher education, they invested in their professional development. They believed obtaining a higher education would improve their chances of finding well-paying employment. It was also evident that participants began purchasing tangible assets gradually. For example, Antonette's family used their business savings to purchase hectares of property. She recalled, 'In the long run, through my mother's business, we could buy 4 hectares of land. It was on that top of Elementary School.' In order to improve their catch, Gabriel's family also made an asset investment by getting fishing gear. Nick and Agatha made another investment to establish their own modest businesses, such as bakeries and 'buy and sell,' respectively.

Exploring social networks for opportunities. Participants used every chance that they were presented with as a means of overcoming poverty. Due to social networks that increase their economic potential, this was made more accessible. Grace used her social networks to find alternative forms of financial assistance. She expressed, 'In terms of bigger [school] contributions, I would go to my cousin in another Municipality. We would then gather caviars of shrimps and milkfish...but for small needs like rice, we had a board mate from the other municipality, and we would go there to harvest [corn].' With social networks, Marian, during her younger years, remembered, 'There was one that I begged a family whom we knew...I went to their house and did some babysitting jobs. Then, in another instance, so that we would have something to eat, I told my brother that we should go to his godmother, a coadjutor in the church.'

After graduating, Antonette learned about a job opening, and she immediately applied while still working as a vendor and cosmetologist. Similarly, Nick tried to find alternative ways to achieve his objective of completing higher education. He would not receive a scholarship for higher education from a foreign organization if he did not take advantage of every

option inside and outside his social network.

With Gabriel's vast social network, he came across various economic opportunities and said, "When I went home, I would go fishing again. Since work in the rice field was seasonal...The widening of the road at the seaport...was another construction...I was not a regular student since I needed to sustain my work." Marian also had a different set of opportunities. She recalled, "At the time I was in Grade 4,...I remembered that I would go to my teacher's house where there were mimosa plants that grew...I would dig them up...so we would have something to eat...Before, my mother, as I remember, when I was in elementary, used to make bags out of cement sacks...For me, those were the possible things like what I did as a working student with my aunt...So that I could pay for school fees."

Similarly, Christine also explored available economic opportunities. She said, "When my parents stopped supporting [my education], I became a working student...When I was in college...many would request me to help them with their requirements. Some would pay, some would not...On weekends when I was in elementary...I collected firewood, and then I would sell them to my grandmother." For Hector, he uttered, "Well, I was a working student since Grade 4. I was already working in our landlord's house from the barangay to the City. There was an offer to send me to school, so I grabbed the opportunity at that age. I took up political science, and I was studying varsity tennis. So, I was not paying tuition. I just took the opportunity, and I did not waste that opportunity."

Weighing comparative advantage. The participants selected opportunities that were most advantageous to them. For instance, Antonette decided on chances like being a vendor and a self-supporting student, which were both advantageous. She said, "When I was in college, many teachers saw me, and I was known as a vendor. I was not ashamed of that as vending could help us with our needs.... Since I was good at it [cosmetology], I did a manicure, haircut...Every day, I had an income of 1000 pesos, which was spent on our rice, breakfast, lunch and dinner." In Nick's instance, as class valedictorian, he used and maximized his academic abilities to his advantage. Grace also evaluated her comparative advantage in selecting economic activity that did not interfere with her educational quest. As she narrated, "That was it. Sometimes, I provided laundry service, washed my board mate's clothes, and drew and manicured. I rendered manicure services to fellow students to address in order to earn for my needs. Yes, we would harvest [corn], [and] sometimes, sing in amateur so that we could have rice and sing at Ms.-A-Sing-Along."

Interdependence and cooperation. In order to facilitate the family's

resource accumulation, family members use interdependence and cooperation to assist one another through sharing in economic activities. Antonette and her younger siblings supported their parents at home by working as food vendors and using their skills. Similar to this, Gabriel's family also had specific economic responsibilities to fulfill, and whatever money they contributed was carefully gathered and then allocated to meet their basic needs. Gabriel said, "Fish, shrimp, which he [father] caught...So, my mother used to sell his catch." Further, when Agatha's siblings were still single, they would help the family financially.

Maintaining positive thinking. Positive thinking helped the participants maintain their focus and optimism despite pressure and criticism. Agatha, for instance, used positive thinking to respond to the criticism she encountered in her social setting. Even though she had worked hard to improve things for her family, some of her neighbors dismissed her as doomed to failure. Christine was also subjected to criticism, but she accepted it as natural and worked hard to carry out her goals.

The Context: Social and Economic Circumstances

Nearly all participants acknowledged that the context or conditions in Dapitan affected how they used strategies to overcome poverty. The availability of economic opportunities also depends on how adequate and proximate they are.

Since Antonette's family lived close to the seaport, this circumstance gave them the easiest and closest way to earn revenue. As she narrated, "We would go on board the ship since income or opportunity to sell was there. The sales there were strong, Sir since the previous boat trips would only come from the seaport then Manila. Then, for passengers, that was the only ship they could board. That is why our eggs could easily be sold. Grilled fish were easily sold in our puso [steamed rice wrapped in coconut leaves]."

Gabriel, who also lived close to the coast, seized the chance to fish and occasionally work as a porter or laborer on cargo ships. Unfortunately, Gabriel could not find a better job right away after completing his studies because there were few opportunities. Also, Marian's ways were influenced by the context, as she recalled, "In terms of work, there was none. During my high school days, regarding economic activities, I could only remember [selling] iced candy...there was no opportunity to work except as a working student."

Fortunately for Christine and Hector, they seized the chance that a family friend offered to support their education under the condition that

they were to serve as students. While some participants were fortunate enough to be given or offered opportunities, others only seized those presented to them in the context in which they found themselves.

Additionally, the expectations their parents had for them and the reputation they built for themselves as socially acceptable people set the context for whether or not they had access to employment opportunities. Antonette mentioned, 'My parents were different, Sir. They really wanted us to finish our studies since my mother and father were from Negros where they used to be farmers in sugar cane haciendas. Then, our parents did not want us to become like them. That is why, despite being poor, my mother and father really wanted us to study.' In Nick's context, he experienced criticism from his relatives. He said, 'My aunt made some predictions that I would not be able to finish my studies if I would take back my money. That is why I really tried hard [to finish my studies], but later they [vengeful thoughts] were gone. However, it became one of my motivating factors.' In Christine's case, she mentioned that she was allowed to study because of her good reputation. She uttered, 'Because I was bright according to her (family friend). That was her statement.'

Similarly, Hector's strategies for improving his life would be difficult if he was not socially accepted. He recalled, 'So they took me, , and I do not know why I was selected. Well, I presumed that I was really a good boy when I was still a child. Perhaps our landlord liked me.'

The standard of living in Dapitan was reported to be low despite the lack of opportunities. Grace emphasized that providing for one's essential needs was not too difficult, as she remarked, "But at the time, rice, basic goods were still cheap." Hence, the context of the environment also determines the strategies to overcome poverty.

Knowing and using social networks has proven to be a strategy for the participants, but having a more extensive available social network is important. Opportunities later came to Gabriel, Agatha, and Christine with ease due to their more extensive social networks. For instance, Gabriel was able to seize an opportunity to work in the media because of the existence of social networks. As he related, "I met my high school friends. He was the one who took me to establish the newspaper. At that time, I was already active in politics. I was the coordinator of Brgy. Captains. I was able to get an endorsement."

Sometimes, strategies did not seem to work or succeed because of contextual elements like uncertainty or luck. Nick, Gabriel, Marian, and Hector stated this when they said they were fortunate to have the possibilities they had. Nick's experience further demonstrates the importance of luck.

He said he was amazed that despite his family's misfortune of having their home destroyed by fire, he was very lucky to win multiple competitions that allowed him to make money from the prizes he won; he thought he was just lucky.

Intervening Conditions to Overcome Poverty

In the coding paradigm, intervening conditions and the context of the place also influenced the participants' strategies for surviving and overcoming poverty. Knowing oneself, particularly regarding skills, allowed the participants to employ strategies to accomplish a goal successfully and efficiently.

For instance, Antonette used her cosmetology expertise to earn extra money and consider other opportunities. Similarly, Nick, the valedictorian of his high school, recognized his academic ability and was inspired to give his academic services in exchange for income. Grace gained confidence and autonomy as a result of being able to fully understand herself and the fact that she was left without anybody to turn to after losing both of her parents. The participants' understanding of the social environment went along with their self-knowledge. It was clear from Antonette's story how she and her family's actions and decisions aligned with this knowledge. As she said, "We really did business. Making a living was like a race/competition since that is how you earn money at the port." Her knowledge of the environment persuaded her to work harder to compete economically. On the other hand, Gabriel claimed that by knowing the social behaviors of those around him, he could start again whenever he encountered criticism.

There have been instances where personal or family rules and beliefs have aided or hindered efforts to end poverty. Family rules and beliefs explicitly refer to the participants' and their families' personal beliefs. Nick acknowledged that God's mercy was responsible for the excellent things that had happened to him. He used this conviction to guide him toward significant decisions. Likewise, Christine's beliefs were also inspired by her grandmother's religiosity and dedication to God. Every time she walked and rested on the hill, she would actually speak about her dreams and goals to God. On the other hand, Gabriel had convictions based more on his family than religious principles. Even though he was not the only child, he felt obligated to help the family increase its income.

The participants' degree of satisfaction was another essential consideration when deciding whether to keep employing the strategies to overcome poverty. Antonette, Nick, Grace, Gabriel, and Marian all reported

satisfaction with the strategies they used in this regard. Nick said that he felt satisfied as he acquired new skills and attained improved economic prospects while using strategies for overcoming poverty. Grace similarly expressed her satisfaction with every strategy she used. Because she was happy with everything she did, she was unaware that her economic situation was worsening over time.

Consequences: New Life and Freedom from Wants/Hunger

The participants' lives improved by using all available tools to survive and overcome poverty. The participants' socioeconomic circumstances improved due to the strategies they used. As a consequence of being hired by government agencies after completing their degrees, the participants were able to have a more stable income. Antonette recalled, "Our wall is already made of plywood, then two-storey and with a living room and corner set." In the case of Gabriel, despite being underemployed, his work gradually improved from being a construction worker, foreman, media reporter, and later a public official, and he enjoyed a more satisfying salary and a generally better socioeconomic condition. Even if the participants' socioeconomic standing improved, some kept up habits or lifestyles that enabled them to overcome poverty as quondam poor individuals. Nick said, "I still practice everything I did before; I still like learning and helping my family... I still save. Actually, I still save 20% of my salary."

Empowerment was another noteworthy consequence. Christine, who is quondam poor, felt empowered because she could embrace what she had learned from her experiences, earn her college degree, and find stable work. In contrast, Hector's experiences inspired him to advocate for others who had gone through comparable experiences. He recalled advising the young boys, "That they should think about their future, they should think that ah, they should go to school and that they can actually earn money even if you are just a polot boy (ball boy)."

Discussions

The experiences of the quondam poor individuals demonstrated that poverty resulted from their parents' socioeconomic circumstances. Their parents attended basic education, making it difficult for them to get a well-paying job. They ended up in low-paying jobs like vending, farming, and other manual labor. This lends credence to the body of research demonstrating how disadvantages early in life contribute to poverty (Ramachandran,

2021; Luo, 2018). With this, the results of the study by Akerele et al. (2012) showed that the factors associated with poverty included dependence ratio, household assets, and the household head's educational status, which were all associated with the circumstances of the participants.

Furthermore, the Department for Work and Pensions' policy paper in 2017 (as cited in Lehtonen 2018, p. 91) asserted that "children in workless households are considerably more likely to repeat the poorer outcomes of their parents—an intergenerational cycle of disadvantage" could have occurred among the participants if similar socioeconomic conditions had prevailed in their lives. Government initiatives concerning employment, educational opportunities, and social protection could contribute to the socioeconomic goal of reducing poverty (World Bank, 2018). The direction of these strategies for reducing poverty begins with a government initiative (external and macro-level) and is then directed at the individual (micro level). In contrast, this study examined a different approach to overcoming poverty, such as starting with the individual perspective and moving outward.

The experiences of the participants revealed that there was an internal and individual aspect that drove them in the direction of overcoming poverty. It manifested when they started to be awakened from their ordinary life, marked by an insufficiency of economic resources. Awakening is described in the participants' realization and acceptance of their conditions, recognizing that change was crucial instead of being content as poor. However, it does not portray that the participants were unconscious of being poor; instead, they lived according to their means by realizing and accepting their conditions. This experience is related to the term discussed by Ryff (2014) on eudaimonia, which highlights meaning-making and self-realization. With self-realization and meaning-making, some have high well-being amid challenges like socioeconomic inequality. Also, Manstead (2018) suggested that material situations impact people's personal and social identities, influencing their thoughts and feelings about their social surroundings. Nevertheless, the impoverished condition of the participants did not weaken their desire to overcome poverty.

The role of determination also became vital in the phenomenon (Figure 1) of overcoming poverty among the participants. Self-determination is connected to the concept of individuals making their own decisions, disregarding the influence of others (Bölenius et al., 2019). Among the participants, determination was one of the primary means by which they made their personal choices, regardless of how they intended to realize them. Correspondingly, self-determination is a familiar concept brought

about by internal and environmental variables that require one to know and value oneself, plan and learn, and act and experience outcomes (Field & Hoffman 2010). It is apparent that this phenomenon in the paradigm is internal among the participants, emphasizing that when one wants to overcome poverty, the decision must come from within.

Based on the paradigm, what follows from the phenomenon [as described as the awakening and determination to survive and overcome poverty] are the strategies employed by the participants towards surviving and overcoming poverty. Despite starting in a disadvantageous state due to limited socioeconomic resources, they pursued viable strategies to overcome poverty. However, their experiences contradicted those of Mullainathan and Shafir (as cited in Spears, 2011), who argued that when experiencing stress due to scarcity of resources, people tend to focus on situations where resources are scarce. As a result, they may inadvertently exclude other significant decisions. Despite the participants' socioeconomic disadvantages, it did not limit or distract them from solely focusing on providing their immediate basic needs; instead, they decided to explore opportunities that would enable them to overcome poverty. Otherwise, they would be stuck acquiring material resources just for survival. Among the strategies to overcome poverty, planning resource management and investment in higher education were commonly employed. They finished higher education by utilizing available resources and opportunities, such as engaging in various jobs such as vending, construction work, farming, fishing, house helpers, and other manual labor. Although income from the jobs they were engaged in is unstable and small, saving a portion of it over time became valuable in their pursuit of higher education, which offered them an edge in acquiring better jobs compared to their parents. The participants' experiences proved contrary to some studies that, although poor people shared common goals to attain economic security, they could not achieve them because they were poor and lacked resources. Hence, poor people are characterized by an "increased focus on immediate goals" instead of focusing on long-term planning (Rutherford, as cited in Sebstad & Cohen, 2003; Fell & Hewstone, 2015).

With an increase in their income, they could save better, and some started to purchase tangible properties like farmland and establish small businesses. Mihai et al. (2015) recognized that the educational system is vital in achieving upward social mobility. Time was also an essential resource among the participants, and they managed it effectively by responding to the demands of the basic needs of their families while pursuing higher education. This experience reinforced Saboor et al.'s (2016) study about the connection

between time and poverty. One way of looking at poverty is by examining people's time use. "Time use poverty" means inefficiency and inadequacy in using time, which leads to poverty. Despite economic and social challenges, the participants were optimistic that things would turn out well, as poverty is never permanent. Optimism is a buffer from the ill effects of economic adversity among families (Taylor et al., 2012).

Furthermore, Figure 1 depicts the influence of context and intervening conditions on the success or failure of the strategies for overcoming poverty. The context or socioeconomic conditions in Dapitan posed a challenge among the participants, who before mostly did not own land properties or assets while faced with limited opportunities. This further tested their determination to apply better strategies to overcome poverty. The differences in the prospects availed by the participants portrayed the role of the context in Dapitan as to the availability, adequacy, and proximity of opportunities. In particular, some participants could vend and work in the construction as residents near the seaport, where passengers flocked while seaport development was active. However, those in a different context could not avail themselves of similar opportunities.

Consequently, being into housekeeping and a working student became the closest and most available opportunities for some, while other used their other skills (i.e., singing, farming, academic-related skills, etc.) to earn a living. This corroborates Macionis (2009), who argued that a person's ability and initiative shape his or her social status. Indeed, the participants explored and utilized every available opportunity to overcome poverty.

While exploring every available opportunity, social networks paved the way for job and scholarship referrals and played a crucial role. Networks of friends and acquaintances facilitated referrals and recommendations regarding the available job and scholarship opportunities. This has widened the participants' hunting ground for better opportunities, and some became working students, institutional scholars, and part-timers for a job. However, in their decisions to avail themselves of opportunities, they used the strategy of weighing their comparative advantage so that their abilities and priorities matched such a choice. For instance, instead of studying within Dapitan, which is farther away, one of the participants transferred to a nearby city so that she could manage to sell at the seaport and use her cosmetology skills among the referred clients.

The acquisition of opportunities and weighing the participants' comparative advantage in choosing such opportunities entail that they must know themselves, such as their objectives, skills, and general strengths and weaknesses. Participants did not venture into anything they knew they would

fail. Correspondingly, knowledge of the social environment and the context of Dapitan, in general, played a role in the choice of strategies to overcome poverty. Their better understanding of the social environment opened an avenue for channeling their strategies in the right direction regarding the availability of economic and social opportunities. As Manstead (2018) emphasized, social environment, as 'contextualism' for individuals in the lower class, means a psychological orientation that motivates them to deal with external challenges and threats. For the participants, knowledge of the social environment offered them a better view of effective strategies to overcome poverty regarding economic and social opportunities. Generally, just as in the work of Goffman (1959) on dramaturgy, people are discrete beings who are always prepared to play a particular role, knowing the context of their social environment. Therefore, the success of the poor in undertaking strategies to overcome poverty in any environment is influenced by the availability, adequacy, and proximity of economic opportunities and how well they know themselves and the environment.

Consequently, the foremost result among the participants' means of surviving and overcoming poverty is the improvement of their socio-economic status, as higher education places them at a competitive advantage at work. Their new life empowered them as they were no longer deprived of the necessities, but rather, it afforded them social services for their own families, such as health, education, etc.

The participants' experiences as quondam poor individuals revolved around realizing and accepting their existing conditions and their determination to achieve their goals. These became the core categories of their experiences, where the strategies to overcome poverty ensued. Additionally, the use of strategies was influenced by the participants' contexts and knowledge of themselves and their social environment. Thus, realizing and accepting is challenging if the situation blinds one. Simply put, the participants' realization and acceptance of their impoverished condition became their turning point, where all their efforts were redirected and aimed toward the common goal of freeing themselves from the bondage of poverty. In connection with this, the theory of individualism, as discussed by Rank (as cited in Sameti, Esfahani, and Haghighi, 2012), has emphasized the individual as the root cause of poverty. A person's ability to acquire basic needs depends on his/her hard work and is, therefore, his/her sole responsibility. The work of Berger and Luckmann (1966) on the social construction of reality reinforced the participants' experiences by positing that reality is socially constructed and that the analysis of the sociology of knowledge is crucial to understanding how reality occurs. Although poverty

as a natural phenomenon has already existed, poor people can reconstruct it. With their determination to change their reality instead of just accepting it and exerting minimal effort to break free from it, they can explore all the strategies for change.

Conclusions

Poor participants started at a disadvantage because of their parents' low socioeconomic status, wrong practices in managing available resources, and the structure and values of the family. Participants' realization and positive acceptance of being impoverished and their determination to escape poverty are crucial steps in surviving and overcoming poverty. They drive participants to identify and consider strategies to overcome poverty. The participants' experiences manifest that the context and personal-social conditions intervening in their lives cannot be disregarded in the choice of strategies. Though there are various opportunities from which the participants can choose to overcome poverty, they are not equally and readily available to everyone. This is due to the differences in the contexts and personal-social conditions that either facilitated or impeded their availability and access. Hence, there is no single approach to achieving the goal of overcoming poverty.

Poverty is not only the result of the socio-economic context of the place but also the consequence of an individual desire to be free from the bondage of poverty, intelligent decisions, and the ability to discern appropriate strategies to achieve such a goal. The study proved that poverty is a multidimensional phenomenon that entails the inability of individuals to overcome the deprivation or limitation of material possessions, education, social networks, opportunities, positive social expectations, self-control, proper resource management, desirable values, knowledge of themselves and their social environment, health, and a secured position in the economic structure in general. Hence, helping the poor overcome poverty should not only constitute external initiatives such as government programs for poverty reduction by immediately providing basic needs, employment opportunities, social protection, and others; rather, it necessitates that individuals realize the need to change their conditions and are intrinsically determined to overcome it. Therefore, developing better mindset, planning, and management skills among poor individuals are some of the significant considerations. The poverty reduction program may also consider the context in which it will be implemented. Moreover, the pilot study hopes to explore other similar and unique contexts and circumstances in the lives of

poor individuals similar to those in Dapitan to strengthen the position of the model or coding paradigm in surviving and overcoming poverty.

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Knowledge, Attitudes, and Practices of Women Engaged in Sex Work: An Evaluation of Source of Interventions

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Abstract

This study sampled 30 FSWs who have been involved with the intervention activities of the Silliman University Extension Office. Data were collected through personal interviews with the women using a questionnaire guide. With regards to the KAP variables and source of intervention, the results revealed no significant relationship between the source of intervention and knowledge ($p = .41$). Similarly, no significant relationship was established between the source of intervention and attitude ($p = .91$), as well as between the source of intervention and practice ($p = .76$). Meanwhile, the research outcome between the KAP variables showed significant relationships, as follows: knowledge and attitude ($p < .001$), attitude and practice ($p = .01$), and knowledge and practice ($p < .001$). For the relationship between demographic variables and practice, a significant difference was exhibited between the age categories of the sex workers ($U = 32.0, p = .04$) and years of engagement ($U = 53.0, p = .02$). In contrast, no significant difference was manifested between marital status ($U = 99.5, p = .84$) and educational attainment ($U = 103.0, p = .84$) categories. The results of this study can guide the formulation of efficient strategies for improving the health and well-being of FSWs.

Keywords: knowledge, attitude, practice, female sex worker, intervention, sex work, Silliman University

Introduction

Sex work and related activities have sustained and provided livelihood to many FSWs in the Philippines. Commercial sex work is illegal in the country; for this reason, many of these FSWs remain in hiding and are undocumented. Consequently, there is an utter lack of support and protection for these women (Parmanand, 2019). Moreover, because they are “invincible” to the public, there are considerably inadequate, let alone available, sources of information on FSWs, specifically on sex tourism

activities (Gabriel & Aguilar, 2019).

The 1990s saw a significant increase in the incidence of Acquired Immune Deficiency Syndrome (AIDS) among commercial sex workers (CSWs), which then prompted the Department of Health (DOH) to aggressively promote the use of condoms among the population described above group (Human Rights Watch, 2016). Due to this alarming public health concern, several sectors of society began developing programs and interventions to address or mitigate the impending health crisis. In Dumaguete City, Dr. Fe Wale-Sycip of the Marina Clinic and former nun and community organizer Maria Leodel Sorote sprang into action by forming and organizing the Magdalena Group in 1998 (Martinez, 2012). Through the Silliman University Extension Office, the organization was officially recognized as part of the University's community program. The initial goal outlined by Dr. Wale was to educate the FSWs about Human Immune Deficiency Virus (HIV) transmission and prevention, which eventually vacillated into activities that incorporated social, spiritual, and moral aspects. Under the backdrop of the Magdalena Intervention, the FSWs were exposed to various interventions, including lecture sessions, on-hand training, and workshops. They were also provided medical or health assistance through the extension program of Silliman University. Aside from this, the FSWs regularly held their yearly meeting at the Marina Clinic Symposium Hall. Here, they are given gifts and presents donated by University administration officers and personnel. This annual gathering of the women allowed them to be involved in an interpersonal relationship forum, where they openly gave their ideas and opinions regarding their life experiences.

The crux of this study was to find out the relationship between the source of interventions and the KAP of the FSWs. This study also intends to determine the relationship between the KAP of sex workers involved in the Magdalena Intervention. Therefore, vital information and details derived from this study may aid in crafting guidelines to improve other extension programs of Silliman University. Likewise, the results of this study can provide pertinent data about the level of knowledge, attitude, and practice among sex workers involved in the Magdalena Intervention. Such information may enlighten the Silliman University Administration on the positive impact of its extension activities for sex workers.

As Silliman University has implemented various activities for the women engaged with the Magdalena Intervention, knowledge, attitude, and practices may have changed or modified over time. This paper aims to unlock these changes and evaluate them as perceived by the women who participated in the Magdalena Intervention.

Foremost among various public mandates is preserving the health and well-being of all members of society. The state must, therefore, spearhead necessary programs or actions that promote good health, peace, and security for its constituents, as outlined by Article II of the Philippine Constitution (Lawphil.net, 2022). The private sector has been at the forefront of efforts to protect the rights of sex workers and the promotion of their well-being, health, and welfare. Having said this, they have carried out various interventions to improve the lives of FSWs, such as health education, social skills development, and basic medical services.

Knowledge and attitude are two crucial variables that help explain people's inner values. Subsequently, a study (Larki et al., 2015) in Mashhad Vakil Abad Prison, Iran, revealed a significant difference between the knowledge and attitude before, immediately after, and four weeks after an educational intervention was introduced to the FSWs.

In the same breath, a study (Dong et al., 2019) in Yunnan Province, China, manifested a positive correlation between the knowledge and attitude of FSWs. This study introduced an intervention anchored on social relationships with sex workers. It was concluded in the study that social interactions could positively influence the KAP of FSWs.

The relationship between the attitude and behavior of FSWs provides important insights into analyzing their behavioral patterns. In a study (Lepine & Treibich, 2020) of Senegalese FSWs who were subjected to incentivized Gneezy and Potters (G&P) task, it concluded that the risk aversion attitude of the women is an important predictor of their sexual behaviors. Sex workers who exhibit high-risk aversion have fewer sex acts with clients and are more likely to engage in protected sex acts.

Furthermore, a study (Lari, M. et al., 2012) in Shiraz, South Iran, showed significant improvement in FSWs' attitudes and their sexual preventive behaviors relating to condom use and safe sex practices after they were introduced to a health education program. The educational program incorporated activities like face-to-face education, pamphlets, and role-playing in this study.

The association between knowledge and practice is essential in examining behavioral patterns. A certain degree of knowledge would ultimately shape behavioral trends and vice-versa. In a related study among FSWs in Zimbabwe, a program intervention that included enhanced prevention and health education did impact the incidence of HIV infection in the country. The program intervention implemented free HIV counseling by peer educators, health education, and legal advice (Cowan et al., 2018). The outcome of the intervention showed increased engagement of sex

workers in HIV testing, as well as high levels of HIV treatment availment among the women.

A related study (Ortblad et al., 2019) was conducted in Uganda, where FSWs exhibited precautionary behavior given their knowledge of their HIV status. In this study, the researchers introduced an intervention program through HIV testing among the women participants. The research discovered, among others, that those FSWs who were made aware of their being negative for HIV infection were the most likely to use condoms with clients. In contrast, the study found that knowledge of HIV status was not associated with the participant's number of clients per average working night.

Human existence is a dynamic phenomenon influenced by several social forces. People's unique demographic characteristics account for variations in attitude and behavior. Accordingly, race, age subgroups, household income, education, religious affiliations, and other demographic indices can provide valuable information and clues as to why a particular set of populations exhibits specific actions. In the world of commercial sex, demographics and their influence on actual conduct by sex workers provide a pool of insights that aid public administrators and other relevant organizations in formulating effective strategies for mitigating the spread of sexually transmitted diseases (STDs).

A correlational study (Da Penha et al., 2015) involving FSWs who are members of the Sex Workers' Association in Picos, Brazil, sought to identify the risk factors for STDs among its members. The aforementioned association's intervention programs comprise the following:

- Promotion of health and well-being of the sex workers;
- Distribution of condoms and educational materials;
- Referrals to gynecological consultations at the Family Health Strategy (FHS); and,
- Lecture about violence, drug use, and other issues.

One of the outcomes of this study disclosed no significant association between demographic variables and condom use by male partners or clients. Nevertheless, it did find a significant relationship between the number of years in the sex industry and condom use by women sex workers.

The results of a study (Nyagero et al., 2012) performed among FSWs in Nigeria found that the level of education was significantly associated with the FSWs' behavioral change. On top of this, religious affiliation was significantly associated with behavioral changes in the FSWs. The study utilized the Maanisha Programme to influence or modify the behavior of FSWs, which comprises interventions such as peer education, condom

distribution, and income-generating activities.

Intervention programs are designed to meet the specific goals and objectives of any organization. Programs, for the most part, are constructed using various models or approaches tailored to a particular group or organization. Several models have been adopted as mitigation or preventive programs for sex workers. For instance, the Multisectoral Action for Health (MAH) is an approach that forges a “relationship between part or parts of the health sector with part or parts of another sector which has been formed to take action on an issue to achieve health outcomes (Dunn et al., 2013).” As a matter of fact, this model has been applied in many health programs across the globe. For example, the Venezuelan Barrio Adentro primary care program and its associated Misiones (social programs) have employed a multisectoral approach to interventions to reduce health inequalities (Dunn et al., 2013). The Multisectoral Action for Health can also be used as a model in developing intervention programs for FSWs. Given that such an approach involves coordinating health and non-health sectors, program expectations and goals would most likely be achieved.

The Incentive Theory of Motivation expresses that certain behaviors are driven by desires for reinforcement or rewards (Cherry, 2019). Hence, in the presence of rewards, like the provision of food or clothing, FSWs may be inspired or motivated to join actively in intervention programs. Certain rewards, whether cash or kind, to be distributed among sex workers for active participation in an intervention program will promote a positive culture among sex workers and create a healthy atmosphere between the sex workers program staff and facilitators. Consequently, program objectives and desired results would be met and satisfied.

A new approach that policymakers and health administrators have popularly adopted is the Combination Prevention Program. This program model considers three factors: biomedical intervention, behavioral interventions, and structural interventions (Avert.org, 2019). In biomedical intervention, medical logistics and services are used to achieve health goals, including condom distribution, laboratory tests, and medical consultations. Behavioral interventions involve looking at the socio-cultural background of people and traditions and identifying high-risk populations to influence them to modify their behaviors effectively. Structural intervention deals with tackling legal and policy hurdles that prevent the proper delivery of health services. Such actions include strengthening health and social protection systems and addressing gender inequalities, stigma, and discrimination (Avert.org, 2019).

For the development of intervention programs for sex workers, the

Combination Prevention Program approach can be highly effective in efforts to mitigate or prevent HIV transmission. Since sociocultural aspects play an important role in shaping knowledge, attitudes, and practices, it would, therefore, serve as an ideal framework for program designs specifically for sex workers.

A recent school of thought in behavioral theories is anchored on “evident-based empowerment interventions (Wong et al., 2019).” This intervention differs from previous ones because it aims to lessen the FSWs’ psychological stress rather than focus on “harm reduction.” The philosophy of empowerment interventions led to the inception of Resilience Programs for sex workers. A notable example is the intervention used in a study (Wong et al., 2019) of 127 sex workers based in Hong Kong. The intervention, as implemented, consisted of a six-session resilience program that aimed to improve self-esteem, self-efficacy, and coping skills. The results of the study showed increased use of condoms during transactions among those who were subjected to the intervention program. It was also revealed from the study that self-esteem and resilience lead to a reduction of stress among the participants.

FSWs belong to a high-risk group for the transmission of STDs, exploitation, and human trafficking. Having said this, various public and private agencies have worked out preventive and mitigation programs that address the health and social concerns of sex workers. Programs have been devised to alleviate the plight of sex workers, and countless initiatives or efforts have been served towards promoting these women’s good health and well-being. Silliman University, with its mission to instill in the community an “enlightened social consciousness and a deep sense of justice and compassion,” organized the FSWs in Dumaguete City. The women were then exposed to workshops, trainings, and lectures geared towards lifting their physical, emotional, and social well-being. Accordingly, these endeavors influence their knowledge, attitude, and practices, which have been embedded in them as members of the Magdalena group under Silliman University’s Extension Office.

During their engagement in the Magdalena Intervention, the women were introduced to activities that aimed to develop or enhance their health status and well-being. The salient features of these interventions include AIDS and STD Prevention, Health and Access to Basic Health Services, Spiritual and Moral Development, and Social Engagement. In light of this, evaluating whether the FSWs have been influenced significantly by the Magdalena Interventions or outside channels or mediums is important.

Notwithstanding the circumstances that lead them to become

commercial sex workers, it is necessary to glean and examine crucial factors that have been ingrained through time by these FSWs. These influential “agents” provide a clear-cut overview of the essence and character of sex workers in Dumaguete City; hence, knowledge, attitude, and practice must be analyzed to appreciate their well-being and status fully. In the same fashion, dissecting the relationship of these factors between each other will give us a glimpse of the direction of their relationship. For example, if knowledge and practice are not correlated, one can surmise that an intervention may need review or re-evaluation. On another note, if the attitude is significantly related to practice, one may conclude that the intervention introduced to the women had a positive impact, in this case, the Magdalena Intervention.

The Magdalena Intervention may have influenced the perceptions of the sex workers. Thus, a high degree or level of knowledge, attitude, and practice among sex workers translates to improved health and well-being. Similarly, a significant correlation between knowledge and attitude, attitude and practice, and knowledge and practice would indicate improved health and well-being.

On the same token, demographic factors of the women, such as age and marital status, may provide information on its influence on knowledge, attitude, and practice on the salient features of the Magdalena Interventions. The details and statistical data derived from the relationship of the demographic elements can aid in assessing Magdalena’s activities or interventions.

Hypotheses

Given the complex web of interplaying dynamics affecting knowledge, attitude, practice, and its relationship with the sources of interventions, the following hypothesis was tested:

1. There is no significant relationship between the source of intervention and knowledge of FSWs on the salient features of the Magdalena Intervention.
2. There is no significant relationship between the source of intervention and the attitude of FSWs toward the salient features of the Magdalena Intervention.
3. There is no significant relationship between the source of intervention and practice of FSWs on the salient features of the Magdalena Intervention.
4. There is no significant relationship between knowledge and

- attitude on the salient features or characteristics of the Magdalena Intervention among FSWs.
5. There is no significant relationship between attitude and practice on the salient features or characteristics of the Magdalena Intervention among FSWs.
 6. There is no significant relationship between knowledge and practice on the salient features or characteristics of the Magdalena Intervention among FSWs.
 7. There is no significant difference among FSWs between selected demographic variables and knowledge, attitude, and practices on the salient features or characteristics of the Magdalena Intervention.

Methods

This is a descriptive-correlational as well as descriptive-comparative study employing nonparametric statistics. The nature of the study is descriptive as it portrays the respondents in terms of their level of knowledge, attitude, and practices. It is correlational as it endeavors to ascertain whether a significant relationship exists between the following variables:

- a. Source of intervention and knowledge;
- b. Source of intervention and attitude;
- c. Source of intervention and practice;
- d. Knowledge and attitude;
- e. Attitude and practice;
- f. Knowledge and practice; and,
- g. Selected demographic factors and practice.

Moreover, this study is also comparative since it explores the extent of difference between the respondents' selected demographic characteristics and practices.

Participants

The respondents of this study are active or inactive members of Magdalena. For the sampling process, each subject was interviewed at a public location. The total number of samples for this study is 30 respondents. In the interview, the researcher and the interviewee wore protective masks and face shields, while physical distancing was likewise observed. Each respondent was provided with a mask and face shield to ensure the safety of both the researcher and the respondent. Hand disinfectants were also distributed to all involved in the data collection activity for added protection.

Instrument

An interview was administered to each research participant through a face-to-face meeting. The direction of the discourse was guided by specific themes in the questionnaire items. The content of the questionnaire includes Likert-type 4-point scale questions, multiple choice, and a few open-ended questions. The sequence of the questions was formatted in the following manner:

- a. Description of Respondent's Profile;
- b. Knowledge Acquired by Respondents;
- c. Attitude of Respondents; and,
- d. Practice of Research Participants; and,
- e. Relevant Open-Ended Questions.

The Likert-type, 4-point scale responses appear as follows for the knowledge, attitude, and practice variables:

1 = not very true of me; 2 = not true of me, 3 = true of me, 4 = very true of me.

Data Gathering

Before the commencement of the personal interview, informed consent was requested for each subject. Upon signing the consent form by the respondents, they were given a short orientation regarding the nature of the interview process. After that, the interview activity proceeded with the researcher taking down relevant notes based on the responses of each research participant. The entire interview transcript was documented by writing down relevant information in the questionnaire.

This study employed a purposive sampling methodology; respondents were admitted as subjects if they were at least 18 years of age, female, and had been engaged with the Magdalena organization for at least three years. The total number of women interviewed in this research was 30 samples.

Statistical Treatment

The percentage was used to present the respondents' distribution across the category. Further, a weighted mean was employed to determine the respondents' level of knowledge, attitude, and practices.

The Chi-Square Test (χ^2) was utilized at $\alpha = .05$ to establish the extent of relationships of the following variables:

- a. Source of information and knowledge;

- b. Source of information and attitude; and,
- c. Source of information and practice.

To test the relationship between the KAP variables, the researcher used Spearman's Rank-Order Correlation (r_s) to arrive at the statistical conclusions. The variables below were then analyzed using r_s and p values:

- a. Knowledge and attitude;
- b. Attitude and practice; and,
- c. Knowledge and practice.

Meanwhile, the Mann-Whitney U Test was used to determine the significant relationship between the selected demographic variables and the practice of sex workers at 0.05 alpha (α) level of significance. Demographic aspects that were statistically tested were:

- a. Age and practice;
- b. Marital status and practice;
- c. Number of years of engagement and practice; and,
- d. Educational level and practice.

Ethical Considerations

Informed consent was requested from each FSW before the survey activity. Participants were briefed so that they could withdraw anytime during the survey process and that they were apprised of their rights as research participants. All information about the participants of the study was treated with the utmost confidentiality. All the questionnaires and written transcripts used for the study were shredded or destroyed. The interviewer requested permission from the respondents to allow themselves to be queried during the activity.

The women were not asked about sensitive topics irrelevant to the study during the interview. Violent or traumatic circumstances and other sensitive and private issues in their lives were also not asked about nor discussed during data collection.

Results and Discussions

This section's information flow starts with the respondents' demographic details and their corresponding statistical representations through central tendency and percentages. After that, particulars on the subjects' knowledge, attitude, and practices are laid out, including the various ranges of responses. The latter portion of the paper expounds on the relationships between the variables, as mentioned in the hypothesis of this

paper.

Profile of Respondents

The majority (73.33%) of the respondents belong to the 26-64 age group, while the age bracket 18-25 and above 65 comprise 20% and 6.67%, respectively. As members of the Magdalena group, most women (53.33%) have been involved with the intervention for 20-24 years. Meanwhile, the remaining subjects have stayed with the group for less than 19 years. With regards to the marital status of the respondents, 30% of the sex workers are married, while 70% of the women declared that they are single.

For their educational attainment, a large chunk (40%) of the respondents have achieved high school-level education. A number of the women (23.33%) have attended elementary school, while 16.67% graduated from primary school, as opposed to only 10% who could graduate from high school. In addition, around 10% of the subjects have at least attended college. Demographic data on household income revealed that most respondents (96.7%) have a personal income below P9,520.00, and their social profile concerning religious affiliation showed that 93.30% are overwhelmingly Roman Catholics. Table 1 presents a summary of the demographic profile of the respondents.

Table 1

Distribution of Respondents by Age, Marital Status, Number of Years of Engagement, Educational Attainment, Personal Income, and Religion

Age	f	%
18-19	3	10.00
20-25	3	10.00
26-64	22	73.33
≥ 65	2	6.67
Total	30	100.00
Marital Status	f	%
Married	9	30.00
Single	21	70.00
Total	30	100.00

Total Years of Engagement	f	%
≤ 5	7	23.33
6-9	2	6.67
10-14	3	10.00
15=19	2	6.67
20-24	16	53.33
Total	30	100.00
Education	f	%
Elementary School Level	7	23.33
Elementary School Graduate	5	16.67
High School Level	12	40.00
High School Graduate	3	10.00
College Level	3	10.00
Total	30	100.00
Personal Income	f	%
Below 9,520.00	29	96.70
Between 9,520 to 19,040.00	1	3.30
Total	30	100.00
Religion	f	%
Roman Catholic	28	93.30
Protestant	2	6.70
Total	30	100.00

Knowledge, Attitude, and Practice of Sex Workers

Meanwhile, the respondents were queried on salient characteristics of the Magdalena Intervention for FSWs. As can be gleaned from Table 2, most respondents have a high mean score in each of the parameters relating to the Magdalena Intervention, as implemented by Silliman University. Accordingly, a total average of 3.79 would indicate a high level of acquired knowledge from the women as participants of Silliman University's Extension activities.

“I know that AIDS can be transmitted through unprotected sexual intercourse, intravenous (IV) needles, and from mother to child through pregnancy.”

From the purview of the above issue on AIDS prevention, the sex workers' average response falls under the 3.25-4.0 category (Very true of me). It may be supposed that these women have a high level of knowledge on the different avenues or ways AIDS is transmitted from person to person. The same pattern can be observed in a study (Abhik et al., 2020) among FSWs in West Bengal, India, where 76.67% knew that AIDS could be transmitted through sexual intercourse. Further, about 94.4% and 67.78% of the FSWs were knowledgeable on the transmissibility of AIDS through needle sharing and mother-to-child (gestation process), respectively.

Table 2

Average Score of the Respondents in Relation to Knowledge, Attitude, and Practice

Knowledge of FSWs	Mean Score
AIDS and STD Prevention	3.74
Health and Access to Basic Health Services	3.82
Spiritual and Moral Development	3.85
Social Engagement	3.75
Total Average	3.79
Attitudes of FSWs	Mean Score
AIDS and STD Prevention	3.82
Health and Access to Basic Health Services	3.82
Spiritual and Moral Development	3.83
Social Engagement	3.85
Total Average	3.83
Practices of FSWs	Mean Score
AIDS and STD Prevention	2.00
Health and Access to Basic Health Services	3.51
Spiritual and Moral Development	3.88
Social Engagement	3.56
Total Average	3.24

Range: 1:00-1.74=Not very true to me; 1.75-2.49=Not true to me; 2.50-3.24=True to me; 3.25-4.00=Very true to me

The same observation can be seen in the respondents' mean score on attitudinal aspects. With a total average of 3.83 (Very true of me), it can be interpreted that the women have a high attitudinal score, as reflected in Table 2.

Such a high attitude level is also manifested in a study (Shu et al., 2020) in Lagos, Nigeria. This research evaluated FSWs' attitudes toward human Papillomavirus (HPV) infection. Consequently, 97.27% of the sex workers exhibited good attitude scores.

For the actual practices of the respondents, a total average value of 3.24 has been derived from the established parameters on the salient features of the Magdalena Intervention—notably, their practices about the elements of AIDS and STDs. Prevention resulted in a mean score of 2.0. In this aspect of the Magdalena Intervention, the women were inquired on the following items:

- Intake of medicines or antibiotics to treat AIDS and STDs;
- Refraining from any sexual contact without protection;
- Avoidance in the use of illegal drugs through intravenous (IV) means; and,
- Regular laboratory testing for HIV and STDs.

Given the low level of practice about the factors enumerated above, it may be construed that many of the sex workers have low compliance in putting into action their acquired knowledge or respective attitudes towards AIDS and STD prevention. In contrast, the women's average score for the parameters of health and access to basic health services, spiritual and moral development, and social engagement were all above 3.5 (Very true of me). Table 2 condenses the information on practice, as presented above.

Relationship between Sources of Intervention and Knowledge

A crucial point of this study is the Magdalena Intervention which is part of the Extension initiatives of Silliman University. As the sex workers were immersed in various activities related to the intervention, it is necessary to evaluate whether the intervention had a significant relationship with the subjects' knowledge, attitude, and practices. To find out such phenomenon or the extent of the relationship, the researcher utilized the Chi-Square Test for independence ($\alpha = 0.05$) to determine this significance, as shown below:

Table 3

Relationship between Source of Intervention and Knowledge, Attitude, and Practice

Knowledge	χ^2	p
AIDS and STD Prevention	3.89	3.74
Health and Access to Basic Health Services	3.10	3.82
Spiritual and Moral Development	1.77	3.85
Social Engagement	3.06	3.75
Overall	1.78	3.79
Attitudes	χ^2	p
AIDS and STD Prevention	6.72	.08
Health and Access to Basic Health Services	10.19	.12
Spiritual and Moral Development	0.83	.99
Social Engagement	0.83	.99
Overall	2.06	.91
Practices	χ^2	p
AIDS and STD Prevention	5.27	.07
Health and Access to Basic Health Services	2.93	.82
Spiritual and Moral Development	2.14	.71
Social Engagement	4.74	.58
Overall	1.86	.76

χ^2 =Chi square test of independence

As can be observed from Table 3, the result of the Chi-square Test showed no significant relationship between knowledge and source of intervention. The source of intervention variable, which includes either Magdalena's intervention or the outside intervention category, revealed a p-value of .41, higher than the alpha level of significance (.05). Subsequently, the knowledge of the women and source of intervention has no significant association. Withal acquired knowledge is not influenced by the type of intervention, whether from Magdalena or outside channels or mediums. This is exemplified by the p values, which are all greater than the margin of error at 0.05.

Such is not the case with the study by Larki et al. (2015), where FSWs inside the Mashhad Vakil Abad prison in Iran were introduced with a four-week educational program. The study's results divulged a significant

difference between the pre-intervention and post-intervention knowledge scores of the sex workers. Thus, the educational program improved the sex workers' knowledge. Similarly, a qualitative study (Benoit et al., 2017) conducted among Canadian sex workers who underwent a peer health education program revealed that the above intervention increased the women's knowledge about health issues. On top of that, the health education program expanded their capacity to disseminate acquired knowledge to other people.

Relationship between Source of Intervention and Attitude

As with the relationship between knowledge and source of intervention, the attitude and conception of intervention did not manifest a significant relationship. As presented in Table 3, a p-value of .91 was derived from the Chi-square statistical test, which is higher than the alpha level of significance (0.05). Given this outcome, the attitude of the respondents is independent of the source of intervention. Suffice it to say, the attitudinal values of the respondents were most likely not influenced by either Magdalena's Intervention or any outside intervention.

Various intervention programs have been implemented to shape or influence the attitudinal values of FSWs. In a study (Wong et al., 2019) among sex workers in Hong Kong, the women were subjected to psychological interventions to enhance resilience and self-esteem. The program was anchored on a resilience framework and Transactional Model of Stress and Coping. After psycho-education activities, the FSWs were assessed regarding their psychological health, wherein they admitted to having developed a more positive attitude towards themselves and "felt more self-worth" after undertaking the intervention.

The chi-square statistic results, as indicated in Table 3, imply that the behavioral action or practice of the sex workers is independent of the category of the source of intervention. Specifically, Magdalena or outside intervention did not significantly influence the respondents' practice.

This contrasts with a study (Dong et al., 2019) conducted among low-fee FSWs in China on the impact of interventions in controlling the spread of human immunodeficiency virus (HIV) and STDs. The sex workers were grouped into two; the first group received intervention care, while the other group received the current standard of care. The statistical analysis (GLMM) results revealed that those receiving the intervention care had a 49% reduced infection rate with syphilis. The intervention activities included condom promotion, HIV and syphilis testing, reimbursement for syphilis

treatment costs, and free anti-retroviral therapy.

In another study (Cowan et al., 2018) among FSWs in Zimbabwe, a combination of interventions was introduced to the women to evaluate its impact on antiretroviral therapy (ART) and HIV diagnosis. These programs include free sexual health services by peer educators, antiretroviral therapy (ART) referral, health education, pre-exposure prophylaxis, and intensified community mobilization. The study results showed high levels of HIV diagnosis and increased uptake of antiretroviral therapy (ART) services among the identified FSWs. In addition, a study (Wong et al., 2019) designed a resiliency intervention program for FSWs to determine behavioral patterns among its participants. After that, a post-intervention analysis found increased condom use and a rate of consistent condom use in the intervention group.

Lastly, the consistency of the association between the source of intervention and practice can also be seen in the study done by Beckham et al. (2021) among FSWs in Sub-Saharan Africa. In this study, women were subjected to a family planning and HIV Prevention workshop where their family planning activities were evaluated. The outcome of the study showed that community empowerment-based interventions have been shown to improve consistent condom use, as well as reduce the rate of HIV infection.

Relationship between Knowledge, Attitude, and Practice

This study also sought to find out the significant relationship between the following variables:

- Knowledge and attitude;
- Attitude and practice; and,
- Knowledge and practice.

For the knowledge and attitude of the sex workers, Spearman's Rank-Order Correlation test statistic revealed a significant relationship ($r_s = 0.56$; $p < .001$) between the variables described above. Similarly, the attitude and practice variables showed a significant relationship ($r_s = 0.45$; $p = .01$), while the knowledge and practice attributes of the women also disclosed a significant relationship ($r_s = 0.63$; $p < .001$). Table 4 highlights the strength of correlation (r_s) and significance (p) values of the relationships:

Table 4*Relationship between Knowledge, Attitude, and Practice*

Variables	rs	p
Knowledge and Attitude	0.56	< .001*
Attitude and practice	0.45	.01*
Knowledge and practice	0.63	< .001*

rs=Spearman rho; *=Significant

As shown in Table 4, the relationship between knowledge and attitude and knowledge and practice exhibit a moderate correlation (*rs*). In like manner, the relationship between attitude and practice divulges a moderate correlation (*rs*). All in all, the knowledge, attitude, and practice of FSWs reflected significant relationships with each other, while the value of coefficients (*rs*) indicates a positive correlation. This indicates the existence of a direct relationship between the three variables. Succinctly speaking, any movement in one variable is accompanied by the same movement in the other.

Many studies have also established a positive correlation between knowledge, attitude, and practices (KAP). For instance, an investigation (Dong et al., 2019) among FSWs revealed a highly positive correlation between their knowledge, attitude, and practice on HIV/AIDS Prevention. Based on a multi-layer FSW social network model, this study recommended using peer education and social interaction-based interventions to aid in efforts to contain the spread of HIV/AIDS. This is further supported by the study of Avwioro et al. (2021), wherein the knowledge of FSW indicated a positive relationship concerning their practices. The survey, conducted in the Niger Delta, Nigeria, sought to determine the KAP of FSWs concerning COVID-19 infection. Withal, a study by Patricio et al. 2018 found statistical significance between knowledge of HIV/AIDS and practice. This study was conducted among FSWs in Paraiba, Brazil.

Relationship between Demographic Factors and Practice

The nature of demographic characteristics can provide a bird's eye view of how certain behavioral aspects manifest in people. Along this line, demographic factors such as age, marital status, educational attainment, and longevity of experience will ultimately influence the actual practices of sex workers. It is, therefore, important to analyze how these demographic

characteristics affect behavioral patterns among FSWs. As with this research, the Mann-Whitney U Test was employed to identify the significant difference between demographic variables and practices of the respondents. The statistical test results are encapsulated in the table below:

Table 5

Differences in the Respondents' Practices as Grouped into Demographic Categories

Age (in years)	Mean Rank	U	p
≤ 25	8.8		
≥ 26	17.2		
		32.0	.04*
Marital Status	Mean Rank	U	p
≤ 25	8.8		
≥ 26	17.2		
		32.0	.04*
Years of Engagement (in years)	Mean Rank	U	p
≤ 19	11.3		
≥ 20	19.2		
		53.0	.02*
Educational Attainment	Mean Rank	U	p
Elementary	15.1		
High School	15.8		
		103.0	.84

*U=Mann-Whitney U test; *=Significant*

A closer examination of Table 5 would reveal significant differences in the age categories of the sex workers. Here, the mean ranks of the women's ages (≤ 25 and ≥ 26) were compared using the Mann-Whitney U test, which resulted in a value of U = 32.0. Further statistical testing unveiled a value of p = .04, which signifies a significant difference between the age as mentioned earlier categories. Women in the ≤ 25 age bracket tend to have less practice than women whose ages are included in the ≥ 26 age bracket.

It is worth mentioning that a study conducted in Andhra Pradesh, India (Hemalatha et al., 2010) among FSWs revealed non-association

between their ages and practices. In this study, the women's age did not influence their consistent use of condoms (CUC).

A different outcome can be observed with the category of civil status of sex workers. With a p-value of .84, the relationship between civil status and practice did not differ significantly. Hence, regardless of whether the sex worker is single, it did not influence their practices. This result is more or less synonymous with the study by Hemalatha et al. among FSWs in India, wherein marital status did not influence their consistent use of condoms (CUC).

The total number of years (≤ 19 and ≥ 20) of sex worker engagement with the Magdalena activities also showcased a significant difference ($U = 53.0, p = .02$). Thus, it can be inferred that the number of years of engagement with Magdalena Intervention increases the level of practice among sex workers.

Lastly, the educational level, classified as elementary or high school, did not convey a significant difference ($p = .84$). Compliance or practice, therefore, did not differ based on educational level. In a similar pattern, the result is comparable to a study by Nicolau & Pinheiro (2012) among sex workers in Brazil, where educational level did not significantly affect their practice, specifically in using condoms. The study was done in a female prison facility.

Perceptions and Views of Sex Workers towards the Magdalena Intervention

So that an in-depth revelation may be unmasked from the women's perspective towards Silliman University's extension activity about the Magdalena Intervention, open-ended questions were asked during the interview of the respondents. Eventually, the following themes comprise the query setup:

- a. Social impact of the Magdalena Intervention;
- b. The success of the Magdalena Intervention;
- c. Perceived inadequacies of the Magdalena Intervention;
- d. Willingness to continue engaging with Magdalena Intervention;
- and,
- e. Continuance of the Magdalena Intervention.

Regarding the social impact of the Magdalena Intervention, a large majority (29 out of 30) of the sex workers believed that the Magdalena Intervention had been a force for good towards society. The sex workers

emphasized how the intervention changed their respective lives for the better. Many women acknowledged that the trainings and seminars they attended had contributed significantly to their practice of safe sex, thus protecting them from acquiring AIDS and STDs. They also attributed that their daily lectures on good health and hygiene encouraged them to undergo regular medical check-ups and avail of free medicines from the government. The sex workers were also asked about their view of the success of the Magdalena Intervention in improving their conditions physically, socially, and spiritually. All of the respondents acknowledged that the intervention was a success, many of them giving the following reasons, viz:

- The Magdalena-related activities have significantly changed their lives for the better;
- The livelihood skills that they have learned allowed them to earn a living;
- It has developed their character on fairness, justice, and respect toward other people;
- The Magdalena lectures about spirituality lead them to honor and fear God and,
- The regular prayer meetings eventually guided the women to the right path in life.

As with any organization or intervention, there may be perceived shortcomings or deficiencies in matters of operation and how its management or leadership handles it. The Magdalena group is no exception, and suffice it to say, several sex workers aired out some aspects that need improvement or modification. These concerns include:

- Increasing the number of regular meetings each year;
- Expanding financial support for the Magdalena Intervention;
- Monitoring of sex worker attendance and status in the organization;
- The need to boost lecture series about AIDS and STD prevention;
- Recruitment of more sex workers to join the Magdalena group; and,
- The need for sex workers to remain active or continuously engaged in the intervention.

When the women were asked during the interview whether they were still willing to join or be engaged with the Magdalena Intervention, 29 out of 30 responded in the affirmative. This shows that the FSWs are still very interested in committing to the intervention and other related activities.

The latter part of the interview explored the sex workers' impression of whether the Magdalena Intervention should continue as part of Silliman University extension activities. The resulting inquiry revealed that all the

women wanted the Magdalena intervention to continue. When further asked why the intervention should continue, the FSWs gave the following responses:

- The Magdalena Intervention has provided them with knowledge of AIDS and STD prevention;
- The intervention can increase their knowledge and skills relating to livelihood or earning a living;
- They wanted to share their learning experiences with other people, particularly the youth, and,
- The women expressed their desire to learn more from the lectures and trainings of the Magdalena Intervention.

Summary

This study has shown that the Magdalena Intervention, as one of the extension activities of Silliman University, had no effect or influence on the knowledge, attitude, and practices of the sex workers. These activities are reflected through four major themes, namely, AIDS and STD Prevention, Health and Access to Basic Health Services, Spiritual and Moral Development, and Social Engagement. Many reasons may be postulated regarding this phenomenon. One is that the Magdalena Intervention, as instituted by Silliman University, is composed of a series of informal type of activities that cater to the health and well-being of the sex workers. These activities, implemented for about two decades, were not structured as projects or programs. No formal assessments or evaluations were conducted vis-à-vis the KAP of the women after undertaking each activity at the time. In retrospect, if evaluations were done after each activity, a different result may have emerged from a statistical perspective.

Second, it has to be emphasized that as the intervention was accomplished through the years, the sex workers' engagement was inconsistent in terms of participation. That being so, there were varying participatory conducts among the sex workers, which can greatly affect their perception or practice with the intervention. This is supported by the fact that in this study, the number of years of engagement of the sex workers with the Magdalena Intervention had a significant relationship with their practices.

Finally, the activities introduced to the sex workers were a mixture of many types of interventions, which the women may have also learned from other sources or experiences. A generic approach towards intervention certainly lacks focus and may not necessarily be the best type of

engagement activity, practically or financially, for the FSWs. Thereupon, this may explain why the Magdalena Intervention did not influence in a significant way the KAP of the sex workers.

To cap it all, the Magdalena Intervention may still be construed as a successful endeavor due to the following:

- The high degree of knowledge, attitude, and practice of the sex workers;
- The qualitative inquiry revealed that the vast majority of the sex workers acknowledged the positive impact of the Magdalena Intervention in changing their lives for the better;
- The overwhelming desire of the FSWs to continue their engagement with the Magdalena Intervention;
- All of the sex workers admitted during the interview that the Magdalena Intervention was a success, and,
- All of the women stated that they wanted the continuance of the Magdalena Intervention as one of the extension activities of Silliman University.

Conclusions and Recommendations

This study showed no significant relationship between knowledge and source of intervention. Likewise, no significant relationship was established between attitude and source of intervention. Furthermore, this research found no significant relationship between practice and source of intervention. Nonetheless, the outcome on the relationship between knowledge and attitude showed a significant association and the relationship between attitude and practice. The knowledge and practice variables exhibited a significant relationship as well.

Lastly, specific demographic factors were statistically tested to determine significant differences. As such, the study found a significant difference between the age and practice of the sex workers. In like manner, the number of years of engagement and practice also manifested significant differences. On the contrary, marital status and practice displayed no significant difference. The same outcome is revealed regarding educational level and practice. That is, there was no significant difference between the variables mentioned above.

Given the facts and statistical details presented in this paper, the following propositions are dispensed with:

1. The non-significance of the relationship between the source of intervention and the KAP of the sex workers may have been brought

about by the implementation of informal and non-structured intervention activities. Therefore, it is highly recommended that a program or project endeavor be developed specifically catering to FSWs in Dumaguete City. Along this line, standardized evaluation parameters that meaningfully measure the goals and objectives of the project or program must be established or documented. A quantitative assessment can be performed to objectively measure improvements or success rates of the project or program based on standardized criteria.

2. The results of this study on KAP of the sex workers found a significant relationship between knowledge and attitude, attitude and practice, and knowledge and attitude. In the context of such a relationship, it may be concluded that the women's KAP markedly influenced each other, connoting positive learning and behavioral processes. Notwithstanding, it has to be noted that the Magdalena Intervention has no significant relationship with the women's KAP. For this reason, in designing any project or program initiatives for FSWs, the vision, mission, and goals must be clearly laid out, and specific strategies must be formulated to achieve the goals and objectives set. Program or project contents and activities must be tailored within the ambit of the tenets mandated by the program or project endeavor.
3. The relationship between demographics and practice revealed a significant difference between age and practice and the number of years of engagement and practice. These findings provide relevant clues in managing programs and projects for FSWs. As for the age of the sex workers, project or program configurations must consider the ages of the women. That is, the project or program activities blueprint should be efficient in enhancing the practice of FSWs, in particular, the younger age group category. Analogously, the number of years of engagement also gives crucial ideas for a successful project or program endeavor. Therefore, any program or project plan must appraise the time it would take to implement it well. From the purview of this study, it is recommended that any project or program endeavor be implemented at a longer time or duration. This is to ensure efficiency and ultimately enhance further the practice of sex workers.
4. Lastly, this research recommends that the Extension Office or Extension Program Director prioritize identified programs or project proposals so that relevant and appropriate activities that

align with the vision, mission, and strategies of Silliman University and the Extension Office itself can be incorporated. This will ensure efficiency and high-quality imprints in any intervention endeavor that Silliman University will embark on for the FSWs.

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Salin-dilang Pamana: Mga Pagpapahalaga at Kulturang Mamamalas sa Piling Kuwentong-Bayan sa Isla ng Olango

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Abstrak

Nilalayon ng pag-aaral na maisalin at masuri ang kultura at pagpapahalaga ng piling kuwentong-bayang nakalap upang makabuo ng isang antolohiya ng mga lokal na kuwentong-bayan sa Isla ng Olango. Deskriptibong pananaliksik ang ginamit sa pag-aaral na isinagawa sa pamamagitan ng pakikipanayam upang makalikom ng mga kinakailangang datos. Matapos ang ginawang pagsusuri, natuklasan na ang pagpapahalagang nakapaloob sa mga ito ay pagmamahal sa kaibigan at sa kalikasan, pananampalataya sa Maykapal, pagiging masunurin, at pagtutulongan. Lutang na lutang naman sa sampung akda ang kulturang may temang matatag na paniniwala sa kanilang mahal na Patron, katapangan sa pagsuong sa anomang hamon ng buhay, paniniwala hinggil sa mga nilalang na hindi nakikita at mga masasamang espiritu, pagiging matulungin sa kapwa, matibay na paniniwala sa mahal na Patron bilang tagapagtanggol, tagapagpanatili ng kaayusan at tagapaglunas ng mga karamdaman, pagkahilig sa pag-inom ng tuba, pagprosisyon sa mahal na Patron sa dagat, at pagiging palakaibigan ng mga taga-Olango. Batay sa natuklasan, naisakongklusyon na ang mga kuwentong-bayan sa Isla ng Olango ay hitik sa pagpapahalaga at natatanging kulturang Cebuano. Ang mga kuwentong-bayan ay nararapat maidokumento at maisalin upang makabuo ng isang materyal na magagamit sa pagtuturo ng panitikang lokal sa pamamaraang lokalizado at kontekstuwalizado.

Mga susing salita: salin-dila, pamana, kuwentong-bayan, pagpapahalaga, kultura, Olango

Panimula

Ang Pilipinas ay mayaman sa iba't ibang anyo at genre ng panitikan na naglalarawan sa kalinangan ng mga Pilipino kabilang na ang mga kuwentong-bayan. Ang kuwentong-bayan ay nagsasalaysay sa mga paniniwala, kaugalian, at kultura ng tao na bumubuo sa larawan ng pagkakakilanlan ng isang lipunan. Malaki ang ginagampanan ng mga kuwentong-bayan sa lipunan bilang isa sa mga anyo ng panitikan na sumasalamin sa kasaysayan at kultura ng mga Pilipino. Nagpapatunay lamang ito na ang kuwentong-bayan ay may mahalagang papel sa paghubog sa katauhan ng isang lahi at ng kanyang kinabibilangang lipunan.

Ang kuwentong-bayan ay tumatayong pangmalawakang kultura ng lipunan. Nakatutulong ito sa paghubog at paglinang ng isang pamayanan dahil ito ay makabuluhan, makapangyarihan, at mabungang plataporma sa pagtuturo ng mga dalumat, danas, at dunong ng natatanging kultura ng isang lipunan (Galdo, 2021). Tinalakay naman ni Prop. Felipe P. de Leon Jr. na habang nagpasalin-salin sa maraming henerasyon, ang mga kuwentong-bayan ay humuhubog sa pagkatao at tumutulong sa pagbibigay ng pag-asa tungo sa makabuluhang buhay. Nakapaloob sa mga kuwentong-bayan ang mga bukod-tanging katangian tulad ng pagmamalasalakit, pagkamalikhain, pagtitiwala, at pagiging matapang gaya ng kuwento ni Bernardo Carpio (halaw kay Jadloc, 2017). Sa kabilang banda, binanggit ni Du (2014) na ang pag-aaral sa pokloriko ng isang lugar ay masasabing pag-aaral sa pamumuhay ng mga tao sa kanilang lipunan. Bukod pa rito, ang pokloriko bilang isang panitikan, pasulat man o pasalita, ay nagpapakilala rin sa mga taong kabilang sa nasabing pangkat at nagbibigay ng pagkakakilanlan sa isang lugar.

Naisasalaysay ang mga kuwentong-bayan gamit ang iba't ibang wika. Kadalasan pa nga sa mga ito ay nagpasalin-dila. Limitado lamang ang mga akdang nakalimbag lalo na ang mga lokal na panitikan sa bansa ng mga kuwentong-bayan. Sa artikulo ni Gray (2015), tinalakay na ang poklor ng Australian Aborigines ay maaaring mapagkunan ng pinakamatanda at pinakatiyak na kasaysayang saling-dila. Binanggit naman ni Aler (2020) na ang halaga ng mga kuwentong-bayan ay isang gahum na magsisilbing gamot sa nanganganib na pagkawala at pagkalimot ng mga tao sa kanilang lokal na tradisyon at pagkakakilanlan dahil sa globalisasyon at mabilis na pag-unlad ng teknolohiya. Idinagdag pa niya na ito ay mahalagang sangkap upang mabuo ang konsepto ng bayan.

Sa makabagong panahon, umusbong ang mga kulturang popular na kinahuhumalingan ng mga kabataan. Naobserbahan ng mga mananaliksik

ang pagbaba ng interes at hindi pagtangkilik sa mga kuwentong-bayan ng mga kabataan higit lalo sa isla ng Olango na bahagi ng Lungsod ng Lapu-Lapu sa rehiyon ng Gitnang Kabisayaan. Ang pagbaba ng interes at hindi pagtangkilik sa mga kuwentong-bayan sa isla ng Olango ang siyang nagtulak sa mga mananaliksik upang isagawa ang pag-aaral na naglalayong makalap at masuri ang mga natatanging kwentong-bayan sa isla ng Olango upang makabuo ng isang antolohiya. Naniniwala ang mga mananaliksik na makatutulong ang pag-aaral na ito sa mga kaguruan, mga estudyante, at mga kabataan sa isla upang higit nilang tangkilikin at linangin ang kanilang lokal na panitikan. Makatutulong din ito sa mga taong may adbokasiya sa pagpapaunlad at pagtatampok sa mga natatanging panitikan ng bayan na nagrer resulta sa pagpapanatili sa kultura at pagkakakilanlan.

Nilayon ng pag-aaral na makalap at masuri ang piling kuwentong-bayan sa Isla ng Olango bilang gabay sa pagbuo ng antolohiya. Tinitiyak din nito na mahimay ang pagpapahalagang matatagpuan sa mga kuwentong-bayan at kulturang Cebuanong mamamalas sa mga akdang sinuri. Nakatuon din ang pag-aaral sa pangangalap at pagsusuri sa piling kuwentong-bayan sa Barangay Caw-oy, San Vicente, Tingo, at Tungasan na sakop ng isla ng Olango, Lungsod ng Lapu-Lapu. Matapos ang pangangalap, isinalin ang mga kuwentong-bayan sa wikang Filipino at sinuri ang mga pagpapahalaga at kulturang lutang sa mga ito. Ang magiging awtput ng pag-aaral ay isang antolohiya ng mga isinaling kwentong-bayan na kinalolooban ng lokal na panitikang sumasalamin sa paniniwala, kaugalian, at kultura ng mga taong naninirahan sa Isla ng Olango, Lungsod ng Lapu-Lapu.

Ang isinagawang pag-aaral ay kapaki-pakinabang sa pagpreserba ng mga pasalitang panitikan at pagpapalago ng mga naisasantabing mga panitikang lokal kagaya ng kuwentong-bayan ng isla ng Olango. Mahalaga rin ang pag-aaral na ito sa mga estudyante, pamunuan ng paaralan, mga guro, sa Departamento ng Edukasyon, mga taong nakatira sa isla, at mga mananaliksik sa hinaharap dahil ang awtput na mabubuo ng pag-aaral ay isang antolohiya na nagtatampok sa mga kaugalian, paniniwala, at kultura ng isla ng Olango. Sa pamamagitan din ng antolohiya ng mga isinaling kwentong-bayan, magiging lunsaran ito sa pagtuturo ng panitikang lokal at magiging karagdagang materyal o babasahin sa MTB-MLE na naaayon sa layunin ng lokalizado at kontekstuwalisadong pamamaraan sa pagtuturo alinsunod sa K-12 Kurikulum.

Layunin ng Pag-aaral

Nilayon ng pag-aaral na makalap at masuri ang piling kuwentong-

bayan sa Isla ng Olango bilang gabay sa pagbuo ng antolohiya na magsisilbing karagdagang materyal sa pagtuturo ng panitikang rehiyonal. Tinitiyak din nito na mahimay ang pagpapahalagang lutang sa mga kuwentong-bayan at kulturang Cebuanong mamamalas sa mga akdang sinuri.

Disenyo at Pamamaraan ng Pananaliksik

Ginamit sa pag-aaral ang deskriptibong pananaliksik upang makalap ang mga kuwentong-bayan sa isla ng Olango na sinuri at isinalin sa wikang Filipino. Ang deskriptibong pananaliksik ay naglalayon ng akma at sistematikong paglalarawan ng isang populasyon, mga kaugalian, kultura, at mga pangyayari o kasaysayan sa isang tiyak na lugar na naaayon sa pagsasakatuparan ng mga layunin sa pag-aaral na ito.

Sa pagpili ng mga kalahok, ang mga mananaliksik ay gumamit ng purposive sampling. Kaugnay nito, pinili ang mga kalahok ayon sa mga sumusunod na krayterya: (1) permanenteng naninirahan sa Isla, (2) may edad 50 pataas, at (3) may malalim na kaalaman sa mga kuwentong-bayang umiiral sa kanilang barangay. Boluntaryo silang nakilahok sa pag-aaral at tiniyak ng mga mananaliksik na mananatiling lihim ang kanilang pagkakakilanlan. Gagamitin lamang ang mga datos na nalikom ayon sa layunin ng pag-aaral.

Dalawampu't limang kalahok (25) ang napili sa pag-aaral na ito. Sampung (10) kalahok ang mula sa Barangay Tinggo at tiglimang (5) kalahok naman sa Barangay Caw-oy, Tungasan at San Vicente. Ang Barangay Tinggo ang may maraming bilang ng mga kalahok dahil maraming umuusbong na mga pasalin-dilang akda sa kanilang lugar habang sa Barangay Caw-oy, Tungasan, at San Vicente naman ay tiglimang kalahok lamang dahil ang mga kuwento nila ay kadalasang magkakatulad. Binanggit nina Creswell at Creswell (2018) na tinatantya ng ilang mananaliksik sa pagitan ng 10 at 50 na kalahok bilang sapat depende sa uri at tanong sa pananaliksik. Pinagtibay lamang ng pahayag na ito na sapat ang mga kalahok na napili at sinangguni ng mga mananaliksik. Bilang pagtitiyak na makuha ang angkop na mga datos, mabusising sinunod ang mga krayterya sa pagpili ng mga kalahok ng pag-aaral.

Mahabang panahon ang iginugol ng mga mananaliksik upang makalap ang mga impormasyon gaya ng paglikom ng mga mapagkakatiwalaang sanggunian sa internet, research journals, websites at iba pa na may kaugnayan sa pag-aaral upang mas mapagtibay ang pag-aaral. Tiniyak ng mga mananaliksik na sapat at may kaugnayan ang mga sangguniang nilikom at binigyang-tuon ang pagsasalin at pagsusuri sa mga

pagpapahalaga at kultura sa piling kuwentong-bayan.

Sampung kuwentong-bayan ang nalikom ng mga mananaliksik mula sa mga piling barangay na sakop ng Isla ng Olango. Ang mga kuwentong-bayang ito ay mayroong iba't ibang bersyon ayon sa mga salaysay ngunit ang mga nalikom ay ang pinakapamilyar na bersyon ayon na rin sa binanggit ng mga kalahok. Nalikom ang mga kuwentong-bayan mula sa salaysay o pagkukwento ng mga kalahok sa Barangay Tingo, Tungasan, Caw-oy, at San Vicente.

Sa paglikom ng mga datos, humingi ang mga mananaliksik ng pahintulot sa Barangay Kapitan ng mga piling barangay sa isla ng Olango. Nagpatulong din ang mga mananaliksik na tukuyin ang mga matatanda sa kanilang lugar na may sapat na kaalaman sa mga kuwentong-bayan sa kanilang lugar. Bilang karagdagan, humingi rin ng pahintulot ang mga mananaliksik sa mga kalahok at ipinaliwanag ang mga layunin sa pagsasagawa ng pag-aaral.

Ang mga nalikom na mga akda ay isinalin sa wikang Filipino. Ang tagasalin ng mga kuwentong-bayan ay mga mag-aaral na kumukuha ng kursong Bachelor of Secondary Education major in Filipino at pawang nakatira sa Isla ng Olango. Ang ginawang pagsasalin ay ibinatay sa teorya ng pagsasalin ni Newmark (1988) na kinakailangang magtaglay ang tagasalin ng sapat na kaalaman at pag-unawa sa kultura kaugnay sa wikang kanyang ginagamit upang magkaroon ang teksto ng isang matatag na pundasyon kapag isinalin sa target na wika. Sa pagsasakatuparan nito, ang mga teksto na kanyang isinalin ay magkakaroon ng lokal na panlasa na tumutugma sa kultura ng mambabasa. Matapos ang panimulang pagsasalin, isinangguni ito ng mga mananaliksik sa kanilang tagapayo, na may doktorado sa Filipino, upang matiyak ang kawastuhan ng pagkakasalin. Ipinabalideyt ang saling kuwentong-bayan sa tatlong balideytor na kapuwa mga guro sa kolehiyo na may masterado at doktorado sa larangan upang higit na matiyak ang kaangkupan ng salin sa orihinal na teksto. Matapos na masunod ang suhestiyon ng mga balideytor, muling binalikan ng mga mananaliksik ang mga kalahok upang ipabasa ang nabuong saling kuwentong-bayan upang makuha ang kanilang mga suhestiyon at matiyak na walang naidagdag o nabawas mula sa kanilang mga naisalaysay o naikuwento.

Binigyang-tuon ang pagsusuri sa mga pagpapahalaga at kulturang mamamalas sa piling kuwentong-bayang: (1) Sto. Niño de Kaplag, (2) Si Hermosa at Kanyang kaibigang Duwende, (3) Ang Kuwento ni Sta. Filomena, (4) Alamat ng Bantique, (5) Ang Pandan, (6) Misteryosong Tambuli, (7) Snr. Santiago Apostol, (8) Aswang, (9) Ang Bangaw, at (10) Baliw-baliw Festival. Ang mga naging kinalabasan ng ginawang pag-aaral ang naging batayan ng

mga mananaliksik sa pagbuo ng antolohiyang kinapapalooban ng mga kuwentong-bayan sa isla ng Olango.

Resulta at Diskusyon

Inilalahad sa bahaging ito ang pagsusuri sa mga kuwentong-bayan ayon sa pagpapahalaga at mga kulturang mamamalas sa kwentong-bayan sa Isla ng Olango.

Mga Pagpapahalagang Nakapaloob sa mga Kuwentong-Bayan

Inilalahad sa Talahanayan 1 ang pagsusuri sa mga pagpapahalagang nakapaloob sa mga kuwentong-bayan sa isla ng Olango. Mahalaga ang pagsusuri sa bahaging ito upang maipakita at mailarawan ang mga pagpapahalagang taglay ng mga nakatatanda at mapamarisan ito sa kasalukuyang panahon. Sa pamamagitan nito, maipagpapatuloy ang pagpapalaganap sa mga pagpapahalagang isinasalamin ng bawat akda.

ANG KWENTO NI STA. FILOMENA.

Namamayani sa kuwentong-bayan na ito ang pagpapahalagang pagbabayanihan. Makikita ang pagpapahalagang nabanggit sa sipi na nasa ibaba:

“Nagtinabangay ang mga taw sa Barangay Tingo sa pagpangita sa imahe apan ang kapa ra ang ilahang nakit-an kilid sa iyahang simbahan.”

Namamayani sa siping ito ang pagtutulongan at pagkakaisa ng mga taong nakatira sa Barangay Tingo upang mapagtagumpayan ang dagok sa buhay na kanilang nararanasan. Malinaw na makikita sa sipi ang iisang puso, damdamin at mithiin sa paghahanap sa nawawalang imahe ng kanilang mahal na Patron. Kapit-bisig na nagtutulongan ang bawat mamamayan sa paghahanap. Binanggit ni Bankoff (n.d.) na ang pagtulong o ang pagkakaisa ay isang mahalagang dimensyon ng kulturang Pilipino. Sa pamamagitan ng bayanihan, naipakikita ang pagkakaisa ng komunidad na isang paraan upang magarantiya ang suporta lalong-lalo na sa panahon ng kalamidad. Sa kasalukuyan, napakahalaga ng pagtutulongan para sa mga taga-Olango na mamamalas sa panahon ng sakuna. Binanggit nga ng Department of Social Welfare and Development (2021) na ipinamalas ng mga Cebuano ang *pagtinabangay* o bayanihan pagkatapos ng pananalasa ng Bagyong Odette sa

Talahanayan 1

Mga pagpapahalagang nakapaloob sa mga kuwentong-bayan

Mga Kuwentong-Bayan	Pagpapahalaga	Sipi mula sa Kwentong-Bayan
Ang Kwento ni Sta. Filomena	Pagbabayanihan	“Nagtinabangay ang mga taw sa Barangay Tingo sa pagpangita sa imahe apan ang kapa ra ang ilahang nakit-an kilid sa iyahang simbahan.”
Alamat ng Bantique	Pagpapahalaga sa kalikasan	“Ang mga kahoy nga ilang gipamutol maoy nagsilbing manluluwas sa inyong sityo.”
Ang Pandan	Paggalang sa mga nilalang na hindi nakikita	“Gaplano ang magtiayon nga tukuran nila og balay ang luna apan ning supak ang ubang taw sa ilahang plano kay ang maong luna kay sagradong dapit sa mga engkanto.”
Ang Misteryosong Tambuli	Pagiging matulungin	“Bisan sa ilang kawad-on, matinabangon gayud sina Noy Lito ug Nay Perling. Kutob sa naay mangayo og tabang nila, dili gayod kini mubalibad bisag ang puhonan nga kuwarta sa ilahang negosyo ang makuhaan.”
Sñr. Santiago Apostol	Matibay na pananalig	“Gisadya ug ginasaulog si Sñr. Santiago Apostol sa mga katawhan dinhi sa Tungasan tungod sa iyahang maayong buhat sa pagpakabana sa iyang mga katawhan.”
Ang Aswang	Pagiging tapat sa pangako bilang bahagi ng garbo (pride) ng pagiging Cebuano	“Matod pa ni Tonyo “ Pre, ikaw diay na? tinuod gayud diay ang sulti-sulti sa mga tao nga ikaw ang maong mangtas sa atoang sitio.” “ O, Pre Tonyo ako, busa ayaw baya pagsabasaba pre ha sekreto ra ni nato ug salig ko nimo” matod pa ni Berto “ O pre makasalig ka” tubag ni Tonyo.”
Ang Bangaw	Pagsunod sa payo	“Gituman sa maong lalaki ang gipangsulti ni Mang Nicolas ug gidali-dali niya og balik sa dagat ang maong kahoy nga dagsa.”
Baliw-Baliw Festival	Pagpapahalaga sa Poon at pagkakaroon ng positibong pananaw sa buhay.	“Pagsaulog namo sa maong basahon inubanan sa pagprosisyon nahunong na ang maong mga balatian, og dili saulugon ang “Sakay-sakay” o mas naila sa pagprosisyon sa mga santos sa dagat mubalik ang maong mga sakit.”
Sñr. Sto. Niño de Kaplag	Matatag na paniniwala sa Sñr. Sto. Niño de Kaplag	“Kada kaligo sa maong balaang bata musayaw kini uban sa musika gikan sa tambol. Ang ubang mga tawo wala gayud mutuo niini apan wala kini makapugong sa among pagtuo kay kami man mismo ang nakasaksi.”
Si Hermosa at kanyang Kaibigang Duwende	Pagmamahal sa kaibigan	“Sa pagkamatay sa ginikanan ni Hermosa, kasakit ug kasubo ang iyahang na sinati apan wala jud mubiya ang iyahang higala. Giatiman siya og tarong niini.”

pamamagitan ng pagpapa-abot ng tulong sa kapwa. Ang mga taga-Olango ay nagkaisa at nagtulong-tulong sa pag-aayos ng mga pinsala at paglinis ng mga tahanan at maging sa pag-aabot ng tulong sa mga pamilyang higit na napinsala ng bagyo.

ALAMAT NG BANTIQUE

Malinaw na ipinapahayag sa kuwentong-bayan ang pagpapahalaga sa kalikasan. Pansinin ang sipi na nasa ibaba upang mapatunayan ang pagpapahalagang nabanggit:

“Ang mga kahoy nga ilang gipamutol maoy nagsilbing manluluwas sa inyong sityo.”

Ipinalulutang sa siping ito na mahalaga ang kalikasan lalong-lalo na ang mga punong-kahoy dahil nagsisilbing tagapagprotekta ito sa mga tao sa panahon ng kalamidad lalong-lalo na sa pagbaha at pagguho ng lupa. Ang pagpapahalagang nangingibabaw sa akda ang siyang paalala sa lahat na dapat pahalagahan ang mga punong-kahoy nang sa gayon maiwasan ang pagkasira ng kalikasan at maagapan ang mga malalakas na sakuna. Ang kalikasan ay karugtong ng buhay ng mga tao na dapat alagaan at pagyamanin. Binanggit sa artikulo ni Letigio (2019) na si Mayor Edgardo Labella ay nag-organisa ng pagtatanim ng tatlong milyong punla ng punong-kahoy sa kasalukuyan. Pinamumunuan niya ang daan-daang mga boluntaryo sa pagtatanim. Sa kabilang banda, ang mga mamamayan at mga opisyaes ng barangay sa isla ng Olango ay gumawa at nagpatupad ng mga polisiya at alituntunin na nagbibigay ng tamang pamamahala at pangangalaga ng kalikasan gaya ng pagtatanim ng mga bakhawan o mangrove bilang tanda ng kanilang pagpapahalaga sa kanilang pinagmumulang pamumuhay (Bueno, n.d.). Ang mga hakbang na ito ay nagpapamalas na ang mga taga-Olango ay may pagpapahalaga sa kalikasan hanggang sa kasalukuyan.

ANG PANDAN

Mamamalas sa kuwentong-bayang ito ang pagpapahalagang paggalang sa mga nilalang na hindi nakikita. Pansinin ang siping ito:

“Gaplano ang magtiayon nga tukuran nila og balay ang luna apan ning supak ang ubang taw sa ilahang plano kay ang maong luna kay sagradong dapit sa mga engkanto.”

Mahihinuha sa sipi na isa sa mga pagpapahalaga ng mga taga-Olango ang paggalang sa kalikasan. Base sa mga naisalaysay sa kuwentong-bayang Ang Pandan na ang sagradong lugar na pag-aari ng mga makapangyarihang nilalang ay tinatatawag na di ingun natu o mas kilala sa tawag na engkanto.

Ang sinomang magtatangkang sirain o gambalain ang kanilang tahanan ay agad nilang parurusahan katulad ng nangyari sa tauhan ng kwento na ang mag-asawa ay bigla na lamang nawala ng parang bula na walang nakakaalam kung ano ang tunay na nangyari sa dalawa. Ang pangyayaring ito ay kakikintalan ng aral na dapat igalang ang mga nilalang na hindi nakikita. Isinaad nga ni Catipay (2019) sa kanyang pag-aaral na kapag nagkakasala raw ang isang tao sa tahanan ng mga nasabing engkanto ay kinakailangan mag-alay sa mga ito bilang paghingi ng kapatawaran at pagpapakita ng galang sa kanilang lahi. Binanggit din nina Bernados, Agosto, Zamora, at Pilapil (2016) na ang paggalang sa mga nilalang na hindi nakikita ay binibigyan pagpapahalaga ng mga mamamayan sa lugar ng Punta Enganyo (hilagang bahagi ng Lungsod ng Lapu-Lapu) sa pamamagitan ng pag-aalay tuwing dadaan sa hilan o sagradong lugar na kinaroroonan ng batong pinaniniwalaang si Mangal na isang engkanto. Pinapahalagahan pa rin ng mga taga-Olango ang ganitong pagpapahalaga sapagkat kinikilala nila na ito ay bahagi ng kalikasan gaya ng dagat, malaking puno, at iba pa na nagbabantay upang mapanatili at mapangalagaan ito.

ANG MISTERYOSONG TAMBULI

Lutang na lutang sa kuwentong-bayang ito ang pagpapahalaga sa pagiging matulungin ng mga taga-Olango. Makikita sa sipi sa ibaba ang nasabing pagpapahalaga:

“Bisan sa ilang kawad-on, matinabangon gayod sina Noy Lito ug Nay Perling. Kutob sa naay mangayo og tabang nila, dili gayod kini mubalibad bisag ang puhonan nga kuwarta sa ilahang negosyo ang makuhaan.”

Malinaw na ipinahahayag sa sipi ang pagiging matulungin ng pangunahing tauhan sa kuwentong-bayan. Kahit mahirap lamang, hangga't may maibibigay, ay kusang ibinabahagi nila ang kagandahang-loob tulad ng ginawa ng mag-asawa sa kuwento. Ang pagiging mapagbigay sa kapwa ay tunay na magandang katangian ng isang tao. Ang kagandahang-loob ay walang halong pakitang-tao at kakikitaan ng pagpapakatotoo sa sarili. Binanggit ni Villan (2017) na ang kalooban ay hindi lamang luklukan, hindi lamang ng sikolohiyang panlipunan ukol sa pakikipagkapwa, kung hindi sa lahat. Sa konteksto ng mga taga-Olango, higit nilang naipamalas ang pakikipag-kapwa at pagtutulongan sa panahon ng lockdown. Nagtutungan ang mga taga-Olango sa pamamagitan ng pagbabahagian ng kanilang

pagkain, tulong pinansyal, at emosyonal na suporta sa kanilang kapwa. Patunay lamang ito na likas sa mga katangian ng mga taga-Olango ang pagkakaroon ng kagandahang-loob sa pagtulong sa kapwa.

SÑR. SANTIAGO APOSTOL

Mamamalas sa kuwentong-bayang ito ang pagpapahalaga sa matibay na pananalig sa kanilang Patron. Sa buhay ng mga taga-Olango, nakasanayan na nila ang pagkakaroon ng matibay na pananalig sa kanilang patron na naipakikita sa pagdiriwang ng kapistahan taon-taon bilang pasasalamat sa mga biyayang kanilang natatanggap. Pansinin ang sipi na nasa ibaba:

“Gisadya ug ginasaalog si Sñr. Santiago Apostol sa mga katawhan dinhi sa Tungasan tungod sa iyahang maayong buhat sa pagpakabana sa iyang mga katawhan.”

Mahihinuha sa siping ito ang matibay na pananalig sa paraan ng pagdiriwang ng kapistahan ng kanilang Santo bilang pagbibigay-pugay at pasasalamat sa pagtulong sa kanila upang mailayo sa kapahamakan. Sa kuwento ng Sñr. Santiago Apostol, namayani ang pagpapahalagang matibay na pananalig at pagdiriwang ng kapistahan. Sa pagpapahalagang ito mahihinuha na ang pagdiriwang ayon sa paniniwala ay nakatutulong upang higit na magkabuklod-buklod ang mga taga-Olango. Binanggit sa pag-aaral nina Dablo, Dela Rama, Garcia, Maglasang, Nanoy, Paga, Verillo, Borbajo, at Noval (2021) na ang mga kuwentong-bayan ng mga Kawhaganyon ay may pagpapahalaga sa pagpapalaganap sa kadakilaan ng Diyos sa pagpapakita ng mga milagro na kinamamanghaan at lalong nagpapatatag sa kanilang pananalig. Ang paniniwala sa Sto. Niño at Santa Cruz ay bahagi na ng matatag na paniniwala ng mga taga-Olango sapagkat pinaniniwalaan nila ang milagrong naibibigay ng mga santong ito sa kanilang isla.

ANG ASWANG

Ang pagpapahalagang lumulutang sa kuwentong-bayang ito ay ang pagiging tapat sa pangako bilang bahagi ng garbo (pride) ng isang Cebuano. Mapapatunayan ito sa siping nasa ibaba:

“Matod pa ni Tonyo “ Pre, ikaw diay na? tinuod gayud diay ang sulti-sulti sa mga tao nga ikaw ang maong mangtas sa atoang sitio.” “ O, Pre Tonyo ako, busa ayaw baya pagsaba-

saba pre ha sekreto ra ni nato ug salig ko nimo” matod pa ni Berto “ O pre makasalig ka” tubag ni Tonyo.”

Malinaw na ipinakita sa kuwento na dapat maging matapat sa taong pinangakuan upang hindi sila masasaktan at hindi masisira ang pinagsamahan. Ipinapakita sa kuwentong-bayan na ang taga-Olango ay tumutupad sa pangako dahil bahagi ito ng kanyang garbo na magandang kaugaliang Cebuano. Binanggit sa pag-aaral ni Lagahid at Puyo (2016) na ang garbo ay pag-uugali ng mga Cebuano na ipinapakita ang pagmamalaki sa kanyang pagkakakilanlan sa lipunan sa positibong pamamaraan. Dagdag pa nila, isinasalamin ng garbo ang dignidad at pride ng mga Cebuano na maihahawig sa konsepto ng amor propio. Mahihinuha sa pahayag na itinuturing ng mga taga-Olango bilang garbo ang katapatan hindi lamang sa kanilang sarili kundi maging sa ibang tao sa pamamagitan ng pagiging tapat sa pangako. Magpasakasalukuyan, ang pagiging tapat sa pangako ay buhay na buhay pa rin sa kaugaliang maipagmamalaki ng mga taga-Olango.

ANG BANGAW

Maipamamalas sa kuwentong ito ang pagpapahalaga sa pagsunod sa payo. Ipinapakita rito ang magiging resulta sa hindi pakikinig sa payo ng ibang tao. Mababasa ito sa sipi na nasa ibaba:

“Gituman sa maong lalaki ang gipangsulti ni Mang Nicolas ug gidali-dali niya og balik sa dagat ang maong kahoy nga dagsa.”

Ipinalulutang sa kuwentong-bayan ang pagpapahalaga sa pagsunod sa payo ng mga nakakatanda upang maiwasan ang anomang kapahamakan. Nakasaad sa pag-aaral ni Catipay (2019) na ang ilan sa mga pag-uugaling naipakikita ng mga Cebuano ay ang pagiging masunurin at mapitagan sa mga nakakatanda. Pinapatunayan nito, na ang mga nakatatanda ay pinahalagahan maging sa kasalukuyan sa pamamagitan ng pagsunod at pakikinig sa kanilang payo. Ipinalulutang din ng pagpapahalagang ito ang paggalang ng mga taga-Olango sa kanilang mga nakatatanda bilang mahalagang bahagi sa lipunan bilang pagkilala sa kanilang karanasan at karunungan na nakaambag sa paghubog sa isla ng Olango.

BALIW-BALIW FESTIVAL

Makikita sa akda ang malakas na pananalig ng mga taga-Olango sa Panginoon at pagkakaroon ng positibong pananaw sa panahong nakararanas ng mga hamon sa buhay. Mapatutunayan ito sa sipi na nasa ibaba:

“Pagsaulog namo sa maong basahon inubanan sa pagprosisyon nahunong na ang maong mga balatian, Og dili saulugon ang “Sakay-sakay” o mas naila sa pagprosisyon sa mga santos sa dagat mubalik ang maong mga sakit.”

Namamayani sa sipi ang pagpapahalaga sa pananalig sa Poon na sinasalamain sa akdang Baliw-Baliw Festival. Ang pananalig sa Poon ang nagbibigay sa kanila ng panibagong pag-asa sa kanilang buhay. Pinapapalakas ng pananalig ang kanilang puso at isipan sa pagharap sa mga hamon ng buhay. Binanggit sa pag-aaral ni Alvarado (2018) na ang pananampalataya ay pananalig at pagtitiwala ng tao bunga ng kanyang pakikipagharap at pagtitiwala sa Diyos. Ipinahayag ni Noval (2022) na ang mga Cebuano ay mayroong positibong pananaw sa buhay kahit pa man sa mahihirap na sitwasyong kanilang nararanasan. Natuklasan din sa pag-aaral ni Orio (2016) na ang optimistikong Cebuano ay palaging bumabangon sa kabila ng mga hamon sa buhay sa pamamagitan ng paningkamot (pagsisikap) na nagsasakatuparan ng kanilang paglaum (pag-asa). Sa kasalukuyan, itinuturing ng mga taga-Olango na isang magandang kaugaliang Cebuano ang pagkakaroon ng positibong pananaw sa buhay at ang kanilang taimtim na pananalig ay subok na sa mga panahon ng pangangailangan.

SÑR. STO. NIÑO DE KAPLAG

Namamayani sa kuwentong-bayang ito ang pagpapahalagang matatag na paniniwala sa Sñr. Sto. Niño de Kaplag. Ipinapakita sa kwentong ito ang tapat at malakas na pananampalataya ng mga tao sa Santo, na kahit sinoman ay walang makatitibag nito. Mababasa ito sa sipi na nasa ibaba:

“Kada kaligo sa maong balaang bata musayaw kini uban sa musika gikan sa tambol. Ang ubang mga tawo wala gayud mutuo niini apan wala kini makapugong sa among pagtuo kay kami man mismo ang nakasaksi.”

Malinaw na inihayag sa kuwentong-bayan ng Sñr. Sto. Niño de Kaplag ang pagpapahalaga sa matatag at matapat na pananampalataya sa Santo. Pinagpala sa biyaya ang mga debotong may malakas at tapat na

pananalig sa Santo. Ang kanilang pananalig ang nagbibigay ng kalakasan sa kanilang puso sa patuloy na pagtitiwala sa kabutihan ng Diyos. Binanggit ni Zinnbauer na ang mga Cebuano ay mga relihiyosong mamamayan na may matibay na pananalig sa Batang Hesus (Alvarado, 2018). Ang paniniwalang ito ay laganap sa buong kapuluan ng Cebu pati na sa isla ng Olango. Sa katunayan, sa unang pagbisita ng Señor Sto. Niño sa taong 2018, tinanggap ito ng daan-daang mga botante nanampalataya sa kabanalan nito (Limpongog, 2018). Sa kasalukuyan, ang mga taga-Olango ay may matatag na paniniwala sa Batang Hesus bilang kanilang tagapangalaga at tagapagligtas.

SI HERMOSA AT KANYANG KAIBIGANG DUWENDE

Mahihinuha sa kuwentong-bayang ito ang pagpapahalaga sa pagmamahal sa kaibigan. Mababasa sa kuwento kung paano niya pinahalagahan at minahal ang kanyang kaibigan sa kabila ng pagsubok na nararanasan. Makikita ito sa sipi na nasa ibaba:

“Sa pagkamatay sa ginikanan ni Hermosa, kasakit ug kasubo ang iyahang na sinati apan wala jud mubiya ang iyahang higala. Giatiman siya og tarong niini.”

Ipinamalas sa sipi ng akda ang pagpapahalaga sa tunay na pagmamahal ng isang kaibigan na kailanman ay palaging nandiyan upang umagapay. Malinaw na ipinalutang sa akda na ang kaibigan ay nagsisilbing sandigan o sandalan sa mga panahong wala ka nang iba pang makapitan. Isinaad ni Escoda (2018) na ang mga Cebuano ay kinikilala sa buong Pilipinas bilang mga taong pinakamagiliw, palangiti, at mapagmahal sa kapwa. Magiliw nilang tinatanggap ang mga bisita at kinakaibigan nila ito. Maganda ang pakikitungo ng mga Cebuano sa kapwa at busilak ang kanilang puso sa kanilang taong minamahal. Mahihinuha sa kuwentong-bayan na ang mga taga-Olango ay tunay na palakaibigan at maaasahan sa mga oras ng pangangailangan.

Mahihinuha sa sampung kuwentong-bayang sinuri na ang nangingibabaw na mga pagpapahalaga ay ang mga sumusunod: pagbabayanihan, pagpapahalaga sa kalikasan, paggalang sa mga nilalang na hindi nakikita, pagiging matulungin, matibay na pananalig, pagiging tapat sa pangako, pagsunod sa payo ng nakatatanda, pagpapahalaga sa Poon, matatag na paniniwala sa Sñr. Sto. Niño de Kaplag, at pagmamahal sa kaibigan.

Bilang paglalihat, ang sampung kuwentong-bayang sinuri ay

nagpapalutang sa mga pagpapahalaga na may kaugnayan at sumasalamin sa kultura, kaugalian, at paniniwala tulad ng pagmamahal sa kaibigan at sa kalikasan, pananampalataya sa Maykapal, pagiging masunurin, at pagtutulungan sa isa't isa.

3.2 Mga kulturang nakapaloob sa mga kuwentong-bayan sa isla ng Olango Makikita sa talahanayan 2 ang bisuwal na presentasyon ng kulturang mamamalas sa sampung piling kuwentong-bayan sa Isla ng Olango. Binigyang-diin ng mga mananaliksik ang paglalahad at pagsusuri sa kultura upang muling mapag-aralan ang natatanging kulturang isinisiwalat ng mga piling kuwentong-bayan. Mahalaga rin itong mapag-aralan upang muling mabalikan at mapag-alaman ang mayamang kulturang mayroon ang Isla ng Olango.

Talahanayan 2

Mga kulturang nakapaloob sa mga kuwentong-bayan sa isla ng Olango

Mga Kuwentong-Bayan	Kultura	Sipi mula sa Kwentong-Bayan
Ang Kwentong ni Sta. Filomena	Matatag ang paniniwala ng mga tao sa kanilang mahal na Patron	“Gihimoan na lang ug replika sa iyahang imahe subay sa amoang hugot nga pagtuo ug paghandom sa kaayo sa amoang patron.”
Alamat ng Bantique	Katapangan sa pagsuong sa hamon ng buhay	“Wala sila’y bugtong nahimo kundi ang pagsud-ong ug ang pagpaawot sa luha. Nangingkamot sila nga mabuhì pagbalik tungod ug alang sa ilang tagsa-tagsa ka pamilya.”
Ang Pandan	Mga paniniwala tungkol sa mga hindi nakikitang elemento	“Sa pagtukma sa tungang gabii ang maong pandan mukalit lang ug kahimong usa ka maanyag nga palasyo. Ang maong palasyo maoy puy-anan ug abutanan sa mga engkanto.”
Ang Misteryosong Tambuli	Pagiging matulungin sa kapwa	“Nangayo ug tabang ang tiguwang kay wala na siya’y ikapalit ug bugas. Sa pagkadungog sa rason sa maong tiguwang si Noy Lito wala’y pagduha-duha ug hatag sa bugas ug kuwarta.”
Sñr. Santiago Apostol	Paniniwala na ang patron ang siyang tagapagtanggol at tagapagpanatili ng kaayusan	“Si Snr. Santiago Apostol ang amoang manluluwas sa mga higayon nga adunay muabot nga grupo sa mga taw nga adunay dautang plano alang sa iyahang katawhan.”
Ang Aswang	Pagkahilig sa pag-inom ng tuba	“Nilabay ang pipila ka adlaw sa dihang giimbitar ug inom si Noy Tonyo ug tuba sa iyang kasilinganan.”
Ang Bangaw	Paniniwala sa mga masasamang espiritu	“kani nga kahoy ayaw ninyo hilabti ug ayaw ninyo dad-a sa inyuhang panimalay kay kining maong kahoy ang sakyanan sa mga dautang espiritu nga nagdala kini ug makalilisang nga sakit o balatian nga gikan pa sa Mindanao.”

Baliw-Baliw Festival	Pagprosisyon sa mahal na Patron sa dagat	“Pagsaulog namo sa maong basahon inubanan sa pagprosisyon nahunong na ang maong mga balatian, ug dili saulugon ang “Sakay-sakay” o mas naila sa pagprosisyon sa mga santos sa dagat mubalik ang maong mga sakit. Ang “Sakay-sakay” maoy nag-isip nga pasalamat sa paghunong sa mga sakit.”
Sñr. Sto. Niño de Kaplag	Nakapagpapagaling ang rebolto ni Sñr. Sto. Niño ng mga may karamdaman	“Matag bisperas kaliguon kini og tubig sa butong ig kahuman og kaligo ipanghatag ug ipainom ang tubig sa butong nga gikaligo niya isip pagtuo sa mga tawo nga makapabaskog ug makapawagtang kini sa mga nagkalain-laing balatian.”
Si Hermosa at kanyang Kaibigang Duwende	Likas na mapagkaibigan	“Nag-ila-ila ang duha ug nagsigeg istoryahanay og sa wala madugay nahimong maghigalaay ang duha. Matag hapon permi muadto sa baol si Hermosa para kamustahon ang iyahang higala.”

ANG KWENTO NI STA. FILOMENA

Ipinapakita sa kuwentong-bayan na ito ang matatag na paniniwala ng mga tao sa kanilang mahal na Patron sa kabila ng mga pagsubok na kanilang pinagdadaanan. Tunghayan ang sipi na nasa ibaba na magpapatunay sa kulturang ito:

“Gihimoan na lang og replika sa iyahang imahe subay sa amoang hugot nga pagtuo ug paghandom sa kaayo sa amoang patron.”

Ipinapakahulugan sa sipi na ito na kahit nawala at hindi na nasisilayan ng mga tao ang totoong imahe ng mahal na Patron ay patuloy pa rin silang nananampalataya. Ginawan nila ng replika ang imahe ng kanilang mahal na Patron bilang tanda ng kanilang patuloy na pananalig. Lalong sumisigla ang kanilang paniniwala sa tuwing pinagmamasdan nila ang replika ng imahe ng patron. Ayon sa pag-aaral ni Alvarado (2018), likas kung maituturing ang matibay na pananampalataya sa santo ng mga Pilipino partikular na ang mga Cebuano. Ang pagdadasal at pagsasakripisyo ay kaugalian ng mga Cebuano na nagpapakita ng matatag na pananalig sa Diyos. Sa katunayan, kahit humaharap ang lungsod sa pandemya ay hindi ito balakid sa kanilang pananampalataya dahil mas naging matatag ang mga puso ng mga mamamayang Cebuano sa pagpapakita ng kanilang iba’t ibang paraan ng pananalig sa poon dahil naniniwala sila na ginagabayan at biniyayaan sila

nito.

ALAMAT NG BANTIQUE

Sinasalamin sa kuwentong-bayang ito ang kultura ng katapangan sa pagsuong sa hamon ng buhay. Likas sa mga taong naninirahan sa Olango ang kaugalian ng katapangan sa paglaban sa bawat hamon sa buhay. Nagiging matatag ang kanilang puso at isipan dahil may natutunan sila tuwing sinusuong nila ang mga pagsubok. Bigyang-pansin ang sipi na nasa ibaba:

“Wala sila’y bugtong nahimo kundi ang pagsud-ong ug ang pagpaawot sa luha. Nangingkamot sila nga mabuhi pagbalik tungod ug alang sa ilang tagsa-tagsa ka pamilya.”

Pinatutunayan sa siping ito na ang pagmamahal sa pamilya ang nagbibigay ng kalakasan sa isang tao upang muling bumangon at lumaban sa mga pagsubok sa buhay. Ang kaugaliang ito ang naging patunay na kahit anong pagsubok ang dumadating sa buhay ng isang tao ay hinding-hindi siya madaling natitinag sapagkat nag-aalab ang kanyang puso ng katapangan dahil sa pagmamahal na ibinibigay ng kanyang pamilya. Ang Cebuano bilang isang palabang lahi ay hindi basta-bastang sumusuko sa kahit anomang pagsubok hanggang sa matamo niya ang tagumpay (Noval, 2021). Bilang halimbawa, makikita ang ganitong kultura kay Donald “Dondon” Hontiveros, isang Cebuanong basketball icon at dating Gilas Star, na lahat ng kanyang narating ngayon ay ang bunga ng suporta ng kanyang pamilya, ang patuloy na pagpupursige, at hindi pagsuko sa hamon ng buhay (Vega, 2019). Malinaw na ipinapakikita dito na ang pagmamahal o suporta ng pamilya, pagpupursigi at ang patuloy na paglaban sa hamon ng buhay ay ang mga katangiang magdadala sa isang tao sa kanyang mga pinapapangarap sa buhay.

ANG PANDAN

Namamayani sa akdang ito ang kulturang pumapatungkol sa mga sinaunang paniniwala tungkol sa mga engkanto. Ang mga engkanto ay isang uri ng nilalang sa mitolohiyang Pilipino na pinaniniwalaang may angking kakayahang naiiba sa mga ordinaryong nilalang gaya ng tao at hayop. Pinaniniwalaan na ang mga engkanto ay mayroong dalawang uri - ang mababait at ang mga masasama. Sila ay nagtataglay ng mga kapangyarihan.

Pansinin sa ibaba ang sipi na galing sa orihinal na akda:

“Sa pagtukma sa tungang gabii ang maong pandan mukalit lang og kahimong usa ka maanyag nga palasyo. Ang maong palasyo maoy puy-anan ug abutanan sa mga engkanto.”

Pinatutunayan na mayaman sa mga paniniwala ang mga ninuno at isa na rito ang hinggil sa mga engkanto. Katulad ng mga tao, ang mga engkanto ay may mga tahanan din. Base sa mga nailathalang mga aklat, ang mga engkanto ay makikita lamang tuwing pagsapit ng hatinggabi na kung saan ang mga tao ay natutulog na. Inihayag ni Catipay (2019) na ang ikinagagalit ng mga engkanto ay ang taong mahilig lumapastangan sa kalikasan. Katulad sa akda ng Ang Pandan, ang mag-asawa ay pinarusahan dahil sinira nila ang naging tahanan ng mga engkanto. Ang kanilang pagkawala ay nagsisilbing isang malaking misteryo. Sa kabuoan, ang mga engkanto ay bahagi ng kultura ng mga Cebuano sa loob ng mahabang panahon hanggang sa kasalukuyan.

ANG MISTERYOSONG TAMBULI

Ipinalulutang sa kuwentong-bayang ito ang kaugalian na pagiging matulungin sa kapwa. Likas na nananalaytay sa mga taong naninirahan sa isla ng Olango ang pagiging mapagbigay sa kanilang kapwa. Mapatutunayan ito sa sipi na inilahad sa ibaba:

“Nangayo og tabang ang tiguwang kay wala na siya’y ikapalit og bugas. Sa pagkadungog sa rason sa maong tiguwang si Noy Lito wala’y pagduha-duha og hatag sa bugas ug kuwarta.”

Lutang na lutang sa sipi ang kabutihang tinataglay ng pangunahing tauhan sa kuwentong-bayan na sumasalamin sa kaugalian ng mga taong naninirahan sa Isla ng Olango. Bukas ang kanyang puso sa mga taong humihingi sa kanya ng tulong. Mas inuuna pa niya ang iba kaysa sa kanyang sarili. Inilalarawan sa pag-aaral nina Dablo, Dela Rama, Garcia, Maglasang, Nanoy, Paga, Verallo, Borbajo, at Noval (2021) na ang mga Kawhaganyon sa pangkalahatan ay nagtutulungan at nagkakaisa. Ang pagkakaisa ay sinasalamin sa mga panitikan ng mga taga-Caohagan ng Olango at kahit anomang sakuna ang dumating ay mananatili pa rin ito.

SÑR. SANTIAGO APOSTOL

Ang kulturang mahihinuha sa kuwentong-bayan na ito ay ang paniniwala na ang Patron ang siyang tagapagtaggol at tagapagpanatili ng kaayusan. Naniniwala ang mga tao na ginagabayan at binabantayan sila ng kanilang santo. Tunghayan ang sipi sa ibaba na magpapatunay sa kulturang ito:

“Si Sñr. Santiago Apostol ang amoang manluluwas sa mga higayon nga adunay muabot nga grupo sa mga taw nga adunay dautang plano alang sa iyahang katawhan.”

Malinaw na ipinakikita sa sipi ang kabutihang hatid ng isang santo sa buhay ng tao. Inihahatid ng santo ang mga biyaya patungo sa kanyang mga mananampalataya na maghari ang kasaganahan at kapayapaan sa kanilang buhay. Ang banal na biyaya na natatanggap ng deboto ang nagpapalakas ng pananampalataya dahil totoong natanggap at naranasan nila ang kapangyarihan ng Diyos sa pamamagitan ng Batang Hesus. Ang imposible ay nagiging posible sa kanilang buhay dahil nariyan ang santo (Alvarado, 2018). Malinaw na nakasaad na ang pagdedeboto ay nakadikit na sa buhay ng mga mananampalataya sa pananalig ng kanilang santo na naghahatid ng kabutihan sa takbo ng kanilang pamumuhay. Ang kulturang nangingibabaw sa akda ang siyang nagpapatunay na ang mga Cebuano ay kilala sa pagiging maka-Diyos.

ANG ASWANG

Ang kulturang sinasalamin sa kuwentong-bayang ito ay ang pagkahilig ng mga taga-Olango sa pag-inom ng tuba. Bahagi ng kasaysayan ng mga kaugalian sa isla ng Olango ang pagkahilig sa pag-inom ng tuba. Hinding-hindi mawawala ang ganitong kaugalian kapag may iba't ibang okasyon o pagtitipon sa kanilang lugar. Pansinin ang sipi na nasa ibaba upang mapapatunayan ang kulturang nangingibabaw:

“Nilabay ang pipila ka adlaw sa dihang giimbitar og inom si Noy Tonyo og tuba sa iyang kasilinganan.”

Malinaw na inilahad sa sipi ang kaugalian ng pagiging mahilig sa inoman habang nagkukwetuhan. Ang pinakapaboritong inumin sa isla ng Olango ay ang tuba. Ito ay inumin na galing sa katas o dagta ng niyog.

Napapasarap ang kwentuhan ng nag-iinoman dahil sa kanilang iniinom na tuba. Sa artikulo ni Woolsey (2021) na nailathala onlayn, isinaad niya na ang tuba ay ipinagmamalaki ng mga lokal tanda ito ng kanilang regional pride. Dagdag pa niya, ang tuba ay mahalaga sa kasaysayan, bahagi ito ng kanilang pagkatao. Nagpapatunay ito na ang kulturang inihahayag sa kuwentong-bayan ay nakaugat na sa kultura ng mga taga-Olango sa loob ng mahabang panahon hanggang sa kasalukuyan.

ANG BANGAW

Mababatid sa akdang ito ang kaugalian ng mga mamamayan Islahanon patungkol sa kanilang paniniwala sa mga masasamang espiritu. Base sa mga nailathalang mga akda ang mga masasamang espiritu ay ang mga alagad ng kadiliman na nagdadala ng salot o mga karamdaman sa tao. Mababakas ito sa sipi na inilahad sa ibaba:

“Kani nga kahoy ayaw ninyo hilabti ug ayaw ninyo dad-a sa inyuhang panimalay kay kining maong kahoy ang sakyanan sa mga dautang espiritu nga nagdala kini og makalilisang nga sakit o balatian nga gikan pa sa Mindanao.”

Mahihinuha sa sipi ang panganib na dinadala ng isang masamang espiritu sa buhay ng isang tao. Iniaakit nila ang tao na gawin ang masama kaysa gumawa ng kabutihan. Sila ay nagbabalat-kayo upang maipalaganap ang iba't ibang uri ng karamdaman para akitin ang isang tao na ilabas ang galit at poot na kinikimkim sa kanilang puso upang mararamdaman nila na kinalimutan na sila ng Diyos. Inilalayo nila ang tao sa kabutihan at iniimpluwensiyahan nila na dapat poot at galit ang mangingibabaw sa kanilang mga puso. Dito sa lalawigan ng Cebu, may iba't ibang makalumang pamamaraan na ginagawa sa pagtaboy ng mga masasamang elemento. Nangangahulugan lamang ito na ang mga Pilipino ay likas na espiritwal, may malakas na paniniwala sa mga espiritu tulad ng mga anito at engkanto na namumugad sa mga bundok, kuweba, dagat at bato (Villan, 2013). Hindi maitatangi na ang mga masasamang espiritu ay nakapaligid lamang sa mundong ginagalawan kaya mas nararapat na higpitan ang pananampalataya sa Diyos at palaging mag-ingat.

BALIW-BALIW FESTIVAL

Mahihinuha sa kuwentong-bayang ito ang kaugalian ng pagprosisyon

sa mahal na Patron sa dagat. Ang pagprosisyon ay isang relihiyosong gawain ng mga deboto sa kanilang poon na may layuning maitaboy ang mga sakit at sakuna sa kanilang bayan. Mababakas ang kulturang ito sa sipi na nasa ibaba:

“Pagsaulog namo sa maong basahon inubanan sa pagprosisyon nahunong na ang maong mga balatian, og dili saulugon ang “Sakay-sakay” o mas naila sa pagprosisyon sa mga santos sa dagat mubalik ang maong mga sakit. Ang “Sakay-sakay” maoy nag-isip nga pasalamat sa paghunong sa mga sakit.”

Ipinapakahulugan sa sipi ang relihiyosong gawain ng mga deboto sa pagdadasal at pagprosisyon sa imahe ng Santo sa dapat upang masigurong ligtas sa anumang sakuna o karamdaman ang kanilang bayan. May iba’t ibang debosyon ng nangyayari sa iba’t ibang lugar sa Pilipinas na kung saan may mga pagpoprosisyon at pagdadasal na nagaganap tulad na lang ng translacion ng lungsod ng Naga sa pagdiriwang nila ng Peñafrancia Festival. Ang debosyong ito ay pinapanata ng mga deboto dala-dala ang mga kandila nila sabay ang mataimtim na pagdadasal (Delos Reyes, 2014). Binanggit naman ni Mendoza (2019) sa kanyang artikulo na makikita sa Lungsod ng Lapu-Lapu ang mga makukulay na mga bangka sa pagprosisyon sa dagat dala-dala ang imahe ni Nuestra Señora Birhen de Regla. Maraming mga deboto ang sumasama sa pagprosisyon sa dagat habang tinutugtog ang mga banda at awitin tungkol sa mahal na Patron. Matapos ang pagprosisyon ay agad nang ibinabalik ang imahe sa kanyang simbahan upang isagawa ang Misa. Halos ang silid ng simbahan ay napupuno ng mga deboto na nagdadasal nang mataimtim. Makikita rito ang walang kupas na pagtitiwala ng mga Cebuano sa kanilang mga minamahal na Patron.

SÑR. STO. NIÑO DE KAPLAG

Mababatid sa kuwentong-bayan na ito ang paniniwalang nakapagpapagaling ang imahe ng Poon sa mga may karamdaman. Tunghayan ang sipi na nasa ibaba na magpapatunay sa kulturang ito:

“Matag bisperas kaliguon kini og tubig sa butong ig kahuman og kaligo ipanghatag ug ipainom ang tubig sa butong nga gikaligo niya isip pagtuo sa mga tawo nga makapabaskog ug makapawagtang kini sa mga nagkalain-laing balatian.”

Makikita sa sipi ang kaisipang makapangyarihan ang imahe ng santo sa pagpapakita ng mga milagro sa pagpapagaling ng iba't ibang karamdaman. Maraming mga nagsasabi na ang pagpapanata sa imahe ng Batang Hesus ay nagbubunga ng katatagang-loob sa pakikipagbuno sa mga hamon ng buhay. Ang wagas na pagtitiwala at pagpapanata sa imahe ng Batang Hesus ay nagbibigay ng malaking pagbabago sa buhay. Inilahad ni Alvarado (2018) na kilala ang Sñr. Sto. Niño sa Cebu bilang patron na naghihimala at libo-libo katao ang nakikipagsapalaran nito. Narito ang ginagawa ng mga deboto sa mga santo: pinupunasan, hinahalikan, at niluluhuran habang nagdarasal dahil pinaniniwalaan ng mga deboto na makapagpapagaling ito sa lahat ng mga karamdaman. Ang dinanas ng mga deboto sa pagtupad ng mga kahilingan ay naging sanhi ng matibay na pananalig sa Batang Hesus. Patunay lamang ito na ang imposible ay nagiging posible sa pamamagitan ng mataimtim na pananalig.

SI HERMOSA AT KANYANG KAIBIGANG DUWENDE

Ang kulturang sinasalamin sa akdang ito ay ang kaugalian ng pagiging palakaibigan. Kilala ang mga Cebuano na mahusay sa pakikitungo sa kapwa. Tunghayan sa sipi na nasa ibaba na magpapatunay sa kulturang ito:

“Nag-ila-ila ang duha ug nagsige’g istoryahanay og sa wala madugay nahimong maghigalaay ang duha. Matag hapon permi muadto sa baol si Hermosa para kamustahon ang iyahang higala.”

Makikita sa sipi ang kagandahang-loob ng mga Cebuano sa pakikitungo sa kanilang kapwa. Pinatotohanan ito sa pahayag ni Escoda (2018) na ang mga Cebuano ay kinikilala sa buong Pilipinas bilang mga taong pinakamagiliw, palangiti, at mapagmahal sa kapwa. Magiliw nilang tinatanggap ang mga bisita at kaibigan. Makikita rin sa kasalukuyan na ang lalawigan ng Cebu ay binabalik-balikan ng mga dayuhang turista dahil sa magandang tanawin, masasarap na pagkain, at mga palakaibigan na mga tao. Ang mabubuting katangian ng mga Cebuano ay patuloy na nangingibabaw sa kanilang puso.

Bilang paglalahat, makikita sa sampung piling kuwentong-bayan ng Isla ng Olango ang kulturang matatag na paniniwala ng mga tao sa kanilang mahal na Patron, katapangan sa pagsuong sa hamon ng buhay, paniniwala sa mga hindi nakikitang elemento, pagiging matulungin sa kapwa, paniniwala

na ang Patron ang siyang tagapagtanggol at tagapagpanatili ng katiwasayan, pagkahilig sa pag-inom ng tuba, paniniwala sa mga masasamang espiritu, pagprosisyon sa mahal na patron sa dagat, nakapagpapagaling ang imahe ng Poon sa mga may karamdaman, at pagiging palakaibigan ng mga taga-Olango.

Antolohiya ng mga Kuwentong-Bayan sa Isla ng Olango

Sa makabagong panahon, umuusbong ang iba't ibang mga kulturang popular na kinahuhumalingan ng mga kabataan. Naisasantabi ang pagbibigay-halaga sa mga natatanging panitikan ng kinabibilangang lipunan. Napababa nito ang interes ng mga kabataan sa mga pasalin-dilang pamana gaya ng mga kuwentong-bayan sa Isla ng Olango. Nararapat lang na ito ay pag-aralan at buhayin sa bawat isip at puso ng kabataan sa pamamagitan ng pagkalap at pagbuo ng isang antolohiya ng mga lokal na kuwentong-bayan. Sa ganitong paraan, makatutulong ito na manunumbalik ang kawilihan sa pagbasa at pagbibigay-halaga sa panitikan sa kabuonan. Higit sa lahat, nilalayon nito na mas maipadama sa kabataan ang tunay na diwang maidudulot ng kuwentong-bayan bilang tanda ng pagpapahalaga sa panitikang Pilipino. Lilingin din nito ang kasanayan sa pag-uugnay ng mga pangyayari sa binasang kuwentong-bayan sa mga kaganapan sa iba pang lugar ng bansa at paghihinuha ng kaugalian at kalagayang panlipunan ng lugar na pinagmulan nito batay sa mga pangyayari at usapan ng mga tauhan.

Sa pagsasalin, dumaan ito sa mabusising proseso upang makabuo ng isang makabuluhang antolohiya ng mga piling lokal na kuwentong-bayan sa Isla ng Olango na isinaalang-alang ang diwa sa diwa ng isinaling akda. Hindi binago ang papapakahulugan at ang daloy nito. Ginawa ring at malikhain ang salin upang maging katanggap-tanggap. Sa nabuong antolohiya, nilalayon ng mga mananaliksik na makatutulong ang mga ito sa edukasyon at gamitin sa pagkatuto ng mga mag-aaral upang mas lalong mapahalagahan at mapayabong ang pasalin-dilang kultura ng mga Pilipino partikular na ang kulturang Cebuano. Ang pag-aaral na ito ay nakatutulong sa pagtataguyod at pagtatampok ng mga panitikan na sumasalamin sa pamumuhay, paniniwala, kaugalian, kultura, at pagkakakilanlan ng Isla ng Olango. Makikita sa ibabang bahagi ang halimbawa ng mga kuwentong-bayang nalikom at ang salin nito.

Ang Sugilanon ni Sta. Filomena Orihinal (Cebuano)

Si Don Felicio ang hinigugmang lalaki ni Filomena apan wala kini kagusto-i sa iyahang amahan. Nagtuman sa gusto si Filomena, iyahang gipadayon ang iyang gugma ni Don Felicio. Naglagot ang amahan ni Filomena kay nagtuman kini sa iyahang gusto. Gidala si Filomena sa iyahang amahan sa lawod sa dagat ug gihulog siya nga adunay angkla sa iyahang lawas. Ning-abot ang pila ka adlaw, ninggimaw ang patay'ng lawas ni Filomena ug gidagsa sa suba sa Tiber ug didto siya unang nagpakita og mga milagro.

Ang imahe ni Sta. Filomena gidala sa mga Kastila sa ilahang paglawig. Gihatag ug gibilin ang maong imahe dinhi sa Barangay Tingo. Sa unang pag-abot sa iyahang imahe sa lugar, nagpakita dayon kini'g mga milagro. Base sa mga saysay, ang imahe ni Sta. Filomena mura gayud og tawo. Ang iyahang panit murag panit sa tawo. Tungod sa mga milagro nga iyahang gipakita sa mga tawo, gihimuan dayon siya'g iyahang kaugalingon nga simbahan. Gisaulog siya sa mga tawo ug gipistahan matag tuig sa buwan sa Agosto nga iyahang unang pag-abot sa lugar.

Daghang mga nakasaksi sa panahon nga adunay mga katalagman ug mga balatian sa lugar. Makit-an nila si Sta. Filomena nga galakaw-lakaw sa mga dalan ug sa daplin sa baybayon. Si Tatay Nemesio ang nag-atiman sa imahe ni Sta. Filomena ug permi siya matingala nganong ang iyahang sanina ug kapa perming basa og tubig sa dagat. Natubag ang pangutana ni Tatay Nemesio basi sa mga taho-taho sa mga nakasaksi sa pagpanalipod sa katalagman ug balatian sa maong Patron sa lugar.

Naay usa ka adlaw niana, adunay mga laing tinuhuan ang mingsulod sa simbahan. Pagkahapon niana, nahibong ang mga tawo nga nawagtang ang imahe ni Sta. Filomena og buwak na lang ang gipuli sa iyahang altar. Nagtinabangay ang mga tawo sa Barangay Tingo sa pagpangita sa imahe apan ang kapa ra gayud ang ilahang nakit-an kilid sa iyahang simbahan. Gapadayon og pagpangita sa tanang tawo sa Tingo, apan wala gihapon nila kini nakit-an. Natuyok na nila ang tibook Tingo pero pakyas gihapon sila kay wala nila kini nakit-an. Usa ka adlaw niana, nagpadamgo si Sta. Filomena nga siya gikawat. Gitangtangan siya sa iyahang korona ug gihubuan siya'g sanina ug ang iyahang imahe gibutang sa ilawom nga gaang. Tuod man pagkaugma niana, gisubay sa mga tawo ang maong gaang basi sa iyahang gipadamgo. Unsa na man lang ka lawom ang ilahang pagsubay sa gaang apan wala gihapon nila nakit-i ang iyahang imahe. Nahisubo ang tanang tawo sa Tingo tungod kay gikawat ang ilahang Patron ug wala na nila kini

nahikit-an. Basi sa mga taho ang gakawat sa imahe ni Sta. Filomena kay mag-amahan nga namatay ug ang ilahang kauban nga taga-Talima nga si Mondang nabuang.

Ang imahe karon ni Sta. Filomena nga makita ninyo sa simbahan sa Tingo usa na lang ka replika. Gihimoan na lang kini og replika sa iyahang imahe subay sa hugot nga pagtuo ug paghandom sa kaayo sa Patron. Sukad-sukad, wala na gayud ang mga milagro nga nakita sa lugar sa pagkawala sa tinuod nga imahe ni Sta. Filomena. Hangtod karon, nagahandom ang tanan nga mabalik na unta ang imahe sa Patron sa iyahang simbahan.

Ang Kuwento ni Sta. Filomena salin sa Filipino

Si Don Felicio ang lalaking iniibig ni Filomena ngunit hindi ito nagustuhan ng kanyang ama. Sinuway ni Filomena ang kanyang ama, ipinagpatuloy niya ang kanyang nararamdaman na pagpapamahal kay Don Felicio. Nagalit ang ama ni Filomena dahil sinuway siya nito. Dinala si Filomena ng kanyang ama sa kailaliman ng laot at hinulog sa dagat na may nakataling angkla sa kanyang katawan. Makaraan ang ilang araw, lumutang ang katawan ni Filomena at nakarating sa ilog ng Tiber at doon siya unang nagpakita ng mga himala.

Dala-dala ng mga Kastila ang imahe ni Sta. Filomena sa kanilang paglalakbay. Ibinigay at iniwan ang imahe rito sa Barangay Tingo. Sa unang pagdating ng imahe ay agad itong nagpakita ng mga himala. Base sa mga isinalaysay ng mga tao, ang imahe ni Sta. Filomena ay parang buhay na tao. Ang kanyang balat ay kawangis ng balat ng tao. Nang dahil sa mga himalang ipinakita ng imahe ni Sta. Filomena ay nagtayo ang mga tao ng kanyang sariling simbahan. Ipinagdiwang ang kanyang kapistahan taon-taon sa buwan ng Agosto na hudyat na kanyang unang pagdating sa lugar.

Marami ang nakasaksi na sa tuwing may sakunang nangyayari at may dumadating na mga karamdaman ay kanilang nakikita si Sta. Filomena na naglalakad sa mga daanan at sa tabing-dagat. Si Tatay Nemesio ang nag-alaga sa imahe ni Sta. Filomena at palagi siyang nagtataka kung bakit basa ng tubig-dagat ang damit at kapa ng Patron. Nasagot ang mga tanong ni Tatay Nemesio base sa mga salaysay ng mga tao na nakasaksi sa ginagawang pagprotekta ng Patron sa mga sakuna at mga karamdaman sa aming lugar. Isang araw, may mga taong iba ang paniniwala na pumasok sa simbahan. Kinahapunan, nagtaka ang mga tao kung bakit nawala ang imahe ni Sta. Filomena at bulaklak na lang ang naiwan. Nagtulungan ang mga tao sa paghahanap ng nawawalang imahe ngunit ang kapa lang ang nakita nila sa

gilid ng simbahan. Ipinagpatuloy ng mga taga-Tingo ang paghahanap sa imahe ngunit hindi pa rin nila ito makita. Isang araw, nagpakita sa panaginip si Sta. Filomena at inihayag nito na siya ay ninakaw. Tinanggal ang kanyang korona at hinubaran ng damit ang kanyang imahe at inilagay sa isang malalim na kuweba. Kinabukasan, tinahak ng mga tao ang mismong lugar na nakita sa panaginip. Malayong-malayo na ang kanilang tinahak ngunit hindi pa rin nila nakita ang imahe ni Sta. Filomena. Nagdadalumhati ang lahat ng mga residente ng Barangay dahil ninakaw ang kanilang Patron at hindi pa rin nila ito matatagpuan. Base sa mga haka-haka, ang nagnakaw sa imahe ay ang mag-ama na binawian ng buhay at ang kasama nilang si Mondang na naninirahan sa Talima na tuluyang nawala sa wastong pag-iisip.

Ang imahen na makikita sa simbahan ng Barangay Tingo sa kasalukuyan ay isa na lamang replika. Ginawan ng replika si Sta. Filomena bilang tanda ng malalim na paniniwala at pag-alala sa mga mabubuting ginawa ng patron. Simula ngayon, wala ng himalang nangyayari sa lugar simula nang mawala ang totoong imahe ni Sta. Filomena. Hanggang sa kasalukuyan, minimithi ng mga residente na maibalik na ang imahe ng Patron sa kanyang simbahan.

Kongklusyon

Nakatuon ang pag-aaral na ito sa pangangalap at pagsusuri sa pagpapahalaga at kulturang ipinalulutang ng mga kuwentong-bayan sa Isla ng Olango upang makabuo ng isang antolohiya ng mga lokal na kwentong-bayan. Ang mga pagpapahalagang lutang na lutang sa sampung kuwentong-bayang sinuri ay sumasalamin sa pagmamahal sa kaibigan at sa kalikasan, pananampalataya sa Maykapal, pagiging masunurin at pakikipagtulungan sa kapwa.

Malinaw na ipinalutang sa sampung kuwentong-bayan ang mga natatanging pagpapahalaga ng mga taga-Olango. Mahihinuha sa mga kuwentong-bayan na nagkakaisa at nagtutulong-tulong ang mga taga-Olango sa panahon ng pangangailangan na mamamalas sa pag-aayos ng mga pinsala at paglinis ng mga tahanan at maging sa pag-aabot ng tulong sa mga pamilyang higit na napinsala ng bagyo. Dagdag pa rito, ang pagbabahagian ng kanilang pagkain, tulong pinansyal, at emosyonal na suporta sa kanilang kapwa. Patunay lamang ito na likas sa mga katangian ng mga taga-Olango ang pagkakaroon ng kagandahang-loob sa pagtulong sa kapwa at pagiging palakaibigan. Lutang na lutang din sa pagpapahalagang Olangoanon ang paggalang sa kalikasan at sa mga nilalang na hindi nakikita. Kinikilala nila

na ang mga engkanto ay bahagi ng kalikasan gaya ng dagat, malalaking puno, at iba pa na nagbabantay upang mapanatili at mapangalagaan ito. Pinapahalagahan din ng mga taga-Olango ang katapatan sa pangako dahil ito ay kanilang garbo na nagpapakita ng kanilang pagpapahalaga sa sarili at kanilang kapwa. Ang pagsunod sa payo ng mga nakatatanda at ang pagiging positibo sa buhay ay mahalagang hiyas sa kanilang buhay. Binibigyang-diin nito ang pagpapahalaga sa kanilang nakatatanda na may malaking ambag sa paghubog ng kanilang komunidad. Ang kanilang positibong pananaw sa buhay ay subok na sa mga panahon ng pangangailangan na mas pinatibay pa ng kanilang taimtim na pananalig sa Sto. Niño at Santa Cruz bilang tagagabay, tagapangalaga, at tagapagligtas.

Natuklasan din na ang mga kulturang nakapaloob sa sampung kuwentong-bayan ay nagpapahayag sa matatag na paniniwala ng mga taga-Olango sa kanilang mahal na Patron, katapangan sa pagsuong sa hamon ng buhay, paniniwala tungkol sa mga hindi nakikita, pagiging matulungin sa kapwa, malakas na paniniwala sa mahal na Patron bilang tagapagtanggol at tagapagpanatili ng kaayusan sa buhay, hilig sa pag-inom ng tuba, paniniwala sa mga masasamang espiritu, pagprosisyon sa mahal na Patron sa dagat, nakapagpapagaling ang imahe ng poon sa mga may karamdaman, at pagiging palakaibigan ng mga taga-Olango.

Batay sa sampung kuwentong-bayang sinuri, nangingibabaw sa kultura ng mga taga-Olango ang matatag na paniniwala sa kanilang mahal na Patron. Marami sa kanila ay deboto ng Sto. Niño at iba pang mga santo na naging gabay nila sa kanilang pamumuhay. Sa katunayan, kahit naapektuhan ang Olango ng pandemya, hindi ito naging balakid sa kanilang pananampalataya dahil mas naging matatag ang kanilang mga puso sa pagpapakita ng kanilang iba't ibang paraan ng pananalig sa poon at naniniwala sila na ginagabayan at biniyayaan sila nito. Ang kanilang pagdedeboto ay nakaugat na sa buhay ng mga Olangohanon na nagpapatunay sa kanilang matibay na pananalig sa Panginoon. Maraming mga deboto ang sumasama sa pagprosisyon sa dagat sa saliw ng banda at awiting nauukol sa mahal na Patron. Halos napupuno rin ng mga debotong nagdarasal nang mataimtim ang simbahan. Ang walang kupas na pagtitiwala ng mga Olangohanon sa kanilang mga minamahal na Patron ay bunga ng kanilang pinaniniwalaang milagro gaya ng pagtupad ng mga personal na kahilingan, magandang oportunidad, at iba pang biyayang kaloob ng Diyos. Kabahagi rin ng kulturang Olangohanon ang pagkahilig sa inuming tuba. Ang pag-inom ng tuba ay kabahagi ng kanilang pakikisalamuha sa kapwa at tanda ng kanilang pagiging palakaibigan at makabuluhang sosyalisasyon. Nangingibabaw rin ang kultura ng mga taga-Olango sa paniniwala sa mga

engkanto at mga masasamang espiritu. Naniniwala sila na ang kalikasan ay may tagapagbantay na mga nilalang na hindi nakikita. Ang mga puno, dagat, at mga hayop ay nasa pangangalaga ng mga engkanto kung kaya nararapat lamang itong pangalagaan. Ang kapahamakan at kamalasan ay dulot naman ng masasamang espiritong nakapalibot lamang sa kanilang isla. Hindi rin matatawaran ang katangiang bahagi ng kulturang Olangohanon ang pagiging matapang sa pagsuong sa hamon ng buhay, pagtulong sa kapwa, at ang pagiging palakaibigan. Malinaw na ipinakita sa mga kuwentong-bayan ang pagmamahal o suporta ng pamilya, pagpupursigi at ang patuloy na paglaban sa hamon ng buhay. Ang pagtulong naman sa kapwa at pagiging palakaibigan ay ang panunahing dahilan kung bakit patuloy na dinarayo ng ibang mga karatig lugar ang isla ng Olango.

Batay sa mga natuklasan, naisakongklusyon na ang mga nakalap na kwentong-bayan sa Isla ng Olango ay hitik sa pagpapahalaga at napapalooban ng natatanging kulturang Cebuano. Ang mga kuwentong-bayang ito ay nararapat maidokumento at maisalin upang makabuo ng antolohiyang magagamit bilang materyal sa pagtuturo ng panitikang lokal sa pamamagitan ng lokalizado at kontekstuwalisadong pamamaraan.

Batay sa mga natuklasan at kongklusyon, iminumungkahi ng mga mananaliksik ang mga sumusunod:

1. Hikayatin ang mga estudyante, mga guro, at ang mga taong nakatira sa Isla ng Olango na pahalagahan at tangkilikin ang panitikan kagaya na lamang ng kuwentong-bayan sa pamamagitan ng taos-pusong pagbabasa ng mga ganitong uri ng panitikan at bigyang-diin ang mga pagpapahalagang napapaloob sa mga kwento upang mas lubusang maunawaan.
2. Iangkop ang pagtuturo ayon sa konsepto ng kontekstuwalisasyon at lokalisasyon ng kultura ng mga estudyante upang maiangat ang kanilang antas ng komprehensyon at maiparanas sa kanila ang direktang karanasang may kaugnayan sa kuwentong-bayang tinalakay.
3. Hikayatin ang mga taong nakatira sa isla na pahalagahan at tangkilikin ang mga panitikan sa pamamagitan ng pagsasagawa ng mga aktibidad tuwing may pista sa kanilang barangay kagaya na lamang ng pagbibigay-interpretasyon sa mga kuwentong-bayan, pagsasadula, at iba pang gawain.
4. Gamitin ang antolohiya ng piling kwentong-bayan sa isla ng Olango bilang karagdagang kagamitan o materyal sa pagtuturo ng lokalizado at kontekstuwalisadong aralin sa panitikang lokal sa tulong ng Departamento ng Edukasyon na natatanging ahensya

na makakaangat sa kamalayan nito.

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