

Contextualizing a Lesson in Filipino (Panguri) Using Localized Cultural Icons

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Abstract:- The creation of the K-12 curriculum amid the 21st century of the Philippine Education System paved a way in the essential inclusions of several instructional strategies like contextualizing, localizing, integrating, following a spiral progression method, and others. These teaching techniques are sloped toward the betterment of standards and quality of education, and thus, are intertwined with the learners' needed academic and practical competencies/proficiencies. In light with this current trends in the Filipinos' educational ventures coupled with the desire to achieve an effective and innovative classroom discussion among the Filipino majors and BEEed students of the College of Teacher Education (CTE) of the Nueva Vizcaya State University, Bambang campus during the 2nd semester of the academic year 2015 – 2016, this study which had employed the integration technique in presenting a lesson in Filipino subject, was developed as to solicit the respondents' perceptions on the functionality of integrating local cultural icons available in the province of Nueva Vizcaya as teaching aid for the subject matter on "Panguri"(Adjective). A teacher-made-validated 'evaluation-rubrics' was used to classify respondents' POV. Hence, the selection of cultural icons was based on the prevailing ethnic groups of identified groups of students of NVSU-Bambang. These icons were subjected to experts' checking, verification, and approval. Subsequently, a 30-item adapted test in Filipino (Panguri) was employed to gauge the retention level of the respondents. Using the Pearson r-value, the study showed a moderate-yet-significant association between the respondents' evaluation of the lesson's functionality and their retention level.

Keywords:- Contextualizing, Lesson in Filipino, Panguri, Localized Cultural Icons, Functionality, Retention.

I. INTRODUCTION

Working through Filipino lessons is sufficient to get by and learn the basics of Filipino, but to truly become fluent you need to be able to think in Filipino. This will allow you to have conversations with ease, read smoothly, and comprehensively understand natives. To do this, you need to go beyond just completing daily or weekly lessons.

We naturally translate and decode in our heads because it's viewed as the easiest way to learn the definitions needed when learning a language. This way of learning can actually hinder your skills and fluency later

on. If your brain has to make neural connections between the word you're learning, what it means in your native tongue, and the physical object the connection will not be nearly as strong. When you bypass the original translation between Filipino and your native language then there is a more basic and strong connection between just the Filipino vocabulary word and the tangible object (Filipinopod101.com, 2017).

By surrounding yourself with Filipino constantly you will completely submerge yourself in the language. Without realizing it you'll be learning pronunciation, sentence structures, grammar, and new vocabulary. You can play music in the background while you're cooking or have a Filipino radio station on while you study. Immersion is a key factor with this learning process because it is one of the easiest things to do, but very effective. Even if you are not giving the program your full attention you will be learning (Filipinopod101.com, 2017).

Tagalog grammar is the body of rules that describe the structure of expressions in the Tagalog language, the language of the Tagalog region of the Philippines.

The Tagalog and/or Filipino grammar, it included nine basic parts of speech: to include the following – verbs (*pandiwa*); nouns (*pangngalan*); adjectives (*panguri*); adverbs (*pangabay*); prepositions (*pangukol*); pronouns (*panghalip*); conjunctions (*pangatning*); ligatures (*pangang-kop*); and particles. Tagalog is slightly inflected language (JSTOR, 2018).

Much on the other parts of Tagalog's speech, the study had focused on the concept of "panguri" as the main learning task being taught among the respondents through the use of local "icons" (cultural and social) in the province of Nueva Vizcaya. These ICONS have somewhat helped in the shaping the cultural heritage of the province because of their contributions to several fields of endeavor such as education, arts, fashion, beauty pageant, music and the likes.

➤ Conceptual Framework

Anchored with the fundamental concepts and theories being presented in the above-discussions, this study had also considered a framework which is shown in the paradigm below as to guide the researcher in data gathering and collection and how she may be able to discuss the relationships there might be between and among the selected research variables.

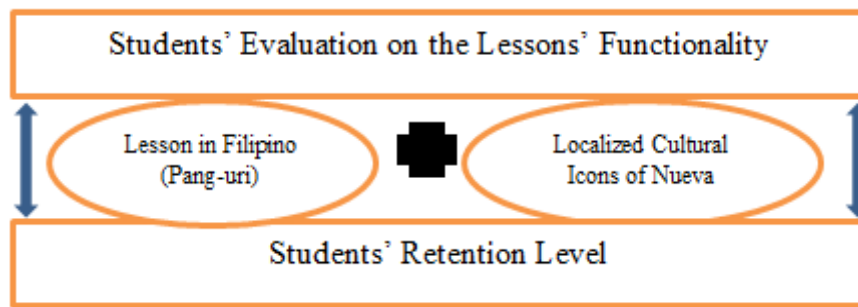


Fig 1:- Conceptual Paradigm

➤ Objectives of the Study

This study was made as an output of integrating the concept of culture in teaching lesson/subject matter in Filipino. Thus, the study was aimed at determining the functionality of such instructional strategy as evaluated by randomly selected Filipino majors and BEEed students of the College of Teacher Education during the 2nd semester of the SY 2015 – 2016.

As such, this study was specifically designed to answer the following data:

- How do the respondents perceived the level of functionality of integrating local cultural icons in teaching “Panguri”?
- What is the respondents’ retention level based on a given post-evaluation?
- Does the respondents’ perception on the level of functionality of integrating local cultural icons significantly correlated with their retention level?

II. METHODOLOGY

The study had employed the descriptive-correlational research approach in order to determine the respondents’ perceptions on the functionality of the integrated cultural icons in a Filipino lesson – “panguri”.

The descriptive research design emphasizes and understands current situations, existing phenomena and the behavior of a specific group of individuals (Cudia and Tallungan, 2015). Moreover, it is more beyond data gathering (Tallungan, 2014).

Hence, it involves critical classification of data that are brought up to the level of ordered reasoning. The study also made used of inferential statistics in shaping the findings and interpreting these findings.

Inferential statistics though the same with the purpose of descriptive statistics which is to portray existence of a certain phenomenon or element needs more in-depth statistical tools for interpretation such as Average (Mean) for representing the typical values; correlation coefficient for significant relationships.

The subsequent table shows the summary of the integrated cultural icons.

Cultural Icons	Meaning/Description/ Function
1. Ammungan Festival	This annual celebration was conducted every month of May and spearheaded the provincial government unit. This festivity is conducted to give thanks to the Creator for His abundant blessings to the province and to showcase the diverse culture, creativity, talent and beauty of every Vizcayonos through the different activities during the said celebration.
2. Edith Tiempo	Known as the National Artist for Literature
3. Hillarie Danielle Parungao (Solano)	She gave pride and honor to the province when she showed to the whole country what Vizcayano woman could do and offer and was crowned as Miss World-Philippines 2015 and represented our country during the Miss World Pageant 2015 held in China, where she landed as one of the 10 semi-finalists.
4. Lower Magat Eco-Park (Diadi)	The province’ water reserve area, located in Diadi, Nueva Vizcaya. It is a watershed area.
5. Ma. Theresa Calderon (Bayombong)	She was known as the fastest reader in the world with understanding and comprehension.
6. Magat River	This legendary water system commences in the province going to the other provinces of the region. This river served a pivotal role on the lives of many Vizcayanos. From the sand of its base

	to the depth of its water and likewise to the living things reside within its deep and its panoramic scenery have served as source of income of many Vizcayanos.
7. <u>Provincial Capitol</u> <u>Continuation of Table 1</u>	Tagged as the “ <i>Luneta of the North</i> ”, the Provincial Capitol served not only as the office of the head of the province and other high ranking government officials but also as a comfort haven and piknik, dating, jogging and sports ground among families, lovers, and friends.
8. Rizal Shrine (Casat, Bayombong)	Located at top of a mountain, this landmark and known as one of the tourist attractions of Nueva Vizcaya, housed one of the biggest monuments of our National Hero, Dr. Jose P. Rizal, entire the country and other renowned heroes of our country.

Table 1:- Summary of localized cultural icons integrated in teaching panguri.

The listed local icons in table 1 are indeed some of the remarkable places; personas; and festivities that would give several amazing descriptions about the province of Nueva Vizcaya. These were presented during the class discussion with the topic on “pang-uri” (adjective in the English class).

Meanwhile, table 2 shows the words used by the respondents in describing the identified cultural icons.

<i>Cultural Icons</i>	<i>Words to Describe (Panguri)</i>	<i>Total</i>
1. Ammungan Festival	napakasaya, nakaaaliw, nakakaindak, kawili-wili, maingay, makulay, maayos, matao, mapang-akit, mainit	10
2. Capisaan Cave (Kasibu)	mistryoso, nakamamangha, malalim, madilim, nakakatakot, malamig, mabato, kakaiba, makipot, tahimik	10
3. Citrus (Kasibu)	maasim, matamis, mapakla, nakangingilo, katakamtakam, mabango, marami, nakahahalina, hitik, masarap	10
<u>Continuation of Table 2</u>		
<i>Cultural Icons</i>	<i>Words to Describe (Panguri)</i>	<i>Total</i>
4. Edith Tiempo	matalino, kakaiba, tallentado, dalubhasa, nakabibilib, huwaran, malikhain, natatangi, tanyag, mapagmahal	10
5. Hillarie Danielle Parungao (Solano)	nakakabighani, napakaganda, matalino, magalingmagdala, natatangi, nakahahalina, palaban, masayahin, mapagbigay, matulungin	10
6. Lower Magat Eco-Park (Diadi)	tahimik, nakapangingilabot, presko, malawak, malinis, payapa, maganda, kaaya-aya, masukal, nakamamangha	10
7. Ma. Theresa Calderon (Bayombong)	napakagaling, nakakatuwa, kakaiba, nabibilib, kahangahanga, huwaran, tanyag, natatangi, bihasa, mahusay	10
8. Magat River	kalugodlugod, nakamamangha, nkatutulong, maganda, mistryoso, maalamat, malumanay,, malinaw, mahaba, malawak	10
9. Provincial Capitol	malinis, malawak, maaliwalas, matao, kawili-wili, masaya, maayos, maganda, maingay, natatangi	10
10. Rizal Shrine (Casat, Bayombong)	nakakamangha, nakakaaliw, nakabibilib, natatangi, kawili-wili, makapanindigbalihibo, malawak, mataas, malaki	10

Table 2:- Summary of the words used in describing the localized cultural icons

Benchmarking on the learning objectives of the subject matter “*panguri*”, which is equivalent to the concept of adjective in the English subject, the integrated cultural icons in Nueva Vizcaya were evaluated by the student-respondents by describing them using any associated adjective.

As shown in table 2, there were 10 words in each icon being enumerated by the respondents (some words exceeded 10 words, however, the researcher trimmed it to 10 adjectives/*panguri* for uniformity.

In order to evaluate the level of functionality of the integrated cultural icons, the following scaling was used.

Rate	Ranges	Description
5	4.20 – 5.00	Strongly Agree
4	3.40 – 4.19	Agree
3	2.60 – 3.39	Moderately Agree
2	1.80 – 2.59	Disagree
1	1.00 – 1.79	Strongly Disagree

Table 3

Meanwhile, as to interpret the retention level of the student-respondents, the underlying scaling was also employed.

Score	Percentage Equivalent	Description
41 – 50	90 and above	Strongly Agree
31 – 40	85 – 89	Agree
21 – 30	80 – 84	Moderately Agree
11 – 20	75 – 79	Disagree
1 – 10	74 and below	Strongly Disagree

Table 4

III. RESULTS AND DISCUSSIONS

A. Level of Functionality of the Localized Cultural Icons

Range	Frequency	Percentage	Description of Respondents’ Perceptions	Level of Functionality
4.20 – 5.00	14	35	Strongly Agree	Very Functional
3.40 – 4.19	16	40	Agree	Functional
2.60 – 3.39	5	12.5	Moderately Agree	Moderately Functional
1.80 – 2.59	4	10	Disagree	Not Functional
1.00 – 1.79	1	2.5	Strongly Disagree	Strongly Not Functional
<i>Mean</i>	<i>3.76</i>		<i>Agree</i>	<i>Functional</i>

Table 5:- Summary of the respondents’ evaluation on the level of functionality in integrating localized cultural icons in teaching panguri.

After the lesson in the said subject matter, the student-respondents were asked to evaluate the functionality of the said cultural icons in facilitating learning in general. As such, most of the respondents collectively regarded these icons at the range of 3.40 – 4.19 which bears a description of “agree” and a qualitative interpretation of “functional”. This counted to 16 respondents or a percentage share of 40%. On the average, the mean rate of the said respondents is slated at 3.76.

Thus, the findings validate that the respondents perceived that the integrated cultural icons are functional in facilitating learning, especially on the proper use of “panguri”.

B. Respondents' Level of Retention

Range	Frequency	Percentage	Description
90 and above	6	15	Outstanding
85 – 89	18	45	Very Satisfactory
80 – 84	9	22.5	Satisfactory
75 – 79	5	12.5	Good
74 and below	2	5	Did Not Meet Expectation
Total	40	100	
Mean	86.43		Very Satisfactory

Table 6:- Summary of the respondents' level of retention in a given post-evaluation.

The student-respondents were then evaluated after the simulation of the lesson in “panguri” through a 30-item retention test made by the researcher (validated by research experts).

Based on the enlisted data in table 6, most of the respondents had acquired an equivalent percentage performance of 85 – 89 percent, which counted to 18 (45%) out of the 40 respondents. This indicates that their retention performance is very satisfactory.

In summary, the average rate of the respondents is computed at 86.43, which is qualitatively described as “very satisfactory”.

C. Level of Functionality versus Retention Level

Integrating Localized Cultural Icons	r-value	p-value	Decision
Level of Functionality versus Retention Level	0.8887**	<0.0000	Very Significant

df = 1, 38 at 0.05 level of significance

Table 7:- Summary of relationship between respondents' evaluation on the level of functionality of the localized cultural icons and their retention level.

After running regression statistics on the selected variables, the study showed that there is a very significant association between the respondents' evaluation on the level of functionality of the integrated cultural icons and their retention level, thus, the null hypothesis is rejected in this context.

The finding in table 7 is justified with the compute r-value of 0.8887 with the p-value which is lesser than 0.0000, yet, definitely lesser than the 0.05 level of significance. This then denotes that a higher rating in the given retention test also connotes a higher evaluation on the level of functionality of the said cultural icons.

IV. CONCLUSIONS AND RECOMMENDATIONS

A. Conclusions

The following conclusions are then drawn based on the discussions of the significant findings.

- The level of functionality of the integrated cultural icons as evaluate by the student-respondents is considered as “functional”. Thus, the integration of such cultural icons in a Filipino class, especially on the topic of “panguri” is essential.
- The students' level of retention based on the post-evaluation is marked at 86.43, which is being qualified as “very satisfactory”. This could validate the functionality of the integrated cultural icons in facilitating learning.
- A direct relationship is shown between the respondents' evaluation of the level of functionality of the integrated cultural icons and their retention level. Thus, a high performance rate in the given retention test would also denote a high evaluation on the level of functionality of the specified cultural icons.

B. Recommendations

As one of the most significant output of any educational researches, the study also deemed logical to include some educative suggestions as she believes it could be of great help not only in the academe, but also in the promotion and preservation of cultural heritage. As such, the following may or not be apply but herewith are strongly recommended.

- The integration of cultural icons and other localized learning materials/media may also be essential in other subject areas aside from Filipino as to foster learning effectively while honing the learners in appreciating culture-based education.
- Both teachers and learners may collaborate with the local government officials and other relevant agencies/sectors in soliciting tenable and inimitable learning resources, which are most imperative in today's educational system.

- The use of digitized approach in the integration of culture-based education may be vital. The emergence of computer technology and the use of social media would be used positively by dwelling on its benefits by helping both mentors and learners in using these educational technologies with utmost responsibility and accountability.

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