SAN BEDA UNIVERSITY

BEDAN RESEARCH JOURNAL

THE OFFICIAL RESEARCH PUBLICATION OF SAN BEDA UNIVERSITY

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BEDAN RESEARCH JOURNAL

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From the Editor

Divina M. Edralin
Editor-in-Chief

Research Articles

This volume is a collection of research articles focusing on the San Beda University priority Sustainable Development Goals (SDGs) and the theme for the Academic Year 2022-2023: "Faith and Mission: Making a Difference in Global Education and Research." The 14 featured articles used diverse conceptual models and mixed method approaches analyzing data from different sources to describe, relate, and/or assess the factors whether personal, organizational, or societal that are advancing the pursuit of the SDGs like Quality Education and Health and Well-being as well as appreciating peoples' faith and participation in the mission of the Church.

The first paper by Ma. Emperatriz C. Gabatbat on **"Grit as a virtue of the Waray-waray in reinforcing their faith and participation in the mission of the church"** probed the grit of the Waray-waray/Samarnon following the concept of Angela Duckworth's grit lived through its physical, social, moral, spiritual, and psychological aspects. It inquired on the role of grit in their daily experiences, the values that entail it, and how it strengthens their faith and participation in the mission of the Church. Using the narrative descriptive method and interpretative phenomenological lens, the results showed that the values that entail grit which were categorized under the several aspects of their lived experiences of grit include determination, love for truth, resiliency, self-expression, steadfastness, trust in God, etc. Results further revealed that the faith character of grit was identified as faith and grit in challenging times, faith, and grit in the service of others, faith and grit in worship, and faith and grit in righteousness, while its missionary character includes a three-dimensional track patterned in the doctrine, moral, and worship dimension of catechesis are prophetic-dimension, witnessing-dimension, and celebration-dimension.

The second paper by **Neil Angelo C. Halcon** and **Rulina B. Viloria** on **"Impact Assessment of Community Engagement Programs of San Beda University in Pactil, Bauko, Mountain Province"** is a follow-through assessment of past research among St. Bede Mushroom and Vegetable Growers Association (SBMVGA) stakeholders which determined the impact of the Community Engagement Programs initiated by San Beda University concerning its economic, social, educational, spiritual, and psychological dimensions. It was guided by

an "ex-post" impact assessment framework conceptualized by the Organization for Economic Cooperation and Development and anchored on the theory of change developed by the United Nations Development Group. Findings showed that the beneficiaries are willing and able to implement the SBU-CEC-initiated programs on their own. It also revealed that the spiritual dimensions had the highest and strongly significant value in terms of impact while economic dimensions had the lowest yet still significant value in terms of impact. It was recommended for SBU as an institution to consider a gradual and phase-based turnover of the SBU-CEC programs to the local government unit in Pactil, Bauko, Mountain Province and a targeted and comprehensive agreement and undertaking should still be done by the CEC-SBU concerning its service assistance, monitoring, and evaluation.

The article **"Demonization and Sanctification of Indigenous Feminine Roles in the 16th Century Philippines"** by **James Loreto C. Piscos** as a qualitative study asserted that the indigenous feminine roles were hidden from the trappings of the early Spanish chroniclers in the 16th century since their worldviews and background prompted them to write in favor of the Spanish aims of colonization and evangelization. In the process, they despised the importance of women's status which the author described as demonization. To bring back indigenous women's honor and dignity, the method of reconstruction was employed to retrieve their narratives that showcased their value be it in the rituals of the *maganito*, leadership and social functions in the community, and their place in the family and clan. It is in this practice of restoration that the author came up with his notion of sanctification which is considered holy when their integrity is respected and acknowledged. The study employed the demythologization technique which emanates from the dialectical enlightenment designed by the critical theory pioneered by Adorno and Horkheimer.

This article by **Bayani C. Matitu and Rosalinda Santiago** on **"Ways Forward in the Teaching of Physical Education: The Private and Public University Experiences"** analyzed the variations in the technological gadgets and e-learning tools in the teaching of physical education classes through identification, chi-square testing, and Focus Group Discussion using the Replacement and Amplification Framework. The findings indicated that the types of digital gadgets used by the students vary depending on the type of university- whether private or public, due to the accessibility for the students, and the

popularity of the tools and apps. Moreover, the use of e-learning tools was found beneficial in enhancing pedagogical practices in physical education classes and promoting student engagement in learning tasks because of their benefits. Further research on the use of these tools in the new educational landscape was suggested.

The paper by **Jobe B. Viernes and Michael B. Pasco** on **"Work from Home, Wellness, and Well-being: The Effects on the Teachers' Individual Work Performance in the New Normal"** conducted explanatory sequential mixed methods and the partial least squares-structural equations modeling to determine the relationship between the constructs of this research on 52 selected teachers at San Beda University. Results confirmed that wellness is more of the physical and mental dimensions of teachers' well-being which is at a moderate to high level. Wellness does not directly improve individual work performance, but it positively affects the state of well-being. Well-being, with the mental and social domains, improves individual work performance. Acceptance of work from home also improves individual work performance. The teachers have better wellness with the feeling of being meaningful, committed, compensated by the University, and appreciated by others. Future researchers are encouraged to investigate the mediation effect of well-being on the impact of wellness on individual work performance.

Another article **"Technical and Vocational Education and Training in the Philippines: In Retrospect and Its Future Directions"** by **Divina M. Edralin and Ronald Pastrana** investigated the status of Technical and Vocational Education and Training in the Philippines as managed and supervised by TESDA and its future directions towards SDG#4. The study used the descriptive research design and the qualitative archival research approach. Findings revealed that there were considerable accomplishments and outcomes of TVET in the Philippines in the past years such as setting the direction of TVET in the country and promulgating relevant standards. These strategic efforts contributed to the employment of TVET graduates, improving the quality of their skills needed by the industry, and having a clearer policy direction on how TVET is implemented in the country. Problems and challenges encountered in the supervision and implementation are related to the poor quality of graduates, and low employment of graduates, among others. It was recommended to align the curriculum

development of TVET with the present Philippine Development Plan 2022-2028 and the needs of the industry

The succeeding paper on **"Improving University Competitiveness and Quality Education through Human Resource Development in the Digital Era"** by **Josephine E. Prudente and Ani Yunaningsih** utilized qualitative methods and descriptive design to probe the variabilities and similarities of Human Resource Development strategies, quality education initiatives, and university competitiveness of HEIs in Bandung, Indonesia and Manila, Philippines. The significant result showed a deficit in the strategy to target specific faculty KSAs in the personal development in-service programs instituted by the HEIs in Manila. Results also pointed out that there are many organizational strategies employed by HEIs in both cities that yielded quality education indicators (management) particularly the essential role of the HEI in instituting policies for faculty's holistic development. Findings further indicated that competitiveness denotes compliance to most functional capacities of both cities as a valuable means of mobility as the education workers meet the demands of their job. It was recommended that a study on the impact of the educational global ranking system in the retention of human resources and employment of graduates be done.

The paper "**Exploring Pedagogical Leadership Opportunities for a Hybrid Classroom from the Experiences and Perspectives of Selected College Deans and Administrators in Manila** by **Ma. Eliza P. Cruz** and **Teresita B. Dulay** explored how the hybrid classroom model influenced teaching and learning in HEIs in Manila. Using the phenomenological qualitative research approach, the perspectives and experiences of Deans and Administrators who were selected through snowball sampling were the sources of data. Results revealed that ambiguity in terms of the extent of student participation and engagement, disparity in online and on-site student test scores, weak self-directedness, and time management were identified to be learning gaps. On the other hand, the complexity of doing both online and on-site tasks, lack of digital training, alongside available technical support was culled to be teaching gaps. The outcome spaces drawn from these findings were conceptual clarity, academic integrity, digital equity, and digital inclusion. From these outcome spaces, the pedagogical leadership opportunities such as the creation of a standard hybrid syllabus template alongside policies concerning academic integrity, and the application of the Plan-Do-Study-Act cycle as a baseline method for

constantly identifying the weak digital skills of teachers and consequently were mapped.

The paper "**The gift of faith: tracing the 500 years of Christianity in the Philippines through the transformative experiences of the BEC lay leaders**" by **Julius B. Tutor** and **Cherlon Gambong** is a qualitative study that explored the concept of faith of the lay leaders of Basic Ecclesial Community (BEC) in Francisco de Borja Chapel, in Barangay Sta. Fe Caraga, Davao Oriental. The results revealed that the significant core meaning of the gift of faith for the BEC lay leaders is faith that centers on Christ; it is a gift of the Holy Spirit; faith makes a person open to salvation; faith as a gift means a blessing from God; and faith makes them victorious over the trials of life. Moreover, the findings indicated the transforming effect of faith in the utterance of the BEC lay leaders' theme on participation, responsiveness, service, and becoming truly Christian. These core themes of the transforming effect of faith on the BEC lay leaders reflect the reason for the Philippines to continue cultivating and nourishing the Christian mission in realizing the Kingdom of God here on earth.

Another article **"Online Learning Environment and Mental Health Among University Students"** by **Annabel D. Quilon** explored how the online learning environment as to assignments, lecturers/friends, facilities and equipment, home and environment, and physical class affect the mental health of 367 students from a private university in Manila during the COVID-19 pandemic. Using a quantitative research approach and causal design, the participants voluntarily completed the survey questionnaire measuring learning environment and mental health adapted from Universiti Malaysia Kelantan. Results revealed that the more university students negatively viewed the online learning environment specifically in terms of assignments, lecturers/friends, facilities and equipment, home and environment, and physical classes, the more they have poor mental health. Moreover, findings showed that online learning conditions such as home and environment were found to be the strongest predictor of mental health among university students. This implied that distractions in the home environment during online classes resulted in the negative mental health of university students.

The paper "**A Granger Causality Analysis of the influence of debt service on the economy**" by **Edilberto B. Viray, Jr.** and **Ma. Jesusa A. Bato** determined the influence of debt service on the Philippine economy considering this important economic variable through real exchange rates, inflation, gross domestic product, and foreign investments. The Granger causality analysis was employed to detect the direct exchange of information between debt service and GDP while testing the relationship of the other economic variables such as real exchange rates, inflation, and foreign investments to the debt service of the government. Results revealed greater implications of all the selected economic variables to the debt service in the economy; but, of all the given selected economic variables, gross domestic product showed influence in impacting the debt service to the economy. The null hypothesis indicated that total debt payment or total debt service did not granger cause the nominal gross domestic product. Being able to see this relationship would help policymakers become more aware of the implications when the debt-to-GDP ratio crosses the ideal threshold when there is no strong economic backup plan.

The paper "**Construct validation of the teacher attitude to inclusion scale for Filipino pre-service teachers**" by **Alvin M. Nieva** examined the theoretical model of the Teacher Attitude to Inclusion Scale developed by Monsen, Ewing, and Boyle (2015), specifically section 4 of the scale: "Attitudes toward Inclusion," through a cross-sectional, explanatory non-experimental design utilizing both between-network and between-network construct validation approaches. There were 417 pre-service teachers from private and state-owned universities in Luzon, Visayas, and Mindanao who were selected through convenience sampling. Results of within-network and between-network construct validation suggested the acceptability of the reduced 10-item of section 4 of the Teacher Attitude to Inclusion Scale among Filipino pre-service teachers. Based on confirmatory factor analysis, the data fit the three-factor structure (i.e., factors 1, 2, and 4) rather than the original four-factor structure suggesting within-network construct validity. Findings also showed a positive correlation between the TAIS and the TSES subscales, indicating the TAIS's between-network construct validity. Since this scale is psychometrically sound for Filipino pre-service teachers, it was recommended to consider extending the study by examining the applicability of this scale to in-service teachers.

The second to the last article **"Cosmic Anthropological Perspective and Panentheism on the Peripheral Pious Exercises within Popular Filipino Religiosity"** by Noel D. Santander presented a different perspective on the peripheral pious exercises of the people within popular religiosity expressions. Ferdinand de Saussure's dyadic model of sign analysis and cosmic anthropological principles as a lens were utilized. Findings showed that the peripheral pious exercises were recognized as the unconscious expressions of the panentheistic view of the people. They are expressions of wayless way spirituality that is considered beneficial for progress in the spiritual life of Filipino Catholics. They also affirmed the very idea that God is found in one's ordinary life of the believers. They are behavioral symbols identified with and shared by the common people within the Catholic tradition and made Catholic culture more vibrant, colorful, and transformational. They too are expressions of the concept of hiyang that creates some sort of harmony and integration between humans and the divine. Finally, they can be regarded as behavioral affirmations of what is naturally true at the quantum level, the interconnectedness of the physical and the metaphysical.

The paper "**Kritisismo sa New Testament Pinoy Version Catholic Edition: Isang Suring-Salin**" by **Marvin R. Reyes** pointed out that it was in 2018 when the Philippine Bible Society released a new version of the bible that was designed in accordance with the language of the new generation. This is a version that deviates from the conventional way of bible translation, bible interpretation, and bible writing. The New Testament Pinoy Version Catholic Edition was considered as an alternative document that has new or different stylistics that defined the biblical contexts i.e., the teachings and words of Jesus Christ. This style of translating has coincided with two languages i.e., Filipino and English. Code-switching is no longer new as a discourse. It was being used either in technical or creative writing or even in some specific pedagogical approaches. Code-switching in this regard may be considered a form or methodology or technique of translation. But what makes code-switching as a stylistic translation different is that it was used as a tool to translate a very significant document or canon that is considered the greatest and most notable book of all times. Thus, it became a linguistic instrument. This may now be considered that the usage of code-switching is now applicable in almost all discourses including a religious text like the bible.

On behalf of the Editorial Board of the Bedan Research Journal, I would like to express our profound appreciation to all contributors for publishing their research outputs in BERJ. I also would like to thank our peer reviewers who exerted much time and effort to provide insightful critiques of the manuscripts to improve the quality of the papers submitted for publication in our journal. My heartfelt gratitude to our Managing Editor and Editorial Assistant for ensuring that this volume will be published on time. Last but not least, to the San Beda University administration for supporting our research and publication endeavors.

Divina M. Edralin
Editor-in-Chief

Grit as a virtue of the Waray-waray in reinforcing their faith and participation in the mission of the church

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Abstract

This research explored the grit of the Waray-waray/Samarnon following the concept of Angela Duckworth's grit lived through its physical, social, moral, spiritual, and psychological aspects. It inquired on the role of grit in their daily experiences, the values that entail it, and how it strengthens their faith and participation in the mission of the Church. The researcher used the narrative descriptive method and Interpretative Phenomenological Analysis in analyzing the data that were gathered through face-to-face and online interviews of the members of the local community of Borongan, Eastern Samar. The results show the role of grit as expressed and lived out as a positive self-image, as a cultural identity, as a moral compass, as an expression of faith, and as a source of strength. The values that entail grit which was categorized under the several aspects of their lived experiences of grit include determination, love for truth, resiliency, self-expression, steadfastness, trust in God, etc. The faith character of grit was identified as faith and grit in challenging times, faith and grit in the service of others, faith and grit in worship, and faith and grit in righteousness, while its missionary character includes a three-dimensional track patterned in the doctrine, moral, and worship dimension of catechesis are prophetic-dimension, witnessing-dimension, and celebration-dimension. The faith and missionary characters may be incorporated in conducting catechesis in various religious activities and classroom instruction on values and religion or Christian living subjects.

Keywords: grit, values, faith, and mission, Waray-waray, cultural identity

Background of the Study

The Waray-waray (native of Samar) people are known for their grit or "tapang", and in the dialect, "maisog" or "isog." This has been their label ever since and when other people learn about their identity, they would go, "Ah, Waray ka? Diba, matatapang kayo?" ("You're a Waray, so you're gritty?) For a time, and until this time, their identity connotes a negative impression. However, as history and write-ups say, the grit of the Waray-waray goes beyond just being quarrelsome, always ready to fight or never backs out from a fight, as stated in the lyrics of the song, 'Waray-Waray' popularized by Sylvia La Torre.

Other people's understanding of grit developed into a more positive tone as it is associated with their culture and unique characteristics as Samareños. This grit can be understood as strength and courage in the face of many circumstances in life. One factor they say has something to do with the location of the province, where the route of typhoon usually starts from. Our people in Samar can withstand inconvenient situations such as the wrath of typhoons and even earthquakes. And each time, people face destruction, waste, hunger, grief, trauma, and misery, yet their faith in God sustains them to move on and start life anew without fear. And so, this is the point for delving into a better understanding of this grit as it may further lead to finding opportunities for such a unique cultural characteristic. Does this grit really give meaning to the vicissitudes of life in the people of Samar? How can this grit which usually has a negative impression develop into a more notable legacy for all Samareños or Waray-waray?

This study which was aimed at knowing how this grit is meaningfully manifested in the daily life of the Waray-waray, justifies that their grit is more than the superficial and negative impression that connotes fighting, but that of a much more purposeful association. It validated that their grit brings about material and non-material outputs, be it physical, social, psychological, cultural, and spiritual, which can be beneficial to the entire province's welfare. Now, it hopes to lessen the collective understanding of that characteristics of the Waray-waray which make others cringe and back out. It is indeed about time to strengthen that identity and give back to help make the province shine more in all aspects of their lives. They can confidently make use of their grit as a response to the call of the times when our inspiration of faith and service in the Church is needed. Also, their grit translated into concrete acts of service may rouse other nearby provinces and even the global community to do the same especially

in these trying times, when virtues of faith, hope and love are being downplayed. Furthermore, the ramifications of grittiness will help contribute to revitalizing the life of the Catholic Church whose existence for already 500 years in the archipelago has been beset with various attacks, through their witnessing of faith and active participation in the mission of the Church.

Statement of Research Problem

The research intended to answer the relevant question, "*How does grit as a virtue of the Waray-waray reinforces their faith and participation in the mission of the Church?*

Statement of Specific Objectives

This research has the following specific objectives:

1. Explore how the Waray-warays' grit reinforce their faith and participation in the mission of the Church;

2. Examine these reasons through the participant's sharing of their lived experiences of grit following Angela Duckworth's grit model, with the use of interpretative phenomenological analysis; and

3. Develop a model which can be of help to all Samareños in making a meaningful response to the call of faith and participation in the mission of the Church.

Significance of the Study

Discovering grit as a virtue of the Waray-waray in reinforcing their faith and participation in the mission of the Church may lead to the following results:

1. To make use of their grit as a response to the call of the times where our inspiration of faith and service in the Church are needed;
2. To translate their grit into concrete acts of service of love, forgiveness, and compassion, which may rouse other nearby provinces and even the global community to do the same especially in these trying times, when virtues of faith, hope and love are being downplayed;

3. To help contribute to revitalizing the life of the Catholic Church through their witnessing of faith and active participation in the mission of the Church;
4. Develop a model which can be of help to all Samareños in making a meaningful response to the call of faith and participation in the mission of the Church through catechesis and teaching values and religion whether in the classrooms, community or the Church.

Review of Related Literature

Grit is defined in the Merriam-Webster dictionary as "firmness of mind and spirit: unyielding in the face of hardship or danger." While Angela Duckworth, et.al. define it as perseverance and passion for long-term goals. They further stress that "grit entails working strenuously toward challenges, maintaining effort and interest over the years despite failure, adversity, and plateaus in progress" (Ducworth, et.al., p. 1087).

Grit, therefore, connotes a positive attitude that can usher an individual to move forward during difficulties and even failures. Many Waray-waray individuals have attested to this description through their behavior in particular circumstances. Such is the case of Waray women from the thesis of Chaya Ocampo-Go on Kababayen-an han Karak-an (Women of Storm Surges), which affirms the fearlessness of the Samareñas in the many challenges they face in life. She says that her study offers a Waray a theory of survivance defined by an ancient ferocity in the Eastern Visayas, which claims a full humanity persisting through disaster deathscapes and the colonial present." (p2)

She further states that "by naming their living world and experiences, I argue that Waray women survivors reclaim an indigenous worldview and epistemology wherein they are able to enact their ancient ferocity to survive every day and extraordinary circumstances."

The Waray-waray's grit is popularly described as, when provoked, every Waray-waray individual especially women, would not back off. In other words, the Warays can be nice and kind if one is the same to them. But be careful not to push them to anger or else, you will see his/her wrath. Such is the case in the historic Balangiga massacre when the townspeople were angered by the abuse of the American troops headed by "Captain Thomas W. Conwell, commanding officer of the American unit in

Balangiga." Although, Conwell's action then was also a result of provocation by the threat of General Vicente Lukban's guerillas.

> *"He had the town's male residents rounded up and detained for the purpose of hastening his clean-up operations in preparation for a visit by the US Army's inspector-general. Around 80 men were kept in two Sibley tents unfed overnight. In addition, Connell had the men's bolos and the stored rice for their tables confiscated. These events would have sufficiently insulted and angered the townspeople; and without the sympathy of Lukban's guerillas, the civilians were left to their own devices to plan their course of actions against the Americans."*

Joycie Alegre in her paper, "The Waray Culture in the Philippines, accounted in detail the characteristics of the Waray-waray in all facets of life. In her conclusion, she stated,

> *"The Waray people have tenaciously stayed on in their homeland. They survived the brutal cruelty of the colonial masters and the perils of natural disasters. They shared their land with neighboring islanders – the Cebuanos and Boholanos who now comprise a large bulk of the population of Leyte. Despite the ravages of colonization, the Waray culture remains whole and hale. The people retained age-old traditions but accommodated new trends in technology, beliefs and practices."*

History tells that in both wars and disasters, the Waray people are survivors. That in both joys and pains, they remain. According to the Philippine Atmospheric, Geophysical and Astronomical Services Administration or PAGASA twenty tropical cyclones enter the Philippine area of responsibility each year. Ten among them will become typhoons with five of them having the potential to become destructive ones. (pagasa.dost.gov.ph) Eastern Samar in the Eastern Visayas region suffers heavily from strong typhoons. Geography shows the vulnerability of the province to this natural catastrophe. This geographical condition makes an impact on the grit character of the Samareños that despite the difficult challenges the typhoons bring, they remain resilient, strong, and maintain a hopeful disposition after every typhoon.

In Alegre's study, Reynaldo Imperial says that this characteristic of "katatagan ng loob" (strong will) of the Waray is manifested as they face natural and manmade disasters. "The strong will of the of the Visayan also instill traits "ilub, unong, and amok." These traits, according to Imperial, are not merely psychological traits but a sacred sensibility embedded and deeply entrenched in their being as a conscious responsibility which is expected in the society where they belong" (P81-82)

This grit or courage also comes from their capability to hope and pray for a good harvest. In the study of Alan Cabas, the ancestor's spirit taught the people about how to till their land and produce a bountiful harvest. He says that "this gives hope to the people to save them from scarcity, from the destruction of their plants caused by calamities, and diseases. The people draw courage from these characteristics of the 'umurukoy' or spirit."   (A Theology of Creation Informed by Mayaw Belief)

We can see here the influence of ancient beliefs and religion in the way the Waray people conduct their lives as far as perseverance, courage, faith, hope, and grit are concerned. They take courage from the spirits that provide their daily sustenance, both material and non-material.

Indeed, "The stories of the Waray people's courage, sacrifice, heroism, and wisdom must be told, written and retold. Their weaknesses as well as their strengths, too, must come to the fore of knowledge so that lessons would be learned, and better choices would be made for the future." (Alegre, p.2) This statement is an appropriate description related to Angela Duckworth's definition of grit as "perseverance and passion for long-term goals." A bright future awaits Samareños whose grit is expressed positively to achieve their goals and eventually, for a more beneficial cause for the entire people of Samar and the bigger society.

Lessons from these could be put into a more defined structure as each member of the community works together towards development. Eastern Samar has a vast area of natural resources that despite the regular disasters and calamities, people stay. There are much more reasons to remain rather than to migrate, as Duckworth, et.al. say, "the gritty individual stays the course."

Theoretical Framework / Philosophical Underpinning:

Conceptual Framework:
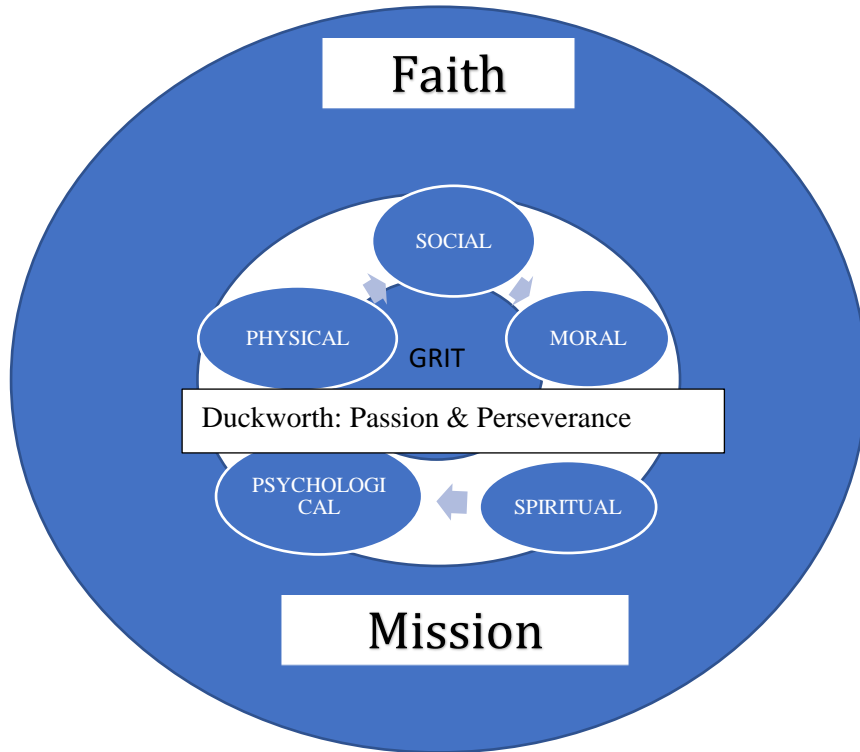
Angela Duckworth, et.al. define grit as perseverance and passion for long-term goals. In the review of Emilie Hoffman on Duckworth's Grit: The Power of Passion and Perseverance, she stated that grit, not talent is the most influential trait in an individual achieving his or her potential. She says that "not only is grit critical to success but it is also a trait that can be grown and developed in any person." They further state that it entails working strenuously toward challenges, maintaining effort and interest over years despite failure, adversity, and plateaus in progress. (Duckworth, et.al., p1087)

Grit here as illustrated plays the center of all other aspects. The discussion of their experiences of grit may be encompassing and across spiritual, moral, physical, psychological, and social aspects. And if grit is truly persevering for long-term goals, this grit experiences which are properly appropriated in everyday life, can bring about positive consequences for better community building and societal progress.

And in the case of faith and mission, a more strengthened faith and active participation in the mission of the Church could be the fruits of grit. Grit plays a role in the expression of faith, such as the courage to hold on to faith amid trials and uncertainties, the strength to believe even in sufferings, and the boldness to witness to the truth despite being alone are manifestations of faith borne through grit. A gritty individual finds "consolation and strength amid suffering." As St. Paul talks about his sufferings and tribulations which he links to his preaching of the Gospel, 'I believed and so I spoke.' It is by understanding the mystery at work in the lives of holy men and women that faith becomes that lamp that guides us (Lumen Fidei, 2012 para.56-57).

This grit of the Samareños can usher in an active participation in the mission of the Church to witness to and spread the gospel. This has been the call of the Church, not only to religious but to the laity as well. Pope Francis in his Synodal Church: Communion, Participation, and Mission addressed to the entire people of God, calls for the 'Church's cooperation in all areas of her mission.' It clearly states that the 'Church exists to evangelize.' (For a Synodal Church, 2021 para 1.4) The Samareños witnessing, evangelizing, and worshipping God are the response to this synodal process.

If the Waray-waray's grit is truly geared towards achieving something positive and beneficial, then it follows the Duckworth, et.al. principle, as it says, "the gritty individual approaches achievement as a marathon; his or her advantage is stamina." (p.1088) If the grit of the Waray-waray is properly motivated, then it will produce positive expression that will yield bigger future achievements.

Operational Framework

The entire research endeavor will be guided by the operational framework presented below:
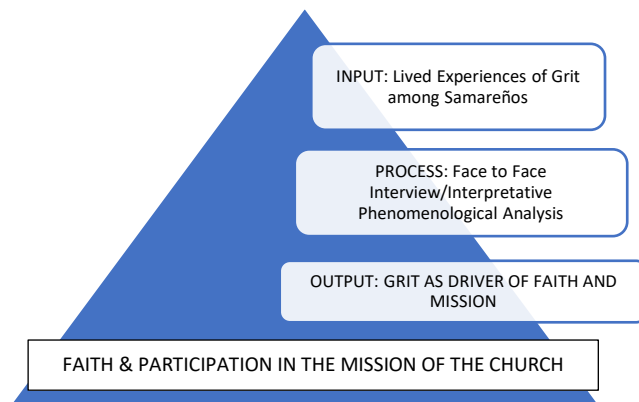
The operational framework is guided by the I-P-O Framework where, the Input being the lived experiences of Grit among the 20 respondents-Samareños from the local community of Borongan, E. Samar. The process is conducted through an individual personal recorded interview, transcribed into lucid written form, and analyzed using the IPA-Interpretative Phenomenological Analysis. The output is 'Grit as the driver of faith and mission.'

Methodology

Research Design

The research used a qualitative descriptive design with the help of Interpretative Phenomenological Analysis method. Process of analysis is based on the oral narratives of the sharing of the local people of Borongan, Eastern Samar on their lived experiences of grit. Data are collected through personal and online individual recorded interview. Data gathered were transcribed/translated into lucid written form and were subjected to a two-stage interpretation process.

Research Approaches

A one-on-one and face to face as well as through online interviews were conducted among the respondents. They were given ample time to answer the questions. Since the IATF (Inter-Agency Task Force for the Management of Emerging Infectious diseases) guidelines have been loosened, the people are now allowed to transact business at full 100% capacity. Pertinent information was gathered through a question-and-answer process.

Research Participants / Respondents

The research respondents/participants were individuals who shared their lived experiences on grit. Respondents were allowed to freely share their thoughts, and "tell their own stories in their own words. For the most parts, the participants talk, and the interviewer listens." (Smith, Flowers, and Larkin, 2009) IPA calls it, 'a conversation with a purpose'. A consent form for respondents was given prior to the interview. All answers by the participants were carefully considered and deemed confidential.

Sampling Design

The size of respondents for the interview was twenty (20) individuals. These twenty (20) individuals, who hail from Borongan, Eastern Samar, all from different nearby Barangays. Their age ranged from 20-72, male and female, and different social classes in terms of profession, status, organization, etc. The intention is to gather different experiences from different age range and diverse identity such as the students, the young and adult professionals and even the retired individuals. The proposed size of respondents is already significant as IPA's "primary concern is with a detailed account of individual experience. The issue is quality, not quantity, and given the complexity of most human phenomena, IPA studies usually benefit from a concentrated focus on a small number of cases." (Smith, et.al, 2009 p. 51)

Table 1.

Respondent's Profile

Respondents In Code	Age	Status	Address	Profession
1. RAA	32	Single	Brgy. Campesao	Private Employee
2. RAG	54	Married	Brgy. Bato	Public School Teacher
3. RNA	72	Widow	Brgy. Songco	Retired Gov't Employee
4. REA	48	Single	Brgy. Songco	Retired Private Employee
5. RGA	51	Married	Brgy. Sabang South	Retired Gov't Employee
6. RGG	62	Widower	Brgy. H	Retired Private Employee
7. RAO	28	Single	Brgy. G	Law Student
8. RJA	48	Married	Brgy. Songco	Public School Teacher
9. RAC	46	Single	Brgy. Taboc	Psychotherapist
10. RJS	49	Married	Brgy. B	Gov't Employee
11. RLP	55	Single	Brgy. B	Self-employed
12. RRJ	21	Single	Brgy. Campesao	Student
13. RJT	21	Single	Brgy. Balud	Student
14. RMA1	49	Married	Brgy. Bato	Housewife
15. RPD	21	Single	Brgy. G	Student
16. RRE	28	Single	Brgy. Bugas	Accountant
17. RNQ	23	Single	Brgy. Balud 2	Student
18. RJA	20	Single	Brgy. Balud	Student
19. RMA	21	Single	Brgy. Bato	Student
20. RDC	55	Married	Brgy. Taboc	Gov't Employee

Measurement and Instrumentation

For the interview, the respondents were asked these questions:
1. How does grit help you?
2. What specific virtues or values does grit entail?
3. How can this grit strengthen your faith and participation in the Church?

Research Procedures of Data Collection

The identified respondents for this research were subjected to individual personal recorded survey interview. Answers were thoroughly transcribed and if some data were unclear, the researcher personally asked for clarification and through phone call. The recorded data were translated into lucid written form which were used for analysis.

Data Analysis / Analytical tools

The research is qualitative-descriptive using interpretative phenomenological analysis approach. As the researcher conducts her interview, she took into consideration that "The aim of interpretative phenomenological analysis (IPA) is to explore in detail how participants are making sense of their personal and social world, and the main currency for an IPA study is the meanings particular experiences, events, states hold for participants" (Smith&Osborn, 2007).

To Smith and Osborn, it involves detailed examination of the participant's lifeworld; it attempts to explore personal experience and is concerned with an individual's personal perception or account of an object or event, as opposed to an attempt to produce an objective statement of the object or event itself."

To achieve the intended results in this kind of research, the lucid written form of the transcribed and validated shared lived experiences of the respondents were subjected to a two-stage interpretation process or double hermeneutic. Double hermeneutic means that as the participant is trying to make sense of his/her experiences, the researcher then "needs to interpret that account from the participant in order to understand their experience." (Smith, et.al. 2009, p.3) The researcher is like assuming a dual role here because he/she is also trying to make sense of their experiences.

The Interpretative Phenomenological Analysis of data includes: 1: Reading and Re-reading, 2: Initial Noting, 3: Developing emergent themes, 4: Searching for connections across emergent themes, 5: Moving to the next case, and 6: Looking for patterns across cases (pp. 82-101).

Results and Discussion

The categories below flow from the meaningful descriptions based on the narratives conducted from the face-to-face and online individual interview collection of data. These results are analyzed using narrative descriptive method and Interpretative Phenomenological Analysis. These meaningful descriptions are carefully reflected upon to align them with the research problem and objectives of this study.

Table 2.

The ways by which the Waraynon is guided by his/her grit

Respondents	*Emergent Themes from Narrative*	Duckworth's Concept of Grit
RAA RQA RGA RDC RLP RJT RRJ RPD RSR RNQ	*It scares people to do bad against us. It leads others to respect us and not harm us.* *It helps in self-expression and ease the burden of the heart.* *It helps me to be brave in many ways, not to be afraid of many things.* *It helps me in accomplishing my plans, and to survive.* *It helps me to be respected as a woman.* *It helps me to look for solution to problems.* *It gives me assurance and security in times of threat.*	Grit as a Physical/Self-Image
RNA RAG RJT RRJ RJA RQA	*It guides to speak up for oneself and defend other people.* *It helps us not to be belittled despite knowing that we do not have any position in the society.* *It helps not to be fooled or bullied by others. Grit helps in understanding our strengths as women.* *It helps them fight for their rights.* *It scares away people who have bad intentions.*	Grit as a Social/Cultural Identity
RNA RGG RJS RLP RMA RPD RRE RJA	*It guides one not to quarrel with others but to be calm and at peace.* *It helps to discipline children, to correct but not to punish.* *It helps one become a better person.* *It helps us understand that reprimand from parents means their expression of love.* *It leads to choosing to do good for others.* *It helps in expressing over frustrations, irritation, abusive acts and unfair treatment.* *It helps in correcting mistakes.* *It helps to strive to do what is right, to fight against what one is violated of.*	Grit as a Moral Compass
RGG RJA	*It helps one not to quit or lose faith in God.* *It guides to be faithful to God and face the responsibilities in life.* *With grit, in God there is peace and happiness.*	Spiritual-Grit as an Expression of Faith

Table 2.

Continued.

Respondents	*Emergent Themes from Narrative*	Duckworth's Concept of Grit
ROA	*Grit saves in coping with hardships in studies. It helps one to shake things off and to redeem oneself after a failed recitation or bad day.*	Psychological-Grit as a Source of Strength
RMC	*It gives strength in facing difficulty in life without fear or worries. It is an armor to overcome struggles, and challenges in daily life.*	
RLP	*It helps not to be rattled or be confused in life situations.*	
RPD	*It gives strength in times of hard work and decision-makings.*	
RSR	*It helps in the examination of conscience to eradicate guilt feelings, and in expressing one's burdens to lessen the heaviness of the heart. Grit helps process oneself or analyze after expressing anger.*	
RMA	*It enhances my perseverance to deal with my mental breakdowns. It makes one take a leap despite of uncertainty.*	

Table 2 shows the specific ways by which the Waraynon is guided by his/her grit. It answers the question, "How does grit help you?" These responses are categorized using the conceptual framework of Angela Duckworth, *Physical, Social, Moral, Spiritual and Psychological.* These are further categorized into themes: *Grit as a cultural identity, Grit as a positive self-image, Grit as a moral compass, Grit as an expression of faith, and Grit as a source of strength.*

Grit as a Positive Self-Image

The image of Samareños as gritty or 'matapang' has many advantages despite its negative connotation. For one, it gives them a feeling of safety and security from other people who may have bad intentions on them. *"It gives me the feeling of assurance and security in times when I am in another place and they know that I am from Samar,"* said one reply. Somehow, he is assured that they will not harm him. This identity gives them that unique individuality of confidence and self-worth. Their grit also helps them to express themselves freely, which can ease the burden of their heart because they can be frank enough to say things for clarity and

understanding. Grit helps them to be brave in many aspects, from the individual tasks and decision-making to bigger challenges such as disaster or calamities, which encourages them to go on with life without fear or worries despite the hardships. It also helps them to stand up for their identity especially the women, who would show a strong character and can stand alone in many endeavors.

Grit as a Cultural identity

The Samareños are popularly known to be gritty or *'matapang'* in Tagalog word. The character of not backing off from enemies has been their label ever since which created a negative connotation among them. Yet, the Samareños would see it as strength because they gain respect from others, like a shield or armor protecting them from harm and bullying others, especially those coming from other cities who look at them as a minority. One remark says, *"We are not easily belittled by other people even if we do not have that big position in society."* For them, their identity sends a message of regard and safety. Through time, their experiences have made them appreciate their identity of grit more than be wary of its negative implications.

Grit as a Moral Compass

This 'tapang' is not just about anger or fighting with others but rather, a way of correcting mistakes, disciplining, and choosing to do good to become better persons. They would express anger against irregularities, abusive acts, and unfair treatment and of frustrations and irritation. Reprimand from parents, for example, is tough love meant to correct children of their wrongdoings. Grit means to strive to do better and to be conscious of the acts of violations in any aspect of their life. Grit for them would also mean choosing to be calm and at peace rather than bursting in anger if they can do otherwise. *"This grit helps me not to hold grudge against others, especially those who have hurt me."* The courage to correct their own mistakes as well as others' is also part of this grit, for if they are open enough to express, then they would not let go of a small mistake uncorrected.

Grit as an Expression of Faith

Grit is a very important aspect of the spiritual life of the Waray-waray people. With grit, they do not quit and lose hope in God despite

problems and trials. It guides them to be faithful to God and face their responsibilities. The more challenges in life, the more they cling to God because they believe that only in God there is peace and happiness. *"No matter how big my hurdles in life are, grit helps me, and I will not easily give up my faith in God because as a Christian, I believe and trust that only in God I am assured of a life of peace and happiness,"* one respondent said.

Grit as a Source of Strength

In Studies, grit saves students from coping with hardships in their studies. Many students nowadays suffer from mental breakdowns as they struggle to maintain a favorable status in their subjects. *"As a student, I've been experiencing challenges and mental breakdowns due to deadlines, loaded activities, etc., but somehow grit enhances my perseverance to deal with these challenges, such as academic performance and the like."*

In Problems and Difficulties, the Waraynons can overcome them without fear or worries. They continue to be strong in the many challenges that beset them such as the usual natural calamities, earthquake, and typhoon. Every year, they must brace themselves for every strong typhoon in the area that would leave destruction to houses, plantations and animals and even people. The aftermath of typhoons means to start over again which would mean expenses for repairs and sustenance. *"This grit is armor to overcome struggles and challenges in our daily life,"* a respondent said.

In Decision-Makings, from small to big, grit sets them right. Grit helps them not to be rattled in many situations, especially when deciding. With grit, they can arrive at a better and more sound judgment. It does away with confusion and being rattled, and despite uncertainties they 'take a leap' without fear.

In Self-Introspection, the Waraynon can process himself/herself after expressing anger. It also helps them examine their conscience so as to eradicate guilt feelings. When they do self-introspection and express the burden of their hearts, it lessens the feeling of heaviness within.

Table 3.

The virtues or values that entail grit

Respondents	*Emergent Themes*	Duckworth's Concept of Grit/ Virtues/Values
RAA, RJA, RGA, RMA, REA, RPD, ROA, RSR, RJT, RNQ, RAC, RRE, RLP, RDC, RQA	*Bravery, competence, courage, determination, defending oneself and others, discipline, firmness, hard work, knowledge of oneself, pride of identity, self-esteem, self-expression, self-identity, self-worth, strength, and the like.*	Physical/Positive-Self Image Values
RNA, RRJ, RGA, RJS, RAG, RQA, RGG	*Good camaraderie with others, helpfulness, Love and protection for loved ones, Openness, Respect, Safety, Understanding, and the like.*	Social/Cultural-Oriented Values
RGA, RJS, RNA, RLP, RAG, RRJ, RGG, RPD, RJA, RSR, RAC, RNQ, RJA, RDC, RMA	*Honesty, honor, humility, integrity, kindness, love for truth, not holding a grudge, obedience, industry, endurance, patience, perseverance, persistence, temperance, optimism, and the like.*	Moral-Oriented Values
RGA, RSR, RGG, RDC, RJA, RLP, RMA, RQA	*Belief in God, forgiveness, hope, righteousness, steadfastness, trust in God, wisdom, love for God and friends, and the like.*	Spiritual-Oriented Values
ROA, RDC, RJA, RLP, RAC, RRE	*Confidence, motivation, optimism, resiliency, and the like.*	Psychological-Oriented Values

Table 3 shows the virtues and values stemming from their lived experiences of grit. It answers the question, "What specific virtues or values does grit entail?" These are categorized into Physical/Positive-Self-Image, Social/Cultural-Oriented Values, Moral-Oriented Values, Spiritual-Oriented Values, and Psychological-Oriented Values. These results correlate with the categories in the study, "The Value of Values Education in the Virtual Classroom," which include 'personal character development,' 'social and world development,' and 'spiritual development.' The study validates that such values as perseverance, responsibility, discipline, and the like can be learned and applied amidst the challenges in the virtual classroom (Gabatbat&Santander, 2021). While the experience of grit in

various life situations can bring about the same values in many aspects of the individual's life, especially to the Waray-waray people.

Physical/Positive-Self-Image Values

These are the values that affirm their positive self-image. These values out of their lived experiences of grit enable them to express grit in a positive way to build confidence and share goodness to others. These include assurance, bravery, competence, courage, determination, defending oneself and others, discipline, firmness, hard work, knowledge of oneself, pride of identity, self-esteem, self-expression, self-identity, self-worth, strength, and others.

Social/Cultural-Oriented Values

These values out of grit are expression of their relationship with others in the community. These give them a unique identity to build a strong and united community life. These are good camaraderie with others, helpfulness, Love and protection for loved ones, Openness, Respect, Safety, Understanding, and the like.

Moral-Oriented Values

These values are an expression of true grit, that result in a loving service towards others. These are honesty, honor, humility, integrity, kindness, love for truth, not holding a grudge, obedience, patience, perseverance, persistence, temperance, et.al.

Spiritual-Oriented Values

These are values and virtues that are centered on God because their grit led them to cling to God rather than stray from Him especially in difficult situations. These include belief in God, forgiveness, hope, righteousness, steadfastness, trust in God, wisdom, love for God and friends, etc.

Psychological-Oriented Values

These values enhance their psychological disposition and mental health. They can integrate their grit into a more meaningful approach to situations in daily life. These are confidence, motivation, optimism, resiliency, and the like.

Table 4.

The Faith Character of grit: The role of grit in strengthening the faith of the Samareños.

Respondents	*Emergent Themes*	The Faith Character of Grit
RAA RGA RNA REA RGA ROA RMAC RJT RRE	*It enables one to rise from a disaster.* *Being able to face the crosses in life through grit strengthens the faith. Grit helps in keeping the faith despite natural calamities. Through grit, one is able to face every hurdle in life and to always trust in God's help. With grit, you have no fear in life because your trust and your whole life are in God alone. Through Grit, our love for God is innate, it will always be a part of us, our life, despite of. Grit affirms firmness of faith so as not to be easily tempted by those who do evil, not easily swayed by what others instigate.*	Faith and Grit in Challenging Times
RAA RGA RRJ RRE RQA	*Grit enables one to show hospitality and generosity during fiestas by serving food to the people.* *Initiative to help others means bravery and camaraderie.* *To maintain brotherhood among members of the Church, to develop love for them.*	Faith and Grit in the Service of Others
RAA, RRJ RGA, RMA RNA, RPD REA, RRE RAG, RJA RGG, RNQ ROA, RAC	*Grit helps to express belief in God, to have an unwavering faith and by celebrating the Holy Eucharist every Sunday.* *Grit helps in having fear of the Lord in his words and serving him.* *To study more about God to know more about him to grow in faith.*	Faith and Grit in Worship
RAA RGA REA RJS RLP RRJ RSR RNQ	*If grit is expressed according to the will of the spirit, it leads him/her to act, speak and think according to the will of God.* *Grit enables you to avoid temptations and fight sins.* *Grit, which is acknowledge as coming the spirit can be translated into determination, motivation, perseverance and patience.* *It helps us to become better persons-a result of our faith and participation in the mission of the Church.* *The perseverance to be firm and put their religious beliefs into action.*	Faith and Grit in Righteousness

Table 4 shows the Faith Character of Grit. It answers the question, "How can this grit strengthen your faith and participation in the Church?" Their faith experiences through grit yielded to various aspects in their lives such as Faith and Grit amid challenging times, Faith and Grit shown in the service of others, and Faith and Grit in worship and righteousness. In the vicissitudes of life such as in suffering and even in death, they can be illumined and can be experienced as the ultimate call to faith. (Lumen Fidei, 2013) To respond to such call would take grit as to accept things through pain, to go through life amid uncertainties and even to embrace death in process.

The Faith Character of Grit

Faith and Grit in Challenging Times

The Waraynons hold on to God every time there is a calamity. This typhoon-stricken province always challenges the faith of the people but every time, each community member still rises with hope and continues with their daily routines: *"We face plenty of typhoons every year. We have no time to mourn longer because we must plant right away so we will have food to eat."* The natural disasters are one of the crosses they face every year. They greatly affect agriculture and the economy. Yet, they remain and stay amidst the hazards of calamities in the province. When asked with options to stay or to migrate, they choose to stay. As Duckworth puts it, *"The gritty individual stays the course."* Their grit leads them to faith, which teaches them to make meaning of their difficult life experiences. Grit enhances their faith, perseverance, and patience so that it becomes natural amidst the many disasters they face in life. Their innate love for God sustains their grit to face every hurdle in life and to always trust in God's help.

Faith and Grit in the Service of Others

Celebrating the town's feast day is a tradition. People from other towns would flock to the capital town to go house to house to partake in the meals, whether relatives of the host or strangers. Every household would spend on foods that are to be served during the feast day. A respondent said, *"Friends and relatives come to our house during fiesta. We express our faith in God through service. We prepare food for them, we share our resources, and that is hospitality."* This act of service takes grit to prepare for the meals to all who will come to their house, especially if money is tight

and they will have to find a way to provide, no matter what. Every household will not let it pass without participating in the tradition, even if it would mean being broke afterwards. Their hospitality in times like this can never be unmatched. This grit is both perseverance and firmness to put their religious beliefs into action.

Faith and Grit in Worship

Despite every trial of the Waraynon, their grit to express unwavering faith in God is manifested in their worship life on Sundays in Parish Churches and chapels. Grit helps them to keep their presence at Mass despite problems and trials. A stroke patient says, *"I am focused on the celebration of the Eucharist even if I cannot go to Church. I always stay tuned to the religious activities of our local TV station and I turn off the other stations to stay focused."* With grit, they have no fear in life because they put their trust and their whole life in God alone. Their grit and protectiveness of their loved ones go hand in hand in celebrating Christ in the Eucharist.

Faith and Grit in Righteousness

It takes grit to avoid temptations and fight sins. When grit as coming from the Holy Spirit is applied, it can be translated into determination, motivation, perseverance, and patience. This is manifested in one respondent's reply, *"It is like I am standing strong on my faith because whatever temptation that comes my way, I will not be shaken and I will fight sins. This for me is manifesting the grit of the Waray-waray."* When faith and grit go together, the Waraynon can stand strong against being made fun of and those who gossip about them. Grit affirms firmness of faith so as not to be easily tempted by those who do evil, and to not be easily swayed by what others instigate. Grit ushers one towards righteousness, to be afraid in the words of the Lord and to serve Him. Because of this, he/she can maintain brotherhood among the members of the Church and develop love for them.

Table 5.

The Role of Grit in Strengthening the Participation in the Mission of the Church among the Samareños

Respondents		Emergent themes	The Missionary Character of Grit
RAA, RGA RNA, REA ROA, RJA1 RAC, RLP RJT, RMA RPD RJA RQA RDC		*It makes one commit in the sharing the mission of the church to spread the good news because of God's goodness. Others will witness it and be encouraged to do the same.* *It helps in living out the true grit of a Christian, empowered by the Holy Spirit, it gives diligence, commitment and persistence in propagating the faith.* *Grit helps us to enrich our faith so we can help in the mission of the church to spread the faith.* *Grit expressed through Righteous anger to correct others for the better, as Jesus is like being a Jesus to others, as Jesus Christ's anger, for us to reflect on what can save our souls.*	Prophetic-Dimension of Grit
RAA, RGA, RNA, REA, RJA1, RJS, RPD, RNQ, RRE	RJA RQA RMA ROA RAC RRJ RSR	*Having no fear of being making fun of or gossiped about.* *It motivates one to spread the word of God to the people through house to house catechesis or through social media.* *If through grit your faith becomes active, others are also enlightened that Jesus is with them and are encouraged to get closer to God by your example, it inspires them to be active in the Church and to have fear in God.* *It can help him/her to be bold enough to witness God's goodness despite of our straying away from him at times.*	Witnessing-Dimension of Grit
RAA, RGA, RNA, REA, RAG, RAC,	RMA RPD RRE RJA1 ROA RGG	*Grit helps in keeping your presence at Mass and other activities of the Church despite problems and trials.* *Grit and protectiveness go hand in hand with the celebration of Christ.*	Celebration-Dimension of Grit

Table 5. The Missionary Character of Grit. It shows the responses on how grit can strengthen their participation in the mission of the Church. The themes are categorized based on the three dimensions of faith:

Doctrine, Moral and Worship. The doctrine part includes knowing God, and by knowing Him, you can translate it to a direct or indirect prophetic action by sharing the Word of God. The Moral dimension is to translate that knowledge into actions, thus, the witnessing dimension. And the celebration dimension ushers one to a commitment to the celebration of the Eucharist and through prayer. It takes grit to respond boldly to the call of mission, whether to act upon the faith or proclaim through missionary activities of service to all. In the Synodality call of Pope Francis, it says that "the mission of the Church requires the entire people of God to be on a journey together, with each member playing his or her crucial role, united with each other." (For a Synodal Church, 2021) And it is through the active participation of each member to realize this mission. A Waraynon finds this experience through his/her grit experience.

The Missionary Character of Grit

Prophetic-Dimension of Grit

Jesus Christ shares his prophetic ministry to us to help in spreading the faith. The true grit of Waraynon is empowered by the Holy Spirit. It gives diligence, commitment, and persistence in propagating the faith. The Waraynons' grit is shown in their active participation in Church activities. *"Through our grit, our faith in God is strong and we become confident in spreading the faith and teachings of the Church,* said one respondent. Many community members are part of Church organizations and are performing their roles in sharing faith. Some are involved in sharing the faith through the local radio and tv stations, in pre-cana seminars and catechesis for adults and children. Others are involved in the worship celebrations as part of the choir and the lector's and commentator's group. There are other religious organizations that go on house-to-house catechesis. The big number of participations of the community members in organizations are attributed to the witnessing and encouragement of others.

Witnessing-Dimension of Grit

Witnessing to the words of Jesus through good deeds inspires others to do the same. In this way, one is already sharing his/her role in the missionary works of the Church. If this grit is genuinely expressed for the good of everyone, it leads one to act, speak and think according to the will of God. This is already witnessing. The witnessing-dimension of grit is also the result of our faith and participation in the mission of the Church. It can

help the Waraynon to be bold enough to speak about God's goodness "even if we stray away from him at times." The witnessing character of the Waraynon is seen in his/her deeds, like a Jesus to others in his righteous anger to perform brotherly correction. As one respondent said, *"Jesus Christ's anger is for us to reflect on what can save our souls."*

Celebration-Dimension of Grit

The active participation of the people in the town of Borongan alone can be seen in the big number of Churchgoers every Sunday and even on weekdays. The rainy season will not even prevent the local community from fulfilling their Church obligations regularly. The Waray people are prayerful and love to attend Mass. The liturgical cycle in their local parishes is very vibrant because there is empowerment of the laity in facilitating the major seasons and solemnities and feast days of saints. The parish priests and leaders help to enhance their sense of volunteerism by allowing them to sponsor preparations for the feast of saints. The problems of natural calamities and poverty would not deter them to be active in their religiosity. A respondent states, "*Through praying, it builds your faith with God, especially during your difficult times. Lending a prayer will keep you going.*

Conclusion

This research has explored the nuances of grit of the Waray-waray people, particularly in relation to life experiences on how grit helps them, the values lived out in daily life, in relation to expression of faith and of participation in the mission of the Church:

1. Their grit or 'tapang', has a lot of meaningful advantages to their personal, communal, or societal interactions as well as to their physical, social, moral, spiritual, and psychological well-being.
2. The negative connotation of grit is considered more a strength or an advantage that they manage to accept as their unique identity.
3. Grit can help them in various ways. They are categorized as: Grit as a positive self-image, as a cultural identity, as a moral compass, as an expression of faith, and as a source of strength.
4. Grit is associated with virtues and values. These identified values are categorized according into physical/positive-self-image-oriented values, social/cultural-oriented values, moral-oriented values, spiritual-oriented values, and psychological-oriented values.

5. Grit is a driver to strengthening faith and participation in the mission of the Church. They are categorized into two characters, faith, and mission. Under the faith character are faith and grit in challenging times, faith, and grit in the service of others, faith and grit in worship, and faith and grit in righteousness.

   5.1 Faith and grit can go together in understanding our life situations whether good or bad, happy, or sad, and what have you.

   5.2 The missionary character of grit is categorized following the holistic approach of catechesis, the doctrine, moral and worship dimensions since the respondents' answers were able to meet those dimensions. They are the prophetic dimension of grit, that which ushers them to know and spread the faith. The witnessing-dimension of grit, which impels them to witness God's goodness and inspire others to do the same and celebration-dimension, because they acknowledge everything as coming from God that they lift it all up in their worship activities.

Indeed, grit has positive associations which they can confidently live out to share more of themselves in the bigger society. It also validates that they can contribute to the betterment of the local community so that they may inspire the rest and outsiders may be able to put their trust and confidence in them and finally eradicate the negative impression about their grit.

The courage of the Waray-waray people to profess their faith despite poverty and the challenging effects of natural calamities will greatly influence the image of grit in which they are popularly known. Through this research, almost all aspect of grit experiences in the life of the Waray-waray were explored and so came up with meaningful themes and interpretations.

Recommendation

1. The diagram below may be used in catechesis using grit as its foundation so that a more stable faith and commitment to participate in the mission of the Church be established. It may also be incorporated in the instruction of values and Religion or Christian Living in both public and private schools, and also, in catechesis in parish churches. In this way, all Samarnon or Waray-waray may be able to appropriate the real meaning of grit which they can establish as their own unique identity.

The Faith Character of Grit:

1. Faith and Grit in Challenging Times

2. Faith and Grit in the Service of Others

3. Faith and Grit in Worship

4. Faith and Grit in Righteousness

The Role of Grit in Faith and Mission

The Missionary Character of Grit:

1. Prophetic Dimension of Grit

2. Witnessing Dimension of Grit

3. Celebration Dimension of Grit
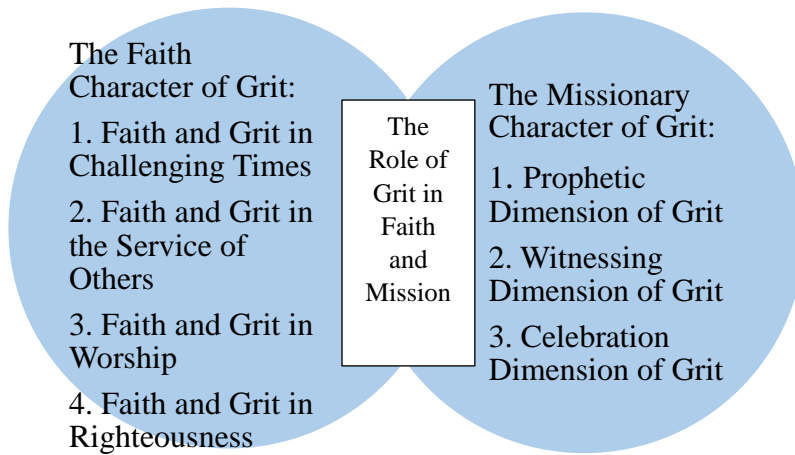
This model may be followed by incorporating it in the integration part of a catechesis of religious instruction, following this format: I. Life Situation about Grit, II. Sacred Scriptures about faith and mission, III. Integration, IV. Celebration.

2. This study focuses only on the lived experiences of the Samareños or Waraynon. It would also be good to explore the grit of the Ilocanos, Caviteños, Batangueños, and other localities known for their grit.

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Impact assessment of community engagement programs of San Beda University in Pactil, Bauko, Mountain Province

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Abstract

The study is a follow-through analysis of past research among St. Bede Mushroom and Vegetable Growers Association (SBMVGA) stakeholders which seeks to determine the impact of the Community Engagement Programs initiated by San Beda University concerning its economic, social, educational, spiritual, and psychological dimensions. It was guided by an "ex-post" impact assessment framework conceptualized by the Organization for Economic Cooperation and Development (OECD) and anchored on the theory of change provided by UNDG-UNDAF (United Nations Development Group – United Nations Development Assistance Framework). The research aims to: (1) analyze past studies on SBU community engagement programs via documentary analysis; (2) conduct an impact assessment survey and analysis among SBMVGA beneficiaries and analyze using Excel Data Analysis and Jamovi; and (3) generate recommendations for the CEC-SBU to further strengthen community engagements and partnerships moving forward. Upon completion, the key findings include the following: (1) the beneficiaries are willing and able to implement the SBU-CEC initiated programs on their own; and (2) spiritual dimensions had the highest and strongly significant value in terms of impact while economic dimensions had the lowest yet still significant value in terms of impact. Based on the findings obtained the recommendations for

SBU as an institution to consider include the following: (1) a gradual and phase-based turnover of the SBU-CEC programs to the local government unit in Pactil, Bauko, Mountain Province is encouraged; and (2) a targeted and comprehensive agreement and undertaking should still be done by the CEC-SBU concerning its service assistance, monitoring and evaluation – capitalizing on SBU's various clusters and colleges towards its partner communities.

Background of the Study

Through a variety of community involvement initiatives started by the Community Engagement Center (CEC), San Beda University has actively participated in the task of community development and nation-building as a Catholic educational institution. A glance at the university's community involvement initiatives reveals that over the past few years, the various departments, working in tandem with CEC, provided the target communities with the following services: research, formal and informal education, leadership development, livelihood assistance, social services, legal services, medical assistance, and spiritual formation. The sectoral representation of the target groups and recipients varies. These include the underprivileged urban population, the uninstructed youth, farmers, the ill, the elderly, orphans, tribal groups, and fishing communities. One of the strategies used by the University for meaningful community involvement is through community organizing/building. This requires that the University must identify a partner community where capability-building and other forms of development will be at work together with the people. This may be in the form of the following areas or aspects of development: economic, social, educational, spiritual, and psychological.

Since 2011, Pactil, Bauko, Mountain Province has seen significant community development programs and initiatives implemented by San Beda University through CEC. Pactil, Bauko, Mountain Province's association with San Beda University began in the 1960s when a Belgian Sister and Fr. When building the chapel, Pablo Bilog of Pacdal Parish requested assistance from St. Benedict Crusade at San Beda College in Manila. Finally built in Pactil in 1967, the chapel was given the name St. Benedict Chapel. During the academic year, it served as a classroom as well (Sitio Pactil Profile, CEC Document). Since then, the monks of the Benedictine order, led by Bro. Felipe Bautista began to frequent the location and acted as its community, venue, and apostolate.

The Benedictine monks in the community, however, abruptly disappeared in the 1990s. The San Beda College Benedictine Educational Foundation, Inc. (SBCBEFI) and the CEC successfully reconnected in July 2011. Organizations like the Pactil Youth Organization and the St. Bede Mushroom and Vegetable Growers Association (SBMVGA) were established six years after the start of the reconnection. SBU-CEC and SBCFEFI also provided aid to other community members who were not affiliated with these groups, including members of the Basic Ecclesial

Community, the Knights of Columbus, Pactil Elementary School pupils, and the Barangay Council of Monamon Sur. The CEC decided it was important to take a break and review its work in the region during its eleventh year of service (2011-2022). It is expected that at this stage, the community people have already been aware of the progressive nature of their working relationship with San Beda University through CEC.

Based primarily on the same Pactil study of 2017 by Viloria, Mendoza, Deri, and Viray --- It highlights the effects of sociocultural variables, as well as how important community involvement and participation are to the growth of one's livelihood and spirituality. Otherwise, the effects on the responders' skill improvement are rather minimal. Due to a lack of information or their exclusion from the questionnaire, the consequences of the various facets of community life (social, health, political, etc.) were not fully addressed. For instance, a thorough community profile might have been completed at the outset of ICIC's community organizing efforts to determine the influence on the neighborhood's socioeconomic standing. To genuinely ascertain changes or development in the socioeconomic position, more profiling may have been conducted in conjunction with this study. The impacts of sociocultural elements on community development in the following areas: skills, likelihood, and spiritual –give an implication for the need to emphasize grassroots work. The SBC-ICIC's community development initiatives aim to enhance social fairness, economic opportunity, living standards, and sustainability in general. The SBC-CIC partner communities are significantly more involved in community development, as seen by the outcomes. Community engagement is one of the communities' assets. The study's findings showed that to build stronger, more sustainable communities for the future, community development can draw on the strengths of already-existing local communities by leveraging the ability of local associations to organize themselves and carry out supportive functions.

Based on the background, the authors intend to determine which impact dimensions the SBU-CEC programs have on the same SBMVGA stakeholders in Pactil, Bauko Mountain Province.

Statement of Research Problem

This paper seeks to find the answer to our research question: "How significant are the economic, social, educational, spiritual, and psychological impacts of the programs implemented and instituted by the Community Engagement Center of SBU in Pactil, Bauko, Mountain Province?"

Statement of Specific Objectives

Specifically, this paper is aimed to achieve the following objectives:

1. Analyze past results of the programs of CEC to their beneficiaries in Pactil, Bauko, Mountain Province;

2. Determine the various significant impacts of the CEC-instituted programs on the family and community life of the beneficiaries as indicated in the following aspects of development:
    a. Economic
    b. Social
    c. Educational
    d. Spiritual
    e. Psychological

3. The study aims to generate recommendations and suggestions that San Beda University can consider for strengthening the unity engagement as an important pillar of Bedan Educational mission and vision.

Conceptual Model and Operational Framework

By definition, impact assessment involves the assessment of long-term and/or significant changes brought about through a development intervention or series of interventions. It can be carried out through a confluence of different tools, methodologies, and approaches. Impact assessment is always focused on change, and pathways towards change, rather than on activities or deliverables (Rogers, 2012).

Edwards (2012) investigated the potential impacts of growth and development on neighborhood communities throughout Wisconsin. Communities have historically viewed expansion as positive and advantageous. However, communities are becoming increasingly aware that growth may have negative effects. Furthermore, decisions about

growth are occasionally made without a clear understanding of how those choices will impact the community's overall well-being. Because changes brought on by expansion in a community are not always positive, development must be carefully planned to guarantee that growth is consistent with the community's long-term goals.

Impact assessment is typically done when a particular project is planned and anticipated for a specific community. Further, it can, in theory, inform decision-makers about which interventions are effective, be used to track the outcomes of ongoing projects, and again, in theory, assist implementers in ensuring that their operations do not adversely affect development (Montalbo, 2016). Where appropriate, it can also be used for particular projects (Edwards, 2012).

Impact assessment offers a framework for addressing community development, according to Bornstein (2010). It is intended to help local planners and decision-makers comprehend in advance the potential effects that a specific development may have on a community. It gives time for any negative impacts of a proposed development to be avoided or mitigated.

The phrase "social impacts" also refers to the effects on human populations of any governmental or private actions that change how people interact with one another, go about their daily lives, organize to meet their needs, and generally function in society. The phrase also refers to cultural effects that involve modifications to the norms, values, and beliefs that direct and explain how people think about themselves and their society. Therefore, the meanings, perceptions, or social significance of these shifts, rather than the actual physical migration of human populations, are the most crucial parts of social repercussions (Inter-organizational Committee on Guidelines and Principles for Social Impact Assessment, May 1994)

The attitudes of the community's residents toward development and the specific measures being proposed, as well as their perceptions of the community and their own well-being, are important factors in determining the social consequences of a proposed action. It may be possible to spot changes in a community's social well-being by asking local inhabitants and leaders of organizations or neighborhoods about their thoughts and attitudes concerning the anticipated changes in the social environment. Leaders in the community may be able to shed light on the overall sentiments of the populace if they are aware of and attentive to local concerns and interests. Therefore, community leaders should be consulted for information on

attitudes and perceptions. (Inter-organizational Committee on Guidelines and Principles for Social Impact Assessment, May 1994)

A phenomenological definition of community development work would place the primary emphasis on how people and community institutions behave in terms of building communities, which would lead to normative theories about the local conditions required to promote resident engagement and skill-building as well as the collective action required of community institutions (Dorius, 2011).

The behavioral aims of measuring the impacts of programs in the community include bringing people together, making decisions with dignity, altering attitudes, creating shared objectives, fostering self-confidence, and achieving economic self-sufficiency. Additionally, implementers' or practitioners' empowerment themes cover such things as fostering interpersonal relationships, speaking with decency and respect, altering perceptions and removing obstacles, realizing shared objectives and forging a vision, boosting individual confidence, and achieving economic independence (Dorius, 2011).

Delfino (2017) attempted to triangulate interviews, case studies, and baseline data in order to measure the perceived social impact of the KALAHI CIDSS project on community development in the East Coastal Area of Lagonoy, Camarines Sur, Philippines. Findings show that despite the project's shortcomings, it has received widespread recognition as a successful strategy for reducing poverty thanks to the employment possibilities it created, particularly in the East Coastal Area of Lagonoy. Significantly, it aided the stakeholders in the community in developing a sense of mutual trust, understanding, and cooperation. Its implementation supports community accountability and transparency while advancing gender equality and stakeholder empowerment.

University-community engagement facilitates the exchange of skills, knowledge, values, and experiences that benefit both the giver and the receiver (stakeholders of the community), according to research made by Alday-Bersoto (2019) using the triangulation method of reflection reports, focus group discussions, and interviews on stakeholder beneficiaries. Additionally, the staff and student volunteers recognized throughout the focus group discussion that their contributions improve the community and the lives of the stakeholders of the community, and in exchange they receive priceless and invaluable advantages. According to

faculty and student volunteers, involvement in the university's community helped them: (1) improve their communication and social skills through interactions with a variety of people and making new friends; (2) boost their self-esteem and self-efficacy by promoting and advocating for the welfare of others; (3) become better self-advocates; (4) develop their sense of gratitude and compassion to people; (5) boost morale and enthusiasm; and (6) relearn important skills, (7) experience different cultures, and (8) improve life prospects.

Based on the survey made by Llenares and Deocaris (2018), which was conducted 1.5 years after the extension programs were finished, there had been a modest improvement in community knowledge, attitude, and lifestyle. Based on the findings, only people who participated regularly and occasionally showed superior long-term outcomes. As students use their discipline knowledge to assist solve problems in the real world, there is a growing understanding of the contribution that higher education extension makes to the teaching and learning process. Higher education institutions (HEIs) developing community extension programs with the best societal effects may find this work of interest.

Impact assessment is based on the theory of change. A theory of change outlines how actions are thought to result in a series of outcomes that help achieve the intended outcomes in the end. It can be created for any level of intervention, including an organization, a project, a program, a policy, or an event. A theory of change can help determine the data that must be gathered and how they should be assessed in an effective study. It may also offer a structure for reporting. (Rogers, 2014)

In essence, a theory of change is a thorough explanation and demonstration of how and why a desired change is anticipated to occur in a specific setting. It primarily focuses on outlining or "filling in" what has been referred to as the "missing middle" between what a program or change initiative performs (its activities or interventions) and how these contribute to the achievement of desired goals. To do this, it first identifies the desired long-term goals, then works backward from these to determine all the necessary conditions (outcomes), together with their causal relationships, in order for the goals to materialize.

A theory of change for the UNDAF must be supported by thorough studies, dialogue with important stakeholders, and knowledge gained from the UN and its partners' experiences about what works and what doesn't in

various circumstances. A theory of change aids in the identification of solutions to successfully address the root causes of issues that impede progress and serves as a decision-making tool for the best course of action, taking into account comparative advantages of the UN, effectiveness, practicality, and uncertainties inherent in any change process. A theory of change also aids in identifying the underlying presumptions and risks that are essential to comprehend and review at various stages of the process to make sure the strategy will support the intended transformation. To ensure that the analysis is sound and the key assumptions, including assumptions about the roles that will be played by partners and other key actors, are plausible, it is necessary to validate the various steps while developing the theory of change against the evidence that is currently available and the perspectives of other stakeholders. The theory of change must also be in line with the UNDAF's overarching goals and guiding principles (Theory of Change Companion Guidance for UNDG-UNDAF, June 2017).

Figure 1.

UNDG-UNDAF Process Model on Theory of Change

A theory of change clarifies how actions are thought to result in a string of outcomes that help achieve the intended outcomes in the end. Any degree of intervention, including an event, a project, a program, a policy, a strategy, or an organization. It is possible to create a theory of change for an intervention: (1) where goals and activities can be determined meticulously prepared in advance, or (2) that evolves and modifies in response to new concerns made by partners and other stakeholders. The term is generally used to refer to a version of a schematic depiction of theory of change as shown in Figure 1, which serves as the conceptual framework of this paper:

Figure 2.

Conceptual Framework

With the theory and the literature reviewed, the operational framework was constructed as seen in Figure 2 below. It reveals that the Community Engagement Center of SBU has developed and crafted its programs for its partner communities. This also implies the implementation of strategies and activities in line with its different programs in economic, social, educational, spiritual and psychological dimensions.   This is consistent with the hypothesis that members of the community have advanced to a higher level of consciousness, commitment to, and proficiency in participatory development.

Figure 3.

Operational Framework
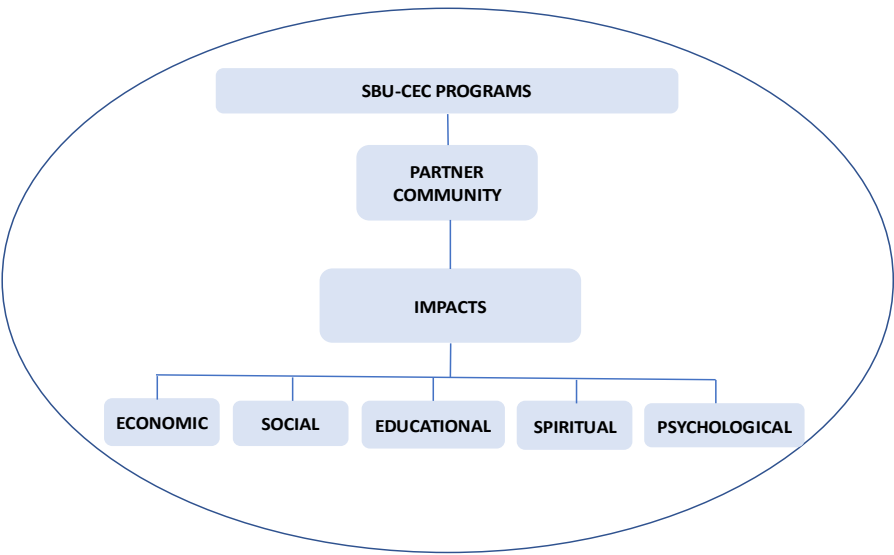
The following set of null hypotheses was observed throughout the study based on discussions established from the concept and operational framework used in this study:

Ho_1: The programs implemented by SBU-CEC in Pactil, Bauko, Mountain Province **has no significant impacts** on the **economic dimension**s of the family and community life of its beneficiaries.

Ho_2: The programs implemented by SBU-CEC in Pactil, Bauko, Mountain Province **has no significant impacts** on the **social dimension**s of the family and community life of its beneficiaries.

Ho_3: The programs implemented by SBU-CEC in Pactil, Bauko, Mountain Province **has no significant impacts** on the **educational dimension**s of the family and community life of its beneficiaries.

Ho_4: The programs implemented by SBU-CEC in Pactil, Bauko, Mountain Province **has no significant impacts** on the **spiritual dimension**s of the family and community life of its beneficiaries.

Ho_5: The programs implemented by SBU-CEC in Pactil, Bauko, Mountain Province **has no significant impacts** on the **psychological dimension**s on the family and community life of its beneficiaries.

Methodology

This study is essentially a type of quantitative research. As a result, this study's techniques include gathering and examining numerical data from the viewpoint of CEC recipients in Pactil, Bauko, and Mountain provinces. In addition, this study used a variety of research approaches and techniques to achieve its goal.

Descriptive

In order to ascertain how CEC programs in Pactil, Bauko, and Mountain province affected the family and community lives of its recipients, the study used the descriptive research approach. In addition, the study uses data to evaluate, analyze, and interpret the survey results using a variety of statistical methodologies.

Explanatory

The phrase "explanatory research" denotes that the goal of the study is to explain the phenomena under examination, as opposed to merely describing them. Therefore, the study used explanatory research to identify

and evaluate the effects of CEC programs on beneficiaries' families and community lives in Pactil, Bauko, Mountain Province.

Survey

A survey is a quantitative and qualitative procedure that can be identified by two key features. First, self-reports are used to quantify the relevant factors. In essence, a questionnaire will be used by the researchers to collect data from the responder. The questionnaire asks respondents about their perceptions of the effects of the given variables.

Deductive

This study's hypothesis was created by the researchers in response to the hypotheses. Therefore, the researchers will use appropriate statistical techniques to gather and analyze the data to test the hypothesis. Additionally, all statistical analyses were done at a 95% significance level to find evidence supporting the acceptance or rejection of each hypothesis.

Research Approaches

Triangulation Method

When two or more approaches are utilized in research, this is known as mixed methods and is referred to as triangulation. A specific research question may be answered using a combination of quantitative and qualitative methods in one of three ways: (1) the results may agree and lead to the same conclusions; (2) the results may relate to different things or phenomena but may be complementary to one another and used to support the individual results; or (3) the results may differ or be in conflict. Divergent discoveries may provide new and improved hypotheses for the phenomenon under inquiry. Converging results strive to boost the validity through verification; complementary results emphasize distinct elements of the phenomenon or demonstrate different phenomena (Tashakkori et.al. 2020).

According to the Director of the Community Engagement Center, Ms. Noriel Tabag, the data showed that 24 household heads are beneficiaries of the CEC programs in Pactil, Bauko, Mountain Province. All the beneficiaries then will form part of the sample where data will be collected. At the end of the survey, 41 respondents were gathered.

The questionnaire for determining the impacts of CEC programs on the different aspects of family and community life provided choices for the respondents. These choices, it has a corresponding Likert scale of 1 – 4. To further elaborate, the table below shows the measurement scale that the study utilized:

Table 1.

Measurement Scale

Variables	Scales			
	1	2	3	4
	Strongly Disagree	Disagree	Agree	Strongly Agree
Economic Aspect				
Social Aspect				
Educational Aspect				
Spiritual Aspect				
Psychological Aspect				

The initial questionnaire was adopted from the one used in the unpublished study of Viloria, Mendoza and Ayonon in 2018. The current questionnaire now employs an impact assessment mechanism for the various CEC programs that SBU implemented and instituted at Pactil, Bauko, Mountain Province. The researchers were able to collect and administer the survey questionnaire to the respondents with assistance from Ms. Tabag of CEC. The researchers were also able to conduct face-to-face validation and in-depth interviews with the President, Vice-President, Treasurer and Secretary and the key members of the SBMVGA during their vegetable produce selling opportunity at San Beda University, Mendiola, Manila last 28 January 2023 during the Pista ng Sto. Nino festivities at the university campus.

The fundamental aim of this study, concerning the research problem, is to characterize the features and quantify the influence of independent factors on the dependent variables. The table below provides a summary of the statistical analyses the study carried out to examine the information gathered from the respondents. Additionally, Microsoft Excel and Jamovi were used in the study to present the data and statistical results, respectively.

Table 2.

Summary of Statistical Treatments of the Study

Objectives	Statistical Treatment
1. To analyze past results or outcomes of programs of CEC to their beneficiaries in Pactil, Bauko, Mountain Province	Summary Descriptive Statistics Microsoft Excel
2. To determine the impacts of CEC programs to the family and community life of the beneficiaries as indicated in the following aspects of development: (a) economic; (b) social; (c) educational; (d) spiritual; and (e) psychological	Binary and Multinomial Logistic Regression Jamovi
3. To generate recommendations and suggestions that San Beda University can consider in order to concretize community engagement as an important pillar of Bedan Educational mission and vision	Descriptive Statistical Results Logistic Regression Results Interview Results

Results and Discussion

This section presents the results and interpretation of data gathered from the survey and interview with the officers of SBMVGA. Initially, a detailed description of the social, economic, political, and cultural conditions will be presented for a general overview and background of Pactil, Bauko, Mountain, Province.

Profile of Pactil, Bauko, Mountain Province

One of the 22 barangays in the Municipality of Bauko, Mountain Province, is Monamon Sur. The 2020 Census of Population and Housing conducted by the Philippine Statistics Authority determined that Barangay Monamon Sur had a total population of 3,877. This made-up 12.11 percent of Bauko's entire population. Among its ten sitios are Pactil, Monamon Proper, Bebe, Binaka, Lukib, Boga, Sengyew, Asbiagan, Dodoan, and Mt. Data Cliff (CEC Document, n.d.)
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The largest of the ten (10) sitios in Barangay Monamon Sur is Sitio Pactil, which is situated on the summit of Mount Data Cliff or on the western side of the Mount Data Plateau Agricultural Land of Gardeners. The locals have a natural affinity towards agriculture. Common upland vegetables include cabbage, potatoes, carrots, bell pepper, Chinese cabbage, broccoli, beans, and sweet peas. Some were employed as storekeepers at the

La Trinidad Trading Post in Benguet, while others were vegetable buyers and sellers (CEC Document, n.d.).

The majority of the residents of Sitio Pactil are from the Kankana-ey tribe, but there are also indigenous residents here from other parts of the Cordillera, including the Ibaloi from Benguet, the Kalanguya from Ifugao, the Kalingas from Kalinga, and various areas of the province. Ilocanos and Tagalogs who came to Pactil for intermarriage and economic reasons are among the additional residents.

Sitio Pactil has access to primary health care, basic education, potable water, power, and sanitary facilities. The MOM (Mobile Obstetrics Monitoring) for Moms project of San Beda University-College of Medicine in collaboration with Philips Inc. offers Lumify ultrasonography – a Philipps brand of ultrasound technology – to expectant moms.

Most of the residents of Sitio Pactil work as vegetable farmers. As a source of food and a means of subsistence, they plant various kinds of vegetables. The Saint Bede Mushroom and Vegetable Growers Association, which was formally established in August 2012, provided the place with additional sources of income including the production of potato chips and mushrooms.

The barangay officials, which include the captain, councilors, public safety officers, and health workers, oversee the affairs inside Sitio Pactil. Authorities are entrusted with issues, occurrences, affairs, and crimes that may or will require more intensive intervention.

Some of Sitio Pactil's elderly still follow indigenous customs, traditions, and beliefs. However, as time passed and the population grew, people began to adopt Christian values and practices.

Demographic Profile of Respondents

The respondents were all members of the SBMVGA in Pactil, Bauko, Mountain Province. In terms of gender, all respondents were female. While for age, the majority is within the range of 39-48 years old with 10 respondents. As for civil status, 30 of 41 were married. Women outnumber men in this organization (SBMVGA).   As can be seen, these women participate in the farming and vegetable growing of their respective families, rather than leaving it entirely to the male members of the families.

During the SBMVGA's formation period, led by CEC staff, only the women actively participated in scheduled meetings and discussions, while their husbands or any male member of the family were left on the farm or at home to attend to the needs of the family, particularly their children.

Table 3.

Demographic Profile of Respondents

Gender	Frequency (n = 41)	% Share
Male	0	0
Female	41	100
Age Range		
19-28 years old	4	9.8
29-38 years old	7	17.1
39-48 years old	10	24.4
49-58 years old	8	19.5
59-68 years old	9	22.0
69-78 years old	3	7.3
Civil Status		
Single	5	12.2
Married	30	73.2
Widowed	5	12.2
No Answer	1	2.4
Monthly Income		
Below ₱10,000	36	87.8
₱10,001-20,000	2	4.9
₱20,001-30,000	3	7.3
Work/Employment		
Farmer	24	58.5
Vegetable farming	2	4.9
Laborer	6	14.6
Wage earner	4	9.8
Teacher	3	7.3
Child Development Worker	1	2.4
Housewife	1	2.4

In terms of income ranges, 36 out of 41 respondents are only earning a monthly income of 10,000 pesos and below. In terms of work and employment, 24 out of 41 respondents were farmers, given that Bauko is basically an agricultural area where vegetable growing is obviously the source of income for the majority of the people. It is surprising to learn that members have such low monthly incomes. Unfortunately, this is not enough to meet their requirements. To meet the needs of the family, members borrow money from community lenders, who are usually middlemen or

businessmen who buy vegetables wholesale. The other way they do it is to trade or buy rice that will last them a month or two.

In relation to how many of its members have participated in various programs instituted by the CEC, the highest frequency was the livelihood program with 36 responses, while the least frequency was the educational program with only 10 responses. Interestingly, programs of Social Awareness and Leadership have more than 20 responses – indicating sustained interest in the programs of CEC. Activities, in which the members participated, include the following: (a) Livelihood Program – seminar/workshops related to business conceptualization, operations, marketing, product labelling, packaging, etc. These were mostly initiated by CEC with the participation of faculty members in the business department of CAS, the Local Government Unit (LGU) and, government agencies like DTI; (b) Educational Program – scholarship or financial assistance to qualified beneficiaries; (c) Values Formation Program – catechism, basic ecclesial community, lecture on church sacraments; (d) Health Program – "Mom for Moms" a medical assistance provided by the College of Medicine for mothers especially pregnant mothers; (e) Social Awareness Program – seminars related to care for environment; (f) Leadership and Capability Building – leadership seminars and workshops.

Table 4.

Memberships in CEC Programs*

CEC PROGRAMS	FREQUENCY
Livelihood Program	36
Educational Program	10
Values Formation Program	18
Health Program	18
Social Awareness Program	21
Leadership and Capability Building	22

*Multiple responses

As to the degree of participation in these CEC programs, Values formation programs obtained the highest weighted mean of 3.24 – showing the level of enthusiasm that was displayed. Interestingly, Livelihood programs obtained the lowest weighted mean of 3.03, with the Leadership programs not far above at a weighted mean of 3.05. The low level of participation in Livelihood programs indicates that members are losing interest in program-related activities in an interview, the President and

Treasurer revealed that they have seen no tangible changes in their potato chip business or mushroom production since the organization's inception. Potato chip production is seasonal and is determined by the quantity and quality of potatoes harvested. The obsolescence of equipment and machines used in the production of potato chips is one of the reasons for the business entity's inability to survive. Because the building is also in poor condition, the mushrooms that were supposed to be profitable are no longer of high quality and thus cannot be sold in the market. Overall, the level of participation of respondents remains at a high level.

Table 5.

Degree of Participation in CEC Programs (Weighted Means)

CEC PROGRAMS	WEIGHTED MEAN	INTERPRETATION
Livelihood Program	3.03	High Degree
Educational Program	3.18	High Degree
Values Formation Program	3.24	High Degree
Health Program	3.21	High Degree
Social Awareness Program	3.11	High Degree
Leadership and Capability Building	3.05	High Degree

*Legend: 3.26 – 4.00   Very High Degree
2.51 – 3.25   High Degree
1.76 – 2.50   Low Degree
1.00 – 1.75   Very Low Degree

These results indicate that the farmers and laborers from the SBMVGA are highly engaged and participative in the programs and activities implemented and instituted by the CEC. The sustainability of handling such programs – as well as the coordination and cooperation of key stakeholders in the CEC programs, would be the key challenges moving forward. Table 4 --- refers to the physical count or frequency of how many members have joined the CEC programs while Table 5 --- refers to the level of interest in joining the program. With 36 joining the livelihood programs of the CEC, the members have figured that by joining this program they can find a skill or knowledge that can improve their economic situation. Even though only 18 members joined the values formation program – these breaches have the most interest because of their connection to the Benedictine brand of spiritual formation embedded in SBU for many years already.

Weighted Means of Perceived Impacts of CEC Programs

Based on the weighted means gathered from the impact dimensions, it is the spiritual dimension that had the most impact among the various programs offered by the CEC with 3.24 while the economic dimension had the least impact among the various programs offered by the CEC with 3.01 (cf. Table 6). Looking further at the different component factors for each dimension the lowest component was "the program increased my income" with a weighted mean of 2.98 but is still interpreted as "agree". Interestingly, the spiritual sub-components such as "faith in God", "respect for parents", "Christian fellowship" and "growing spiritually" have all garnered weighted means of 3.24 but are still interpreted as "agree". There was no weighted mean that went past the interpretation of "strongly agree" in every impact component.

From the other impact dimensions, the psychological component has a weighted mean of 3.12 interpreted as "agree", the social component has a weighted mean score of 3.07 interpreted as "agree", and the educational component has a weighted means score of 3.03 still interpreted as "agree". The social impact dimension seems to align quantitatively with the perceived social implications of the KALAHI-CIDSS project of community development programs in Camarines Sur by Delfino.

Table 6.

Weighted Means of Impact Dimensions

Impact Dimensions	Weighted Mean	Interpretation
A. Economic Dimension		
1. The program increased my income	2.98	Agree
2. The program improved my savings capacity	3.00	Agree
3. The program made me appreciate the value of money	3.03	Agree
4. The program aided me to purchase basic needs	3.00	Agree
5. The program made me appreciate income opportunities	3.00	Agree
6. The program made me spend more money	3.00	Agree
7. The program benefits me economically	3.03	Agree
8. The program gave me ideas about saving/investment	3.03	Agree
OVERALL WEIGHTED MEAN	**3.01**	Agree

Table 6.

Continued.

Impact Dimensions	Weighted Mean	Interpretation
B. Social Dimension		
1. The program strengthened family ties and bonds	3.15	Agree
2. The program realized my worth in my community	3.02	Agree
3. The program established need to communicate as family	3.12	Agree
4. The program improved my capabilities as a person	3.02	Agree
5. The program improved my relations with neighbors	3.05	Agree
6. The program improved my well-being	3.07	Agree
7. The program improved my dealings with relatives	3.05	Agree
8. The program enhanced my social stature	3.05	Agree
OVERALL WEIGHTED MEAN	**3.07**	Agree
C. Educational Dimension		
1. The program made me realize the value of learning	3.03	Agree
2. The program made me more skillful	3.03	Agree
3. The program helped me acquire more knowledge	3.03	Agree
4. The program gave me reason to believe in my talent	3.03	Agree
5. The program helped me gain knowledge/information	3.03	Agree
6. The program made me learn more	3.03	Agree
7. The program is relevant to further my education	3.03	Agree
8. The program supplemented our educational attainment	3.03	Agree
OVERALL WEIGHTED MEAN	**3.03**	Agree
D. Spiritual Dimension		
1. The program made me realize the value of prayer	3.24	Agree
2. The program taught us to do good deeds	3.20	Agree
3. The program made me respect my parents and elders	3.24	Agree
4. The program strengthens my faith to God our creator	3.24	Agree
5. The program helped me grow spiritually	3.24	Agree

Table 6.

Continued.

Impact Dimensions	Weighted Mean	Interpretation
6. The program involved Christian fellowships	3.24	Agree
7. The program was aligned with our beliefs/traditions	3.22	Agree
8. The program built my relation to God	3.30	Agree
OVERALL WEIGHTED MEAN	**3.24**	Agree
E. Psychological Dimension		
1. The program improved my work-life-balance	3.15	Agree
2. The program kept me motivated everyday	3.05	Agree
3. The program helped me reduce my level of stress	3.10	Agree
4. The program helped me stablish my well-being	3.10	Agree
5. The program did not make me more anxious	3.13	Agree
6. The program made me feel that I am not an outcast/loner	3.21	Agree
7. The program did not make me overthink on many aspects	3.10	Agree
8. The program uplifts my personal wellness	3.08	Agree
OVERALL WEIGHTED MEAN	**3.12**	Agree

*Legend: 3.26 – 4.00   Strongly Agree
             2.51 – 3.25   Agree
             1.76 – 2.50   Disagree
             1.00 – 1.75   Strongly Disagree

Statistical Results and Analysis

The overall reliability of the responses was highly acceptable as reflected in the overall Cronbach Alpha of 0.825 from the Jamovi computations (cf. Table 7). Table 7 also presents the reliability for each impact dimension component that is generally acceptable. Also, the Shapiro-Wilk test (Table 8) for small sample data indicates that responses are not normally distributed. The result thus allows the use of logistic regression, a non-parametric statistical test, to analyze the results of the survey.

Table 7.

Reliability Analysis and Cronbach Alpha

Scale Reliability Statistics		Item Reliability Statistics	
	Cronbach's α		If item dropped
			Cronbach's α
Scale	0.825	Economic Impact	0.825
		Social Impact	0.694
		Education Impact	0.793
		Spiritual Impact	0.840
		Psychological Impact	0.664

Table 8.

Shapiro-Wilk's Test for Normality for Small Sample Data

	Normality Test Shapiro-Wilk Test	
W stat	0.399129	
W table	0.941	Non-parametric statistics
p-value	P<0.05	Not normally distributed

Binomial Logistic Regression results from the livelihood programs of the CEC indicate a p-value of 0.011 – which already indicates a highly statistical impact relationship as to its economic impact and its social impact (cf. Table 9). This also validates the weighted mean score of 3.01 for economic impact dimensions and 3.07 for social impact dimensions.

From the validation interview, the respondents specified that the income they get from vegetable growing and farming is better than nothing but is not enough. One of the things that has encouraged them to continue their farming is the community's resilience. This is the life they have grown accustomed to, and as a result, it has provided them with contentment, and their simple life has made them perfect. Statistics simply show that the respondents value their traditional way of life or culture. The SBU's entry into the community reinforced this appreciation that, despite not earning much money from growing vegetables, the SBU has demonstrated and proven the importance of culture in their economic development, particularly in items that say, "*The program made me appreciate the value of money.*" In terms of the social dimension, the SBU program has improved members' relationships with their families, neighbors, and other community sectors. The program has allowed them to work with members of the community from various sectors such as politics, industry, government, and other entrepreneurs. This has increased their knowledge

and skills in various areas of their lives, as well as giving them a greater appreciation for social life. They were able to "*establish the need for the family to communicate well*" based on their responses.

Table 9.

Livelihood Program's Economic and Social Impact

Binomial Logistic Regression Results Model Fit Measures							
					Overall Model Test		
Model	Deviance	AIC	R^2McF	R^2N	X^2	*df*	p
1	5.20e-10	6.00	1.000	1.000	8.96	2	0.011

Model Coefficients – DegP Livelihood					
Predictor	Estimate	SE	Z	P	
Intercept	435	2.05e+6	2.12e -4	1.000	
Econ Impact	-136	831163	-1.64e -4	1.000	
Social Impact	-3.27e-6	235219	-1.39e -11	1.000	

Note: Estimates represent the log odds of "DegP Livelihood =
High" vs. "DegP Livelihood = Very High"

As for the educational programs implemented by CEC, the multinomial logistic regression result indicates an overall p-value of 0.033 – which is considered statistically significant concerning its educational impact and social impact, respectively (cf. Table 10). This also validates the weighted mean of 3.03 and 3.07, respectively. Pactil's educational program provides financial assistance to young individuals in their studies. The St. Benedict Foundation, according to the CEC, is currently only providing financial assistance to one individual. Respondents, on the other hand, believe that the program has helped them grow as individuals, families, and members of the community. Although financial assistance is limited and selective, it inspires them to help young people learn well and learn in a dignified manner, particularly in social interaction. The results were widely consistent with the outcomes provided by Alday-Bersoto (2019) that community extension programs indeed help in uplifting an individual's economic and social status.

Table 10.

Education Programs' Social and Educational Impact

Multinomial Logistic Regression Results						
Model Fit Measures						
				Overall Model Test		
Model	Deviance	AIC	$R^2 McF$	X^2	df	p
1	5.55	17.5	0.654	10.5	4	0.033
Model Coefficients – DegP Education						
DegP Education	Predictor	Estimate	SE	Z	p	
High – Very High	Intercept	59.9	294.73	0.203	0.839	
	Educ Impact	-59.1	41.57	-1.423	0.155	
	Soc Impact	42.1	43.44	0.969	0.333	
Low-Very High	Intercept	83.1	2.57	32.380	<.001	
	Educ Impact	16.1	8.07	2.001	0.045	
	Social Impact	-40.9	9.76	-4.193	<.001	

As for the Values Formation program implemented by the CEC, the p-value from the binomial logistic regression is less than 0.001 – thus indicating that the spiritual and psychological impact was at an all-time high as compared to the other variables and indicators measured (cf. Table 11). It also validates the weighted means of these impact dimensions, with spiritual impact getting 3.24 and the psychological impact getting 3.12 respectively. San Beda University plays a critical role in shaping people's values by fostering their spiritual development. Many people have benefited from the SBU program in realizing the importance of prayer and strengthening their relationship with God. Even their families actively participate in church activities and affirm the Catholic Church's sacraments. One of the most important outcomes of this SBU program is the formation of the Basic Ecclesial Community, in which almost all members of the SBMVG actively participate. According to the interview, the people are very accepting of their different personalities and feel good whenever there is a meeting to discuss God. The new infrastructure, or chapel, is being built to strengthen Pactil's spiritual formation program.

Table 11.

Values Formation Programs' Spiritual and Psychological Impact

Binomial Logistic Regression Results Model Fit Measures							
					Overall Model Test		
Model	Deviance	AIC	R^2McF	R^2N	X^2	df	p
1	2.25e-10	6.00	1.000	1.000	18.6	2	<.0001
	Model Coefficients – DegP Livelihood						
	Predictor	Estimate	SE	Z	p		
	Intercept	271.7	727011	3.74e-4	1.000		
	Spiritl Impact	45.2	235238	1.92e-4	1.000		
	Psycl Impact	-127.0	341282	-3.72e-4	1.000		

Note: Estimates represent the log odds of "DegP Values = High" vs. "DegP Values = Very High"

As for the Health programs implemented by the CEC, the binomial logistic regression results in a p-value of less than 0.001 – indicating that the impact towards spiritual and psychological impact is very highly statistically significant and high (cf. Table 12). The result also validates the weighted means which were 3.24 and 3.12 respectively. The SBU College of Medicine (COM) is actively collaborating with the CEC to address citizens' health-related needs. Moms for Moms is a continuous COM activity that monitors the health of women, particularly pregnant women. They accomplish this by regularly checking their health status, holding health and nutrition seminars, proand viding medicines for common diseases, vitamins, and other bodbody-strengtheningpplements.

Table 12.

Health Programs' Spiritual and Psychological Impact

Binomial Logistic Regression Results Model Fit Measures							
					Overall Model Test		
Model	Deviance	AIC	R^2McF	R^2N	X^2	df	p
1	1.32e-9	6.00	1.000	1.000	15.0	2	<.001
	Model Coefficients – DegP Health						
	Predictor	Estimate	SE	Z	p		
	Intercept	271.7	727011	4.93e-4	1.000		
	Spiritl Impact	45.2	235238	7.48e-4	0.999		
	Psycl Impact	-127.0	341282	-9.10e-4	0.999		

Note: Estimates represent the log odds of "DegP Health = High" vs. "DegP Health = Very High"

As for the Social Awareness programs implemented by the CEC, the overall p-value generated by the binomial logistic regression indicate 0.002 which is highly statistically significant pertaining to its social and spiritual impacts (cf. Table 13). This further validates the weighted means of 3.07 and 3.24 respectively. Pactil's SBU program also aims to increase people's knowledge and understanding of the issues they face as citizens and members of the organization. To address this, the CEC allows members to participate in barangay and municipal programs on the importance of environmental awareness, health, and skill development seminars sponsored by the LGU and the DTI. This enables them to broaden their network, meet experts in various fields, and apply what they have learned to their families and the community.

Table 13.

Social Awareness Programs' Social and Spiritual Impact

Binomial Logistic Regression Results Model Fit Measures							
					Overall Model Test		
Model	Deviance	AIC	R^2McF	R^2N	X^2	df	p
1	4.64e-10	6.00	1.000	1.000	12.8	2	0.002

Model Coefficients – DegP Social				
Predictor	Estimate	SE	Z	p
Intercept	312.7	628321	4.98e-4	1.000
Spiritl Impact	-184.2	345159	-5.34e-4	1.000
Psycl Impact	88.7	241377	3.67e-4	1.000

Note: Estimates represent the log odds of "DegP Social = High" vs. "DegP Social = Very High"

As for the Leadership and capacity-building programs implemented by the CEC, the multinomial logistic regression results generated a p-value of 0.005 which is highly statistically significant on the spiritual and psychological impact dimensions (cf. Table 14). This also validates the weighted means of 3.24 and 3.12 respectively.

One of the goals that the CEC should achieve is to form individuals who will continue to carry out the tasks that they have started. From the very beginning, potential leaders in the organization must be identified. There are numerous opportunities for members to receive training and seminars on how to lead and become good leaders. The CEC observes that today's set of leaders are responsible, trustworthy, and respected by the

other members of their organization. Although these leaders have areas for improvement in their performance, the CEC believes they are open to learning and dare to hurdle the challenges that their organization faces. According to our interview, one of the things the leaders noticed was a gradual loss of interest among members in participating in SBMVGA activities. It is difficult to motivate them, especially when they are aware that their participation is meaningless. Others simply attend and participate only in activities that require their attendance especially if CEC requires them to do so. Their reason for being a member of the SBMVGA is not fully understood. The current leaders are adamant about continuing the Organization's activities, and they are open about the fact that they still have a lot to learn and experience in order to be good leaders.

Table 14.

Leadership and Capacity Building Programs' Spiritual and Psychological Impact

Multinomial Logistic Regression Results Model Fit Measures				Overall Model Test		
Model	Deviance	AIC	R^2McF	X^2	df	p
1	6.04	18.0	0.709	14.7	4	0.005
Model Coefficients – DegP Leaders						
DegP Leaders	Predictor	Estimate	SE	Z		p
High – Very High	Intercept	57.53	172	0.33394		0.738
	Spirit Impact	87.73	41.57	0.37320		0.709
	Psyc Impact	-103.8	43.44	-0.42396		0.672
Low-Very High	Intercept	64.91	785	0.08264		0.934
	Spirit Impact	-20.40	130	-0.15684		0.875
	Psyc Impact	1.22	129	0.00947		0.992

Conclusion and Recommendations

Based on the results, it is concluded that all CEC-SBU programs have a strong and significant impact on the spiritual, educational, psychological, social, and economic dimensions. Looking at the significant effects (p-values) of the various programs, it can be concluded that Values Education programs and Health programs had the strongest impact among all programs initiated by CEC-SBU, while the livelihood programs have the least but modest impact factor or a p-value of 0.033. Since all have significant impacts, we reject the null hypotheses and conclude that the CEC-SBU programs have varying but highly significant impacts on the economic, social, educational, spiritual, and psychological dimensions.

Furthermore, given the utmost willingness of stakeholders to implement the engagement programs on their own as indicated in the previous 2017 Pactil study, CEC-SBU should still take the lead in relation to the "gradual and phase-based" turnover of these programs to the local government of Pactil, Bauko, Mountain Province. Livelihood programs should be given priority due to its high responsiveness of the respondents. Education and health should be targeted for mothers and their children. Leadership and Social Awareness should be targeted to the male participants and key members. Values formation should be targeted to the whole community as part of the Benedictine tradition and its spirituality for community development.

It is recommended that the CEC should lead an intensified college-led type of contributions and connections toward its partner communities. For instance, the Business cluster from the College of Arts and Sciences (CAS) can possibly spearhead the Livelihood programs. The Social Science and Humanities cluster of the CAS can possibly spearhead the Education program along with the IBED. The College of Medicine and/or College of Nursing can possibly spearhead the Health and Social Awareness programs. The Graduate School of Liturgy can possibly spearhead the Values Formation program and then the College of Law and Alumni Foundation can possibly spearhead the Leadership and Capacity Building program.

A targeted agreement with a realistic timeframe can be done by these departments along with CEC-SBU and its partner communities. In this way, the element of sustainability and accountability as a Catholic institution is achieved. As for the CEC's future engagement or identification of a partner community, CEC should come up with a comprehensive community profile in which the SBU management can assess, together with the people and stakeholders, a well-articulated plan of programs and actions with measurable or expected outcomes. For future areas of research, impact assessments could possibly be conducted with other CEC-SBU partner communities as part of its continued evaluation and monitoring mechanism.

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Demonization and sanctification of indigenous feminine roles in the 16th century Philippines

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Abstract

The indigenous feminine roles were hidden from the trappings of the early Spanish chroniclers in the 16th century since their worldviews and background prompted them to write in favor of the Spanish aims of colonization and evangelization. In the process, they despised the importance of women's status which the author described as demonization. To bring back indigenous women's honor and dignity, the method of reconstruction is employed to retrieve their narratives that showcase their value be it in the rituals of the maganito, leadership and social functions in the community, and their place in the family and clan. It is in this practice of restoration that the author come up with his notion of sanctification which is considered holy when their integrity is respected and acknowledged. The study employs demythologization technique which emanates from the dialectical enlightenment designed by the critical theory pioneered by Adorno and Horkheimer. The research is limited to the indigenous feminine roles in the 16th-century Philippines. This is qualitative research that analyzes primary sources be it written, visual or artifact materials. The findings of the study shall enrich United Nation Sustainable Development Goal 5 that tackles gender equality and empowerment since any attempts to promote holistic growth should anchor to the respect of human dignity and take into account various dimensions including the stories of the marginalized.

Keywords: indigenous feminine role, demythologization, demonization, 16th century Philippines, dialectic of enlightenment

Background of the Study

The rich and abundant primary sources about indigenous feminine roles in the 16th century Philippines were covered by a different packaging done by Spanish chroniclers. This was brought about by their worldviews as Catholic missionaries or ethnographers writing under the tutelage of the Royal Court. Scholars need to decipher their stories that were concealed by the historiographers' prejudice concerning the female status, and their socio-political and cultural sphere of influence since the inclination was to put premium on evangelization processes dominated by the men of God. There is a need to uncover them to reveal the culture surrounding the value of women since in today's times striving for holistic growth means incorporating various individuals in society including the promotion of equality regardless of gender, religion, economic status or race.

The United Nations Sustainable Development Goals (UNSDG) was launched in 2015 that embodies the global partnership for the well-being of the peoples of the earth. It aims to end poverty, protect the environment, fight and reduce inequality and injustice by 2030. The common battle cry among United Nation members is to integrate the UNSDG's 17 goals listed: Goal 1 (G1): No poverty; G2: Zero Hunger; G3: Good Health and well-being; G4: quality education; G5: gender equality; G6: clean water and sanitation; G7: affordable and clean energy; G8: decent work and economic growth; G9: industry, innovation and infrastructure; G10: reduced inequalities; G11: sustainable cities and communities; G12: responsible consumption and production; G13: climate action; G14: life below water; G15: life on land; G16: justice, peace and strong institutions, and G17: partnerships for the goals (UNDP, 2015).

UNSDG's Goal 5 speaks about gender equality and empowerment. When one makes a careful critical examination, the sense of history/herstory about how gender divide took place and the context from where it developed are essential to advance the issue, and address concerns that strengthen the dignity of women, and their place in society. Women issues and their history/herstory are vital in the fulfillment of related goals such as G10: which is reduced inequalities, G16: justice, peace and strong institutions and G17: partnerships for the goals. Thus, it becomes imperative to reconstruct the feminine role in the 16th century Philippines to "sanctify" or bring back its core essence that defined their worth, and provide a model of their significant contribution that will be a source of pride in today's generation. However, it is also essential to unpack the demonization process

how they were pushed to the margins or to annihilation to understand the root cause of the gaps that were encountered.

It is important to underscore that the concepts of female autonomy and leadership were foreign in the 16th century in the many parts of the globe. As Alvarado puts it, it was like a bombshell for European invaders who had patriarchal monotheism to witness women having political authority in their indigenous tribes (Alvarado, 2015:4). In such milieu, it was the tendency of the Christian crusaders to demonize the feminine role be it their functions in the rituals, tribal positions, household chores, and day to day events that their influences were important. But scholarships about them should also undergo a "*sanctification*" (reconstruction) where there is a recovery of their power to be partners for change and progress. The dictum to be fully human as popularized by the Benedictine tradition would be in full realization in such context.

Objectives of the Study

1. To examine the perception of the Spanish chroniclers on the 16th century feminine roles of the *babaylans* and their socio-cultural roles;

2. To analyze how demonization process became a form of ideological tool to justify the marginalization of women and *babaylans* in a given milieu, and how colonial narratives be demythologized that can reconstruct and sanctify their honor and dignity;

3. To promote historical narratives that can strengthen UN SGD 5, and how it can be a tool in achieving gender-equality as one of the sustainable development goals.

Significance of the Study

This discourse about feminine roles in the 16th century can strengthen the bid to fortify positions of gender equality that is not only a fundamental human right but a basic foundation for sustaining a peaceful and flourishing world. The paper articulates the babaylan's feminine roles in the 16th century which punctuates how women were empowered during that time. However, this has been clouded and hidden by the ideological tools used by the Spanish colonizers and ethnographers by demonizing them

and conditioning the minds of the people by discrediting their actions as evil and destructive. This has imprinted in the way people look at the babaylan that has relegated their significance to the periphery and the margins. The original feminine roles have been despised burying the spirit of wholeness and harmony it brings to society. An identification of how it was demonized can bring a dialectic of enlightenment which is a liberation from the ways of thinking that enslave us. Through sanctification by means of bringing back the lost feminine glory to the consciousness of many, one can proceed to aligning its impact to the UN SDG 5 gender equality which is essential in achieving sustainable development. This research represents a usable history that has a powerful narrative that can change the way realities are viewed. From it, it raised awareness and liberate the consciousness from all forms of marginalization, discrimination and oppression.

Theoretical Framework

Figure 1.

The Dynamics of Demonization and Sanctification of the Indigenous Feminine Roles in the 16th Century Philippines
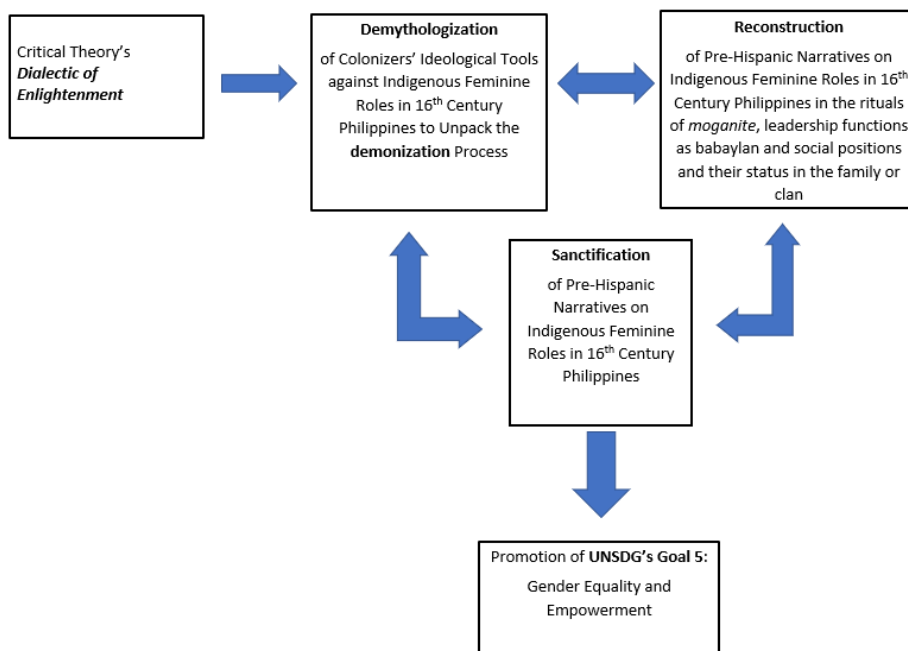
In this research, critical theory's *dialectic of enlightenment* serves as the metanarrative, the umbrella concept where its process of *demythologization* is utilized to unpack the colonizers' ideological apparatus to demonize indigenous feminine roles in the 16th century Philippines. As a philosophical concept, critical theory aims to marry theory and practice to release from all forms of control and domination. This also refers to a major strand of thought from the Frankfurt School particularly focusing on the works of Theodor Adorno, Max Horkheimer, Herbert Marcuse and Jurgen Habermas. What binds them together is to "*dispel the illusion of ideology*" in order to achieve a free and self-determining society. (Adorno and Horkheimer, 1947). This springs from the Marxist theory of the ideology of illusion, Hegel's dialectics where for every reality there is an opposing reality, and Freud's analysis of the individual delusions. Marx ideology of illusion presents the false consciousness where individuals are misaligned to reality and their inability to identify exploitation and oppression (Eyerman, 1981, pp.43-56). This is shown in Marx's dialectical materialism where economics serves as a determinant factor or infrastructure in one's place in society, while this is supported by ideology and politics which he called superstructure to maintain the existing status quo where the rich are getting richer and the poor are getting poorer. Ideology is one of the legitimizing factors which include religion, education and media. They condition the way people think and view society. Critical theory is also influenced by Sigmund Freud's analysis of individual delusion. In Freud's *The Future of an Illusion* he examined how middle class Viennese women's delusion that a prince will come and marry them (Freud, 1927).

One of the salient concepts of critical theory is the identification and description of patterns that blinded people to the realities of domination be it in the nature of a person within his or her ways of thinking or subjugation of one individual over the others. This is caused by the fear of not able to know, and idolizing systems like advances in technology without questioning the effects of its progress. Adorno and Horkheimer coined the term *dialectic of enlightenment* to liberate individuals from ways of thinking that enslave them. In his language, one of the ways to overcome such condition is the process of demythologization where a person believes his or her capacity and eliminates the fear of the unknown. *Dialectical enlightenment* is the mythical fear radicalized. It means to re-interpret structures that oppress one's consciousness and release them from the ordeal of being manipulated, thereby attaining insight and illumination. (Adorno and Horkheimer, 2002: 2)

To achieve that enlightenment where freedom is attained from the shackles of domination, the paper proceeds to the reconstruction of narratives to reveal women's sphere of influence from the practices in the ritual of *maganito*, leadership functions as *babaylan* and social positions, and their status in the family or clan. The process of retrieval of their valuable roles can lead to their *sanctification,* a term by the author of this study to refer to the honor and dignity of women restored and given due importance. From here lies the promotion of UNSDG's goal 5 which is gender equality and empowerment.

Review of Related Literature

There are a lot of scholarships and articles about women's rights and liberation and the various marginalization they experienced be it on the international stage, national, community or domestic level. There is a plethora of ideological spectrums that exposed them from different feminist groups to religious institutions and civil society. But the number downsized when the topic points to the relationship between indigenous women and the colonizers in a certain time and place. There is a dearth of resources especially how pre-hispanic Filipino feminine role was demonized by the Spanish colonizers and evangelizers during the Spanish contact in the 16th century.

On the global scale, Alvarado's the *Sacred Feminine in North America: Indigenous Matriarchy, Christianity and Power* (2015) made an analysis on the leadership function of tribal indigenous women collided with Christianity's patriarchal monotheism. It shows the power dynamics of the invaders who targeted them as threats perpetrating colonial violence and eliminating them by recreating new social order that supports the agenda of spreading Christendom. It also shows the tenacity of women in North America that despite the "bad blood" between them and the invaders they find ways and means to prevent their communities from extermination.

Brunette (2015) in his *Indigenous Women's Resilience and Resistance to Historical Oppression: A Case Example from the United States* presents how women were considered part of "*evil forces*" be it in political and spiritual realm. It narrates its historical roots highlighting the Graeco-Roman culture where wives were considered husband's property. This stand was perpetuated in the religious ideologies of St. Augustine and

Martin Luther who emphasized the male dominance over female (Brunette, 2015:4).

Wolfstone's *Remembering Matricultures: Historiography of Subjugated Culture* (2018) made a survey on the "mother-centered societies on maternal values of care-taking and meeting needs" (p.5), and emphasized the intimate relationship of humans, land and culture. Matriculture did not assume reversing the order by men being subordinated. Rather, it underscores governance by consensus and socially egalitarian practices. This work uncovers various historiographies that subjugated indigenous matricultures, the processes of erasing knowledge about them were done, and how indigenous resurgence movement took place. The knowledge construction against matricultures were tactical moves to erase the prominent position of women in society, and relegated them to periphery or annihilation.

Zwissler's *In the Study of the Witch, Shadows and the Academic Study of Religions* (2018) featured gendered traces of magic and religion in the early modern European Christianity. Heresy was personified in the woman's face along with associating them to be witches to maintain the status quo of men's dominance in society, and rationalize the dichotomist Christian dogmas where it offers better path than the ways of indigenous practices.

In the Philippine context, prominent studies about indigenous feminine role can be seen in Cullamar's *Babaylanism in Negros: 1896-1907* (1986) where it described its origin and movement during the last years of Spanish rule and early American Period, and how it was being revitalized. Later scholars go back to this opus when researching *babaylanism* since this work offers a glimpse of how women manifested power in the rituals, and extended such leadership in social affairs. Cullamar's work gives details on the spheres of influence of the *babaylan*, and the extent of its possible power within the context of the period. It contains extensive primary sources that can be a good lead in any further study of the subject.

Virgilio Enriquez's *From Colonial to Liberation Psychology: The Philippine Experience* (1994) taps indigenous viewpoint that paved way for the spread of indigenous approaches in Psychology in the Philippines. This movement became relevant in interdisciplinary approaches where it puts premium on traditional Filipino beliefs and practices, thereby giving worth to the Filipino identity.

Back From the Crocodile's Belly: Philippine Babaylan Studies and the Struggle for Indigenous Memory (2015) which was edited by Mendoza and Strobel compiled essays about the search for indigenization and the struggles that come along with it including attempts at decolonizing narratives that have developed from foreign lenses. This collection claims to be inspired by Enriquez's discourses in his *Sikolohiyang Pilipino* (1994) that tried to indigenize approaches to understanding Filipino consciousness including the traditional beliefs and practices of the *babaylan*.

An extensive study that is directly related to this research is Rafael's *Contracting Colonialism: Translation and Christian Conversion in Tagalog Society under Spanish Rule* (1988) which critically studies the translation, conversion and power-relations embedded in the colonization and evangelization processes in the 16th century Spanish contact with the Tagalog people. Through the history of communication between the invaders and the invaded, Rafael seeks to sketch the situations in how colonial regimes emerged and developed, and how the pre-Hispanic natives resisted through accommodation but strategically maintained their own worldviews. There were the power dynamics of how to condition the consciousness of the inhabitants and their manner of reception. The ideological tools employed by the Spaniards are interesting areas to decipher the demonization processes. Religious language and the ways they were communicated through translation and conversion supported the agenda of colonization where tribal people were compelled to face the novel forces that eventually responsible for shaping new social order in Tagalog colonial society.

When the discussion proceeds to how studies about *babaylan* can contribute to today's quest for sustainable development related to gender equality, there are narratives that can be of help. Strobel (2013) in her book, *Babaylan and the Call of the Indigenous* develops a critique that there are still primary *babaylans* in the indigenous communities in the country. For those who were Christianized, they appeared in many forms from being *beatas* in the Spanish period to today's Eucharistic lectors and commentators to religious sisters, catechists and heads of mandated organizations. The ones who did not embrace Christianity continued to be neo-*babaylans* in the new era.

Hudtohan (2017) explores in his article *Moral Beauty* how the spirituality of babaylans created wholeness mentioning Miclat-Cacayan's (2005) encounters in Mindanao and their worship tradition through dances. His work also cited how the *babaylan* was Christianized and assuming new

roles in the Church citing the arguments in the articles of Vergara (2011), Veneracion (1998), Salazar (1999) and Cruz (2002).

The previous studies reveal narratives that attempt to decolonize approaches in gender-based works. The literature review presents the related studies and identifies the existing gap. Given such context, there are still spaces where there is a need to examine how to empower women and bring back their rightful worth using the deconstruction and reconstruction processes that identifies the demonization and sanctification trajectories. From here one can expose the rich heritage of feminine roles in the 16th century. It fortifies the past glory that can be a source of pride how to navigate UN SDG 5 gender equality using these narratives as basis in its claim for progress.

Methodology

This research employs demythologization technique which emanates from the dialectical enlightenment designed by the critical theory pioneered by Adorno and Horkheimer. This model of analysis highlights how ideology serves as pivotal driver to keep the subservience and submission of people of a given social milieu. There are ways to condition the mind of the people. In Adorno's framework, these are ideological tools which can be the constant bombardment using media, arts and cultural practices, individuals can easily be controlled.

Adorno and Horkheimer's critical theory interpretative analysis of society shall be the philosophical underpinnings to enrich the meaning of demonization and "sanctification" of indigenous Filipino feminine roles in the 16th century Philippines. This shall be integrated to the use of IPOO or Input-Process-Output-Outcome systems approach in order to classify and process the research data and align them to the direction of a usable history whose projected outcome is utilized to sustain the development of indigenous Filipino women and the neo-*babaylans* of the 21st century.
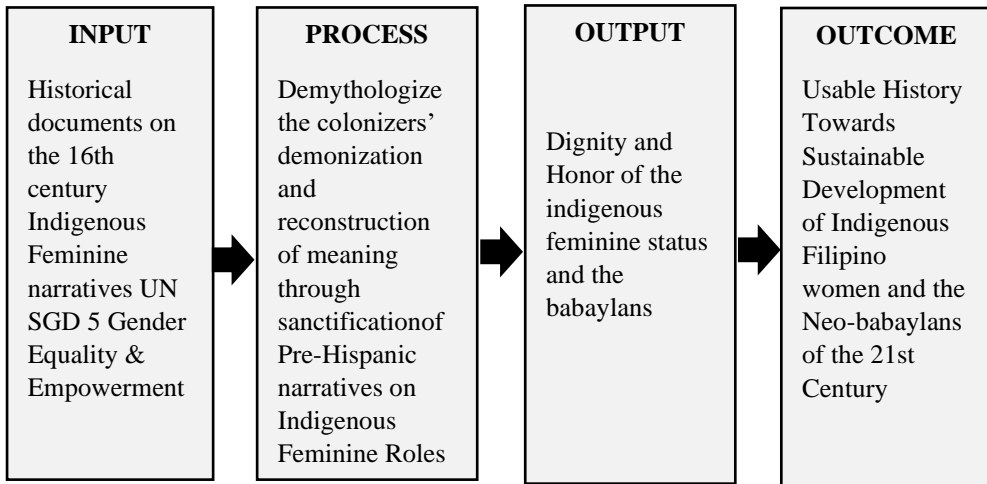
Figure 2.

Integrating IPOO Process

INPUT	PROCESS	OUTPUT	OUTCOME
Historical documents on the 16th century Indigenous Feminine narratives UN SGD 5 Gender Equality & Empowerment	Demythologize the colonizers' demonization and reconstruction of meaning through sanctificationof Pre-Hispanic narratives on Indigenous Feminine Roles	Dignity and Honor of the indigenous feminine status and the babaylans	Usable History Towards Sustainable Development of Indigenous Filipino women and the Neo-babaylans of the 21st Century

Figure 2 shows the IPOO process where Adorno and Horkheimer's critical interpretative discourses are interweaved.

The input comprises the historical documents on the 16th century indigenous feminine narratives and the UN SGD 5 Gender Equality and Empowerment. The process is using the demythologization technique in order to unravel the colonizers' demonization of the 16th century practices of the babaylans, and reconstruct their power and influence to restore and "*sanctify*" their honor and integrity. The study employs the term sanctification to refer to the process of bringing the dignity of women and the *babaylans* (who were also men dressed like women) by scrutinizing their practices that give them a special status and equality to men. Dignity is sacred and the core sanctuary of every human being. The details of this process are shown in Figure 2 that demonstrates the conceptual framework of the paper. The output is strengthening the dignity and honor of the feminine status and the *babaylans,* while the outcome is a usable history towards sustainable development of indigenous Filipino women and the neo-*babaylans* of the 21st Century

The research employs historical method using archival, library and e-library work. It examines primary sources, namely Pigafetta's Voyage Around the World (1522), Loarca's Relacion de las Islas Filipinas (1582), Plasencia's Customs of the Tagalogs (1589), the Boxer Codex (1593),

Chirino's Relacion de las islas Filipinas (1602), Morga's Sucesons de las Islas Filipinas (1609), Colin's Labor Evangelica (1663), Alcina's History of the Bisayans (1668), San Agustin's *Conquistas de las Islas Filipinas* (1698) and other written, visual and artifact sources that can expose indigenous feminine roles at that time. Given the context of their writings, there is a need to demythologize their narratives given the medieval mindset and the objectives of these chronicles who were working under the tutelage of the King of Spain and the universal Church. An examination of their historical milieu is an important approach in aid to demythologization process of the study.

Demonization and sanctification of the feminine role in the 16th century are also examined by identifying which practices were discredited and miscalculated by the Spanish chroniclers in the formulations of their descriptions which were based contextually based how it fitted Spain's objectives of evangelization and colonization. A restoration of its original practice by removing the negative description, while maintaining the core experience can bring back the sanctity of their story as social and spiritual leaders. From there, it becomes a basis and a source in propelling the promotion of gender equality and women empowerment as bannered by UNSDG.

From the primary sources, visual and artifacts, the indigenous feminine role in the 16th century Philippines are deciphered. The dialectic of enlightenment through demythologization shall unravel the demonization process, and through reconstruction the narratives that point to feminine roles and their value are revealed which can lead to the restoration of its honor and dignity termed by the author of this study as *sanctification*.

The paper is limited to the indigenous feminine roles in the 16th century Philippines. The indigenous feminine roles were hidden from the trappings of the early Spanish chroniclers in the 16th century since their worldviews and background prompted them to write in favor of the Spanish aims of colonization and evangelization.

Results and Discussion

The Demonization of the Indigenous Feminine Roles in 16th Century Philippines

Within the backdrop of Spanish colonization and Christian evangelization, Spanish missionaries interpreted the beliefs and practices of early Filipinos using medieval historiography and Christian tenets that led to describing them as evil and works of the demons. When natives were converted by force, they were instructed that salvation is through Christ and His kingdom of God. Missionaries instilled the ideology of "*hell*" that once you go against the teachings of the Church one's soul will be consumed by eternal fire.

The indigenous feminine roles are manifested in the *maganito* through the leadership of the priestesses in the rituals, the position of women in the family, and how their rights are asserted and respected in the community.

Maganito is a religious ceremony that includes prayers, dances, songs and feasting to appease *anitos* through offerings usually of a slayed pig. In Pigafetta's account*, maganito is a* ritual dancing "*round the pig which is bound on the ground*" (1522:31).

In the eyes of the natives, there is a distance between the Supreme God they called *Bathala*, and a way to reach the Almighty was difficult. (Boxer Codex, 1593: 89; Plasencia, 1589: 186). The *anitos* are intermediaries who are in the form of spirits of deceased ancestors, nymphs or *diwatas* and nature-spirits who dwell in trees, rocks, bodies of water or animals. In the language of Loarca:

> *"they adore the divinity called Bathala, the lord of all or Creator. His ministers who are deities of certain special office are called anitos. Some of them were for the fields, some for those who journey by sea, some for those who went to war and some for diseases. The Bathala was a great Lord and no one can speak to him. He lived in the sky; but the anito who was such a nature that he came down here to talk to men, was to Bathala as a minister and interceded for them.* (Loarca, 1582: 173)

The pre-hispanic islanders need the *anitos* to communicate to *Bathala* their petitions and prayers for certain purposes be it for good harvest during planting season, healing a sick person, marriage, childbirth, funeral rites or even first menstruation. (Boxer Codex, 1593: 15-2, 85-87)

The women or indios dressed as women officiate the *maganitos*. These priestesses were called b*abaylans* or *baylanes* in the Visayas or among the *Pintados* (Loarca, 1582: 129, 133) while the Tagalogs referred them as *catalonans* (Boxer Codex, 1593: 81; Plasencia, 1589: 190).

The *babaylans* or *catalonans* were demonized by the missionaries by calling them sodomites. They were also called *bayog* or *bayoquin* described to be male priests who wear women's dress. The Spanish religious chroniclers stated that "*they are so effeminate that one who did not know them would believe that they were women.*" They were discredited to be immoral stating their *"impotence for reproductive act and marrying other males and sleep with them as if they were man and wife who have carnal knowledge of each other*". (Boxer Codex, 1593: 81).

Spanish missionaries further painted a negative image of the *babaylans* or *catalonans* creating a myth story that they are "*sorcerers performing witchcraft or deceits for the purpose of emptying the pockets of the ignorant people*." They claimed that *maganito* is a hoax. It is a drinking feast exploited by the *babaylan* or *catalonan* where during the ritual they invoke the *anitos* to come and be possessed or become a medium to know the results of their petitions like the sick person will recover, thus the drinking continues in jubilation. (Boxer Codex, 1593: 83). In their narratives, Spanish chroniclers claimed that the natives were fooled by the demands of the priestesses for them to do sacrifices for the *anitos*. The "*invocations lasted until the demon entered his body, when the catalonan fell into a swoon, foaming at the mouth. The Indians sang, drank, and feasted until the catalonan came to himself, and told them the answer that the anito had given to him.*" If this is meant for healing a sick person, they need to pay like a ransom for well-being like offering to the priestess their golden chains and ornaments. (Loarca, 1582: 173).

In Plasencia's narratives (1589), the *babaylans* or *catalonans* will never run out of excuses and explanations to deceive the people. They were associated with witchcraft and infernal ministers working for the demon. They are the highest in authority having the label: priest or priestess of the devil. To diminish their influence, they were invalidated by the ethnographers stating that they were associated with evil creatures,

sorcerers or witchcraft. They were believed to be the next to control them. These include the *mangangauay, manyisalat, mancocolam, hocloban, silagan, magtatangal, osuang, mangagayoma, pangatahojan* and *bayoquin*. (pp. 192-196).

Table 1.

Various Indigenous Characters in the Pre-Hispanic Philippines

Indigenous Characters in the Pre-Hispanic Philippines	Description/Functions
Mangangauay	Witches who deceived by pretending to heal the sick. They used charms to inflict sickness, and capable of causing death.
Manyisalat	Almost same function with *mangangauay* specializing on applying maladies to lover who abandon their partner. They can even cause to prevent them to have intercourse outside their spouses.
Mancocolam	Capable of giving illness or death through its rituals. It can emit fire from himself in the night that cannot be extinguished.
Hocloban	A witch like the *mangangauay* who can destroy or kill and heal if he or she desires by simply saluting or raising their hands.
Silagan	A witch whose favorite are those wearing white, and interested to eat the person's liver.
Magtatangal	A creature that shows in the night whose body and head are split and victimized people by eating their flesh.
Osuang	A creature like magtatangal who can also fly and love to eat human flesh seen in most parts of the Visayas.
Mangagayoma	They made charms out of concocted herbs combined with stones and wood to attract the person they loved and deceive him or her.
Pangatahoja	A soothsayer who can predict the future
B*ayoquin*.	They are described as man inclined to be a woman and were sodomites.

(Plasencia: 1589: 192-196)

The above shows various indigenous characters and how they were demonized by the Spanish writers. Some of these were created out of myths in order to disrepute the authority and leadership roles of the *babaylans* and *catalonans*.

Witches and witchcraft beliefs and practices are usually attributed to women and they are the target for such persecutions degrading their status to the associated to the evil ones most especially during the medieval period. In her article entitled, *From Circe to Clinton: Why Powerful Women Are Casts as Witches?"* Miller (2018) demonstrated how women in various epochs were put to shame and policing them when they show superior capabilities, knowledge and skills. To invalidate their capacity means to put them in parallel status with witches which is a close term for whore. Using the language of Adorno and Horkheimer, this is demonizing them to destroy their credibility and make others afraid to follow their courageous steps and not challenge the status quo anymore. Clearly the leadership status of the feminine role in the *maganito* rituals challenged Spanish ministers of the Church in matters that tackle the spiritual realm. The medieval concept of spiritual over the material was so important for missionaries since it laid the foundation of evangelization and colonization of the islands.

The Spanish colonial worldview carries the Roman tradition of women to be properties of men. For them, trans genders and gay relationships are perversions given that this is outside the norms of the Church, and a direct violation of the natural law and the Christian laws. When they arrived in the Philippines they witnessed a different reality including how women and trans genders becoming powerful in the *maganito* rituals since they are the only ones who can communicate to the *anitos*. It was necessary for them to demonize the beliefs and practices because they are obstacles to the agenda of Christianization of the islands and the *babaylans* and *catalonans* became their rivals in the altar, and a threat to their position and authority.

The colonizers were also surprised how women were treated to be almost equal to men in pre-hispanic society reflected in their myth stories and household chores, and day to day activities. Unlike the biblical story of Adam and Eve, the woman was taken out of the rib of the man (Gen 2: 22) showing the patriarchal dominance of man over the woman. However, in the myth stories of the Visayans or *Pintados* it showed the equality of man and woman where they came from two nodes of the bamboo which the bird had split open (Boxer Codex, 1593: 29). Unlike the western concept on the power of man to the woman, there was nothing of parallel accounts shown even of early missionaries. Thus to combat that image, the missionaries demonized it by insisting the said biblical account through visual arts be in the ceiling of the church, stained glass, paintings, sculptures or illuminated manuscripts.

Sanctification: Bringing Back Indigenous Feminine Dignity and Honor

To bring back indigenous women's honor and dignity, the method of reconstruction is employed to retrieve their narratives that showcase their value be it in the rituals of the *maganito*, leadership and social functions in the community, and their place in the family and clan. It is in this practice of restoration that the author come up with his notion of sanctification where it is considered holy when their integrity is respected and acknowledged.

As mentioned above, the research reveals the leadership influence of the feminine role in the pre-Hispanic Philippines. It extends its concept not just to biological female but also to transvestites who were functioning as leaders by virtue of being priestesses (*babaylans* or *catalonans*) (Loarca, 1582: 129, 133; Boxer Codex, 1593: 81; Plasencia, 1589: 190). Their power rested in being the presider of the *maganito* who can be a medium to the spirits, and relay to people their message. Being priestess, they are healers too. These important functions affirmed their worth and value how they can bridge the people and the *anitos*, the physical and the spiritual world. It affirmed their social privileges and status being regarded by the community to have special gifts and talents.

In the *maganito,* life is celebrated in its fertility ritual. This is performed during first menstruation, marriage ceremony and during planting season. This is meant to produce, and the main work of the feminine role in such context is to facilitate the *anitos* to intercede to *Bathala* that the community can have more yield and harvest. Menstruation and marriage ceremony embodied the affirmation of women's privileges. The first menstruation signified the beginning of an abundance. In marriage proposal, the woman should be assured of being taken care of. Thus a dowry is asked through gifts and money representing how valuable the woman is. (Loarca, 1582:173).

In the early Filipinos' beliefs on cosmic divinities, there is a complementarity and supplementary enrichment of male and female gods in terms of their functions to maintain harmony in the world and nature. This is a complete contrast to the Western worldview in the dynamics of subordination where feminine roles are under the masculine authority (Piscos, 2019: 9-13). For instance, *Ikapati* a female goddess whose typology is land cultivation was considered to be the kindest and most understanding deity helping people in agriculture. She is an icon of the fertility of harvest adored by natives because of her benevolence in providing prosperity and food. *Mapulon*, a male deity whose typology is season married *Ikapati*

where they had an offspring the goddess of lost things, *Anagolay* (Piscos, 2019: 10; originally taken from San Buenaventura, 1613: 361). The concept of man and woman is certainly not subordination among early Filipinos. It is on union and mutuality (Mananzan, 1988). This explains why it was acceptable for them to have a hermaphrodite god by the name of *Lakapati,* a major fertility deity to whom farmers do the *maganito* and sacrifices (Piscos, 2019:10).

Artifacts show evidences reveal how women were regarded with honor and privileged to wear elegant dress with jewelries that placed them in high esteem. (Boxer Codex, 1593: 13; also Morga, 1609: 118). Among the *Pintados,* men have tattoos to signify their courage to defend the community. But women can have body paintings too in their arms to show their beauty that complements the strength of the man.

Figure 3.

Artifacts
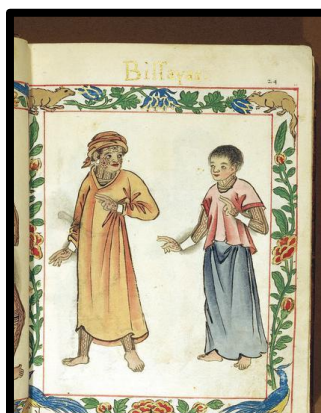
Tattoos for women are shown in the arms only to show grace, beauty and power (Boxer Codex, 1593: 51)

(Boxer Codex, 1593)

Women jewelries and ornaments in early period
https://www.pinterest.ph/pin/763
500943047883036/

Figure 4.

Penis Ring, Boxer Codex, 1593

To show their power in their domestic life at home, women can demand to men what to wear to satisfy their sexual need shown in the penis ring artifact.

Conclusion

Usable History through the Restoration of Indigenous Women's Dignity and Rights Towards Sustainable Development

The findings of the study revealed that Spanish colonizers demonized the indigenous feminine roles during their contact with the natives in the 16th century. They discredited *babaylan's* position in the community because it posed a threat to their being spiritual leaders and influence. The dynamics were consistent in their evangelization processes that pushed them to the margins. Spaniards carried the western style of treating women to be subservient to men. Thus the usual privileges of their status having complementary character to men in bringing wholeness to the community was discredited and disgraced.

The research gleaned on Adorno and Horkheimer's dialectic of enlightenment demythologized and reconstructed those feminine characteristics that bring wholeness to the community and its people. These include their capacity to be spiritual leaders in the *maganito,* and healers along with their social privileges where they were placed in high esteem by

men in their capacity to give life, and put order and smooth integration in the family and the tribe. The paper unravels the women and *babaylan's* sphere of influence that has the core component of inclusiveness necessary for any drive to sustainable development.

The outcome of this paper is the usable history which can be a tool in achieving gender equality and empowerment. This is because the research reveals the sense of historical rootedness of how feminine roles played key functions in the achievement of well-being for the life of people in the community. Unlike the Westerners' model of women to be properties or lower than men, early inhabitants of the islands set into high esteem the status of women to be valuable and worthy of respect since they have unique qualities that defined the balance of nature. Before Spaniards arrived, it was not their issue of who was more powerful based on gender. Rather, there was complementarity that served as a fundamental basis to any form of women empowerment program that today's generation should undertake.

There are still women priestess and spiritual leaders today in a number of tribal groups in the islands. They continued the spirituality of the *babaylan* to achieve wholeness (Hudtohan, 2017). They are catalysts for service in the community. When we push for women empowerment, the concept of wholeness rather than fragmentation becomes the core component. It is in such context that UNSDG 5 goal which is gender equality can propel sustainable development.

Recommendation

It is highly recommended to dig deeper into the oral narratives, songs and dances how these carried the influence of women in Philippine society before the coming of the colonizers. In dance, the rituals are made alive again to new generation, and embody the soul of who we are, the unique Filipino blend of smooth-interpersonal relationship that uphold respect for honor and dignity regardless of social status, race, religion or gender.

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Ways forward in the teaching of Physical Education: The private and public university experiences

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Abstract

In recent years, the integration of digital technology in education has become increasingly prevalent, with many institutions adopting e-learning tools to enhance the teaching and learning experience. Such practice was intensified with the kickoff of the pandemic in 2020 when most, if not all, educational institution around the world were forced to come up with a more innovative technique in teaching to continue learning. Schools and universities, be it private or public, opted to shift to online education. This study seeks to the variations in the technological gadgets and e-learning tools in the teaching of physical education classes through identification, chi-square testing, and Focus Group Discussion using the Replacement and Amplification of (RAT) Framework. Specifically, it examines the availability of these resources in different types of universities and investigates their effectiveness in promoting student engagement and improving pedagogical practices while exploring the differences between digital gadgets and e-learning tools and their availability in universities, with a specific focus on the effectiveness of teaching of physical education classes. The findings indicate that the types of digital gadgets (X2, 57.793, df=8), $p < .000 < .05$) and e-learning tools (X2, 63.36, df=19, $p < .001 < .05$) used by the students vary depending on the type of university- whether private or public, due to the accessibility for the students, and the popularity of the tools and apps. Furthermore, the use of e-learning tools is beneficial in enhancing pedagogical practices in physical education classes and promoting student engagement in learning tasks because of their benefits. Additionally, the study recommends further research on the use of these tools in the new educational landscape.

Keywords: physical education, gadgets, e-learning tools, private, public

Background of the Study

The COVID-19 pandemic has caused unprecedented disruption in various sectors, including education, economy, and world trade (Neuwirth et al., 2021). The pandemic has affected at least 1.6 billion learners worldwide and these have created new opportunities for education experts to discover alternatives to traditional forms of learning (Grob-Zakhary & Joaquin et.al, 2020). To ensure continuity of learning, a new model for international cooperation with telecommunication companies, education technology industry experts, and media is needed to complement the learning gap and create new pedagogies that are responsive to the current needs of teachers and learners (Linnes et al., 2022).

However, as promising as this new model may seem, the delivery of lessons and assessments in Higher Education Institutions (HEIs) has become a serious challenge. With students heavily relying on gadgets and e-learning tools, their accessibility becomes a concern (Das et. al, 2020; Ansari, 2020; Gikas & Grant, 2013; Cavus & Ibrahim, 2009). This is particularly true for Physical Education (PE) classes, where the achievement of standards in physical fitness, dance, individual, and team sports is threatened as students and teachers address issues like limited space and equipment at home, which limit their engagement in class (Neuwirth et al., 2021). As such, there is a need to identify various pedagogical learning tools for Physical Education subjects to help teachers better facilitate skills and for students to continue collaborating in learning despite the hurdles posed by the study-at-home education scheme (Cojocaru et al., 2022). The sudden shift to online learning has exposed gaps in the education system and challenged the traditional methods of teaching- that was considered as the better teaching method (Linnes et al., 2022). This is where the collaboration between telecommunication companies, education technology industry experts, and media comes in. By working together, they can develop new pedagogies that are responsive to the current needs of both teachers and learners (Al-hawamdeh et al., 2022).

Aleksina et al. (2021) viewed that one of the challenges in this new model of learning is the accessibility of sports classes, gadgets and e-learning tools. Not all students have access to reliable internet connection or necessary hardware to attend online classes, which can impede their learning. Moreover, some students may not have enough space at home to do physical activities that are required for Physical Education classes,

making it difficult for them to meet the curriculum's standards (Mupfiga et al., 2017; Neuwirth et al., 2021).

Virtual coaching involves using video conferencing tools to conduct physical activities with students remotely. Interactive tutorials, on the other hand, use video and interactive media to simulate physical activities that students can follow at home. Gamification of physical activities uses game design elements to promote engagement and motivate students to participate in physical activities. Thus, serving as pedagogical learning tools. (Khamidi et al., 2022)

Despite the potential benefits of e-learning tools and gadgets in physical education classes, there is a lack of research on their effectiveness in different types of universities. While previous studies have examined the impact of technology on academic achievement and engagement in various subjects, few studies have investigated the use of e-learning tools and gadgets in physical education classes, particularly in private and public universities. Therefore, this study aims to address this research gap by exploring the availability and effectiveness of e-learning tools and gadgets in physical education classes across different types of universities. The findings from this study could provide insights into the potential benefits and limitations of integrating technology in physical education instruction and inform the development of future curricula and teaching practices.

This study purports to answer the research gap that was previously stated. To be more specific, the following are the objectives this study would like to address: A) The objective of equal access to quality education is to ensure that all students, regardless of their background, have an equal opportunity to access high-quality education. This can involve providing resources, support, and educational opportunities to disadvantaged students to bridge the gap between them and their peers. B) The objective of enhancing the learning experience is to create an environment that is conducive to learning and that engages students in the learning process. This can involve using innovative teaching techniques, incorporating technology into the curriculum, and creating a supportive learning community that encourages active participation and collaboration. C) The objective of supporting effective teaching and attainment of expected outcomes in Physical Education classes is to ensure that students achieve the learning goals and objectives set out for them in the Physical Education curriculum. This can involve providing professional development opportunities for teachers, implementing evidence-based teaching practices, and assessing

student progress to identify areas for improvement. Specifically, about the digital gadgets and e-learning tools used by the learners in submitting their outputs in Physical Education classes, this study aims to answer the following research questions:

1. What is the difference between the types of digital gadgets tools when grouped according to the type of university?

2. What is the difference between the types of e-learning tools when grouped according to the type of university?

3. What are the experiences beneficial to the respondents in using digital gadgets and e-learning tools vis-à-vis the learning pedagogy?

Literature Review

Physical education (PE) is a fundamental subject in schools and universities as it promotes healthy lifestyles, fosters physical fitness, and teaches fundamental movement skills to students. Additionally, research has shown that physical activity can have a positive impact on academic performance, cognitive function, and mental health. (Liu et al., 2018; Tomporowski et al., 2015)

With the advent of the digital age, e-learning tools and gadgets have emerged that can supplement and enhance the traditional teaching methods (Neuwirth et al., 2021). According to Das et al. (2020), e-learning tools such as mobile devices, online videos, and apps can enhance the teaching and learning experience in PE by providing interactive and engaging content, promoting self-paced learning, and facilitating the development of skills and knowledge. Additionally, e-learning tools can provide students with a more personalized learning experience and allow teachers to assess student progress more effectively. (Das et al., 2020)

One of the most significant benefits of e-learning tools in PE is their ability to promote physical activity outside of the classroom. According to Ansari (2020), e-learning tools can provide students with opportunities for physical activity at home, which is particularly relevant in the current context of the COVID-19 pandemic, where many schools have had to resort to online learning. Moreover, e-learning tools can help students overcome

barriers to physical activity, such as lack of access to facilities, equipment, and transportation (Ansari, 2020). In this sense, e-learning tools can make physical activity more accessible and inclusive for all students, regardless of their background or circumstances.

However, it is important to note that e-learning tools cannot replace the importance of in-person interactions and hands-on experiences in PE instruction. Gikas and Grant (2013) argued that e-learning tools should be seen as complementary to traditional teaching methods, rather than a replacement. According to these authors, in-person interactions are crucial for developing social and emotional skills, promoting teamwork and communication, and providing students with immediate feedback on their performance. Additionally, in-person interactions allow teachers to tailor their instruction to the needs of individual students, which can be challenging to do in an online environment (Gikas and Grant, 2013). Furthermore, the use of e-learning tools in P.E, instruction also raises concerns about the digital divide and access to technology. According to Cavus and Ibrahim (2009), the digital divide refers to the unequal distribution of access to technology, which can exacerbate existing social and economic inequalities. In the context of PE instruction, the digital divide can manifest in an unequal access to e-learning tools, gadgets, and reliable internet connectivity. Therefore, it is essential to ensure that all students have equal access to technology and e-learning tools to prevent the digital divide from widening (Cavus and Ibrahim, 2009).

In the advent of emerging importance of e-learning tools and gadgets, it can supplement and enhance traditional teaching methods in PE instruction. E-learning tools can promote physical activity outside of the classroom, provide students with a more personalized learning experience, and allow teachers to assess student progress more effectively. However, it is essential to recognize that e-learning tools cannot replace the importance of in-person interactions and hands-on experiences in PE instruction. E-learning tools should be seen as complementary to traditional teaching methods rather than a replacement. Moreover, it is essential to ensure that all students have equal access to technology and e-learning tools to prevent the digital divide from widening.

But the students in private and public universities might differ in their technologies and tools used in learning physical education. One of the most important advantages is the ability to offer personalized learning experiences through e-learning tools that can be designed to meet the

specific needs of individual learners and can provide instruction that is tailored to each student's learning style, pace, and level of understanding (Tzetzis et al., 2011). This can help to ensure that all students can succeed and to reach their full potential. Moreover, e-learning tools can provide a variety of multimedia content, including videos, animations, and interactive simulations, which can help to keep students engaged and motivated (Moreno-Ger et al., 2009).

E-learning tools can also help to improve pedagogical practices in physical education. By providing teachers with more flexibility in the delivery of instruction, e-learning tools can allow for differentiated instruction, enabling teachers to better meet the needs of all learners (Shen et al., 2020). In addition, e-learning tools can be particularly useful for teaching the theory-based aspects of physical education, such as anatomy, physiology, and biomechanics that are challenging to be taught in a traditional classroom setting, although e-learning tools can provide multimedia content that can help to bring these subjects to life (Huang et al., 2010). Interactive simulations, for example, can help to illustrate complex concepts in a way that is both engaging and easy to understand.

Finally, gadgets such as fitness trackers can be an effective way to help students monitor their progress and set achievable fitness goals. By tracking their physical activity, students can get a better understanding of their fitness levels and can work to improve their overall health and well-being (Bastiani et al., 2020). Therefore, the integration of e-learning tools and gadgets in physical education classes has the potential to offer several advantages, including personalized learning experiences, increased student engagement, and improved pedagogical practices (Al-hawamdeh et al., 2022). Finally, the use of gadgets such as fitness trackers can help students to monitor their progress and set achievable fitness goals (Steinberg et al., 2019). To ensure equal access to quality education, enhance the learning experience, support effective teaching and attainment of the expected outcome in the teaching of PE classes, the researchers investigated the acceptance of the use of the digital gadgets and social media application in private and public university in Physical Education classes.

Research Gaps

The literature review in this research identified methodological limitations, contextual limitations, and settings limitations as the conspicuous research gaps. The specific digital gadgets and e-learning tools

were not investigated in the Philippines. Also, only Belleza et al. (2021) have research settings in the Philippines (1 out of 12 journal articles reviewed). Rodríguez and Pulido-Montes (2022) reviewed 44 journal articles about digital resources in higher education and Baran (2014) reviewed 37 articles on mobile learning and teacher education. Only Cojocaru et al. (2022) conducted a high level of quantitative analysis using confirmatory factor analysis (CFA) and partial least squares structural equations modelling (1 out of 12 journal articles reviewed). Khamidi et al. (2022) reviewed 16 research on physical education learning. This research intended to provide descriptive indications of the differences in the types of digital gadgets and e-learning tools used by private and public universities.

Conceptual Model

This section aims to evaluate the digital gadgets and e-learning tools among the physical education classes between private and public universities. Specifically, this research follows the RAT Framework, which stands for Replacement, Amplification, and Transformation, is a useful guide for educators and instructional designers to evaluate the effectiveness of technology integration in teaching and learning as well as design the class modules (Hughes et al., 2006).

According to Hughes et al. (2006), the first category, *Replacement*, involves using technology to replace traditional teaching methods, without significantly changing the nature of the learning experience. For example, using online quizzes to replace paper-based tests, or watching educational videos instead of attending lectures in person. In this category, technology is used to replicate traditional methods, without enhancing the learning experience. The second category, *Amplification*, involves using technology to enhance traditional teaching methods by amplifying their effectiveness. For example, using multimedia presentations to illustrate complex concepts, or online forums to facilitate discussions and peer learning. In this category, technology is used to augment the effectiveness of traditional teaching methods, without significantly changing the nature of the learning experience. The third category, *Transformation*, involves using technology to fundamentally change the nature of the learning experience, by introducing new modes of interaction and modes of learning. For example, using virtual reality simulations to allow students to explore complex concepts, or gamification to motivate students and make learning more engaging. In this category, technology is used to create new learning

experiences that are not possible with traditional teaching methods. (Hughes et al., 2006)

Figure 1.

Conceptual Framework
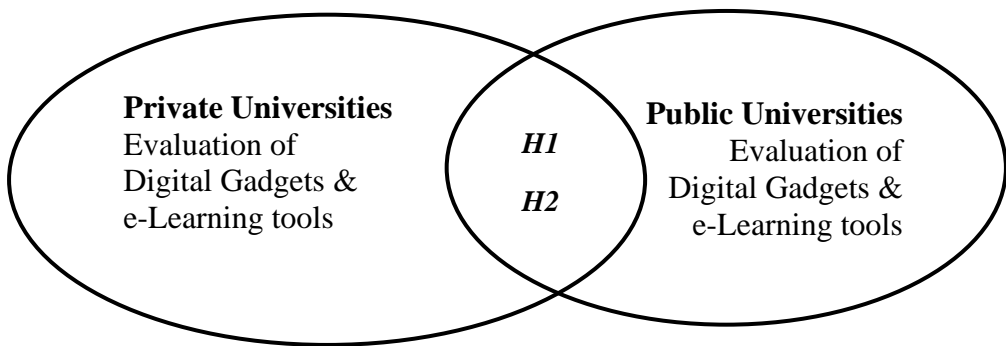
As seen in Figure 1, the RAT framework provides a rationale for educators to evaluate the differences in the tools in technology integration in teaching and learning physical education, and to identify areas where technology can be used to enhance and transform the learning experience (Hughes et al., 2006). By understanding the different levels of technology integration, educators can make informed decisions about the selection and use of technology in their teaching and ensure that technology is used in a way that maximizes its potential to improve learning outcomes. While there have been several research on the use of technology in the classroom, little has been written about the application of the aspects of RAT Framework to determine its effect in teaching physical education classes. (Kimmons, et al., 2015)

Hypothesis Development

To describe the current teaching and learning adaptations that replace the traditional method of teaching and learning physical education in the selected public and private universities in Metro Manila, this research tested the differences between the types of digital gadgets and e-learning tools to better understand the improvement areas in the lessons and curriculum modules.

Aleksina et al. (2021) argued that the investments of the universities and the popularity of the digital technologies determine its integration into the academic classes. The public universities are more concerned about the outcome of the application while the commercial institutions typically are driven by profit goals (Aleksina et al., 2021). Steinberg et al. (2019) pointed out that physical education outside the sports hall emerged with the growing use of smartphones, personal gadgets, and mobile phones. In Zimbabwe, 81% of the students in universities while 54% of teachers own mobile devices like including smartphones, laptops, and PC tablets (Mupfiga et al., 2017). In Silicon Valley, Kim and Padilla (2021) observed that 76.4% of families have broadband services at home, 50.9% have school loan device, while 36.4% of families have no access to a computer or a tablet. Furthermore, the adjustments in use of digital tools and success of teachers in delivering the knowledge and skills to their students depend on the characteristics of being accessible, enthusiastic, passionate, and knowledgeable (Whittle et al., 2018). The first hypothesis is formulated:

H1: The types of digital gadgets among the physical education classes differ between the private and public universities.

With the understanding of the alarming circumstances in teaching physical education, alternative methods using e-learning tools and apps were devised in teaching that was different from real-time online teaching (Belleza et al., 2021). According to Khamidi et al. (2022), the students perform self-practice at home with parental supervision especially on the skill movements provided by the teachers typically in the form of videos on WhatsApp and Youtube. Neuwirth et al. (2021) gave importance to the behavioral engagement of students during online classes like on turning on their computer cameras, doing the raise hand tools, active participation in chat box, unmuting their microphones, and discussion. In asynchronous classes, the behavioral engagement of students through accomplishment of assignments and participation in discussion boards are necessary (Neuwirth et al., 2021). Some of the e-learning tools are using fitness sites, computer games, mobile apps, and video editing (Cojocaru et al., 2022). Rodriguez and Pulido-Montes (2022) generalized in 44 reviewed literature that educational innovation and the application of blended learning pedagogies were not yet implemented to a high degree but COVID-19-enforced transition from the traditional face-to-face education to distance education that utilized videoconferencing, videos, and social networks. Linnes et al. (2022) valued the advantages of the traditional learning methods and viewed the benefits of digital or e-learning if given more personalization to

repeat lectures, access to upgraded information, gain cost savings, perform transferability to other settings) as well as reduce environmental effects. Thus, this study proposed the 2nd research hypothesis:

H2: The types of e-learning tools among the physical education classes differ between the private and public universities.

However, the availability and effectiveness of digital gadgets and e-learning tools may vary across different types of universities. Private universities may have more resources and infrastructure to support the integration of technology, while public universities may face more constraints due to limited funding and resources (Aleksina et al., 2021).

Figure 2.

The Operational Framework using the RAT Framework
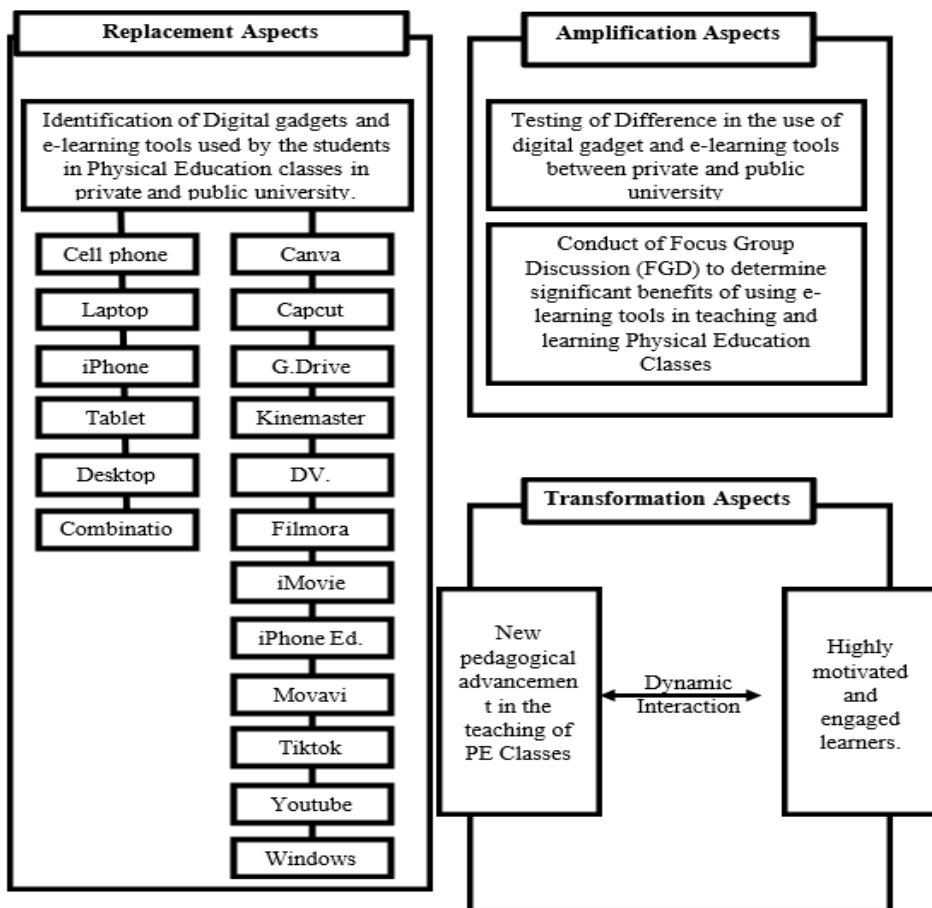
By using the Replacement, Amplification, and Transformation (RAT) framework, this study aims to determine the extent to which different types of technologies are being used to replace traditional teaching methods, amplify the effectiveness of these methods, or transform the learning experience altogether (Hughes et al., 2006). Additionally, this study will explore the specific skills and competencies that can be developed using technology in physical education classes, and how these may differ across private and public universities. This research investigated the replacement aspects that involve the different types of digital tools and apps as replacement to the traditional method of teaching physical education. This research also investigated the amplification aspects to highlight the benefits of the use of digital gadgets and e-learning tools in physical education classes in higher education, as shown in Figure 2. However, this research did not investigate the transformation aspects.

Methodology

This research adopted a mixed method approach that utilized both quantitative and qualitative descriptive research (Mupfiga et al., 2017). This approach was appropriate for the research questions and objectives as it seeks to explore the potential benefits of using e-learning tools in physical education classes in both private and public universities. The mixed-methods approach enabled the researcher to examine the relationship between the availability and use of e-learning tools and the students' engagement and learning outcomes in physical education classes. The cross-validation of data sources will strengthen the validity of the results, providing a more comprehensive and reliable understanding of the research phenomenon.

The research employed a random sampling approach to the selected 120 students from a private university and 120 students from a public university, all taking Physical Education classes 1, 2, 3, and 4 during the second semester of the academic year 2021-2022. The study assumed that there is no significant difference between the gadgets and e-learning tools used by students in both private and public universities. However, it is important to note that this assumption might not hold true, as private universities might have greater access to funding and resources for acquiring better quality digital gadgets and e-learning tools compared to public universities. Hence, the results of the study should be interpreted with this limitation in mind. The data collection method involved seeking

permission from the unit head of Physical Education department of the universities, followed by Google Forms to gather quantitative data. The questionnaire was designed with attention to the research questions and objectives, as well as to previous research in the field. Data collection was conducted over a one-week period. The research team ensured that participants' data remained confidential and anonymous by using a numbering scheme and removing any identifiable information. A chi-square test of goodness of fit was conducted using Statistics Kingdom online calculator to test the null hypothesis that there is no difference between the types of digital gadgets and e-learning tools used by the private and public universities (Anderson et al., 2018). The level of significance used for the test was set at 0.05. Only thirty students responded to the invitation for a Focus Group Discussion (FGD). FGD was conducted to address the 3rd specific research objective. The data were analyzed using a thematic analysis approach to identify common themes and patterns in the responses (Mupfiga et al., 2013). The moderator recorded the discussion and transcribed it verbatim. The researchers then independently reviewed the transcripts and coded the data, before coming together to discuss and reconcile any discrepancies in the coding (Creswell, 2013). The final themes were then identified and presented.

Results and Discussion

This section highlighted the findings from the quantitative analysis of data collected, as well as the qualitative data collected through focus group discussions. The implications of these findings for the integration of technology into physical education teaching in different university contexts were also discussed.

Table 1.

The Types of Digital Gadgets in P.E. Classes of Private and Public Universities

Digital Gadgets	Class	Group	Private (f)	Percentage	Public (f)	Percentage
Cell Phone	PE 1	g1	14	11.67%	24	20.00%
	PE 2	g2	15	12.50%	25	20.83%
	PE 3	g3	10	8.33%	21	17.50%
	PE 4	g4	10	8.33%	20	16.67%
Cell Phone and Desktop	PE 1	g5	4	3.33%	1	0.83%
	PE 2	g6	6	5.00%	2	1.67%
	PE 3	g7	1	0.83%	2	1.67%
	PE 4	g8	2	1.67%	3	2.50%
Cell Phone and Laptop	PE 1	g9	8	6.67%	3	2.50%
	PE 2	g10	7	5.83%	2	1.67%
	PE 3	g11	15	12.50%	4	3.33%
	PE 4	g12	10	8.33%	4	3.33%
Desktop & Tablet	PE 1	g13	0	0.00%	0	0.00%
	PE 2	g14	1	0.83%	0	0.00%
	PE 3	g15	1	0.83%	1	0.83%
	PE 4	g16	2	1.67%	1	0.83%
Iphone	PE 1	g17	2	1.67%	0	0.00%
	PE 2	g18	1	0.83%	1	0.83%
	PE 3	g19	1	0.83%	1	0.83%
	PE 4	g20	5	4.17%	0	0.00%
Tablet	PE 1	g21	2	1.67%	2	1.67%
	PE 2	g22	0	0.00%	0	0.00%
	PE 3	g23	1	0.83%	1	0.83%
	PE 4	g24	2	1.67%	2	1.67%
Total		**24**	**120**	**100.00%**	**120**	**100.00%**

As seen in Table 1, the most used devices by students in both private and public universities were evident that cellphones were the most widely used devices among students for enhancing their physical education experience. The use of cellphones as a learning resource significantly increased during the pandemic. The students relied on them for accessing

online classes, tracking their progress, and participating in various physical activities. The mobility and convenience offered by cellphones made them ideal tools for students to engage in physical education activities from anywhere at any time. Students could easily access a wide range of fitness apps, workout videos, and other resources that allowed them to enhance their fitness levels, improve their skills, and monitor their progress. The finding that desktops and tablets have the lowest ranking in terms of usage among students in physical education classes is noteworthy. It suggests that students prefer more portable devices that are easier to carry and use, such as smartphones or wearable technology. This could be attributed to the fact that smartphones are more affordable and accessible to students, and they can easily access them for learning purposes. Moreover, the socioeconomic status of the students may also be a contributing factor to the low usage of desktops and tablets. These devices may be less affordable and accessible for some students, especially those from lower-income families or those living in rural areas with limited internet access. The use of technology in physical education has become increasingly important, especially during the pandemic when students have limited access to in-person learning opportunities. It also highlights the need for educators to integrate technology, particularly cellphones, in physical education classes to enhance the learning experience of students. By leveraging the potential of cellphones and other portable devices, educators could develop innovative teaching strategies to promote active participation and engagement among students. This could also help educators to address the challenges of limited space and equipment that many students face while learning from home.

As predetermined based on popularity of usage and tabulated in Table 2, the increasing use of e-learning tools and gadgets in physical education classes has brought a significant change in the learning environment of college students. In the recent study, various e-learning tools were profiled including Canva, Capcut, Google Drive, Kinemaster, Davinci Resolve, Filmora, iMovie, iPhone editing, Movavi, Tiktok, YouTube, and Windows video editing. The study revealed that the top 5 e-learning tools preferred by college students in learning physical education classes include Tiktok, Capcut, YouTube, Canva, and Google Drive, as shown in Table 2. This implies that the choice of e-learning tools by college students is not only dependent on its availability but also its suitability for the learning activity.

Table 2.

The Types of e-Learning Tools in P.E. Classes of Private and Public Universities

e-Learning Tools	Class	Group	Private (f)	Percentage	Public (f)	Percentage
Canva	PE 1	g1	5	4.17%	2	1.67%
	PE 2	g2	7	5.83%	3	2.50%
	PE 3	g3	4	3.33%	6	5.00%
	PE 4	g4	4	3.33%	3	2.50%
Capcut	PE 1	g5	6	5.00%	5	4.17%
	PE 2	g6	10	8.33%	4	3.33%
	PE 3	g7	7	5.83%	4	3.33%
	PE 4	g8	5	4.17%	4	3.33%
Google Drive	PE 1	g9	0	0.00%	4	3.33%
	PE 2	g10	0	0.00%	4	3.33%
	PE 3	g11	0	0.00%	3	2.50%
	PE 4	g12	0	0.00%	5	4.17%
Kinemaster	PE 1	g13	0	0.00%	5	4.17%
	PE 2	g14	0	0.00%	3	2.50%
	PE 3	g15	0	0.00%	4	3.33%
	PE 4	g16	0	0.00%	2	1.67%
DaVinci Resolve	PE 1	g17	2	1.67%	0	0.00%
	PE 2	g18	0	0.00%	0	0.00%
	PE 3	g19	2	1.67%	0	0.00%
	PE 4	g20	3	2.50%	0	0.00%
Filmora	PE 1	g21	2	1.67%	0	0.00%
	PE 2	g22	2	1.67%	0	0.00%
	PE 3	g23	3	2.50%	0	0.00%
	PE 4	g24	2	1.67%	0	0.00%
iMovie	PE 1	g25	2	1.67%	0	0.00%
	PE 2	g26	2	1.67%	0	0.00%
	PE 3	g27	2	1.67%	0	0.00%
	PE 4	g28	1	0.83%	0	0.00%
iPhone Editing	PE 1	g29	3	2.50%	0	0.00%
	PE 2	g30	0	0.00%	0	0.00%

Table 2.

Continued.

e-Learning Tools	Class	Group	Private (f)	Percentage	Public (f)	Percentage
	PE 3	g31	2	1.67%	0	0.00%
	PE 4	g32	0	0.00%	0	0.00%
Movavi	PE 1	g33	0	0.00%	0	0.00%
	PE 2	g34	2	1.67%	1	0.83%
	PE 3	g35	3	2.50%	0	0.00%
	PE 4	g36	3	2.50%	2	1.67%
Tiktok	PE 1	g37	5	4.17%	8	6.67%
	PE 2	g38	2	1.67%	10	8.33%
	PE 3	g39	3	2.50%	7	5.83%
	PE 4	g40	2	1.67%	10	8.33%
Youtube	PE 1	g41	2	1.67%	6	5.00%
	PE 2	g42	4	3.33%	5	4.17%
	PE 3	g43	3	2.50%	6	5.00%
	PE 4	g44	7	5.83%	4	3.33%
Windows Video Editing	PE 1	g45	3	2.50%	0	0.00%
	PE 2	g46	1	0.83%	0	0.00%
	PE 3	g47	1	0.83%	0	0.00%
	PE 4	g48	3	2.50%	0	0.00%
Total		**48**	**120**	**100.00%**	**120**	**100.00%**

The use of e-learning tools such as Tiktok, Capcut, and YouTube increased students' motivation, engagement, and achievement of the skills and competencies required in physical education classes. The use of Tiktok, for instance, improved students' motor skills, coordination, and flexibility. Tiktok is a social media platform that allows students to create and share short videos of their physical activities, providing a fun and interactive way of learning. Similarly, Capcut, a video editing tool, allowed students to create engaging and informative videos that showcase their learning progress. Canva and Google Drive, on the other hand, were tools that supported students in the creation and sharing of various types of content. Canva is a graphic design platform that enables students to create visually appealing posters, flyers, and infographics, while Google Drive is a cloud-based storage system that facilitates the sharing of files and documents.

According to the respondents, these tools enhanced the teaching of theory-based aspects of physical education by providing multimedia content and interactive simulations. However, the study revealed that iPhone editing tools were the least used among the e-learning tools. This could be because iPhones are less affordable and accessible to some students compared to other devices. Furthermore, the availability of these e-learning tools in mobile versions supports the findings presented in Table 1, which indicate that students are mostly mobile users. The use of mobile devices has provided students with the flexibility to learn at their own pace and time, enabling opportunities for differentiated instruction.

H1: The types of digital gadgets among the physical education classes differ between the private and public universities.

A chi-square test of goodness of fit was performed to examine the difference between the private and public university and the type of gadget in teaching and learning Physical Education classes type of gadget they prefer to use, as shown in Table 3.

Table 3.

Chi-square Test of Goodness of Fit between the Digital Gadgets used by the P.E. Classes of Private and Public Universities

Digital Gadgets	chi-square	df	p-value		effect size phi	
Cell Phone	18.929	3	0.000	significant difference	0.62	Large
Cell Phone and Desktop	17.833	3	0.000	significant difference	1.17	Large
Cell Phone and Laptop	63.330	3	0.000	significant difference	1.24	Large
Desktop & Tablet	-	-	-	-	-	inadequate n
Iphone	-	-	-	-	-	inadequate n
Tablet	0.000	2	1.000	no significant difference	0.00	None
Overall Gadget	**35.173**	**23**	**0.000**	**significant difference**	**0.71**	**Large**
Overall Gadget	**57.793**	**8**	**0.000**	**significant difference**	**0.74**	**Large**

The difference between these variables is highly significant, X^2, (57.793, df=8), p $<$.000 $<$.05. This means that the types of digital gadgets are different between private and public university. This means that the choice of gadget is not random or independent of the type of university where the student is enrolled. The finding is important because it suggests that the factors that influence the choice of gadget in teaching and learning physical education classes may differ between private and public universities. Understanding these factors is important in developing effective strategies for integrating technology in physical education and in addressing the unique needs of students from different university types. Overall, the finding highlights the importance of considering contextual factors in planning and implementing technology-based instruction in physical education. Aleksina et al. (2021) are right in considering that the popularity of the digital technologies determines its integration into the academic classes, but it is partially sound in saying that the public universities are more concerned about the outcome of the application while the commercial institutions typically are triggered by profit goals. The digital gadgets matched the study of Mupfiga et al. (2017) Steinberg et al. (2019) on the growing use of smartphones, personal gadgets, laptops, PC, Tablets, and mobile phones in physical education. In Zimbabwe, 81% of the students in universities while 54% of teachers own mobile devices including smartphones, laptops, and PC tablets. The observations of Kim and Padilla (2021) matched the concern about the availability of broadband services at home and few students have no access to a computer or a tablet. The success of the P.E. classes depends on the passion, behavior and knowledge of the teachers as also pointed out by Whittle et al. (2018).

H2: The types of e-learning tools among the physical education classes differ between the private and public universities.

Table 3.

Chi-square Test of Goodness of Fit between the e-Learning Tools used by the P.E. Classes of Private and Public Universities

e-Learning Tools	chi-square	df	p-value	interpretation	effect size phi	interpretation
Canva	10.833	3	0.013	significant difference	0.74	Large
Capcut	11.700	3	0.008	significant difference	0.65	large
Google Drive	16	3	0.001	significant difference	infinity	large
Kinemaster	14	3	0.003	significant difference	infinity	large
DaVinci Resolve	-	-	-	-	-	inadequate n
Filmora	-	-	-	-	-	inadequate n
iMovie Iphone	-	-	-	-	-	inadequate n
Editing	-	-	-	-	-	inadequate n
Movavi	-	-	-	-	-	inadequate n
Tiktok	16.211	3	0.001	significant difference	1.16	large
Youtube	6.617	3	0.085	no significant difference	0.64	large
Windows Video Editing	-	-	-	-	-	inadequate n
Overall e-Learning Tools	**59.304**	**47**	**0.000**	**significant difference**	**.92**	**large**
Overall e-Learning Tools	**63.36**	**19**	**0.000**	**significant difference**	**0.91**	**large**

The same analysis method was used to determine the difference in the e-learning tools in teaching and learning Physical Education classes. The relationship between these variables is highly significant, X^2, (63.36, df=19), p <.001 <.05. This means that the types of e-learning tools used by the students vary according to the type of university. This implies that public universities may have a more diverse student population, including students from lower-income backgrounds. These students may have less access to technology outside of the classroom, which can impact their ability to use e-learning tools and digital gadgets for their coursework.

Belleza et al. (2021) are right in recognizing that alarming circumstances motivated the use of e-learning tools in physical education. Khamidi et al. (2022) are similar in highlighting the students' self-practice at home with parental supervision especially on the skill movements provided by the teachers needed e-learning tools. The students are equally responsible for the effectiveness of the synchronous and asynchronous classes as also pointed out by Neuwirth et al. (2021). Videoconferencing, videos, and social networks are the tools used in the transition from traditional learning methodologies, as also mentioned by Rodriguez and Pulido-Montes (2022). Again, some of the e-learning tools are using fitness sites, computer games, mobile apps, and video editing (Cojocaru et al., 2022).

What are the experiences beneficial to the respondents in using digital gadgets and e-learning tools vis-à-vis the learning pedagogy?

Based on the responses of the selected P.E. students to the above open question during FGD, these are the benefits that the respondents get from using e-learning tools to make learning productive and engaging highlights the positive impact that e-learning tools can have on students learning experiences.

Connectivity**:** E-learning tools help connect students with their peers and instructors regardless of their physical location. This can promote a sense of community and collaboration among students. Students who might not have had the opportunity to interact with one another due to geographical or other barriers can now connect and work together on projects or assignments. This collaboration can also help to foster a more inclusive learning environment, where students from diverse backgrounds can come together to share their perspectives and learn from one another.

Communication**:** E-learning tools facilitate communication between students and instructors, allowing for timely feedback and clarification of concepts. Overall, e-learning tools facilitate communication between students and instructors, which is essential for effective teaching and learning. By providing a platform for timely feedback and clarification of concepts, e-learning tools can help to enhance student understanding and improve academic performance. These are similar to the arguments of Steinberg et al. (2019).

Collaboration: E-learning tools enable students to collaborate on projects and assignments, fostering teamwork and critical thinking skills. Furthermore, the collaborative nature of e-learning tools encourages students to take ownership of their learning experience. By working together, students can help each other to overcome obstacles and challenges, and support one another in their learning journey. The use of e-learning tools can also help to prepare students for the demands of the modern workplace. In many industries, collaboration and teamwork are essential for success, and e-learning tools provide an opportunity for students to develop these skills in a supportive environment.

Discovery: E-learning tools provide students with access to a wealth of information and resources, encouraging exploration and discovery of new ideas and perspectives. E-learning tools have revolutionized the way that student's access and engage with information and resources. One of the most significant advantages of e-learning tools is that they provide students with access to a wealth of information and resources, encouraging exploration and discovery of new ideas and perspectives. With e-learning tools, students can access a variety of multimedia resources such as videos, podcasts, and online libraries, allowing them to engage with different learning materials that suit their learning styles. E-learning tools can also provide students with access to experts in their fields, who can offer insights and perspectives that might not be available in a traditional classroom setting. These are similar to the premises mentioned by Linnes, et al. (2022).

Creativity: E-learning tools offer a range of multimedia options, such as video, audio, and interactive activities, which can inspire creativity and engagement in the learning process. Video and audio resources are particularly effective in engaging students and providing a more immersive learning experience (Neuwirth et al., 2021). Educational videos can bring complex concepts to life and help to explain difficult topics in a more accessible way. These resources can provide students with valuable insights and perspectives that may not be available through traditional classroom resources where there is limited use of technology-based or internet-based application as utilized in the teaching and learning method of Physical Education classes.

Availability of resources: E-learning tools have revolutionized the way students' access and engage with learning resources (Mupfiga, 2017). One of the most significant advantages of e-learning tools is that they

provide students with access to a variety of learning resources that may not be available in a traditional classroom setting.

Enjoyment: E-learning tools have the potential to make the learning process more enjoyable and engaging for students, which can enhance their motivation and retention of the material. By providing a more interactive and personalized learning experience, e-learning tools can create a more stimulating and immersive learning environment that appeals to a range of learning styles (Tzetzis et al., 2011). Another way in which e-learning tools can make the learning process more enjoyable and engaging is through the use of multimedia resources, as mentioned in previous findings. Videos, audio resources, interactive activities, and simulations can provide students with a more dynamic and immersive learning experience, making the learning process more enjoyable and engaging. Furthermore, e-learning tools can be personalized to meet the needs and interests of individual students, which can further enhance engagement and motivation (Das et al., 2020).

Research Limitations

This research did not measure the effectiveness of the traditional method of teaching physical education. The context is limited to understanding the statistical difference in the types of digital gadgets and e-learning tools in physical education learning among private and public universities. This research also understands the benefits experience by the students in using the different digital gadgets and e-learning tools to leverage the strengths of these technologies in physical education classes, in the new normal. The research scope is also limited to the selected universities in Metro Manila. The sample size and different settings need to be increased in future research to increase the external consistency and reliability of the succeeding studies.

Conclusion and Recommendation

Private and public universities differ on the types of digital gadgets used by the students in learning physical education. They also differ on the differ on the types of e-learning tools or apps used by the students in physical education. The conclusion of the study indicates the potential of technology in enhancing physical education classes and promoting student engagement. The study highlights the effectiveness of e-learning tools in

improving pedagogical practices and providing students with personalized learning experiences. The study also shows that the availability of digital gadgets and e-learning tools varies depending on the type of university. This suggests that educators and policymakers must consider the differences in the availability and accessibility of digital resources across different educational settings.

The qualitative benefits identified by the physical education students are connectivity, communication, discovery, availability of resources creativity, and enjoyment. The quality of physical education classes can be significantly enhanced by providing educators with the necessary training and professional development opportunities. With the increasing importance of technology and e-learning tools in physical education, it is vital that educators are familiar with the latest advancements and can integrate them effectively into their teaching methods. By providing training and professional development opportunities, educators can stay up to date with the latest trends and ensure that they are equipped to provide the best possible learning experience for their students.

In addition to providing training and professional development opportunities, the integration of technology in physical education must be done with consideration of the socio-economic background of the students. This is important to ensure equal access and opportunity for all learners, regardless of their socio-economic status. The implementation of technology in physical education classes should not create a digital divide or exclude students who do not have access to the necessary resources. Educators should be mindful of the needs of all their students and make efforts to provide equal opportunities for all to learn and participate in physical education classes.

Moreover, the integration of technology in physical education classes must also consider the potential risks and challenges associated with the use of technology. Educators must ensure that the use of technology does not compromise the safety and well-being of their students. It is crucial to establish appropriate guidelines and protocols for the use of technology in physical education classes and ensure that students are using the technology responsibly and safely. In the wake of the COVID-19 pandemic and the consequent shift to remote learning, the role of technology in education has gained unprecedented significance. Physical education classes have been greatly impacted by this shift, and it is essential to study the impact of e-learning tools and technological gadgets on the development of specific skills and competencies in this domain. To ensure the continuity and effectiveness of physical education, it is vital to investigate the

integration of technology in promoting physical activity and healthy lifestyle behaviors in the new educational landscape.

Research on the use of technology in physical education has been ongoing for some time, but the current situation presents a unique opportunity to investigate its role in the current educational landscape. With the increase in screen time and sedentary behavior due to remote learning, it is even more crucial to explore the use of technology in promoting physical activity and healthy habits. The implementation of e-learning tools and technological gadgets in physical education classes can potentially address these concerns by providing innovative and engaging ways to promote physical activity and a healthy lifestyle.

Future research should focus on investigating the effectiveness of various e-learning tools and technological gadgets in promoting physical activity and healthy habits. This research should include the evaluation of the impact of these tools on different age groups and populations, as well as the identification of best practices for integrating technology into physical education classes. Additionally, research should explore how technology can be used to promote socialization and collaboration in physical education classes, which are important components of the learning experience.

In addition, the effective integration of technology in physical education classes must also consider the needs and preferences of students. Educators should aim to make the learning experience engaging and interactive by using a variety of e-learning tools and technological gadgets. Moreover, they should make efforts to tailor the learning experience to the individual needs of their students to ensure that they are motivated and engaged in the learning process.

Overall, the integration of technology in physical education classes can have a significant positive impact on the health and well-being of students, as well as their academic and professional development. By embracing the potential of technology in physical education classes and collaborating among educators, policymakers, and stakeholders, we can ensure equitable access to digital resources and promote student engagement. With these efforts, we can create a more engaging and effective learning experience for all students and ensure that they become proficient in technology and digitally literate, setting them up for future success.

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Work from home, wellness, and well-being: The effects on the teachers' individual work performance in the new normal

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Abstract

The new normal brings changes and difficulties similar to teachers that affect their work from home and office routines, wellness, well-being, and productivity. We aim to determine the effects of work from home (WFH), wellness, and state of well-being of the teaching personnel on their individual work performance. We conducted an explanatory sequential mixed methods and the partial least squares-structural equations modeling to determine the relationship between the constructs of this research on 52 selected teachers at San Beda University, Manila, Philippines. We confirmed that wellness is more of the physical and mental dimensions of teachers' well-being. The overall state of wellness of the respondents is at moderate to high level. Wellness does not directly improve individual work performance (pls path coef.=.122, t=.866, p=.193), but it positively affects the state of well-being (pls path coef.=.515, t=5.741, p=.000). Well-being, with the mental and social domains, improves individual work performance (pls path coef.=.286, t=1.954, p=.025). Acceptance of work from home also improves individual work performance (pls path coef.=.273, t=1.976, p=.024). The teachers measured wellness with the realization of thriving with own job, colleagues, and managers. The teachers have better wellness with the feeling of being meaningful, committed, compensated by the university, and appreciated by others. The expansion of the sample size, cases and settings are future research opportunities to create a model. We encourage future researchers to investigate the mediation effect of well-being on the impact of wellness on individual work performance.

Keywords: work from home, wellness, well-being, teacher's performance, new normal

Background of the Study

Javorcíková et al., (2021) argue that excellent teacher's performance is important to achieve the stakeholders' goals and objectives in different educational institutions. The school administrations and leadership need to motivate and improve the performance of their frontliners in the delivery of quality education to students (Javorcíková et al., 2021). Duplon et al. (2022) find that the teaching performance of a teacher is affected by the conditions of the work environment in terms of facilities, equipment, physical environment, school typology, the alternative WFH set-up, and by the supervisor's or administrative support in education sector.

During the COVID-19 pandemic, the changes that occurred in the teaching industry were few face-to-face communications, more work from home tasks, restrictions on interactions among people, and implementation of safety protocols such as social distancing (Mäkiniemi, J.-P. et al. 2021). Organizations implement work from home (WFH) arrangements globally in the sectors with online services (Arruda, 2020).

In the new normal when the Philippines starts to settle after the weakening of economy, quarantine, and multiple crises, COVID-19 pandemic brings about such tiring work tasks and stressful demands for the teachers and employees in the Philippine educational system (Dela Cruz, 2020). Indeed, work from home (WFH) is a typical way of responding to the outbreaks (Liu et al., 2023). Our research is important because this provides the specific aspects of wellness, well-being, and acceptance of work from home that increase teachers' individual work performance.

Mental wellness and well-being are important components of the United Nations (UN) Sustainable Development Goal No. 3 regarding "Good Health and Well-being" (Zamora-Polo & Sanchez-Martin, 2019). Including the teachers, the SDG No. 3 focuses on the person's well-being and health for all ages, in the aspects of mental health, communicable diseases, maternal mortality, as well as healthcare workforce that promoted longer life, happiness, and relieve from sufferings (Asi & Williams, 2018).

Statement of the Research Problem

Keeping the well-being and high performance of the teachers are the utmost priorities of different universities. With the vast changes and improvements to adapt to the COVID-19 pandemic, the teaching

personnel's wellness and well-being are necessary to execute the key roles in the deployment of the strategies of universities. Thus, we intend to address the research problem: What are the effects of work from home (WFH), wellness, and state of well-being of the teaching personnel on their individual work performance?

Statement of the Research Objectives

Specifically, we intend to determine:
1. The current state of wellness of the teaching personnel and the effects on well-being,
2. The effects of acceptance of WFH on individual work performance,
3. The effects of wellness on the individual work performance, and
4. The effects of well-being on the individual work performance.

Furthermore, we gathered the important qualitative contexts about the self-rated current state of wellness of each teaching personnel and the quantitative assessment of the dimensions of SBU's teaching personnel's wellness, well-being, current productivity to contribute meaningful research contexts for the university community, strategies, and policymaking.

Significance of the Study

Our research is an objective basis for the priorities of the university leadership team on the stewardship of teachers' wellness, well-being, and the effectiveness of work from home. The strategies that come out from our research findings are considerations for efficient educational institutions. The teachers are expected to recognize the value and dimensions of wellness, well-being, and enhancement of their enthusiasm and efforts to achieve UN Sustainable Development Goal No. 3 within their scope. The students reflect the continuous high performance of teachers. The academic community and their families are benefitted from our research with reinforced understanding and adaptation to the changes in the new normal while outweighing the potential disadvantages of online classes, blended learning, or full face-to-face classes.

Review of Related Literature

As follow-up research, we adopted the measurement items used in our research on work from home, well-being, and individual performance (Viernes & Pasco, 2022).

Teacher's Wellness. Frindlund and Baigi (2014) defined wellness as "the presence of positive elements such as physical health and happiness" (p. 539). Wellness is also described as multi-dimensional construct more than the absence of sickness, which maintains balance in the various aspects of a person's life (Lafferty, 1979; Myers & Sweeney, 2004; Roscoe, 2009; as cited in Brasfield et al., 2019). In this research, we adapt the measurements of Frindlund and Baigi (2014) on wellness that include healthiness index, unhealthiness index, work life context index, family life context index, spare time life context index, and ethos brief index.

Acceptance of work from home. Drasler et al. (2021) measured acceptance of the work from home set-up by employees and students, mostly online or teleworking, with organizational, efficiency, social and personal aspects.

Teacher's Well-being. Well-being differs from wellness because well-being is more integral and holistic in scope that has several domains. Employee's well-being is the experience of happiness, comfort, and health and a high status about the person's holistic self (Supranowicz & Paz, 2014). A teacher's well-being is the quality of teacher's working life denoted by the quality of life that include psychological, political, social, and economic dimensions that are beneficial to our society (Zakaria et al., 2021). The employee's well-being is the state of satisfaction, comfort, good health, prevention or control of diseases, and the integral development of teacher's holistic self and personality (Supranowicz & Paz, 2014). The mental domain has 7 items about the conditions of emotions, feelings, and mental disorders like helplessness, anxiety, guiltiness, hostility, self-dissatisfaction, sadness, and hopelessness (Supranowicz & Paz, 2014). Furthermore, 7 measurement items of social domain consider loneliness, communicability, rejection and loneliness (Supranowicz & Paz, 2014). Supranowicz and Paz (2014) described the health domain as a component of well-being and the superb status of social, mental and emotional aspects of a person. Supranowicz and Paz (2014) measured the physical domain with the lack of incidence of tiredness, headache, tiredness, palpitation, abdominal pain, backache, joint pain, and sleep disturbance.

Individual Work Performance. As individual work performance (IWP) evaluates the employee performance and productivity, IWP is behaviors or actions that are relatively important for the attainment of organizational goals (Koopmans et al., 2014). The contextual performance measures the extra efforts that the employees are taking on responsibilities, roles, tasks, job knowledge, competencies, innovative solutions to work problems, and the active involvement in meetings (Koopmans et al., 2014). Task performance is about the employee's productivity wherein the focus is on roles, task, quality, high performance on job, quantity of output, and efficient time of outputs (Koopmans et al., 2014). The counterproductive work behavior gauges the teachers' presence in communication of complaints, wok related-problems, negative aspects of work conditions, and the sharing of these negative aspects in and out of the organization (Koopmans et al., 2014).

Among the reviewed literature, we summarized the research limitations to determine and justify our research problem. The generation of more quantitative models about this topic remained as research opportunity. As shown in Table 1, we reviewed a total of twenty-three journal articles that were related to the constructs in this study. The majority of the reviewed articles had settings other than the Philippines. Hwang et al. (2017), Fute et al. (2022), and Pérez-Ordás et al. (2022) had comprehensive research and variables that were measured, explained, and were comparable with the measurements of constructs in this study.

However, we assessed that the twenty journal articles had contextual limitations. Twelve of the 23 reviewed literature had considerable low level of generalization without parametric statistical tests nor by comprehensive meta-analysis of research articles. We validated that 10 out of the 23 journal articles had relatively small sample size as also disclosed by the journal article authors as research limitations.

Table 1.

Research Gaps

Authors	Year	Constructs	Research Limitations			
			Contextual	Settings	Methods	Sample Size
			limited variables	outside of Phils.	low level of conclusion	Small
Lucas-Mangas et al.	2022	wellness, well-being	Yes	Yes	No	No
Alqarni	2021	wellness, well-being	Yes	Yes	Yes	No
Herman et al.	2021	wellness, well-being	Yes	Yes	Yes	Yes
Bhatia & Mohsin	2020	wellness, well-being	Yes	Yes	Yes	No
Androshchuk et al.	2020	wellness, well-being	Yes	Yes	Yes	Yes
Liu et al.	2023	WFH, performance	Yes	Yes	No	No
Fahmi et al.	2022	WFH, performance	Yes	Yes	No	No
Mäkelä et al.	2022	WFH, performance	Yes	Yes	No	No
Vital-López et al.	2022	WFH, performance	Yes	Yes	No	No
Zhang et al.	2020	WFH, performance	Yes	Yes	No	No
Bartkowiak et al.	2022	wellness, performance	Yes	Yes	Yes	Yes
Geverola et al.	2022	wellness, performance	Yes	No	Yes	Yes
Fute et al.	2022	wellness, performance	No	Yes	No	No
Pérez-Ordás et al.	2022	wellness, performance	No	Yes	No	No
Comighud et al.	2021	wellness, performance	Yes	Yes	Yes	Yes
Pham & Phan	2021	wellness, performance	Yes	Yes	Yes	Yes
Brasfield et al.	2019	wellness, performance	Yes	Yes	Yes	Yes
Yin et al.	2016	wellness, performance	Yes	Yes	No	No

Table 1.

Continued.

Authors	Year	Constructs	Research Limitations			
			Contextual	Settings	Methods	Sample Size
			limited variables	outside of Phils.	low level of conclusion	Small
Kumar	2022	well-being, performance	Yes	Yes	Yes	Yes
Zakaria et al.	2021	well-being, performance	Yes	Yes	Yes	Yes
Hwang et al.	2017	well-being, performance	No	Yes	No	No
Zee & Koomen	2016	well-being, performance	Yes	Yes	No	No
Acton & Glasgow	2015	well-being, performance	Yes	Yes	Yes	Yes

The study of Lucas-Mangas et al. (2022) had context and settings limitations although it was rigorous with its research methodologies. The multiple regression analysis supported the prediction of well-being of the teachers with a sufficient regulation of positive relationships, established purpose and the control over their environments. Alqarni (2021) viewed that future studies should adopt more holistic approaches to check the psychological aspects of the experiences, the challenges, and the psychological impediments. Herman et al. (2021) admitted that the specific research questions of their research did not involve experimental manipulation and that the causal inferences were not warranted. Even though the research included a range of school settings, there were limitations of the research instruments using traditional psychometric theories and single item measurements. The research also happened in the midwestern U.S. context and there was no guarantee that the findings can be generalized in other settings (Herman et al., 2021). Bhatia and Mohsin (2020) criticized that most of the study about wellness, happiness and well-being were cross-sectional studies and that more comprehensive longitudinal studies were opportunities for future research. Androshchuk et al. (2020) suggested that the development of reflective thinking of teachers and creative activities should be promoted for the students.

Bartkowiak et al. (2022) confirmed the limitations of their study in the aspects of small research sample, the qualitative method itself did not

allow for the solid generalization, in addition to its limited scope with the Polish academicians' private and public dimensions. On the other hand, Geverola et al. (2022) pointed out that mixed methods of research might address the contextual limitations about the experiences of science teachers in the new normal in the areas of the practices in their preparation, teaching-learning processes, and the activities in the distance learning modality. Fute et al. (2022) have a high level of research on the predictors of teachers' job satisfaction and the level to which they have influenced teaching satisfaction during the period of COVID-19 pandemic with 2886 Chinese teachers to examine the effects of teachers' work values on their job satisfaction through the mediating role of work engagement. Pham and Phan (2021) acknowledged their small sample size and contextual limitations based on gender were some of the limitations of their research, but it sketched the emotional landscapes of teachers in contrast to online teaching. Also, depersonalization and specific wellness factors were found to be a determinant of teachers' decision to leave their position, and this research have sample size limitations as well. (Brasfield et al. 2019). Yin et al. (2016), Kumar 2022, and Zhang et al. (2020) and Lie et al. (2023) considered the contextual limitations, self-reported measures, common-method bias, less objective data gathering, and cross-sectional design as limitations. The respondents were teachers from primary schools in Hong Kong and have limited settings. There was a risk that the CFA, TLI and RMSEA might fail to reject the clearly mis-specified models with the classical cut-off criteria (Yin et al., 2016). Liu et al. (2023) recommended that researchers should consider more mediating mechanisms, such as stress, anxiety, and leadership style, that affected the relationship between perceived organizational support and job performance. While Fahmi et al. (2022) recognized the contextual limitations of the constructs that affected the teacher performance and work stress, compensation, learning media, teaching hours, and the curricula, Zee and Koomen (2016) addressed that they overlooked some studies that did not meet their inclusion and exclusion criteria with the lack of common measures of teacher's self-efficacy resulted in a lack of nuance, or even a misclassification of effects. Both longitudinal and experimental studies in the areas of student performance and classroom processes were promising implications. Moreover, Kumar (2022) precisely evaluated that sample size inadequacy with caution and suggested the alternate models by interchanging the position of job performance, subjective well-being, and a few new constructs on the working condition in a university environment by conducting the study among the teachers in the Government-funded engineering institutions of India (Kumar, 2022).

Conceptual Framework

We utilized the self-determination theory (SDT), as the theoretical foundation of our research, that explained the teachers' pursuit of goals with salient intrinsic motivators like relationships, growth, community, and health- associated with better mental health, stronger teachers' engagement as well as better teaching performance (Vansteenkiste et al., 2004). SDT posits that intrinsic goal pursuits, related to wellness, have positive influences on well-being because they promoted satisfaction of the fundamental psychological needs for competence, autonomy, and relatedness that are also congruent with a person's natural growth tendencies (Deci & Ryan, 2000; Sheldon et al. 2001; as cited in Vansteenkiste et al., 2004). Need-satisfying behaviors, such as affiliation and prosocial engagement are more important in the teachers' performance. It appears that teachers' use of intrinsic goals for framing learning activities and their providing autonomy-supportive learning climates have positive results as measured by their students who become genuinely engaged in learning activities (Vansteenkiste et al., 2004). Moreover, the vigorous pursuit of extrinsic goal contents was thought to be less satisfying of the basic psychological needs. The desire for less social comparisons and vibrant self-esteem are complimentary with outstanding well-being. There are relationships between the need satisfaction, learning environment, behavior, and mental engagement (Wang et al., 2021).

We developed our conceptual framework based on several journal articles that supported the hypotheses development as presented in the succeeding sub-section. We also conveyed the meaning of the constructs in the conceptual framework and highlighted the set of the operational measurements of the constructs in the operational framework, as shown in Figure 1.

Figure 1.

Conceptual Framework and Operational Framework
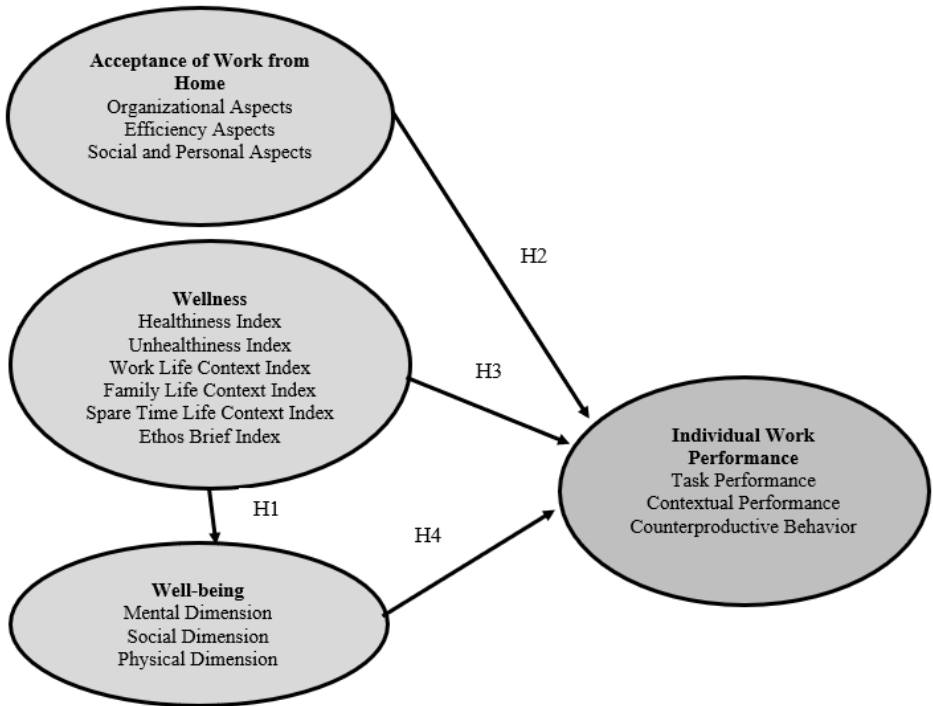
Hypothesis Development

Androshchuk et al. (2020) that teachers' wellness such as psychological well-being from being happy, relentless efforts to develop personal potential strengths, positive personal relationships, engagement in creative activities, generation of innovative concepts, enhance the teachers' well-being, life satisfaction, and work performance. The fair working environment, reflective thinking skills, and financial incentives are also vital to strengthening teachers' well-being (Androshchuk et al., 2020). To ensure that the teachers would be performing their job effectively, they must maintain good health and wellness, good collegial situations, effective working environment, and strong confidence (Herman et al., 2021). Zakaria et al. (2021) concluded that teachers' well-being was affected by healthy, comfortable, and joyful conditions. Brasfield et al. (2019) found that wellness reduced the incidence of teachers burnt-out. Ortillo and Ancho (2021) also found in the Philippines that the dimensions of wellness such as

happiness, professional growth, a healthy lifestyle, and positive attitude improves the selected teachers' well-being. As for the selected university teachers in Saudi Arabia, Alqarni (2021) demonstrated that low level of stress enhanced well-being, the significant positive impact of teachers' well-being on their good physical health and wellness. The mental wellness disturbance from the stressful life conditions with heavy workloads and financial problems can negatively affect the language teachers' well-being studied (Alqarni, 2021). Many teachers aim for wellness, self-actualization, higher meaning, deep purpose, happiness in life, work engagement, and life satisfaction that also influence the holistic development of teachers' well-being (Bhatia & Mohsin, 2020). Lucas-Mangas et al. (2022) argued that teachers' wellness, their motivation, and their ability to perceive and regulate sources of unwanted stress and burnout, influence teachers' well-being and positive work performance. Positive relationships, inspiring meaning in life, and mastery of the environment are enhancers of teachers' well-being (Lucas-Mangas et al., 2022). These studies led to the formulation of our first hypothesis:

H1: Wellness positively affects well-being.

During work from home, the performance of teachers and well-being were enhanced through mindfulness-based interventions that were given time, attention, and evaluation (Hwang et al., 2017). Motivation and discipline also showed positive effect to teachers' work performance and reduced their experienced stress from job while other factors such as compensation, learning media, duration of teaching and the curriculum were suggested for future investigations (Fahmi et al., 2022). Liu et al. studied that organizational support directly influenced job performance in both work in the office or work from home set-up, considering job satisfaction and work engagement as mediating variables at WFH (Liu et al., 2023). Mäkelä et al. (2022) pointed out that there was a need for teachers to be listened and supported especially when there were extensive adjustments in teaching arrangements. Also, Zhang et al. (2020) claimed that intention, ease of use, conscious competence, and telecommuting usefulness are the reasons why acceptance of work from home and telecommuting complimented for the increased job performance of the teachers. Thus, we propose the formulation of the second research hypothesis:

H2: Acceptance of work from home positively affects individual work performance.

While a teacher's job performance was rated at very satisfactory level, the teacher's motivation level did not affect the teacher's individual work performance regardless of the gender, age, length of service, monthly income, and educational attainment (Comighud & Arevalo, 2021). There are different assessments among teachers about their work performance amidst the differences in the sense of mental wellness and professional life resulting from the COVID-19 scenarios (Barkotwiak et al., 2022). The effects of stress, pro-social values or commitment to the teaching profession, and digital competencies explained the varying impacts on teachers' individual work performance (Barkotwiak et al., 2022). Geverola et al. (2022) revealed that some of the teachers suffered their wellness from struggles in keeping engaged classes. However, the commitment to teachers' vocations made them adaptable and strove to become better in conducting online education (Geverola et al., 2022). Pham and Phan (2021) revealed the emotional experiences of 7 English teachers in an institution in Vietnam when transitioning to online teaching as a response to the COVID-19 pandemic. The teachers feel anxiety and frustration and indicated the effect of emotional wellness to achieve excellent teaching performance (Yin et al., 2016; Pham & Phan, 2021). Yin et al. (2016) suggested that teachers must be fully aware of the characteristics of the teaching profession, the nature of emotion management, and the need to work in trustworthy environment to protect their health. Psychological wellness of students and teachers must be given utmost attention by the government and stakeholders to be successful in teaching, especially in physical education (Pérez-Ordás, 2022). We formulated the third hypothesis:

H3: Wellness positively affects individual work performance.

Zee and Koomen (2016) conducted critical review of 40 years of research on teacher's self-efficacy following the social cognitive theory of (Bandura, 1977; as cited in Zee & Koomen, 2016). The belief by the teachers that they have the capabilities to perform the behavior and enhance their well-being improves their teaching performance. The education for teachers about the key facets of well-being, such as emotional intelligence, and the value of professional social networks, is necessary for a sustainable teaching profession (Acton & Glasgow, 2015). During the COVID-19 pandemics, the overall teachers' well-being in selected schools in Pasir Puteh district, Kelantan, Malaysia was at an elevated level (Zakaria et al., 2021). Zakaria et al. (2021) emphasized that the careful implementation of the delicate performance appraisal, constant communication, social networking, and the enhancement of teacher's well-being for them to feel

happiness, comfort, and enjoyment on the teaching profession are important considering well-being is related to the teacher's individual work performance. Kumar (2022) also noted that that more satisfied teachers were more likely to exhibit improved job performance even at low level and moderate level of subjective well-being. We propose the fourth hypothesis:

H4: Well-being positively affects individual work performance.

Methodology

We conducted an explanatory sequential mixed methods used by Plano & Clark (2011; as cited in Subedi, 2016), Sabwami et al. (2020), Fakis et al. (2014) and Creswell (2013). We conducted survey from 52 respondents out of the 100 purposively selected faculty members of San Beda University. We utilized printed questionnaires and Google forms to gather responses. We used the partial least squares- structural equations modeling with Smart PLS 3 (Ringle et al., 2015) to determine the relationship between constructs. We interpreted the statistical results following the works of Hair et al. (2019). We used JAMOVI to compute the Kaiser Meyer Olkin sampling adequacy test. PLS -SEM is a non-parametric test that was lenient on the test of assumptions. This research was a cross-sectional survey of selected respondents. We measured wellness (77 measurement items) using the various measurements cited by Frindlund and Baigi (2014) and Supranowicz & Paz, (2014). We adapted the measurement scales on the well-being (21 measurement items) of Supranowicz and Paz (2014), the acceptance of work from home (12 measurement items), and the measurement items on individual work performance (18 measurement items) of Koopmans et al. (2014). We assigned the question items with five points-scale. We aligned the rankings to be complementary and treated as scales (Hair et al., 2019) with "5 as very high level", "4 as high levels", "3 as low levels", "2 as very low level" and "1 as never."

Results and Discussion

There were 52 teaching personnel of San Beda University who participated in the survey. Fifty-eight percent were males while 29% were females. Thirteen percent preferred to be anonymous. The respondents were teaching personnel of San Beda University, both part-time and full time. The respondents have mean employment experience of 12.75 years, +- 3.18 confidence interval at 95%. The respondents also have mean age of 49.85 years old +-4.46 confidence interval at 95%.

The research instruments are acceptable with sufficient construct validity (Hair et al., 2019). As seen in Table 2, Cronbach's alpha, composite reliability, and rho_A are all above 0.70 that indicate convergent validity. Average variance extracted (AVE) values are above .500. The Heterotrait-Monotrait (HTMT) values are all below 0.700 that confirmed discriminant validity of constructs.

Table 2.

Construct Validity and Quality of Data

Construct Validity	Convergent Validity				Discriminant Validity	
Constructs	Cronbach's alpha	Composite Reliability	Average Variance Extracted (AVE)	rho_A	Heterotrait Monotrait with IWP	Square root of AVE
Wellness	0.916	0.937	0.751	0.921	0.305	0.867
Well-being	0.966	0.971	0.786	0.972	0.401	0.887
Acceptance of Work from Home	0.898	0.921	0.662	0.922	0.313	0.814
Individual Work Performance	0.954	0.960	0.686	0.960	-	0.828

As shown in Table 3, the relatively high-level of IWP were characterized when the respondent managed to plan the work so that it was done on time, kept in mind the results to achieve, was able to separate main issues from side issues at work, and was able to perform work well with minimal time and effort. The level of wellness, well-being, acceptance of WFH and IWP are moderate level.

The exploratory factor analysis retained 5 measurement items for wellness (WLCI4,5,6,7,9), 9 items for well-being (MD1,7, SD1, 2,3,4,5,6,7), 6 for acceptance of WFH (OEA4,5, SPA1,2,3,4), and 11 for IWP (CP 2,3,4,5,6,7,8, TP1,3,4,5), as shown in Table 4.

Table 3.

Descriptive Statistics (n=52)

Measurement Items	All Items			Items After Suppression of Factor Loadings		
Constructs	Mean	s.d.	confidence interval 95%	mean	s.d.	confidence interval 95%
Wellness	3.780	0.050	0.100	4.070	0.100	0.190
Well-being	3.580	0.100	0.190	3.640	0.120	0.240
Acceptance of Work from Home	3.810	0.080	0.170	3.880	0.100	0.200
Individual Work Performance	3.900	0.080	0.160	3.990	0.090	0.190

As tabulated in Table 5, the results showed significant effects of the acceptance of WFH on individual work performance.

Table 4.

Operational Measurements of Constructs

Construct		Measurement Items
Wellness (5 items)	WLCI4	I thrive with my work colleagues
	WLCI5	I thrive with my managers
	WLCI6	I thrive in/with my work role
	WLCI7	I feel meaningful at/for my workplace
	WLCI9	I feel appreciated and receive compensation
Well-being (9 items)	MD1	Anxiety
	MD7	Hostility
	SD1	Insecurity
	SD2	Communication issues
	SD3	Lack of Protection
	SD4	Loneliness
	SD5	Rejection
	SD6	Sociability issues
	SD7	Appreciation
WFH (6 items)	OEA4	I am more efficient at work
	OEA5	My stress levels are lower
	SPA1	WFH is a financial advantage
	SPA2	My eating habits improved
	SPA3	More time can be devoted to family
	SPA4	More time can be devoted to friends

Table 4.

Continued.

Construct		Measurement Items
WP (11 items)	CP2	I started new tasks myself when my old ones were finished
	CP3	I took on challenging work tasks, when available
	CP4	I worked at keeping my job knowledge up to date
	CP5	I worked at keeping my job skills up to date
	CP6	I came up with creative solutions to new problems
	CP7	I kept looking for new challenges in my job
	CP8	I actively participated in work meetings
	TP1	I managed to plan my work so that it was done on time
	TP3	I kept in mind the results that I had to achieve in my work
	TP4	I was able to separate main issues from side issues at work
	TP5	I was able to perform my work well with minimal time and effort

Legend: *Data reduction from suppression of factor loadings less than .708*
WLCI- wellness-related work life context index; MD- mental domain; SD- social domain
OEA- organizational and efficiency aspects; SPA- social and personal aspects.
CP- contextual performance; TP- task performance

There is no significant direct effect of wellness on the individual work performance, but there is an indication of mediation effect of well-being. Moreover, there is a significant effect of well-being on the individual work performance.

Table 5.

PLS Path Coefficients and Hypothesis Test Results and Interpretation

Constructs	PLS Path Coefficients	t-value	p-value	Interpretation
H1: Wellness --> Well-being	0.515	5.741	0.000	significant effect
H2: Acceptance of WFH --> IWP	0.273	1.976	0.024	significant effect
H3: Wellness --> IWP	0.122	0.866	0.193	no significant effect
H4: Well-being--> IWP	0.286	1.954	0.025	significant effect

Based on the qualitative and self-rated responses on the state of wellness of the respondents, 40% are very satisfied, 52% are satisfied, while 8% are not satisfied.

H1: Wellness positively affects well-being.

Wellness positively affects well-being at 5% significance level, as seen in Table 5. The fair working environment, reflective thinking skills, and financial incentives are also vital to strengthening teachers' well-being as also emphasized by Androshchuk et al. (2020). The results converged with the findings of Brasfield et al. (2019), Herman et al. (2021), Zakaria et al. (2021) and Alqarni (2021). The innate self-motivation and intrinsic motivation are antecedents of wellness and well-being as also identified by Bhatia & Mohsin (2020) and Lucas-Mangas et al. (2022). Zakaria et al. (2021) are right in claiming that the teachers' well-being is affected by healthy, comfortable, and joyful conditions. The findings also corroborated with the results of Brasfield et al. (2019) that wellness reduced the teachers burnt-out, and that of Ortillo and Ancho (2021 that the dimensions of wellness such as happiness, professional growth, a healthy lifestyle, and positive attitude improve the selected teachers' well-being.

H2: Acceptance of work from home positively affects individual work performance.

Acceptance of work from home positively affects individual work performance of the selected teachers at 5% significance level. The need for autonomy explained such impact by acceptance of work from home on teacher's performance (Deci & Ryan, 2000; Sheldon et al. 2001; as cited in Vansteenkiste et al., 2004). Hwang et al. (2017) is correct in the use of mindfulness-based interventions on WFH that developed awareness that made teachers become consciously effective in reduction of stress (Fahmi et al., 2022), gain the organizational support to be more engaged (Liu et al., 2023). Mäkelä et al. (2022) is also sound to point out that there was a need for teachers to be listened and holistically be supported. Zhang et al. (2020) explained that the advantages and benefits of work from home and telecommuting impacted positively work performance.

Hwang et al. (2017) are sound in saying that during work from home, the performance of teachers and well-being are enhanced through mindfulness-based interventions that are given time, attention, and evaluation. Fahmi et al. (2022) converge with the results of this research that motivation and discipline also show positive impact to teachers' work

performance and reduce their experienced stress from job. Mäkelä et al. (2022) are correct in asserting that there was a need for teachers to be listened and supported especially when there are extensive adjustments in teaching arrangements. Zhang et al. (2020) have sound claims that intention, ease of use, conscious competence, and telecommuting usefulness are the reasons why acceptance of work from home and telecommuting match for the improved teachers' job performance.

H3: Wellness positively affects individual work performance.

As seen in Table 5, wellness does not affect teacher's individual work performance. Although the physical health and state of happiness of some of the teachers at San Beda University were at low level, these teachers have high self-assessment of their individual work performance. Based on the results of our research, their success and challenges with their colleagues, supervisors, work roles, work environment and compensation did not serve as dominant disturbance to high level of performance in their classes. But with the self-determination of majority of the teachers who value autonomy, competence, relatedness, and the expressions of insights and emotions, the concerns outside the classes were seemed to be lessened or forgotten at specific period especially during classes and teaching tasks. Comighud and Arevalo (2021) have similar findings that wellness alone does not affect teachers' job performance. Barkotwiak et al. (2022) and Geverola et al. (2022) have neutral stand and see varying impacts on performance and multiple factors like commitment by the teachers. Further, Pham and Phan (2021) and Yin et al. (2016) have contrasting findings in identifying wellness as determinants. Among the teachers, psychological wellness is more dominant factor of individual work performance than physical health and wellness as also argued by Pérez-Ordás (2022). Our research supports the findings of Comighuid & Arevalo, 2021) that the teacher's motivation level does not affect the teacher's individual work performance in the class environment regardless of the gender, age, length of service, monthly income, and educational attainment. Again, there are different evaluations among teachers about their work performance, mental wellness and professional life resulting from the COVID-19 events considering the effects of stress, pro-social values or commitment to the teaching profession, and digital competencies explain the varying impacts on teachers' individual work performance (Barkotwiak et al., 2022). Geverola et al. (2022) have keen observations that some of the teachers suffer their wellness from struggles in keeping highly engaged classes. Pham and Phan (2021) are also alert in observing that the teachers feel

anxiety and frustration and indicated the effect of emotional wellness to achieve excellent teaching performance as also pointed by Yin et al., (2016), Pham & Phan (2021) and this research findings. Our research findings justified the suggestions of Pérez-Ordás (2022) that the psychological wellness of students and teachers must be given utmost attention by the government and stakeholders to be more successful in teaching.

H4: Well-being positively affects individual work performance.

We find that well-being positively affects teacher's individual work performance at 5% significance level. More than the physical domain (Supranowicz & Paz, 2014), Zee and Koomen (2016) are right in emphasizing that teacher's self-efficacy are heavier determinants of teacher's productivity. The self-determination theory of Deci & Ryan (2000 as cited in Vansteenkiste et al., 2004) explained that competence and relatedness of the respondents are the key motivation factors for their high level of individual work performance. The management of well-being by teachers must learn continuously, like the findings of Acton & Glasgow (2015). Zakaria et al. (2021) and Kumar (2022) have the same premises in emphasizing that the activities related to mental and emotional wellness are crucial for teachers' job performance. Acton and Glasgow (2015) are rigorous with our findings when considering education for teachers about the key facets of well-being as necessary for a sustainable teaching.

Figure 2.

Final Model
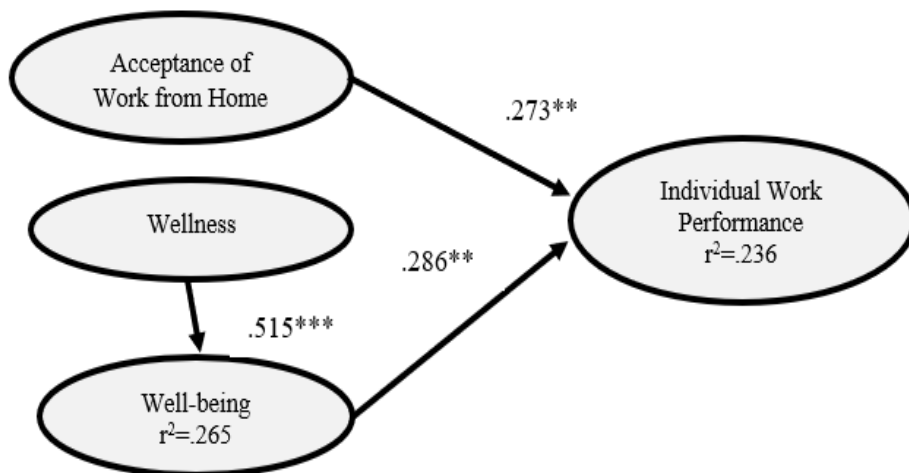
Legend: **p< .05; ***p< .01

There are also indications of model fit or credibility of the final model, as shown in Figure 2, with resulting SRMR=0.097 and d_ULS=4.683 (Hair et al., 2019).

Table 6.

Top Multiple Responses about Wellness and Productivity (n=52)

What are the effects of wellness to your productivity as a teacher?	f
I become more productive.	9
Exceedingly high positive effect, important, good, great, significant	8
Improved focus, energy, more engaging, much motivated	7
Efficiency	4
Wellness makes me more effective	4
I am no longer stressed	3
Helped me to be more enthusiastic, and creative	3
More time to prepare.	2
I can prepare myself for the next lesson and find new resources	2

Zakaria et al. (2021) are also right in emphasizing that the careful implementation of the performance appraisal, constant communication, social networking, and the enhancement of teacher's well-being is related to the teacher's individual work performance. The finding of Kumar (2022) is true that more satisfied teachers are likely to have improved job performance regardless of the level of subjective well-being.

The top responses about the effects of wellness on teacher's productivity were listed in Table 6 while the top qualitative responses on the effects of WFH were summarized in Table 7. The high level of self-rated individual work performance levels of the selected teachers were also recognized when they started new tasks when old ones were finished, took on challenging work tasks, worked at keeping job knowledge up to date, worked at keeping job skills up to date, came up with creative solutions to new problems, kept looking for new challenges in the job, and when respondent actively participated in work meetings.

Table 7.

Top Multiple Responses about Work from Home (n=52)

What are the effects of work from home to you?	f
Less tiring, less stress, more rested, more relaxed, more convenient	10
Good, positive	7
I save time and energy	6
I do not have to worry of traffic to and from work	5
Financially benefiting, Saves money	4
Very efficient, time efficient	3
I accomplish more activities and very productive	3
I gained weight because of lack of physical activity	2
It helps me cut my daily expenses	2
More time with family and personal matters	2

Conclusion and Recommendation

With an advanced age of the teaching personnel of San Beda University, the overall state of wellness is at moderate level. Among the teachers at San Beda University, we derived the following conclusions. Wellness does not directly improve individual work performance, but it positively affects the state of well-being. We best measured the wellness of San Beda University teachers with their realization of thriving with own job, colleagues, and managers. The feeling of being meaningful, compensated by the university, and appreciated by others also amplify their perceived wellness. Work from home improves individual work performance. The respondents accept work from home considering the edge in work efficiency, lower stress level, financial advantage, improved eating habits, and more time with friends and family. Better state of well-being strongly improves individual work performance as well. The mental domains of the teacher's well-being are related to anxiety and hostility, along with social domains that are related to insecurity, communication issues, lack of protection, loneliness, rejection, sociability issues, and lack of appreciation. The new normal with blended teaching routines are acceptable and positive although the respondents admit that they are still adapting. On the positive note, majority of the respondents become more united and closely bonded with their family during WFH.

We recommend to the leadership of San Beda University to monitor in regular meetings and activities the management of blended teaching and learning routines, as well as the prevention of teacher's anxiety and hostility, insecurity, communication issues, lack of protection, loneliness, rejection, sociability issues, and lack of appreciation. We also recommend continuing the professional development of teachers, the availability of counseling services and sharing of stories, cases, and solutions. We also offer research instruments as compiled in Tables 4, 6, and 7. The expansion of the sample size, cases and settings are future research opportunities to create a model. The weak values of the coefficient of determination (r^2) make a compelling case to investigate other constructs that can explain well-being and teaching performance. We encourage future researchers of similar topic to confirm the mediation effect of well-being on the effect of wellness on teacher's performance to identify solution ideas and constructs.

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Technical and vocational education and training in the Philippines:
In retrospect and its future directions

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Abstract

The Technical Education and Skills Development Authority (TESDA) is the government agency tasked to manage and supervise technical education and skills development in the Philippines. In retrospect, we answered the research question: "What is the status of TVET in the Philippines as managed and supervised by TESDA and its future directions towards SDG#4? We described the evolution, goals, objectives, accomplishments, and challenges of TVET in the Philippines. We used the Philippine Qualifications Framework as the underpinning model which establishes a standard for education and training providers. We adopted the descriptive research design and the qualitative archival research approach. Findings revealed that TVET in the Philippines began when it was introduced in the Philippine education system in 1927. There were considerable accomplishments and outcomes of TVET in the Philippines in the past years such as setting the direction of TVET in the Philippines and promulgating relevant standards. These strategic efforts contributed to the employment of TVET graduates, improving the quality of their skills needed by the industry, and having a clearer policy direction on how TVET is implemented in the country. Problems and challenges encountered in the supervision and implementation are related to the poor quality of graduates, low employment of graduates, as well as weak structural and policy implementation as shown by the lack of closer coordination among the TVET stakeholders. We recommended aligning the curriculum development of TVET with the present Philippine Development Plan 2022-2028 and the needs of the industry including the demands of Industry 4.0 to strengthen TVET in the Philippines and align its future direction with SDG#4.

Keywords: TVET, PQF, sustainability, quality education, lifelong learning, Industry 4.0

Background of the Study

The United Nations launched the 2030 Agenda for Sustainable Development in 2015 which consists of 17 goals and 169 related targets aimed at tackling the global grand challenges of our era. This includes poverty, health and well-being, quality education, gender equality, decent work, and climate change. These 17 Sustainable Development Goals (SDGs) were the result of cross-sector collaboration among multiple stakeholders from 193 countries, including representatives of governments, companies, and civil societies. The ultimate objective of the Agenda is to stimulate immediate action to protect our planet and ensure a more sustainable future for all (Lu et al., 2015).

Among these 17 SDGs is SDG 4: Quality Education and Lifelong Learning. It has seven defined indicators and eight targets namely, ensure quality primary and secondary education, ensure quality early childhood development and pre-primary education, ensure affordable and quality technical, vocational, and tertiary education, and increase youth and adult relevant skills, among others. The targets include the proportion rate of youth and adults in formal and non-formal education and training, the participation rate in organized learning by sex, the proportion of youth and adults with information and communication technology skills, etc. Ensuring access to primary and secondary, tertiary, and technical-vocational education are three of the seven defined Quality Education indicators (UN Sustainable Development Goals Report, 2017; Report of the Inter-Agency and Expert Group on Sustainable Development Goal Indicators (E/CN.3/2016/2/Rev.1), 2016, as cited in Edralin and Pastrana, 2022). Several of the SDGs have placed prominence on the need to enhance the role of technical and vocational education and training (TVET).

Various colleges and universities in the Philippines, aside from formal degree programs also provide TVET programs certified by the Technical Education and Skills Development Authority (TESDA). Before the implementation of tri-focalized education, these higher education institutions (HEIs) offer certificate and diploma programs either as terminal courses or laddered to a four-year bachelor's degree. (Wu, Bai, & Zhu, 2019).

The Philippine Quality Framework (PQF) through E.O. Series 2012 was established as a national policy. It describes the levels of educational qualifications and sets the standards for qualification outcomes. It is a quality-assured national system for the development, recognition, and award of qualifications based on standards of knowledge, skills, and values

acquired in different ways and methods by learners and workers of a certain country. This national policy covers all sectors, levels, and modes of delivery of the Philippines' tri-focalized education system: basic education, technical vocational education, and training (TVET), higher education; and all institutions and systems which provide training, specializations, skills, and competencies, professional experience or through life-long learning (TESDA, 2012).

On the other hand, TESDA is the government agency tasked to manage and supervise technical education and skills development in the Philippines. It was created under Republic Act 7796, otherwise known as the "Technical Education and Skills Development Act of 1994". The said Act integrated the functions of the former National Manpower and Youth Council (NMYC), the Bureau of Technical-Vocational Education of the Department of Education, Culture and Sports (BTVE-DECS), and the Office of Apprenticeship of the Department of Labor and Employment (DOLE). TESDA's vision is to produce transformational leaders in the technical education and skills development of the Filipino workforce; while its mission is to set the direction, promulgate relevant standards, and implement programs geared toward a quality-assured and inclusive technical education and skills development and certification system (https://www.tesda.gov.ph).

In a study by Wu, Bai, & Zhu (2019), it was found that there are various opportunities for improvement of TVET in the Philippines such as infrastructure development, re-skilling, and upskilling of workers aligned with international standards. These initiatives are intended to reduce the gap or mismatch of skills of Filipino skilled workers against international competitors. It was further noted from the same study that these graduates are not attractive to employers because of the big proportion of poor-quality graduates and the inappropriateness of the curriculum versus industry requirements. This revealed that the quality of TVET in the Philippines needs substantial improvement to be able to contribute to achieving SDG#4.

Statement of Research Problem

We examined in retrospect TVET in the Philippines. We aimed to answer the main question: "What is the status of TVET in the Philippines as managed and supervised by TESDA and its future directions towards SDG#4?

Specific Research Objectives

More specifically, this paper sought to answer the following objectives:

1. Describe briefly the evolution, goals, and objectives of TVET in the Philippines.

2. Analyze the accomplishments of TVET in the Philippines as managed and supervised by TESDA in the past five years in terms of:
   2.1 setting the directions of TVET in the Philippines;
   2.2 promulgating relevant standards for TVET in the Philippines; and
   2.3 implementing programs geared towards a quality-assured and inclusive.
   2.4 technical education and skills development and certification system for TVET in the Philippines.

3. Examine the problems and challenges encountered in the management and supervision of TVET in the Philippines, in terms of:
   3.1 gaps in the quality of graduates of TVET programs in the Philippines.
   3.2 employment of TVET graduates.
   3.3 structural and policy implementation of TVET in the Philippines.

4. Propose policies and strategies to strengthen TVET in the Philippines and align its future directions towards SDG#4.
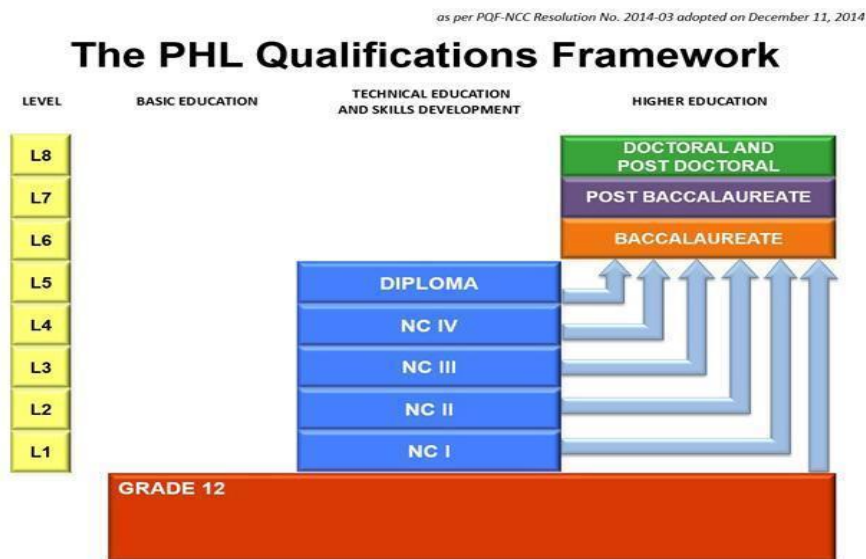
Theoretical Framework

Conceptual Frameworks

The Philippine Qualifications Framework (PQF) shown in Figure 1 is the underpinning model of this study.

Figure 1.

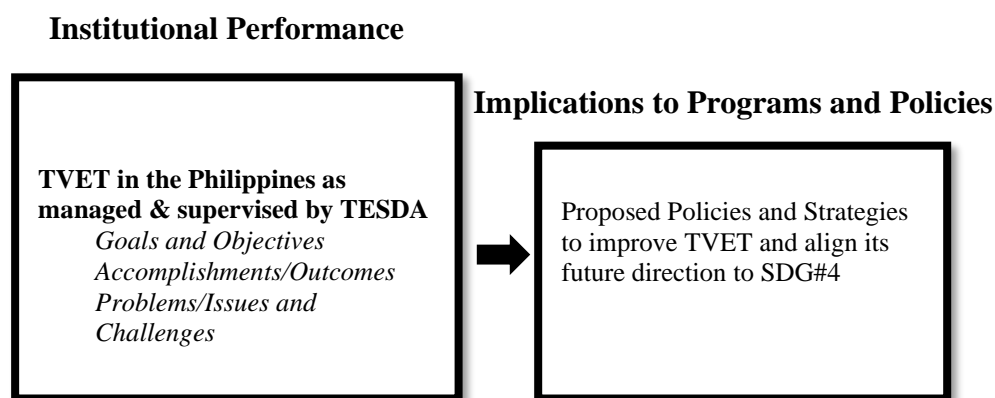*The Philippine Qualifications Framework*

The PQF has eight (8) levels of qualifications differentiated by descriptors of expected learning outcomes along three domains: knowledge, skills, and values; application; and degree of independence. It has sub-frameworks corresponding to the subsystems of the education and training system. For example, TESDA's subsystem covers National Certificates (NC) I through IV corresponding to the first four levels while the Commission on Higher Education Subsystem covers Baccalaureate, Postgraduate Diploma, Master, and Doctorate that correspond to Levels VI to VIII. The two Sub-systems interface in the provision of qualifications at Level V. (National Government Portal, n.d.

Operational Framework

The operational framework shown in Figure 2 below which in retrospect analyzed TVET in the Philippines as managed and supervised by TESDA is anchored on the Philippine Quality Framework. As an output of the study, policies, and strategies were proposed to improve TVET and align its future direction to SDG#4.

Figure 2.

Operational Framework

Institutional Performance

```
┌─────────────────────────────────┐        Implications to Programs and Policies
│                                 │
│ TVET in the Philippines as      │        ┌──────────────────────────────┐
│ managed & supervised by TESDA   │        │                              │
│   Goals and Objectives          │   ──▶  │ Proposed Policies and Strategies │
│   Accomplishments/Outcomes      │        │ to improve TVET and align its │
│   Problems/Issues and           │        │ future direction to SDG#4     │
│   Challenges                    │        │                              │
│                                 │        └──────────────────────────────┘
└─────────────────────────────────┘
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Propositions of the Study

Based on the above operational framework, the following propositions were answered qualitatively:

1. There are substantial accomplishments/outcomes of TVET in the Philippines as managed and supervised by TESDA for the past 5 years.

2. There are several problems and challenges related to the quality of graduates, employment graduates, as well as structural and policy implementation of TVET in the Philippines as managed and supervised by TESDA.

Methodology

Research Design and Approach

We adopted the descriptive research design as we described briefly TVET's evolution, goals, objectives, accomplishments/outcomes in the past five years, as well as its challenges and problems in the Philippines as managed and supervised by TESDA. This analysis enabled us to recommend policies and strategies to improve TVET and align its future direction to SDG#4.

We used qualitative archival research as our approach to this scholarly inquiry. We collected the needed information from published reports and documents available from the archives and the websites of concerned institutions and interpreted the narratives from these sources (Creswell and Creswell 2018).

Research Data Collection and Sources of Data

Our research team gathered primary and secondary data primarily from TESDA's printed and online official reports, published special studies by the Asian Development Bank (ADB), scholarly journal articles, Handbooks on International Standards, and documents of other organizations involved with TVET in the Philippines.

Research Ethics Approaches

We relied mainly on the primary and secondary data available to the public either printed or online. Therefore, the informed consent of the concerned institutions was not needed, and we have no conflict of interest in doing this research.

Method of Data Analysis

We have employed content analysis in this qualitative study. In analyzing the narrative and statistical reports, we found key themes and patterns and sought answers to our research objectives (Saunders, Lewis, & Thornhill, 2019; Creswell and Creswell 2018).
.

Results and Discussion

Brief evolution, goals, and objectives of TVET in the Philippines

Brief Evolution of TVET in the Philippines

In retrospect, the historical development of TVET in the country is a result of political, social, and economic factors that are reflected in this brief narrative.

Development of TVET from 1927- 1994: The Early TVET, Bureau of Technical Vocational Education (BTVE), and the National Manpower and Youth Council (NMYC)

Technical and Vocational Education and Training were introduced in the Philippine education system in 1927 during the American colonial period through Commonwealth Act No. 3377. In 1966, the Manpower Development Council (MDC) was created which evolved into the National Manpower and Youth Council (NMYC). Thereafter, NMYC established Regional and Provincial Training Centers (School-based TVET was composed of technical high schools and post-secondary institutions under the Bureau of Technical and Vocational Education (BTVE); while center-based TVET consisted of a network of regional and provincial training centers managed and operated by the NMYC (Baldoz,2023).

TVET was restructured in the 1970s with the Executive Department issuance of Presidential Decree No.6-A, titled Educational Development Decree of 1972. In 1979, the Bureau of Vocational Education (BVE) was restored, and consequently, the Education Act of 1982 formed the Bureau of Technical and Vocational Education (BTVE) operating three years after its inception (Baldoz,2023).

TVET's contemporary transformation started in 1985 with the changes in training delivery modes classified into school-based and center-based. The former includes schools under the jurisdiction of the BTVE; while the latter is comprised of a network of local training centers supervised by NMYC. Thus, TVET was entrusted to two government agencies-BTVE and NMYC until TESDA was formed in 1994 under a legislative act of Congress (Peano & et. al., 2008).

From 1994 to present: Reforms in Philippine Education System and RA 7796 - TESDA Act of 1994

Upon the initiative of the late Senator Edgardo Angara, who was then the President of the Philippine Senate, the Congregational Commission for Education (EDCOM) was established in 1994. The most notable structural reform was the "tri-focalization" of education in the Philippines. This led to the creation of the Department of Education (DepEd) through RA 9155 for Basic Education (Grade School to High School); the Technical Education and Skills Development Authority through RA 7796 otherwise known as the TESDA Act of 1995; for TVET and the Commission on Higher Education (CHED) under R.A. 7722 or the Higher Education Act of 1994 for Higher Education (tertiary education - collegiate to graduate studies) (Baldoz, 2023).

The overarching short-term and long-term objective of TVET in the Philippines is to ensure national development through accelerated human capital development by providing lifelong learning opportunities for all. It was mandated in RA 7796 that TESDA will provide relevant, accessible, high-quality, and efficient technical vocational education and training opportunities for Filipinos to meet the skills requirements for economic and social development. This act is following the Congressional Commission for Education (EDCOM) objectives which are to review and assess the education and human resources training system of the nation (UNESCO-UNEVOC, 2019).

TESDA Vision-Mission

TESDA's strategic vision is to become the " transformational leader in the technical education and skills development of the Filipino workforce". To achieve this, it has formulated a statement of purpose or mission, which states: "sets direction, promulgates relevant standards, and implements programs geared towards a quality-assured and inclusive technical education and skills development and certification system" (www.tesda.gov.ph).

As the lead agency in TVET in the Philippines, TESDA is expected to provide relevant, accessible, high-quality, and efficient technical education and skills development in support of the development of Filipino mid-level manpower responsive to and following the Philippine development goals and priorities as embodied in Section 2 of the TESDA

Act of 1994. In pursuit of its mandate, TESDA enables the Filipino skilled workforce to be more employable, productive, and flexible to the changing requirements of industry and the labor market, both domestically and overseas. With employable TVET qualifications, individuals are empowered, become self-reliant, and are capable of supporting themselves and their families (www.tesda.gov.ph). In this regard, TESDA plays the role of being the sole authority, enabler, manager, and promoter of TVET (Necesito, Santos, & Fulgar, 2010).

Accomplishments and Outputs of TVET in the Philippines in the past five years as managed and supervised by TESDA

Figure 3.

Time Frame of Selected Reform Milestones
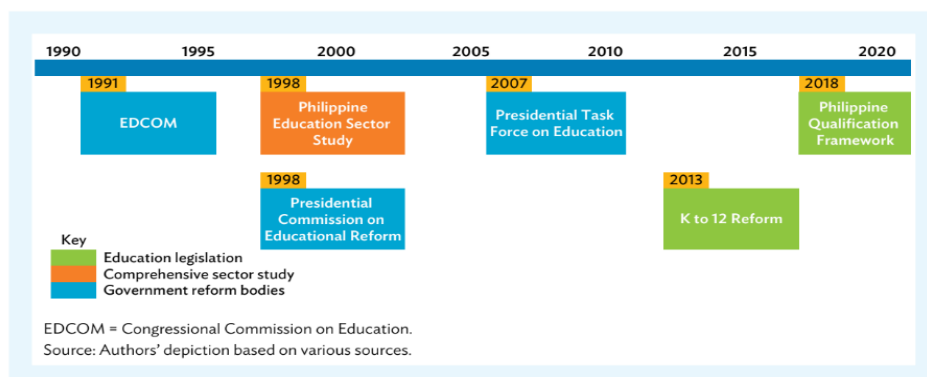
Source: Asian Development Bank. (2021)

The TVET and tertiary education both improved in the Philippines in recent years and thus gave credibility to the "tri-focalized" education system initiated in the reforms in 1994. The commissioned study by ADB (2021) tracked these accomplishments for three decades as shown in Figure 3, indicating the timeframe of selected reform milestones from 1990-2020. As reported by TESDA, the number of TVET providers in 2017 was a high of 3,930 servicing about 1.5 million a year on average (http//www.tesda.gov.ph). In 2017, the TVET certification rate was estimated at 92.9%, surpassing TESDA's target for the year by around 8 percentage points. however, it decreased by 0.7 percentage points in 2018, to 92.4% (Reyes, et. al., 2019). Its popularity is considered the driving force for sustainable development.

TVET is also highly considered in strategic and operational priorities of the G20, the Organization for Economic Co-operation and Development (OECD), and multilateral organizations such as the International Labour Organization (ILO), UNESCO, ASEAN, and SEAMEO (Paryono, 2017). Using TESDA's goals and objectives as metrics or qualitative measures of its mission, below are its major accomplishments in recent years:

Setting the directions of TVET in the Philippines

TESDA's primordial mission is to set the direction of TVET in the Philippines. This entails the crafting of a dual strategy. On one hand, is the pursuit of global competitiveness of Filipino workers; and on the other is contributing to the improvement of social equity and poverty alleviation consistent with the Long-term Development Plan (2023-2028) of the country (TESDA, 2017d).

Figure 4.

TESDA Online Programs, 2012-2020
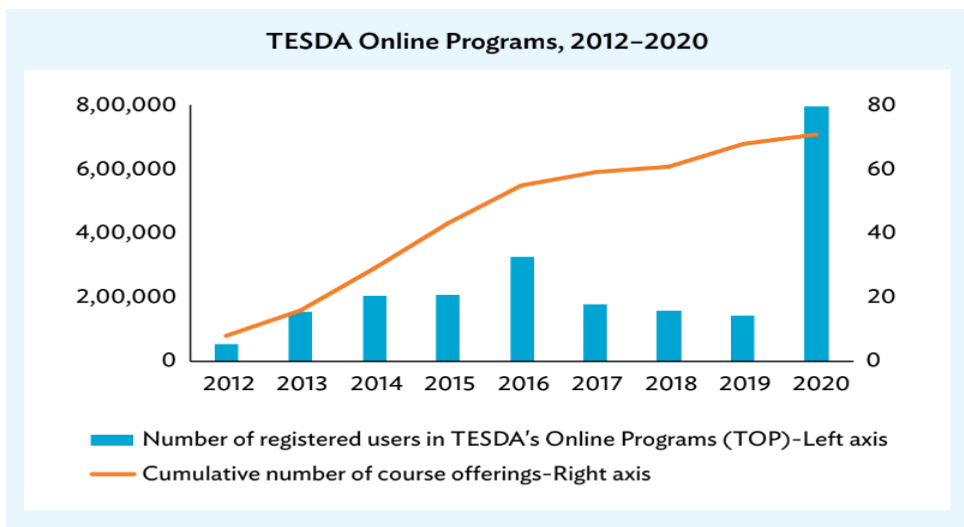
Source: Asian Development Bank. (2021)

TESDA initiated the TOP in 2012-an open-source educational platform to make TVET more available. Enrollment in TOP increased during theCovid-19 lockdowns because of its accessibility to trainees. During the inception of the Covid-19 Pandemic, TESDA designed a Flexible Learning System (FLS) modality in rolling out its programs. This

infrastructure, together with TOP has attracted both local as well as foreign workers(OFW) who were displaced in their workplaces and saw the need to re-tool and upskill once the pandemic is over (ADB, 2021).

These directions for TVET as spearheaded by TESDA are supported by the views of Jacob (2003) and Samonte Jr. et al (2020) who both argued that training and development have taken on a broad range of applications. In recent years, these ongoing efforts emerged as a formal business function, an integral element of strategy, and a recognized profession with distinct theories and methodologies (Jacob, 2003). As further opined by (Samonte Jr. & et. al., 2020), organizations today create a corporate culture that supports the continual learning and development of their workforce. More companies of all sizes have embraced continual improvement, continuous learning and development, and other efforts that promote employee growth and acquiring a highly skilled workforce (Inc Magazine, 2020). These skills have become a global requirement of the 21st-Century economy.

Promulgating relevant standards

The Philippine Qualifications Framework (PQF) which is aligned with the ASEAN Quality Framework (AQFW is the main basis of TESDA to establish relevant and specific standards for TVET providers- school-based and center-based institutions.

Sustainable practices have become a priority in TVET and the general education landscape. For TVET to be engaged and carefully aligned with the Philippine government's commitment to the UN-SDGs, dynamics of industry requirements, analyzing and understanding the occupational landscape and changes brought by green economic activities are important. Thus, through the supervision of TESDA, TVET as the major producer of the workforce that is later on absorbed in these industries is responsible for developing a significant number of the workforce for creating, re-creating, and transforming resources, often with environmental implications. When reoriented towards sustainable development, TVET not only affords scientific and technical skills, but also facilitates understanding, motivation, and support to apply them to create a sustainable future (UNESCO-UNEVOC, 2012). The Philippines addressed these plans for a greener future in their 1990 "Philippines Strategy for Sustainable Development (PSSD)" supplemented in 2004 with their "Enhanced Philippine Agenda 21 (EPA)." They have adopted their policies and strategies which they have
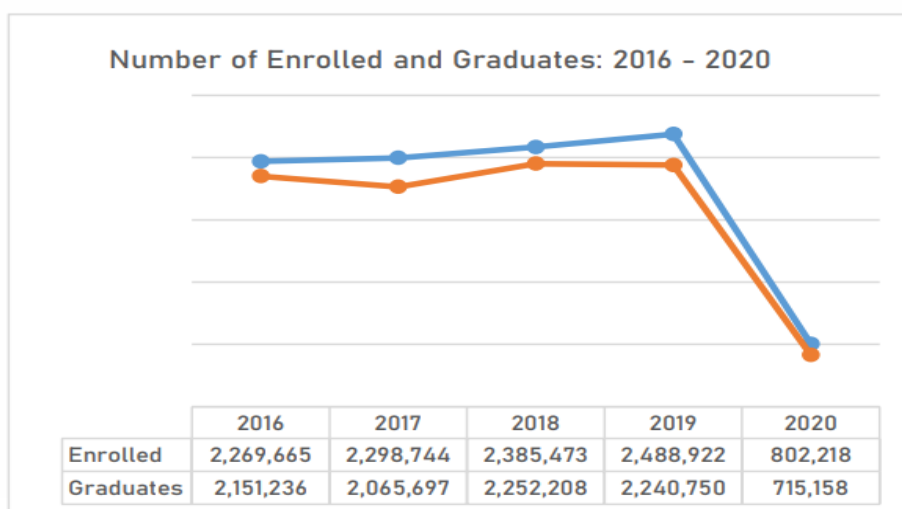
committed more than 20 years ago to the UN Agenda (Baumgarten & Kunz, 2016).

Implementing Programs geared towards a quality-assured and inclusive technical education and skills development and certification system for TVET in the Philippines.

Increased Enrolment and Graduates in TVET Programs

Figure 5.

Number of Enrolled and Graduates: 2016-2020

Number of Enrolled and Graduates: 2016 – 2020

	2016	2017	2018	2019	2020
Enrolled	2,269,665	2,298,744	2,385,473	2,488,922	802,218
Graduates	2,151,236	2,065,697	2,252,208	2,240,750	715,158

Source: TESDA. (2021) TVET Fact Sheet; TESDA TVET Statistics 2016-2020

The data from TEDSA (2021) in Figure 5 shows a constant increase in the total number of enrollees and graduates from 2016 to 2019. However, enrollment and graduates in 2020, presented a remarkable decline because of the pandemic. There is also a small reduction in completion rate of around 4.4% and 0.9%, respectively from 2018 to 2019 and 2019 to 2020. Females outpaced males in both enrollments and graduates with an average difference of 6.3% from 2016 to 2020 (TESDA, 2021).

Table 1.

Number of Enrolled and Graduates by Sector: 2016-2020

| SECTOR	2016 ENROLLED	2016 GRADUATES	2017 ENROLLED	2017 GRADUATES	2018 ENROLLED	2018 GRADUATES	2019 ENROLLED	2019 GRADUATES	2020 ENROLLED	2020 GRADUATES
Agriculture Forestry and Fishery	83,922	78,957	111,148	101,471	136,209	132,215	184,866	157,421	160,699	132,110
Automotive and Land Transportation	156,926	145,395	173,017	149,761	142,126	129,106	157,717	142,286	56,081	46,750
Chemicals / Plastics / Petrochemicals	44	59	969	950	283	278	249	193	221	221
Construction	90,557	89,315	97,007	83,649	100,109	98,012	101,953	87,135	35,577	34,745
Decorative Crafts	2,440	2,437	4,957	4,876	1,867	1,641	5,533	5,354	1,347	1,248
Electrical and Electronics	199,779	179,179	155,467	136,164	187,210	170,691	201,211	172,286	61,539	58,338
Footwear and Leathergoods	87	84	1,828	2,100	427	415	519	507	127	84
Furniture and Fixtures	605	580	695	663	94	281	1,062	971	230	206
Garments	41,299	38,079	46,141	40,538	52,123	49,331	41,797	38,141	14,477	11,973
Heating, Ventilation, Airconditioning and Refrigeration	10,364	9,740	9,137	7,308	8,322	7,087	8,852	7,790	1,780	1,635
Human Health / Health Care	104,551	97,293	138,203	123,117	138,030	137,642	144,234	127,850	27,961	26,820
Information and Communication Technology	162,864	164,277	202,690	185,201	123,022	118,308	78,882	71,119	25,233	21,034
Logistics	20	20	-	-	187	80	369	103	65	16
Maritime	5,355	4,600	7,344	6,061	7,580	5,658	11,072	8,887	5,480	4,909
Metals and Engineering	118,726	110,509	140,345	119,091	113,562	114,989	116,394	98,831	41,189	39,858
Processed Food and Beverages	144,067	140,603	101,629	96,957	71,612	67,476	75,164	70,085	28,571	26,333
Social, Community Development and Other Services	175,085	164,475	524,239	504,267	233,466	221,863	233,750	216,535	59,428	56,266
Tourism (Hotel and Restaurant)	506,032	465,385	557,203	484,103	585,714	549,285	571,527	517,142	125,411	105,927
TVET	12,557	10,071	18,339	11,057	17,090	17,759	18,417	15,965	13,210	10,625
Utilities			110	84	1,624	1,671	1,046	842	1,167	1,231
Visual Arts	1,886	1,935	1,505	1,248	1,193	1,125	730	621	323	193
Wholesale and Retail Trading	4,521	3,926	6,771	7,031	3,590	2,498	2,809	2,522	890	921
Pyrotechnics			-	-	195	164	530	496	228	174
OTHERS	447,978	444,317	-	-	459,838	424,633	530,239	497,668	140,984	133,541
Total	2,269,665	2,151,236	2,298,744	2,065,697	2,385,473	2,252,208	2,488,922	2,240,750	802,218	715,158

Source: TESDA. (2021) TVET Fact Sheet; TESDA TVET Statistics 2016-2020.

Table 1 shows the total of TVET-enrolled students and graduates per sector from 2016-2020. Sectors with the most number enrolled as well as graduates also logged the most number of assessed and certified graduates except for the Metals and Engineering sectors.

In 2017, TVET aimed to expand to both public and private HEIs. It implemented the PQF specifically post K-12 graduates effective AY 2018/2019 entering TVET programs Level 3-5. Moreover, TESDA, through the support of the legislature, introduced Republic Act 10931 or the Universal Access to Quality Tertiary Education Act (UAQTEA). It provides free TVET to learners in any TESDA-registered TVET program leading to a non-degree certificate or diploma offered by State-run Technical-Vocational Institutions (STVIs). Private Higher Education Institutions (PHEIs) which offer school-based TVET programs likewise participated in this initiative. It attracted TVET students who are Senior High School graduates who want further skill training (NCII-IV) or Level 4 and 5 of the PQF. These certificate and diploma programs are ladderized into Level 6 under PQF which is the formal undergraduate academic degree in colleges and universities. The program covers the cost of tuition and other school fees, instructional materials allowance, living allowance, assessment fee, and starter tool kits. Students who have a bachelor's degree, have a certificate or diploma equivalent to NC III or higher, or who fail any TVET course since the law's effectiveness are ineligible. The UAQTEA supported 60,352 TVET enrollees in 2019 (TESDA, 2020).

Scholarship Programs by Beneficiary-TWSP, STEP, and PESFA:2016-2020

Figure 6.

Certified Scholarship by Beneficiary-TWSP, STEP, and PESFA:2016-2020
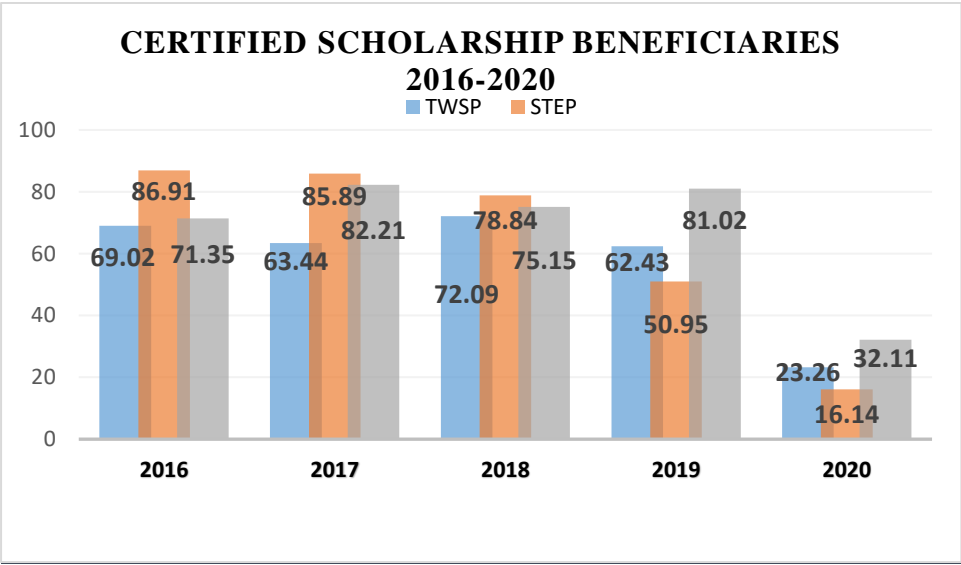
Source: TESDA. (2021) TVET Fact Sheet; TESDA TVET Statistics 2016-2020.

The three major scholarships offered by TESDA are presented in Figure 6. These are the Training for Work Scholarship (TWSP), Special Training for Employment Program (STEP), and Private Education Student Financial Assistance (PEDFA). The comparative data show that STEP has the highest number of beneficiaries for the three-year period 2016-2018, followed by TWSP and PESFA for the same period. The two scholarship programs TWSP and STEP started to decline in 2019 and all three programs also exhibited a drastic decrease in number due to the Covid-19 pandemic in 2020. These scholarship programs were evaluated and revealed that STEP and PESFA have positive impacts on completion rates which may be attributed to the provision of training allowance.

Based on the first set of findings that were presented, our first proposition that "there are substantial accomplishments/outcomes of TVET in the Philippines for the past 5 years as managed and supervised by TESDA" is confirmed. Our claim is supported by Wu, Bai, & Zhu (2019), in their study on TVET, that in spite of the challenges and issues, there is a

substantive development of TVET in the Philippines. Moreover, Necesito, Santos, & Fulgar (2010) observed that in the Philippines, TESDA performs the role of being the sole authority, enabler, manager, and promoter of TVET.

These findings showed that TVET's strategic vision as administered by TESDA was able to deliver its mission and achieve its main goals and objectives. The TVET system is reflected in the Quality Assured Technical Education and Skills Development Framework or QATESDF which adheres to the principles of the PQF between levels 1-5 through the issuance of NC1- 5 correspondingly. Moreover, this framework is based on the National Technical Education and Skills Development Plan which is anchored on national priorities as spelled out in the Philippine Development Plan and Investment Priorities (https://www.tesda.gov.ph).

As an outcomes-based system, Philippine TVET operates within the PQF (which is aligned with the ASEAN Quality Framework) on the basis of quality standards developed by industry experts (both in the Philippines and ASEAN) and accepted among ASEAN Member States (AMS) through the Mutual Recognition Arrangement (MRA). This results in increased labor productivity and enables greater mobility of Filipino workers thereby increasing their employment opportunities. These two outcomes are the main objectives of TVET in the Philippines.

Problems and challenges encountered in TVET in the Philippines

Gaps in the quality of graduates of TVET programs in the Philippines

Mismatch of skills of TVET graduates with the demand of the industry

The Education for Sustainable Development (ESD) reported in 2014 that center-based training accounted for 51% of TVET enrollment. A close second (46%) was community-based training, while enterprise-based programs accounted for only a very small proportion (3%) of total training programs implemented (Orbeta, 2016). The post-secondary TVET has a higher labor market relevance and adaptability than the universities. Despite this development, TVET graduates in the Philippines still need relevant technologically advanced fields; are of varying quality; and often

need retraining (World Bank 201,71). Although in the past there was a high demand for low skills (TVET graduates) Filipino service workers (POEA, 2008-2012), the current situation demands that the Philippines should produce more high-end skilled graduates to enhance its global competitiveness as the majority of OFW are employed in jobs requiring low-ed skills.

Skills-job mismatches limit TVET graduates' employability

Table 5 presented that for the 12-year average for each delivery mode, the institution-based graduates obtained the highest at 73.4%, followed by center-based (67.4%) and enterprise-based (66.7%). The ADB study (2021) found mismatches in these rates. Adopting a work-based model, the same ADB study revealed that only about 1/3 are aligned with the targeted post-training work tasks of their program (ADB, 2021). These skills-job misalignments restrict the graduates' acceptance in the job market and show that TVET curricular programs and training facilities do not fit the specific industry requirements and standards.

Table 2.

Employment Rate of TESDA Graduates by Training Venue in 2013-2020

Survey Round	Coverage: CY Graduates	National Employment Rate	Employment Rate By Delivery Mode		
			Institution -based	Community -based	Enterprise -based
2005	2004	48.7	*	49.7	54.1
2008	2006	44.9	**	**	46.6
2011	2009	60.9	61.1	56.4	83.1
2013	2010	65.9	65.4	66.3	69.7
2012	2011	62	59.9	64.5	68.7
2013	2012	65.3	62.1	72.5	72.1
2014	2013	65.4	65.6	67.9	52.2
2015	2014	66.2	64.2	69.9	67.4
2017	2016	71.9	73.2	70	71.5
2018	2017	68.58	69.6	66.17	73.34
2019	2018	84.2	83.7	85.8	67.2
2020	2019	70.5	69.5	71.7	74.2

Notes:
* 2005 IES: School-based = 46.4%; Center-based = 48.8%
** 2008 IES: School-based = 47.0%; Center-based = 39.2%; Community-based programs - not included

Employment of TVET graduates

Table 2 illustrates the national employment rate of TESDA graduates by training venue for the period 2013 - 2020. The national average of 64.54% for the 12 years ranged from 44.9 % in 2006 to 84.2% in 2019. The highest national average registered during the period starting in 2017 was 71.9% up to 84.2% (2019) and 20.9% (2020). The only significant change is in the volume of employment from all the delivery modes. The decrease in the cumulative 12-year national average is mainly due to the Covid-19 pandemic closures of all educational institutions including TESDA.

Moreover, the graduate performance can be explained by the pivotal implementation of the PQF effective 2016 and peaked in 2019 all above its mean with the first batch of K-12 graduates entering TVET in 2016 and graduating in 2016 in senior high school. This explains why institution-based graduates registered high employment of 83.7% as compared to years prior to senior high school –TVL track (K-12). Community-based TVET graduates likewise improved at 85.8% mainly from TVET schools attributable to vouchers granted by the national government through TESDA and LGUs.

The employment rate of TESDA graduates by sector from 2018-2020 as shown in Table 6 indicates a higher percentage (92.5%) of employed are in the utilities, decorative arts, wholesale and retail trading, and garments sectors; while 72.5% were in construction, human/health care and tourism at 72.5%; and about 65.6% in ICT, Maritime, Electrical and Electronics sectors. These data indicate that TVET graduates are more employed in low-skills-based jobs (e.g., retail and trading) than high-skills-based jobs (e.g., ICT, electronics, and metals, and engineering).

Table 3.

Employment Rate of TESDA Graduates by Sector in 2018, 2019, and 2020

Sector	Employment Rate by Survey Round		
	2020	2019	2018
Agriculture, Forestry, and Fishery	77.11	88.57	79.35
Automotive and Land Transportation	76.01	85.12	75.83
Construction	74.57	76.23	70
Decorative Crafts	100		94.46
Electrical and Electronics	68.55	82.61	65.89
Footwear and Leathergoods	82.9	100	97.24
Garments	83.55	86.67	76.59
Heating, Ventilation, Airconditioning, and Refrigeration	74.39	100	87.23
Human Health/Health Care	71.92	88.39	71.35
Information and Communication Technology	64.46	83.54	72.23
Language	64.42	88.89	70.47
Maritime	55.34	88.72	73.28
Metals and Engineering	68.82	82.56	64.24
Processed Food and Beverages	73.4		58.62
Social, Community Development, and Other Services	64.15	86.02	77.81
Tourism (Hotel and Restaurant)	67.42	82.43	60.14
TVET	87.8	86.59	83.51
Utilities	100	47.85	
Visual Arts	50.5	93.22	
Wholesale and Retail Trading	90.98	88.69	67.73
Others	72.25	72.73	66.44
Total	**70.51**	**84.15**	**68.58**

Source: Study on the Employment of TVET Graduates (SETG), TESDA - Planning Office

Source: TESDA. (2021) TVET Fact Sheet; TESDA TVET Statistics 2016-2020

Public perception that TVET is inferior when compared with that of formal /higher education.

Those who were only taught at secondary school or below were compared with TVET graduates. These graduates were also compared with those who pursued a university education. TVET graduates are more likely to be employed and receive a higher wage than those who only studied at secondary school or below (Vandenberg & Laranjo, 2021). Skilled workers have a low degree of international skills, thus lacking skill advantages among international competitors. People's work tasks often mismatch with their level of skills. Among the ten competitive industries planned to develop in the Philippines, many skilled workers migrate to other industries as their level of skills fails to reach standards (Wu et. al., 2018).

This finding suggests that the TVET, as designed in the PQF for Levels 1-5 and intended "to provide a formal certification that a person has successfully achieved specific learning outcomes relevant to the identified academic, industry or community requirements", failed to confer an "official recognition of value in the labor market and in further education and training" (https///www.tesda.gove.ph). Seemingly, higher education (at least a baccalaureate degree under Level 6 of the PQF) is still the preferred option for employment opportunities although the PQF offers various pathways for employment given a specific set of competencies required for the job.

Lower Employment of TVET Graduates

According to Rayan (2015), graduates chose to seek employment rather than start a business of their own. There are variations in terms of income across the different regions of the country. The ADB-commissioned study (2021) revealed the increase in employment trend and inversely decreasing trend in unemployment in certain parts of the country against the national average. This shows that more Filipinos are actively seeking employment, which is a good performance economic metric. However, overall, there still persists the lower employment situation of TVET graduates since the majority of them (74%) were without a job prior to entering TVET training (ADB 2021).

It was also revealed in the study of Talento, et. al. (2022) that there were more women participating in TVET programs (57%), and most likely getting employed given a minimum college-level qualification.

Wide disparity in Pay of TVET graduates

Based on the labor force survey data in the Philippines for 2015, TVET graduates earned higher wages compared to those who only completed secondary school. Nonetheless, for graduates who took both TVET and at the tertiary level, wages were lesser compared to those who studied only tertiary level. Olfindo (2018) in his study indicated there may be a "penalty" for including TVET in university education. He showed in the study, that the propensity score matching (PSM) generated similar results. However, statistical significance was not achieved, and balancing properties were not achieved under certain requirements. As an example, graduates of TVET earned higher wages than those with only a secondary school education, although the findings were statistically significant, a test of balancing properties was not fulfilled. (Olfindo, 2018).

Furthermore, the impact of TVET on wages in the Philippines using data from the Labor Force Survey of 2014 revealed similar significant effects for TVET graduates relative to those who completed only secondary school. However, the estimates did not control economic background, parents' education, or other factors that might account for differences in ability (Olfindo, 2018).

Structural and Policy Implementation of TVET in the Philippines

Lack of coordination among government agencies regarding the Philippine Credit Transfer System (PCTS) and ladderized progression of TVET to provide pathways and equivalencies to formal education.

The tri-focalized system of education in the Philippines introduced in 1994 through various legislative acts resulted in having three distinct agencies (i.e. DepED, CHED, and TESDA)

focusing on basic education, higher education, and TVET, respectively. Although these recent education reforms have boosted the TVET sector's growth, TVET short-term certificate programs are not yet ladderized to formal education. There is still no "equivalency system" by which these TVET programs are given credit in a formal bachelor's degree at the tertiary level. Major challenges in the implementation of programs in the TVET system include the policies, curriculum, practices, and in providing the needed resources (Alto et. al., 2017).

The PQF describes the levels of educational qualifications and sets the standards for qualification outcomes. It is a quality-assured national system for the development, recognition, and award of qualifications based on standards of knowledge, skills, and values acquired in different ways and methods by learners and workers of the country (PQF,2018). However, one of its main objectives is to develop pathways for transition from Level 5 to 6 (bachelor's degree) in the framework and greater mobility of TVET graduates certified by TESDA ((https://www.tesda.gov). Our findings indicate that this ladderization or equivalency system has not been finalized and working. (https://www.tesda.gov).

Lack of voluntary quality assurance systems from third-party auditors or agencies to support TESDA.

Sub-standard or non-compliance to third-party accreditation, audits, and certification of TVET programs remain a problem for TESDA to improve TVIs as TVET providers in the Philippines. As of 2017, there were 7,102 TVET programs comprising 38% of those registered with TESDA have been terminated. (TESDA, 2017a). The process of voluntary accreditation designed to promote quality and continuous improvement among TVET institutions through periodic review and evaluation (Cheman et al., 2018) also failed to capture the interest of private TVIs in the country.

The TVET framework anchored on the Quality Assured Technical Education and Skills Development Framework (QATESDF) adheres to the PQF and other frameworks from the national government such as the National Skills Technical, Education and Skills Development Plan which is based on national priorities spelled out in the Philippine Development Plan (2023-

2030). Such compliance requires the entire TVET framework to be operationalized in a QMS to ensure continual improvement (https:///www. tesda.gov.ph). Based on the data gathered, seemingly only the TESDA –as an agency is certified to ISO 9001:2010 QMS, but not a majority of the private TVIs subject themselves to voluntary accreditation.

Failure *of TESDA certification to make a difference in the income of graduates and basis for hiring, wage structure, and merit-based promotion system in the industry*

Studies reveal that TESDA certifications were insignificant in alleviating the income of gainfully employed TVET-certificated graduates as compared to those who do not have the qualification (TESDA, 2015; TESDA, 2011, 2017b, 2018, 2019). Orbeta (2016) concludes that it remains a challenge for TESDA to show the industry to give value to these national certifications(NCs) issued by TESDA in their corporate policies on recruitment, employment hiring, merit-based promotion, as well as in wage and salary administration (Orbeta, 2016).

Given these analyses of available data, our second proposition that "there are several problems and challenges related to the quality of graduates, employment graduates, as well as structural and policy implementation of TVET in the Philippines" is confirmed. This is supported by Wu, Bai, & Zhu (2019), in their study on Technical Education and Training in the Philippines. They argued that the infrastructure of TVET is yet to be strengthened, in spite of the substantive development of TVET in the Philippines. Our skilled workers are not competitive in the global market since they have a low degree of international skills caliber. In the ten competitive industries that were planned to be developed in the Philippines, many skilled workers decide to migrate to other industries since their level of skills fails to attain international standards.

Proposed policies and strategies to strengthen TVET in the Philippines and align its future direction with SDG#4

TVET and tertiary education have both improved in the Philippines in recent years. In 2017, the TVET certification rate was estimated at 92.9%, surpassing TESDA's target for the year by around 8% points. This however decreased by 0.7 percentage points in 2018, at 92.4% (Reyes, et.

al., 2019). Its popularity is considered the driving force for sustainable development.

TVET is also highly considered a strategic and operational priority of the G20, the OECD, and multilateral organizations such as the ILO, UNESCO, ASEAN, and SEAMEO (Paryono, 2017).

Moreover, under UN-SDG 4: Quality Education and Lifelong Learning, ensuring access to primary and secondary, tertiary, and technical-vocational education are three of the seven defined Quality Education indicators (UN Sustainable Development Goals Report, 2017; Report of the Inter-Agency and Expert Group on Sustainable Development Goal Indicators (E/CN.3/2016/2/Rev.1), 2016).

In this context and founded on the results of our study, we propose the following policies and strategies to improve TVET in the Philippines and align its future direction with SDG #4.

1. Align the curriculum development of TVET with the present Philippine Development Plan 2022-2028 and the needs of the industry including the demands of Industry 4.0.

   1.1. Harmonize and coordinate the three levels of the "tri-focalized education system " in the Philippines initiated in 1994 and amended through the implementation of the PQF in 2012 aimed at aligning with the AQFW. This will allow TVET graduates to proceed to formal education at the tertiary level. This requires equivalency and a credit system through the Philippine Credit Transfer System (PCTS) for the three sectors- DepED (Senior High School-TVL track), TESDA, and CHED. TESDA sub-system covers NC1 through IV corresponding to the first four levels of the PQF, while the CHED sub-system covers Baccalaureate, postgraduate diploma to Doctorate that corresponds to Levels 6 to 8 of the Philippine Qualifications Framework. The two sub-systems interface in the provision of diploma programs at Level 5. This is the contentious point in the PQF which needs harmonization and coordination between the two government agencies.

   1.2. Expand qualification standards of TVET (Levels 3-5) using international standards such as the European Quality

Framework to increase the potential of Filipino workers in gaining employment in high-skills jobs abroad. This answers one of the main objectives of the PQF which is to dovetail domestic qualification standards with the international qualifications framework (https://www.TESDA.gov.ph).

1.3. Develop and improve learning materials in line with international standards. These materials must be continuously improved and updated based on recent trends in international education frameworks, and standards (e.g., Education for Sustainable Development (ESD), global citizenship education with an emphasis on human rights among others, and social inclusion, environmental sustainability, and social justice in the curriculum) (NEDA, 2023). These are concrete measures to align TVET with the UN-SG Agenda 2030, particularly SDG # 4 (Quality Education and Lifelong Learning).

2. Strengthen linkages and partnerships of TVET training institutions and industry in the area of apprenticeship/On-the-Job Training (OJT) to enhance practical skills and knowledge of state-of-the-art technology and increase labor productivity.

2.1. Improve enterprise-based training (EBT) as a contemporary modality in TVET delivery. This proposed measure aims to incorporate the existing programs under the EBT administered by TESDA and expand the provision of training programs implemented within companies. The program can be a mix of workplace training and classroom-based learning following the German Model of Dual-Learning in TVET education (NEDA, 2023).

2.2. Reinforce partnerships among colleges and universities offering TVET, TESDA, and TVET Institutions, including linkages with industry associations, other government agencies, NGOs, and social enterprises. This must ensure TVET programs and initiatives will cater to community needs and priorities including entrepreneurship in various industries such as agri-business, hospitality and services, Information Technology, and construction among others.

2.3. Enact laws and formulate policies for apprenticeship to meet the industry provision in internship stipulated in the Labor Code. This will support the recommendation for improving TVET with TESDA as the main enabling agency.

3. Enhance employment opportunities and labor productivity as the ultimate metrics of the Quality-Assured Philippine Technical Education System by which the Philippine TVET system operates under PQF.

   3.1. Increase employment opportunities by improving the quality of TVET training by TESDA and other TVET – certificate and diploma-granting institutions (colleges and universities, private institutions) under the supervision of TESDA and accrediting bodies such as the International Organization for Standardization (ISO), and other industry-based accrediting agencies. This entails developing alternative assessment and certification methods. Strengthening TVET through school-based and training institutions will be achieved through scholarships and voucher systems similar to the scheme in Senior High School. This means increasing the budgetary resources of TESDA which comes from the national budget (General Appropriation Act).

   3.2. Improve labor productivity through the revision of the Labor Productivity Act of 1993 to make it responsive to the present time. This initiative will achieve more effective and wider cooperation among institutions like DOLE, DAP, TESDA, DEPED, CHED, and State Colleges and Universities (SUCs) and Private Higher Education Institutions (PHEIs).

Figure 7:

TVET Employment Rate: 2006-2021
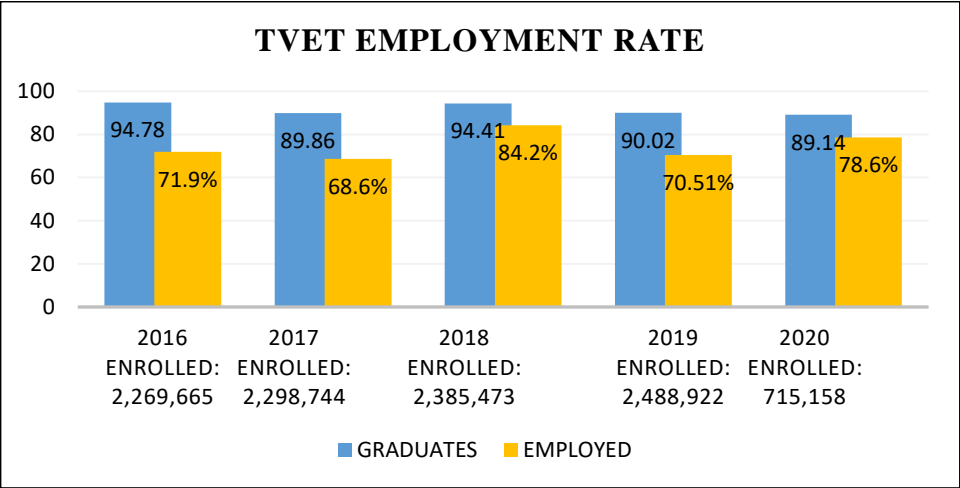
Source: TESDA (2021). TVET fact sheet; TESDA TVET Statistics-2017-2021-Revised
TESDA (2021). TVET fact sheet; TESDA TVET Statistics-2016-2020-Revised

The data in Figure 7 shows that for the last five years, 7 out of every 10 (74.76%) TVET graduates were employed. The highest employment rate was recorded in the survey round of 2019 (84.2%) wherein 8 out of every 10 TVET graduates were employed and a large decrease in the employment rate was observed in 2020 with a 13.7% decrease. This can be attributed to the impact of the Covid19 pandemic which resulted in a slowdown in general economic activity, as seen also in the decrease in the national employment rate for the period 2018:2021.

Conclusion

In retrospect, the historical development of TVET in the country has its beginnings when it was introduced in the Philippine education system in 1927 through Commonwealth Act No. 3377, which is a result of the dynamics of political, social, and economic factors. TVET in addition to general education, involves the education and training process in learning technologies and related sciences as well as the acquisition of practical skills and knowledge concerning occupations in various sectors of economic and social life.

Over the years, the government implemented major reforms throughout the education sector, including TVET. With this effort, TVET developed from a non-formal to formal education, and its training delivery was classified into school-based and center-based. There were two main government agencies responsible for TVET until TESDA was created in 1994 to combine the departments concerned with TVET management (Peano & et. al., 2008).

The overarching short-term and long-term objective of TVET in the Philippines is to ensure national development through accelerated human capital development by providing lifelong learning opportunities for all. It was mandated in RA 7796 that TESDA will provide relevant, accessible, high-quality, and efficient technical vocational education and training opportunities for Filipinos to meet the skills requirements for economic and social development. In this regard, TESDA plays the role of being the sole authority, enabler, manager, and promoter of TVET (Necesito, Santos, & Fulgar, 2010).

Following the PQF standpoint, the TVET and tertiary education both improved in the Philippines in recent years and thus gave credibility to the "tri-focalized" education system initiated in the reforms in 1994. TVET is also highly considered a strategic and operational priority of the G20, the OECD, and multilateral organizations such as the ILO, UNESCO, ASEAN, and SEAMEO (Paryono, 2017).

There are substantial accomplishments and outcomes of TVET in the Philippines for the past five years as managed and supervised by TESDA. This is supported by Wu, Bai, & Zhu (2019) in their study on Technical Education and Training in the Philippines, that in spite of the challenges and issues, there is a substantive development of TVET in the Philippines. Concretely, through TESDA, some of these achievements are setting the direction of TVET in the Philippines, promulgating relevant standards, and implementing programs geared towards a quality-assured and inclusive technical education and skills development and certification system for TVET in the Philippines. More importantly, the Asian Development Bank study (2021) reported that the two-pronged strategy of TVET in the Philippines is anchored in the National Technical Education and Skills Development Plan 2018–2022 and aligned with the Philippine Development Plan 2017–2022 (as revised to 2022-2028). These firmly defined the roles of TESDA and the importance of TVET in nation-building and economic development.

There are several problems and challenges related to the quality of graduates, employment graduates, as well as structural and policy implementation of TVET in the Philippines. This is also supported by Wu, Bai, & Zhu (2019). They argued that the infrastructure of TVET is yet to be strengthened, in spite of the substantive development of TVET in the Philippines. Our skilled workers are not competitive in the global market since they have a low degree of international skills caliber. In the ten competitive industries that were planned to be developed in the Philippines, many skilled workers decide to migrate to other industries since their level of skills fails to attain international standards.

Moreover, the Philippine society gives more importance to degrees and diplomas earned in higher education than TVET certificates. TVET is generally considered inferior education. Our society does not fully appreciate the value of TVET in the labor market. Structural unemployment which is due to the mismatch of labor supply and industry demand, exists in the Philippines labor market. Graduates of TVET face a limited employment market, which is largely caused by the poor quality of TVET and the irrelevance of school learning with enterprise work practices (Wu et. al., 2019).

Finally, TVET in the Philippines over the years has gone a long way towards helping address access to education for all. As managed by TESDA, millions of Filipinos have been provided technical-vocational skills for employment and/or self-employment, especially in the poor sector of society. TVET's goals, objectives, and program implementation, which needs further improvements, are clearly aligned and in pursuit of SDG #4 which is geared toward quality education.

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Improving university competitiveness and quality education through Human Resource Development in the digital era

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Abstract

In its quest for quality education, Higher Education Institutions (HEI) ascribed to the UN's SDG 4 Quality Education in ensuring that inclusive and equitable quality education will promote lifelong learning and opportunities for all. The critical role of Higher Education Institutions (HEIs) in building teaching skills, fostering knowledge, and engagement with society are significant factors in developing its human resources, particularly, the faculty. The benefits and challenges brought about by Industry 4.0 drive the universities to integrate quality education into their mission of promoting positive change, lifelong learning, and competitiveness. The study utilized qualitative and descriptive design to probe the variabilities and similarities of Human Resource Development strategies, quality education initiatives, and university competitiveness of HEIs in Bandung and Manila. Thematic analysis was carried out to produce more conclusive results. The researchers applied a data condensation process to form a perceived relevant category and a theme was created based on strategies and competitiveness. The significant result shows a deficit in the strategy to target specific faculty KSAs in the personal development in-service programs instituted by the HEIs in Manila. Remarkable are the many organizational strategies employed by both cities that yields quality education indicator (management) particularly the essential role of the HEI in instituting policies for faculty's wholistic development. Results on competitiveness denote compliance to most

functional capacities of both cities as a valuable means of mobility as the education workers meet the demands of their job. Moreover, the strong partnership with local and international agencies solidifies various developmental programs and the social relevance of the university. The study recommends further study on the impact of the educational global ranking system in the retention of human resources and employment of graduates.

Background of the Study

The role of Higher Education Institutions (HEIs) as a fertile ground for new ideas and innovations is presumed to contribute to the development of economic and societal growth. According to Murthi et al. (2021), a strong tertiary education system is expected to build the professional expertise necessary to drive public and private sector development, which every growing economy can rely upon. The critical role of colleges and universities in preparing young people not only for the world of work but for lifelong learning as productive members of society is regarded in terms of its sources of knowledge, scientific innovations, values, and behaviors, among others. The United Nation's sustainable development goal (SDG 4) supports this view, emphasizing the vital role of quality education in ensuring inclusive and equitable quality education and promoting lifelong learning opportunities for all.

With the many digital learning opportunities that higher education can provide to enhance quality in the delivery of lessons, the era of Industrial Revolution 4.0 and the challenges brought about by the Covid-19 pandemic has compelled education managers to take strategic steps to quality education as they anticipate changes in the academic world. Such formulation of changes has affected various educational aspects ranging from review of policies, curriculum enhancement, dynamic research initiatives, merit & incentive processes, industry partnerships, and development of human resources.

Historically, education systems around the world have emphasized acquiring knowledge and information and de-prioritized interpersonal skills. World Economic Forum (WEP) developed the Education 4.0 framework for the teaching and learning of skills anchoring on the taxonomy built on three aptitudes: (1) abilities and skills, (2) attitudes and values, and (3) knowledge and information. It places particular focus on the same definition by the business and education communities on the abilities and skills as well as attitudes and values as these are the most important according to experts and employers (World Economic Forum, 2023). A strong collaboration between the HEI and partner industry is viewed as an opportunity to enhance the skills set of the teacher and to ensure the same skill set and concepts are delivered to the students.

People within an organization are a primary means of generating competitiveness since they affect its performance (Lussier & Hendon,

2019). Human resource development, or HRD, according to Alhalboosi (2018), is a systematic task to enrich employees' skills, knowledge, and experiences to meet an organization's current and future needs. Hence, to fully develop the schools' human capital, continuous development is necessary to acquire the needed skill set and sustain such advantages in pursuit of quality education.

The concept of quality in higher education lies between the university and regulatory agencies, focusing on several indicators such as *research, teaching, management, resources, and links with society and students* (Cadena et al., 2018). Such factors are further attributed to the respective university's trifocal mission: to create new knowledge by research and deliver such knowledge in teaching, which can be shared with society to develop the quality of life. An interesting challenge to the universities is how they will achieve higher education ratings on the given quality indicators rather than merely on the number of graduates.

The connection between competitiveness and quality human resources is empirically supported by Dimitrova and Associate (2017). They expressed the significant role of a valuable pool of knowledge workers because their acquired knowledge and competencies are expected to deliver higher productivity. Aside from developing a competitive workforce, HEIs should consider the dynamics brought about by the macroeconomic environment in which it operates. Remarkably, the vigilant control of the state, and civil society, the rising presence of international competition in global university rankings, the existence of private training companies, and the creation of corporate-university partnerships, including new marketing approaches and tools (p. 312-313) poses threat to universities in the attainment of competitive advantage and quality education.

With the lack of uniform methodology to measure quality education and higher educational competitiveness (Dimitrova and Associate, 2017 & Narmania et al., p. 29, 2021), Dimitrova and Associate (2017) identified the multidimensional functional capabilities (*Teaching-methodological and innovations capability, Scientific research, Human, Financial & Economic, Social, Management, and Marketing*) that are found significant in identifying HEIs competitive advantage (p. 314).

Although there has been an increase in interest among researchers and theorists in understanding the quality of education (Cadena et al., 2018) and competitiveness (Dimitrova & Associate, 2017) among HEIs, there is

still limited unified conceptualization and local study available to provide an empirical explanation to the strategies employed by a university in improving its quality education and competitiveness through the development of human resources in the digital era.

Statement of Research Problem

In line with the UN Sustainable Development Goal 4 on Quality Education and to enable the universities to improve their competitiveness, this study sought to answer this research problem:

What strategies are implemented by selected universities in Bandung and Manila to improve their competitiveness through human resource development and quality education in the digital era?

Moreover, this research problem was carried out with the following objectives: (1) Identify the university's human resource development strategies. (2) Determine the university's quality education initiatives. (3) Determine the university's competitiveness. (4) Compare the human resource development strategies, quality education initiatives, and university competitiveness of HEIs in Bandung and Manila.

Conceptual Model and Operational Framework

This research is anchored on the framework of competitiveness as expressed in the model by Dimitrova and Associate (2017), which emphasizes the contribution of well-educated and highly qualified human resources through their acquired knowledge and competencies along with the other factors in the model will allow an educational institution to achieve the requirements of the labor market with good quality product and workforce to maintain its competitive advantage.

The model adheres to the UN SDG 4 Quality Education 4.7 targets: the acquisition of knowledge and skills that are geared towards sustainable development, promotion of the culture of peace, global citizenship, and appreciation of cultural diversity among others. The identified means of implementation must be evident in the effective learning environments, scholarships, and teachers' and educators' development ("UNESCO, n.d.").

Using Porter's general model of competitive advantage (Figure 1) in the context of educational services, Dimitrova and Associate (2017) concluded that the competitive advantage of an HEI depends on the present *production factors* (highly qualified teaching staff, modern materials, and technical facilities and infrastructure); the nature and the dynamic of the *demand for educational services*; the presence or absence of *related & complimentary activities* (scientific research, consultancy, marketing management); a chosen sustainable *strategy, competitive structure and degree of rivalry in the education market*. All the listed indicators will determine the success of an HEI in reaching a unique combination of resources, namely physical, organizational, and human capital (p. 313).

Figure 1.

Competitive Advantage of HEI by Dimitrova and Associate (2017)
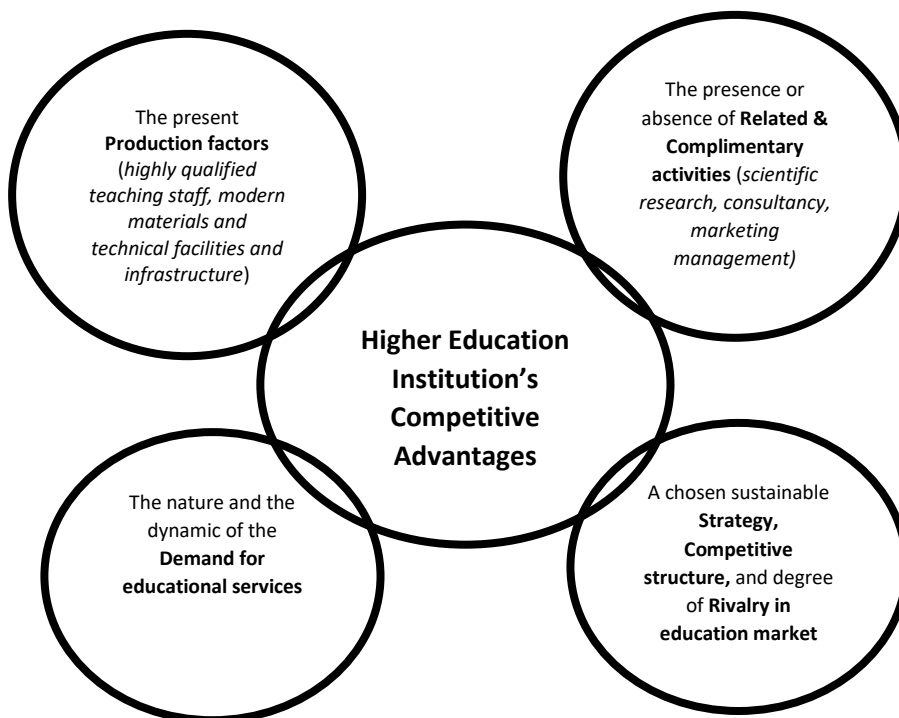
Operational Framework

Figure 2.

University Human Resource Quality Education and Competitiveness Model
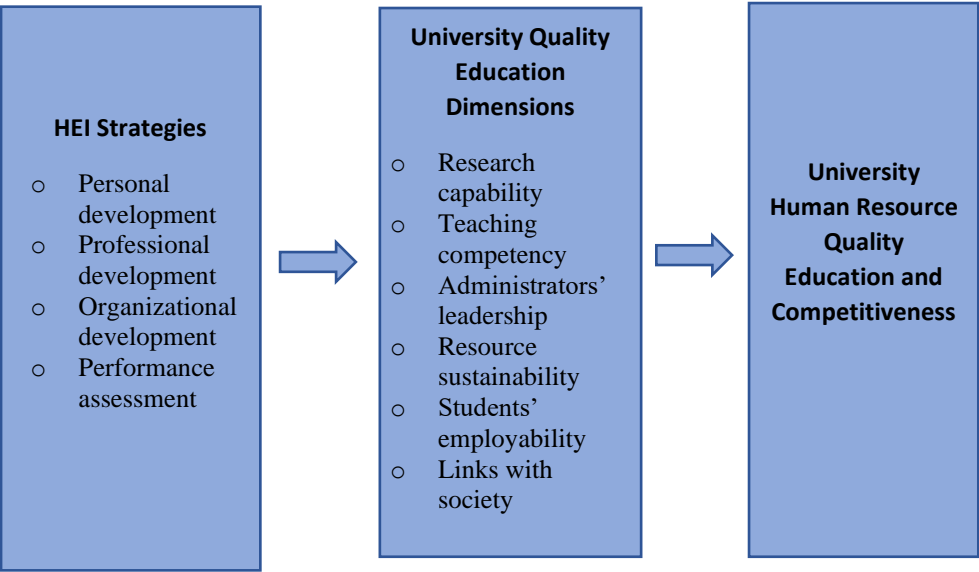
The framework (Figure 2) is designed to identify the effective strategies implemented by various universities in cultivating quality education and competitiveness through human resource development in the digital era.

Personal, Professional, and Organizational Development are faculty HRD strategies (Alhalboosi, 2018) that are intended to determine the quality of a university. A learning process that involves acquiring knowledge, improving skills, concepts, and processes, or changing attitudes and behaviors is aimed at developing the faculty's capacity to meet the demands of their job. To go up the ladder and achieve *professional* competency, university management initiated developmental programs that are directed to contribute to the career growth of a faculty by instituting programs that will assist them gain more comprehensive experiences that are helpful in their future role. Eventually, work evaluation and *performance assessment* ensued. A work evaluation allows the school

to recognize talents who are ready for a more significant responsibility or address the skills gap that requires remediation. Such underlying forces in the life of a faculty ensure that the education worker remains productive as they progress in their career and such will contribute to the *organizational development* goals.

Cadena et al. (2018) associated the uniqueness of an educational institution compared to other business industries and the many intricacies in measuring quality education. The authors further stressed that the school's mission in transforming young minds by creating new knowledge through teaching and disseminating such knowledge would benefit society considering the following quality indicators: *Research, Teaching, Management, Resources, Students*, *and Links with society* with an organized list in each dimension. These indicators are further influenced by the requirements set forth by the regulatory agencies where the school operates.

Considering the unique combination of HEI strategies and quality education initiatives, the balance, interplay, and connections of competitiveness indicators are perceived to result in the development of the university's human resources.

Without uniform methodology to measure higher education competitiveness (Dimitrova and Associate, 2017 & Narmania et al., 2021), Dimitrova and Associate (2017) identified the multidimensional functional capabilities (*Teaching-methodological and innovations capability, Scientific research, Human, Financial & Economic, and Social, Management, and Marketing*) that are significant in identifying HEIs competitive advantage.

With the given framework, the researchers hypothesized that various universities' effective human resource development strategies would result in competitiveness and quality education among HEIs in the digital era.

Literature Review

Finding the right person to fit a position can be challenging, especially among knowledge workers such as university faculty. This is primarily because of the massive responsibility entrusted to an educator in

creating valuable and lifelong skills for their students. According to Sclafani (n.d.), teaching has been viewed as a highly respected vocation because teachers are expected to deliver information to their students and synthesize, identify, solve problems, create innovations, and contribute positively to civil society.

To fully prepare the educational worker, Alhalboosi (2018) presupposed that personal, professional, and organizational strategies equipped the teaching staff to meet the demands of their job following a performance assessment. The regular performance appraisal can then be used as the basis for the promotion or evaluation of rank so that a faculty can go up the ladder (p.5) for a bigger role or responsibility. Such a meritocratic evaluation system influences a faculty to pursue further studies or professional growth that includes scholarly work, often providing an additional benefit or incentive that may lead to better teaching performance that improves student learning.

Teachers thrive in an environment where a needed support system is felt. According to the study of Dacles and Associates (2016), a faculty will require solid institutional support evident in the policies, merit system, financial reward, and the establishment of a research unit to develop a research culture. As stressed by the authors, the positive effects of doing a scholarly activity will make the teachers become engaged in their discipline because research becomes a valuable means of learning that would better equip them in preparing their students to become creative contributors and not just passive consumers of information.

In a similar vein, the academic duty of a teacher is based on the premise that teaching is enhanced by research to promote the prosperity of a nation and the well-being of its citizen (Untong, 2020) since an educated population is expected to contribute to the nation's economic growth. Therefore, the teachers' academic duty goes beyond the internal stakeholders because it includes those external entities to which the school operates, and in this context, the community. The wisdom behind the school and social interaction is to assist the community in improving their quality of life. Such social responsibility is viewed to bring positive outcomes because it radiates not only the productivity outcome of a worker but also their overall well-being (Cann, 2016).

Methodology

The study utilized qualitative and descriptive analysis to probe the variabilities and similarities of Human Resource Development strategies, quality education initiatives, and university competitiveness of HEIs in Bandung and Manila. Thematic analysis was carried out to produce more conclusive results. In this method, the researchers applied a data condensation process by dividing the texts into small meaning units through codes to form a perceived relevant category among the surveyed universities. Lastly, a theme was created based on the categories used following the HEI strategies and competitiveness framework of Cadena et al. (2018) and Dimitrova and Associate (2017) to deduce the most perceived indicators by the respondents.

Selected University President, Rector, Chancellor, Academic Head, Dean or Vice Dean, Department Coordinator, and Department Head of five (5) selected private universities in the cities of Bandung and Manila with 10,000 or more student population was chosen to participate in the study from December 2022 to February 2023. The work profile of the key informants (KI) varies from Academic Vice President, Dean, Department Chairperson, Academic Head, and Quality Assurance Officer. The use of recorded semi-structured in-depth interviews supported by the data collection using an online platform from crucial informants was applied to elucidate their perceptions. It was translated into a valid form for thematic content analysis. A letter of request was sent to the email address of the target participants to acquire their consent, and a request for an appointment to conduct an interview ensued. Archival data such as the University's Strategic plans and Annual Reports found on the university websites and available Faculty Manuals were also reviewed and analyzed as the secondary source of information for the HRD strategies and competitiveness. A cross-sectional survey and archival analysis of university documents were used to form a lucid discussion topic.

The University Quality Human Resources and Competitiveness

An HEI faculty is presumed to abide by the trifocal functions of teaching, research, and community engagement. Teaching is viewed as a process that will impart knowledge and guide the student in understanding given concepts and skills, while research allows the production of new knowledge and ideas. The concerted efforts that teaching and research

generate can then be shared with society through community engagement to develop the quality of life. According to Untong (2020), such mandates are essential in the educational and integral formation of a professional, competent, service-oriented, principled, and professional citizen. With this, education has become a powerful tool in shaping economic and social progress since a highly educated workforce is expected to contribute to nation-building through the innovations they bring to the workplace.

Previous research has associated a school's competitiveness in delivering educational services through its human capital and, in this context, the teacher. Considering the complex environment in which the school operates, the faculty is at the forefront of delivering learning to students. According to Lussier and Hendon (2019), such competitiveness creates that unique advantage considering that most organizations have access to the same material and facilities-based resources but not to people. Therefore, any learning institution managers that can generate higher teacher engagement in their day-to-day job have greater chances of contributing to the competitiveness of an institution.

Competitiveness in this view can be associated with the HEIs policies and programs that equip their faculty with the necessary competencies to perform their teaching and research roles in pursuit of new knowledge within its social environment or community. In this manner, the education system ensures students' quality of learning as they meet society's demands.

The quality of the educational product is precisely linked to the competitiveness of an HEI invested in developing highly qualified staff (Dimitrova and Associate, p. 313, 2017). For the school to ensure quality, a strategy must be carefully planned. A strategy is an organization's plan to exploit opportunities and strengths, neutralize threats, and avoid weaknesses (Haizer et al., 2017).

Alhalboosi (2018) point out that the human resources' personal, professional, and organizational development involves the personal acquisition of knowledge, improving skills, concepts, rules, or changing attitudes and behaviors (p. 5), professional satisfaction and motivation as they go up the ladder to assume leadership and management positions (p. 4) and organizational development that involves reflections, system improvement, planning, and self-analysis through which an organization engages to link its employees with its mission (p. 4). To emphasize how to

best manage their employee's performance over time assessment must take place to further ensure that they remain productive as they progress in their career. Taylor & Tyler (2012) in a similar view argued that the results of the assessment will be the basis for organizational reflections, system improvement, planning, and self-analysis. In this sense, universities are meeting the expectations of both the internal and external environment.

Narmania et al., 2021 closely linked competitiveness to the quality of learning in Higher Education Institutions by citing the Standards and Guidelines for Quality Assurance in the European Higher Education Area. In its definition of quality, it emphasizes the interaction between teachers, students, and the institutional learning environment (p. 28) which signifies a strong correlation of the educational institution actors. The authors further argued that while competitiveness among HEIs can be a complex phenomenon, factors such as learning environment, the reputation of the institution, level of internationalization, employment rates of graduates, learning environment, scales of research, and citations are considered determinants of competitiveness (p. 30).

The indisputable contribution of HEIs to society and the economy were presented in the works of Dimitrova and Associate (2017), who codified the criteria to measure higher educational institutions' competitiveness, namely, teaching-methodological and innovations. These criteria stressed the quality of the teaching methodology of faculty members that secures the new learning process following the regulatory requirements where the school operates. It also identifies the level of information technology and computerization a university employ in delivering learning courses considering the needed facilities.

Since HEIs are expected to contribute to civic society, capacities in *scientific research* are codified in terms of the school, faculty, and student's participation in various research endeavors locally and internationally with the assistance of the schools' other accredited programs. The results of the study are shared with the *society to address social needs*. A solid *financial & economic* capacity of the HEI will ensure the sustainability and existence of additional financial sources from external partnerships. *Management* reflects the kind of leadership in educational institutions that will ensure quality at both departmental and institutional levels. Since HEI operates in a diverse and ever-changing environment, the *marketing* capacity of a university will help them in the proper rating system and positioning of the university both on a national and international scale.

Results and Discussion

The research analysis follows the thematic analysis by identifying the university's personal, professional, organizational development, and performance assessment strategies (Alhalboosi, 2018). Such strategies were themed and categorized following the indicators of quality education in the systematic literature review and evaluation of programs and activities by Cadena et al. (2018).

The symbiotic connection between quality education indicators and functional capacities was evident in the various HEI initiatives. Further, it contextualized the relationships following the competitiveness model by Dimitrova and Associate (2017) as perceived by the surveyed universities.

Table 1 summarizes the responses following the essential functions in developing human resources, namely *Personal development, Professional development, Organizational Development, and Performance Assessment.* The data gathered (*meaning units*) from the responses were categorized and themed using the quality education indicator to understand better the school's initiative in developing its human resources.

Table 1.

University Employed Human Resource Strategies & Quality Education Indicators from the Narratives of the Respondents (Manila, Philippines)

Strategies	Quality Education Indicators (Generated Themes)
Personal	Teaching
	Management
Professional	Links with society
	Teaching
	Management
	Resources
Organizational	Management
	Student
	Links with society
	Resources
	Research
	Teaching
Performance assessment	Management
	Teaching
	Links with society
	Research

Source: Meaning units were derived from the Key Informant Interview (KII) and compiled accordingly.

The respondents' narratives in Table 1 show significant findings directed toward organizational strategies and management indicators of quality education. This implies the effective leadership of the selected universities in Manila by providing appropriate infrastructure, necessary policies, and resources to support teaching and learning.

Noteworthy is the management indicator encompassing all HEI strategies (*personal, professional, organizational, and performance assessment*), which shows the strong influence of the school's initiatives and programs on the holistic development of the education worker. Such will provide measures of how well the school will require development to address the deficiency, maintain or even improve (Lussier & Hendon, 2019) the competency of the worker for more significant responsibilities or higher positions.

Interesting to note is the ongoing education to improve knowledge and skills for present and future jobs about the professional development strategies of the surveyed universities. Notably, the development aims at preparing the faculty for their future career by acquiring skills needed in higher-level jobs by instituting succession planning, management training, and research-related activities. Such development is further supported by the university's partnership with internal and external stakeholders providing the necessary facilities.

The limited responses to personal development strategies, as shown in Table 1, clearly show the schools' deficiency in developing the personal aspects of the faculty. Universities are accustomed to the training programs they usually provide in the in-service seminar about instruction, curriculum, technology use, and assessment. HEIs need to be more specific in terms of the strategy they employ to improve the teaching capacity since a "one-size-fits-all" training and development may not guarantee a change in attitudes and behaviors of a worker because it does not target the individual faculty knowledge, skills, and abilities (KSAs) especially when in-service seminar programs are usually held in big groups (such as a college) with a common theme due to limited budget. The pattern of results is consistent with the view of Lussier and Hendon (2019), stressing the importance of understanding the competencies to identify what the organization requires, particularly the type of training needed by the individual employee.

TABLE 2.

University Employed Human Resource Strategies & Quality Education Indicators from the Narratives of the Respondents (Bandung, Indonesia)

Strategies	Quality Education Indicators (Generated Themes)
Personal	Teaching Management
Professional	Management Links with society Teaching Research
Organizational	Management Research Students Teaching Resource Links with society
Performance assessment	Management Students Teaching

Source: Meaning units were derived from the Key Informant Interview (KII) and compiled accordingly.

Like universities in Manila that embraced the trifocal functions of teaching, research, and community engagement, more dynamic professional development strategies were observed in the surveyed universities in Bandung (Table 2), particularly the opportunity for career advancement. This aligns with the Tridarma (the three obligations consist of 3 points, namely *Education and Teaching, Research and Development, and Community Service*), which a faculty must carry out to display the quality of education. Most of the strategies employed constitute an impact at the organizational development level directly affected by the management indicators. An interesting result in the personal development strategy indicates the required coaching from other professors, particularly to the junior lecturers in the surveyed university.

University Employed Human Resources Strategies & Quality Education Indicators from the Narratives of the Respondents (Manila and Bandung)

The respondents' narratives in Table 1 and Table 2 unveiled significant findings directed toward the HEIs organizational strategies

(*research unit & incentives, dialogue with faculty, performance assessment program*, *qualification alignment, and integration of vision-mission*) and management indicators of quality education. This implies the effective leadership of the selected universities in Manila and Bandung by providing appropriate infrastructure, necessary policies, and resources to support the holistic teaching and learning process.

There is strong evidence of a sustainable SDG 4 means of implementation towards effective learning and scholarships in the surveyed HEIs particularly the existence of policies to evaluate performance viz-a-viz vision-mission, establishment of a research office, scholarship, and incentives provided to the teachers. The dialogue with faculty members was evident to meet the required SDG target towards the promotion of peace.

Table 3.

University Competitiveness Indicators from the Narratives of the Respondents (Manila, Philippines)

Competitive Advantage (CA)	Functional Capacities	CA Indicators
Production Factors	Teaching-methodological and innovations capability	• Product Mix of the HEI • Quality of the teaching-methodological work • Quality of disciplines taught • Level of computerization and IT used • New learning courses and methods of teaching implemented • Renovation of the building stock • Possibility to learn on an individual study plan • Evolution of social material-technological infrastructure
	Human capital development	• Qualifications of the academic staff • Publications and citations • Creative potential of the academic staff • Payment and incentive for the administrative and teaching staff • Attraction of practical specialists

Table 3.

Continued.

Competitive Advantage (CA)	Functional Capacities	CA Indicators
Related & Complimentary Activities	Research outcome	• Existence of a research unit • Partnership with external organizations • Annual research conference under the auspices of the HEI • Participation in international research • Existence of accredited doctoral programs • Inclusion of students in the research activity in the HEI
Demand for educational services	Management leadership	• Quality of the high-level management • Corporate culture • Quality of faculty and department level management • Flexibility and adaptability to changes in demand • Quality of activities performed by collaborators
Strategy, Competitive structure & degree of rivalry in education market	Marketing efforts	• Effective implementation of the marketing communication programs • Brand awareness • Positioning of the HEI in the rating system on a national and international scale • Reputation of the HEI on the labor marker • Quality of the educational services provided • Consumer satisfaction
	Social relevance	• Relationship of the HEI with the local authorities • Relationship of the HEI with the stakeholder • Relationship at all levels between the management, teaching, and students
	Financial & economic stability	• Financial sustainability of the HEI • Existence of additional sources of financing (sponsorship, outside investment, etc.) • Budget policy

Source: Meaning units were derived from the Key Informant Interview (KII) and compiled accordingly.

Contextualizing Competitiveness (Manila, Philippines)

Production Factors

There is strong evidence of the use of technological applications and tools identified as auxiliary to the varied methodologies employed by the faculty in delivering their lessons. Such capability enriches the students' learning journeys, especially during the Covid-19 pandemic. The strong commitment of the school to the personal and professional development of the faculty was evident in the financial assistance, incentives, and necessary infrastructure as they meet the demands of their teaching profession. There is strong evidence of the qualifications of the academic staff following the CHED Memorandum Order (CMO) circular and this was evident in the results of faculty research output and publications. These systems and practices are essential in attaining competitiveness because the given resources are supplemental to the faculty in meeting the demand of their daily work as agents of learning. There is less evidence that HEIs have sufficient programs to attract foreign lecturers. The majority of the CA indicators were observed from the surveyed respondents.

Related & Complimentary Activities

There is strong evidence that HEIs continuously developed a culture of research among its faculty based on the policies, financial rewards, and the establishment of a research unit. Among the CA indicators, the attraction of foreign lecturers was minimally observed from the surveyed universities.

Demand for Educational Services

Strong evidence about excellence in management shows the effective leadership that provided the systems, policies, infrastructure, and other resources to support learning and teaching excellence. All CA indicators were observed from the surveyed universities.

Strategy, Competitive Structure & Degree of Rivalry in the Education Market

The unique marketing initiatives employed by the HEIs by instituting a marketing office have strategically positioned the university in the local and international markets. The established relationships with other stakeholders (government agencies, private and public industries) support these endeavors. Such engagements solidify the social relevance of the university while engaging its faculty with positive benefits such as

scholarships, grants, and incentives. All CA indicators were observed from the surveyed universities except for efficiency in pricing policy.

The strong evidence of semi-internationalization of HEIs activities, including academic and non-academic initiatives as reflected in the university agenda, specifically in its scales in research and human capital development, have established the schools brand awareness, international recognition, and quality education services solidified the partnerships both in the local and international community. Financial sustainability is evident in the surveyed universities that support institutional programs with additional financial assistance from the government to support scholarships and research funding.

Interesting findings pointed out some of the surveyed university's unique strategies and initiatives, mainly using artificial intelligence to deliver the lesson and implementing an executive program to develop teachers, managers, and administrators through local and international industry partners. In addition, the selected university manages a course facilitator who designs the course plan in collaboration with other faculty for curriculum development. Moreover, to give the faculty enough time to engage in scholarly work, the school provided a de-loading policy in the form of substitution for teaching units to give the faculty enough time to conduct research. Lastly, these universities ensure the achievement of key performance indicators KPI by indicating the required number of research outputs (quota) in an academic year. Because of these exceptional initiatives, the selected universities gained full autonomy status, a center of development, and a center of excellence recognition by CHED and international agencies.

Table 4.

University Competitiveness Indicators from the Narratives of the Respondents (Bandung, Indonesia)

Competitive Advantage (CA)	Functional Capacities	CA Indicators
Production Factors	Teaching-methodological and innovations capability	• Quality of the teaching-methodological work • Quality of the discipline taught. • Level of computerization and IT used. • New learning courses and methods of teaching implemented. • Renovation of the building block • Evolution of the social material-technological infrastructure
	Human capital development	• Qualification of the teaching staff • Publications and citations • Creative potential of the academic staff • Payment and incentive for the administrative and teaching staff
Related & Complimentary Activities	Research outcome	• Existence of a research unit • Participation in international research • Participation with external organizations in the implementation of scientific research projects • Scientific conference under the auspices of the HEI
Demand for educational services	Management leadership	• Quality of the high-level management • Quality of the faculty and departmental level management • Corporate culture • Flexibility and adaptability to changes in demand
Strategy, Competitive Structure & Degree of rivalry in the education market	Marketing efforts	• Quality of the educational services provided. • Consumer Satisfaction
	Social relevance	• Relationship of the HEI with local authorities • Relationship at all levels between – the management of the HEI, the teaching staff, the assistants, and the student • Relationship of the HEI with stakeholder
	Financial & economic stability	• Financial sustainability of the HEI • Budget policy

Source: Meaning units were derived from the Key Informant Interview (KII) and compiled accordingly.

Contextualizing Competitiveness (Bandung, Indonesia)

Production Factors

There is strong evidence that HEIs integrate teaching-methodological work by encouraging professional certification of the faculty that will facilitate their scientific activities, workshops, and coaching clinics as they deliver their lessons in class. Moreover, intensive use of various learning management systems (LMS) is evident in the faculty lesson plans, modules, and lecture materials. The use of the LMS media room indicates the level of computerization and IT used in the university.

An interesting initiative is that, particularly in selecting the administrative leaders who follow the rules and mechanisms of the university. There is evidence of stimulant funds to support the graduate degree program of the faculty.

Related & Complimentary Activities

The HEI encouraged the faculty to conduct scholarly work by requiring each study program with an accredited journal. The installation of a research unit shows the strong desire of the university to increase the number of faculty researchers to acquire high-impact journal publications (SINTA) with the help of the coaching clinics.

Demand for Educational Services

An engaging corporate culture of selecting a leader must be under the organizational structure approved by local authorities indicating the quality of management is evident in the surveyed universities.

Strategy, Competitive Structure & Degree of Rivalry in the Education Market

HEIs established relationships with stakeholders, local authorities, and other agencies to denote social relevance. It also assesses the quality of educational services provided using student assessment and faculty performance evaluation. Strong evidence of school financial sustainability was observed through funding and government assistance as perceived by the surveyed universities.

Contextualizing Competitiveness (Manila and Bandung)

Based on the perceived competitiveness of the selected HEIs operating in Manila and Bandung, the strong presence of SDG 4 target attainment in ensuring the supply of qualified teachers as evident in the highly qualified teaching staff following CMO and SINTA, the culture of research, semi-internationalization, and financial sustainability resulted to better industry positioning of the surveyed HEIs against other universities in the field which they operate. Such advantages were evident in the government recognitions (Autonomous Level, Center of Development, & Center of Excellence), global ranking recognitions (high impact journals & accreditations), and partnerships (agreement with private & public) the HEIs endeavored.

Interesting findings of HEIs in Manila pointed out some of the surveyed university's unique strategies and initiatives, mainly using artificial intelligence to deliver the lesson and implementing an executive program to develop teachers, managers, and administrators through local and international industry partners. In addition, the selected university manages a course facilitator who designs the course plan in collaboration with other faculty for curriculum development. Moreover, to give the faculty enough time to engage in scholarly work, the school provided a de-loading policy in the form of substitution for teaching units to give the faculty enough time to conduct research. Lastly, these universities ensure the achievement of key performance indicators KPI by indicating the required number of research outputs (quota) in an academic year. Because of these exceptional initiatives, the selected universities gained full autonomy status, a center of development, and a center of excellence recognition by CHED and international agencies.

Comparing the human resource development strategies, quality education initiatives, and university competitiveness located in the cities of Bandung and Manila

University Strategies and Quality Education (Manila and Bandung)

Both results (Table 1 & Table 2) of the present study provided strong evidence that research capability, teaching competency, management, availability of resources, partnership with society, and students' employability in the context of quality education should be given an equal percentage of consideration in achieving quality education. This reveals the

university's significant influence and role in associating the faculty with its mission of promoting positive change and lifelong learning.

There is enough evidence that the research initiatives of the HEIs in Manila were perceived as the dominant strategy in positioning their university in the local and international presence. In addition, an observed number of demonstrated strategies are found in the agreement for student internships.

The management indicator is essential in improving the organization's effectiveness, emphasizing the crucial leadership role that the HEIs in the cities of Bandung and Manila must possess in developing highly qualified faculty.

There is less evidence from both cities indicating the HEIs initiative to the index of interdisciplinarity among faculty.

The links with society indicators were perceived as influential to both HEIs in Bandung and Manila in developing a competent teaching workforce and access to additional resources in meeting labor market demands as the university evaluates the results of their performances.

University Competitiveness (Manila and Bandung)

Production Factors

There is evidence that most of the competitiveness indicators (Table 3 & Table 4), particularly in teaching-methodological and innovation capability, are present in the selected HEIs in Manila and Bandung. The various methodologies used in delivering the lesson to students suggest that teaching oscillates between traditional and innovative practices. Both cities utilized software applications and necessary facilities indicating their computerization and information technology level to enrich students' learning journeys and support faculty. There needs to be more evidence gathered from the respondents about the existence of education programs taught in a foreign language from among the surveyed universities following the competitiveness model of Dimitrova and Associate (2017).

The human capital development indicators underscore the HEI's implementation of the local authority regulations on faculty alignment and certification as they develop the qualification and potential of the academic staff. The necessary incentive was given in place of faculty professional

development, particularly in their graduate study, either through incentives, assistance, or scholarship.

Related & Complimentary Activities

A research unit/office accentuates the research initiatives and accomplishments of the surveyed universities in Manila and Bandung. The presence of a university journal has allowed the faculty to present and participate in international conferences and discussion tables.

An interesting result indicates that each study program in the surveyed universities, particularly in Bandung, requires an accredited journal.

Demand for Educational Services

Evidence about the management leadership functional capacities from surveyed universities in Manila indicates quality in high-level management based on the university's strategic and operational plan. Moreover, the quality of faculty and department-level management were also observed from the corporate culture of openness and dialogue between the teacher and administration, allowing the faculty to express their opinions and become part of the decision-making process.

The surveyed universities in Bandung, on the other hand, observed the quality of high-level management following the international standards received by the school. It is also a part of the university culture that the organizational structure must be submitted and approved by the Ministry of Education and Culture of the Republic of Indonesia before the school will implement it.

Both cities displayed student-related competitiveness, particularly in the performance assessment and establishment of a partnership with local and international agencies. There is less evidence of the HEI's strong initiative relating to the student's involvement (in the number of hours), particularly in research.

Strategy, Competitive Structure & Degree of Rivalry in the Education Market

The existence of the marketing office from the surveyed universities in Bandung and Manila significantly contributed to the effective implementation of the marketing programs of the school.

The selected universities in Manila manage a school website and social media platform to increase brand awareness. The school conducts student evaluations to measure the teacher's services. The faculty research output and citations are closely monitored to ensure continuous development in the specialized field.

Bandung and Manila HEIs partnered with local authorities and other stakeholders through internship and community engagement programs where faculty members are expected to share their knowledge with the community.

Regarding financial and economic stability, the schools in Manila provided the necessary funding as indicated in the university budget policy. These strategies have given the participating universities competitiveness in allocating financial assistance and support. The availability of institutional support further transgresses into the recognition given by local and international agencies, such as autonomy, de-regulated status, world rankings, and other awards in selected categories.

Like the surveyed universities in Manila, the respondents in Bandung managed an institutional marketing and collaboration unit with education stakeholders and local agencies. They conducted student assessments of their learning process through academic evaluation. There needs to be more evidence of the social media presence of the surveyed universities. However, a budget policy is also in place to reward lecturers as motivators following the Tridarma of Higher Education.

The results of the present study on university competitiveness provided supporting evidence using the competitiveness indicators present in the *production factors* (highly qualified teaching staff, modern materials, and technical facilities and infrastructure); the nature and the dynamic of the *demand for educational services*; the presence or absence of *related & complimentary activities* (scientific research, consultancy, marketing management); a chosen sustainable *strategy, competitive structure and degree of rivalry in the education market* are precise will determine the success of an HEI and therefore should be given an equal percentage of consideration in achieving quality education through the development of human resources especially in the digital era.

Conclusion and Recommendation

In line with the UN Sustainable Development Goal 4 on Quality Education and to enable the universities to improve their competitiveness, and in consideration of the analysis conveyed, it can be concluded that the identified university strategies, quality education, and competitiveness initiatives play a crucial role in improving the educational workers in meeting the demands of their work.

The solid institutional support of the management to address the demand for educational services through its instituted policies on faculty development programs, merit systems, financial rewards, and availability of resources are effective means as education workers meet the demands of their job. In addition, the existence of a research unit signifies that the faculty are immersed in doing research and therefore become a valuable means of mobility by delivering practical application of learning to their students and community. The correlation between quality education and competitiveness, therefore, evidently implied that the critical role of HEIs in preparing their faculty as productive members of society are acquired when a teacher endeavors in scholarly work and contributes highly to the holistic development of the teaching workforce. Finally, the local and international university partnership greatly supported the school's developmental programs for the faculty because of the additional resources they gained from the engagements. These significant quality education and competitiveness outcomes are considered unique advantages of the university, especially among rivals in the education market.

The investigation revealed the strategies and initiatives employed by the selected universities in Bandung and Indonesia as an essential prerequisite to achieving quality education and competitiveness as they develop their human resources. On this basis, the researchers present the following recommendations:

- Sustain the university's competitiveness as exemplified in its institutional policies, especially those directed toward developing the faculty's personal, professional, and organizational growth.
- Design a faculty training program that directs a positive change in behavior by targeting necessary KSA's.
- Support the faculty's scholarly work by instituting a research journal per College or discipline. This will give the faculty an avenue to share the results of their study, particularly in their respective

    departments, for faculty collaboration, especially in developing curriculum, classroom teaching, and management.

- For the school to exemplify its social relevance, a research policy must be integrated focusing on addressing the local/social needs of the society or community.
- To keep the university on the cutting edge, a clear policy about student research hours must reflect the school's quality education initiative by engaging their students in generating new ideas and knowledge locally and internationally.
- Since the university's links to society have contributed to the development of the faculty, the university must solidify its social relevance through memorandum and agreements that will generate additional resources for the teaching environment.
- For other researchers to consider the impact of the educational global ranking system in the retention of human resources and employment of graduates.

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Exploring pedagogical leadership opportunities for a hybrid classroom from the experiences and perspectives of selected college deans and administrators in Manila

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Abstract

This study is an exploration of how the hybrid classroom model influenced teaching and learning in higher education institutions in Manila using the perspectives and experiences of Deans and Administrators who were selected via snowball sampling. Through phenomenography, a qualitative research approach that could represent variations of individuals' experience of a common phenomenon while at the same time, capturing the essence of the need to improve or reform the response towards the phenomenon, opportunities for pedagogical leadership were undermined. Ambiguity in terms of the extent of student participation and engagement, disparity in online and on-site student test scores, weak self-directedness, and time management were identified to be learning gaps. On the other hand, the complexity of doing both online and on-site tasks, lack of digital training, alongside available technical support was culled to be teaching gaps. Outcome spaces drawn from these findings were: conceptual clarity, academic integrity, digital equity, and digital inclusion. From these aforesaid outcome spaces, the following pedagogical leadership opportunities are mapped: 1) the Creation of a standard hybrid syllabus template alongside policies concerning academic integrity, and 2) the Application of the Plan-Do-Study-Act (PDSA) cycle as a baseline method for constantly identifying the weak digital skills of teachers and consequently, mapping retooling and upskilling activities for them, thereby promoting digital equity and inclusion.

Keywords: hybrid classroom, phenomenography, new normal in education, pedagogical leadership, higher education institutions

Background of the Study

A quality curriculum is marked by the quality of learning of students and how they effectively use that learning for their development (UNESDOC digital library, n.d.). Regardless of circumstances, the United Nation's SDG 4 elucidates that inclusive and equitable education that provides lifelong opportunities to students should be made available to all (UNICEF, n.d.).

As schools' worldwide transition to the new normal in education, pedagogical practices and learning performances continue to be uncertain. UNESCO, as cited by Hew, et al. (2020) identified that as of 2020, 188 countries have implemented nationwide school and university closures, impacting more than 91% of the world's student population. Lederman (2020) posits that schools therefore ought to have more robust plans in place in the event of interruptions in campus operations.

In the Philippines, the year 2021 marked the positive adaptation of many academic communities towards the new normal as synthesized by Paragas (2021) in his national review of Higher Education Interventions During and Beyond the COVID-19 Pandemic. This included the practice of flexible learning, an approach that prioritizes the resources available to students. In the middle of 2021, in-person classes have been piloted all over the country but only for those who are willing and with adequate resources as approved by either the Department of Education or the Commission on Higher Education. Schools were given the leeway to design learning delivery systems that would work best for all their internal stakeholders but most especially, for students.

Hybrid learning seems to be the most practical and convenient way to deliver learning as it can combine traditional face-to-face classroom instruction with online learning (PennState, n.d.). This approach is perceived to reduce the amount of seat time in a traditional face-to-face course as it moves more of the course delivery online, a set-up that will prevent the spread of the pandemic but will nonetheless, still promote the learning outcomes set for each course. During in-person classes, students can be engaged in authentic, collaborative learning experiences while the online components of teaching could include technology-enhanced content and channels for discussions between and among students and teachers.

The Commission on Higher Education has been adamant about the adoption of blended learning in colleges and universities nationwide as is contained in the CMOs No. 4 Series of 2020 and No. 6 Series of 2022. These memoranda presented provisions and guidelines on how flexible learning could be sustained in higher education institutions nationwide with school resources and student needs as the main priorities in its design and development.

Henceforth, this study was proposed to determine and analyze the perspectives and experiences of selected College Deans and Administrators in Manila as they navigate the new normal in education by implementing hybrid learning. From this exercise, pedagogical leadership opportunities were drawn which could be of use as a reference for this University.

Statement of Research Problem:

To ascertain the perspectives and experiences of selected College Deans and Administrators in Manila in terms of their implementation of hybrid learning, the following research questions were mapped:

1. What are the gaps in student learning in a hybrid class as perceived by Deans and Administrators?

2. What are the gaps in teaching a hybrid class as perceived by Deans and Administrators?

3. What pedagogical leadership opportunities could be drawn from the learning and teaching gaps in a hybrid class as perceived by Deans and Administrators

Statement of Specific Objectives:

Complementing the above- mentioned research questions, these were the mapped research objectives:

1. Determine the gaps in student learning in a hybrid class as perceived by Deans and Administrators.

2. Identify teaching gaps in a hybrid class as perceived by Deans and Administrators.

3. Recommend pedagogical leadership opportunities from identified learning and teaching gaps in hybrid classes as perceived by Deans and Administrators

Review of Related Literature:

There has been a myriad of literature magnifying the necessity for schools to adapt ever since the COVID-19 pandemic brought the world to a standstill in late 2019. This action, which Hodges et al. (2020) have termed "emergency remote education", poses both challenges and opportunities for growth. The drastic shift from in-person to remote classes introduced unexpected expenses and the necessity for additional resources and training for school administrators and faculty while on the other end, gave students more autonomy as it increased the need for taking control of their learning process (Barrot, et al, 2021). While the "emergency part" of emergency remote learning may not be as emergent anymore considering the current low COVID-19 cases in the country, online education, and remote education are likely to remain part of future educational formats.

Flexible Learning

Beatty (2019) defines Flexible Learning as a set of educational philosophies and systems, concerned with providing learners with increased choice, convenience, and personalization that suit the learner. Its approaches are suggested to be designed with consideration to the full range of teaching and learning theories, philosophies and methods that shall maximize the opportunities of students to learn. Internet- based tools, learning management systems, discussion boards, which may or may not be complemented by face-to-face classroom tutorials and lectures, could be designed as a "blended" instruction approach.

The Commission on Higher Education (CHED) clarifies the guidelines and policies in the implementation of flexible learning in the country via an addendum to its CMO No.4 Series of 2020, named as the CMO No. 6, Series of 2022. To quote Item 6 of Section 2 of the aforesaid CMO: *HEIs shall submit, for information, their respective teaching and learning institutional plans to sustain flexible learning, at least one (1) month prior to their schedule of opening classes, to the CHED Regional offices containing only the following parts:*

    a. *Learning design framework*
    b. *Description of learning delivery modalities and instructional approaches*
    c. *Roster of essential learning resources employed, including technology-aided provisions*
    d. *Illustration of class schedule, including applicable shifting system*
    e. *Brief discussion on class size for lecture and laboratory classes*
    f. *Student support services*
    g. *Updated crisis management plan*

Hyflex Learning

Hyflex, a combination of hybrid and flexible, is a course design method and teaching approach with the intent to better accommodate student needs by combining online and classroom-based components (University of Florida, n.d.). It was introduced by the Instructional Technologies (ITEC) graduate program at San Francisco State University through Dr. Brian Beatty (2010; Beatty 2019). The concept is to create class content and material that could be accessed either in the classroom or online thereby allowing students the flexibility to choose their learning path. It is somewhat different from a hybrid class as students in this set-up participate alternately in-person and online. The teacher, in this set-up, teaches face-to-face and online at different times.

Hyflex learning allows students to participate in-person OR online where teachers teach face-to-face and online students at the same time which could be very much likened to a live streaming simultaneous activity with both live and online audiences. It could be surmised from this context, the necessity for the school to be equipped with the necessary audio and video conferencing equipment alongside a strong internet connection for the implementation of Hyflex Instruction to be successful.

In the Philippines, De La Salle University, Ateneo de Manila University and UST Angelicum College have started transitioning to Hyflex Instruction as of 2021. DLSU Manila has released a primer in October 2021 thru its University website (2021) identifying its four (4) phases of transition: phase 1 (laboratory), phase 2 (hyflex period), phase 3 (blendflex period) and phase 4 (post- pandemic) while Ateneo de Manila University have spearheaded Hyflex Instruction trainings for school administrators (Ngo et al., 2022).

The principles of Hyflex Learning Design are learner choice, equivalence, reusability and accessibility (Beatty, n.d.). These four pillars are further clarified by this same author/designer as pertaining to:

1. *Learner Choice: Provide meaningful alternative participation modes and enable students to choose between participation modes daily, weekly, or topically.*
2. *Equivalency: Provide learning activities in all participation modes which lead to equivalent learning outcomes.*
3. *Reusability: Utilize artifacts from learning activities in each participation mode as "learning objects' for all students.*
4. *Accessibility: Equip students with technology skills and equitable access to all participation modes.*

Figure 1.

Principles of Hyflex Instruction (Ceccolini et al., n.d.)

Hybrid Learning

Hybrid learning uses online components for teaching and learning that replaces face-to-face classroom time (EdTech, Focus on K-12, 2021). It is often confused with the term blended learning, but they are not identical (Bonderud, 2021). In practice, blended learning accommodates new initiatives such as project-based learning that add multimedia resources to common coursework. It allows students to self-direct some of their learning to explore the holistic results of different educational disciplines. Hybrid classes, on the other end, take these online tools and provide them to students through remote learning portals and online learning management systems for use outside of the traditional school environment. An easy way to distinguish one from the other would be this: If online tools are used to augment face-to-face frameworks, then it is blended learning, if it is replacing in-person instruction, it is hybrid learning.

Lamport and Hill (2012) as cited by Koo (2021) explored the impact of hybrid instruction on student achievement in post- secondary institutions via a systematic review of literature. It presented three important insights on hybrid learning: a) improved achievement for students in hybrid classes is relative to those taking traditional classes, (b) there is no significant difference between hybrid and online classes suggesting that classroom interaction may not be necessary to achieve desired outcomes, and c) Achievement is connected towards more than just the method of content delivery; student motivation, experiences, and time management abilities are also factors in how well students perform in a particular course, despite how it is delivered. Hybrid classes, therefore, as projected from the results of this study, have the potential to maximize both the student and teaching potential.

However, there are some negative perceptions associated with its use, primarily centering on problems with technology and not always having immediate technological help available. Senn (2008) as cited by Pratiwi et al. (2018) demonstrated that a course that requires a great deal of hands-on instruction and technological skills, such as educational technology in this case, was perceived as more difficult by the students in the hybrid format while faculty inexperience and ineffectiveness can create negative attitudes toward hybrid format (Young, 2002; Abugre et al., 2017).

Figure 2.

Hybrid Classroom Model (Adalia Institute, School of Business and Management, n.d.)
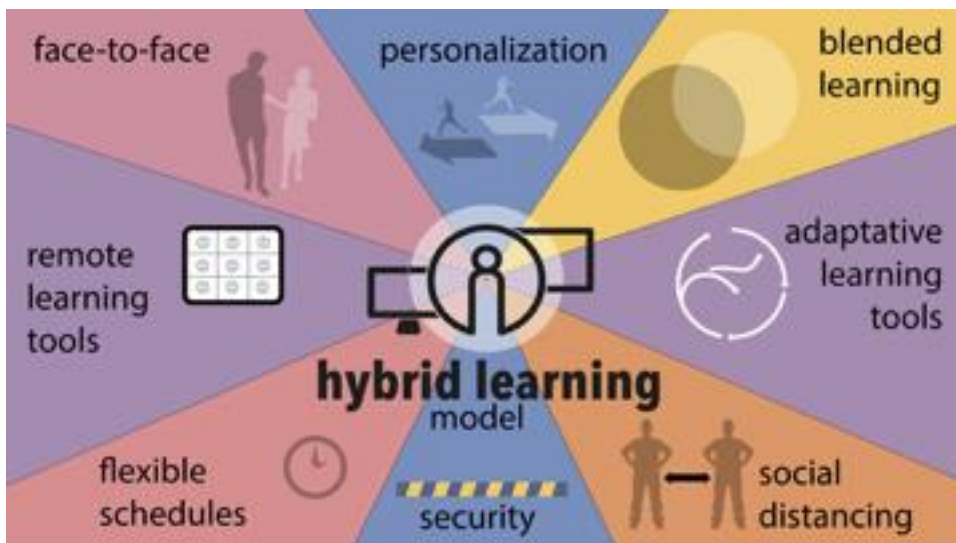
These are important findings requiring administrators to carefully consider all aspects in order to decide which classes should transition to hybrid-based content and how faculty could be trained to teach these courses.

Most schools and universities in the Philippines have started adopting hybrid learning as it presents the most practical and feasible alternatives and actions toward maximizing student potential. It is for this very reason that this study was proposed.

Methodological Framework

The focal point of this study was to articulate how learning and teaching were influenced by Hybrid Learning using the perspectives and experiences of selected College Deans and Administrators in Manila. Herodotou et al. (2019) saw the need for an evidence-based leadership pedagogy that can bridge the gap between leadership theory and student and teacher practices both in the classroom and beyond its boundaries. Identifying learning and teaching gaps, alongside opportunities for sustained or improved practices in Hybrid Learning as perceived by Deans and administrators provided evidence leading to suggested reforms in pedagogy for hybrid learning.

In the attempt to systematically craft research questions that will lead to a learned understanding of hybrid learning as it is being implemented in higher education, the work of Taylor (2018) as cited by Ayub (2022) was considered not only in the crafting of the research questions but also, in the formulation of interview protocol guides. Taylor University introduced the unique hybrid "Borderless Learning" approach which is a concurrent in-person and online class approach that aims to ensure that no student gets left behind. This approach focuses on three important components: (i) classroom population, (ii) learning delivery platform, and (iii) communication channel. Using these three (3) components, gaps in learning alongside gaps in teaching have been identified. These same gaps were eventually interpreted, thematically analyzed and converted into outcome spaces, a fundamental feature of a phenomenographic study, to be able to put into fore pedagogical leadership opportunities.

Phenomenography, in the "lived" context of hybrid learning, was chosen to be the most apt research approach for this study as it can represent variations of individuals' experience of a common phenomenon while at the same time, capturing the essence of the need to improve or reform the response towards the phenomenon (outcome spaces).

The figure below showcases how phenomenography was contextualized to achieve the objectives set in this study.

Figure 3.

Methodological Framework
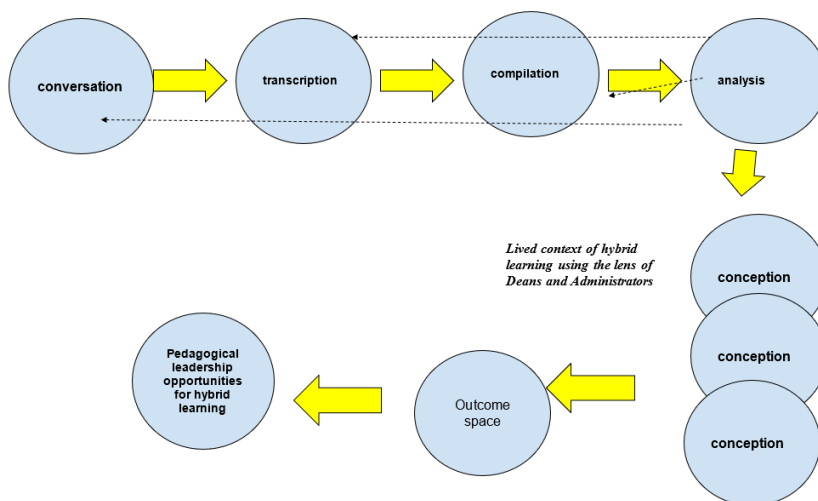
Methodology

Through employing qualitative research design, phenomenography, opportunities for pedagogical leadership were identified. Phenomenography is an approach that describes the different ways a group of people understands a phenomenon (Zhao, 2016; Stolz, 2020). Go et al. (2021) sees this aforesaid research approach as an avenue to bring "different meanings" to a "collective level," with an outcome space as the result. The outcome space is seen by Alsop and Tompsett (2006) as a hierarchically structured, multidimensional super-set of descriptions, where each subcomponent is a multi-faceted issue or aspect bounded by a finite range of values. As used in educational research, such "outcome space" becomes now the interpreted super-set of descriptions that are used to plan for reform.

The stages of thematic analysis performed in this research was principally based on Marton and Booth (1997), with Marton and Säljö's (1984) work providing additional clarification. These are the following:

Stage 1. structured reading: reading and re-reading all the experiences several times to identify the key aspects/issues of a phenomenon.

Stage 2. identifying variation for each aspect/issue: reading the relevant cases to identify the possible variation in the way this is experienced; and

Stage 3. structuring experiences: (a) separating into levels if possible, and (b) clustering into an outcome space that is hierarchically structured.

The thematic analysis of the interviews and focus group discussion conducted on five (5) College Deans and Administrators in Manila afforded the researchers to cull opportunities for improving pedagogical leadership in hybrid classes.

Sampling Design

As data gathering remains to be a challenge in the new normal, the researchers chose to employ the voluntary snowball sampling design. Murairwa (2015) defines voluntary sampling as a non-probability sampling design that accords prospective respondents or participants with sufficient time to decide whether they want to volunteer or take part in a study. Snowball sampling, on the other end, allows the first key informant-volunteer to recruit other informants (MacLeod, 2023).

It is a given fact that the schedules of Deans and administrators are hectic and most often erratic as they are expected to attend to emergent school issues. The initial plan was to involve ten (10) participants, but this was reduced to five (5) as they were the only ones who consented, accomplished the initial questionnaire, and agreed to be interviewed at least twice and to participate in a focus group discussion. All the five (5) administrators are personal acquaintances of the researchers, and at the same time, acquaintances of each other.

The key informants of this study were five (5) current Deans and administrators of selected Colleges and Universities in Manila. The inclusion criteria considered were:

1. He/ she must be a school administrator in Manila.
2. He/ she must have served in the same capacity for at least 3 years in a Higher Education Institution in Manila.
3. The school where he/she is serving as a school administrator should be implementing hybrid learning.

Mira Crouch and Heather McKenzie (2006) noted that using fewer than 20 participants in a qualitative research study will result in better data. With a smaller group, it was easier for the researchers to build strong close relationships with the participants, which in turn, led to more natural conversations and rich data.

Although the key informants were limited to five (5), utmost rigor was observed. A semi- structured interview protocol guide was designed by the researchers which were then assessed by a qualitative research expert in terms of alignment to the research questions and approach used. Initial and follow- up interviews, alongside a focus group discussion were also

conducted in order to clarify and validate the truthfulness of the initially coded data and identified themes. Coding is a process where concepts and relations between words are analyzed (Gibbs, 2007). Data saturation is reached when there were no more emerging themes identified.

A transcriptionist also helped in the transfer of recorded audio into textual data. As identifying variation from reading and re-reading is a key feature of a phenomenographic study, raw text data must be accurately transcribed first for it to be correctly interpreted. It also eliminated bias as a threat to the validity of the data gathered.

The three (3) participants were interviewed via Zoom, while in-person meetings were at the request of the other two (2). One (1) focus group discussion where all participants were present, and it was conducted via Zoom. This is for cross- validating the responses they made during individual interviews. The interview protocol guide and letter of the request were sent to the participants in advance of the scheduled interviews and focus group discussion.

The content of the abovementioned interview protocol guide is presented on the next page.

Table 1.

Interview Protocol Guide

Research Questions	Interview Protocol Guide
1. What are the gaps in student learning in a hybrid class as perceived by Deans and Administrators?	a. How is your College monitoring both virtual and physical classroom student attendance? b. How is your College monitoring and managing student learning in both physical and online classes? c. What do you s27ee as communication channel barriers in hybrid classes that are affecting student learning? d. How is your College managing these communication channel barriers in hybrid classes that are affecting student learning? e. What do you see as opportunities for improvement in your College in terms of the conduct of hybrid classes that will essentially improve student learning?

Table 1.

Continued.

Research Questions	Interview Protocol Guide
2. What are the gaps in teaching a hybrid class as perceived by Deans and Administrators?	a. How is your college monitoring both virtual and physical classroom teacher attendance? b. How is your college monitoring and managing instructional content in both physical and online classes? c. What do you see as communication barriers in hybrid classes that are affecting teacher performance? d. How is your college managing these communication channel barriers in hybrid classes that influence teacher performance? e. What do you see as opportunities for improvement in your college in terms of the conduct of hybrid classes that will essentially improve teacher performance?
. What pedagogical leadership opportunities could be drawn from the learning and teaching gaps in a hybrid class as perceived by Deans and Administrators	a. How is your college managing both your technological and physical resources in the conduct of hybrid classes? a.1. e-libraries and physical libraries, a.2. e-learning and physical learning assistance, a.3.e-learning and physical learning delivery systems, among others. b. What do you see as gaps in terms of technological and physical resources of your college that you think you were able to address and effectively manage through time? c. What do you see as opportunities for improvement in your college in terms of resources for hybrid classes?

All the necessary protocols in the completion of this study were treated with utmost confidentiality and honesty following the Data Privacy Act of the Philippines and the ethical standards and procedures for research with human beings, as set by the World Health Organization (WHO Website, n.d.). Further, all requirements of the Research Ethics Board of this University were complied with promptly and diligently.

Results

The study intended to create opportunities for pedagogical leadership in hybrid classes using the perspectives and experiences of a voluntary sample consisting of five (5) Higher Education Institution Administrators in Manila. Two are College Deans, two are Program Heads and one is a Graduate School Coordinator. Through a careful and systematic analysis of their responses, gaps in teaching and learning in hybrid classes were identified. Consequently, opportunities were created, the "outcome space" as Marton called it, which is targeted to be the basis for pedagogical leadership reforms.

The table below summarizes the identified gaps in learning as observed by the selected Deans and Administrators.

Table 2.

Learning gaps and opportunities in hybrid classes as analyzed from interviews of selected Deans and Administrators in Manila

Learning Gaps	Learning Opportunities	Outcome Space
Ambiguity in student participation and engagement Student participation becomes difficult to assess (some are attending classes in-person while with unstable net connections at home).	Design hybrid classes where instruction could be online, and which are recorded for easy access of students while assessments are during in-person classes (flipped classroom).	**Conceptual Clarity** Create a hybrid class syllabus template that should clearly outline the transitioning of lectures to activities (or vice-versa) from online to offline to on-site within a timeline that is realistic and feasible for the students and teachers. A well-planned syllabus is fundamental in improving student engagement.
Disparity of learning assessment results Learning assessments, as they were made to be diverse (online, offline, in-person) posed certain issues— technical problems when quizzes were online, low-test scores when tests were conducted in-person, etc.	Assessments should be varied and purposeful. Hybrid classes should be outcome-based, with the outcome or the product of learning as the validation of the student's progress.	**Academic integrity** Other than creating purposeful activities as outlined in the hybrid class syllabus, academic integrity and honesty should be promoted and always enforced.

Table 2.

Continued.

Learning Gaps	Learning Opportunities	Outcome Space
Weak self- directedness and time management skills of students were observed.	Hybrid classes should be engaging enough to overcome any distraction. Establish class routines and clear goals for each class session. The syllabus set for each class must outline the boundaries and shifts between online (synchronous/asynchronous) and in-person classes.	

Ambiguity in terms of assessing the extent of student participation and engagement in hybrid classes was identified. Attendance is no longer a requirement in one university, with excessive absences no longer a ground for dropping a student from the course. Two (2) administrators admitted that they have yet to create a system for consolidating or evaluating the extent of student participation and engagement in both online and on-site classes and if on-site attendance should be afforded a greater value over online attendance. One (1) administrator requires teachers to submit screenshots of their online class activities and a summary of how many students were present per class per week. However, he admits that this practice could be taxing, and he may decide to put an end to it in time.

Raes (2022) sees this ambiguous situation in terms of student engagement in a hybrid class as a challenge that is both pedagogical and technological in nature. Hybrid class learners were observed to feel a sense of distance towards their teacher and their face-to-face classmates while at the same time with recognized issues on group membership, functionality of technology and learning spaces. Weitze et al (2013), also noted the difficulty of eliciting an immediate response from the teacher in hybrid classes which could make students feel frustrated and uninvolved.

Fredricks et al (2004) introduced a framework to increase student engagement in hybrid classes. The framework suggests careful and

systematic planning of activities by the teacher that is centered on improving the students' behavioral, emotional, and cognitive engagements. It also magnifies the influence of contextual variations such as learning environments and teacher strategies alongside the importance of investigating how student engagement, as an affective learning outcome, is shaped both by the design of the synchronous hybrid learning environment, and the various ways of participation of students in the hybrid classrooms. The researchers think that all these could be placed in a carefully planned hybrid syllabus template.

Figure 4.

Three Component Model of Engagement (Fredricks et al., 2004)
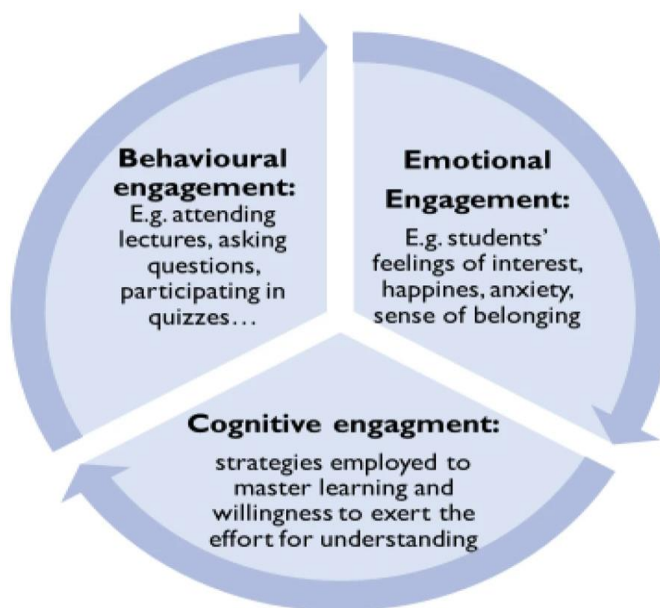
Another learning gap identified was the disparity between online and on-site assessment test results of students. The credibility of student test scores becomes a gray area as students tend to get higher scores in online tests in comparison to on-site tests.

Holden et al. (2021) reviewed academic integrity in relation to assessment practices in online platforms. Academic integrity is being committed to the fundamental values of honesty, trust, fairness, respect, responsibility, and courage (Fisherman, 2014). Jung and Yeom, 2009; Moten et al., 2013; Rogers, 2006; Underwood and Szabo, 2006, collectively

agreed that through time, unique and diverse ways to cheat in online course environments continue to proliferate. Known ways to cheat in an online assessment include downloading papers from the internet and claiming it as self- authored, using materials without permission during an online exam, conversing with other students while taking the online test, opening a website for answers while taking the online test, or having another person take the exam or do the assignment for the student. Kennedy et al. (2000) even ascertained that both faculty and students share the perception that online testing offers more cheating opportunities than in traditional, live-proctored classroom environments.

Hounded by issues on the possibility of online cheating, students also seem to be lacking in self- directedness and motivation. One (1) school administrator said that they adjusted the passing grade percentage at 50% to avoid students from failing the course. While there were two (2) school administrators who lamented that they encountered an increased number of students with In Progress (IP) or Incomplete grades. Failed grades were converted into either Incomplete or In progress grades to allow students to comply with lacking academic requirements and/or to retake examinations. The remaining two (2) school administrators did not change their passing grade percentages but were quick to remind their faculty to be empathic in dealing with student grade concerns. Gheng et al. (2019) investigated self-directed learning, technology readiness and learning motivation and implied that if a blended learning classroom is properly planned and organized, it could create a cohesive community that could enhance collaborations between students. However, it also asserted that it is best applied in higher education. All five (5) participants agreed that there is a need to create a more cohesive community in a hybrid classroom. They collectively surmised that the necessity to fine tune or re-adjust the academic policies is necessary given these same observations.

The outcome space culled from these identified learning gaps is to promote conceptual clarity and academic integrity. Conceptual clarity could be initiated by shifting into the flipped classroom model where lectures are done online (and are always recorded for students to effectively manage their time) and activities and/or assessments are done on-site. All planned activities should be purposeful, outcome- based and organized. On the other end, academic integrity could be promoted by integrating it into guidance and counseling routines and class orientations. The administrators could

also create a standard set of guidelines to be incorporated and discussed during course orientations.

Creating a hybrid class syllabus template could be the start of systematizing this pedagogical leadership opportunity. Some universities have adopted a 50/50 approach in scheduling online and on-site classes while there were others who opted for a 70/30 approach with 70% being allotted to onsite classes, and the remaining 30%, to online classes. The transitioning of lectures to activities (or vice- versa) from online to offline to on-site within a timeline that is realistic and feasible for the students and teachers must always be prioritized.

The identified teaching gaps, again based on the perspectives of the selected Deans and Administrators, are summarized, and presented in the table below.

Table 3.

Teaching gaps and opportunities in hybrid classes as analyzed from interviews of selected Deans and Administrators in Manila

Teaching Gaps	Teaching Opportunities	Outcome Space
Complex duality of teaching tasks Creation of online learning assessments and activities takes time to complete. Flexibility is limited as both students and teachers are required to attend physical classes.	Teachers handling the same courses could create an open- access online tasks/ exam item-bank repository. Teachers could also prefer to assess students during in-person classes. Planning of classes should be systematic and purposeful and in which only important activities/ assessments are scheduled in-person.	**Digital equity Digital inclusion** Design a needs-based teacher-training plan for ICT integration in online, offline, and on-site classes.
Digital divide Teachers could lack digital training to effectively teach online.	Re-tool, upskill, to address the digital gap; students are found to be digital natives, transitioning flexibly to the use of digital tools, and teachers must balance the playing field.	

The duality of tasks, specifically in preparing and evaluating online and on-site student tests and activities was identified to be a common teaching gap. Flexibility also poses an issue as activities scheduled on-site or online could be curtailed by an unexpected class disruption and/or a holiday. Further, they see some teachers needing training to maximize the use of available online teaching tools and online resources. One (1) administrator shared that there is a vast array of available technology-based teaching tools and resources in their university but only a few faculty use them.

Raes et al. (2020) seem to affirm these findings when they identified that one major challenge teachers face in a hybrid classroom is that they are required to change their teaching styles significantly as the need to be able to provide the same high-quality learning experience for both remote and in person students is imperative. Likewise, the educational experiences of students are asserted to be highly dependent on the technological competence of the teacher. Lorenzo-Lledo et al. (2021) see this reality brought by the hybrid classroom as affecting all aspects of the teaching-learning process, accelerating eventually the process of digital transformation. It places pressure on the training requirements of teachers for them to be effective in both online and on-site class scenarios. Substantial change in teaching and learning must happen, from face-to-face to virtual, which requires teaching to be adapted, starting with the careful planning of subjects and exams to adapt to available university spaces. In this vein, the online learning context must offer a distinctive pedagogical approach as opposed to face-to- face learning and which, therefore, should involve the willingness of the teacher to engage and adapt.

The outcome spaces mapped from these teaching gaps identified are digital equity and digital inclusion. Digital equity promotes full participation by making sure that all stakeholders are afforded services and training to increase their digital knowledge, awareness and skills (Judge, et al., 2004). It is intended to ensure that teachers are constantly involved, engaged and adaptable, allowing maximum participation and engagement of students in the hybrid classroom. Digital inclusion, on the other hand, is seen to be the avenue towards closing the digital divide (Yang, et al, 2022). There were three significant findings from this aforesaid study on digital inclusion of Yang et al. that could be of use to the academe: one, that older adults' positive attitudes (contextualized to be the teachers in this study) toward technology are positively associated with digital inclusion; two, that

the personal average monthly income is also positively associated with digital inclusion; and three, that the digital inclusion of older adults affects their quality of life.

Opportunities drawn from these perspectives of the participants are the following: Teachers handling the same courses could create an open-access online exam item-bank repository alongside other learning tasks and/or activities. Further, planning of classes should be systematic and purposeful and in which only important activities/ assessments are scheduled in-person. The participants are aware of the possibility of students engaging in online cheat hacks. Other than constantly reminding students of the value of academic integrity, they see the design of purposeful activities by teachers as the only way to resolve this dilemma. Lastly, there should be constant re-tooling and upskilling activities for the faculty, in relation to their digital skills, to match the adeptness of most students when it comes to the use of technology. After all, students are digital natives who could easily make sense of the digital tools he is presented with while the older faculty are digital immigrants who may find managing digital teaching tools a daunting prospect.

Conclusion and Recommendations

The emerging themes, which were culled into outcome spaces in this phenomenographic research on hybrid classrooms are *lack of conceptual clarity and academic integrity, the complex duality of teaching tasks and digital divide.*

Issues concerning *conceptual clarity and academic integrity* were identified as learning gaps. The pedagogical leadership opportunities that could potentially resolve these gaps are:

1. Create a standardized hybrid class syllabus template that should clearly outline the transitioning of lectures to activities (or vice- versa) from online to offline to on-site within a timeline that is realistic and feasible for the students and teachers. The focus is on hands-on activities and assessments to be planned on-site with lectures delivered online (flipped classroom).

2. Promote academic integrity by incorporating it in course orientations, class orientations and general student assemblies. Schools could set uniform standards and measures for enforcing academic integrity specifically for hybrid classes.

The *complex duality of teaching tasks and digital divide* was ascertained to be teaching gaps in the hybrid classroom. The following pedagogical leadership opportunities, drawn from the ideas of digital equity and inclusion, are suggested to resolve these gaps:

1. Design a needs-based teacher- training plan for ICT integration in hybrid classes. This could not be standardized as needs may emerge and may be diverse from time to time. However, administrators could create a system of checks and balances, such as the Plan-Do-Study-Act (PDSA) Cycle, for efficient ICT integration in teaching and learning.

Shakman et al. (2017) see the application of the PDSA as a tool for the continuous improvement of schools. Continuous improvement, as clarified in this same study, is a process that can support stakeholders in implementing and studying small changes to make lasting and sustainable reforms. Through the application of the PDSA, educators could address a specific problem via the use of iterative cycles to test potential solutions to the identified problem. These cycles could support the development, revision, and fine-tuning of a tool, process, or initiative—in this case, seamless ICT integration of teachers—that might lead to desired change.

Patterned after PDSA, six core principles of improvement were suggested by the Carnegie Foundation for the Advancement of Teaching as postulated by Bryk et al. (2015):

1. Make the work problem specific and user-centered.

2. Variation in performance is the core problem to address.

3. See the system that produces the current outcomes.

4. Measure outcomes set.

5. Anchor practice improvement in disciplined inquiry.

6. Accelerate improvement through networked communities.

Continuous improvement assumes that all systems are designed to get exactly the results they achieve. Therefore, it is critical to ask what system-design elements—in this case, learning and teaching gaps—may be causing the problem.

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The gift of faith: Tracing the 500 years of Christianity in the Philippines through the transformative experiences of the BEC lay leaders.

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Abstract

The Philippine Church commemorates in a year-long (April 2021 – April 2022) celebration the 500 years of Christianity in the country. The Filipino Catholics and communities gathered to joyfully celebrate the event which marks the first hearing of the good news about Christ some hundred years ago by the foreign Catholic missionaries. Alongside the colonization of the Spaniards, which comes with complex issues and controversies, one remains significant and meaningful on the other side of their arrival- the Christian Faith! Today, this same mission of evangelization of the first Catholic missionaries in the country had been continued specifically in the local activities of the Church through the Basic Ecclesial Communities or the BEC movements all over the country. This is a case of qualitative study exploring the concept of faith of the lay leaders of Basic Ecclesial Community (BEC) in Francisco de Borja Chapel, in Barangay Sta. Fe Caraga Davao Oriental. The study was conducted through an in-depth interview and dissemination of research questionnaire to the selected BEC lay leaders who were able to respond actively. In the end, the result of our thematic analysis, which was used to utilize in discovering the different emerging and significant themes of the gathered data, narrates for us the core meaning of the gift of faith for the BEC lay leaders: (1) faith that centers on Christ, (2) it is a gift of the Holy Spirit, (3) faith makes a person

open to salvation, (4) faith as a gift means a blessing from God, and (5) faith makes them victorious over the trials of life. Moreover, the transforming effect of faith in the utterance of the BEC lay leaders reflects in the consciousness of the researchers the vision and objectives of the Second Plenary Council of the Philippines (1991): (1) participation, (2) responsive, (3) service, and (4) becoming truly Christian. These core themes of the transforming effect of faith on the BEC lay leaders reflect the reason for the Philippines to continue cultivating and nourishing the Christian mission in realizing the Kingdom of God here on earth.

Background of the study

The 500 years of Catholicism in the country were celebrated last year with the theme "Gifted to give." According to Gaspar (NY), the Catholic Bishops' Conferences in the Philippines made the preparation for this grand 500 anniversary of the introduction of Christianity to the Philippines since 2012. As part of the preparation, several themes were proposed, and had been materialized already, like in 2017 with the theme or focus on "Parish – Communion of Communities". Moreover, according to Gaspar, these preparations and celebrations had put the Basic Ecclesial Communities (BEC) in the highlight just like how it had taken an important spotlight in the Plenary Council of the Philippines (PCP II) in 1991.

The central theme in the 500 years of Christianity in the Philippines focuses on 'gift' and 'charity'. Hence, this study explored the concept of faith as gift, particularly in recognizing its impact on the lives of the BEC lay-leaders of San Salvador del Mundo Parish in Caraga Davao Oriental. Caraga is a having a population of 40,379 (2015 census) and canonically is under the Diocese of Mati, which was part of the Prelature of Tagum in the past, when the movement of BEC started. The Basic Ecclesial Communities (BEC), or popularly known as Basic Christian Communities (BCC) way back then especially in Mindanao, started its roots in the prelature of Tagum- "that gave birth to the first BECs" in the Philippines (Gaspar, NY). Gaspar elaborated this BEC movement saying that the distinct religious practices of Catholic, by putting up chapels in honor of their patron saint in their village) in their hometown was brought about when they settled anew in the land of Mindanao. However, the first organized structuring of this BCCs was later started by the Maryknoll missionaries. "Thus, the first model of BCCs were chapel based" (Gaspar, NY).

"Today, 8 in 10 Filipinos profess Catholicism as their faith. After Brazil and Mexico, the Philippines boasts the third largest number of Catholics, followed by the United States" (Manalo, 2021). The Philippines had been "Christianized" for some centuries, and this brings both pride and challenging mission to the nation. The 'gift of faith' to Filipinos had somehow transform the social and cultural dimension of the country but it entails a commitment to the process of evangelization of being the 'instrument of redemptive love'. This means, as Filipino-Catholics, we are joining the Church in its salvific action of bringing or realizing the Kingdom of God here on earth. However, these things are bringing more challenges to the Catholic BEC Lay-leaders in living the call of discipleship, in making

Christ known and loved, and in extending the mission of the Church to all. Hence, witnessing faith in Jesus in the Asian context, according to Pope Francis, by Archbishop Valles, means to show the joy of believing (Gomez, 2021). This does not come so easily.

Thus, from these challenges, perspectives, and teachings of the Church, this study described and explored the faith-experienced of the BEC (Basic Ecclesial Community) lay-leaders, as a way of participating in the evangelizing mission of the Catholic Church in realizing the Kingdom of God (KoG). Fulfilling this task, the study utilized the qualitative-thematic approach in analyzing the stories and life changing events of the BEC leaders. Toward the end, the study discovered how the BEC lay-leaders were able to see 'faith' as gift, the way how they articulated this gift of faith in their designated ministry, and the transforming effects of faith in participating their vocation as BEC lay leaders.

Statement of the Problem

The proponents of this researchers explored the main question: *How Faith is seen as gift in the transformation of the lives of the BEC lay-leaders and as a way of realizing the Kingdom of God?*

Statement of Specific Objects

More specifically, in this study, the researchers stipulated these objectives:

1. Describe the concept and experience of faith as gift among the Basic Ecclesial Community (BEC) lay-leaders, specifically the *Pangulo sa Katilingban* (PSK), *Pangulo sa Liturhiya* (PSL), and some selected catechists.

2. Identify the elements that comprise the utterance of the 'gifts of faith' and analyzed the significant themes in relation to the transformation of the lives of BEC lay leaders toward the realization of the Kingdom of God.

3. Contribute concretely toward the understanding of faith as gift and integrating these themes into the continuing evangelization and mission of the Catholic Church.

Conceptual Model and Operational Framework

Faith is a gift. It is an accent of one's mind and heart into the Divine or God. An important component of faith is trust or trusting faith- a characteristic of believing the Divine or God in the midst of uncertainties and difficulties of life. Pope John Paul II (JPII), in his Apostolic Journey to the Philippines dated January 14, 1995, addressing the Episcopal Conference, said that "the Church's pilgrimage to the Kingdom passes through the world which she strives to serve. In order to be God's instrument of redemptive love amidst the social crises of our day, the Church must be a convincing sign of her Lord, who 'emptied himself, taking the form of a servant' (Phil. 2:7)". 'To be a convincing sign of the Lord,' the lay-faithful partakes in this sacred journey by participating in the social and evangelizing mission of the Church. This mission is carried through by the lay-faithful as the fruit of faith. This faith of the lay-faithful, in the Philippines, is shared by the Church in her mission into past to this country. Today, the faith, that is being shared, becomes the beacon of hope for the Church to continue its mission in propagating still the Christian faith.

In this sense, following the above ideas and thoughts, the proponents of this study were able to design this conceptual framework (see Figure 1) to create or give a bird's eye view of the concepts used in the paper particularly in understanding faith from the biblical perspective and the writings of John Paul II. Moreover, the understating of the role of a lay leader in the Christian community was elaborated using McBrien's concepts. And lastly, in contextualizing these thoughts, the documents of the Plenary Councils of the Philippines were also utilized.

Figure 1.

Conceptual Framework: Gift of Faith, Lay Leaders and BEC
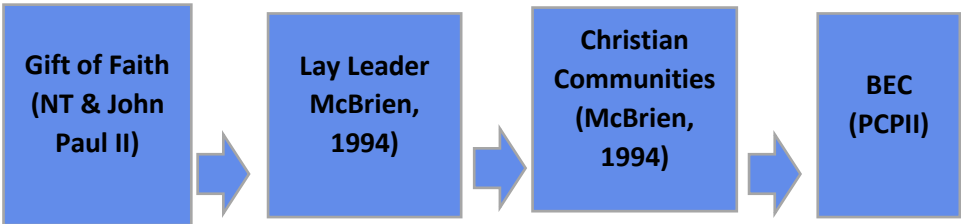
In the New Testament (in the synoptic gospels), faith is defined as an act, and is "directed to God the Father and Jesus himself. Faith is, first of all, trust in God (Mark 5:34,36; 9:23; 11:22-23; Luke 17:6), but it is also directed toward Jesus, i.e., it is the acceptance of Jesus as the one he claimed himself to be (Mark 8:27-30,38)" (McBrien, 1994, p. 27). The Catechism of the Catholic Church (CCC) speaks of faith as both 'grace' (CCC#153) and 'human act' (CCC#154). Faith as grace is "a gift of God, a supernatural virtue infused by him" (CCC#154). And faith, as human act, tells that "In human relations it is not contrary to our dignity to believe what other persons tell us about themselves and their intentions, or to trust their promises (for example, when a man and a woman marry) to share a communion of life with one another" (CCC#154).

The Christian communities exist to participate in bringing all creatures and creation to the Kingdom of God. Our Christian faith, according to McBrien (1994), is that gift of God by which we freely accepted God's self-communication in Christ" (p. 19). As defined, "the Church is the whole body, or congregation, of persons who are called by God the Father to acknowledge the Lordship of Jesus, the Son, in word, in sacrament, in witness, and service, and, through the power of the Holy Spirit, to collaborate with Jesus' historic mission for the sake of the Kingdom of God" (McBrien, 1994, p. 722). The gift of faith, then, enables us to participate in the mission of Christ in our participation in the mission of the Church. There are different ways and means of involving ourselves, as Christians, in the mission of the Church. While others are serving the Church as ordained ministry, religious nuns and brother, a great majority are serving as lay missionaries and evangelizers. This aspect of service of the Church is called vocation. In the Philippines, there is a great gap between the proportion of ordained ministers (including the professed religious persons) with the lay people (those who are not ordained or professed religious). Hence, a great number of lay-persons are filling-in this gap by serving as extra-ordinary ministers. In Mindanao, they are known as Pangulo sa liturhiya (PSL), they are the one responsible, in the absence of the Priest, for facilitating the Liturhiya sa Pag-ampo (or the liturgy of the word). Some of these Catholic Lay-leaders are serving also as Pangulo sa Katilingban (PSK) and some are serving as lay-catechists. The lay catechists are also trained in the basic of Theology, a "critical reflection on faith" (McBrien, 1994, p. 20).

The participation of lay leaders in the evangelizing mission of the Church is crucial in making the presence of Christ and the services of the

Church available to the community, especially those areas that can hardly be reached by the ordained and the professed-religious. Though in urban setting, due to the scarcity of priests, lay-leaders are becoming the common missionaries, and they are highly visible in every worship or religious activities of the Church, as acolytes, lectors, extra-ordinary ministers of communion, evangelizers, and many other roles. This reality in the Church, especially in the Philippines, helps ignite the lively presence of the Church and it keeps the faith of every Catholic-members alive. The faith of the lay-people, especially the leaders, contributes to materializing the major outcomes of faith- that is worship (sacramental life) and moral behavior (McBrien, 1994, p. 20). And so, this illustrates that for the lay leaders, their presence and participation in the mission of the Church generates, through their faith, an expected, not only an active participation in liturgy, but in their moral action or moral behavior. This is the transforming presence of faith that this study also aims to find out. As stated by McBrien. "The believer is a doer" (McBrien, 1994, p. 20). And he continues in saying, "the believer is engaged in a lifelong process of learning how to act in accordance with the faith that has been proclaimed and received. That learning process is known as discipleship" (McBrien, 1994, p. 20). The lay leaders of the Basic Ecclesial Communities are Christian disciples. As disciples, lay-leaders becomes the visible presence of Christ in the Basic Ecclesial Communities. "Faith is the acceptance of the message of the Gospel (Acts of the Apostles 8:13-14), and the 'believers' are those who accept the preaching, and this belief is centered on Jesus as the Risen Lord (5:14; 9:24; 11-17; 15:11)" (McBrien, 1994, p. 27). Hence, "the Church must be a community marked by faith, hope, love, freedom, and truthfulness, that is, by authentic discipleship, not only in its official proclamations but in its lifestyle as well" (McBrien, 1994, p. 727).

In the participation of the lay leaders in the mission of the Church, they take part in this sacred duty of realizing the kingdom of God. "The mission of the Church is focused, as is Jesus' mission, on the *Kingdom of God*. By the *Kingdom of God* is meant the *redemptive presence of God actualized through the power of God's renewing and reconciling Spirit*" (McBrien, 1994, p. 724). Moreover, this describes that the Church "is a community of *faith* in the significance of what has already happened in and through Jesus Christ; it is a community of *love* as an expression of the effects of that Christ-event; and it is a community of *hope* in the power of the God of Jesus Christ to re-create all things anew in Christ and the Holy Spirit" (McBrien, 1994, p. 726).

In this time of COVID-19 pandemic, Pope Francis I, last 19[th] of August 2020, speaks to the general audience about the healing of the world. In his statement he says:

> *The response to the pandemic is therefore dual. On the one hand, it is essential to find a cure for this small but terrible virus, which has brought the whole world to its knees. On the other hand, we must also cure a larger virus, that of social injustice, inequality of opportunity, marginalisation, and the lack of protection for the weakest. In this dual response for healing there is a choice that, according to the Gospel, cannot be lacking: the preferential option for the poor (see Apostolic Exhortation Evangelii Gaudium [EG], 195).*

This statement tells us that our faith, the faith of the lay-faithful needs to bring the responses of the Church into our communities especially in addressing social inequalities and injustices. All our moral duties and obligations are guided by the light of our Christian faith. This is not just the first time that the Hierarchy of the Church calls on everyone to respond to the needs of the world. Why is this so? It is because we cannot separate our 'love for God' from our 'love for neighbor.' Moreover, one of his homilies, Pope Francis I, mentions that the COVID-19 pandemic is a social crisis (2nd May 2020). And the Pope recalls one important moment in the gospel story when Peter made the first confession of faith: "You are the Christ, the son of the Living God," and on same story, Peter added to this confession saying, "Lord, to whom shall we go? You have the words of eternal life" (John 6:66-68). Currently, we are called to remain steadfast in our faith, to fix our eyes to Jesus. In line with this Christian duty, Pope Benedict XVI, in the Muto Proprio "On the Service to Charity,' which intended "to provide an organic legislative framework for the better overall ordering of the various organized ecclesial forms of the service of charity," states (in Art. 1) that "The faithful have the right to join in associations and to establish agencies to carry out specific charitable services, especially on behalf of the poor and suffering" (Apostolic Letter, Motu Proprio, 2012).

Thus, our Christian Faith, does not only expect us to worship God every Sunday but also it urges us to participate in the affairs of the world and to transform the world by our faith.

Operational Framework

This study was conducted following a qualitative research approach. Hence, the illustration below (Figure 2) guided the whole process of the study:

Figure 2.

Operational Framework of the Study.
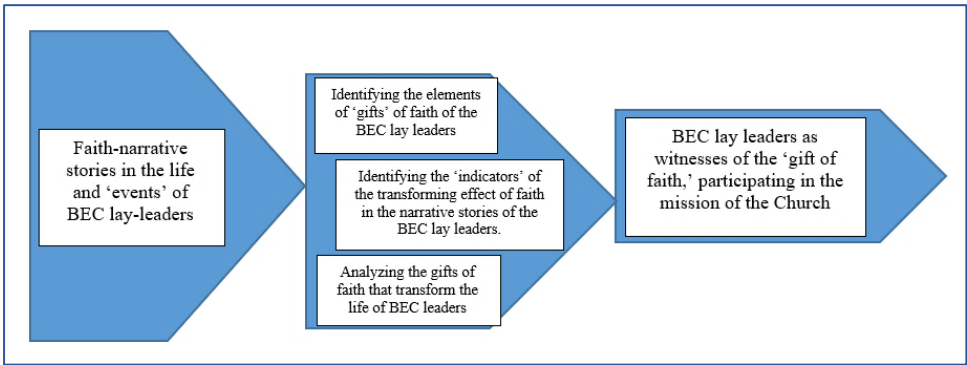
An initial assessment of this study was made by identifying the salient points of Pope John Paul II's exhortation address to the Episcopal Conference on his Journey to the Philippines on January 14, 1995, coupled with the important elements identified by the Compendium of the Social doctrine of the Church on lay apostolate and the objectives of the Second Plenary Council of the Philippines (1991). These documents served as guide in identifying in the faith-narrative stories and responses of our selected participants the indicators of faith as gift as well as the elements of identifying the factors leading to the realization of the Kingdom of God in participating in the missionary work of the Church as BEC lay leaders. In our attempt to accomplish the answer to our research problem, the operational framework (*see* Figure 2) displays the different stages of executing the study. The first stage deals with the gathering of data from the narrative-statements and responses of the participants. The data was gathered using video recording and note taking. Some responses were gathered by way of collecting the questionnaire that was given some months ahead especially for participants who are situated in remote areas. The data comprises the relevant faith-stories and the different 'BEC-related-events' that help the participants in articulating the 'gift of faith' and the

'transforming effect of faith' in participating in the evangelizing mission of the Church currently. The second stage is the analysis of the gathered data, by way of establishing the important elements from the uttered and written statements, identifying significant themes, and selecting the core theme while keeping the ideas and thoughts closer to the meaning and perspective of the participants. The last stage is crafting the final reflection after identifying, describing, and reflecting the gathered themes and applying the processes of narrative analysis.

Methodology

Study Design

This is a case study on the Basic Ecclesial Community (BEC) under the lay leaders of San Francisco de Borja Chapel of Barangay Santa Fe, Caraga, Davao Oriental. In this study, the researchers used the descriptive-qualitative design to determine the importance of faith as gift from the narrative stories of the BEC lay leaders. Through an actual interview or an in-depth interview, the narratives of the co-researchers and participant of the study were collected, transcribed, and analyzed using the thematic approach. "Narrative research is a term that subsumes a group of approaches that in turn rely on the written or spoken words or visual representation of individuals. These approaches typically focus on the lives of individuals as told through their own stories" (Clandinin and Connelly, 2000). Moreover, Clandinin and Connelly (2000) added, by saying that this method is defined as "a way of understanding and inquiring into experience through "collaboration between researcher and participants, over time, in a place or series of places, and social interaction with milieus" (p. 20). Furthermore, Esin (2011) speaks of "narratives" as "powerful forms of giving meaning to experience" (p. 93). In narrative analysis, Esim adds, it "considers how the narrator, the leading character of the told story, makes meaning of her/his life and/or experiences while telling their story" (p. 97). With the interest to discover and know fully the experiences of the selected participants, and interview questionnaire was also distributed especially to those who are situated in areas that can hardly be reached. The responses were collected, transcribed (rough translation is provided), and analyzed using the thematic analysis approach. By using the thematic analysis or approach, it allows and guides us in seeing systematically the information gathered through coding (Braun and Clarke, 2006).

Data Gathering Procedure

Part of the preparation of the study was forwarding our communication materials, including the letter to the bishop, and the letter of request for the concerned individuals who will be participating in the study. The selected participants were chosen using the following criteria: (1) a BEC lay-leader of San Salvador del Mundo Parish in Caraga Davao Oriental (PSK, PSL, or Catechist); (2) must be 18 years old and above, and (3) a minimum of 3-year of service in the Basic Ecclesial Community. A number of 10–15 was projected to participate in this study from the start. However, with the challenges and difficulties brought about by COVID-19, only 3 persons were able to participate in the in-depth interview, and 7 persons responded remotely through the interview questionnaire all were from San Francisco de Borja Chapel. The data privacy act was reviewed and considered afterwards. The participants were informed of the purpose, goals, and objectives of the study. A separate page of research consent was provided, and our co-researchers were numerically identified to conceal their identity though there was no harm projected in this study. Hence, the Ethical research approach was also applied considering that human persons were our means to gather the data. Nonetheless, this study was guided and approved by the Ethics Review Board of San Beda University.

Data Collection Plan

Two modes or forms were initiated in gathering the data. First, a one-on-one interview with a semi structured questionnaire including prompts was utilized (in consideration the health standard protocol of the area or place where we are conducting the study). The process of doing qualitative-interviewing was guided by Schostak (2006) who says that an "interview can be seen as a project having as its aim the exploration of the projects – real, potential, imagined – held by others. In this way, the interview is the means to educate (that is, draw out), elucidate and evaluate what is at stake and also to elaborate and effect projects of one's own making" (p. 48). The purpose of this interview was fully to involve the participants in sharing his/her experience in the BEC with the guidance of the questionnaire. Beforehand, the researchers reached out to the proper office in the diocese, requesting formally the possibility of conducting this study (interviewing) in the diocese. As the researchers proceeded with the data gathering, the selection of the participants was done through recommendations. In the process of doing the interview, it lasted for about 40 to 60 minutes. The interview was recorded, and transcribed verbatim.

The second means of gathering the data was by sending an interview questionnaire to the selected participants (especially for those who cannot be visited because of their situation or location). In the interview-questionnaire, it started with a broad question – *"Can you please tell me about your BEC experience, how did you start your involvement, and why you remain active still in serving the BEC?"* – and this was followed by more specific questions on the topic of faith, faith activities and on how it helps them become better Christians (*see* Table 1 for the guide questions). Questions or the guide questionnaire was translated also in the vernacular (Mandaya or Cebuano). The responses or data that was written or spoken in Mandaya were immediately transcribed and translated into Cebuano and English.

Table 1.

Research questions and questionnaire both for interview and written narratives.

Questions	Prompts
Broad Question: **"Can you please tell me about your BEC experience**, how did you start your involvement, and why you remain active still in serving the BEC?"	
**How do you consider faith as gift*?*	Why do you think that the Christian faith is a gift? Can you please elaborate it more for me?
How do you experience these 'gifts of faith'?	Does it help you in changing your life? In what specific ways? At this time of the pandemic, how did you experience or express the gift of faith?
What will, in return, these 'gifts of faith' contribute to the mission of the Church particularly at the BEC level?	In the 500 years of Christianity in the Philippines, what do you think are that matters the most among these 'gifts of faith' in continuing to serve God and in participating in the evangelizing mission of the Church especially in realizing God's Kingdom here in our country?

Data Analysis

The gathered data was analyzed using the qualitative-narrative analysis and thematic approach. Like other qualitative studies, this qualitative-narrative analysis is materialized by looking into common

themes and insights from the interview and understanding the meaning of it coming from the perspective of the interviewee. The (oral) interview was written or transcribed, and the principles of identifying the 'core' elements in relation to the theme, with certain emphasis on the use of words that reflect the essential value from the story of the narrator, was considered. "Themes are not necessarily dependent on quantifiable measures, but in terms of whether it captures something important in relation to the overall research question" (Note, Seminar on Qualitative Research 2019 by the Social Science Department of the University of the Philippines).

Results and Discussion

Based on the gathered data, both from those who responded using the interview questionnaire and those who participated in the in-depth interview, the following statements (*see* Table 2, Column 1) were identified and selected as part of the factors or reasons in the involvement of lay leaders in their respective BEC. A rough translation in English was provided to better understand the statements (*see* Table 2 below). A sub-heading was incorporated in the statements to identify the salient points in the uttered and written words. These sub-headings were considered as initial themes describing the meaning and value of the uttered statements of the participants of the study. The second column (*see* Table 2) presents the significant statement in the perception of faith as gift. A rough translation is also provided for statements uttered and written in the vernacular. A sub-heading was also incorporated to initially identify and described the 'statements of faith as gift' from the participants of the study. These sub-headings were considered as sub themes also. Hence, these themes were categorized to formulate and identify the core themes from the data.

Table 2.

Selected significant statements and identified themes in the BEC experience and on Faith as gift.

Significant Statements on BEC experience.	Statement on Faith as Gift
Childhood and Service experience growing in goodness and prayer. *Ang akong pag pang alagad kabahin na kini sa akong pagkabata. Hungtod karon nga naminyo na ako ug nakabat-on ug pamilya, pamilya nga dili nato maengon nga perpekto kini apan igongoni-ana naming-kamot mi nga molambo sa ma ayong buhat gi ibunan ug pag-ampo sa atong Ginoo.* Rough Translation: My involvement in the BEC is part of my childhood days. Until now that I am already married, my family life may not be that perfect, but we strive hard to grow in goodness coupled with our prayer to God.	**Faith is believing in Christ's words.** *Ako nagatuo mga ang pagtuo usa ka gasa tungod kay si kristo mismo nag ingon nga bulahan kadtong namati ng mituo nga wala makita kanako ug alaot kadtong wala mituo tungod kay nagpakabuta man sila. Mao nga ako mituo tungod kay mao ang gasa sa Ginoo.* Rough Translation: I do believe that faith is gift because Christ said "blessed are those who believed even if they didn't see me and how unfortunate are those unbelievers because they make themselves blind. Hence, I believe because this is God's grace for me.
Service as blessing. When God called me to serve Him, I could say that it was a great blessing in my life.	**Faith is a gift because of being victorious in trials.** *Usa kini kagasa tungod kay daghan mga nasinati nako nga bisan sa kalisod sa kinabuhi adona gihapon grasya nga miabot.* Rough Translation: Faith is a gift because of the so many difficult things I experience in life there are still grace/goodness that had happened.
Effective program and Personal Invitation. As a lay minister in our GKK, I could say some improvements implemented by the set of officers. This gives way for us to participate because of their invitation and program.	**Faith as blessing.** *Nagatuo ako nga gasa ang pagtuong Kristiyano tungod kay daghang grasya ang niabot sa among kinabuhi sukad ni nagatuo ako.*
Personal Initiative. There is no one invited me to become a lay minister since in the beginning of my journey. I am just an ordinary person attending *"Kasaulugan sa Pulong"* (KSP) every Sunday. In fact, this was my weekly routine.	Rough Translation: I believe that faith is a gift because of so many blessings that I received when I started to believe.

Table 2.

Continued.

Significant Statements on BEC experience.	Statement on Faith as Gift
Orientation in the Family. In our family, I am the only one serving in our GKK as a lay minister this time. At that time, my grandfather (Lolo) side of my mother also served our GKK in the past. As far as I could remember, one of my Lolo's (Christobal M.) is part of building our GKK chapel	**Faith as salvation.** Faith as gift – granted only to undeserving sinners, through which we personally receive and share in the full salvation.
.	**Faith as gift of the Holy Spirit.** Faith is a gift of the Holy Spirit. It is a message of knowledge faith, Gifts of healing.
	Christian Faith as Salvation. *Kay tungod sa atong pagtoong kristyano gihatagan kita ug kaluwasan mao ang iyang gasa kanato.* <u>Rough Translation</u>: Because of our Christian faith we received salvation as a gift to us.

Significant themes in the experiences of BEC lay leaders in the Basic Ecclesial Community.

In the experiences of the research participants, they were able to identify several factors for making them participate as lay leaders in the community. The sub themes indicated in table (2) on top of the statements of the study participants were identified and classified according to their meaning and closes value. Hence, there are three major factors or themes named in this part: (1) *Family influence* – which is marked by their utterance of childhood memories when their grandparents and parents brought them on Sunday worships to participate in the BEC activities. (2) *BEC activity* – the activities initiated by the BEC leaders help in shaping future BEC leaders. This becomes significant among the current leaders' reason of becoming leaders themselves. They were able to recall significant memories in attempting to different activities intended for BEC members. (3) *The initiative to serve* – serving the BEC is considered as blessings for the BEC

lay leaders. They see this one not simply as an opportunity to serve but also as a blessing in return. This is a type of service whether paid or not that they are willing to do or contribute as a way to serve God through the community. They see their active participation in the BEC as a divine blessing and in return the way of giving back by way of serving is also perceived as a blessing. Thus, these factors became the way for them to participate in the BEC movement.

Emerging themes on 'Faith as Gift'

Four major themes, and six sub themes, had been identified as factors for the participants in their perception of faith as gift (see Figure 3). *First*, faith centers on Christ. It is on this aspect that they recognize the value and importance of faith as gift which makes Christ as the object. "Christ's work penetrates the depths of our being and transforms us radically, making us adopted children of God and sharers in the divine nature. It thus modifies all our relationships, our place in this world and in the universe, and opens them to God's own life of communion" (LF #42). *Second*, faith as gift of the Holy Spirit. The second theme recognizes the presence of the Triune God but emphasizes the special presence of the Holy Spirit. "First, the name of the Trinity — the Father, the Son and the Holy Spirit — is invoked upon the catechumen. Thus, from the outset, a synthesis of the journey of faith is provided" (LF #42). *Third*, faith gives way to salvation. Life faith, salvation is also a gift from God. This gives way to the understanding of the Catechism of the Catholic Church that say, "faith as grace is a gift of God, a supernatural virtue infused by him" (CCC#154). The participants articulated the effect of faith as a way of responding to the gift of salvation offered by God in this aspect. *Fourth*, faith is a way to blessing. Hence, the perception on faith as blessing relates to how the participants were able to see it as something precious as a gift too, one that they also receive from God. *Lastly*, faith as being victorious in trials. They see the importance of their perseverance in the difficult situations of life as a gift of their faith. It is because that they 'believe' that they were able to sustain all through out every trial that comes their way.

Figure 3.

Elements of faith 'as gift'

Faith, as described by the participants, though personal, but experiential in their involvement in the BEC activities. In figure 3, this was comprised of the centrality of faith in Christ and the Holy Spirit. This, basically, mean faith comes from the divine or God. The remaining aspects of the elements of faith- salvific, blessing and victorious, generate a meaning that faith is rewarding. Hence, Figure 3*: 'the elements of faith'* describes as something as the 'seed' and the 'fruit' of their BEC engagement. The closest way for them to experience and express faith was in the form of church activities like in the BEC- the *kasaulugan sa pulong*, etc.

The Faith Experience

Table 3 presents the significant statement on faith experience. The table illustrates the relevant statements and emerging themes of how the BEC lay leaders were able to experience the gift of faith. A rough translation is provided for words spoken and written in the vernacular.

Table 3.

Significant statements and description of the faith-experience of BEC lay leaders.

Significant Statements	Emerging Themes and sub themes
Ang akong kinabuhi nga gihatag sa Ginoo us ana ka dakung Gasa nga gihatag sa Ginoo nga si bisan kinsa walay makalabaw kaniya. Ang paghatag ug bili sa atong kinabuhi susama usab sa paghatag ta ug bili sa Ginoo tungod kay siya man ang atong magbubuhat. Rough translation: I see my life as God's greatest gift and nothing can be compared to God. Valuing one's life is giving importance to God because God is our maker.	*Valuing the gift of Life.*
Aduna gyud ug dako ang nahatag nga *kausaban sa akong kinabuhi. Sama nalang sa panagbingkil namung magti-ayon ng, ug mi abot gyud ang punto nga nawad-an pakog paglaum ug nabungkag gyud ang among pamilya. Apan tungod kay nagatuo man ako, o kami sa Ginoo uban sa akong pamilya maong nabuo gihapun ang among pamilya ug nagpabihin diha sa pag-alagad sa atong Ginoong Hesus.* Rough translation: Faith can give something a big difference in my life. Just like for example in our quarrel as husband and wife, there are really time that you feel hopeless that you think this argument will end our family. However, because of my faith, our faith in God as a family, we are still intact, and we are still remaining in serving our Lord Jesus.	*Making difference in the personal and family life.*

Table 3.

Continued.

Significant Statements	Emerging Themes and sub themes
Sa panahon sa pandemic daghan gyud *ang nakuha sa dagan sa panahon, daghan man ang mamatay tungod sa maong sakit apan daghan pud ang naka amgo nga mao nadaw ning silot nga gihatag sa Dios. Apan ang tinuod nakabutang o nakasulat na kin isa bibliya diha* sa "Ang Gipadayag." Didto Mabasa ang tanan mahitabo kon na moabot na ang Ginoo. Rough translation: Because of the pandemic a lot of things had been wasted, several lives had been taken because of the virus, but several persons were able to realize that this is God's punishment. The truth is that these things had been written already in Revelation that these things will happen when the Lord returns. *Oo nausab ang among kiabuti tungod sa mga salita niya sa Bibliya nga maoy naggiya sa tanan.* Rough translation: Yes! my life had been changed because of God's words written in the Bible which serve as the guidance for all. I was able to read Bible Verses during regular nature walks like warning Prayer, regularly reading Bible verses can help you Practice your Faith. I learned to meditate and incorporated that into my daily routine, this one change has made a huge impact on my life.	*Personal realization and believing God's words in the Bible.* *Maturing in faith and becoming devoted.*

Table 3.

Continued.

Significant Statements	*Emerging Themes and sub themes*
Ang giya sa Ginoo ang kaayo niya sa tao nga maoy instrument sa tanang maayo. Rough translation: The guidance of God, His goodness to man, is the instrument of all good things.	**Total Reliance on God.**
Sa pagpaambit ug grasya sa uban pagtabang og paghatag ug pagtagad sa uban. Rough translation: By way of sharing our blessings to others and by way of giving importance to others.	**Sharing one's life and blessing.**
Based on my experiences as a lay minister, there are times I really encountered challenges especially in terms of my daily material needs and the needs of my family. Yes, when times are hard, it can be difficult to believe that God is still there. I cling to His promises, though! He promised to never leave me and my family. He also told me that I should count hard times as joy, since hard times cause me to cry out to Him for help and depending on Him is a good thing. Unexpectedly, I have found incredible hope, peace, and joy because of my faith in God.	**Growing in faith.** **Unexpected reward because of faith.**
It is my true faith in God that my life changes for good to come in. Before, I was wasting my life because my actions did not reflect a life. I was too proud of. I knew what I was passionate about but did not know if following my passion aligned with God's purpose for my life.	**Faith as way to change my life.**

Table 3.

Continued.

Significant Statements	Emerging Themes and sub themes
It was only after I have faced utter hopelessness, complete despair, and a total sense of loss that I learn about faith. When I feel so broken, so lost and abandoned, my life is shattered all around me, and my heart's broken in countless pieces, faith starts showing up.	**Faith as hope**

Three major themes emerged from the several sub themes that had been identified in relation to the experience of BEC lay leaders in relation to their Christian faith. These major themes are the core elements of faith: *(a) transformative*, *(b) rewarding*, and *(c) godly*. First is the transforming aspect of faith. *Faith is transformation*. The value of the experience of faith here is identified with how faith changes, not simply the perception toward life, but also the changes in their way of life. This faith experience gives way to change not only their personal but also their family life. Next theme is *faith is viewed as rewarding*. Faith gives hope. It makes oneself more open to God, becoming more devoted in the Christian way of living like in prayer, meditation and bible reading. The participants were able to experience faith in a way of making themselves mature in living and sharing themselves to others through service. Lastly, the experience of faith is visible in the recognition of the *value of life and the presence of God*. The important link between life and God, as the author of life, is manifested in the testimony of the BEC lay leaders as a concrete way of experiencing the gift of faith.

Contributing to the Mission of the Church

Table 4 presents the themes and significant statement on the contributing aspect of faith in doing the mission of the Church. Column 1 displays the significant statements in relation to the theme of contributing to the mission of the Church. The second column are the identified themes in relation to the data provided by the participants.

Table 4.

Faith and the continuing mission of the Church.

Significant Statements	Emerging themes
Dako ang tabang sa simbahan, sama nalang sa pag-ampo sa mga tawo nga nasakit tungod sa covid-19 virus. Rough translation: The Church helps a lot just like for example in offering prayers for people who had been affected because of the COVID-19 virus.	**Participating in prayer. Prayer is seen as an important aspect in the life of the Church.**
Ang angayan natong buhaton mao ang *pagpadayon sa pagpahayag mahi tungod sa gitudlo ni Hesu kristo, ug pinaagi ni ana kitang tanan magmalipayon kay diha ni kristo ang tinuod nga "Gugma" ang mopatigbabaw.* Rough translation: The right thing for us to do is to continue evangelizing the words taught by Jesus Christ, through this we will experience lasting happiness with Christ because of our love that prevails.	**Prevail in love and continue the work of preaching God's words. Participants were able to recognize the mission entrusted by Christ to the Church and being continued through their active participation in evangelizing.**
Makahatag og inspirasyon diha s*a uban ug mulambo ang atong katilingban.* Rough translation: By way of giving inspiration to other so that our community will improve/progress.	**Inspiring others. Participating in the mission of the Church is perceived by way of becoming and being a model or inspiration for others.**
Ang paghatag og pagtagad sa at*ong mga kaigsoonan nga anaa sa simbahan labi na ang mga pari og mga madre. Padayon nga pagsuporta diha kanila.* Rough translation: By giving importance to our brethren in the Church especially to the priests and nuns. Let us continue supporting them.	**Valuing the Church ministers. The due recognition is also to the priest and nuns as especial part of the Church.**

Table 4.

Continued.

Significant Statements	Emerging themes
I saw a group of choir very limited members at that time, thus, I volunteered myself to become their member since I have a gift of voice I do believe. I asked them first, if it is okay to become a choir member. Fortunately, they said yes and they accepted me. This was the starting point or turning point of my life where God called me to serve Him.	**Serving with desire. Recognizing the different ministries in the Church helps the lay faithful in doing or participating in the mission of the Church.**
Since our two lay ministers in our GKK is deficient in terms of number, the parish priest of our Church in Caraga appointed me to become a lay minister to add on and complete the number of needed lay ministers in our GKK. I was not able to refuse an offer of our parish priest, because I do believe that it was a calling of God to serve Him for the common good of all. I right away grabbed the offer since it is seldom in my life to encounter such an offer, to become a lay minister. Thus, we became three ministers in our GKK now. It was Fr. Joms who invited me and appointed me to become a lay minister. What I did, first, I consulted the faithful in our GKK if it was okay for them that I would become their lay minister. Luckily, they recognized and acknowledged me as their lay minister. Hence, I did not refuse such an offer, since the faithful accepted me and gave me a chance to serve them.	**Taking the challenge. Responding to the invitation and the need of the BEC community is also seen as an important aspect in participating in the mission of the Church.**

Table 4.

Continued.

Significant Statements	Emerging themes
San Francisco De BorJa, the name of our GKK Saint. This is one of the oldest GKKs in the entire Mindanao. 1889 started this GKK. I could not remember any stories concerning this GKK, but I heard some good stories from our older faithful who belongs to this GKK.	**Religious History. Taking Pride with the history and culture of the BEC makes them eager to participate more.**
For the first week of the month, there are two Kasaulugan sa Pulong (KSP) First Friday and First Sunday. On the second week, there is only one Kasaulugan sa Pulong (KSP) same on the third and fourth week. During the first Friday of the month Kasaulugan sa Pulong (KSP), Church goers was very limited, only those GKK functionaries attended. On the first Sunday of the month Kasaulugan sa Pulong (KSP), our GKK is full. People belongs to this GKK is very active and participative.	

The understanding of faith as gift among the participants is seen and observed in their (1) *Participation* in the liturgical activities of the Church, communal or personal. "The sacraments communicate an incarnate memory, linked to the times and places of our lives, linked to all our senses; in them the whole person is engaged as a member of a living subject and part of a network of communitarian relationships. While the sacraments are indeed sacraments of faith,[36] it can also be said that faith itself possesses a sacramental structure" (LF #4). Pope John Paul II, on the other hand, says in his homily that "the ecclesial community on the diocesan level, with the Bishop as the sign and center of unity, is nourished constantly by the loyal adherence to the word of God and to an authentic worship according to that basic relationship between faith and worship: 'lex orandi, lex credendi'(Homily, Pope John Paul II, Davao City, Philippines Feb. 20, 1981, paragraph #2). Moreover, the Pope added, that "it also strengthened by the bond of love among the members, and by the conscious participation of all members according to the gifts each one has received for the building up of the local Church".

(2) ***Actively Responding*** to the invitation of Church leaders to participate as ministers and others. As lay ministers, their responses to the invitation of becoming lay leaders is seen as a way to respond to God and to participate in the activities of the Church. The Plenary Council of the Philippines II (PCP II) reflects this idea of empowering "the poor and to work with them for social justice" (Dionisio, 2011). The same thought was reflected in the statement of Archbishop Romulo Valles, DD, CBCP president, on January 28, 2022, with his pastoral statement on Stewardship. The good archbishop said that "every gift is a responsibility. We recognize every gift, nurture it, generously share it with others, and gratefully return it with increase to the Lord" (Valles, 2021).

(3) ***Serving*** with desire their community. "That faith is not only presented as a journey, but also as a process of building, the preparing of a place in which human beings can dwell together with one another" (LF #50). The CBCP president, Archbishop Romulo Valles, DD., exhorted with the same tone of service by way of saying "let us not be afraid to give freely and cheerfully, even in times of crisis and difficulty like the Covid-19 pandemic that we are presently experiencing" (Valles, 2021).

(4) ***Becoming*** a Christian model to others who inspires others to serve also. "Faith, in fact, needs a setting in which it can be witnessed to and communicated, a means which is suitable and proportionate to what is communicated…There is a special means for passing down this fullness, a means capable of engaging the entire person, body and spirit, interior life and relationships with others" (LF# 40). The Basic Ecclesial Communities realizes the vision of the Plenary Council of the Philippines (1953 & 1991) of bearing "witness to the Catholic Faith of the Filipino people, and to decree such legislation as may be thought necessary or convenient for the preservation, enrichment and propagation of Catholic life in all its aspects" (CBCP online).

These four major themes merged the articulated values stipulated in the sub themes of Table 4, identifying the factors in contributing concretely toward the understanding of faith as gift and integrating these 'aspects' in continuing evangelization and mission of the Catholic Church. These themes signify among the participants the concepts and perceptions of themselves participating in the evangelizing mission of the Catholic Church through their Basic Ecclesial Community. The significant themes identified from the uttered statements of the participants of the study marks the salient points of the elements of faith from the New Testament, the description of

a lay faithful from McBrien's concept added with the thoughts from *Lumen Fidei*. In understanding the influence of the Catholic religion in the Philippines that had happened 500 years ago, the Plenary Council of the Philippines stipulated these ideals which marks present in some of the core themes of the result of the study. Today, the same enthusiasm and spirit is being experienced in the Church through the active involvement of the lay faithful, especially its leaders, in the Basic Ecclesial Communities. Considerably, the elements of faith and the duty of the faithful as described by the plenary council (II) is felt in the utterances of the gift of faith among the BEC lay leaders of San Salvador del Mundo Parish in Caraga Davao Oriental. The gift of faith is *Christocentric*. It centers on Christ. This basic testimony of what is the gift of faith among the BEC lay leaders summarizes all the other testimonies they uttered. For our Christian faith can never be considered Christian in the absence of Christ. Basas (2019), stressing the Ecclesiological aspects of PCP II attest to this important contribution of the 'facts of faith' which generates the evangelization of the country by stating the two important realities: "Jesus Christ being the ground of the Church and source of conversion; and Discipleship, signifying the peoples' response of faith to the call of Christ". Moreover, the significant aspect with regards to how the lay leaders were able to experience the gift of faith revolves around the transformative value of faith. Faith transforms a person into the image and likeness of God by valuing life and giving inspiration to the other members of the BEC. Lastly, the BEC lay leaders were able to participate in the evangelizing mission of the Church through their conscious effort of participating in the liturgical celebrations, responding, and serving as lay leaders, and becoming fully Christian and truly alive.

Truly, these significant statements on faith by the BEC lay leaders recognizes the efforts laid by the organizers for the celebration of the 500 years of Christianity in the Philippines- everything works according to the plan of God. Thus, faith as a gift will ignite the Church to continue doing its mission in realizing the Kingdom of God here on Earth. The Basic Ecclesial Communities become instrumental of making the groundwork of the Church participatory for all Christians- lay leaders or not.

Conclusion

In this study, the information gathered from the participants emulate three important lessons especially in celebrating the 500 years of Christianity in the Philippines:

1. Liturgical celebration in the community level (BEC) is significant in continuing the mission of the Catholic church especially in the absence of the ordained minister. The lay leaders acting as extra-ordinary ministers extends the saving acts of Christ in the community through the "*Kasaulugan sa Pulong*" or the Liturgy of the Word. From the result of the analysis of Table 1, several factors were mentioned in their way of becoming active participants in the BEC. These factors gave them the opportunity to serve.

2. Lay leaders are 'faith' community leaders. Providing a continuous formation for lay leaders remains valuable in honing community leaders according to the ideals of the Catholic church. The presence of the Lay leaders reflects the image of Christ and Church also. In table 3, the lay leaders were able to articulate the invaluable experience of faith, which is transformative, rewarding, and godly. Hence, The BEC activities remain integral in extending the presence of the Church to the people.

3. Lay leaders are co-missionaries. Empowering the lay leaders can help intensifying the missionary work of the church on the ground. The presence of the lay leaders in the community brings alive the pastoral care. Table 4 stipulates the reason for the continuous service of lay leaders in contributing to the evangelizing mission of the Church.

In the end, this study was very limited in identifying the factors of the continuous service rendered by lay leaders in the basic ecclesiastical community through the gift of faith. The proponents of the study wish to conduct the same study also in other BECs to dig deeper the significance of what had been known and identified of faith as gift in the BEC of San Francisco de Borja in Santa Fe, Caraga, Davao Oriental. As the proponents of this study, we are recommending that the Diocese of Mati, through its BEC center, to further strengthen the on-going formation of lay leaders to promote the integrity and chrism that they are experiencing in their way service. Engaging them in leadership training will enable them to enhance fully their skills in leading people and the community. Coming up with community activities will encourage more active participation from the community as projected in the result and in the discussion of this study.

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Online learning environment and mental health among university students

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Abstract

Students' experience of the pandemic required them to find ways to survive academically but, studies revealed that students' learning and mental health are greatly affected by pandemic. Currently, much research explores topics such as effects of COVID-19 pandemic on education; teaching and learning; students' mental health. This study explores how online learning environment as to assignment, lecturer/friend, facilities & equipment, home & environment, and physical class affect the mental health of three hundred sixty-seven university students during COVID-19 pandemic at a private university in Manila, Philippines using a quantitative technique specifically causal research design. The participants voluntarily completed the survey questionnaire measuring learning environment and mental health adapted from Universiti Malaysia Kelantan. Research results revealed that the more university students negatively viewed online learning environment specifically in terms of assignment, lecturer/friend, facilities & equipment, home & environment, physical classes the more they have bad mental health. Moreover, findings showed that online learning environments such as home & environment were found to be the strongest predictor of mental health among university students. The study implies that distractions in home environment during online classes resulted in negative mental health of university students.

Keywords: Online learning, learning environment, mental health, university students,

Background of the Study

For the last two years, the increase in the COVID-19 cases has prompted the colleges and universities to conduct classes virtually which is one of the unanticipated effects of the pandemic (Tangonan, M. et. al. 2023). Abruptly, the educational system encountered the most disrupted dynamic (Popescu, E., et. al. (2021) when learning environment becomes online with no preparations and trainings which is a quick action to ensure the continuity of students' learning (Selvaraj, A., et. al., 2021). However, despite the pandemic, online learning continues to advance education (Tangonan, M., et. al., 2023).

It has been determined that higher education institutions must adapt to flexible teaching and learning modalities, recalibrate the curriculum, empower the faculty, upgrade the infrastructure, implement a strategic plan, and evaluate every aspect of the educational system to ensure teaching and learning continuity (Dayagbil, F., et. al., 2021). Utilizing this time to develop curriculum, collaborate, acquire skills, and form new educational institutions are all significant ways to enhance the educational system (Willies, D., 2023). However, the enormous changes brought about by COVID-19 pandemic in practically every sphere of society have had a detrimental effect on college students' ability to learn (Noori, A., 2021). If students do not adapt immediately to changes, they will be left behind by changes to the existing system (Dayagbil, F., et. al., 2021). Thus, adjustment to the new set up due to the current condition is never easy because better preparation and good internet accessibility are needed for the whole online experience (Coman, C., et. al., 2020).

Adjustment in virtual learning environment such as online platforms, use of e-resources, online assessments and E-consultations has been a concern and a challenge for many students as well as teachers (Pandya, A. & Loadha, P., 2022). Likewise, Walters, T., et. al., (2022) identified the most significant challenge the students encountered during online classes are staying awake and focused on online class activities, distractions like watching online videos, misunderstanding instructions, and limited feedback from teachers. Similarly, Coman, C., et. al. (2020) also mentioned that some of challenges are accessibility, connectivity, lack of appropriate devices, technical issues, limited data, and data speed (Muthuprasad, T. et. al, 2020), lack of practical session (Selvaraj, A., et. al., 2021) as well as social concerns such as lack of communication and interaction with teachers and peers (Al-Mawee, W., et. al. 2021). Further,

online learning is same as with distance learning results in less effective supervision from teachers, limited interaction with peers, and home distractions (Walters, T., et. al., 2022) from their current physical environment.

The physical environment's impact on students' physiology can be seen in the way that noise can hinder their ability to encode information, which is essential for effective learning. In the optimum study environment, lightning optimization is essential. Students' physical experiences may have an impact on how they evaluate their online learning, and this evaluation may be either positive or bad depending on the encounter. Physical disturbances may have a negative impact on students' online learning, which in turn might reduce their sense of mastery (Kuan, F. & Lee, S., 2022).

As a result of demographic and environmental factors that do not fully support the availability of internet connections, students experience increased anxiety when they begin online learning. It also turns out that excessive internet use during online learning also increases stress and depressive symptoms in students. Increased stress and depression among students are two issues that online learning might have on their mental health (Nuryana, Z., et al., 2023). Moreover, Increased anxiety, despair, and general psychological distress were among the worse consequences for students' mental health that they reported during online learning (Yagshi, 2022).

Nowadays, most online learning occurs at students' homes, which can vary greatly depending on their financial situation (Kuan, F. & Lee, 2022). Akpinar, E. (2021) mentioned that home education has caused significant upheaval among both parents and kids. When compared to other students, those from disadvantaged backgrounds may be less satisfied with their online learning experience. This may have a negative impact on how well students perceive their technological literacy in online learning, such as how effectively they communicate in a virtual environment and how well they operate online learning platforms, rather than how much technological literacy they have and how well they perform academically (Kuan, F. & Lee, 2022).

Students' experience with pandemic required them to find ways to survive academically but, Barrot, J., et. al. (2021) revealed that students' learning and mental health are greatly affected by pandemic. Due in large part to the learners' lack of expertise with its implementation, the adoption

of the online learning technique has exposed them to a wide range of problems. The methods used by students and instructors to carry out the learning process have a significant impact on how effective online learning is. Since the students have understood the lecture material and are therefore unable to complete their assignments in accordance with the lecturer's requirements, their inability to concentrate on the information being provided through the platform will have a subsequent effect in terms of increased stress levels among the students (Akpinar, E. 2021).

Specifically, students' well-being and learning process may be affected by the courses design and structure; instruction; feedback and facilitation received from instructors; collaboration; learning styles. inclination towards information technology and communication; self-regulation; introversion and extraversion; academic stress; psycho-physiological factors like clothing, posture, tiredness, disposition, solitude; and external factors such as noise, distractors, lack of time, financial implications, and home context (Popescu, E., et. al., 2021). It will be difficult for kids from low-income families to access the internet or even the most basic devices needed to fully engage in online learning. The cost of online learning is high thus, every student needs a laptop and internet access to start learning online (Akpinar, E., 2021). On the other side, Hossain, M. (2021) concluded that the experience of online learning is possible for students who are from better socioeconomic status and living in urban areas with internet access. Students from affluent houses would logically have access to better internet and computer equipment, therefore they are participating more actively in online learning (Hossain, M., 2021).

Currently, much research explored topics on COVID-19 pandemic, learning environment and mental health such as effects of COVID-19 pandemic to education (Huck, C. & Zhang, J., 2021); teaching and learning (Kumar, A., et. al., 2021; Noori, A., 2021); students' mental health (Alyoubi, A., et. al., 2021; Alam, M., et. al., 2022). However, this study using the survey questionnaire measuring learning environment and mental health adapted from Faculty of Language Studies and Human Development, Universiti Malaysia Kelantan gives different perspective in examining online learning environment and mental health since it specifically measures learning environment in terms of classes, assignment, lecturer or friends, facilities & equipment, home & environment, and physical classes. It also measured mental health in terms of stress and suicide ideation. Moreover, the adapted survey questionnaire was originally used by university students in Universiti Malaysia Kelantan and in this study,

participants were from different university and country. Using this adapted measure, the question arises as to how these identified online learning environment contribute to the university students during COVID-19 pandemic. Thus, this paper intends to determine how online learning environment affects the mental health of university students. Results of this study can be a basis for teachers and administrators to look and assess the online learning environment experience of students to help improve academic performance and achieve good mental health.

Specifically, this study sought to answer the following questions:

1. What is the level of online learning environment of university students?

2. What is the level of mental health of university students?

3. Is there significant relationship between online learning environment and mental health of university students?

4. Does online learning environment in terms of assignment, lecturer/friend, facilities & equipment, home & environment and physical class predicts the mental health of university students?

Literature Review

Online Learning Environment and COVID-19 Pandemic. E-learning environment refers to learning using computer where classroom activities are deployed online (Thareja, S., et. al., 2015). Basarmak. U. & Mahiroglu, A. (2016) mentioned that online learning is a student-centered environment that has distance learning and programs, can be easily modified, and organized; facilitates evaluation; and encourages individual learning which can be classified into Learning Management systems (LMS), Learning Content Management Systems (LCMS), Course Management Systems (CrMS) and Virtual Learning environments (VLE). Using online learning environment results to efficient way of learning because it is self-paced, not bounded by geography, can reach greater number of audiences, better contact, enhances internet and computer skills, and it is user friendly. When teachers and students are separated by time, space, or both, the learning process is referred to as virtual learning. The teacher delivers course material using course management software, multimedia materials, the internet, and video conferencing. The teacher provides the students with the content, and they communicate with the

teacher using the same technologies rather than in person (Rashid, A., et al., 2021).

Moreover, using an e-learning is fast, efficient, and scalable; high level of coverage; better learning retention, accessible from anywhere and anytime; and flexible (Thareja, S., et. al., 2015). The online learning platform required at least an Android smartphone, tablet, or laptop, which is typically out of the price range of lower-class households. Most pupils utilize an Android smartphone or tablet for online study. Additionally, they need a reliable internet connection or enough mobile data. Downloading multiple study materials, therefore, uses a lot of mobile internet data. Not all students will have access to enough internet data. These families are put under financial strain, which affects the students (Deshpande, D. & Mhare, K., 2021).

Additionally, Mousavi, A. et. al. (2020) identified the six factors of e-learning educational atmosphere. These factors are the programmed effectiveness, teaching quality, ethics and professionalism, learner support, safety and convenience, and awareness of the rules. The first factor is programmed effectiveness which includes the learnings during the course, career direction, academic-related skills, interaction thru cyberspace, availability of resources, assignment and contents, assessments, and programmed satisfaction. Second factor is teaching quality which refers to the use of variety of online teaching strategies, on time performance feedback, assignments and activities, and lessons covered within LMS. Third factor is ethics and professionalism which cover copyright and intellectual property of resources, social and cultural issues, relations within educational environment, responsiveness of teachers, and academic motivation. Fourth factor is learner support such as academic counseling, technical and educational staff, digital library, administrative process, and how services are provided to students. Fifth factor is safety and convenience which include user-friendly LMS and pleasant experience in e-learning setting. Lastly, awareness of the rules refers to administrative regulations and processes and clear educational research guides (Mousavi, A., et. al., 2020).

Blended learning, computer-mediated learning, e-learning, distance education, distance learning, m-learning, open learning, and web-based learning are all types of learning environments that are delivered using technological devices that are connected to the internet in either a synchronous or asynchronous settings. In these circumstances, regardless

of where they are located, students can still learn in tandem with their instructors and peers (Lemana, J., 2022). Walter, T., et. al. (2022) emphasized that classroom activities are important for both education and information acquisition as well as for fostering social relationships, which are important for both personal and professional development. Building self-esteem, self-confidence, and the capacity to collaborate and produce results with peers all benefit from interpersonal skills, such as interaction with teachers and other students (Walter, T., et. al., 2022).

An online learner can communicate with other learners and instructors in real time on the same platform thanks to synchronous settings. Asynchronous learning, on the other hand, enables students to learn at their own convenience and pace. Additionally, there are different types of online learning courses. For example, a partially online course combines printed resources with some online learning features, while a fully online course involves teaching and learning that takes place primarily online (Lemana, J., 2022). In an online learning environment, there is little face-to-face interaction. Students were given the chance to express their thoughts and engage in dialogue, which is essential for learning. Additionally, because they can get feedback right away, students are more engaged when learning in person. A lack of intrinsic motivational factors in a daily school routine also contributes to kids' decreased enthusiasm to learn. Additionally, based on parents' observations that their kids' lack of motivation in online classes is caused by the instructor's presence and their extended exposure to screens (Walter, T., et al., 2022). As cited by Lemana, J. (2022) online classes have led students to experience challenges that are related to increased screen time such as headaches, fatigue, and feelings of isolation due to restricted physical socialization.

Mental Health and Covid-19 Pandemic. Health is now referred to as a resource for daily life in modern concepts of health. Physical health, social health, and mental health are the three main pillars of a quality life that affect an individual's subjective health. It emphasizes these aspects of health as well as physical capability and personal and social resources. Mental health with the capacity to cope with environmental difficulties along with individual development and cognitive evaluation is the main factor of the wellbeing model of health concept (Sipeki, I., et al., 2022). According to Bhugra, D., et. al. (2013) mental health is a significant part of overall health which can be an absence of disease, a state which allows full performance of all its functions, and a physical and social environment. Thus, it provides an individual to feel their worth, control, as well as

understanding of internal and external functioning. These factors are all necessary for maintaining quality of life.

Sipeki, I. (2022) cites Keyes' statements from 2002 that persons with great psychiatric functioning also achieve high levels of emotional, psychological, and social wellbeing. It is said that this situation is flourishing. In more detail, emotional well-being is defined as happiness, positive feelings, and a lack of negative feelings, whereas psychological well-being includes self-acceptance, a sense of personal growth, life goals, a sense of efficiency, independence, and positive relationships with others. Social integration, social coherence, social acceptance, and social actualization are also components of social wellbeing. Individuals with poor levels of emotional, psychological, and social well-being are referred to as languishing (Sipeki, I., 2022).

The emergence of COVID-19 pandemic resulted in academic disruption and later leads to psychosocial consequences. Students reported increased fear and anxiety as well as low level of academic motivation due to increased concerns about academic, social, and economic well-being. Moreover, students claimed that they struggle with loneliness and isolation because of disconnection from friends and uncertainty in job market availability (Idris, F., et. al., 2021). Likewise, Visser, M. & Law-van Wyk, E. (2021) found out that most of the students expressed fear of getting the virus, felt discomfort during lockdown due to pandemic, and had trouble coping with the situation. Similarly, Alam, M., et. al. (2022) revealed that more knowledge of COVID-19 leads to depression and depression results in low mental health in students. Additionally, Sifat, R., et. al. (2022) found out that majority of the student participants feel moderate stress, mild anxiety, and mild depression due to Covid-19. Thus, it can be concluded that students experience more stress, anxiety, loneliness, and depression (Idris, F., et. al., 2021), low level of resilience (Alyoubi, A., et. al., 2021).

Schools should promote a structured learning environment, follow the course schedule, promptly communicate changes or updates, adapt assignments to the learning environment, use campus, local, state, and national resources, practice self-care, and extend grace to support students who struggle with anxiety and stress. The most typical sign of sadness and anxiety in these situations is unhappiness with students' academic performance, which falls off during online learning. During quarantine, students who live alone are more likely to experience sadness (Nuryana, Z., et al., 2023). The tertiary setting significantly affects the mental health and

wellness of students. According to Limpus, W., and Carlyon, T. (2019), anxiety and depression significantly affect mental health and wellbeing.

Online Learning Environment and Mental Health. The utilization of online learning and students' psychological stress are strongly correlated (Akpinar, E., 2021). Positively, Idris, F., et. al. (2021) found out that students gain more independence and easily adapt to online learning. Further, Balta-Salvador, R., et. al. (2021) found out that factors such as quality of online education, adaptation of the course, workspace conditions, connections with students and teachers can lead to academic success of students. Furthermore, positive emotion of students is highly linked to interaction with teachers and students (Balta-Salvador, R., et. al., 2021). As cited by Popescu, E., et. al. (2021) well-being of students has a direct influence on the learning process, and it includes students' experiences which include emotional state, self-regulation processes, interaction with technology, communication and relations with instructors and other students, the interaction with didactical material, and perception on the physical working context.

Moreover, students who have healthy social connections are happier and more mentally healthy. Students can feel good when their interactions with other classmates are facilitated through teamwork and social skills activities. Higher resistance to symptoms of depression and anxiety in students who engaged in partnerships and activities to get to know their peers (Morin, A., 2022). Because of their inability to relate to their classmates on a human basis, students who used online learning were suffering from peer-related burnout (Akpinar, E. 2021). As mentioned by Akpinar, E. (2021) interaction skills with classmates and teachers are crucial for better engagement in educational activities.

On the other hand, Alibudbud, R. (2021) stated that online learning leads to negative mental health such as increased anxiety and frequent absenteeism. This is due to sudden change in academic demands such as technological skills, online productivity and acquired online information (Alibudbud, R., 2021). Moreover, Hassan, S., et. al. (2021) confirmed in their study that students admitted that online distance learning has a negative effect on their daily lives. According to Lemana, J. (2002) eye tiredness and online schooling had a good correlation. Students with average academic performance are more likely to experience emotional signs of stress because they are not reporting physically to school, and they are dealing with change in their routine life (Hassan, S., et. al., 2021).

Additionally, students reported that they experience more distractions and felt uncertain about academic success while they are studying online at home (Idris, F., et. al., 2021). Online learning has caused some students to feel frustrated and confused, which has led to tension and anxiety. These negative feelings affect how well students interact in the virtual classroom, which could make them less likely to succeed (Lemana, J., 2022).

Since the COVID-19 pandemic pushed schools all around the world to switch to online instruction, the educational sector has undergone considerable changes. Students have found this shift difficult, and it has also raised stress and anxiety levels (Yagshi, A., 2022). Because of the pressure to complete their tasks quickly and submit them, learners who participate in virtual learning from home may endure stress, anxiety, depression, panic attacks, self-harm, and sleep deprivation (Tangonan, M., et al., 2023). It suggests a rise in mental health problems during the pandemic (Akpinar, E, 2021). They are already stressed out due to dealing with this new instructional environment. The fundamental issue here is the lack of social connection brought on by the pandemic-related lockdown. Due to the numerous issues that arise when students study online, their mental health is being negatively impacted (Tangonan, M., et al. 2023) because when students are not in the appropriate frame of mind, they tend to view negativity as the good things that destroy their mood and consequent conduct (Gu Z, L., et al., 2022).

There is a serious problem with student stress during online learning. Students who learn in an online environment might not progress as quickly as those who learn in a regular classroom. Many students report higher stress levels because of the unfamiliarity of the online environment, their anxiety about the future, and their difficulty adjusting to distance learning. They run a very real risk of being more depressed and worried about their schooling and future. Fear of students may also increase since they lack practical education and skill development that they can use as a springboard when looking for jobs in the future. It has been discovered that student tension during online learning has a detrimental effect on mental health (Yagshi, A., 2022). According to Zhao, Y. & Du, X. (2020), students who were under more stress during the COVID-19 epidemic had worse outcomes in terms of their mental health, including higher levels of anxiety and sadness. Additionally, there are times when schoolwork seems never-ending, which might result in a mental breakdown.

A serious mental illness that affects students is anxiousness. Many times, anxiety disorder symptoms are mistaken for normal stress or are written off as the result of excessive anxiety. When faced with difficult circumstances and hurdles in life, students who are depressed may feel sad, helpless, helpless, and overwhelmed. Students' struggles with reading comprehension, paying attention, and task completion are also associated with depression. Since students frequently minimize or decline to share things that trouble them, it might be challenging to identify these issues in others (Van, N., et. al., 2021).

Students have poor opinions of online learning. The psychological anguish that has been linked to the growing use of online learning could be its cause. Due to the lack of a classroom-like setting, tertiary students have acquired a negative outlook on online learning environment. Their mental health is being impacted by the pressure they feel to study everything in the online classes. The effects of excessive screen time on one's mental health are negative. They start using their gadgets for extended periods of time to be able to comply with the requirements to pass all of the subjects since they are terrified of failing their courses. Additionally, internet issues including a lack of software support and incompatibility are preventing the efficient use of the learning platforms. Due to these circumstances, students are now facing a variety of difficulties that they have never encountered in a typical classroom setting (Akpinar, E. 2021).

Conceptual Model and Operational Framework

Anderson's Online Learning Model. According to this theory learners and teachers interact with each other and with content. It explains that learners can interact directly with content in different formats but, many learners choose to interact with content through the assistance of a teacher in which their learnings are sequenced, directed, and evaluated. Interaction between learner and teacher can take place using an online-based synchronous and asynchronous activities which will enhance learning of social skills, collaborative learning, and development of personal relationships among participants. When learners choose independent learning, they use common tools such as computer-assisted tutorials, drills, and simulations (Picciano, A. G., 2017). The model also highlights the importance of the learner, knowledge, evaluation, and community in interactive online learning. The instructional process for online learning includes interaction types such as student-student, student-teacher, student-content, teacher-content, content-content, and teacher-teacher interactions.

Teachers coordinate and start cooperative activities within this learning community, encourage student dialogue, and offer learning direction. As a result, community members are involved in a relevant learning process, and academic objectives are met (Huang, M., 2021).

The usability of online learning environment is tested due to COVID-19 pandemic wherein there is sudden transition to online learning which raised several concerns from students. Positively, Zheng, M., et al. (2021) stated that students' have good attitude toward online learning, are satisfied with live-based lectures, and wanted to continue online instruction even after pandemic. On the other hand, students reported that their learning and engagement like student-instructor interactions had decreased. Further, it is reported that students' performance is influenced by sense of belonging, feeling of being connected and supported by instructors and classmates (Zheng, M., et. al., 2021). Furthermore, Zhang, J. & Zhang, J. as cited by Li, J., et. al. (2021) identified the four influencing factors of e-learning, and these are learners, teachers, online courses, and learning environment. Children who take online classes spend more time on screens, which causes stress, a variety of anxiety, mood swings, and mental health issues like melancholy. Finances, technological issues, student motivation, and instructors' prior experience with online learning are other elements that may have a negative impact on the physical and emotional health of online learners. The unfamiliar learning environment of the kids may cause them to become frustrated (Lemana, J. 2022). Thus, the researchers hypothesize:

H1. Online learning environment positively predicts mental health of university students.
Conceptual Framework

The conceptual framework illustrates that university students' learning environment such as assignment, lecturer/friend, equipment & facilities, home & environment, and physical classes affects their mental health. One headed arrow showing the influence of independent variable to dependent variable.

Methodology

Research Design.

This study utilized causal research design to determine how online learning environment predicts the mental health of university students. Analytical studies that provide explanations are known as causal studies. It explores the basic causal relationships between two or more variables. Typically, researchers looked at how changes in one variable affected changes in related variables (Good, H., 2023).

Participants.

This study used cross-sectional survey to explore the online learning environment and mental health of three hundred sixty-seven (367) university students from a private university in Manila, Philippines who voluntarily answered the survey questionnaire. They were selected using the non-random convenience sampling strategy where participants may be found quickly and are willing to participate in the study (Hassan, M., 2022).

Procedures.

were collected using google form. Prospect participants were identified through the help of their course teachers. They received the google form link and allow them to read the informed consent and allow them to decide if they wish to participate or not to participate by clicking the agreement or disagreement statement. Those who wanted to completely answer the survey questionnaire proceed to the items but those who did not want to participate in the study led to end of the survey form. Data from the accomplished google form were undergone data cleaning before it was analyzed using statistical software.

Measures.

The adapted survey questionnaire from Faculty of Language Studies and Human Development, Universiti Malaysia Kelantan measured online learning environment specifically assignment, lecturer/friend, facilities & equipment, home & environment, physical class as well as mental health.

The survey questionnaire for online learning environment composed of thirty-two items: 6 items form classes; 4 items for assignment; 9 items for lecturer/friend; 3 items for equipments & facilities; 5 items for home & environment; 5 items for physical classes. Sample of items from online learning environment survey questionnaire are the following: *"the difficulty in attending online classes makes me quit studying"* (classes); *"my lecturer gives me too many*

assignments during online classes" (assignment); *the lecturer's attitude during online classes stresses me out"* (lecturer/friend); *"I have experiences problems regarding the equipment needed to attend the online classes"* (equipment & facilities); *"my current family condition is not convenient for the execution of my online classes"* (home & environment); *"physical and face to face classes make me stressed"* (physical classes).

Moreover, the mental health survey questionnaire composed of twelve items with 7 items for stress and 5 items for suicide ideation. However, the current study only considered the total mental health scores and did not include the two subscales under the mental health. Samples of items from mental health questionnaire are the following: *"The current online classes make me stressed"* and *"I thought of suicide since the implementation of online classes"*.

The mean scores determine the online learning environment and mental health. Median in each subscale was used to interpret the mean scores. Since the items were written in a negative statement, the higher the mean scores in online learning environment, the negative the view of university students. Likewise, the high mean score in mental health means negative mental health. Moreover, items from online learning environment and mental health were found to be internally consistent: assignment (.874); lecturer/friend (.744), facilities & equipment (.695); home & environment (.821), physical class (.886) and mental health (.903) respectively. Online learning environment in terms of classes was found to have low reliability thus, this subscale was not included in the analysis.

Data Analysis

The hypotheses were analyzed using bivariate correlations to determine if there is a significant relationship between online learning environment and mental health while multiple linear regression analysis to answer if online learning environment as to assignment, lecturer/friends, facilities & equipment, home & environment, physical class predicts mental health of university students. Additionally, Cronbach's alpha coefficient was checked to determine the reliability indices of the measures.

Results and Discussion

Online Learning Environment of University Students.

Table 1 shows the mean and standard deviation of online learning environment which answers statement of the problem 1: "What is the level of online learning environment of university students. Based on the findings, mean scores of online learning environment in terms of assignment, home and environment, and physical class were lower than the median. This means that the

participants had lesser negative view in online assignments, home and environment, and physical class. On the other hand, in terms of lecturer/friend and facilities and equipment mean scores are higher than the median which means that university students had an unpleasant encounter with his/her teacher during online class as well as use of gadget and internet connection. Moreover, in terms of degree of variability of the scores, all subscales of online learning environment are not dispersed which means that responses of participants in terms of assignment. lecturer/friends, home & environment, and physical class are homogenous except equipment and facilities.

The findings were supported by Selvaraj, A., et. al. (2021) stating that direct student-teacher interaction is needed for effective learning but, inadequate attention and the delay in response from teachers contribute to negative experiences of students during online class. Moreover, Zheng, M., et. al. (2021) confirmed that students' perceived engagement with teachers and classmates leads to effectiveness of the online course. In terms of equipment and facilities, Selvaraj, A. et. al. (2021) revealed that it is possible that devices in household is not enough because there was more than one student who needs to attend online class. These reasons added to the negative experience of students in an online learning environment. They identity the teachers' attitude and behavior during online classes, communication with other students as well as length of online lectures and online assignments (Deshpande, D., and Mhare, K. 2021) made them realized that learning through online is full of challenges.

Table 1.

Online Learning Environment, Mental Health, and Relationships

Variable	4	5	6	M	SD	1	2	3
1. assignment				3.38	.98	-	.443	.183
	.173	.267	.431**					
2. lecturer/friend				2.80	.67		-	.369
	.396	.200	.575**					
3. equipment & facilities				3.15	1.04			-
	.599	.003	.471**					
4. home & environment				2.87	.98			
	-	-054	.609**					
5. physical class				2.82	.87			
	-	.139**						
6. mental health				2.78	.87			
	-							

** Correlation is significant at the 0.01 level, NOTE: assignment >3.5=high; lecturer/friend>2.78=high; equipment & facilities>3.0=high; home & environment>3.0=high; physical class>3.0=high; mental health>2.76=high

Mental Health of University Students.

Table 1 shows the mean and standard deviation of mental health which answers statement of the problem 2: "What is the level of mental health of university students". Based on the result, mental health mean score is higher than the median which can be interpreted as university students were anxious during the conduct of online classes. Moreover, in terms of degree of variability of the scores, mental health is not dispersed. The finding was supported by the study of Chen, T. & Lucock, M. (2022) that undergraduates show higher level of depression during online class. Additionally, Son, C., at. al., (2020) identified the major contributors to depressive thoughts and these were loneliness, insecurity, or uncertainty (Akpinar, E. (2021), powerlessness or hopelessness, concerns about academic performance (Gogoi, M., et. al., 2022) and overthinking. Further, Tangonan, M., et.al. (2023) confirmed that online learning's restrictive setting inevitably led to greater stress and other undesirable outcomes. Stressors as identified by the university students were online class, attitude of the lecturer, stable internet connection at home, home condition, not enough sleep, feeling burdened, and decline of physical health. These stressors have a significant impact on the education sector due to the limited individual freedom to solve problems and make strategies because of various policy changes in different sectors (Nuryana, Z., et. al., 2023).

Relationship between online learning environment and mental health.

Table 1 shows the relationship between online learning environment and mental health. This answers statement of the problem 3: "Is there a significant relationship between online learning environment and mental health". Based on the results, online learning environment as to assignment; lecturer/friend; facilities & equipment, home & environment, and physical classes were strongly correlated to mental health. Since the questionnaire items were written in negative statements, these mean that the more university students negatively viewed online learning environment specifically classes, assignment, lecturer/friend, facilities & equipment, home & environment, physical classes the more they have bad mental health.

According to Van, N. et. al. (2021), students experience of online classes using a digital platform from home was never easy. This can affect the students' time management skills, focus, learning strategies, and academic freedom ((Alshammari, T., et. al., 2022). They encountered difficulties in learning environment; internet connections; struggle with technology (Tangonan, M., et. al., 2023); use of excessive digital devices (Sifat, R. et. al. (2022); as well as online assessments which lead to psychological distress among students. Moreover, the need to provide appropriate equipment and facilities for online class adds to

financial worries which can influence depression (Alam, M., et. al., 2022). Further, poor level of communication with families and friends can predict depression and anxiety among students (Chen & Lucock, 2022; Visser, M. & Law-van Wyk, E., 2021). Furthermore, as stated by Akpinar, E. (2021) that the incapacity to converse and communicate with teachers and classmates leads to stress.

College students' psychological endurance and quality are significantly tied to their mental health (Jin, Y. 2022). However, if the situation is out of control like too many assignments; miscommunications with teachers and classmates; additional expenses for the gadgets and internet; distractions during online class; and uneasy physical and face-to-face communication between teachers and students can lead to higher depression, anxiety, and stress level of students. According to Davis, C. et. al. (2020), these Long-term stressors that don't go away could become the new norm.

Table 2.

Online Learning Environment Prediction of Mental Health

Variable	*B*	95% CI	ß	t	p
Assignment .009		.180	[.110-.250]	.202	-2.624
Lecturer/friend	.378	[.267-.490]	.288	5.032	.01
Equipment & Facilities	.070	[-.003.144]	.084	6.692	.01
Home & Environment *.01*		*.373*	*[.293-.452]*	*.419*	*9.222*
Physical Classes	.050	[-.008.108]	.063	1.684	.093

Note: $R^2 = .56$ *(367, p<.01) CI* = Confidence interval for *B*

Online Learning Environment predicts Mental Health.

Table 2 illustrates the how online learning environment predicts mental health. This answers the problem 4: Does online learning environment affects the mental health. Result of the study revealed that the online learning environment such as assignment; lecturer/friend; and home & environment significantly predicts mental health scores. This implies that assignment, lecturer/friend, and home & environment contribute to the level of mental health of university students. Specifically, the number of academic requirements that students need to fulfill, the less support and communication from teachers and classmates, the less space at home for online class, and high tendency for distractions result in students' negative mental health. Moreover, table 2 shows the beta regression coefficient to ascertain which of the independent factors has the greatest impact on the dependent variable. Findings suggest that among the independent variables significantly predicted mental health, it is the subscale home & environment which is identified as the strongest predictor and the most important independent variable in the regression model.

The findings supported the study of Idris, F., et. al. (2021) that studying at home caused students to feel more distracted (Lischer, S., et. al., 2021) with a feeling of uncertainty towards examinations. According to Locion, J. et. al. (2022), students encountered stressors like noise, household duties, and lack of drive and this influence how they performed academically. Similarly, Mesghina, A., et. al. (2021) confirmed that those who were distress learned less and paid less attention to the lesson.

Perception of students to current family condition as well as family arguments home environment, and distractions from family member revealed to be a factor for negative mental health. Being unable to focus on online classes because of home environment brings frustrations to students and leaves them feeling distressed. The results imply that students need a certain space at home to be able to concentrate on fulfilling academic tasks. Moreover, teachers must be aware that not all students have good learning space at home and consider giving ample time to students in finishing assignments and academic requirements. Further, school administrators ask feedbacks from students regarding online learning environment experience to create academic policy on how to lessen the burden on students during attending online classes.

Conclusion and Recommendations

Based on the results, online learning environment in terms of assignment, lecturer/friend, equipment & facilities, and home & environment predict mental health among university students. These aspects of learning environment provide an overwhelming experience because of COVID-19 pandemic. Adjustment problems encountered by students make them difficult to fulfill academic tasks because of limited time to work on academic tasks, limited freedom to ask questions to teachers and collaborate with classmates; limited resources to attend online class; and limited study area free of noise and distractions. These challenges faced by students during online classes pull them away from achieving academic success and better mental health. Moreover, experiencing divided attention between fulfilling tasks at home and attending online classes result in frustrations on the part of the students. These challenges brought by controlled situations led them to think, feel, and act negatively when it comes to their academic performance during online class.

Therefore, it is recommended that school administrators monitor, evaluate, modify the current implementation of online learning to make the online learning experience less stressful. The result of the study may also help the teachers understand the negative experiences of students in online class and may check and assess if syllabus content considers the needs of college students to ensure student engagement during the conduct of online classes. Moreover, students may choose

the best time to work on academic task at home. Further, it is best to communicate concerns to teachers and parents so proper intervention may be implemented.

This study has identified limitations. The study identified the aspects of online learning environment that may cause high stress level among university students; thus, it is recommended that future researchers may explore resiliency and coping techniques of university students during pandemic. Future researchers may also investigate social support that university students received during online class. Moreover, future researchers may examine the effectiveness of intervention plans given by the schools. Lastly, they may study the demographic profile such as gender and academic status of students associating with online learning environment as well as mental health and compare it during pandemic and post-pandemic.

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A Granger Causality Analysis of the influence of debt service on the economy

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Abstract

In the 1970s, it was during this period that the Marcos administration focused on fulfilling development projects, funded through concessional loans. These loans had been extended on terms substantially more generous than market loans, concessional either through interest rates below those available on the market or by grace periods, or a combination of these. Hence, with the bloated ability of the country until the present time of his son, Ferdinand Marcos Jr., and those long-term debts, debt service has become a fundamental peg in managing the debt hole of the economy. The researchers seek to determine and investigate the influence of debt service on the Philippine economy considering this important economic variable through real exchange rates, inflation, gross domestic product, and foreign investments. In addition, the researchers will use Granger causality analysis as it detects the direct exchange of information between debt service and GDP while testing the relationship of the other economic variables such as real exchange rates, inflation, and foreign investments to the debt service of the government. Moreover, the result of the analysis shows greater implications of all the selected economic variables to the debt service in the economy; but, of all the given selected economic variables, gross domestic product shows potency in impacting the debt service to the economy. Being able to see this relationship would help policymakers become more aware of implications when the debt to GDP ratio crosses the ideal threshold when there is no strong economic backup plan. The null hypothesis indicates that total debt payment or total debt service does not granger cause the nominal gross domestic product. The researchers also identified optimal lags and thresholds for debt ceilings which contribute to the analysis. The use of nominal gross domestic product (GDP) instead of real GDP was also highlighted in the paper.

Keywords: debt service, granger causality, GDP, inflation, unemployment rate.

Background of the Study

The Philippine economy has shown significant growth in the past few years, paving the way for the road to a possible robust economy that the country hasn't seen for years, until the havoc wreaked by the COVID-19 pandemic. The health crisis triggered a series of debt borrowings for the country which needed to be addressed through a sustainable form of debt service and effective management of the growing fiscal deficit.

During the transition period of former Presidents Aquino, and Duterte in 2016, the performance of the Philippine economy achieved its goal of registering an annual average of country's Gross Domestic Product ranging from 6 to 7 percent. According to the 2016 World Economic Forum's "*Global Competitiveness Index,*" the country had a nominal GDP of 304 billion dollars, which ranked the Philippines number 10 in Asia (led by China, Japan and India), and number 36 for the rest of the world (led by USA, China and Japan). The growth trajectory continued, recording annual productivity of nominal GDP of 313 billion dollars in 2017, 346.8 billion dollars in 2018, and 377 billion dollars in 2019. The contribution of the growing local industries and sectors from agriculture, mining, manufacturing, construction, transport and commerce, trade, and services are the factors of the country's economic success in the global competitive index. This progress also showed stability in key macroeconomic indicators such as inflation, interest rates, unemployment, and poverty incidence.

In 2020, however, the COVID-19 pandemic slowed positive economic prospects globally. The Philippines' hope of sustainability for continued productivity took a downturn with the backlashes of the health pandemic, that affected not only Asia but the rest of the world. In the country, a series of lockdowns started during the second week of March 2020 and pushed the Duterte government to temporarily close its borders due to the virus scare. The restrictions took a heavy toll on economic activities with businesses starting to close down, which resulted in a decline in spending, ultimately pushing the government to provide social assistance and enact laws such as Republic Act No. 1469 or the "Bayanihan to Heal as One Act" to surmount the protracted battle against this crisis. In a series of upward economic trend, the pandemic cut it short and brought the Philippines' performance to a challenge, registering an annual economic growth of -9.5% according to *Philippine Statistical Authority (PSA).* Worst number for an Asian economy after the Asian Financial Crisis in 1997. Unemployment rose to record high of 17.6 percent in April of 2020

(psa.gov.ph), translating to 7.2 million jobless Filipinos. On the other hand, the country's central bank, the Bangko Sentral ng Pilipinas (BSP), remained focus on the goal of keeping prices stable as the country's inflation remained within target of about 2 to 4.7 percent (BSP website bsp.gov.ph) amidst the pandemic.

With the economy slowing down, the Philippine government needed to step forward to save the country's social and economic conditions from further downward spiral. The country started to incur debt in order to arrest and mitigate the effect of the ongoing health crisis. The National Government (NG) external debt of P3.81 trillion and domestic debt of P8.87 trillion, totaled a staggering P12.7 trillion as of May 2022 (Bureau of Treasury). The domestic obligation was about 70 percent, while 30 percent originating from external borrowings. The debt balance started to balloon as borrowing became the best resort to fill the country's war chest for pandemic recovery. As debt issues and deficit recording at P215.5billion (https://www.treasury.gov.ph/?p=47841) take in the heat, the concerns for debt payments started to mount. Furthermore, according to the National Treasury, NG debt service from January to April 2022 amounted to 356.6 billion pesos with interest payments amounting to P 186.6 billion and amortization of P170 billion. The national government has established a P1.29-trillion debt repayment budget for 2021.

With the debt heating up, the researchers seek to investigate the debt servicing causal relationship with the GDP. A Granger causality analysis would help determine policy implications when faced with striking the balance between the two.

The sovereign debt of the Philippines is one of the pertinent aspects that need to be addressed in creating the nation's economic development framework. In addition, the country has an increasing trend of its external debt and debt service payment, like Malaysia, Thailand, Indonesia, and Hong Kong, among other nations in Asia. Hence, evaluating the government's external debt position and its debt service stance is necessary in projecting debt sustainability and in promoting economic development through a constructive fiscal behavior.

According to Alegado of Bloomberg (2022), the Philippines has established a loose debt ratio gap as compared to all the countries in Southeast Asia, as the country's debt increase to 238.5 billion dollars or equivalent to 12.7 trillion pesos in 2022 (exchange rate of P52 per dollar)

against the 6.4 trillion pesos debt in 2016, which shows almost twice the increase in the size of debt six years ago. In terms of the debt-to-GDP ratio, last year was a bit higher than the previous, whereas it posted 60.5 percent in 2021 as compared to the 54.6 percent in 2020. According to economic experts and the country's Bureau of Treasury and the BSP, this debt level is at a manageable standing. On the other hand, in one study of the World Bank (2013), it mentioned that a debt to GDP ratio exceeding 77% for an extended period would slow economic growth. This would generate a necessary economic precaution, considering the current elevated debt-to-GDP ratio.

Statement of the Problem

While the domestic debt is greater than our external debt (ED), concerns about increasing total debt remain a factor to consider given its vulnerabilities in terms of economic parameters that could tremendously affect it. The total external debt position of the country includes debts from public and private sector including banks and non-banks. However, the biggest share of the foreign liability records are public accounts, in which, the national government amounts to the largest liability. The fact that a resident has a current liability to a nonresident that requires payments of principal and interest in the future, the liability represents a future claim on the resources of the economy of the resident. As such, issues on exchange rate volatility, inflation, and GDP must be considered in order to support the country's debt service.

Statement of Specific Objectives

When fiscal deficit increases, demand for funds also increases to keep the economy running. This may lead to financing the deficit through borrowings which can translate to a bigger debt burden leading to slow economic growth. As the Philippines incurred a debt of around 60 percent of the GDP in 2022, this would require an examination of the effects of the total debt on the economy.

1. What is the Philippine level of debt from 1986 to 2021?
2. What is the trend of the Philippine debt service from 1986 to 2021?
3. What are the relationships of the following variables affecting debt service?

       a. Real exchange rates
       b. Inflation
       c. GDP
       d. Foreign investments

4. Is there an impact of total debt on the economic activity of the Philippines?
5. What are the policy implications on the level of debt and debt servicing the economy would be able to benefit from?

Objectives of the Study

In analyzing the issues of Philippine debt and economic growth, the researchers seek to find the causal relationship between total debt service and the level of growth and sustainability of the Philippine Economy.

Review of Related Literature

This section presents the local and international selections of concepts and variables in the study. Various studies and journals that are directly related to the given study of the researchers.

According to Dey, S.R. and Tareque, M. (2020), achieving sustainable economic growth with progress in infrastructure and poverty reduction was a "dream come true" for all the nation, but the struggle is real as the government fails to meet their desire for economic growth, especially for a developing country like Bangladesh. The target won't stop there, options and opportunities will be raised, and welcoming financial borrowings or assistance is considered the best alternative in order to maintain and provide continuity of their projects for further economic growth. In the case of Bangladesh, the country relied deeply on external debt in order to handle its saving-investment gap as well as its fiscal deficit. External borrowing shouldn't be taken as a negative issue for any country as long as it goes directly to the government expenditures, for economic growth and development; then, the commitment of the government to pay this amount of money; and lastly the government's dedication to keeping their external debts in a more manageable way.

On the other hand, external borrowing has uncertainties thru economic shocks, various crises, and the possibility of corruption. Based on their literature, their further studies showed a good impact between external debt and growth, whereas in most studies they've encountered., the majority

said that there is an impact between those two as it creates economic stress and unresolved cases. In addition, the researcher found out that the main aspect of study was the opportunity to know the impact of external debt on economic policy and growth of the economy; on the other hand, it was identified that MEP is comprised of monetary policy, fiscal policy, and trade policy.

Moreover, according to Shari S. and Oliver S. (2022), that borrowing has become the major mechanism in the least Developing Countries (LDCs). A free enterprise economy like our country, the Philippines, is linked with an international capitalist system. The LDCs are mostly and thus exposed to its instabilities and weaknesses, which makes them less priority and a bigger burden. It is also the mechanism wherein the inflow of loans is always exceeded by the outflow of loan repayments, amortizations, and interest. Finally, it is the medium by which the industrialized countries export goods and services to LDCs whose economies may not necessarily have the capacity to absorb them.

Reinhart, Reinhart, and Rogoff (2012) call the deterioration of the economy due to an increase in public debts a public debt overhang. The sudden decrease in economic growth in indebted countries was caused by debt overhangs. Moreover, due to excessive debt overhang, private investments are restrained and the compensation of the debt service of some countries are so large that prospects for a return to growth paths are very much impossible to see, even if the governments were to apply hard adjustment programs. It was pointed out that a debt overhang creates opposing incentive effects on economic growth in the long run. (https://core.ac.uk/download/pdf/6462848.pdf). Because of this, a country's external debt would impose a negative effect on investment.

The debt service is supposed to have an undesirable effect on economic growth. According to the IMF (2018), the current higher global interest rates could divert considerable budget resources to debt servicing from critical growth-enhancing infrastructure and social services; placing low-income and emerging economies at great risk. Rockerbie (1996), Afxentiou (1993), and Cunningham (1993) state that when a nation has a significant debt problem, the manner in which labor and capital will be abused in the production process is compelled to be impacted by the need to service that debt. On the other hand, Yien, Abdullah, and Azam (2017) confirmed with Granger causality the relationship between debt and exchange rate, as evidenced by Malaysia.

Theoretical Framework / Philosophical Underpinning

Fiscal theory

According to Buchanan (1999), any analysis of the government's fiscal account must take into account the two-sided nature of the equation. Therefore, examining a change in taxes without also considering the corresponding changes on the expenditure side is not methodologically feasible. This approach ensures that the quality of money remains constant throughout the analysis.

When it comes to securing monetary resources, borrowing is just one option available to the government. Typically, the government uses these resources to purchase tangible assets, except when it issues anti-inflationary debt. Borrowing is a substitute for taxation, and there are only three possible ways to fund public expenditure: taxes, loans, or currency inflation. To analyze the consequences of debt issuance, it's necessary to compare its effects with those of taxes or inflation.

When considering fiscal options, it may be more beneficial to evaluate the full range of alternatives available. Debt creation is just one possible option to avoid increased taxation, currency inflation, or cuts in spending. Without issuing debt, the only way to find public expenditure is through tax hikes or inflation. Therefore, it's inappropriate to assume that taxes, money supply, and government expenditure hikes or inflation. Therefore, it's inappropriate to assume that taxes, money, supply, and government expenditure remain constant when analyzing debt issuance. These factors are subject to change based on the chosen fiscal alternatives.

The national debt is the total amount of borrowing accumulated by the government that is still outstanding. It is the total amount that the government owes to individuals and institutions. The national debt is regarded as the level contained in the bulk of expenses. Each year, as the government borrows more, the amount it borrows is the current borrowing. However, at the same time, the government pays off some of its debt each year.

Debt overhang theory

Early literatures view debt as seen to be contributing positively to growth (Modigliani, 1961; Solberg 1988). However, views on debt overhangs prevailed. Krugmam (1988) defines debt overhang as a situation

as one in which the expected repayment on foreign debt falls short of the contractual value of debt. Borensztein (1990) raises the concern of the effect due to debt overhang of past accumulated foreign debts on investment.

As explained by Borenztein (1990), a debt overhang occurs when a debtor nation is unable to benefit significantly from new investments due to existing debt service obligations. The payment amount may become linked to the economic performance of the debtor nation, which means that any increase in production may be offset by a corresponding increase in debt servicing obligations.

Assuming that a country's debt level may exceed its ability to repay in the future with some likelihood, the expected debt service is expected to increase as a function of the country's output level. This means that some of the returns on domestic investments are effectively taken away by foreign creditors, and both domestic and new foreign investments are discouraged. Schclarek's (2004) research found a consistent negative correlation between debt and growth in developing nations.

Conceptual/Operational Framework

Figure 1.

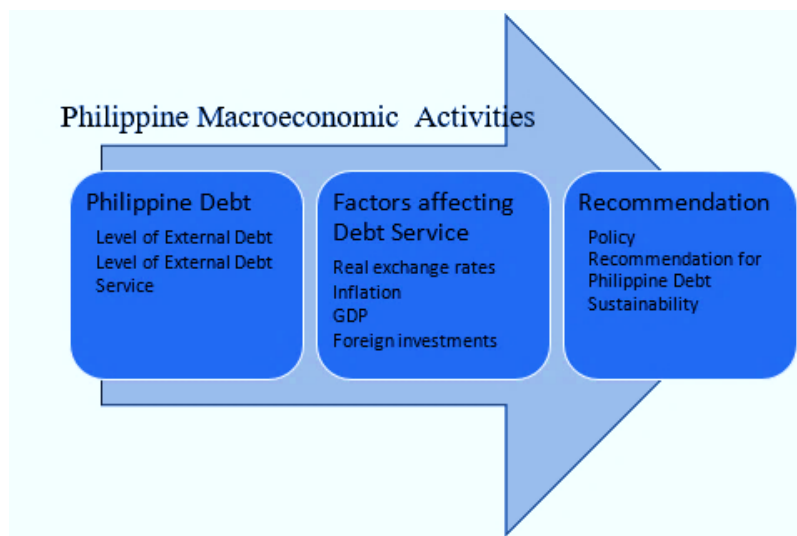*General Schematic Representation of the Research*

Figure 1 shows the overall discussion of the research study. Whereas the researchers will first look for the availability of the data regarding the Philippines' debt and debt service thru the various government agencies; from the Philippine Statistics Authority (PSA) to Department of Budget and Management (DBM), and Department of Finance (DOF) to create a trend analysis for an initial presentation. And then, the research will also seek the availability of data for the given factors affecting debt service; exchange rates, inflation, gross domestic product and net exports thru Philippine Statistics Authority (PSA), Department of Finance (DOF), Bangko Sentral ng Pilipinas (BSP), Philippine Stock Exchange (PSE), National Economic Development Authority (NEDA), and Bureau of Customs (BOC). After which, the researchers will utilize all the collected data for further trend analysis and by running using econometric measurement using granger causality analysis. And lastly, thru the result of the study and investigations, the researchers will finally create a policy recommendation that might contribute to further sustain the external debt service of our country.

Hypothesis

It is important to present the research paper with one basic postulate, regarding the role of external debt service to the Philippine debt sustainability.
Ho: external debt service does not affect the Philippine economic activity.
Ha: external debt service does affect the Philippine economic activity.

Methodology

This study employs the methodology of descriptive statistical research to analyze the characteristics and trends of both dependent and independent variables. Descriptive statistics are well-suited to identifying the characteristics of the variables through data and trends. Given that the dependent variable (Debt Service) and independent variables (Exchange Rates, Inflation, Gross Domestic Product (GDP), and Net Foreign Direct Investment (FDI) have experienced fluctuations over time, presenting them using summary statistics (such as mean and standard deviation) and visual aids (such as bar charts, line charts, and scatterplots) can help highlight similarities and differences in their respective trends. A regression analysis will also be performed to analyze the relationship between debt service as the dependent variable and the abovementioned independent variables.

The researchers shall conduct a time series analysis and Granger Causality analysis to check the influence of debt service on the economy. Cross-sectional studies can be problematic, and there is a shortage of research on individual countries, thus time series analysis   for a single country is more dependable than cross-sectional analyses (Sezgin, 1997). Given the strict conditionalities associated with debt relief initiatives (Were, 2001), it is necessary to conduct case-by-case studies, considering the unique characteristics of each country.

Data Analysis / Analytical tool

The researchers will be utilizing more secondary data enabling the run of data analysis using Granger causality. In this paper, the Granger Causality Test is used to analyze the interaction of the three selected endogenous variables of the study. This specifically includes the following steps: (1) Conduct the unit root test for all the variables; (2) describe the selection of lag order, model construct, and the robustness test; (3) measure the Granger causality of the specified variables.

The researchers obtained data from the Bureau of Treasury on the debt records; Bangko Sentral ng Pilipinas on FDIs, inflation, and exchange rates; and the Philippine Statistics Authority on FDIs.

Testing the Granger Causality Analysis

In order to achieve the research objective, this paper aims to analyze the impact of debt service on the economic activity in the Philippines, and to consider the economic viability of government spending financed through borrowings, in consideration of the elevated debt-to-GDP ratio in the country in 2022.

To establish "Granger causality," the first step is to identify patterns in the sample data. In time-series analysis, it is essential to assume that the variables under examination are stationary. As Granger causality requires covariance stationary series, an Augmented Dickey-Fuller test will conduct. Non-stationary is a characteristic of a time series that renders it nonstationary. The unit root test incorporations and ADF test. The null

hypothesis is non-stationary of non-stationary can be rejected for all series at a 5% level of confidence.

Johansen cointegration test will be performed wherein optimal lags will be identified. After running these tests, the Vector Error Correction Model approach will examine the impact of total debt payments on economic activity. The Granger Causality will only be then applied.

Discussion and Interpretation of Results

a. Descriptive analysis

One must ascertain the features and patterns exhibited by both the dependent and independent variables that will tell the dynamics behind debt payments and the economy. Using data from 1986 to 2021 for all the variables used, there is an increasing trend for nominal GDP, net FDIs, outstanding debt, and total debt payment as follow, over the years:

Figure 2.

Trend of macroeconomic parameters used in the study
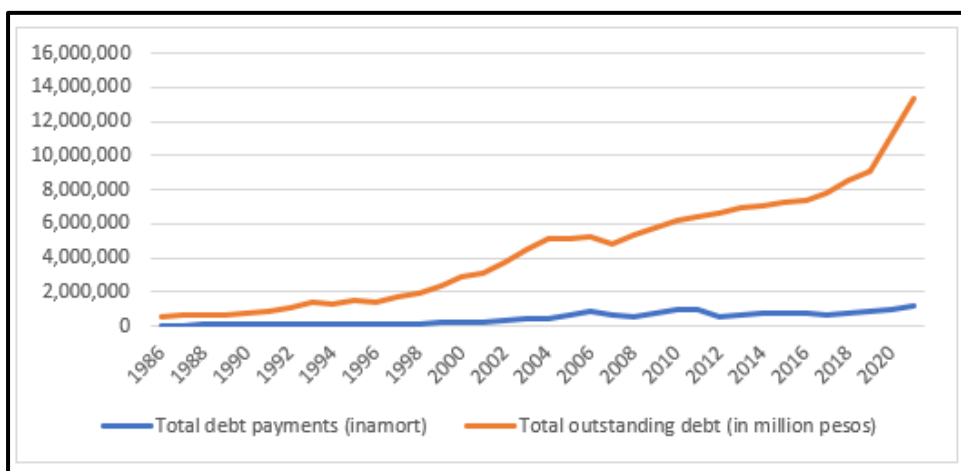*(in million pesos, 1986-2021)*
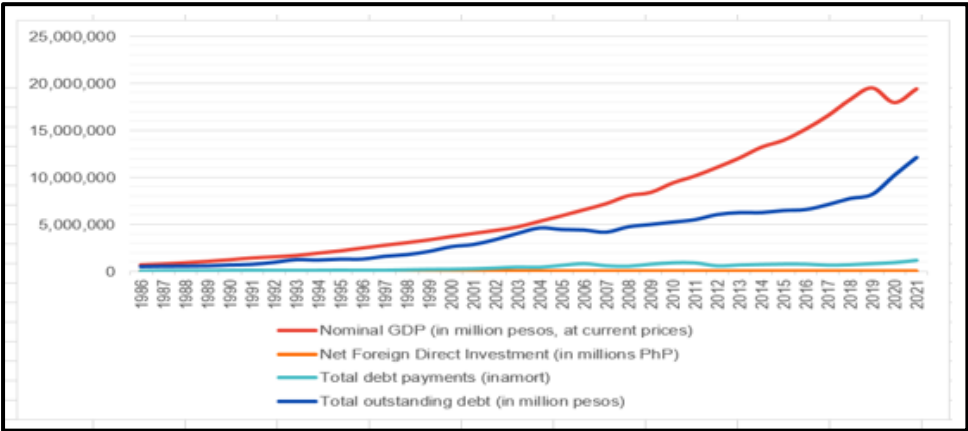
Source of data: Bureau of Treasury; Bangko Sentral ng Pilipinas; and Philippine Statistics
                 Authority

The researchers use nominal GDP, which is not adjusted to inflation when analyzing debt since debt is measured in current prices. As shown above, the nominal GDP continued to increase over time indicating an increase in economic activity. This was complemented by an increase, as well in the country's total outstanding debt. This demonstrates that when government resorts to debt to fund expansionary fiscal policy, debt servicing will also increase. However, the Philippines has increased its total outstanding debt, yet the average annual debt service is only 11. 59%, using the ratio of debt payment to total outstanding debts of the said periods. This eventually may raise red flags, citing the World Bank paper of a prolonged increase in the debt-to-GDP ratio that can slow down the economy, given the rate of the country's debt servicing.
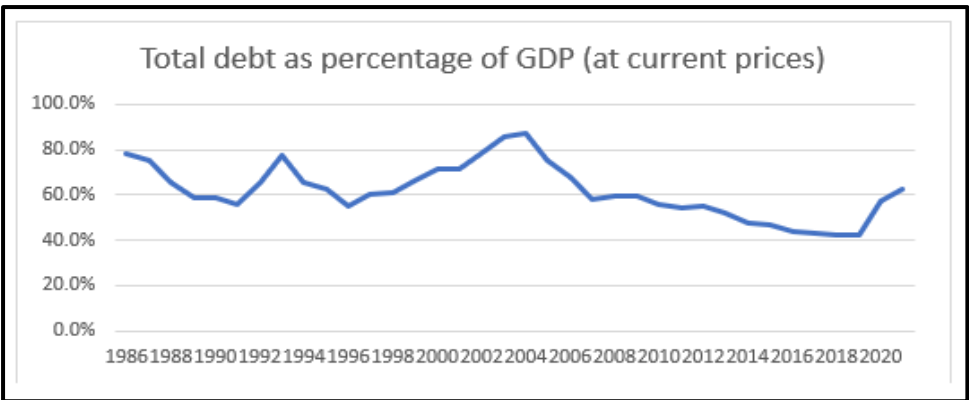
Figure 3.

Trend of outstanding total debts and total debt payments (in million pesos, 1986-2021)

Source of data: Bureau of Treasury; Bangko Sentral ng Pilipinas; and Philippine Statistics Authority

Figure 4.

Trend total debt as percentage of nominal GDP (1986-2021)


Source of data: Bureau of Treasury; Bangko Sentral ng Pilipinas; and Philippine Statistics Authority

In terms of exchange rate and inflation from the covered period, the evidence of fluctuation is ever-present. The annual average exchange rate obtained over the 36-year period is P40.05, peaking in 2004 at 56.04 pesos to a dollar then hitting 42 pesos in 2012, and 49.25 in 2021. While economic instabilities have occurred, the country was able to maintain the exchange rate at a 50pesos level. Inflation annually averaged at 5.9% recording the highest in 1991, a period of global turmoil caused by wars, at 19.3 % then 8.2% in 2008, attributing to the US mortgage bubble, and regaining 3.9% in 2021.

Figure 5.

Peso to US dollar exchange rate amount and inflation rate (1986-2021)
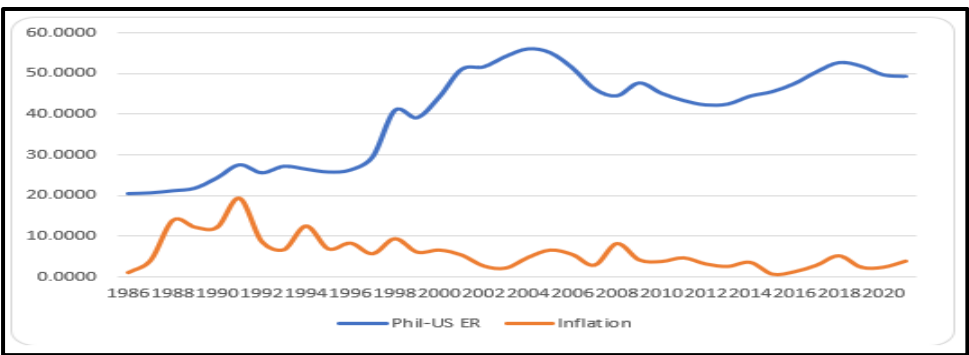
Source of data: |Bangko Sentral ng Pilipinas and Philippine Statistics Authority

b. Regression analysis

Regression analysis is performed to analyze the relationship between the selected variables. The equation model is presented below:

$$y = \beta_0 + \beta_1 X_1 + \ldots + \beta_n X_n + \varepsilon$$

Wherein
Y = nominal GDP
b1 = total debt payment
b2 = inflation
b3 = exchange rate
b4 = net FDI

     The researchers ran a multiple linear regression using inflation, nominal GDP, exchange rate and net FDI as predictor variables for total debt payments. The correlation coefficient is at 97% which indicates a strong relationship between the predictors and response variables. The coefficient of determination shows a 94.3 percent of the variance in the total debt payment can be explained by the independent variables. The F p value of the F statistic provides the overall significance of the regression model, which is 0.00, less than the level of significance at 5%. As a whole, this means the model is statistically significant.

Figure 6.

Regression results, time series data from 1986 to 2021

SUMMARY OUTPUT

Regression Statistics	
Multiple R	0.973645727
R Square	0.947986001
Adjusted R Square	0.941274518
Standard Error	1469235.445
Observations	36

ANOVA

	df	SS	MS	F	Significance F
Regression	4	1.22E+15	3.04906E+14	141.2483506	1.97511E-19
Residual	31	6.69E+13	2.15865E+12		
Total	35	1.29E+15			

	Coefficients	andard Err	t Stat	P-value	Lower 95%	Upper 95%	Lower 95.0%	Upper 95.0%
Intercept	653555.7774	1358877	0.48095269	0.633927403	-2117893.108	3425004.663	-2117893.108	3425004.663
Inflation	-99094.74172	77004.58	-1.286868178	0.207667009	-256146.6151	57957.13168	-256146.6151	57957.13168
Phil-US ER	8950.810975	33391.59	0.268055835	0.790431992	-59151.78919	77053.41114	-59151.78919	77053.41114
Net Foreign Direct Investment	1061.892945	105.9253	10.02491957	3.01975E-11	845.8568041	1277.929087	845.8568041	1277.929087
Total debt payments (inamort)	7.761378563	1.383197	5.611189735	3.72365E-06	4.940330499	10.58242663	4.940330499	10.58242663

Based on the regression results, only the net FDI and total debt payments are the statistically significant variables. This means that for every increase in net FDI, the expected increase in nominal GDP is P1,061. Nominal GDP would also increase by 7.76 unit, for a unit increase in the total debt payments, assuming everything else constant. As FDIs are drivers of economic growth ensuring more capital spending for the country and spurring economic activities, this would correlate with capacity to pay.

On the other hand, nominal GDP was used which does not account for inflation, the result of the regression shows inflation and exchange rates do not affect the GDP, in this instance. As inflation can impact the currency of a country, it is only one factor among many economic variables that may be combined, that could influence a country's total economic output.

c. *Granger Causality*

The researchers performed an initial unit root test for stationarity to avoid spurious regression, which is associated with nonstationary time series models. Augmented Dickey-Fuller Unit root test on total debt payments (Total_INTAMORT) and nominal GDP. At standard level form, the result for total debt payments was not stationary, wherein the null hypotheses were accepted with an insignificant p value of 0.94. This prompted the researchers to get the first difference where stationarity was ensured having a p value of 0.0001, and second difference with a p value of 0.0000. Running nominal GDP at 2^{nd} difference also rejected the null hypothesis of having unit root, hence stationary. A time series that is stationary implies that there is no change overtime, showing that values have constant variability.

Using EViews 12 software, the results were from the researchers'
computations:

Table 1a.

ADF results, total debt service second difference

Null Hypothesis: D(TOTAL_INTAMORT,2) has a unit root
Exogenous: Constant
Lag Length: 3 (Automatic - based on SIC, maxlag=9)

		t-Statistic	Prob.*
Augmented Dickey-Fuller test statistic		-6.198720	0.0000
Test critical values:	1% level	-3.670170	
	5% level	-2.963972	
	10% level	-2.621007	

*MacKinnon (1996) one-sided p-values.

Augmented Dickey-Fuller Test Equation
Dependent Variable: D(TOTAL_INTAMORT,3)
Method: Least Squares
Date: 02/11/23   Time: 22:53
Sample (adjusted): 1992 2021
Included observations: 30 after adjustments

Table 1b.

ADF results, nominal GDP, second difference

Null Hypothesis: D(GDP_NOM,2) has a unit root
Exogenous: Constant
Lag Length: 3 (Automatic - based on SIC, maxlag=9)

		t-Statistic	Prob.*
Augmented Dickey-Fuller test statistic		-6.859876	0.0000
Test critical values:	1% level	-3.670170	
	5% level	-2.963972	
	10% level	-2.621007	

*MacKinnon (1996) one-sided p-values.

Augmented Dickey-Fuller Test Equation
Dependent Variable: D(GDP_NOM,3)
Method: Least Squares
Date: 02/11/23   Time: 22:55
Sample (adjusted): 1992 2021
Included observations: 30 after adjustments

With the intent of the research to do a long-run model to be able to see long-run relationships among the variables, an optimal lag has to be identified. Running a Johansen cointegration test, the resulting optimal lag was 8, using Schwarz information criteria (SIC) instead of Akaike information criteria (AIC). The results suggest that total debt service or payments and economic activity are cointegrated, meaning the variables move together in the long run.

The results below confirm the cointegration of variables at 0.05 level as indicated by the Eigenvalue and Trace statistic both at significant p values. This suggests that a long-run relationship exists between the dependent and independent variables. The Granger causality test is used to investigate the relationship between two variables and to determine if the relationship is one-way or two ways. It examines whether the past values of one variable help to predict the values of another variable. In this test, a p-value is calculated to determine if the null hypothesis can be rejected or not. If the p-value is greater than 0.05, there is no evidence to reject the null hypothesis, but if the p-value is less than 0.05, it indicates evidence to accept the alternative hypothesis.

Table 2.

Johansen cointegration test rejects the null hypothesis of no cointegration. at an optimal lag of 8.

```
Date: 02/11/23   Time: 23:39
Sample (adjusted): 1994 2021
Included observations: 28 after adjustments
Trend assumption: Linear deterministic trend
Series: GDP_NOM TOTAL_INTAMORT
Lags interval (in first differences): 1 to 7
```

Unrestricted Cointegration Rank Test (Trace)

Hypothesized No. of CE(s)	Eigenvalue	Trace Statistic	0.05 Critical Value	Prob.**
None *	0.865466	60.46795	15.49471	0.0000
At most 1 *	0.142414	4.301751	3.841465	0.0381

Trace test indicates 2 cointegrating eqn(s) at the 0.05 level
* denotes rejection of the hypothesis at the 0.05 level
**MacKinnon-Haug-Michelis (1999) p-values

Unrestricted Cointegration Rank Test (Maximum Eigenvalue)

Hypothesized No. of CE(s)	Eigenvalue	Max-Eigen Statistic	0.05 Critical Value	Prob.**

Finally, running a Vector Error Correction (VEC) Granger causality, the null hypothesis is total debt service does not granger cause the nominal GDP. Using the optimal lag, results obtained show that total debt payment or total debt service rejects the null hypothesis. This means that the total debt service granger causes nominal GDP and vice versa, indicating a two-way causal relationship exists between the two variables.

Figure 8.

The Johansen cointegration test rejects the null hypothesis at an optimal lag of 8.

```
VEC Granger Causality/Block Exogeneity Wald Tests
Date: 02/12/23   Time: 01:04
Sample: 1986 2022
Included observations: 28
```

Dependent variable: D(GDP_NOM)

Excluded	Chi-sq	df	Prob.
D(TOTAL_INTAMORT)	42.30170	7	0.0000
All	42.30170	7	0.0000

Dependent variable: D(TOTAL_INTAMORT)

Excluded	Chi-sq	df	Prob.
D(GDP_NOM)	36.76667	7	0.0000
All	36.76667	7	0.0000

Taking everything into account, the results reveal a long run relationship between total debt payment and economic activity, as expressed by the nominal GDP. The error correction method also revealed significant relationship between debt payment and the economy.

Conclusion & Recommendation

After conducting all necessary presentations, interpretations, analysis and statistical tests, the researchers concluded the following:

The main objective of the paper is 1. The study was able to present the relationship of the selected variables. Running an initial linear regression analysis with the nominal GDP or measure of economic activity as the dependent variable, the predictor variables such as the total debt payment significantly affect the nominal GDP, thereby complimenting the

results of Granger causality by establishing the debt service's influence on the GDP.

The study's findings indicate that there is   no evidence to support the idea that debt service causes changes in nominal GDP, as this hypothesis was rejected. Instead, the results suggest that nominal GDP is a significant determinant of debt service, which complements this research's literature reviews that a higher debt ratio would slow down economic growth, and the diversion of budget resources to debt servicing would place economies and risk.

These findings may offer insights into the rate of debt payments by the Philippines in relation to its total outstanding debt, which is a small proportion at only 11.6 percent. While debt servicing influences the GDP, debt service is likely to be increasing and might raise concerns about having higher accumulated debts. For a developing country like the Philippines, if debt exceeds its repayment ability, this will affect the country's level of output, indicating a negative relationship between debt and growth. That's why for further researchers, including more economic variables in the study is highly recommended, utilizing other methods like VAR or the Vector Autoregression, Multiple Regression Analysis and others.

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Construct validation of the teacher attitude to inclusion scale for Filipino pre-service teachers

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Abstract

Inclusive education is one of the visions of the global agenda of "*education for all*." It aligns with Sustainable Development Goal 4: "*Ensure inclusive and equitable quality education and promote life-long learning opportunities for all*" (Harrington, 2016, p.30). The teacher's attitude is one of the identified factors in the effective implementation of inclusive education. Hence, schools in the Philippines would require tools that measure the teachers' attitudes toward inclusive education as they plan to accommodate inclusive education in their classrooms as mandated by Republic Act No. 11650: "*Instituting a Policy of Inclusion and Services for Learners with Disabilities in Support of Inclusive Education Act*." This study examined the theoretical model of the Teacher Attitude to Inclusion Scale (Monsen, Ewing, & Boyle, 2015), specifically section 4 of the scale: "*Attitudes toward Inclusion,*" through a cross-sectional, explanatory nonexperimental design utilizing both between-network and between-network construct validation approaches. The participants were 417 pre-service teachers from private and state-owned universities in Luzon, Visayas, and Mindanao, selected through convenience sampling. They completed two sets of measures online, the fourth section of the Teacher Attitude to Inclusion and the Teachers' Sense of Efficacy Scale (Tschannen-Moran & Hoy, 2001). The results of within-network and between-network construct validation suggest the acceptability of the reduced 10-item of section 4 of the Teacher Attitude to Inclusion Scale among Filipino pre-service teachers. Based on confirmatory factor analysis, the data fit the three-factor structure (i.e., factors 1, 2, and 4) rather than the original four-factor structure suggesting within-network construct validity. Furthermore, the relationships between the TAIS and the TSES subscales were positively correlated, indicating the TAIS's between-network construct validity. Since

this scale is psychometrically sound for Filipino pre-service teachers, it is recommended to consider extending this study by examining the applicability of this scale to in-service teachers.

Background of the Study

On March 11, 2022, Republic Act No. 11650, known as *Instituting a Policy of Inclusion and Services for Learners with Disabilities in Support of Inclusive Education Act*, was signed into law (Official Gazette, 2022). This mandate ensures that all learners with disabilities have fair access to inclusive education in all of the schools in the country (Gita-Carlos, 2022). By definition, inclusive education, according to Kurth and Gross (2014, p.5), "means that a student must have access to all of the supports and services he or she will need to participate fully in general education activities and curriculum." It is one of the visions of the global agenda of "education for all" (UNESCO: Education Sector, 2017; Unesco, 1994; United Nations Educational Scientific and Cultural Organization, 2021; World Education Forum, 2015) and aligns with Sustainable Development Goal 4: "*Ensure inclusive and equitable quality education and promote life-long learning opportunities for all*" (Harrington, 2016, p.30). Even before the enactment of RA 11650, there were already laws and policies crafted to ensure and safeguard the protection of the rights of persons with disabilities to have access to education: The 1987 Constitution of the Philippines, Republic Act No. 7277 or the 1992 Magna Carta for Disabled Persons among others (Commission on Higher Education, 2017; TESDA, 2020).

The fulfillment of these mandates, as the literature would suggest, may rest on the teachers who can successfully manage to help students with special needs to cope with their learning environment while they hone and develop their knowledge, skills, and values (Dela Fuente, 2021). The teacher's attitude is one of the identified factors in the effective implementation of inclusive education (Tuncay & Kizilaslan, 2022; Raguindin, Ping, Duereh, & Lising, 2020). According to Eagley and Chaikan (1993, as cited in Eagly & Chaiken, 2007, p. 582), an attitude is defined as "a psychological tendency that is expressed by evaluating a particular entity with some degree of favor or disfavor." These "attitudes and beliefs have a powerful influence on how successfully inclusive educational practices are implemented, with negative attitudes toward inclusion inhibiting the success of the implementation of inclusive education (Monsen, Ewing, & Boyle, 2015, p. 64)." Hence, schools in the Philippines would need tools that measure the teachers' attitudes toward inclusive education as they plan to accommodate inclusive education in their classrooms. In addition to that, school administrators and other program implementers would require assessment tools to aid in their management decision-making, such as training teachers as the

implementers of this mandate, because inclusive education requires not only a shift in the school's infrastructure but also a shift in the school's curricula (Unesco, 1994).

Teacher Attitude to Inclusion Scale

Currently, most of the available scales that measure teachers' attitudes toward inclusion are all Western. One of these is the *Teacher Attitude to Inclusion Scale* (TAIS) developed by Monsen, Ewing, and Boyle (2015) based on Larrivee and Cook's (1979) *Opinions Relative to Mainstreaming Scale* (ORMS). This multidimensional scale has four sections. These include the following: *Section 1: Demographics*, which asks about the teacher's personal information, such as age, gender, years of teaching experience, educational qualifications, and level of contact with children with SEN. *Section 2: Willingness to include*, which asks about the willingness of the teacher to include children with SEN with various disabilities such as physical, behavioral, social, emotional, and learning disabilities. *Section 3: Adequacy of Support*, which asks whether the teacher receives adequate support in terms of facilities, learning materials, general school support, educational psychologists, parents or care helpers, support from colleagues, and others. Lastly, *Section 4: Attitude towards inclusion*, composed of a 20-item question that intends to measure the level of agreement of the teacher toward including children with SEN in the mainstream or traditional classroom environment.

Further, this section, "*Attitude towards inclusion,*" particularly has four identified distinct factors based on the exploratory principal component analysis (PCA) conducted by Monsen, Ewing, and Boyle (2015). The factors that were identified were the following: a.) Factor 1: *Problems of inclusion of SEN children in mainstream classes*; b.) Factor 2: *Social benefits for all of the inclusion of SEN pupils in mainstream classes*; c.) Factor 3: *Implications of inclusion for teaching practice*; and d.) Factor 4: *Implications for addressing the needs of children with SEN*.

Construct Validation

This "*Attitude towards inclusion*" of the TAIS has the potential for local use if adapted using construct validation. This type of validation procedure is "a method for checking the consilience of questionnaires with the background knowledge about the property in question" (Alexandrova & Haybron, 2016, p. 1098). According to Martin and Marsh (2006), construct

validation may involve two approaches: within-network and between-network studies. The former investigates the construct's internal structure or dimensionality, whether it is a single dimension or can be decomposed into several dimensions using an analytical procedure called factor analysis, such as principal component analysis (PCA), exploratory factor analysis (EFA), or confirmatory factor analysis (CFA) (Cong, & Cheong, 2022; Johnson & Christensen, 2000; Martin & Marsh, 2006). While the latter "attempt to establish a logical, theoretically consistent pattern of relations between constructs" by employing "correlational, regression, or cluster analyses to examine relationships between measures and instruments" (Martin & Marsh, 2006, p. 267).

The significance of examining the psychometric elements of adopted instruments before their utilization in different contexts has been underscored in the literature. For example, Maneesriwongul and Dixon (2004) emphasized that cross-cultural validation of measures must be conducted before using it on groups other than the intended population because this scale may operate differently with other cultures (Clark & Watson, 2019; Fischer, 2004; Hambleton, 2001). It is not only impetuous to use foreign-produced psychological measures without subjecting them to a validation procedure (Bernardo, 2011), but using unvalidated measures can do more harm than good because they likely generate unreliable results and may subsequently produce flawed findings (Clark & Watson, 2019; Flake, Pek, & Hehman, 2017; Goni et al., 2020; Vazire, Schiavone, & Bottesini, 2022).

There are several Western constructed measures that have been adopted locally that underwent construct validation prior to their use. For example, a few items were removed from *Ryff's Psychological Well-being Scale* to yield acceptable CFA fit indices for the six-factor structure a priori (Villarosa & Ganotice Jr., 2018). In *Auckland Individualism and Collectivism Scale*, "the results provide further support for the structural aspects of the AICS' construct validity; however, some minor issues were noted at the level of individual items and subscales" (Bernardo, Lising & Shulruf, 2012, p. 33). Another is *Academic Buoyancy Scale*; this scale is applicable in the local setting; however, there was an issue of gender invariance indicating that males scored significantly higher than females (Datu & Yang, 2018). These are just a few examples in the extant literature that underscores the importance of performing construct validation on foreign-produced measures before their adoption for local use.

Hence, this construct validation study of the "*Attitude towards inclusion*" of the TAIS was a step toward providing a valid and reliable measure in determining the readiness of Filipino pre-service teachers to implement inclusive education in their future classrooms. Furthermore, this study also highlighted the suitability of this measurement scale in the Philippines context.

This research aimed to investigate the psychometric properties of the "*Attitude towards inclusion*" section of the *Teacher Attitude to Inclusion Scale* (TAIS) by extending the exploratory principal component analysis (PCA) research conducted by Monsen, Ewing, and Boyle (2015) by means of employing both *within-network* and *between-network construct validation* approaches among Filipino pre-service teachers.

Specifically, the following objectives guided this study:

1. To examine the within-network construct validity of the "*Attitude towards inclusion*" section of the TAIS through confirmatory factor analysis (CFA); and

2. To investigate the between-network construct validity of the "*Attitude towards inclusion*" section of the TAIS by correlating its subscales with the *Teachers' Sense of Efficacy Scale (TSES)* subscales.

Conceptual Framework

This research examined the construct validity of a Western-developed measure, the "*Attitude towards inclusion*" section of the *Teacher Attitude to Inclusion Scale*, for its adoption for local use, specifically with the pre-service teachers. Construct validation provides empirical support concerning the hypothesized relationships within the nomological network of a given construct (Byrne, 1984; Simms & Watson, 2009).

This also extended the research of Monsen, Ewing, and Boyle (2015) on the exploratory principal components analysis (PCA) of the hypothesized internal structure of this scale by conducting confirmatory factor analysis (CFA). The latter analytical approach particularly "examines the extent to which a highly constrained a priori factor structure is consistent with the sample data" (Byrne, 2005, p. 18). According to Matsunaga (2010,

p. 108), "researchers [who are] interested in identifying the underlying structure of data and/or developing a valid measurement scale should consider using CFA as the primary option." Byrne (2005, p. 17) recommended confirmatory factor analysis (CFA) as the appropriate analytical tool to use "when the researcher has some knowledge of the underlying latent variable structure." Similarly, Ziegler (2014) suggested that CFA is the most suitable procedure for testing assumptions about the connections between scales' dimensions or factors.

Construct validation research or "nomological research involves internal and external examinations of the construct" (Byrne, 1984, p. 428); in other terms, they are known as within-network and between-network studies, respectively (Ganotice Jr. et al., 2022); Martin & Marsh (2006). As the term put forward by Cronbach (1971 as cited in Byrne, 1984), within-network construct validation research investigates the scale's internal structure (Knekta, Runyon, & Eddy, 2019), while between-network construct validation research examines the relationship between scales or measures (Knekta et al., 2019). Shavelson and associates (1976, as cited in Byrne, 1984) asserted that within-network construct validation research must be conducted first before carrying out between-network construct validation research.

In examining the underlying structures of the "*Attitude towards inclusion*" section of the TAIS, this research adopted a construct validation approach (Martin & Marsh, 2006). This approach typically utilizes one of the following: within-network (structural), between-network (external), or a combination of both within-network and between-network construct validations in a single study (Flake, Pek, & Hehman, 2017). Within-network construct validation is performed by determining the intercorrelation of the subscales of particular measures through confirmatory factor analysis (CFA), while between-network construct validation is accomplished by correlating the subscales of one measure to other external theoretically-relevant subscales of other measures (Ganotice Jr. et al., 2022; Martin & Marsh, 2006).

To make this construct validation procedure robust, this study utilized both within-network and between-network construct validation approaches. Within-network construct validation investigated the TAIS's internal factor structures using confirmatory factor analysis (CFA). In contrast, between-network construct validation determined the correlation between the subscales of the "*Attitude towards inclusion*" section of the

Teacher Attitude to Inclusion Scale (TAIS) to another theoretically relevant measure. According to Bandura (1997, p. 37), self-efficacy is "the belief in one's capabilities to organize and execute the courses of action required to manage prospective situations." Moreover, this belief held by a person influence both their behaviors and performance outcomes (Bandura, 1977). In this study, The subscales of the "*Attitude towards inclusion*" section of the *Teacher Attitude to Inclusion Scale* (TAIS) were correlated to the subscales of the *Teachers' Sense of Efficacy Scale* (TSES) because the extant literature supported that teachers' positive attitude toward inclusive education was significantly positively related to their self-efficacy (Avramidis, Toulia, Tsihouridis, & Strogilos, 2019; Hernandez, Hueck, & Charley, 2016; Saloviita, 2020; Urton, Wilbert, & Hennemann, 2014; Weisel & Dror, 2006). Further, Yada, Leskinen, Savolainen, and Schwab (2022), in their meta-analysis, noted a moderate positive correlation between teachers' sense of self-efficacy and attitude toward inclusive education. Additionally, the TSES has been validated with Filipino teachers (Sales, Uchi, & Solsona, 2022). Therefore, in this study, it was hypothesized that the subscales of the "*Attitude towards inclusion*" section of the *Teacher Attitude to Inclusion Scale for Filipino Pre-Service Teachers* (TAIS-FPT) should positively correlate with the subscales of the *Teachers' Sense of Efficacy Scale* (TSES).

Methodology

Research Design

This construct validation study that examined the theoretical model of the "*Attitude towards inclusion*" of the TAIS developed by Monsen, Ewing, and Boyle (2015) utilized a cross-sectional, explanatory nonexperimental design (Johnson, 2001).

Participants

The participants of this study were 417 Filipino pre-service teachers from both private and state-owned universities in Luzon, Visayas, and Mindanao. There were 313 (75.1%) females and 104 (24.9%) males, with a mean age (ranging from 18 to 44) of 20.84 and a standard deviation of 2.76. They were selected using convenience sampling. According to Urdan (2017, p. 3), this type of sampling allows researchers to gather research participants based on "proximity, ease of access, and willingness to participate." One of the rules of thumb in SEM is the minimum sample sizes

in absolute Ns. According to Comrey and Lee (1992, as cited in Kyriazos, 2018), a factor analysis with a sample size of at least 300 is considered good. In terms of the inclusion and exclusion criteria of the participants, the inclusion criteria were 1. Male or female, 2. Student of BSEEd, BSEd, or any education program in a public or private institution, and 3. First year to fourth-year level. In contrast, the exclusion criterion was students not in the education program.

Measures

Two sets of questionnaires were utilized in this construct validation study. These were the *Teacher Attitude to Inclusion Scale* (TAIS) and the *Teacher's Sense of Efficacy Scale* (TSES). The descriptions of each measure are given below.

Teacher Attitude to Inclusion Scale (TAIS). The TAIS by Monsen, Ewing, and Boyle (2015) has four sections that include the following: Section 1: *Demographics*; Section 2: *Willingness to Include*; Section 3: *Adequacy of support*; and Section 4: *Attitudes toward inclusion*. In this study, only section 4 of the TAIS was used. The *Attitudes toward inclusion* is a 20-item questionnaire based on Larrivee and Cook's (1979) *Opinions Relative to Mainstreaming Scale* (ORMS), which has an 8-point Likert-type response format ranging from 1 (Strongly Agree) to 8 (Strongly Disagree). This scale has four dimensions: a.) *Problems of inclusion of SEN children in mainstream classes*; b.) *Social benefits for all of the inclusion of SEN pupils in mainstream classes*; c.) *Implications of inclusion for teaching practice*; and d.) *Implications for addressing the needs of children with SEN*. In getting the scores of this scale, the mean of the items per factor must be computed. However, in factor 2, all five items (i.e., 10, 14, 18, 21, and 28) must be reversely scored before getting the mean score. To interpret these scores, a high mean score per factor indicates a more positive attitude toward inclusion, whereas a low score indicates a more negative attitude.

Teachers' Sense of Efficacy Scale (TSES). The TSES by Tschannen-Moran and Hoy (2001) has three dimensions: (1) Efficacy in Student Engagement, (2) Efficacy in Instructional Strategies, and (3) Efficacy in Classroom Management. This scale has a 9-point Likert-type response format ranging from 1 (nothing) to 3 (very little) to 5 (some influence) to 7 (quite a bit) to 9 (a great deal). The means of the items per dimension should be computed to get the score. A high mean score on each scale indicates a strong teacher's sense of efficacy. Two scale versions exist; the long form

of the TSES has 24 items, while the short form has 12 items. In this study, the short form was used.

Procedure

Ethical approval was secured from the university's Research Ethics Board before the conduct of the study. Permission to administer the survey from the schools' administrators was also sought. The online survey was conducted using Microsoft Forms. A written consent form was presented to all participants before administering the two sets of questionnaires, assuring them of anonymity and the confidentiality of information. The data that were gathered were analyzed using JASP 0.16.2.

Data Analysis

Descriptive statistics were computed, specifically the mean, standard deviation, zero-order correlations, and the test for normality, including skewness and kurtosis. The reliability of the two measures (i.e., "*Attitude towards inclusion*" of the TAIS and TSES) was also determined using Cronbach's alpha.

In testing the hypothesized structural equation model of the "*Attitude towards inclusion*" of the TAIS, the two-step modeling approach, as recommended by Anderson and Gerbing (1988), was conducted. First, the measurement model of the latent constructs was assessed by performing Confirmatory Factor Analysis (CFA). Several goodness of fit indices were performed to examine the measurement model's construct validity based on Hu and Bentler's (1999) recommendations. These fit indices include the Chi-square test statistic, Goodness of Fit Index (GFI), Comparative Fit Index (CFI), Tucker Lewis Index (TLI), Bentler-Bonett Normed Fit Index (NFI), and Root Mean Square Error of Approximation (RMSEA). Second, a correlation was performed to determine the relationship between the subscales of the "*Attitude towards inclusion*" of the TAIS with the subscales of TSES.

Results and Discussion

The purpose of this paper was to investigate the psychometric properties of the "*Attitude towards inclusion*" section of the *Teacher Attitude to Inclusion Scale* (TAIS) of Monsen, Ewing, and Boyle (2015) by

extending their research on the exploratory principal components analysis (PCA) of this scale. Specifically, this paper took a step further in examining the psychometric properties of this scale among Filipino pre-service teachers employing both the within-network and between-network construct validation approaches.

To investigate the within-network construct validity of the "*Attitude towards inclusion*" section of the TAIS, a confirmatory factor analysis (CFA) was conducted. Moreover, to determine the between-network construct validity of the "*Attitude towards inclusion*" section of the TAIS, the subscales of this measure were correlated to the subscales of the *Teachers' Sense of Efficacy Scale (TSES)*.

Before conducting these main analyses, a preliminary analysis of the gathered data was undertaken to ensure all assumptions like normality (e.g., skewness and kurtosis) and multicollinearity are not violated for accurate results as well as for sound judgment and interpretation. Moreover, the reliability of the measures per subscale was also determined based on its internal consistency.

Preliminary Analysis

The items of the "*Attitude towards inclusion*" of the TAIS based on the normality test have a skewness that ranged from -1.42 to 2.38 and a kurtosis that ranged from -1.07 to 6.40. These values are within the acceptable limit because, according to Brown (2015), the values of skewness within the range of -3 and +3 and kurtosis within the range of -10 to +10 are considered acceptable when conducting structural equation modeling or SEM.

The subscales of the "*Attitude towards inclusion*" of the TAIS based on its internal consistencies, as shown in Table 1. were considered satisfactory: Factor 1: *Problems of inclusion of SEN children in mainstream classes* (α = .80); Factor 2: *Social benefits for all of the inclusion of SEN pupils in mainstream classes* (α = .65); Factor 3: *Implications of inclusion for teaching practice* (α = .61); and Factor 4: *Implications for addressing the needs of children with SEN* (α = .58). According to Taber, (2018), one of the handy qualitative descriptors in interpreting alpha values is that alpha must be at least .58 to .97 to be considered as satisfactory.

Table 1.

Descriptive Statistics, Zero-Order Correlation, and Internal Consistencies

Variables	1	2	3	4	5	6	7
1. TAIS Factor 1	—						
2. TAIS Factor 2	-0.123 *	—					
3. TAIS Factor 3	0.467 ***	-0.413 ***	—				
4. TAIS Factor 4	0.684 ***	-0.194 ***	0.515 ***	—			
5. TSES Factor 1	0.345 ***	-0.041	0.061	0.097 *	—		
6. TSES Factor 2	0.307 ***	-0.038	0.021	0.060	0.826 ***	—	
7. TSES Factor 3	0.339 ***	-0.039	0.068	0.112 *	0.837 ***	0.836 ***	—
Mean	4.020	6.136	2.909	2.859	7.213	6.924	6.915
Standard Deviation	1.507	1.109	1.187	1.204	1.688	1.678	1.666
Cronbach's α	0.816	0.646	0.608	0.577	0.872	0.889	0.863

N = 417; * p < .05, ** p < .01, *** p < .001

The zero-order correlations of the four subscales of the "*Attitude towards inclusion*" of the TAIS, as shown in Table 1. are all positively correlated, ranging from ($r = .12$) to ($r = .68$). These given values of correlations indicate that no variables of interest are highly correlated; hence no indication of multicollinearity has been observed. According to Midi, Sarkar, and Rana (2010), as a general rule, a pairwise correlation coefficient value greater than 0.8 or 0.9 indicates severe multicollinearity, which "inflates the variances of the parameter estimates (Midi, Sarkar, & Rana, 2010, p. 256).

Within-Network Construct Validity

The purpose of within-network construct validation was to investigate the "*Attitude towards inclusion*" section of the TAIS's internal factor structures using confirmatory factor analysis (CFA). Accordingly, the a priori model with four latent factors, namely: a.) Factor 1: *Problems of inclusion of SEN children in mainstream classes*, b.) Factor 2: *Social benefits for all of the inclusion of SEN pupils in mainstream classes*, c.) Factor 3: *Implications of inclusion for teaching practice*, and d.) Factor 4: *Implications for addressing the needs of children with SEN*, of the "*Attitude*

towards inclusion" of the TAIS was tested using confirmatory factor analysis (CFA).

The result of the confirmatory factor analysis (CFA) indicated that this a priori model failed to fit well with the data, wherein several items were observed to have factor loadings lower than .34 and standardized residuals over 2.58 (Stevens, 2002). To enhance the measurement model's fit indices, items with factor loadings lower than .34 and standard residuals over 2.58 were discarded. The desired fit indices were not achieved, albeit the items with low factor loadings and high standard residuals had been discarded. Therefore, Modification indices were inspected. According to Awang (2015), a high value of MI (above 15) indicates the presence of redundant items in the model. The redundant items with lower factor loading were deleted to solve this issue.

An improved model fit was observed when the ten poorly fitting items were identified and discarded. This also led to the reduction of the number of factors from four to three latent factors. The summary of the fit indices of the CFA is presented in Table 2. To interpret the Goodness of Fit Index (GFI), Comparative Fit Index (CFI), Tucker-Lewis Index (TLI), and Bentler-Bonett Normed Fit Index (NFI) results, the value should be greater than .90. Therefore, these results suggest a perfect fit. Regarding the result of the Root Mean Square Error of Approximation (RMSEA), the value should be less than .08. Hence, this result suggests a close fit. Lastly, because the chi-square fit statistics are sensitive to a large sample size, and in practice, the chi-square test is "not always the final word in assessing fit" (West, Taylor, & Wu, 2012, p. 211), the ratio of the chi-square statistics to respective degrees of freedom is chosen. According to Cole (1987, as cited in Alavi et al., 2020), a ratio of ≤ 2 is indicative of superior fit.

Table 2.

Summary of Goodness of Fit Indices of the CFA

Chi-Square Test (X^2/df)	Goodness of Fit Index (GFI)	Comparative Fit Index (CFI)	Tucker-Lewis Index (TLI)	Bentler-Bonett Normed Fit Index (NFI)	Root Mean Square Error of Approximation (RMSEA)
2.43	0.995	0.956	0.938	0.929	0.059

Accordingly, out of the four a priori, only three latent factors of the "*Attitude towards inclusion*" section of the TAIS (i.e., factors 1, 2, and 4)

were retained after performing the confirmatory factor analysis (CFA). The model plot of these retained three factors of the "*Attitude towards inclusion*" section of the TAIS is presented in Figure 1. The standardized factor loadings and error terms are provided.

Figure 1.

The CFA model plot of the three latent factors of the "*Attitude towards inclusion*" of the Teacher Attitude to Inclusion Scale for Filipino Pre-Service Teachers (TAIS-FPT)
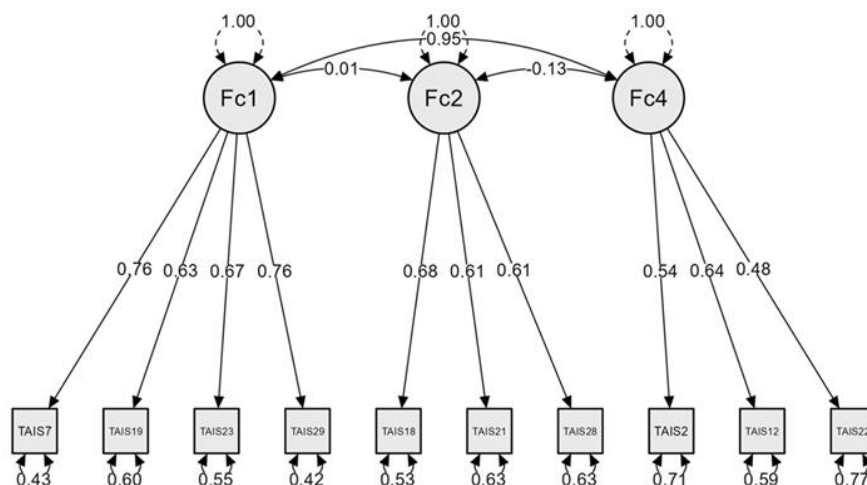
To provide short and concise labels for the subscales of factors of the Teacher Attitude to Inclusion Scale for Filipino Pre-Service Teachers (TAIS-FPT), factor 1, *Problems of inclusion of SEN children in mainstream classes,* was renamed as *Problems*. While factor 2, *Social benefits for all of the inclusion of SEN pupils in mainstream classes,* and factor 4, *Implications for addressing the needs of children with SEN,* were changed to *Social benefits* and *Addressing the needs,* respectively.

Between-Network Construct Validity

Between-network construct validation examines the scales' relationship to different yet logically and theoretically related constructs by performing either correlation or regression. The results of the correlations between the study variables are presented in Table 3, including other variables, particularly the subscales of the TSES (i.e., *Efficacy in Student Engagement*, *Efficacy in Instructional Strategies*, and *Efficacy in Classroom Management*) that are utilized to establish the external validity of the "*Attitude towards inclusion*" section of the TAIS.

Table 3.

Correlation Among Study Variables

Variable	1	2	3	4	5	6
Within Network						
1. Problems	—					
2. Social benefits	0.006	—				
3. Addressing the needs	0.606 ***	-0.086	—			
Between-Network						
4. Efficacy in Student Engagement	0.310 ***	0.069	0.219 ***	—		
5. Efficacy in Instructional Strategies	0.283 ***	0.080	0.179 ***	0.826 ***	—	
6. Efficacy in Classroom Management	0.314 ***	0.072	0.208 ***	0.837 ***	0.836 ***	—

N = 417; * p < .05, ** p < .01, *** p < .001

These results of the correlations indicated that the "*Attitude towards inclusion*" section of the TAIS Factor 1: *Problems* (r = .28 to .32, $p < .001$) and the "*Attitude towards inclusion*" section of the TAIS Factor 4: *Addressing the needs* (r = .18 to .22, $p < .001$) were observed to be significantly positively correlated with all of the subscales of the TSES namely: *Efficacy in Student Engagement*, *Efficacy in Instructional Strategies*, and *Efficacy in Classroom Management*. Hence, the hypothesized positive relationships between the subscales of the "*Attitude towards inclusion*" section of the *Teacher Attitude to Inclusion Scale* (TAIS) and the *Teachers' Sense of Efficacy Scale* (TSES) were supported in this study. Although Factor 2: *Social benefits*, did not correlate significantly with all the subscales of the TSES, the results of these correlations were still considered in the positive direction.

These correlations suggest that pre-service teachers with positive attitudes toward inclusive education believe they can confidently motivate every student in their learning, manage even the most challenging classroom well, and utilize different learning instructions depending on the need (Tschannen-Moran & Hoy, 2001). This is like the results of Wilson, Woolfson, and Durkin's (2019) study; Their study revealed that teachers with a positive view of these students had greater self-confidence and were more likely to use inclusive teaching practices. Inclusive teaching practices ensure that all students can learn and participate equally, regardless of their abilities.

These results are also in line with the theory of planned behavior of Ajzen & Fishbein (2005, as cited in Urton, Wilbert, & Hennemann, 2014), which proposes that the behavioral intentions of a person are shaped by their attitude towards the behavior that may serve as predictors of their actions (Urton, Wilbert, & Hennemann, 2014; Yada et al., 2022). With regard to self-efficacy, Bandura's social-cognitive theory (1997) suggests that a person's belief in their ability to achieve a goal based on their abilities is influenced by their self-efficacy (Yada et al., 2022). Urton, Wilbert, and Hennemann (2014) asserted that self-efficacy plays an important role in planning, carrying out actions, and handling challenging tasks. This is also related to the idea of the self-enhancement model by Caslyn and Kenny (1977, as cited in Nieva, 2022), wherein individuals with high self-efficacy tend to take on more significant challenges, put in more effort, and persist longer in completing tasks and reaching goals. The body of research has shown that teachers with high self-efficacy are more favorable toward educational reforms and implementing new guidelines (Avramidis, Toulia, Tsihouridis, & Strogilos, 2019; Hernandez, Hueck, & Charley, 2016; Urton, Wilbert, & Hennemann, 2014; Weisel & Dror, 2006). This may also include implementing inclusive education.

In essence, these results corroborate the research findings of Avramidis, Toulia, Tsihouridis, and Strogilos (2019); Hernandez, Hueck, and Charley (2016); Saloviita, (2020); Urton, Wilbert, and Hennemann (2014); Weisel and Dror (2006); and Wilson, Woolfson, and Durkin's (2019) that teachers who have a positive attitude towards inclusive have also had a high teacher's sense of self-efficacy. Therefore, teachers who hold positive attitudes toward students with disabilities and have high self-efficacy are more likely to create an inclusive and supportive learning environment for all students, including students with special needs.

Conclusion and Recommendation

The "*Attitude towards inclusion*" section of the *Teacher Attitude to Inclusion Scale for Filipino Pre-Service Teachers* (TAIS-FPT) has been ascertained to have sound psychometric properties, indicating that it is a valid and reliable tool for measuring the attitudes of Filipino pre-service teachers toward inclusive education. The results of within-network construct validation suggest the acceptability of the reduced 10-item of the "*Attitude towards inclusion*" of the *Teacher Attitude to Inclusion Scale* among Filipino pre-service teachers instead of the original 20-item (please refer to Appendix for the complete final list of dimensions and items of the "*Attitude towards inclusion*" section Teacher Attitude to Inclusion Scale for

Filipino Pre-Service Teacher (TAIS-FPT). Based on confirmatory factor analysis, the data fit the three-factor structure of the "*Attitude towards inclusion*" of the TAIS instead of the original four-factor a priori structure, suggesting within-network construct validity. In contrast, the relationships between the "*Attitude towards inclusion*" of the TAIS-FPT subscales and other theoretically relevant constructs (i.e., *teacher's efficacy in student engagement*, *instructional strategies*, and *classroom management*) were positively correlated, which indicates between-network construct validity of the *"Attitude towards inclusion"* section of the TAIS-FPT.

The following are the limitations of the study. First, the data were collected using self-reports, which is prone to common method variance issues. According to Tehseen, Ramayah, and Sajilan (2017), Common method variance is a type of bias that can occur in research when the same method or source is used to collect data for multiple variables in a study. This can lead to overestimating or underestimating the relationships between the studied variables. They may be influenced by the method or source used for data collection rather than the true underlying relationships between the variables. Second, although English is a second language for Filipinos, the scales would be better if translated into Filipino since this is the participants' mother tongue. Lastly, the other components or sections of the *Teacher Attitude to Inclusion Scale* (TAIS), specifically Section 1: *Demographics*, Section 2: *Willingness to Include*, and Section 3: *Adequacy of support,* were not included in this study because these sections serve a different function and Section 4: *Attitude towards inclusion* is considered a stand-alone measure.

Since this scale has been found to be psychometrically sound for Filipino pre-service teachers, it is recommended, therefore, to consider extending this study by examining the construct validity of this scale with the in-service teachers. This could provide a more comprehensive understanding of how the scale performs with a broader range of educators and could also help to identify any areas for improvement or modification of the scale.

Additionally, this validated measure of the attitude toward inclusion can serve as a springboard to future research. According to Tuncay and Kizilaslan (2022), there are various demographic factors that are linked to teachers' attitudes toward inclusive education, and these include a.) teacher's characteristics, b.) student-related factors, and c.) environmental factors. It will be an interesting future line of research to explore the measurement invariances of this scale regarding these identified

demographic factors. One way of carrying this out is by determining the relationships between the components or sections of the *Teacher Attitude to Inclusion Scale* (TAIS): Section 1: *Demographics*, Section 2: *Willingness to Include*, and Section 3: *Adequacy of support*.

In addition, it is suggested that the scale be translated into Filipino, the participant's native language. This would ensure that the participants fully understand the questions and provide accurate responses. Furthermore, a comparison of the fit between the English and Filipino versions of the scale could be included in future research to determine if any differences exist between the two versions.

It is noteworthy to point out that the very purpose of creating a psychometrically sound measure of the teacher's attitude towards inclusion is only a first step toward the effort to "design and implement supportive approaches that enable all teachers to work effectively with a diverse range of learners within mainstream settings" (Monsen, Ewing, & Boyle, 2015, p. 70).

The results of this present research have important implications not only with the measurement and assessment issues but also with the education policy and practice. Teachers who have a positive attitude toward students with disabilities and high self-efficacy are more likely to create inclusive classrooms where all students, including children with special needs, can learn and thrive. This, in turn, can lead to better academic and social outcomes for students with special needs and their regular peers. On the other hand, negative attitudes towards students with disabilities and low self-efficacy can lead to exclusion, discrimination, and a lack of support, which can negatively affect their academic and social development.

Therefore, pre-service teachers would require training programs and professional development initiatives to build teachers' attitudes aside from knowledge and skills toward inclusive education, which promotes positive attitudes toward students with disabilities. By doing so, we can help ensure that all students receive a quality education that meets their needs and prepares them for success in life. For this reason, it would require consolidated efforts from the program implementers, users, beneficiaries, and other stakeholders to ensure the success of inclusive education in the Philippine education system, after all.

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Appendix

Dimensions and Item Questions of the Final Form "*Attitudes towards inclusion*" of the
Teacher Attitude to Inclusion Scale for Filipino Pre-Service Teachers (TAIS-FPT)

Factor 1. Problems
1. It is difficult to maintain order in a normal classroom that contains an SEN child.
2. It is likely that an SEN child will exhibit behavior problems in a normal classroom setting.
3. Inclusion is likely to harm the emotional development of the SEN child.
4. SEN children are likely to create confusion in the regular classroom.

Factor 2. Social Benefits
5. Including the SEN child in the regular classroom promotes his or her social independence.
6. The inclusion of SEN students can be beneficial for non-SEN students.
7. SEN students should be given every opportunity to function in the regular classroom setting where possible.

Factor 3. Addressing the Needs
8. The needs of SEN students can best be served through special, separate classes.
9. Most SEN children do not make an adequate attempt to complete their assignments.
10. SEN children need to be told exactly what to do and how to do it.

Cosmic anthropological perspective and panentheism on the peripheral pious exercises within popular Filipino religiosity

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Abstract

Within various expressions of Filipino popular religiosity are found different peripheral pious exercises. Specifically, they are acts of the piety of the people rendered commonly on religious images, such as touching, caressing, wiping, embracing, and kissing them. These pious actions of the people elicited great objection and even condemnation from other people with different religious orientations. From this context, this research was conducted. It intended to present a different perspective on the peripheral pious exercises of the people within popular religiosity expressions. By applying Ferdinand de Saussure's dyadic model of sign analysis on collected digital images, layers of meaning about the acts of piety were formed. The semiotic results were translated into deeper but relevant meaning using as a lens cosmic anthropological principle. The peripheral pious exercises were recognized as the unconscious expressions of the panentheistic view of the people. They are expressions of wayless way spirituality that is considered beneficial for progress in the spiritual life of Filipino Catholics. They affirm the very idea that God is found in one's ordinary life of the believers. They are behavioral symbols identified with and shared by the common people within the Catholic tradition and made Catholic culture more vibrant, colorful, and transformational which affects the inner and outer lives of the ordinary Catholics. They too are expressions of the concept of *hiyang* that creates some sort of harmony and integration between humans and the divine, which led people to acknowledge their place in the cosmic social order, and that they need to express something to someone whom they can have complete harmony with, God. Finally, they can be regarded as behavioral affirmations of what is naturally true at the quantum level, the interconnectedness of the physical and the metaphysical.

Keywords: Cosmic Anthropology, popular religiosity, Pious actions, religious images, Panentheism

Background of the Study

The life of the Church is animated by various liturgical celebrations. These are public acts of worship of the universal Church for the people or members of the local churches. They are what we, Catholics usually participate in. They are the celebrations or administrations of the seven sacraments of the Church, most especially the sacrament of the Holy Eucharist which is known to be the highest form of an act of worship. As Christians, it is our fundamental duty to direct the whole of our life and activity toward God as Creator, Savior, and Paraclete. We have liturgical celebrations to provide us occasions to publicly give honor and praise due to God.

Worshipping God has been a great deal to some people. They question the authenticity of how people do their worship. Something that Catholic Christians had experienced from other people was probably caused by ignorance of the official teachings of the Church or by religious partiality. Catholics are somewhat persecuted and even maligned their dignity with the way they worship and venerate the sacred. Most negative accusations thrown upon Catholics in their worship of God are related to the use of religious icons and the manner they relate to them. Some people had accused Catholic Christians as idol worshippers because of the many religious icons they keep in their places of worship and homes, and the things that they do with them like touching, caressing, wiping, embracing, and kissing which are commonly observed in most Filipino popular religiosity expressions. These actions are peripheral pious exercises.

Some religions are iconoclastic. They condemn the worship and veneration of religious icons. In Islam, Muslims are usually forbidden to depict the image of the great prophet Muhammad. Dr. Azzam Tamimi, former head of the Institute of Islamic Political Thought once said in an interview,

> The Koran itself does not say anything about it, but it is accepted by all Islamic authorities that the Prophet Muhammad and all the other prophets cannot be drawn and cannot be produced in pictures because they are, according to the Islamic faith, infallible individuals, role models and therefore should not be presented in any manner that might cause disrespect for them. (McManus, 2015)

Protestant churches condemned and decreed the destruction of many statues and pictures present in Catholic churches (Holyart, 2017). They accused Catholic Christians of making idols and often quoted Exodus 20:3-5 which says,

> You shall have no other gods before me. "You shall not make for yourself a graven image or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; you shall not bow down to them or serve them; for I the Lord your God am a jealous God, visiting the iniquity of the fathers upon the children to the third and the fourth generation of those who hate me. (Revised Standard Version Catholic Edition)

What they failed to do is understand the above text in its context. The truth is, the universal Church never had as part of her basic teachings the worship of any graven images or idols. In the Catholic scripture, God is not condemning the making of images, just images that one would worship as a false god. In Exodus 25:18-20, God commands Moses to make graven images of two cherubs (angels) to be part of the mercy seat of the Ark of the Covenant. It says,

> And you shall make two cherubim of gold; of hammered work shall you make them, on the two ends of the mercy seat. Make one cherub on the one end, and one cherub on the other end; of one piece with the mercy seat shall you make the cherubim on its two ends. The cherubim shall spread out their wings above, overshadowing the mercy seat with their wings, their faces one to another; toward the mercy seat shall the faces of the cherubim be. (RSV Catholic Edition)

God condemns the practice of making false idols to be proclaimed and worshiped as gods as in the case of the golden calf, not images that are used to aid in the worship of God as in the case of the cherub on the Ark of the Covenant, and the bronze serpent story in Numbers 21:8-9 where God is working his life-saving grace through a graven image,

> And the Lord said to Moses, "Make a fiery serpent and set it on a pole; and everyone who is bitten when he sees it, shall live." So, Moses made a bronze serpent, and set it on a pole; and if a serpent bit any man, he would look at the bronze serpent and live. (RSV Catholic Edition)

I Kings 6:23-35 (RSV Catholic Edition) depicted how the inner walls and doors of the Temple in Jerusalem had graven images of a cherub, palm trees, man's faces, and lion's faces as decorations. These graven images were used to aid in the worship of God and adorn the Holiest place in the Jewish world, and not for idolatry (Diocese of Brooklyn, 2022).

In today's Catholic tradition, the religious icons (from the Greek word *eikon* which means image) are most often a painting, carved wood, cast in metal or mosaic. They usually portray the Holy Trinity, Mary, angels, and saints. They are intended to be visual scripture (Armstrong, 2011). Pope Benedict XVI in his writing *The Spirit of the Liturgy* asserted that religious icons are "images of beauty, in which the mystery of the invisible God becomes visible, and an essential part of Christian worship." In *God Without Being*, Jean Luc Marion remarked that the icon is "a visible mirror of the invisible", that leads the people into a true encounter with the divine. Others claimed that religious icons become a subtle tool in Catholic Catechetics (Mixa, 2020). They are sacred art because they bring the people closest to the sacred (Loyola Press, 2001). The Catholic Church approves the worship of images of Christ. *The Catechism of the Catholic Church* states:

> The Christian veneration of images is not contrary to the first commandment which proscribes idols. Indeed, "the honor rendered to an image passes to its prototype," and "whoever venerates an image venerates the person portrayed in it." The honor paid to sacred images is a "respectful veneration," not the adoration due to God alone: Religious worship is not directed to images in themselves, considered as mere things, but under their distinctive aspect as images leading us on to God incarnate. The movement toward the image does not terminate in it as an image but tends toward that whose image it is. (CCC, 2132)

On the issues of worship and veneration, the Catholic Church has the following teachings propounded as early as during the time of Augustine of Hippo and St Jerome and was detailed more explicitly by Thomas Aquinas in his *Summa Theologiae*, A.D. 1270 (New Advent Encyclopedia, 2004). Accordingly, the act of adoration or worship due to God the Holy Trinity: Father, Son, and Holy Spirit, alone is called *Latria*. The act of giving respect and veneration to the Blessed Virgin Mary is *Hyperdulia*. If Saint Joseph, the foster father of Jesus and spouse of the Blessed Virgin Mary was given respect and veneration it is known as *Protodulia*. Whereas

if saints in heaven are the ones given respect and veneration it is called simply *Dulia* (Pace, 1909).

No matter how clear the Church is with her teachings on these issues, still, it remained ambiguous to some people, Catholics, and non-Catholics alike. From what they see in the pious actions of the ordinary members of the church like touching, caressing, wiping, embracing, and kissing the religious articles, they are more resolved to believe Catholics are doing religious immorality. These peripheral pious exercises are of the people and are not necessarily derived from the sacred liturgy. Indeed, they have been the focus of intrigue and criticism on various occasions. At a certain point, it led even to the mockery of the Catholic faith.

It is from this context that this research was conducted. It intended to explore and help clarify the issue of worship and veneration as observed by ordinary members of the Catholic Church. The aspect of how the faithful relate to the religious articles expressed through their different peripheral pious exercises or actions committed in some forms of Filipino popular religiosity is given more focus in this case. And with the use of some cosmic anthropological principles as a lens, it is sought that there will be a deeper appreciation of Filipino pious exercises.

Statement of Research Problem:

The proponent of this research would like to answer the relevant question: How are the peripheral external ritual expressions among Filipino popular religiosity seen from a cosmic anthropological perspective? This research has the following specific objectives:

1. Explore the existing different popular Filipino religiosity as provided by online resources, from different social media applications and digital videos.
2. Examine and identify the common peripheral religious ritual or pious exercises, as an act of worship of the people, their value, and importance in deepening one's religious faith.
3. Assess these pious exercises done by and of the local church using as a lens some cosmic anthropological principles to find new meaning and help fortify the embraced faith.

Conceptual Framework

The conceptual framework of Popular Filipino Religiosity consists of Church piety, Religious images and Icons, and Cosmic anthropology as shown by the Venn diagram.

Figure 1.

Conceptual Framework: Religious Piety, Religious Images, and Icons, and Cosmic Anthropology and Paentheism.
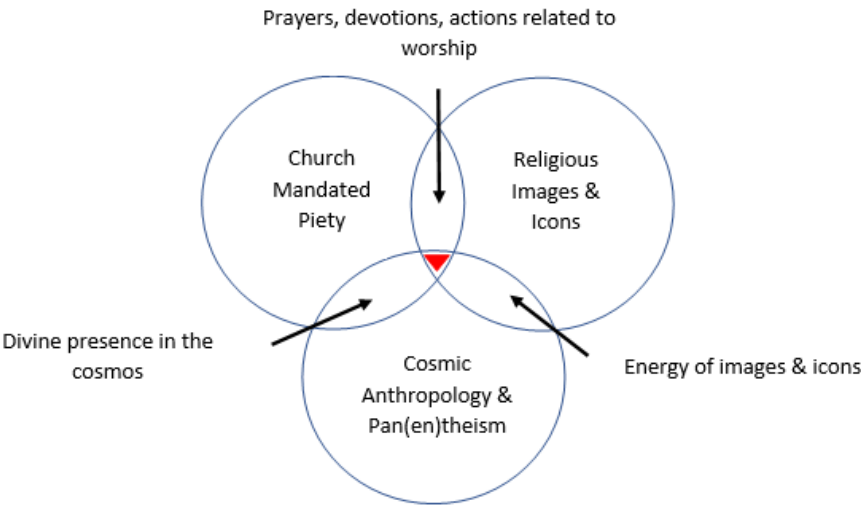
Legend: ▼ = Popular Filipino Religiosity

On Church-Mandated Religious Piety

The Catholic Church has mandated protocols based on defined dogmas and teachings on how the faithful should worship God. The *Directory on Popular Piety and the Liturgy* (Congregation for Divine Worship, 2001) quite distinguished one from the other. It is said that popular religiosity is perceived as a universal experience of the religious dimension of any people through which they give expression, through religious cult, to their understanding of the transcendent and its relationship to nature, society, and history. It is not exclusively Catholic for it is found in other faith traditions. Popular piety refers to those diverse cultic expressions or

pious exercises of a private or community in nature which are inspired predominantly by the forms deriving from a particular nation or people or their culture" (DPPL 9).

Popular piety to Pope Francis in his Apostolic Exhortation, *Evangelii Gaudium*, is a fruit of the Holy Spirit working in a particular segment of the People of God. For Pope Francis it is considered *locus theologicus* (an authoritative source for doing speculative theology), saying that it has much to teach us (EG 126). He describes the nature of popular piety as "the people's mysticism," the content of which is discovered and expressed using symbols. It emphasizes the act of faith over the intellectual understanding of the content of faith. Furthermore, he says, "It is a legitimate way of living the faith, a way of feeling part of the Church and a manner of being missionaries…" (EG 124).

Pope Benedict XVI describes popular piety as the venue of interculturality. He explained that the primary place where interculturality occurs is in popular piety because this is the location in which authentic culture and cultural development occur (Spirit of the Liturgy, 201). It is in popular piety that begins an exchange of cultural treasures between Christianity and the newly evangelized culture. In his 2007 opening address to the Fifth General Council of the Bishops of CELAM at Aparecida, Brazil, Pope Benedict XVI even called it "a precious treasure of the Catholic Church." Through the *Aparecida Document,* specific examples of popular piety were identified. It includes "patronal saint celebrations, novenas, rosaries, the Way of the Cross, processions, dances, and songs of religious folklore, affection for the saints and angels, solemn promises, and family prayer" (AD 258).

Popular piety is perceived to be intermixed with aboriginal distortions and superstitions, and so it is frequently in need of purification. Pope Paul VI in his post-synodal Apostolic Exhortation, *Evangelii Nuntiandi* in 1975 identifies a particular distortion being an overriding concern over the form the piety takes, rather than on a real assent of faith. Moreover, as with all human endeavors, it can be a cause of fragmentation of a group from the community and the forming of sects which can endanger ecclesial communion (EN 48). Pope Francis commented that certain forms of popular piety can be taken advantage of by people who are not interested in the good of society and the person but see in it the opportunity for economic gain or exercising power over people (EG, 70). While Pope Paul VI specified that pastoral charity must rule the hearts of pastors regarding

popular piety. The pastor must recognize that popular piety is both rich and vulnerable. He said, one needs to be "sensitive to it, know how to perceive its interior dimensions and undeniable values, be ready to help it to overcome its risks of deviation" (EN 48).

On Religious Icons and Holy Images

Visiting the Catholic churches in the Philippines and many private homes of the Catholics, a common observation is the presence of many religious icons or sacred images. Are they allowed to possess and use them in their divine worship? Here are some principles and thoughts that may shed light on this issue.

Loyola Press (2022) from its published article on the web, *Icons as Religious Arts*, discussed that religious icons are symbols or representations usually of a greater "object," a sacred person: Christ or one of the saints in heaven. Icons are like quick links in that they give us a kind of symbolic snapshot of holy persons who are in heaven. Religious icons can be regarded as a form of prayer. When someone looks at an icon, it is meant to make someone aware that he or she is in the presence of the sacred. Religious icons, then, are arts that bring to a counter the sacred. The *Catechism of the Catholic Church* had a striking revelation regarding sacred images and their use of them. First, on the liturgical icon that principally represents Christ, the Church is clear in saying that it cannot represent the invisible and incomprehensible God, but the incarnation of the Son of God has ushered in a new "economy" of images (CCC, 1159). Quoting Saint John Damascene from his writings *De Imag*, it says,

> Previously God, who has neither a body nor a face, absolutely could not be represented by an image. But now that he has made himself visible in the flesh and has lived with men, I can make an image of what I have seen of God . . . and contemplate the glory of the Lord, his face unveiled.

Second, the use of religious icons or sacred images (CCC 1161), reiterated the pronouncement made in the second Council of Nicaea. It says,

> Following the divinely inspired teaching of our holy Fathers and the tradition of the Catholic Church (for we know that this tradition comes from the Holy Spirit who dwells in her) we rightly define

with full certainty and correctness that, like the figure of the precious and life-giving cross, venerable and holy images of our Lord and God and Savior, Jesus Christ, our inviolate Lady, the holy Mother of God, and the venerated angels, all the saints and the just, whether painted or made of mosaic or another suitable material, are to be exhibited in the holy churches of God, on sacred vessels and vestments, walls, and panels, in houses and on streets.

And again, quoting Saint John Damascene, "The beauty of the images moves me to contemplation, as a meadow delights the eyes and subtly infuses the soul with the glory of God."

On Cosmic Anthropology and Pan(en)theistic Perspectives

Cosmic Anthropology. The cosmic anthropological perspective is closely linked with pan(en)theism and quantum physics. It is a discipline pushed far and wide, which is a study of the *Anthropos* or human beings and their cultures in the broadest sense (anthropology) by viewing human beings from a cosmic angle or cosmic perspective. Dr. Mina Ramirez, president of the Asian Social Institute, mentioned in her insightful YouTube interview in 2020, that cosmic anthropology, or viewing man from a cosmic perspective is a view that is very much along the line of Pope Francis' *Laudato Si* as far as issues of human life and the divine are concerned. Aside from this, cosmic anthropology is grounded in the insights or principles of Pierre Teilhard de Chardin, a Jesuit priest, scientist, paleontologist, theologian, philosopher, and teacher. These principles are claimed to be universal principles for social order. Accordingly, the cosmic anthropological perspective sees humans believing in the transcendent that is also immanent, a transcendent that is living and dwelling in human bodies, and that every human must translate the transcendent into human life. It recognized that life is a celebration of vital elements that are related to the transcendent. It acknowledged the idea that human life requires unity of body, mind, and spirit to avoid division in life. Sharing time, talent, and treasures with others is essential in life coz it will lead to more productivity. It also believed in the principle that life is energy and that energy is everywhere. Humans project energy, positive and negative, and must only choose to think positively to transform people. The cosmic anthropological perspective sees the world as evolving toward more and more spiritual. Paul Dejillas (2010) in his YouTube video entitled *Cosmic Anthropology-Part 1-The cosmic perspective,* explained what cosmic perspective is in viewing humanity. It entails knowing one's story (history or herstory) to appreciate

one's set of values, beliefs, and the important role to play in this cosmic world. Neil deGrasse Tyson (2012), in his article entitled *Cosmic Perspective* posted in Natural History Magazine.com, propounded what cosmic perspective means. It flows from fundamental knowledge. It's also about having the wisdom and insight to apply that knowledge to assess our place in the universe. It is not solely the provenance of the scientist because it belongs to everyone. It is humbling, spiritual, and redemptive but not limited to religious. It opens our minds to extraordinary ideas but does not leave them so open that our brains spill out, making us susceptible to believing anything we're told. It finds beauty in the images of planets, moons, stars, and nebulae but also celebrates the laws of physics that shape them. And it does not only embrace our genetic kinship with all life on Earth but also values our chemical kinship with any yet-to-be-discovered life in the universe, as well as our atomic kinship with the universe itself.

Pan(en)theism and New Spirituality. Pan(en)theism is coined to distinguish it from pantheism which is connected to the worship of nature in ancient tradition. Pan(en)theism is "all in God" from the Greek *pân*, '*all*', *en, 'in'* and *theós*, 'God' is the belief that the divine intersects every part of the universe and extends beyond space and time. According to Gordon (2007), "This view of the divine is often held in conjunction with an emphasis on the value of mystical union with the grounding source of life." (Gordon 2007, p. 11). He continues, "God is not a separate entity, far removed from the cosmos, but deeply bound up with its fabric. The divine is that in which all things live and move and have their being." (Gordon, 2007, p. 48).

Quantum Physics: God as Energy. According to O'Murchu in Quantum Theology, all life in the cosmos and all creation is sustained by energy. He says, "Life is sustained by creative energy, fundamentally benign in nature, with a tendency to manifest and express itself in movement, rhythm, and pattern. Creation is sustained by a superhuman, pulsating restlessness, a type of resonance vibrating throughout time and eternity." (O'Murchu, 2004, p. 197). Lastly, Bloom (2004) asserts that "everything that exists is sacred…every rock, wave, cloud, petal, flame, breeze, animal, mountain, tree, planet, star, galaxy". (Bloom, 2004 p.55). James Ray (2006) Most people define themselves as a finite body, but you're not. Under a microscope, you're in an energy field. You're a spiritual being. You're an energy field operating in a larger energy field. Deepak Chopra (2006), The unified energy field of pure consciousness says we are connected to our Source and one another. Neale Donald Walsch (2019),

Your interior energy can generate events and conditions in your exterior reality. James Ray (2006) bridges God and energy; he says, "You go to a quantum physicist, and you say, What creates the world? He answers Energy…which cannot be created or destroyed, it always was, always has been, everything that ever existed always exists, it's moving into form, through form, and out of form. You go to a theologian and ask, "What created the universe?" And he or she will say, God…who always was and always has been, never can be created or destroyed, all that ever was, always will be, always moving into form, through form and out of form…the same description, just different terminology." (Ray, 2006, p. 159; Lynch, 2007, Walsch, 2019).

On Popular Filipino Religiosity

The Delta core in the Venn diagram has the following interactive relationships and significance:
1. Mandated Catholic Piety and Images and Icons result in prayers, novena, devotion, and related actions. When the images and icons are blessed, they become sacramentals and therefore they are channels of God's divine and sacred power. The sacrament's physical signs with divine significance are much more powerful because they exude sacred energy by ex opera operato.
2. Mandated Catholic Piety and Cosmic Anthropology, Pan(en)theism, and Quantum Physics view God specified in Church dogma, morals, and worship as Energy.
3. Cosmic Anthropology, Pan(en)theism, and Quantum Physics view religious images and icons as sources of God's power from a faith relationship.

Operational Framework

The entire research endeavor will be guided by the operational framework presented below:

Figure 2.

Operational Framework for Popular Filipino Religiosity, Peripheral Pius Exercises Analysis through Semiotics and Cosmic Anthropological Perspective
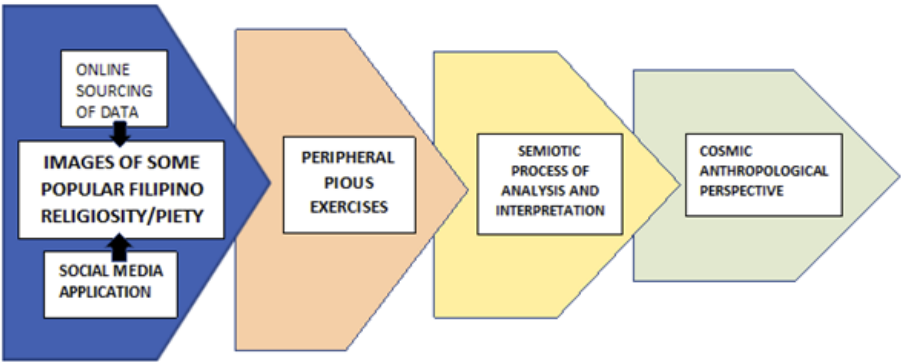
The research will commence with the collected images of some popular Filipino religiosity or expressions of piety from online digital sources. From these images will be identified the so-called peripheral pious exercises which will be subjected to a semiotic process of analysis and interpretation. The results of the semiosis will be viewed from a cosmic anthropological perspective to gain new meaning and understanding.

Methodology

This research has a descriptive and qualitative design using a mixture of methods and processes in attaining its results. In securing the data necessary for this research, the researcher adopted a digital archival research approach where data were collected through "the use of digital tools, such as computers, tablets, smartphones, and video cameras, in scholarly research projects." (Eriksson and Kovalainen, 2016). The researcher looked specifically at images or video segments depicting some of the expressions of popular Filipino religiosity or piety, where peripheral pious exercises are vividly depicted, such as touching, caressing, wiping,

and kissing popularly known religious images. The data about the peripheral acts of the piety of the Filipinos collected from different data servers and social media applications such as Google, Facebook, and YouTube were subjected first to a semiotic process of analysis. Semiotics was the field of study that was concerned with signs and or signification. The meaning was built via the relationship between the representation of a concept (the signifier) and the concept itself (the signified). This is what Ferdinand de Saussure called a dyadic or two-part model of sign analysis. Each image was subjected to descriptive dyadic analysis to produce levels of meanings (Danesi, 1999). Furthermore, the semiotic results were translated into a deeper but relevant cosmic anthropological perspective. A cosmic anthropological perspective entails studying the Anthropos and their cultures in the broadest sense by viewing them from a cosmic angle or cosmic perspective (Asian Social Institute, 2012).

Results and Discussion

Using the digital data research collection approach, the researcher found out the extent of how Filipino piety was creatively expressed through popular religiosity. This is shown in the images or pictures being presented here, which were chosen because they signified the Catholic faith, they represented major personalities of the Catholic faith such as Jesus (second person in the Holy Trinity), Mary (*Theotokos* or the bearer of God), and the Saints (ardent followers of Christ and great exemplar of Catholic faith), they were popularly observed in the country, and lastly, they depicted certain peripheral acts of piety of the Filipinos. Through semiosis, a much closer analysis of the peripheral acts of piety captured in the images was achieved. The results of the analysis viewed from the cosmic anthropological perspective led to a deeper understanding of the peripheral acts of piety.

Existing different popular Filipino religiosity expressions

Exploring the existing different popular Filipino religiosity from online resources, the researcher was overwhelmed by the rich imagery of Filipino religiosity and piety. One can easily witness and experience popular Filipino religiosity and piety as they are observed and celebrated yearly in the country. Filipino religiosity and piety are undeniably alive, creative, meaningful, and increasingly affecting the lives of the faithful. In the online digital world through published video clips, images, blogs, or social media platforms, the brand of religious piety of Filipinos has been

exposed globally. The popular Filipino religiosity expressions, in the context of the Christian faith, manifested loosely in diverse forms such as **devotion** which is commonly directed towards Jesus, Mary, and the saints, a **procession** commonly seen during *Semana Santa* and the *Santa Cruzan,* **drama** that is watched during pre-easter, *Senakulo* and easter *Salubong*, **chanting** in a form of *Pabasa ng Pasyon*, **dances** like *Ati-atihan, Sinulog, Dinagyang*, *Sayaw sa Obando, Karakol*, and **pilgrimage** which is usually observed as *Alay lakad sa Antipolo, Visita Iglesia, Via Crucis.*

Devotion (see Image 1.) is an outward manifestation of ardent affection, zealous attachment, piety, dedication, reverence, faithfulness, respect, awe, attentiveness, loyalty, fidelity, or love for, or to God and a person deemed sacred, holy, or venerable. In the Philippine Catholic culture, popular devotion is usually directed to Jesus, Mary, and the saints who are major personalities of the faith. Devotion observed by Catholics is popularly expressed through a private and communitarian recitation of novenas, holy rosary, and some prayers being approved by the universal Church. Devotion may also be expressed by doing other things like joining a procession, street dancing, and singing.

Image 1.

Devotions to the Black Nazarene, Sto. Nino, Block Rosary, and Novena to St. Jude

(Photo Courtesy of Pintakasi, School of St. John Bosco, Ted Aljibe-AFP, Google Images)

Black Nazarene Devotion. The Black Nazarene is a life-sized, dark-colored statue of Jesus Christ that was brought to Manila, Philippines, from Mexico on May 31, 1606, by the first group of Augustinian Recollect friars sent by Spain. Accordingly, the image was charred black in a fire that broke

out on the ship during its trip to Manila from Mexico. It was the Recollect Fathers who started promoting the devotion to the suffering of our Lord in 1608. On April 21, 1621, a confraternity or *Cofradia de Jesus Nazareno* was established and received its papal blessing from His Holiness Pope Innocent X on April 20, 1650. In the 19th century, His Holiness Pope Pius VII granted an indulgence to those who prayed before the image of the Black Nazarene (Holy Family Catholic Church, 2023). The traditional Friday devotion to the Black Nazarene has become a popular Catholic religious festivity in the country, especially in the minor basilica of the Black Nazarene, parish of St. John the Baptist, Quiapo, Manila.

Santo. Niño Devotion. The Santo Niño devotion is a beautiful expression of a deep love of Jesus, the Christ Child, by the Filipinos and fittingly is celebrated shortly after the Christmas season. The celebrations usually involve novena prayers, dances, and processions. The devotion to the Santo Niño in the Philippines flourished spontaneously when the Spaniards led by Miguel Lopez de Legazpi promoted it in 1565 after they captured Cebu on 28 April 1565 when they discovered the image believed to be the one presented by Magellan in Cebu 44 years earlier (Chua, 2021). In Philippine culture, people had great affection towards children because of their innocence, honesty, cheerfulness, and vulnerability. These characteristics probably led to the acceptance and devotion to the Santo Niño. The Santo Niño also reminds us of our call to spread the reign of Christ throughout the world. Today a lot of festivities are being observed in the country honoring the Christ child.

Marian Devotion. The devotion to Mary began to manifest in the country when her statue was brought in 1587, under the title of Our Lady of the Rosary. Immediately after, a confraternity was established in 1588 consisting of people with a strong devotion to Mary, referred to as the Senora Grande de Filipinas. The recitation of the Rosary became a popular Marian devotional practice that can be compared with the popularity that the novena to Our Lady of Perpetual Help enjoys today. The Block Rosary practiced in some parts of the country is a good example of a devotion that relates to the visit of images or statues of Mary from house to house and from one family to another, where special veneration is given to Mary during the term of the image's stay. This practice, along with other forms of Marian devotion speaks of how deeply rooted the veneration of Mary is in the socio-religious structure of the Filipino Christian family. (Rosales, 1975).

Devotion to Saints. Devotion is not only limited to Jesus and Mary but also to some people who were declared "saints" by the Universal Church. Filipinos had unique devotion to several saints. An example of this devotion to saints which is very popular is the devotion to St. Jude Thaddeus. The weekly novena to St. Jude started in June 1959 and has been held every Thursday since then. The devotion spread over the years and has become very popular in Metro Manila. Devotees come from far and wide including students, board examination reviewers, office workers, parish, and others with all kinds of requests and seemingly hopeless problems (National Shrine of St. Jude Thaddeus, 2023).

The procession (see Image 2) is another popular Filipino religiosity expression. It is a linear parade of various religious images, mostly personalities found in the bible and significant events in the life of Jesus Christ. The creativity of the Filipino Catholics developed many processions for special occasions to remind us that the Christian life is a constant movement toward God. Typical to most religious devotions include processions. Two processions are unique and equally loved by the Filipinos. They are the yearly procession during the Holy Week or *Semana Santa* and *Santa Cruzan*

Image 2.

Procession of different life-size biblical images and Santa Cruzan

(Photos courtesy of Agent Walker, the Manila Times, Fine Art America, YouTube)

Prusisyon ng Semana Santa. The procession done during the holy week usually on Good Friday is a local parish initiative. The procession is a parade mostly of life-size religious images on lighted and decorated floats. Religious images are usually depicting an important moment in the life of Christ, especially during His passion, death, and burial. Also included are images of other significant personalities found in the sacred scriptures. The

procession is done while there is a recitation of the holy rosary or playing a religious song. The procession of religious images is considered a re-evangelization tool for the Catholic faith. People watching the parade are either catechized or re-catechized on the fundamental teachings about Christ. People are given short sacramental moments to reflect on their faith. The owners of the religious images being displayed had considered it as a form of sacrifice and *panata* taking care of religious images and participating in the procession.

Santa Cruzan. A religious-historical beauty pageant held throughout the Philippines during May is the *Santa Cruzan.* It is one of the most colorful May-time festivals, or post-Lenten celebration, which depicts the finding of the Holy Cross by Queen Helena, mother of Constantine the Great. Included in the unique procession are some religious characters or personalities.

Religious Drama (see Image 3) is a manifestation of people's religiosity too. In the Philippines, they are often seen during the Lenten and Advent seasons on stage or on the street. They normally portray the important events in the life of Jesus Christ or something that is connected to it.

Image 3.
Various religious dramas held in the Philippines, Senakulo, Moriones, Salubong, and Panunuluyan

(Photo courtesy of Sanchez and Eballo, Krissha, Rappler, and Fortunado et al., Google Images)

Senakulo. The most popular religious drama is the *Senakulo*, a stage or street play about the life and Passion of Jesus that takes place in many communities, especially in the provinces. It is performed nightly during Holy Week for almost two hours and is participated in by people of different

ages and backgrounds, commonly called *senakulista* or *anak ng senakulista* (Sanchez and Eballo, 2022). It is a theatrical form of renewing the faith beliefs of the people.

Salubong. Another religious drama that is awaited by the people to see is *Salubong*. It is reenacting the two moments of the encounter between Jesus and Mary, held within the context of the Holy Week celebration of Christ's passion-death-resurrection. One is the pre-easter pa*salubong* which is the portrayal of that emotionally charged meeting between the suffering Jesus and his weeping mother on the road to Calvary. The other one is the easter *salubong* which is a portrayal of the jubilant encounter between the Risen Christ and Mary at the crack of Easter dawn (Dela Cruz, 2022).

Moriones Festival. An equally recognized by many as a unique religious drama held in the Philippines is *Moriones*. It is a folk-religious event held annually during Holy Week on the island of Marinduque. *Moriones* is a street theater which is a form of penitence for the locals. From Holy Monday to Easter Sunday, the masked and costumed *Moriones* march around town scaring children and making a ruckus in a reenactment of the search for Longinus, the Roman centurion who pierced the side of the crucified Christ. Longinus was converted to Christianity, but he was scorned by his fellow centurions who ended up murdering him. The locals' reenactment of the Biblical story climaxes on Easter Sunday, when Longinus is beheaded (Krissha, 2019).

Panunuluyan. The re-enactment of the events surrounding Joseph and Mary's journey to Bethlehem in search of lodging on the eve of the birth of Jesus called *panunuluyan*, is a significant religious drama staged outside the Lenten season. It is a key part of most Filipino Catholics' Christmas Eve celebrations, whether in the streets or at Mass. The *Panunuluyan* is adapted to the local landscape. Often the actors (for Mary and Joseph) wear colorful biblical costumes (in some practices they bring images of Mary and Joseph). Mary and Joseph walk the neighborhoods and knock at the doorstep of these homes to beg for shelter, but each, in turn, rejects Joseph and Mary, until they find a stable where animals are being fed and where Mary finally gave birth to "baby Jesus" (Fortunado et al, 2022).

Poetry and chanting (see Image 4) are a form of expression as well of popular religiosity in the Philippines. This is true in the case of the *Pabasa ng Pasyon* which is usually held during the Holy Week celebration.

Image 4.

Pabasa ng Pasyon

(Photo courtesy of National Museum of the Philippines, Facebook)

Pabasa ng Pasyon. It is one of the activities done by Filipino Catholics to commemorate Christ's suffering and death during the holy week. Gaspar Aquino De Belen originally had written the text with 980 verses in 1704. The *pasyon* is verses chanted in a style called *tagulaylay*. It is the singing of each stanza in one breath in a distinct mournful melody marked by droning high and low tones. In recent times, tunes of pop music, modern ballads, and rap are utilized to entice the younger generation in continuing this tradition. The *mambabasa* carries out the continuous singing of the *Pasyon* in shifts. Each shift may have at least 10 to as many as 30 chanters of different ages. The *Pabasa ng Pasyon* always ends on Good Friday (National Museum of the Philippines, 2021).

Street Dance (see Image 5) for Filipinos has become an effective and creative form of expressing one's religiosity involving choreographed movements or dance steps held on the street. This is a very festive religious activity, loved and participated in by Filipino faithful and even by some tourists.

Images 5.

Street Dancing in Ati-atihan, Dinagyang, Sayaw sa Obando and Karakol

(Photo courtesy of Happy Trip, Jakjak's Kool Trip, and Pinoy Adventurista, Google Images)

Ati-atihan, Sinulog, and Dinagyang. Ati-atihan of Kalibo Aklan, the *Sinulog* of Cebu, and the *Dinagyang* of Ilo-ilo. are religious festivals that honor the Child Jesus and showcase the rich culture and history of the provinces through dances. Dancers wear colorful and unique costumes as they dance on the street with beautiful choreography. An image of the Sto. Nino is always at the center of the celebration held usually by the main dancer.

Sayaw sa Obando. A three-day religious celebration honoring the three saints, San Pascual Baylon (Saint Paschal Baylon), Santa Clara (Saint Clare of Assisi), and the Our Lady of Salambào. The Fertility dance is the main reason couples from different parts of the country come to Obando. The dance is held during the procession, following a simple choreography that has a silent prayer for each step. In the procession, some dancers lead the simple dancing which the couple can easily follow. Participants can add their prayers during the procession. It is believed that couples who are struggling to conceive a child will be blessed and finally have their prayers answered by joining in the feast (The Happy Trip 54, 2023).

Karakol. A religious dance procession is held on the eve of the feast day of the patron saint of a particular town. The provinces of Laguna, Cavite, Batangas, Bulacan, and Rizal are known to practice the tradition of holding a *Karakol* as part of the fiesta celebration. It is a slow-paced procession because of dancing (Jakjak's Kool Trip, 2019). It is

accompanied by folk music played by a live marching band or recorded music. As soon as the image of the patron saint was brought out of the Church, the people started to dance their hearts out showing their sincere devotion and love for the patron (Pinoy Adventurista. Com, 2012). The acknowledged purposes of *Karakol* are thanksgiving for blessings received and request for the continued provision of daily needs.

Local pilgrimage (see Image 6) also shares in the many forms of expressing Filipino religiosity. As a pilgrimage, Filipino Catholics are bound to visit religious sites such as churches and shrines either by walking or by use of any kind of transportation. The popular expression of this is the *Visita Iglesia*, *Via Crucis,* and *Alay lakad sa Antipolo.*

Image 6.

Local pilgrimages as Visita Iglesia, Via Crucis, and Alay Lakad

(Photo courtesy of Coronel, Tan, and Samson, Google Images)

Visita Iglesia. It is a Holy Week devotion that is done by visiting seven or fourteen churches to pray and meditate on the Passion of Jesus Christ. In the practice of *Visita Iglesia*, the faithful share in Jesus' sufferings. Usually, the pilgrims go with their prayers and intentions as they journey from one church to another. Some would accompany their visit with their prayers and meditation on the mysteries of the Holy Rosary. Others would pray the *Via Crucis*, a tradition taught by the Franciscans (Coronel, 2011).

Via Crucis. A devotional act in which devotees commemorate the passion and death of Jesus Christ in 14 "stations" or images that depict scenes of His crucifixion and death. Usually done in churches, devotees

walk to each of these stations in the order of Jesus' ordeal – His arrest, trial, suffering, and death. Devotees stop by each station to commemorate the scene it depicts and to offer a short prayer. As with the rest of the Catholic Church, Filipinos usually hold "Stations of the Cross" on Good Friday or any day within the Holy Week that commemorates Jesus' death (Tan, 2018).

Alay Lakad. It began as a commemoration of the *Nuestra Senora de la Paz y Buen Viaje*'s return to Antipolo from the Quiapo church in Manila in 1954. A trek beginning at the Quiapo church in Manila is a good 24 kilometers away, to be taken leisurely by the pilgrims even if it takes all night Groups from out of town who will arrive in buses and jeeps, alight at an agreed point then walk the rest of the distance. Today the trek is done for a variety of reasons from gratitude for a favor bestowed, love for the Virgin, special requests, penance, and others (Samson, 2019).

Semiosis on Peripheral Acts of Piety of the Filipino

Peripheral acts of piety are the pious actions committed outside the liturgical celebrations by ordinary believers of the faith or the laity. Within the local popular religiosity, the Filipino peripheral acts of piety are touching, caressing, wiping, embracing, and kissing the religious articles. The images presented here were depicting peripheral acts of piety commonly exercised by the Filipino laity such as touching, caressing, wiping, embracing, and kissing some popularly known religious articles found within popular religiosity expressions in the country. These images, to draw out essential meanings were treated with de Saussure's dyadic or two-part model of sign analysis, the signifier and the signified.

Image 7.
Marian devotees touching the image of Our Lady of Perpetual Help

(Photo courtesy of Molines, Google Images)

Signifier: The image presents five women with their arms and hands extended upward touching the visual representation of the image of the Our Lady of Perpetual Help also called Our Lady of Perpetual Succor mounted on the wall. The lady was the Blessed Virgin Mary holding by her left hand the child Jesus and her right hand the hands of her child. Both were covered with clothes and crown-like lights were on their heads. On both sides of the lady were small images of angels holding spears and crosses while their hands were covered with veils. There were some Greek letters over the heads of the figures which form the abbreviated words Mother of God, Jesus Christ, Archangel Michael, and Archangel Gabriel respectively. The image was lighted on the sides which emphasized the golden-yellow color background of the images. The image was quite big, and it enabled many people to have a chance to place their hands on it.

Signified: The image exudes an atmosphere of veneration for the Blessed Virgin Mary by Filipino Catholic women. With their arms outstretched and their hands touching the image suggest the idea of how much they recognized Mary as the mother of Jesus, that Mary is someone they can turn to and ask for some help. The touching of the image by the Filipino women also expressed the thought of reaching out to Mary who had experienced great sorrow and handled it with great humility and strength, something that gives inspiration to Filipino Marian devotees who were experiencing a lot of sorrows in life. In a way, the touching served as a conduit for Mary to share inspiration with the devotees and the devotees in turn would receive it. The touching signifies a meaningful relationship of Filipino women with the Blessed Virgin Mary. Touching becomes a language of humility, trust, confidence, and hope.

Image 8.

Parishioners caressing the crucifix

(Photo courtesy of Punzalan, ABS-CBN News, Google Images)

Signifier: The image depicted many churchgoers, male and female, young and old, entering and leaving the sacred place with two doors wide open. At the center was a life-size crucifix. People near the crucifix were caressing parts of the crucifix especially the lower part of the body of the crucified Jesus. Some people were looking in the direction of the crucifix.

Signified: The caressing would imply the quality of faith the Filipinos have. The image of the crucified Jesus is so strong as a theological truth about salvation for the believers. Their caressing of the image would speak about their acceptance of Jesus as their savior. Quite usual for churchgoers before leaving the place to caress a crucifix. This means that the believers would like to carry with them as they go back home the idea that Jesus their savior will guide, protect, and bless them. Caressing in this case would mean intense emotional, physical, and spiritual attachment to the divine.

Image 9.

Devotees wiping the religious statue of the dead body of Christ

(Photo courtesy of Catholics and Culture, Google Images)

Signifier: The image depicted a carved wooden icon of the lying naked dead body of Jesus on an elevated surface surrounded by many people. The icon was wearing gold-colored rays at the head. While the head was leaning on a purple cushion. The middle part of the naked body was covered with purple-colored linen. On both sides of the icon were women and a young man wiping the body parts of the icon, right foot, both thighs and left arm with a piece of cloth. As the people doing the wiping, their eyes were looking at the body parts more closely.

Signified: Wiping is usually done to dry up, polish, or clean something. But wiping in the religious context is more than just drying up, polishing, or cleaning a religious image. It signified the value of mercy, empathy, caring, compassion, and even well-being.

Image 10.

Devotee embracing a statue of Sto. Nino

(Photo courtesy of Catholics & Culture, Google Images)

Signifier: The image presents a typical Filipina, black-haired, brown-skinned, petite, and wearing a colored shirt, embracing a small icon of the Santo Nino in a public place where many people were walking around. The icon depicts the child Jesus wearing red colored clothes with a gold accent. A crown is noticeable on its head. A globe with a cross on top was held by the left hand, and a scepter on the other hand. The icon was standing on a small two-layered platform.

Signified: Embracing suggests a more personal attachment to someone or something. Embracing an icon of the child Jesus may imply having a much deeper personal relationship with Jesus. It could mean an expression of great love for the divine, a serious devotion, or taking responsibility.

Image 11.

Devotees kissing the cross of the Black Nazarene

(Photo courtesy of Uchi, Google Images)

Signifier: The image showcases male devotees of the Black Nazarene. With closed eyes, the two devotees were kissing the end part of the cross. They were wearing shirts that would identify them as devotees of the Black Nazarene.

Signified: Kissing a religious image would signify sharing or giving a part of oneself to someone. This act may lead to a deeper relationship, solidarity, unity, or oneness. It speaks about being a follower and having a special adoration and love for Christ. The very act of kissing would suggest acceptance of Christ's teachings and examples. It may also signify a sense of gratitude for all the care, protection, and blessings received from God.

A Cosmic Anthropological Perspective.

Cosmic anthropological perspective entails understanding humanity from a cosmic perspective. This would consider several underlying principles which make a perspective a cosmic one. Among these principles are creation spirituality, wayless way spiritual life, cultural symbols, *Hiyang* Concept, and quantum interconnectedness.

Creation spirituality

Mathew Fox in his book entitled *Original Blessing* published in 1983 discussed what a creation spirituality is all about. He pointed out that its core is the theological concept called "Panentheism" which is the idea that divinity permeates all things, and all things have the imprint of divinity, yet the sum of all things does not fully encompass the mystery of the divine (Hal, 2022). Accordingly, the creation-based spirituality also emphasizes

other principles or concepts such as *Jesus as a prophet, artist, parable-teller, wisdom figure, and Son of God who calls others to their divinity, spirituality of the powerless- the Anawim, faith is trust, Spirit, and matter form a "wonderful communion", being hopeful, compassion, justice, creativity, Sensual, beauty, thanks, and praise* (Fox, 2023).

The peripheral acts of piety are committed with religious images usually of Jesus Christ, Blessed Virgin Mary. The religious images of Jesus Christ are in varying forms like the crucifix, the Black Nazarene, the *Santo Intiero* (the dead body of Jesus), and the *Santo Nino (Christ's child)*. The laity's acknowledgment of who Jesus is not limited to the idea of being the "Son of God" but also to different identifications of Him that were very human which the laity can easily associate themselves with. The lay faithful who commit peripheral acts of piety with religious images can be identified mostly as belonging to the powerless people in society who are seriously in need of intervention from the divine. The very practice of the peripheral acts of piety exudes unconsciously a panentheistic principle held by the lay faithful, that divinity permeates all things, and all things have the imprint of divinity including those religious images. They loosely sensed the divinity with the religious icons. Their acts of piety committed had become a way for them to have a connection with the divine, and to express faith as trust, hope, justice, thanks, and praise.

Wayless way spiritual life

Meister Eckhart, a fourteenth-century German Catholic Dominican theologian, and mystic, had thought about a kind of spiritual life that is "wayless way." His way less spiritual life seems to tolerate whatever might be beneficial for progress in the spiritual life. He was just less distinct and less prescriptive when it comes to things to do to animate spiritual life. Eckhart prescribes no special techniques, practices, penances, or pilgrimages. For him, whoever especially seeks God gets the way and misses God who lies hidden in it. The wayless spiritual life also emphasizes the "this-worldliness" orientation whereby the God whom we seek is apprehended 'equally in all things and all places', and God is in one's ordinary life and it is there that he must be found. (Knauf, 2014).

About the Filipino peripheral acts of piety, they are extensions of the syncretistic quality of existing popular religiosity expressions. Considering that popular religiosity expressions are the cultic expressions of the people. They provide people moments to freely express their religious

piety in a creative way, something that is not usually prescribed by religious tradition. The pious acts of touching, caressing, wiping, embracing, and kissing some popularly known religious images are considered beneficial for the growth of the spiritual life of Filipino Catholics. They affirm the very idea that God is found in one's ordinary life of the believers.

Cultural symbols

Cultural symbols are objects, words, or actions that hold meaning and understanding for a group. They are embedded in the behaviors, languages, beliefs, traditions, and shared meanings of the people. Many human organizations use symbols to express a concept of their culture. Symbols are used to identify people from others based on the experience of that symbol. A continued religious belief or experience can be transmitted through the cultural symbol.

As cultural symbols, the peripheral acts of piety are religious expressions significantly identified with Catholic believers. They are behavioral symbols shared by the common people within the Catholic tradition. Through these peripheral acts of piety, Catholic culture has become a vibrant, colorful, and transformational culture affecting the inner and outer lives of ordinary Catholics.

The magnanimity of the *Hiyang* concept

Hiyang is a creative harmony and integration with all the levels of being, involving humans, the cosmic elements of the Infinite Spirit of God. Hiyang also connotes a capacity to sense and identify one's place in the cosmic social order at all levels and to feel which objects, persons, and situations one can have complete harmony with (de Leon, 2007).

The pious expressions such as touching, caressing, wiping, embracing, and kissing some popularly known religious images found within popular religiosity expressions in the country can be cognized as praxis of the principle of *hiyang*. They suggest harmony and integration between humans, the saints, and the divine. They speak about the conscious knowledge of the people regarding their identity (as weak, sick, needing healing, protection, and guidance) in relation to the Divine (the creator, provider, protector, preserver, and healer).

Quantum Interconnectedness

Basic quantum principles say that anything and everything which exists in the entire cosmos, when broken down and analyzed into its purest and most basic form utilizing sophisticated scientific tools and instruments, is merely a vibrating frequency of energy. It also postulates that everything at its core consists of pure energy and everything, both the seen (physical) and the unseen (metaphysical) is intricately interconnected with everything else at this level of causation which is a continuously vibrating mass of pure energy.

The peripheral acts of piety can be seen as a behavioral affirmation of quantum interconnectedness. As people touch, caress, wipe, and kiss popularly known religious images, they simply affirmed something naturally true at the quantum level, the interconnectedness of the physical and the metaphysical. The peripheral act of piety is an expression of a quantum kind of spirituality, a way of life that is intricately influenced by a form of spirit-cosmic energy which is God.

Conclusion

Understanding the peripheral external ritual expressions among Filipino popular religiosity seen from a cosmic anthropological perspective led the researcher to the following conclusions:

1. Filipino religious piety is undeniably very alive in the country, creative, meaningful, and increasingly affecting the lives of the faithful through various popular religiosity expressions the Filipinos have. They manifest in many forms such as devotion, procession, drama, chanting, dance, and pilgrimage. They are observed by many Catholics, especially by the lay faithful, every year.

2. From the rich expression of Filipino religiosity, observed are the intriguing peripheral acts of piety such as touching, caressing, wiping, and kissing some popularly known religious articles. The peripheral acts of piety committed by the Filipino Catholics seemed simple religious exercises which attracted negative appreciation mostly from other people that do not belong to the catholic community. They are valid religious acts in as far as they are of the

faithful and by the faith. They come from the inner religious appetite of Filipino Catholics.

3. Analyzing them more closely one can see a lot of sense behind them. It is value-laden. Using cosmic anthropology as a lens, these peripheral acts of piety can be cognized as follows: It exudes a panentheistic view of God, the cosmos, and humanity; It shows the extent of appreciation the ordinary faithful have for Jesus, not only as Son of God but as human as well that people can easily identify themselves with; It is a way for people to have connection with the divine, to express faith as trust, hope, justice, thanks, and praise; They are expressions of wayless way spirituality that are considered beneficial for progress in the spiritual life of the Filipino Catholics. They affirm the very idea that God is found in one's ordinary life of the believers. They are behavioral symbols shared by the common people within the Catholic tradition, and made Catholic culture more vibrant, colorful, and transformational affecting the inner and outer lives of ordinary Catholics; It is also an expression of *hiyang* that creates some sort of harmony and integration between humans and the divine, which led people acknowledged their place in the cosmic social order, and that they need to express something to someone whom they can have complete harmony with, God; and finally, it can be seen as a behavioral affirmation of quantum interconnectedness, as people touch, caress, wipe, and kiss popularly known religious images, they simply affirmed what is naturally true in the quantum level, the interconnectedness of the physical (human and world) and the metaphysical (cosmic God).

Recommendations

As for the recommendations, the researcher encourages others to conduct the following research endeavors:

1. Conduct a similar study that may validate the outcome of this research by considering living or real people as participants and sources of data.

2. Explore further other expressions of Filipino piety at the local community level to discover deeply the richness and uniqueness of the religious experiences of the people.

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Kritisismo sa New Testament Pinoy version Catholic Edition: Isang suring-salin

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Abstract

It was year 2018 when Philippine Bible Society released a new version of bible that designed in accordance with the language of the new generation. This is a version that deviates from the conventional way of bible translation, bible interpretation and bible writing. The *New Testament Pinoy Version Catholic Edition* was considered as an alternative document which has a new or different stylistics that defined the biblical contexts *i.e.,* the teachings and words of Jesus Christ. As mentioned, this is different from what has been the standard biblical version. However, this style of translating has been coincided within two languages i.e., Filipino and English. Code-switching is no longer new as a discourse. It was being used either in technical or creative writing or even in some specific pedagogical approaches. Code-switching in this regard may be considered as form or methodology or technique of translation. But what makes code-switching as a stylistic translation different is that it was used as a tool to translate a very significant document or canon that is considered as the greatest and most notable book of all times. Thus it became a linguistic instrument. This may now be considered that the usage of code-switching is already applicable in almost all discourses including a religious text like the bible.

*Keywords***:** biblical translation, code-switching, communicative translation, Filipino bible

Panimula

Taong 2018 nang ilunsad ng *Philippine Bible Society* ang isang bersyon ng biblia sa Filipino na masasabing inihulma sa kasalukuyang henerasyon. Isa itong bersyon na umaklas sa nakasanayang kontent ng isang banal na dokumento na saligan ng pananampalataya at aral ng Kristiyanismo partikular na ng mga Katoliko. *Ang New Testament Pinoy Version Catholic Edition* ay masasabing isang alternatibong saligan na may kakaibang paggamit ng estilo ng pagkakasalin sa mga salita, aral at turo ni Kristo. Masasabing kakaiba ang nilalaman ng bibliang ito kung ihahambing sa nakasanayan. Kung titingnan ang istruktura ng pagkakasulat, binubuo ito ng pagsasama-sama ng mga salita, na sa diksurong Filipino, *ng mga wikang Inggles at Filipino*. Maituturing ang ganitong estilo bilang *code-switching*. Sa balbal na pag-uunawa sa wika, itinuturing ito bilang *Taglish* o *Engalog*. Sublit sa mas mataas at malalim na dirskurso at pang-unawa, ikinokonsidera ito bilang code-switching. Hindi na bago ang ganitong pamamaraan. Noon pa man, nagagamit na ang ganitong estilo hindi lamang sa verbal kundi pati na rin sa mga formal o informal na sulatin. Isang malaking hamon din ang ganitong pamamaraan sapagkat dito nagkakaroon ng diskusyon hinggil sa integridad ng pagsasama-sama ng dalawang magkaibang wika sa iisang pagkakataon. Subalit nagkakaroon pa rin ng ugnayan at kahulugan ang paggamit nito dahil sa taglay na mga aspekto na nakapaloob sa bawat wikang sangkot. Sa isang gawi, isang pamamaraan ang code-switching (*may kamalayan man o wala*) sa wika, sintaktika, estrukturang gramatikal at estilo kung saan ang bawat bahagi ng mga pananalita ay naiaakma alinsunod sa nakalaang kultura (Campbell, 2022) (*salin*). Hindi na bago ang paraan ng pagkakahayag, pagbabasa o pagkakasulat na ganito kaya't nagagamit na ito sa iba't ibang paraan ng komunikasyon bilang linggwistikong instrumento sa pagbuo ng mga aralin at pagsusuri sa iba't ibang diskurso (Li, 2018) Kung gayon, nagagamit na ito sa pangkalahatan lalo't higit para sa isang banal na dokumento tulad ng biblia na siyang plinanong mithiin ng Philippine Bible Society sa paglabas ng ganitong klaseng bersyon ng sulat-salin.

Inilarawan ito ng Philippine Bible Society bilang isang *heterogenous (sa pagkakasulat o pagkakasalin).* Sinasabing mas natural o likas ito sa dahilang may mga ekspresyon, sa kasalukuyang panahon na mas madaling ihayag sa Inggles o (sa Filipino) o sa kumbinasyon ng mga wikang ito. (Del Corro, 2019). Hindi naman isang malaking isyu ang pagkakagamit ng dalawang mga naghahalinhinang mga wika subalit ang kakaiba rito, nagagamit ang ganitong pamamaraan sa isang canon tulad ng isang biblia.

Maaari pa ring gamitin ang isang wika na maituturing na kontemporaryo para sa isang banal na dokumento tulad nito.

Dahil sa mga ganitong kaganapan, masasabing bukas na ang lipunan sa pagdefayn bilang isang *bilingual community*. Naipapakilala na ang ganitong pamamaraang istratehikal pagdating sa larangan ng pagsasalin kung saan naglalayong maging mas epektibo at komunikatibo ang mensaheng ipinapahatid nito. (Essen, 2022). Ang lipunan sa pangkalahatan lalo na ang mga mananampalataya sa partikular ay sila nang nakikinabang sa mas magaan at mas napapanahong isyu ng paggamit ng mga salita at mga pagpapakahulugan nito. Kung gayon, mas nailalapit ang biblia sa tao at mas napapadali ang kapakinabangan dito bilang patnubay at gabay pagdating sa buhay espiritwal at pananampalataya. Sa ganitong paraan, bibigyang-suri ang ilang piling berso ng New Testament Pinoy Version Catholic Edition at kung paano nagamit ang mga estilong ito sa pagkakasulat bilang anyo ng pagsasalin ng biblia.

May kaugnayan ang pag-aaral na ito sa tema ng San Beda University para sa academic year 2022-2023 kung saan naka-fokus sa pananampalataya at misyon hindi lamang ng simbahan kundi ng pamantasan. Sa ganitong paraan, nagagamit ang pagsasalin hindi lamang upang maipalaganap ang pananampalataya kundi pati na rin ang misyon sa pagkamit ng isang may kalidad na sulatin, dokumento at pagsusulat. Maiuugnay din ito sa SDG #4: Quality Education sapagkat maikokonsidira ang isang biblia bilang *canon* na maaaring repleksyon ang pag-aaral o pagsusuri rito bilang isang malakihang kaparaanan ng pagpapalawak ng kaalaman hindi lamang sa isang partikular na disiplina kundi sa iba pa mula sa usaping linggwistika, kultura, relihiyon at mga katulad nito. Ganon din, ang paggamit ng code-switching ay isang paraan upang makapagdulot ng mas maaliwalas na pagkakaunawa dahil nagiging mas madali ang paggamit ng dalawang wika sa iisang konsepto. Sa ganitong paraan, nagkakaroon ng matibay na pundasyon ang konsepto ng isang malalim na pang-unawa sa edukasyon, pananaliksik at lalo't higit sa pananampalataya.

Paglalahad ng Suliranin

Sa pag-aaral na ito, sasagutin ang mga sumusunod na katanungan;

Anong estilo ng *bible translation perspective* ang nagamit sa pagkakasalin ng New Testament Pinoy Version Catholic Edition? Paano nagiging komunikatibo ang isang maituturing na code-switiched

translation? Napahalagahan ba ang pagiging sagrado ng biblia sa paraan ng pagkakasalin nito? Anong suri ang nagamit at maaari pang magamit sa pagsasalin ng bibliang ito?

Kahalagahan ng Pag-aaral

Kung tutuusin, may kabuluhan pa rin ang pagkakalimbag ng biblia sa henerasyong ito. Isang salik pa rin ang relihiyon na gumagabay sa pag-unlad ng tao sa lipunan at karamihan at karaniwan sa mga relihiyon, ang biblia pa rin ang kanilang nagiging saligan upang mapaigting ang kani-kanilang mga aral. Bukod sa katotohanan na isa ito sa pinakamahalagang libro para sa mga mananampalataya, ito rin ang hugutan ng inspirasyon ng tao kung kaya't isang matibay na hakbangin ang isinagawang ito ng Philippine Bible Society. Ang paraan ng pagkakasalin ng nabanggit na biblia ang maaaring maging tulay sa kasalukuyang henerasyon upang mapalapit pa sa kahalagahan ng paggamit nito lalo bilang mga mananampalataya. Nagiging paran ang pagkakasalin upang maiankla sa wika ng kasalukuyang panahon ang mensahe nito. Katulad ng ibang disiplina, nagiging paraan ang gawi ng pagsasalin upang mailagay sa kasalukuyang panahon ang pagtahak sa pagpapakahulugan nito.

Sa aspekto naman ng paggamit ng code-switching sa larangan ng edukasyon at/o sa lebel ng pedagohiya, nagiging mas hitik ang paggamit ng ganitong estilo dahil naituturing ito bilang *mas malapit sa realidad na pagkakasalin* (Gutierrez, 2018) (salin). Ang aspektong pagiging komunikatibo nito ang nagtutulak upang mas basahin pa ang isang araling maaaring maibahagi sapagkat nagkakaroon ng kalinawan at kaayusan sa pagtutuon sa isang kaisipan. Ganon din, mas lumalaki din ang potensyal ng paggamit ng ganitong metodolohiya sapagkat mas lumalawak pa ang kaalaman ng isang mag-aaral sapagkat nabibigyan sila ng pagkakataon na mas maunawaan pa ang kanilang pinag-aaralan. Naipapakita sa kanila ang iba pang anyo ng kultura, simbulismo at iba pang pagpapakahulugan. Tinatawag itong *alternation* (Gutierrez, 2018) kung saan humahantong sa pagsasangandaan ng mga aspekto na nakapaloob sa bawat diskurso.

Mga Layunin ng Pag-aaral

Inaasahan ang mga sumusunod sa kabuuan ng pagtalakay:

1. Matukoy ang teoretikal at siyentipikong paraan ng pagsasaling isinagawa sa New Testament Pinoy Version Catholic Edition.
2. Makabuo ng isang malinaw na perspektibo kung bakit nagagamit ang ganoong estilo ng pagkakasulat/pagkakasalin ng bibliang nabanggit.
3. Mabigyang-linaw ang ilang isyung pangwika sa estilo ng pagkakabuo ng nabanggit na biblia.
4. Mailahad ang mga pamamaraan ng pagkakasulat/pagkakasalin ng nasabing bibilia.
5. Mapang-ibabaw ang pananampalataya bilang tanging buod ng estilo ng pagkakasulat o pamamaraan ng pagkakasalin ng nasabing biblia.
6. Makatulong ang suring-salin bilang pamaraan sa pagkatuto at pagkakaturo ng code switching bilang epektibong paraan ng komunikatibong diskurso.
7. Matukoy ang kabuluhan ng pagkakagamit ng wika bilang mekanismo sa mas komunikatibong kaparaanan.

Metodolohiya

Sa gagawing papel, pagtutuunan ng pansin ang mga tala hinggil sa teorya ng code-switching at ang kinalaman nito sa pagsasalin sa kabuuan at sa pagsasalin ng biblia sa partikular. Kung gayon, kwalitativ *archival* ang magiging paraan ng pagtuon sa metodolohiya ng pagdisenyo sa pananaliksik. Pagtutuunan ng pansin ang mga pag-aaral pagdating sa usapin ng wika at mga kaparaanan sa pagsasalin. Hindi nito kukuwestyunin ang paraan ng pagkakasalin ng biblia bagkus hahanapan lamang ng mas magaan na pagpapaliwanag ang bagong paraan ng pagsasalin na isinagawa sa nabanggit na biblia.

Magsasagawa ng komparatibong analisis buhat sa nakasanayang salin ng biblia sa Filipino at sa estilo ng pagkakasulat at pagkakasalin ng New Testament Pinoy Version Catholic Edition. Ganon din, gagawing saligan ang Inggles (*source language*) bilang basehan ng mga nabanggit na pagkakasulat/pagkakasalin sa pamamagitan ng New International Version. At dahil *relay translation* o pagsasaling-tulay ang pamamaraan ng pagsasaling-suri ng New Testament Pinoy Version Catholic Edition, gagawin namang basehan ang Magandang Balita Biblia para naman sa istandaridasadong salin nito sa Filipino.

Aktuwal na Diskusyon

Sa tatlong wika nasusulat ang orihinal na Biblia. Ang Hebrew, Greek at Aramaic. Sa kasalukuyan, may ilan pa ring nakadokumentong nakasulat sa mga wikang ito. Nito lamang Pebrero 15, 2023, isinubasta ni Tony Yori ng Sotheby's sa New York ang isa sa pinakamatanda, pinakakumpleto at maaaring maging pinakamahal na bersyon ng biblia na nakasulat sa wikang Hebrew (Lane, 20223). Testimonya lamang ito na may kabuluhan pa rin sa kasalukuyang panahon ang biblia. Kapag pinag-usapan ang sining ng pagsasalin, hindi maaaring mabanggit ang sining na inuukit sa pagsasalin ng biblia. Si St. Jerome ang isa sa mga kinikilalang nagsalin ng biblia sa Latin at si John Wycliffe (1330) naman ang nagsalin nito sa Inggles (Santiago, 1997). Sa disiplina ng pagsasalin, malaking bahagi ng kasaysayan nito ang yugto kung saan nagkaroon ng malaking puwang ang pagsasalin sa biblia. Noong mga panahong iyon, isyu sa pagsasalin ang tinatawag na *word for word* (salita sa salita) *at sense for sense* (diwa sa diwa) na pagsasalin. Iyon nga lamang, dahil sa hakbang na ito ni Wycliffe, nabigyan ng pakahugan ang pagsasalin ng biblia na ang tao ay may responsibilidad sa Diyos bilang repleksyon ng kanyang aral at salita. Simula noong mga panahong iyon, unti-unti nang nagkaroon ng iba pang antas ng pagsasalin ang biblia buhat sa iba't ibang wika. Sa lawak ng sakop ng pananampalataya, hindi lamang ang banal na salita ng Diyos ang naisasalin o naisasatitik bagkus pati na rin ang iba pang aspekto na maaaring makaharap sa pagsasalin hindi lamang ng biblia kundi ng iba pang texto sa pangkalahatan. Ilan sa mga salik na ito ang kultura, dibisyon ng relihiyong pinaniniwalaan, at iba pang mga suliranin sa aspekto ng linggwistika.

Sa Pilipinas, noong mga huling taon ng 1800's, isinalin ni Don Pascual Poblete sa Tagalog ang mga *Ebanghelyo* at *Mga Gawa* (*Acts of Apostle*) ng Bagong Tipan kasabay ng kanyang bantog na kauna-unahang pagkakasalin   sa   Tagalog   ng   Noli   Me   Tangere. (https://bible.org.ph/timeline/early-filipino-translations).

Subalit nag-iba ang ihip ng hangin nang simulan ng Philippine Bible Society ang New Testament Pinoy Bible Catholic Edition. Maisasaad ang istruktura kung paano naisulat/naisalin ang bibliang ito. Matutunghayan sa talahanayan sa ibaba ang mga piling berso mula sa saling ito ng Bagong Tipan at mula rito ipapaliwanag ang paraan ng pagkakasalin nito. Ang mga piling berso ay personal na pinili ng nagsusulat alinsunod sa paraan ng pagkakasunud-sunod ng mga aklat ng Banal na Tipan. Hindi anman maaaring piliin ang lahat ng berso at gamitin sa pag-aaral/pagsusuri.

Talaan 1.

Mga piling berso mula sa Bagong Tipan

English Translation from New International Version	Filipino Translation from Magandang Balita Biblia	New Testament Pinoy Version Catholic Edition Translation
Matthew 23: 13-15 Seven Woes on the Teachers of the Law and the Pharisees "Woe to you, teachers of the law and Pharisees, you hypocrites! You shut the door of the kingdom of heaven in people's faces. You yourselves do not enter, nor will you let those enter who are trying to. [a] "Woe to you, teachers of the law and Pharisees, you hypocrites! You travel over land and sea to win a single convert, and when you have succeeded, you make them twice as much a child of hell as you are.	Mateo 23: 13-15 Tinuligsa ni Jesus ang mga Tagapagturo ng Kautusan at ang mga Pariseo Kahabag-habag kayo, mga tagapagturo ng Kautusan at mga Pariseo! Mga mapagkunwari! Hinahadlangan ninyo ang mga tao upang hindi sila makapasok sa kaharian ng langit. Hindi na nga kayo pumapasok, hinahadlangan pa ninyo ang mga nais pumasok! Kahabag-habag kayo, mga tagapagturo ng Kautusan at mga Pariseo! Mga mapagkunwari! Inuubos ninyo ang kabuhayan ng mga biyuda at ang idinadahilan ninyo'y ang pagdarasal ng mahahaba! Dahil dito'y lalo pang bibigat ang parusa sa inyo! Kahabag-habag kayo, mga tagapagturo ng Kautusan at mga Pariseo! Mga mapagkunwari! Nilalakbay ninyo ang karagatan at ginagalugad ang buong daigdig makahikayat lamang kayo ng kahit isang Hentil sa pananampalatayang Judio. Ngunit kapag ito'y nahikayat na, ginagawa ninyo siyang masahol pa at lalong dapat parusahan sa impiyerno kaysa sa inyo.	Matthew 23: 13-15 Sinuway ni Jesus ang mga Teachers ng Law at mga Pharisees Kawawa kayo, mga teachers ng Law at mga Pharisees! Mga plastik kayo! Hinahadlangan nyo ang mga tao na makapasok sa kaharian ng langit. Hindi na nga kayo pumapasok, hinahadlangan nyo pa ang iba na gustong pumasok. Kawawa kayo, mga teachers ng Law at mga Pharisees! Mga plastik! Inuubos nyo ang kabuhayan ng mga byuda, tapos nagpe-pray kayo nang mahaba para magpa-impress! Dahil dito lalo kayong mapaparusahan! (p. 61)
Matthew 23: 37 Jerusalem, Jerusalem, you who kill the prophets and stone those sent to you, how often I have longed to gather your children together, as a hen gathers her chicks under her wings, and you were not willing.	Mateo 23: 37 Ang Pag-ibig ni Jesus sa Jerusalem Jerusalem, Jerusalem! Pinapatay mo ang mga propeta at binabato ang mga isinugo sa iyo! Ilang ulit kong sinikap na kupkupin ang iyong mga anak, kung paano tinitipon ng isang inahin ang kanyang mga sisiw sa ilalim ng kanyang mga pakpak, ngunit ayaw ninyo.	Matthew 23: 37 Ang pagmamahal ni Jesus sa Jerusalem Jerusalem, Jerusalem! Pinapatay mo ang mga prophets at pinagbabato ang mga messengers ng Diyos na pinapadala sa iyo! Gustung-gusto ko sanang yakapin ang mga anak mo, gaya ng inahin na ginagather ang mga sisiw nya sa ilalim ng pakpak nya. Pero ayaw mo! (p. 63)

Talaan 1.

Patuloy

English Translation from New International Version	Filipino Translation from Magandang Balita Biblia	New Testament Pinoy Version Catholic Edition Translation
Luke 17: 29-30 But the day Lot left Sodom, fire and sulfur rained down from heaven and destroyed them all. It will be just like this on the day the Son of Man is revealed.	Lukas 17: 29-30 Ngunit nang araw na umalis si Lot sa Sodoma, umulan ng apoy at asupre at natupok silang lahat. Ganoon din ang mangyayari sa pagdating ng Anak ng Tao.	Luke 17: 29-30 Ang Pagdating ng Kaharian ng Diyos Pero nung araw na umalis ng Sodom si Lot, umulan ng sulfur at apoy at namatay silang lahat. Ganon din ang mangyayari sa araw na iri-reveal ang Son of Man. (p. 189)
Luke 20: 20-21 Paying Taxes to Caesar Keeping a close watch on him, they sent spies, who pretended to be sincere. They hoped to catch Jesus in something he said, so that they might hand him over to the power and authority of the governor. So the spies questioned him: "Teacher, we know that you speak and teach what is right, and that you do not show partiality but teach the way of God in accordance with the truth.	Lucas 20: 20-21 Kaya't naghintay sila ng magandang pagkakataon. Sinuhulan nila ang ilang katao upang magkunwaring tapat na naghahanap ng katotohanan. Ginawa nila ito upang siluin si Jesus sa kanyang pananalita, at nang sa gayon ay mapasailalim siya sa karapatan at kapangyarihan ng gobernador. Sinabi ng mga espiya kay Jesus, "Guro, alam po naming totoo ang inyong sinasabi at itinuturo. Hindi kayo nagtatangi ng tao, kundi itinuturo ninyo nang buong katotohanan ang ibig ng Diyos na gawin ng tao.	Luke 20: 20-21 Ang Tanong Tungkol sa Pagbabayad ng Tax So binantayan nilang mabuti si Jesus. Sinuhulan nila ang ilang tao para magkunwaring sincere at hanapan ng mali si Jesus para i-under sya sa kapangyarihan at authority ng Roman governor. Sinabi ng spy kay Jesus. 'Teacher alam po naming tama ang mga sinasabi at tinuturo nyo. (p. 196)

Talaan 1.

Patuloy

English Translation from New International Version	Filipino Translation from Magandang Balita Biblia	New Testament Pinoy Version Catholic Edition Translation
John 5: 6-7	Juan 5: 6-7	John 5: 6-7
When Jesus saw him lying there and learned that he had been in this condition for a long time, he asked him, "Do you want to get well?" "Sir," the invalid replied, "I have no one to help me into the pool when the water is stirred. While I am trying to get in, someone else goes down ahead of me."	Nakita siya ni Jesus at alam niyang matagal nang may sakit ang lalaki kaya't tinanong niya ito, "Gusto mo bang gumaling? Sumagot ang maysakit, "Ginoo, wala pong maglulusong sa akin kapag gumalaw na ang tubig; papunta pa lamang ako, may nauuna na sa akin."	Pinagaling ni Jesus ang maysakit Nakita ni Jesus ang lalaki at alam nyang matagal na itong may sakit. Tinanong ni Jesus ang lalaki, 'Gusto mo bang gumaling?' Sumagot ang maysakit, 'Sir, wala pong magdadala sa sakin sa tubig pag gumalaw na ito. Papunta pa lang ako, may nauna na sa akin'. (p. 225)
John 20: 3-4 So Peter and the other disciple started for the tomb. Both were running, but the other disciple outran Peter and reached the tomb first.	Juan 20: 3-4 Sina Pedro at ang nasabing alagad ay nagpunta sa libingan. Kapwa sila tumakbo ngunit si Pedro'y naunahan noong isa.	John 20: 3-4 Nabuhay si Jesus Pumunta sa libingan sina Peter at yung isa pang disciple. Tumakbo sila papunta dun pero mas naunang nakarating yung isang disciple kaysa kay Peter. (p. 265)
Acts 8: 4-5 Those who had been scattered preached the word wherever they went. Philip went down to a city in Samaria and proclaimed the Messiah there.	Mga Gawa 8: 4-5 Ipinangaral ng mga mananampalatayang nagkawatak-watak sa iba't ibang lugar ang Salita saan man sila magpunta. Nagpunta si Felipe sa lungsod ng Samaria at ipinahayag doon ang Cristo.	Acts 8: 4-5 Pinreach ang Magandang Balita sa Samaria Pinreach ng mga nagkawatak-watak na disciples ang magandang Balita sa lahat ng lugar. Pumunta si Philip sa city ng Samaria at pinreach nya sa mga tao dun ang tungkol sa Christ. (p. 289)

Talaan 1.

Patuloy

English Translation from New International Version	Filipino Translation from Magandang Balita Biblia	New Testament Pinoy Version Catholic Edition Translation
Acts 21: 27	Mga Gawa 21: 27	Acts 21: 27
Paul Arrested When the seven days were nearly over, some Jews from the province of Asia saw Paul at the temple. They stirred up the whole crowd and seized him,	Ang Pagdakip kay Pablo Nang matatapos na ang takdang pitong araw, si Pablo'y nakita sa Templo ng ilang Judiong taga-Asia. Sinunggaban nila si Pablo at inudyukan ang mga tao.	Inaresto si Paul Pero bago pa makumpleto ang seven days na tinakda para sa ritwal, may mga dunating na Jews galing sa Asia. Nakita nila si Paul sa Temple, gumawa sila ng gulo tapos sinunggaban nila si Paul. (p. 324)
1 Timothy 2: 1	1 Timoteo 2: 1	1 Timothy 2: 1
Instructions on Worship I urge, then, first of all, that petitions, prayers, intercession and thanksgiving be made for all people—	Mga Tagubilin tungkol sa Panalangin Una sa lahat, ipinapakiusap kong idulog ninyo sa Diyos ang inyong mga kahilingan, panalangin, pagsamo, at pasasalamat para sa lahat ng tao.	Pagsamba sa Loob ng Church Una sa lahat, niri-request king ipag-pray nyo sa Diyos na i-bless nya ang lahat ng tao. Ipanalangin nyo silang lahat, at magpasalamat kayo sa Diyos para sa kanila. (p. 481)
Revelations 22: 16	Pahayag 22: 16	Revelations 22: 16
"I, Jesus, have sent my angel to give you this testimony for the churches. I am the Root and the Offspring of David, and the bright Morning Star."	"Akong si Jesus ang nagsugo sa aking anghel upang ang mga bagay na ito'y ipahayag sa inyo na nasa mga iglesya. Ako ang ugat at supling ni David; ako ang maningning na bituin sa umaga."	Ang Pagdating ni Jesus Ako si Jesus, pinadala ko ang angel ko para i-announce ang mga bagay na to sa inyong mga nasa churches. Galing ako sa lahi ni David. Ako ang maliwanag na morning star. (p. 599)

Hindi lamang ang Philippine Bible Society ang may ganitong pagtatangka. Noong 2001, naglabas ang Lifeway Press ng isang *bible guide* na iniangkla para sa kabataan noong panahong iyon na sinasabing mga Gen Z. Tinawag nila itong *The Word According to Gen Z* kung saan isa itong *biblical diary* na may tatlumpung-araw na hamon sa mga Gen Z kung paano haharapin ang buhay alinsunod sa mga berso ng biblia. Samantala, ang Divine Marketing Corp naman, naglabas ng ilang piling berso sa Bagong Tipan na iniangkla sa panlasa ng mga GenZ, na sa kanilang paniniwala, upang mapalapit sa kanila ang banal na aklat. Binigyang-komentaryo ito ni Justin Cannon (2020). Ilan sa mga halimbawa ay ang mga sumusunod:

Talaan 2.

Bible Guide

|	
For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. (John 3:16)	*God thought the world was so fire, he ghosted his literal son so that all his #followers would low-key live forever. (John 3:16)*
And God said, Let there be light: and there was light. (Genesis 1:3)	*And God was like, it's lit, fam: and it was lit, fam. (Genesis 1:3)*
Love is patient, love is kind. It does not envy, it does not boast, it is not proud. (Corinthians 13:4)	*Love SLAYS #love #slays #slay #loveslays #yasssssssgod #instagod #faithfluencer #sinnersbedamned #burninhellsinners #ilovegod #ilovejesus #bodofchrist #amen. (Corinthians 13:4)*

Sa pagsusulat-salin ng Philippine Bible Society, makikita kung paaano idinisenyo ang biblia ayon sa kamulatan at pagkatuto ng kasalukuyang henerasyon. Taliwas sa dalawang nabanggit, buo ang bersyong ito kung kaya't masasabing mas komprehensibo, maingat subalit komunikatibo ang bawat pagkakasalin lalo na kung ang target ay ang pagkuha ng atensyon ng mga mambabasa sa kasalukuyan. Sa larangan ng pagsasalin, ang konsiderasyon sa mga mahahalagang dokumento ay napakahalagang paraan sa pagpapaunawa sa mga kahulugan ng texto.

> Pinakamalaking hamon ang pagsasalin ng mga seryosong sulatin at mga awtorisadong mga pahayag dahil kasinghalaga ng una kung saan may pagdidiin sa basal na kahulugan nito (ang salita) ang ikalawa (pangungusap o sa mga panulaan, ang linya) at ang pagsisikap na gawing tuluy-tuloy ang pagtatangka at muling paga-

akma upang makabuo ng salita, pangungusap o texto. (Newmark, 1995)

Freymwork

Sa ganitong paraan, ang pagsusulat/pagsasalin ng New Testament Pinoy Version Catholic Edition, na nagbibigay ng bagong-bihis sa paraan ng pagkakasalin ng Biblia ay maaaring masuri sa pamamagitan ng ganitong balangkas:
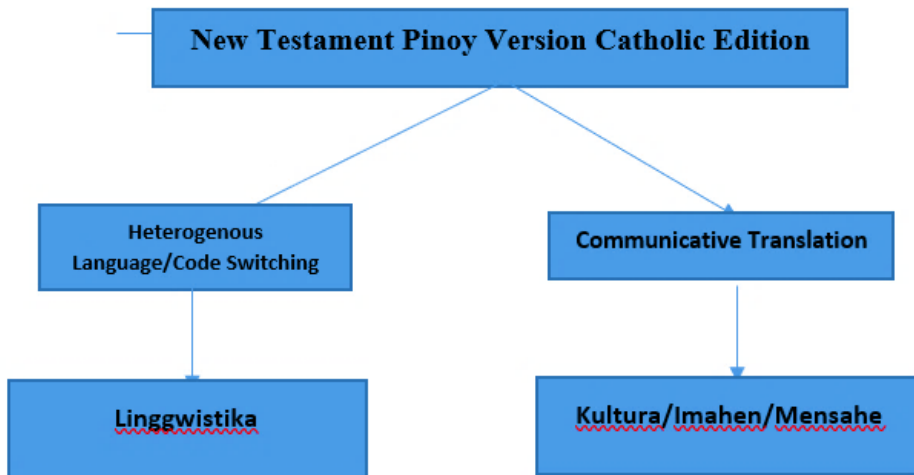
Malayang nagagamit ang code switching o sa pakahulugan ng Philippine Bible Society ay isang *heterogenous language*.

May kanya-kanyang *code* ang bawat wika. Dahil maaaring magkaroon ng tumabasan sa pagitan ng mga ito, naiintindihan na rin ang bawat pagpapakahulugan nito dahil sa taglay na mga itinuturing na mga codes. Ang ugnayan ng dalawang magkaibang wika ay mananatiling ugnayan pa rin kung gayon, nagdudulot ito ng pagpapakahulugan. Kaya't kapag pinagsama ang dalawang magkaibang wika, masasabing hindi lamang isang code ang nabubuo kundi dalawa o higit pa daan upang mas lalong maintindihan ang isang konteksto. Ang higit pa sa isa sa mga pagpapakahulugang ito ay maituturing na nakapangilanlang sa kabuuang pagkakaunawa sa mga salita.

Ginagamit ang mga codes upang magbigay interpretasyon at makabuo ng isang pananalita subalit hindi sa isang pananalita lamang. Sa madaling salita, isang sikolohikal na penomena ang "switching-code" na nag-aayos ng pang-unawa sa panloob na kakayahan ng isang tao. (Auer, 1998)

Tingnan kung paano ginamit ang paraang ito sa mga pamagat ng bawat piling berso;

Sinuway ni Jesus ang *mga Teachers* ng *Law* at mga *Pharisees*
Ang *pagmamahal ni Jesus* sa Jerusalem
Ang Tanong Tungkol sa *Pagbabayad ng Tax*
Pinreach ang Magandang Balita sa Samaria
Pagsamba sa Loob ng *Church*

Madaling mintindihan ang mga ito sapagkat maikli lamang ang mga pamagat ng berso subalit kahit ianyo ito bilang talata, ganoon din ang nagiging indikasyon, may code na maiuugnay sa bawat pagpapakahulugan. Nagmimistulan ang wikang Inggles bilang emfasis sa kabuuang pahayag. Tinatawag ang pamamaraang ito bilang *situational code* kung saan may pagbabago sa wika at nasasaad ang pinakanatatanging (*salita, anyo o salik*) na nagagamit dito (Alzabidi, 2017). Sa pananalitang Pilipino, nagagamit ang Inggles bilang wikang pansalo sa mga salitang bihirang magamit o hindi mahanapan ng katumbas sa lokal na salitaan kapag isinama ito sa isang pahayag. Bagamat nadidiskaril ang sintaktika ng mga sangkot na wika, napapanatili pa rin ang kahulugan nito sapagkat nakakatulong ang bawat codes na gamit.
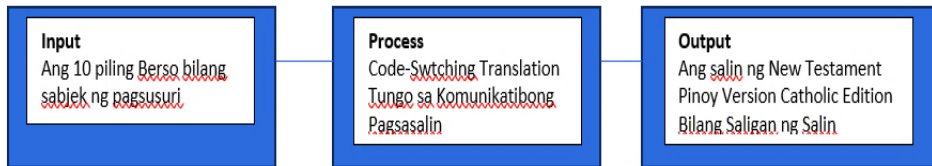
Sanay na ang mga Pilipino sa ganitong kaparaanan subalit indikasyon ito na sa mga ganitong sitwasyon, una, mas nananaig ang pagkakagamit ng wikang Inggles kung ihahambing sa Filipino at ikalawa, sumusunod naman ang pagkakagamit ng mga salitang Inggles sa sintaktika ng pangungusap sa Filipino (Bautista, 1980). Pansinin kung paaano naaaninag ang mga salitang Inggles sa bawat salin ng berso. Matunog ang pagkakagamit ng mga salitang ito mula sa pamagat hanggang sa mga talata. Subalit kung titingnan, ang kabuuang estruktura nito ay sa Filipino pa rin. Tulad halimbawa ng *Kawawa kayo, mga teachers ng Law at mga Pharisees!* (Matthew 23: 13-15) Tila napaigting lamang ang pagkakagamit ng salitang *teachers* (mga guro), *law* (batas) at *Pharisees* (pariseo) dahil ginamitan ito ng *pantukoy* na ang estilo ay sa estilo ng paggamit ng pantukoy sa pangungusap na Filipino. Ganoon din sa bersong *Pero nung araw na umalis ng Sodom si Lot, umulan ng sulfur at apoy at namatay*

silang lahat (Luke 17: 29-30), kung saan ang naemfasize naman ay ang salitang sulfur (asupre).

Makikita rin sa pagsasalin kung paano ang ilan sa mga salita sa Inggles ay nagagamit bilang pandiwa. Gaya halimbawa ng mga sumusunod; *Gustung-gusto ko sanang yakapin ang mga anak mo, gaya ng inahin na ginagather ang mga sisiw nya sa ilalim ng pakpak nya* (Matthew 23: 37), *Ganon din ang mangyayari sa araw na iri-reveal ang Son of Man* (Luke 17: 29-30) at *Pinreach ng mga nagkawatak-watak na disciples ang magandang Balita sa lahat ng lugar* (Acts 8: 4-5). Nasuri na ang ganitong kaparaanan ng paggamit ng Inggles na nagagawang pandiwa ni National Artist na si Rolando Tinio sa pamamagitan ng kanyang akdang *Pilipino para sa Pamantasan* noong 1974 kung saan kanyang sinabi na kung hindi maiiwasan ang paggamit ng Inggles, maaari itong gawing pandiwa. Sa verbal na diskurso, nagiging komon na lamang ito subalit nagiging iba kapag ito ay nakasulat lalo na at tulad ng sa biblia. Sa ibang pagkakataon, ang ilang mga pandiwang Inggles ay higit na mas nagagamit sapagkat nasasaad ng konteksto na mas natural o likas ito. Gaya halimbawa ng mga salitang *withdraw* (kubra o kuha), *lunch* (pananghalian) at *library* (silid-aklatan). Sa pangaraw-araw na usapin, maaaring sabihin na, "magwi-withdraw na muna ako" (*sa atm o banko*) sa halip na "kukubra muna ako" o nag-lunch ka na?" sa halip na "nananghalian ka na ba?" o "pupunta lang kami sa library" sa halip na "pupunta lang kami sa silid-aklatan" Dito makikita na sa mas praktikal na pamamaraan nagagamit ang Inggles at mas akma at mas nagkakaroon ng mas komunikatibong lapit. Kung kaya't sa anyo ng pagkakasulat/pagkakasalin ng mga berso sa New Testament Pinoy Version Catholic Edition, napagtagumpayan din namang gamitin ito sapagkat ganoong pamamaraan din ang nagawa. Ibig sabihin, sa mga pangaraw-araw na diskurso man o usapan o sa pormal na dokumentasyon, nagagamit pa rin ang mga pandiwang Inggles sa estrukturang pangungusap sa Filipino. Dito ngayon pumapasok ang pagiging komunikatibo ng saling isinagawa sa New Testament Pinoy Version Catholic Edition.

Operasyunal na Freymwork

Maaaring pagtutuunan ng pansin ang daloy ng basehan kung paano nasuri at natukoy ang direksyon ng pagkuha ng pagpapakahulugan sa pagsusulat/pagsasalin ng New Testament Pinoy Version Catholics Edition sa pamamagitan ng ganitong pamamaraan:

Input	Process	Output
Ang 10 piling Berso bilang sabjek ng pagsusuri	Code-Swtching Translation Tungo sa Komunikatibong Pagsasalin	Ang salin ng New Testament Pinoy Version Catholic Edition Bilang Saligan ng Salin

Bilang Input, kung titingnan, matutukoy na pangunahing tulong ang mga berso ng New Testament Pinoy Version Catholic Edition upang makapag-ambag sa kritisismo nito sa aspekto ng sulat-salin. Ito ang direktang nagagamit sa pagtukoy kung paano masususri ang sulat-salin ng nabanggit na Biblia. Muli, kagaya ng nabanggit, napili ang mga bersong ito sa ngalan ng pagkakasunud-sunod ng mga aklat sa Bagong Tipan. Sa aspekto ng Proseso (Process), natutukoy ang pamamaraang code-switching bilang metodo hindi lamang ng pagsulat kundi ng pagsasalin. Mula sa kaparaanang ito, bilang Output, magagamit ang pamamaraan ng pagsusulat/pagsasalin bilang saligan kung paano magagamit at matutukoy ang tinatawag na code-switched na pagsasalin

Ilang Mga Komentaryo sa sulat-salin ng New Testament Pinoy Version Catholic Edition

Dahil sa ganitong pamamaraan ng pagkakasulat ng Biblia, maraming komentaryo at opinyon ang naglabasan. Taliwas ito sa mga ibang kontemporaryong pagkakasulat/salin ng biblia dahil sa taglay nitong estilo. Gaya halimbawa sa vlog ni Bible Ninja noong Agosto 2020. Diin niya, bagamat may mga hindi nakakaunawa kung bakit ganoon ang pagkakasulat ng bersyong ito ng Biblia, tinutumbok nito na may ispesipikong mambabasa o sa kanyang salita *crowd* ang New Testament Pinoy Version Catholic Edition. Ang layuin lamang ayon pa rin sa kanya, ay hindi upang iakyat ang pagkakasulat/pagkakasalin ng Biblia sa ganitong estilo bagkus ay upang ibaba ito sa henerasyon ngayon na nangangailangan ng pang-unawa sa biblia. (https://www.youtube.com/watch?v=BwahX4e0B1Y&t=156s). Dagdag pa niya, ginawa ang sulat-salin na ito hindi para sa mga dalubhasa

ng teolohiya, pastor o mga pari sa halip para sa mga kabataan na iyon ang wika ang sa kasalikuyan. Sa video naman ng isang vlogger sa tawag na Team Lyqa, isinaad niya noong 2019, nakikita niya, kasama ng mga nagkokomento sa kanya na ang pagsusulat-pagsasalin ng New Testament Pinoy Version Catholic Edition ay isang pamamaraan na maaaring mapakinabangan subalit hindi tulad ng ibang sulat-salin ng biblia, isa itong pamamaraan na may limitasyon at hangganan. Ibig sabihin, iilan lamang ang taong maaaring makapgtangkilik, makaunawa o makagamit nito subalit sa kabila ng lahat, natutukoy kung sino ang gumagamit at nailalahad ang paraan ng pagkakagamit nito. https://www.youtube.com/watch?v=twUiiPphZsQ. Sa isang video naman ng Power Learning Biblical Greek, sinasabi na hindi dahil sa iba ang pamamaraan ng pagkakasulat-salin ng New Testament Pinoy Version Catholic Edition, partikular na ang code-switching, nababastos na ang wika ng pagsusulat/pagsasalin ng Biblia. Isa itong pag-aadjust mula sa nakalakihan ng pagsusulat/pagsasalin/pagbabasa ng Biblia sa henerasyon sa kasalukuyan. https://www.youtube.com/watch?v=6Ic6aNW9-Go. Marami pang ibang video/komentaryo ang nagpapaliwanag sa kontrobersya na mayroon ang New Testament Pinoy Version Catholic Edition. Mayroon ding mga hindi panig at nagbibigay ng kani-kanilang mga madidiin na pahayag hinggil dito subalit sa mga nabanggit na mga video, masasabing, hindi man nagpapahayag ng suporta sa pagkakalimbag nito, naipapakita naman kung gaano nagiging epektibo at sumasang-ayon ang paraan ng code-switching bilang bagong estilo ng pagkakasulat/pagkakasalin ng Biblia partikuar na ang Bagong Tipan.

Ang pagiging komunikatibo ng sulat-salin ng New Testament Pinoy Version Catholic Edition

Maituturing na likas (natural) na wika ang konsepto ng pagiging komunikatibo ng isang wika o tinatawag na pragamatika lalo't higit sa aspekto ng pagsasalin. (Green, 1989). Isang hamon sa proseso nito ang target language (TL) at kung magiging epektibo ba ang kahihinatnan nito. Subalit tandaan na walang wika ang direktang magkakatumbas at walang wika na may kaparehong mga pagpapakahulugan. Gaya ng nabanggit, may mga codes ang mga ito. Kung gayon, sa pagsasalin, bagamat may kahirapan sa paghahanap ng tumbasan ng mga salitang isasalin, mayroon pa ring bahagi sa mga himay ng bawat wikang sangkot ang may pakahulugan. Sa madaling salita, nagkakaroon ng ugnayan at may koneksyon.

Masisilayan sa mga ngilid ng wika, kailangang makita na ang *untranslatability* ng isang salita ay may iba't ibang pamamaraan sa pag-unawa rito kung saan bahagi ang pagkakaroon ng isang "pagkakamali" at may bisa ang pag-intindi sa mga usaping linggwistik na nagbibigay-daan

sa iba pang pagpapakahulugan. Kung gayon, nagsasaad ang pagsasalin ng pag-uugnay sa isang hindi mabigyan ng interpretasyon (o salin) at ang pagiging komunikatibo nito o ang tinatawag na "otherness" ng isang texto daan upang maging komunikatibo ito. (Mikhailova, 2005) (salin)

Sa konteksto ng pagsasalin ng New Testament Pinoy Version Catholic Edition, maaaring ang unang impresyon dito ay iba o taliwas sa tradiyunal na kaparaanan sa pagkakasulat-salin ng isang biblia, subalit ang hiwaga ng paggamit ng pamamaraang code-switching ang mistulang tulay upang maunawaan ang pahiwatig ng biblia sa pangkasalukuyang henerasyon daan upang masabi at matukoy na may kabuluhan ang hakbang na pamamaraan ng pagsasaling ito, Nagkakaroon ng kahulugan ang mga ugnayan na mayroon ang dalawang sangkot na mga wika sa loob ng isang pangungusap bilang iisang konsepto. Sa ganitong paraan, nagiging interaktibo ang proseso ng pagsasalin (Getnzler, 1993) at higit na mas nauunawan ang pagpapakahulugan nito dahil sa taglay na mensaheng madaling maintindihan o maunawaan dahil naayon sa panahon.

Dito ngayon masasabi na tila layon ng isang pamamaraan ng pagsasalin ng New Testament Pinoy Version Catholic Edition na maging malinaw ang paglalahad ng mga kahulugan na taglay nito sa kabila na taliwas sa nakagawiang pagsusulat-pagsasalin ng biblia. Nagiging epektibo at tanggap pa rin sa kabila ng pinagsama ang dalawang magkaibang mga wika. Ito rin ang pinaniniwalaan ng isa sa mga dalubhasa sa pagsasalin na si Roman Jakobson na sinasabing nakakapandulot ng pahiwatig ng pagpapakahulugan ang lahat ng mga gawi at mga katangian nito pagdating sa paggamit ng code-switching sa larangan ng pagsasalin (Hermanback, 2011). Kung gayon, masasabing ang suring-salin na maaaring magawa o mabuo sa New Testament Pinoy Version Catholic Edition ay isang malawakang pagpapaliwanag sa bagong desayn na ito ng pagkakasulat ng biblia sa konteksto ng epektibong proseso ng pagsasaling komunikatibo.

Hindi gawaing pangkaisahan ang pagsasalin sa halip, isa itong puno ng tensyon at mga pagkakasalungat dahil nagsasangang-diwa ang mga kahulugan ng mga sangkot: mula sa orihinal na wika ng orihinal na texto at mula sa anggulo ng ginagamit na sistema ng pangalawang wika. (Gentzler, 1993)

Nababanaag din sa pagsasalin na ito ang aspekto ng kultura. Isang malaking hamon ang pag-unawa sa paglapit ng kultura ng pagbabasa ng biblia sa kultura kung papaano isinulat at isinalin ang bersyong ito ng biblia. Subalit sa pag-aaral na ito, makikita kung paano inilarawan ang kultura sa pamamagitan ng mga salita. Sa kasalukuyan, masasabing wika na ng henerasyong Gen Z ang gamit ng biblia. Sa buong kasaysayan ng pagsasalin ng banal na aklat, naikokonsidera ang panahon kung paano ito malilimbag. Nang sumapit ang ikalawang bahagi ng Ika-20 siglo, naging tuon sa pagsasalin ng biblia ang kawastuhan at estilo (Sawant, 2013). At isa sa pagkonsidira ng estilo, hindi lamang ng anyo o ng kabuuang taglay

ng isinasalin ay ang kultura. Sa Matthew 23: 13-15, isinalin ang *hypocrite* bilang *plastik* taliwas sa ginamit sa Magandang Balita Biblia na *mapagkunwari* o minsan pa nga, sa ibang bersyon, *mapagpaimbabaw*. Ang salitang plastik ay isang kolokyal na salita na ginagamit para sa mga taong mapagkunwari (o ipokrito). Sa komunikatibong aspekto ng pagpapaliwanag, ang salitang plastik ang madalas na ginagamit. Kung susuriin ang paraan ng pagkakagamit, sa mga kaswal na diskurso, plastik ang ginagamit at sa mga pormal na usapin naman, maaaring sa akademya o sa mga kagaya nito, ang salitang mapagkunwari (*mas simple*) o mapagimbabaw (*mas matalinhaga*) o ipokrito (*Kastila hango sa hypocrite sa Inggles*). At dahil kultura ng kasalukuyang henerasyon ang pinag-uusapan, ang kaswal na pagkakagamit ng plastik ay ang siya ring ginamit sa pagkakasalin sa New Testament Pinoy Version Catholic Edition. Muli, mas madaling maintindihan sapagkat ito ang layon ng pagkakagamit ng mga sulat-salin ng nasabing biblia. Ganoon din sa Luke 20: 20-21 kung saan ginamit naman ang salitang *spy* para sa *espiya*. Muli, may konotasyon sa pananalitang Filipino na ang paggamit ng mga salita sa Kastila o ang sinasabing mga *malalim* na salita ang naitataglay sa mga pormal na diskurso subalit ang pagkakagamit ng salitang Inggles naman ang nagiging barometro ng mas komunikatibo o mas madaling maintindhan na mensahe bunga ng pagkakagamit sa sulat/salin ng New Testament Pinoy Version Catholic Edition. Maaaring sa kultural na usapin ng paggamit ng mga salita sa Inggles bilang likas na mga salita sa pagkakagamit sa araw-araw, nakikita na nagbibigay-daan ito sa pagsasalin ng biblia na pumapasok na sa pagsasalin na may konsiderasyon sa pasalitang anyo ng paghahatid ng salin ng mensahe. Ibig sabihin, iyong mga pagkakataon na naisasalin ag biblia, may pamamamaraan na ginagamit ang pag-intindi rito sa paraan kung paano ito nagagamit sa pasalita kaya't mapapansin na tila kaswal na lamang ang mga salitang nagamit sa mga berso. Dito makikita na ang mas madaling nagagamit sa pasalitang pamamaraan ang mas natural o likas ayon sa layon nito. Sa siyensya ng pagsasalin ng biblia, tinatawag itong *Pasalita at Pagkakagamit na mga Gawang Pag-aaral* (*Orality and Performance Studies*).

> Karamihan sa mga pagtanggap ng mga hinggil sa biblia ay pasalita na noon pa man, kaya't pasalita na rin ang mga pinaghahanguang kultura (ng pagsasalin ng biblia) at madalas ito'y nakakaligtaan. Nagsimula ang interes ng paggamit nito noong 1960 gaya nang sa pagsasalin ng panitikan. Sa pagsasalita, nagkakaroon ng mga gawang pag-aaral sa pamamagitan ng mga kahulugang extra-linggwistik na silang nagbibigay ng pakahulugan sa pang-unawa ng mga mensahe nito. Marami sa mga tagapagsalin ang batid kung ano ang kapakinabangn ng paggamit ng mga pasalitang pamamaraan o estilo ng pagsasalin. (Dickie, 2018) (salin)

Nabanggit na rin ito ng Pambansang Alagad na Sining na si Virgilio Almario kung saan itinuturing niya ang mga pasalita bilang mga *salitang* naunawaan at ginagamit ng karamihan.

Nanaig pa rin ang kuro na may kaibhan ang wikang pasulat sa wikang pasalita. Hindi lagging angkop at dapat panaigin ang tuntuning higit na gamitin sa pagpili ng salita sa gawaing pasulat. Higit nga namang mabilis ngayong ginagamit ang Inggles na *but* na mga estudyante at sila ang target naming noong mambabasa. (Almario, 2015)

Kung gayon, maituturing na ang mga wikang nagagamit sa pasalita ay mga wikang mas madaling maunawaan at maintindihan at mas napapakinabangan dahil may bisa ito na naiintindihan ng lahat sapagkat nagagamit na ito sa paraang pasalita. Iyon ang naging malaking hakbang ng Philippine Bible Society sa pagbuo ng New Testament Pinoy Version Catholic Edition. Ang kalikasan ng pagkakasulat/pagkakasalin nito ay tumutuon kung paano nagagamit ang pagiging komunikatibo ng mga piling salita o konsepto. Kumbaga parang kapag binasa ang mga berso, tila parang nag-uusap lamang ang tunog nito at iyon ang nagiging dahilan kung bakit maaaring matanggap ito ng kasalukyang henerasyon daan upang maging komunikatibo ito. Pansinin ang mga halimbawa sa John 5: 6-7 na nagsasabing *Gusto mo bang gumaling?' Sumagot ang maysakit, 'Sir, wala pong magdadala sa sakin sa tubig pag gumalaw na ito.* Pansinin na tila napakagaan lamang ang usapin sa pagitan ni Hesus at ng lalaking maysakit na kanyang kausap na tinawag pa niyang "Sir". Ganoon din sa John 20:3-4 na *Pumunta sa libingan sina Peter at yung isa pang disciple. Tumakbo sila papunta dun pero mas naunang nakarating yung isang disciple kaysa kay Peter.* Napakagaan lamang ng pagkakahayag hinggil sa pagkakatuklas sa libingan ni Hesus na wala na ang kanyang katawan. Nagiging madali ang pagkakabasa rito dahil sa gaan na rin ng pagkakasalin nito.

Sa retorika, kailangang mabaklas ang paraan ng pagkakaunawa sa mga salitang naisusulat sa loob ng konseptong may pagpapalit (reference-switching) at hinayaan ang ganitong pagpapalit upang makita ang kadaluyan ng pagpapakita ng mensahe. Sa ganitong paraan, mas nakakapgbigay ito ng atensyon sa mga umuunawa at nakakapandulot din ng iba pang interes. (Hasim & Mason, 1997)

Masasabi nga na kung may isang layon man ang nais ipakita ng pagkakasulat/pagkakasalin ng New Testament Pinoy Version Catholic Edition, ito'y walang iba kundi ang makamit ang naisin nito na mas mapalapit sa puso ng mga mananampalataya ang turo at aral ng biblia kaya't masasabing may katagumpayan ang pagkakakomunikatibo nito daan upang mas matanggap pa ang banal na biblia ng bagong henerasyon.

Natuklasan/Hinuha

Tulad ng pagsasalin ng ibang texto, daan ang pagsasalin sa pag-intindi at pag-unawa ng isang mensahe. At tulad ng pagkakomunikatibong paggamit ng wika sa lipunan, ang pagkakaunawa sa textong isinasalin ang isa sa mga pangunahing layunin ng pagkakasulat/pagkakasalin ng New Testament Pinoy Version Catholic Edition. Hindi simpleng bagay ang maghangad ng isang

komunikatibong pagsasalin sa biblia. Sa kabila na hindi nawawala sa panahon ang pag-iral ng biblia, mayroon pa ring komplikasyon sa pagggamit nito. Sa katunayan, bumaba ng 39% sa Amerika ang nagbabasa nito (Silliman, 2023). Malaking salik ang dahilang ito upang ibunsod ang pagpapalaganap ng mga sulat/saling ganito sa paraang code-switching upang mas makasabay sa wika, kultura, gawi at estilo ng kasalukuyang panahon. Sinasabing nagsisimula ito sa istrukturalismo at may pagninilay sa paglaganap (*ng wika*) sa panahon ang makabagong pamamaraan ng pagsasalin (Gentzler, 1993) kung kaya't masasabi na ang nabuo sa pagsasalin ng bibliang nabanggit ay isang paraan na rin ng makabagong panahon na isinalang-alang ang kasalukuyang paggamit ng wika ng kasalukuyan.

Sa pamamagitan ng pagsasalin sa estilong code-switching, maaaring mapalakas nito ang hatak sa muling pagbabasa ng biblia lalo na ng mga Pilipino sa henerasyong ito. Ang kakaibang anyo ng pagkakasulat/pagkakasalin nito ang nagbibigay-daan upang mas bigyan ng panibagong-bihis ang aspekto ng pagbabasa at pagsusuri sa biblia. Iniaayon ang estilo ng pagkakasulat at pagkakasalin sa paraang kung ano ang wika ng kasalukuyang henerasyon. Sa ganitong sitwasyon, napapaigting ang paggamit ng metodo ng code-switching na hindi lamang isang kumbensyonal na pamamaraan sa usaping pedagohiya kundi pati na rin sa mga mahahalagang diskurso gaya ng panrelihiyon tulad na lamang ng ginawa ng Philipinne Bible Society. Masasabing epektibo ang paggamit ng code-switching bilang komunikatibong lapit sapagkat dito mas madaling nauunawaan ang mensahe ng diskurso o ng pinag-uusapan. Napapadali ng code-switching bilang alternatibong direksyon ng pagsasalin ang mga hindi maihayag na kahulugan o mensahe kung gamit ang monolingual (na wika) lamang.

Nagagamit ang code-switching bilang pamamaraan na nakakapagpapaayos ng sariling suliranin, bilang alternatibo o kolektibong teknik sa mga usaping monolingual tulad ng pansariling pagtigil (*pagdating sa mga usaping hindi maunawaan*), pagpapahaba ng mga patinig, pagdadalawang-isip sa paggamit ng puwang, pag-uulit at mga katulad nito. (Auer, 1998). Sa larangan ng pagtuturo, nagiging epektibo at mas madalaing makapanghikayat ng pang-unawa at atensyon ito kung higit na mas nagagamit ang kaalaman at pagkaunawa sa wikang pinag-uusapan ang gagamitin. Sa ganitong paraan nakakapag-ambag ang paggamit ng code-switching upang maatim ang isang makabuluhan at may kalidad na edukasyon na ang layunin ay hindi lamang umiikot sa kumbensyunal kundi pati na rin sa pagiging malaya at may kalidad na pamamaraan.

Kung pagbabasehan naman si Gabriel Marcel (1964), nagkakaroon ng laya ang isang tao sa kanyang pag-iral sa pamamagitan ng pagtanggap sa isang sitwasyon kung ano ang nararapat na kanyang tanggapin o dalhin. (https://web.ics.purdue.edu/~smith132/French_Philosophy/Sp95/creat.pdf)
Ang pagbibigay ng sarili at pag-ako sa mga tuntunin nito sa pamamagitan ng paglalaan ng panahon, kakayahan, pang-unawa at pagmamahal ay mga manipestasyon bilang panuntunan sa pagyakap sa iba pang kahulugan ng katotohanan. Nakakapandulot din ito ng pag-asa na magbibigay-daan sa isang

katuparan o kaganapan. Sa pagtanggap na ito, naipapakita ang estilo ng pansariling pagpapakahulugan sa katotohanan na maaaring nangyayari na sa kasalukuyan. (https://reasonandmeaning.com/2014/04/16/marcel-on-hope/   )   Sa   ganitong usapin, mangyaring magagawa ito sa aspekto ng paglalapat sa suri ng pagsusulat/pagsasalin ng New Testament Pinoy Version Catholic Edition. Ang pagtanggap sa nosyon ng realidad ay hindi naman isang pamantayan lang. Nakapaimbulog ang iba't ibang aspekto na nagtatahi sa pagpapakahulugan nito. Sa usapin ng New Testament Pinoy Version Catholic Edition, nakikita hindi lamang ang katapatan sa larangan ng pagsasalin kundi pati na rin ng katapatan sa pagtanggap na tulad ng iba't ibang salik o impluwensya sa mundo, ang pananampalataya ay maaaring magbago sa pagpapalaganap nito. Ang sulat-salin ng New Testament Pinoy Version Catholic Edition ay tapat sa adhikain na mailapit ang salita ng Diyos sa tao sa kabila ng mga puna, komento o hindi pagsang-ayon dito ng ilan. Ganon pa man, masasabi pa rin ang katagumpayan ng pagkakalimbag dito sapagkat ang mga salita at estilo ng pagkakasulat/pagkakasalin lamang ang nagbago mula sa kombesyunal na limbag.

Sa kabuuan, masasabing matagumpay ang estilong isinagawang ito ng Philippine Bible Society sa pamamagitan ng New Testament Pinoy Version Catholic Edition sapagkat muling napaghaharap ang iba't ibang konsepto, una, ang pag-unawa sa mga turo at aral ni Kristo, ikalawa, ang pagbabalik sa kultura ng pagbabasa na biblia na nagiging interesante at ikatlo ang paglapit ng pananampalatay sa henerasyon sa kasalukuyan. Nanatili pa rin ang kasagraduhan ng bersyong ito ng biblia bagamat ibang pamamaraan ng pagkakasulat/pagkakasalin ang ginamit dahil una, aprubado ito ng Cardinal ng Archdioses ng Maynila na si Most Rev. Broderick Pabillo, OD at Imprimatur ng pangulo ng Catholic Bishops' Conference of the Philippines na si Most Rev. Romulo Valles, DD. Pangalawa, ilang kaparaanan na rin ang ginawa ng ilang mga grupo ng tao o indibidwal ang naghahangad na mapalapit ang salita ng Diyos sa iba't ibang pamaraan gaya halimbawa ng pelikula, MTV, social media at vlogging. Pangatlo, bukas ang simbahan na paggamit ng mga salita na lumalapit sa diwa, nosyon at kamalayan ng kasalukuyang panahon at tulad ng wika, kailangan ding magkaroon ng pamamaraan ng pagbabago sa pag-unawa ng pananampalataya o maging ang pagsasabuhay dito sapagkat malaki ang impluwensya ng oras at panahon na mayroon sa kasalukuyan.

Nawa'y maging mas daan pa ang pagsusulat/pagsasalin ng New Testament Pinoy Version Catholic Edition sa pag-unawa ng misyon ng tao sa buhay, ito ay walang iba kundi ang pagpapaigting ng pananampalataya gamit ang inspirasyon na nilalaman ng biblia.

Rekomendasyon

Maaaring idamay na rin ang pagsasalin ng Lumang Tipan sa mga darating na panahon upang mas makumpleto na ang paghahangad ng paglalapit ng Banal na Biblia sa tao sa kasalukuyan at sa darating pang taon. At mabilis ang panahon

kung gayon, nagiging mabilis na rin ang mga pagbabago sa pagkakagamit ng wika sa iba't ibang diskurso. Ganoon din, pagtibayin din ang pagkakagamit ng code-switching bilang epektibong paraan ng pagpapahayag ng mga mensahe, sa kahit na anumang diskurso upang nang sa gayon, mas lalo pang lumawak ang pagkakagamit nito bilang epektibong lapit ng pag-intindi, pag-unawa o pag-adap sa isang kaparaanan o diskurso na natatanggap na sa kasalukuyang panahon. Maaari ring gamitin sa ganitong klase ng pagkakasulat/pagkakasalin sa mga nabubuong mga biblical diaries gaya ng ginawa ng The Word According to GenZ at iangkla ang mga repleksyon ayon sa kasalukyang panahon tulad halimbawa ng pagggamit ng social media sa pagpapalaganap ng pananampalataya. Tanggapin man o hindi, nag-aadjust na ang panahon sa kung ano ang nagpapaimpluwensya sa kultura, lipunan at maging sa relihiyon.

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Guidelines for Authors

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The objective of the Bedan Research Journal (BERJ) is to publish empirical, theoretical, and policy-oriented researches on various field of studies such as arts, business, economics, humanities, health, law, management, politics, psychology, sociology, theology, and technology for the advancement of knowledge and promote the common good of humanity and society towards a sustainable future. The BERJ also aims to reach scholars, students, policy-makers, and other researchers from various fields to use the information published in each of the BERJ issue and/or contribute relevant scholarly work that are worth publishing. Since the BERJ is the major academic journal of San Beda University, the articles published are expected to meet the standards are within the ethical standards and rigors of quality research. BERJ is a double-blind peer-reviewed multidisciplinary international journal published once a year, in April, both online and printed versions.

Editorial Policies

In consonance with the objectives of the Bedan Research Journal, the following policies set:

1. Articles submitted must be the results of original research and should not have been previously published or considered for publication in any other journal.
2. Articles must be submitted with a cover letter to the Editor-in-Chief at dedralin@sanbeda.edu.ph and to the Editorial Assistant at rsalapong@sanbeda.edu.ph.
3. All submitted articles will be subjected to editor evaluation (which includes the scientific quality of the article content, completeness, and plagiarism) for the feasibility of the further peer-reviewing process.
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1. A review manuscript should observe the guidelines in accordance with the Publication Manual of the American Psychological Association, seventh (7th) edition (APA style and format guidelines).
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3. The manuscript should be typed with Times New Roman 12 pt. font, double-spaced, on 8x11inch page size, with a margin of one inch on all sides. The left- and right-hand margin should have justified alignment.
4. All references and/or content notes must be placed at the end of the text.
5. Abstracts should be 250-300 words with 5 keywords.
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10. The author/s should also submit a short profile (50-100 words) for inclusion in the section "The Contributors". It should include the complete name of the author, academic and/or professional affiliations, and educational background.

THAT IN ALL THINGS GOD MAY BE GLORIFIED

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