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The PASCHR JOURNAL

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FROM EDITORS

We are glad to launch the first issue of the PASCHR Journal, a dream of the last four years. The Journal would promote academic research interests and writings on the subjects related to Philippine culture and religions. It encourages the exchange of scholarly ideas among young scholars on the main themes of the PASCHR's academic interest areas.

Consequently, PASCHR 's long-time goal to have a journal publication, both online and traditional platforms, is now a reality. We also plan to get the SCOPUS accreditation with our members of the Board at the soonest possible time.

The Editorial Board

PASCHR Journal, Volume I (2018)

Salt-Tablet Making (Tultul) and Culinary Arts: A Traditional Community and Industry System of Jordan, Guimaras

Jo Ann T. Gerada & Dr. Lilian Diana B. Parreno

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Abstract

Filipino traditional knowledge in preparing food known as culinary arts is common to all households. Imparting this tradition was transferred through generations in which it is vital in protecting and promoting indigenous skills. Through Traditional Knowledge System salt tablet or Tultul making were handed down from one generation to another. This form of art is specific to a location that includes the relationship between nature, resources, and the participating surrounding. This study was conducted to identify and describe the culinary arts of Guimarasnon in salt-tablet making which have kept the sustainability of the water resources in Guimaras Island. The research design used in the study was an ethnological method. Salt-tablet or tultul making is a form of eliminating marooned wastes along the seashores and producing solid rock salt tablet. Composed of the following processes (a) Collection and Segregation of Dagsa, (b) Filling of Dagsa, (c) Burning of Dagsa, (d) Moistening of Ash, (e) Curing of ash, (f) Filtration or locally called "*patabakan*" (g) Cooking and molding in *hurnohan* and (h) the producing a product, called a *bareta*. The culinary arts of Guimarasnon in water and coastal environment in Guimaras Island are integral among family who have learned from personal experiences of the elders and handed down to succeeding generation through knowledge transfer which ensure the upholding of the resources. Which continuously balance the method of production, environmental conservation and economic and social development in the Province of Guimaras for sustainability which create a minimal ecological footprint which is essential to the community and to the next generation.

Keywords: Salt-tablet making, gastronomy, culinary arts, and etnology

Introduction

Filipino traditional knowledge in preparing food known as culinary arts is common to all households. Many Filipino households are creatively innovating the method of cooking and preparing food for their families. Imparting this tradition was transferred through generations in which it is vital in protecting

and promoting indigenous skills to their families as well as to the community. Culinary Arts for the Filipinos is essential for cooking. About this, the community adept the culinary arts in salt-tablet making in Guimaras Province. This form of art is specific to a location that includes the relationship between nature, resources, and the participating

surrounding. Guimaras Island as one of the provinces in the Philippine which is agricultural.

Salt-making is one of the major attractions in the province aside with major industries such as in the field of tourism, fruit processing, coconut processing, fish farming, handicrafts, mining, and lime production. One type of salt produced in the province was “tultul”. *Tultul* is a solid rock salt-tablet only produced and manufactured by the Padohinog-Ganila family residing in Hoskyn. Making salt-tablet is about preserving a family tradition and means of living that’s been with the Padohinog family for so many years. According to Tatay Sirafin, the oldest person who practices the making of salt-tablet in Guimaras, he didn’t know when was the exact time when the process of salt-tablet making begun. When Tatay Sirafin was a kid, his father Meliton Ganila said that salt-tablet was cooked using the “*buhos sang bunga*” (areca or beetle nut palm leaves), which served as cooking pan, and charcoal as fuel for cooking. This palm leaves base was hung in two bamboo poles and cooked using charcoal because, during that time, the cost of charcoal is very cheap and fire produce was easily manipulated/ handled. This practice was witnessed by Sirafin’s father from his grandaunt Polina Ganila. This process, therefore, is a creative presentation of culinary arts in salt-tablet making.

In able to provide the detail of the research project, the study was formulated the following objectives:

1. To identify and describe the culinary arts in salt-tablet making (tultul);
2. To relate this practice on the cultural context of the community; and
3. To demonstrate the etnological implication and economic activity of the community on salt-tablet as one of the tourist attractions in Guimaras province.

Literature Review

Salt production is an archaeological tradition and one of the main industries in 5th BC and during the Iron Age (Yankowski, 2019). This production was noticed in the major areas of Europe and expanded in other regions such as Asia. Salt-making is an indigenous food processing and has health benefits for human consumption (Kumar et al, 2015). Salt-making is closely related to culinary arts. According to the study conducted by Andrea Yankowski states that salt-making in the Philippines is a long history of indigenous. It was described as a pre-colonial industry with regional variation in the method used and production particularly in Central Philippines.

In Guimaras Island, salt-making is one of the attractions as well as one of the bestselling products. Salt-making in the said island is unique with areas in Central Philippines because the people produced salt-table known locally as “tultul.” This salt-tablet making is an intricate process of collecting and drying salt particles found in selected wooden and bamboo flotsam and jetsam found along the shoreline of Jordan particularly in Barangay Hoskyn’s employing burning. How this knowledge can be used to improve the livelihood of the family is becoming an increasingly important part of the traditional knowledge system. This is an important area of focus in the province where only certain perform this specific process of making salt for their income and survival.

Salt-tablet making in relation to culinary arts is significant in this study because the process of salt-tablet making is an example of a complex art that combines with art and science that handles flavor, texture, nutrients, and applies cooking methods (Jabeen et al, 2019). Also, cooking preference is a result of the expertise from an individual, methods and procedure, and gastronomic process in which it is known as a culinary masterwork. In this sense,

the salt-tablet making of Guimaras is a combination of culinary arts and cultural preferences. Jabeen et al (2019) stated that the salt-tablet gastronomic process has a unique preference for the use of its method and its combination in which cultural value outlooks on its texture, taste, and intentional

preferences of the innovator that have an impact to the cookery.

Salt-tablet making is different from other products in the Philippines. Table 1 showed the unique characteristic of the salt-making in Guimaras Island with some producers.

Table 1. Ethnographic examples of traditional salt-making locations and methods in the Philippines

Location	Salt source	Method of making brine	Method of crystallization
Albuquerque, Bohol	Seawater	Coconut husks are soaked in seawater, then dried and burned to make a salt-rich ash. Seawater is poured over the ash through a filter made of dried buri palm leaves to leach out the salt and make brine.	Brine is boiled in earthenware pots.
Candon, Ilocos Sur (Luzon)	Seawater	Seawater is sprinkled on pilots of raked and cleaned sand for seven days. The sand is collected and seawater is poured over it to leach out the salt and make brine.	Brine is boiled.
Ilo-ilo, Panay	Seawater	Seawater is sprinkled on sand for seven days. The sand is collected and seawater is poured over it to leach out the salt and make brine.	Brine is placed in bamboo poles, which are cut in length vertically, and salt is left to crystallize by solar evaporation. Local name for salt is budbud.
Guimaras, Panay	Seawater	Sea-soaked driftwoods are collected and burned to make salt-rich ash. Seawater is poured over the ash through a woven bamboo filter to leach out the salt and make brine.	Brine is boiled in shallow metal pans until solidified into a hard block. Local name for salt blocks is tultul.
Mindoro	Seawater	Seawater is slowly poured over a fire to make salt-rich ash. (2) Seawater is poured over the collected ash in a woven basket made of dried buri palm leaves to leach out the salt and make brine.	Brine is boiled in tree-bark containers.
Cavite (Luzon)	Seawater	Seawater is collected in a series of retaining ponds and left to crystallize via solar evaporation	Natural solar evaporation
Pangasinan (Luzon)	Seawater	Seawater is collected in a series of retaining ponds and left to concentrate into brine via solar evaporation. The final crystallization is done in clay-tilted harvesting ponds.	Natural solar evaporation.
Bontoc, Mountain Province (Luzon)	Salt springs	Brine spring water flows via streams through salt-huts that are paved in cobblestones. The salt collects in the crevices of the stones and is periodically rinsed with water to make brine.	Brine is boiled in shallow metal pans and when a consistency of thick paste, is laid out on a banana leaf near a fire to dry/harden. Local names for salt blocks.

Source: Yankowski, 2019, p. 9.

Salt-tablet production is diverse from other products as shown in the table above because the gastronomic process is based on cultural and ethical considerations. People from Guimaras has procedural steps in making a salt-tablet. Despite its uniqueness, salt-tablet is meticulously processed accordingly: a) collection and segregation of “*dagsa*,” b) filling of “*dagsa*,” c) burning of “*dagsa*,” d) moistening of ash; e) curing of ash; f) “*patabakan*” (filtration); g) salt-tablet cooking, (h) molding in “*hurnohan*” (a molder made out of large cooking oil tin containers); and i) the finished product called a *bareta* (tablet). These processes followed the ethical procedure under the gastronomic rule. The ethical code of gastronomy is related to culinary arts in which all of the stakeholders should properly participate in the process. Though lacking participation from the stakeholders would greatly affect the process. Salt-tablet making process has ruled by the ethical standard in which binding among stakeholders that are directly and indirectly affected in this field is essentially required (Uçuk et al, 2018). In this way, the correlation of the gastronomy ethical standard and culinary arts methodical procedure is a must in this process.

Materials and Methods

The research design used in the study was an ethnological method. This study was conducted to identify and describe the culinary arts of Guimarasnon in salt-tablet making which have kept the sustainability of the water resources in Guimaras Island. The informants of this study were Padohinog family, who were engaged in the process of salt-tablet making and a resident of Brgy. Hoskyn, Jordan, Guimaras. To gather the needed data, an interview guide prepared by the researchers was used. One-on-One Interview was conducted and purely a conversational method to get important details about the process. A qualitative observation was also

done to gather sequential information of salt-tablet making from the site and during the actual act of the informant. Narrative analysis was used to analyze collected data which was done by the reformulation of stories presented by the informants taking into account the context of each case.

Results and Analysis

The Study Area

Salt-tablet making is a form of eliminating marooned wastes along the seashores. Through the gathering of *dagsa*, salt-tablet producers help segregate the trash from Iloilo brought to the island by tidal action found adrift along the shoreline of Brgy. Hoskyn, Jordan, Guimaras. Brgy. Hoskyn faces Iloilo City and its geographical location is very ideal of catching whatever particles found adrift along sea waters separating Iloilo and Guimaras province (see in Figure 1).

Jordan is a coastal municipality in the island province of Guimaras. It serves as the provincial capital. The municipality has a land area of 126.11 square kilometers or 48.69 square miles which constitutes 20.86% of Guimaras's total area. The municipal center of Jordan is situated at approximately 10° 40' North, 122° 35' East, in the island of Guimaras. Elevation at these coordinates is estimated at 3.9 meters or 12.9 feet above mean sea level.

The main point of entry into the municipality of Jordan is the Jordan Wharf located in Barangay Rizal. It is the nearest point of access from Iloilo City allowing the municipality better trade opportunities and development stimuli than other municipalities in Guimaras. The Municipality of Jordan is located just across the City of Iloilo separated by Iloilo Strait at a distance of 1.5 nautical miles. It is accessible by sea transport via pumpboat in Ortiz Wharf having regular trips and the RORO in Port San Jose in Hoskyn

which cater cargoes. Travel time for pumpboat is about 15-20 minutes.



Source: <https://www.google.com/search?q=map+of+jordan>

Figure 1. Map of Jordan, Guimaras Island

The Gastronomic Process in Salt-Tablet Making

In 1946, Rizaldo de Asis, the father of Sirafin's wife Emma de Asis Ganila, started his salt-tablet production and introduced this newly discovered substitute for a cooking pan and stove for salt-tablet which is still being used until now. The cooking pan is made of mantiquilla (margarine oil) tin can bring from Iloilo City. The tin can measures 10" x 14" x 2" and is deformed into a square. The stove was made up of a pile of rocks that were covered with ash, which was taken after filtration. However, these were changed into concrete hollow blocks and this new design only used wood for fuel because it is more efficient and is cheaper than charcoal.

When Tatay Sirafin started his salt-tablet production in 1976, he also used the same design of cooking pan introduced by Rizaldo de Asis. At present, his niece Nanay Sherly Padohinog and her family are the only ones who prepare the material for *tultul*, and Tatay Sirafin only assists them in cooking.



Step 1: Collection and segregation of *dagsa*

Dagsa are assorted plant materials collected and carried to the shore by the sea tide. These materials have been soaked in sea water which contained and absorbed some amount of salts.



Step 2: Filling of "*dagsa*"

Upon gathering the *dagsa*, along the shoreline, the Padohinog family will start a fire in a rock-and-sand pit deep enough for them to do the firing process.

Step 3: Burning of “dagsa”

Later on pile of woods and bamboos, they have gathered as dagsa would be added on top of the fire one batch after the other. They pile a *dagsa* one batch over another for five consecutive days until the lowermost portion will produce pure and fine ash through continuous firing. The dagsa that they choose from are those plants or tree parts that they found along the shoreline particularly the bamboo parts and other wooden particles which adrift along the shoreline of Brgy. Hoskyn, Jordan, Guimaras.



Step 4: Moistening of ash

On the sixth day, the collected ashes shall be poured with saltwater while being exposed to open air for cooling down. When the ash is already cool, they collect it and put it inside plastic sacks. If the ash is deemed to be enough, it is gathered in two large kaings or bamboo containers, which are then placed on an elevated platform.



Step 4: Curing of ash

After the 7th burning the ashes was cured prior to decrease the temperature before storing. Using a spade the solidified ashes was break to hasten the curing process, providing adequate moisture, temperature, and time to allow to achieve the desired properties. Then, this was stored inside the sacks after the temperature fall.



Step 5: Filtration or locally called "*patabakan*"

Seawater is then poured over the first kaing to wash down the salt from the ashes. A pail then catches the strained saltwater. The second bamboo container will be poured over by the earlier strained saltwater from the first container. This process is repeated over and over again until the saltiness is deemed to be enough by a secret mixture/chemical which only the producer knows it.

Step 6: Cooking and Molding

The next step involved is a *hurnohan* or a molder made out of large cooking oil tin containers. The strained saltwater from the second *kaing* is poured into these *hurnohans*, which have live fire below them. While the cooking goes on, small amounts of this strained saltwater are continuously added to the container. This goes on until the moisture from the solidified salt has completely evaporated. The finished product, called a *bareta*, is then left in the pan.



Step 7: Finished product

The finished product is called a *bareta* (tablet).

Discussion

Salt-tablet making is an intricate process of collecting and drying salt particles found in selected wooden and bamboo floats and jetsam found along the shoreline of Jordan particularly in Brgy. Hoskyn's through burning. Comprise of the following processes (a) Collection and Segregation of Dagsa, (b) Filling of Dagsa, (c) Burning of Dagsa, (d) Moistening of Ash, (e) Curing of ash, (f) Filtration or locally called "patabakan" (g) Cooking and molding in *hurnohan* and (h) the producing a product, called a *bareta*. The culinary arts of Guimaras in water and coastal environment in Guimaras Island are integral among family who have learned from personal experiences of the elders and handed down to succeeding generation through knowledge transfer which ensure the upholding of the resources.

Conclusion

With the aid of the Traditional knowledge System, which provide backgrounds in the operation of Tultul in the province of Guimaras illustrate the human interaction and adaptation to the environment, especially for resources sustainability. Sustainability is an integral part of Philippine goal and tultul making in Jordan Guimaras continuously balance the method among the production considerations, environmental conservation and economic and social development in the Province of Guimaras for sustainability which create minimal ecological footprint while producing a tultul, which is essential to the community.

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Reinterpreting Interpretations of Our Own History and Religion

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Abstract

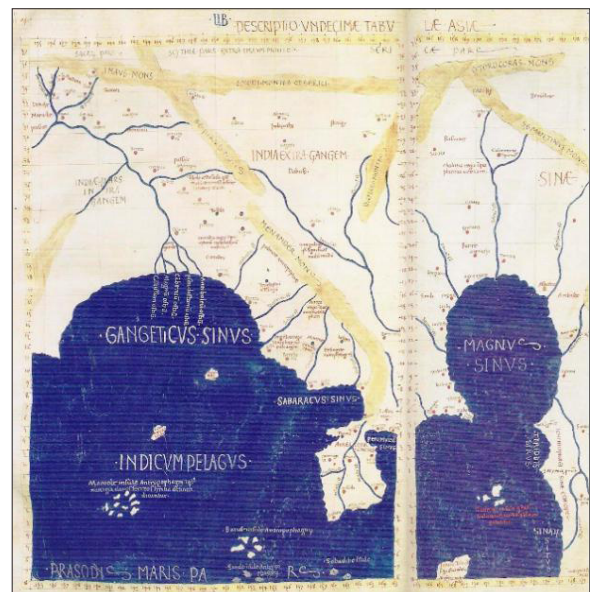
The present article aims at promoting the research aptitude amongst the young scholars in various geographical locations majorly in Southeast Asia. It is high time we work out for supporting the local ideas of scholarship for understanding our Past. Notwithstanding the towering research of the Western scholars which would be all the time useful. However, for long term gain, the regional academic skill development is but essential. The various theories of our origin, growth and development must be looked from the indigenous point of view.

Keywords: Interpretation, local history, religion, the Western concept, Southeast Asia, India, Philippines

In the recent past, the study of historiography in Asia has changed tremendously. Following the so-called “reawakening of our Past”, we had to depend upon our colonial masters’ understanding of our history, culture and religion through their prism. And, this kept on going for good old few centuries in most of the countries in the region. This has been much truer in the case of Southeast Asia where French, British, Dutch and Spaniards who didn’t only rule us but also gave their own understanding and approach to studying our own Past!

As the Western Powers had a fairly long stay in India, they looked into aspects of Southeast Asian history and culture from the Indic connection! True, India was very much evident here, but understanding of local, indigenous ways of life was not less essential for seeing by our own selves. While, no doubt, the arrival of these *East to India* Companies was beneficial in several fields of society and human life, it is still very much needed to learn

the cost of it which the entire Southeast Asia had to pay for it!



The 11th Map of Asia (*Descriptio Undecimae Tabulae Asiae*) from Ptolemy's Geography, depicting India beyond the Ganges (*India extra Gangem*) and the land of the Sinae in Southeast Asia.

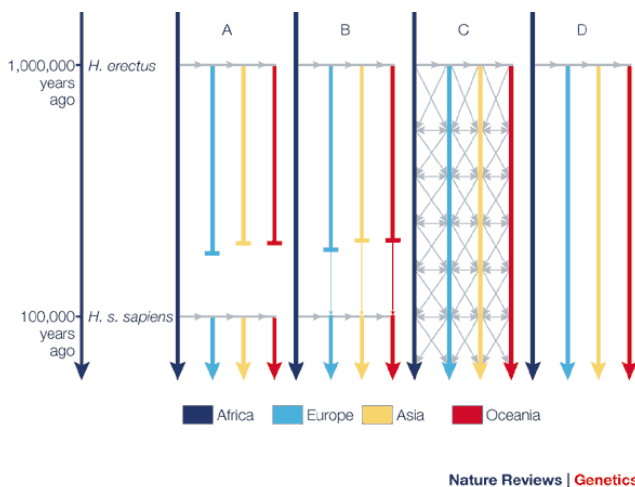
Courtesy: British Library Harley MS 7182

Out of Africa? Or, Inside Ourselves?

The oldest habitation discovered in the Philippines is located at the Tabon Caves and dates back to approximately 50,000 years BP. Items there found such as burial jars, earthenware, jade ornaments and other jewellery, stone tools, animal bones, and human fossils date back to 47,000 years BP. Unearthed human remains are approximately 24,000 years old.

But the way the Out of Africa Theory is crashing, it is worth pondering to know more about us! With Archaeologists, Dr. Armand Mijares with Dr. Phil Piper found bones in a cave near Peñablanca, Cagayan in 2010 have been dated as ca. 67,000 years old. It's the earliest human fossil ever found in Asia-Pacific¹.

Out-of-Africa versus the Multiregional Hypothesis



Courtesy: Scitable by nature EDUCATION

Broadly speaking, there are two competing hypotheses on the origin of modern humans: *the*

Out-of-Africa hypothesis and the multiregional hypothesis. Both agree that *Homo erectus* originated in Africa and expanded to Eurasia about one million years ago, but they differ in explaining the origin of modern humans (*Homo sapiens sapiens*). The first hypothesis proposes that a second migration out of Africa happened about 100,000 years ago, in which anatomically modern humans of African origin conquered the world by completely replacing archaic human populations (*Homo sapiens*; Model A).

The multiregional hypothesis states that independent multiple origins (Model D) or shared multiregional evolution with continuous gene flow between continental populations (Model C) occurred in the million years since *Homo erectus* came out of Africa (the trellis theory). A compromised version of the Out-of-Africa hypothesis emphasizes the African origin of most human populations but allows for the possibility of minor local contributions (Model B)².

It is in Russia where the Mamontovaya Kurya is a Palaeolithic site on the Usa River, Komi Republic. The site includes stone artifacts, animal bones and a mammoth tusk with human-made marks. Dated to 40,000 years before present, this is the oldest documented evidence of hominine activity at this latitude³. In the region of Italy, the Land of the Roman Empire, the earliest evidence comes from not before 18,000 years from now⁴, the earliest one in US of America is 12,000 years from now⁵.

¹ Mijares, Armand. "Callao Man". University of the Philippines Diliman. Archived from the original on 3 August 2010. Retrieved 2 July 2019

² 2000 Nature Publishing Group Jin, L. & Su, B. Natives or immigrants: modern human origin in East Asia. *Nature Reviews Genetics* 1, 127 (2000).
³ Pavlov, Pavel; John Inge Svendsen; Svein Indrelid 2001 "Human presence in the European Arctic nearly 40,000 years ago". *Nature*. 413 (6851): 64–67
⁴ Sineo, Luca; et al. (2002). "I resti umani della Grotta di S. Teodoro (Messina): datazione assoluta con il metodo della Spettrometria gamma diretta (U/Pa)". *Antropo*. 2: 9–16
⁵ Heinz History Center: Rockshelter Artifacts Archived 24 June 2011 at the Wayback Machine, Heinz History Center. Pittsburgh, PA. Retrieved 2019-06-19.

European Colonization of Southeast Asia⁶



Room for *Re-Interpretation*?

While understanding the history of ours (Southeast Asia's), we are made to read these:

South-East Asia 1930-1970: The Legacy of Colonialism and Nationalism by Fred R. von der Mehden; *Southeast Asia: A History*. by Lea Williams; *The History of Post-war Southeast Asia* by John F. Cady; *Southeast Asia: An Introductory History* by Milton Osborne; *In Search of Southeast Asia*. by David Joel Steinberg, David K. Wyatt, John R. W. Smail, Alexander Woodside, William R. Roff, David P. Chandler; *South East Asia from Colonialism to Independence* by Jan Pluvier; and *Southeast Asia: Documents of Political Development and Change* by Roger Smith. Three dimensions "capture much of the variation in Western scholarly images of

Southeast Asian history. Different works attribute to the region different combinations of relative unity or diversity, continuity or change, and originality or dependence. Each of these choices summarizes a major controversy in the study of Southeast Asia. Together they form a cube that can be used to review existing literature and to identify room for future interpretation. In the 1970s, the antithesis of original continuity (historicism) and dependent change (modernism) was orthodox"⁷. Emmerson further states: "...In the 1980s, scholars could transcend these alternatives by recasting them as an opposition of original change (microdynamism) to dependent continuity (macrosystemism). Historicist and modernist writings have relied too heavily on psychocultural and political explanations, as have the rationalizations of indigenous elites. Pursuing the proposed dialectic could therefore help to rescue economic differentiation and conflict from their present neglect as aids to understanding"⁸.

Therefore, it is essential we look into our own past to learn more about present. This might be possible only if we tender care and promotion of the young scholars. What one country, one nation might have cannot be all beautiful or correct, but giving avenues to the local research sources in the native languages, dialects, and writings would be highly useful. It would also require promotion and creation of local funding. Then only, our scholars would be able to conduct researches with a team effort. Our History awaits that spade!

⁶ Amongst European Powers, France, Netherlands, Portugal, Spain and UK had stakes in Southeast Asia.

⁷ Emmerson, Donald K. 1980 Issues in Southeast Asian History: Room for Interpretation—A Review Article. *Journal of Asian Studies*, XL-1 : Cambridge University Press pp.43-68 doi:10.2307/2055037

⁸ Ibid.

The Contribution of Cagayan Folktale for A Contextualized Literature Curriculum

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Abstract

This paper discusses “The Contribution of Cagayan Folktale for a Contextualized Literature Curriculum”. It uses Focus group discussion among the group of young people and senior citizens (elderly people) as well as guided interview with the key informants. Through thematic and archetypal approach, the icons Sirena and Apo Baket display resilience, loving attitude, and fierce of the Cagayano people; manifesting their authentic culture and psyche. The people’s stories inspire the creation of a folktale which is a significant tool in creating a contextualized curriculum which is culture-based; for there lays in our folktales the genius of the people. Schools and communities, with the huge help from the local and national government, must promote and develop the designed exemplar for cultural awareness of culture-based education, leading to social development and sustainability.

Keywords: *Sirena, Apo Baket, Structured Folktale, Genius of the people, Culture-based education*

Introduction

Educating children through folktale story-telling is one of the best approaches in the well-structured education system. This system was complemented to determine the significance of the values, belief, tradition, and cultural heritage of the indigenous people (Ahmad et al, 2018) as it takes place seriously as part of the evidence on the indigenous cultures and stories are in place (Alwi et al, 2019). The National Commission on Culture on Arts stated that folktale is a cultural expression generated from the values, practices, and traditions of the people- either tangible or intangible. These values generate the materials aspects of culture are in forms of arts, letters, and other creative outputs. Thus, a folktale

is a concrete sample of indigenous people’s creative expression reflecting its origin and characteristics as a human being created by their god.

Folktales are heard anywhere but are taught well in school. According to the new curriculum circulated by the Department of Education in which language and literature are taught combined, a literary piece definitely affects a teacher’s teaching innovation and educational reform. To facilitate and support the new curriculum and to create a more significant impact in the minds of the students- “*Sirena*” and “*Apo Baket*,” a contextualized story of the two icons were created for classroom tool. This study designed a Teacher’s Guide in teaching the structured literary piece with corresponding a sample lesson plan for intended for Grades 1- 12.

Research Questions

The purpose of the research was to structure a tale to be used in the classroom that has impacted the minds of the young generation. The research questions were also designed to come up with a significant contribution to the process and implementation of the K-12 Curriculum. The questions were:

1. What are the literary contribution of the story behind the “Sirena” and “Apo Baket?”
2. What folktale can be included in the contextualize literature curriculum?
3. What curriculum guide may be proposed for this folktale?

Literature Review

The case of teaching and learning reform in this study is based on the Department of Education Curriculum and its Set Standard on Language, Literacy, and Literature. The implementation of the localization and contextualization of learning materials like this folktale would better help the absorption of the content of the material. Using folktale as a mode in educating children and youth flourished since the dawn of civilization and lasted for many centuries. Folklorist called this as a special branch of learning as it was used not only in practical life rather in illustrating urbane works of arts and treatises, incorporating in the epics and literature such as poems, poetry, and ballads, and depicting rural life particularly on the identity of tribal life in affirming their identities (Biswal & Pramanik, 2020).

As per the study by Alwi et al (2019) demonstrated that folktale was highly regarded as a literary form. It is defined as a legendary story or myth by an unknown writer and author that orally and narratively telling in every generation and modified over time. According to this study

that folktales provide life lessons in implanting the values and beliefs, preserving tradition as well as culture, guiding children to have a strong foundation on literature, determining the cultural identity, and importantly landscaping the civilization evolution. Further, the folktale was contributed to the advancement of written literature such as printed materials, books, magazines, periodicals as well as in the online children literature. As of now, folktales have developed their new format due to technology innovation.

In Ahmad et al (2018), folktales were a determining factor to recognize people’s culture and conserve the heritage of a society. Based on their study in Malaysia that children who have to lack awareness of traditional folktales may difficulty recognizing their culture and conserve its heritage. Today, the Malaysian education department enhanced the folktale stories like folk music, folk songs, pantun, animal fables, ghost stories, epics, and fairy tales to incorporate in children lessons while school teachers may teach about the important lessons and significant exposure of children in Malaysia folktales in able to have a deeper understanding about their cultures and the roles in the society.

In Philippine, the folktale is part of the literature curriculum for children’s personal development. Adriano et al (2018) affirmed this through their study conducted in which folktale stories were recorded in audiobooks to help children linguistic development and foster reading attitude. This experiment had a significant impact and acceptability by the children in Grade 6 pupils in Don Bosco Technical Institute in Makati City. Using audiobooks as a medium for folktale story-telling made a high impact on children’s comprehension development and reading capability skills. As per their conclusion, the positive effect of the audiobook of folktales showed that this mean may provide a greater impact of

the folktale in children development particularly in comprehension and reading skill; however, the audiobooks acceptability is desirable to ascertain in the localities.

The study aimed to incorporate teaching the “*Sirena*” and “*Apo Baket*” entailed by the concepts and all other contributory elements to effective learning and teaching literature, requires a change in teacher’s and learner’s thinking. Eventually, this approach enabled the adoption of the curriculum by the teachers and the absorption of the folktale by the students. Also, the approach is the adoption of innovation in curriculum development. These ways may create a story, create a guide, and a lesson plan according to the guidelines of the set standard of the Department of Education; exploring the Content, Content Standard, Performance Standard, Learning Competencies, Materials, Themes, and Values. In this approach, it propagated the four macro skills in communication, research, and innovation processes, equality to unlock the full potentials of a human being, and to equip schools and the community with sophisticated folktale with significant knowledge and tools to take their full roles in social responsibility in which known the social development and transformation.

Since the worldviews of the present generation and the upcoming generations are affected by what they read, this study focused on structuring a folktale that would shape the minds of these young people for them to find values in establishing their personal identity; establishing their selves concerning others; and taking their responsibility to live a more meaningful and significant in the context of the wide social fabric.

Method

The research was focused on the undocumented stories of the “*Sirena*” and “*Apo Baket*” in Piat,

Cagayan Province. Focus group interviews were conducted among the group of young people and senior citizens (elderly people) to extract about the controversial stories about the “*Sirena*” (mermaid) and “*Apo Baket*” (Mama Mary) living in the waters of Piat. Both groups exposed intriguingly oral traditions about the two (2) women icons.

Another set of interviews was conducted with the key informants to exhaust the related histories, stories, oral traditions, beliefs, traditions, practices, and values relative to the icons being studied. They answered the guided questions below (see Table 1) in which those questions were translated into local dialect – the Ylocano and Ytawes.

Table 1. Guided Questions for Focus-Group Interview

1. Can you describe the stories of “ <i>Serina</i> ” and “ <i>Apo Baket</i> ?”
2. Who are the characters in the stories?
3. Can you describe the characters and the place where they lived?
4. Who are the protagonist and antagonist in the stories?
5. What the protagonist and antagonist have done?
6. What is the lesson learned in those stories?
7. What do you think about the stories – a folktale or a myth, a fact or a fiction?
8. Do your children know about stories? How do they hear the stories?
9. If there are records, documents, or any reading materials about the stories?

The Town of Piat

The town of Piat is very famous because of the icon Apo Baket. Apo Baket is the Cagayano version of Mama Mary. This image is very sacred and miraculous to Cagayanos. Any form of statement outside a Cagayano norm in looking at the image would mean disrespect to her divinity. And that old people in the area believed that people who disrespect Apo Baket would create chaos out of their lives. How much more if the sacred image is

associated with the “being” in the rivers/waters called “Sirena”?

Findings and Discussion

“Sirena” and “Apo Baket:” Structured and Contextualized Story

A long long time ago, there was nothing in Darakitan. This is the place near the river where the rock of “Sirena” stands for decades. People have known three big stones of various sizes-small, medium, and large, in the area known as “Pupuk.” This Pupuk is composed of the three stones creating an enclosed area in the Chico River. “Pupuk” means prison in which literally, and this refers to the space inside the three stones. The biggest one is called “Batu.” People believed this to be the fortress of the “Sirena” and started calling her by the name “Sirena.”

“Sirena” was a water being who is half-fish and half-woman. She is described as a very beautiful lady with a fishtail, whose hair is greenish. People also said that she smells like a fish. Because of her divine beauty, young men would usually go to the river and joked that they would love to serenade the water-goddess.

Domingo, one of the most handsome young men in the town of Piat, played his guitar one summertime to serenade “Sirena.” He brought his guitar with him to sing for her. His friends stopped him but still, he continued singing for “Sirena.” After he sang, he went into the water in an area that was just a knee-deep. His friends started shouting when he was drowning and nobody among his friends was able to save him.

The following year before the festival, another group of young boys went into the river and play. They skipped classes just to go there and play. Their teachers roamed around the school to look for them, worried, sad, and tired. All the while the young boys were enjoying their play as one of their friends, Dominic, was drowning. This event made their

teacher so sad and guilty about the circumstance. This led to her being sickly until she retired. She left the school heartbroken and unfulfilled.

Another young boy got drowned after escaping from his grandfather’s eye, the following year. He said he would just play around with his friends, but one of his friends led him to the river. Again, the water was just a knee-dip. Nobody among them would think that one of them will be drowned thinking the river has not much enough water and currency to swallow them. Unfortunately, Davis, the hardheaded young boys’ friend went missing. After three days, the people saw his body floating but not bloated and not distorted.

People see a big fishtail splashed on the spot where the body of the person is drowned. After three days of search, old men and elders were able to find the bodies without deformation and distortion. They all looked the same- in a sleeping state.

Rodrigo, a well-known diver in Chico went as far as hundreds of feet below the water to look into the drowning bodies and he was so surprised one time that a tunnel, creating a whirlpool, is found below where the fortress of “Sirena” stands. The young diver followed through and he saw the huge connection of the whirlpool from the “Batu” leading to a small cave where the cave is believed by the young diver to be leading to the niche of “Apo Baket” in the altar inside her church.

A couple of days after a young man again was drowned, a fisherman saw “Sirena” washing her clothes in the middle of the night near “Pupuk.” The fisherman was so frightened that he started rowing his raft as fast as he could until he got to the bank of the river. But as he got near the riverbank, a lady in a black veil with a baby on her hands asked him to take them to the other side of the river. The fisherman felt compassion for the mother and her child, so he took them to the other side of the river, but as they passed by the “Pupuk,” both the mother

and the child disappeared! The fisherman rowed his boat back to the bank and never entertained anyone anymore, at that moment. The following day, he heard the sacristan's complaint that as he cleaned the niche of "*Apo Baket*," he saw "*amorseko*" at the hem of her dress. The fisherman recalled that he did take a mother and a child to the other side of the river a night before the incident about the missing "*Apo Baket*" happened.

Months, years, and decades had passed. People were still puzzled by the series of events about the drowning young men in the Chico River. Most of the people blamed "*Sirena*" for this act, which they thought to be evil. But most of the elders, who believed in spirits said that the youth are no longer respectful of the spirits around them. They even join the procession just to meet their friends but not really to join the vigil and prayer. Also, they make fun of the river, like, peeing and eliminating their waste in the river. Some young boys also skipped classes just to play there, making their parents and teachers worried, tired of looking for them, and sad in the end, after the search.

These mal-actions of the people make "*Apo Baket*" sad. In one of the processions held during the holy week, her face turned black when sad and bright when happy. One time, people saw how sad her face was and a series of houses were burned after a lady in a black veil told the people to be prepared for there will be a big fire near the church. The people laughed at the message until it was too late.

The drowning of young men in the river of Piat (by "*Sirena*," as people were made to believed) continues to happen before the holy week and even before the celebration of the town fiesta (*Apo Baket's* Fiesta) and because of this event, the association of "*Apo Baket*" and "*Sirena*" became more known and well-spread in Piat, but nobody ever thought of making a conclusion for this matter, which made the young generation more curious and confused.

Young boys' and girls' curiosity made them more eager to skip their classes, disobey their parents and elders and go to the river and play. Until they end up messing around like peeing and the like.

Until now, people would assume that young men are drowned (by the *Sirena*) to remind them on how to give respect to our ancient deity – "*Sirena*" herself - our water-goddess, who governs the water world, whose world is birthed by the cosmic womb of "*Apo Baket*."

Processions are known to be sacred for it is a sacrificial walk around the town having "*Apo Baket*" as the leader and "*Sirena*" as the tail. Children would not want to stay at the end of the line for they believe that it is the place of the "*Sirena*." In the past, as the procession went around the town and the line passed by the river, people would notice that the fishy smell would disappear after passing by the river. They looked at the tail of the line and soon the beautiful maiden is gone.

Structured-Curriculum Guide of the Folktales Story-Telling

Table 2 showed the structured-story telling guide and designed for combining Grades 1-6. It is a localized content based on the set standard by the Department of Education.

Table 2. Structured-Curriculum Guide

Grade Level	Grade 1	Grade 2	Grade 3	Grade 4	Grade 5	Grade 6
Content	Cagayan Folktale Archetype, in consideration of: 1. the major parts/sequence in story-telling: beginning, middle, ending 2. Identifying the elements in the story read: characters and their character traits, significant events, settings and places, lesson 3. Making simple meanings to the images found in the story			Cagayan Folktale Archetype in consideration of: 1. the significant elements, signs, and symbols in the story 2. interpretations and analyses of these significant things found in the story7the association of the signs and symbols found in the arts, culture, beliefs, and ways of the people in Cagayan.		
Content Standard	The learner demonstrates understanding and appreciation of the story as a means of discovering skills and personal identity.			The learner demonstrates understanding and appreciation of the story as a means of discovering one's self concerning the environment (people, culture and beliefs, values, geography).		
Performance Standard	The learner transfers learning through basic communication like speaking, reading, writing, listening, and viewing.			The learner transfers learning through basic communication with proper presentation, analysis, and interpretation of the self with the environment.		
Learning Competencies	Oral Language a) Able to make the simple description in the physical appearance of the icons, signs, symbols, and images in the story b) Able to tell the story with a beginning, middle, and ending. c) Employ proper accent in re-telling the story			Oral Language a) Give an oral presentation, analyses, and interpretation of the signs, symbols, icons, images, events, and places found in the story, including a simple conclusion and moral/lesson.		
	Phonological Skill a) Count the numbers of syllables in a given word b) Orally segment a multi-syllable word into its syllabic parts			Fluency a) Reading aloud of the story with proper accent and diction, manifesting the emotions and thoughts found in the story.		
	Book and Print Knowledge a) Differentiate letters from syllables, syllables from words b) Tell the distinguishing features of the story			Spelling a) Write a presentation, analysis, and interpretation about the story with the icon, Sirena as the subject, incorporating proper spelling of the words used.		
	Alphabet Knowledge a) Identify the lowercase and uppercase b) Give the letter that begins the name of a given object/picture.			Writing and Composition and Grammar Awareness and Structure a) Write a presentation, analysis, and interpretation about the story with a focus on the icon Sirena giving attention to the rules in grammar and structure		

Grade Level	Grade 1	Grade 2	Grade 3	Grade 4	Grade 5	Grade 6
	Phonics and Word Recognition a) Match words with pictures b) Sound out unfamiliar words by using phonic knowledge c) Read phrases and sentences in the story containing high-frequency words and words studied			Vocabulary Development a) Look into the etymology of words to find their broader meaning b) Give the meaning of the word/phrases/ story in terms of text, word-for-word, and context c) Give the meaning of the significant terms and expressions with their association		
	Fluency a) Read the story aloud with the proper accent, pacing, and expressions.			Reading Comprehension a) React to the story read by employing personal approaches and universal themes manifested in your answer to attain unity/oneness		
	Spelling a) Understand that it is correct of spelling out words b) Analyze how words are spelled			Listening Comprehension a) React to the story listened to by employing personal approaches and universal themes manifested in your answer to attain oneness/unity		
	Writing and Composition and Grammar Awareness and Structure a) Write the beginning letter of the object discussed b) Write the ending letter of the object discussed			Attitude Towards, Language, Literacy, and Literature a) Give the meaning of the significant images, icons, signs, and symbols in the story that would simply enlighten our minds that we may form the attitude of giving respect to other beings in different "image", like a "mermaid" together with her home, Pupuk/Batu.		
	Vocabulary Development a) Get the meaning of the words presented through illustrations b) discuss meaning through meaningful experience looking into the given photos taken in the place			Study Strategies a) story-telling b) video playing of the actual footage related to the story c) role-playing d) written and spoken exercises, like analysis, interpretation, and personal opinions about the subject (Sirena and Apo Baket) e) making a storyboard for the story heard f) reaction paper writing on the story read, listened to, and viewed g) illustrating the important events h) sequencing events through illustration i) creating a play out of the story discussed		

Grade Level	Grade 1	Grade 2	Grade 3	Grade 4	Grade 5	Grade 6
	Reading Comprehension a) Read text aloud with proper diction and accent b) Predict an event during the reading and locate the major and minor details in the story read. c) Re-tell the story with correct expressions, gestures, feelings, and emotions			Viewing a) React to the story viewed by employing personal approaches and universal themes manifested in your answer to attain unity/oneness		
	Listening Comprehension a) Give proper answers to basic comprehension questions b) Formulate solution to the conflict hear in the story c) React to the assertions of the author found in the story			a) story-telling b) video playing of the actual footage c) role-playing		
	Attitude Towards, Language, Literacy, and Literature a) Give the meaning of the significant images, icons, signs, and symbols in the story simply that would enlighten our minds that we may form the attitude of giving respect to other beings in different "image", like a "mermaid".					
	Study Strategies a) story-telling b) role-playing c) puppet shows d) acting out the terms/ expressions e) writing exercise –initial, medial and final letters f) sounding – initial, medial, and final sounds g) illustrating h) picture-reading i) picture-word association j) matching activities			heard		
Material(s)	1. The Story "Sirena and Apo Baket" 2. Story-board 3. Coloring book 4. Colored pens / crayons			opinions about the subject (Sirena and Apo Baket)		
Theme	Myself and My Family					
Value	Caring about myself and my family.			Caring for my environment.		

Analysis

The story created served as my base material in the development of the teacher's guide and lesson plan. Curriculum Guide from Grades 1 to 6 exhausts the literary competencies evolving around the story with the use of DepEd K-12 Curriculum Standard in teaching and learning language and literature.

Results and Discussion/Conclusion

With the use of Tables 1 (guide for the story-tellers), 2 (author's guide), and 3 (themes, archetypes, and psyche of the icons) the contextualized story "Sirena and Apo Baket" was created. Five different versions were given by my key-informants. The different versions were the foundations of my structured folktale and it made my story more complete and appealing after combining and analyzing the contents of the first three (3) tables in a mixed fashion.

Recommendations

The researcher gives the following recommendations based on the findings:

1. the themes of the urban legends of the Cagayan Valley Region will be utilized to enrich a person's perspectives and understanding on the existence of beliefs and value systems shared and displayed collectively in the behavior of a Cagayano;
2. archetypal analysis be used to embody the collective behavior of people to discover how works of art shape or construct reality;
3. the collective psyche of the Cagayano, as gleaned in its rural folktales be viewed about his multifaceted features to further understand and embrace that his people's action is a manifestation of his thoughts, and those

thoughts are a product of varied internal and external factors;

4. the structured folktale of Sirenaen Apo Baket should be circulated in a classroom environment for cultural enhancement and awareness enrichment;
5. the school, the community/ barangay/ municipality, and the Department of Tourism and Environment should hand in hand preserve these folktales and telltales for cultural enhancement and enrichment;
6. the schools must promote and preserve this new folktale and telltales of my key-informants for cultural awareness and the community/ barangay/ municipality as tourists attraction (like building statues of Sirena and Apo Baket)
7. apart from Apo Baket's church, sacred places and ancient heritage in the place like the Pupuk/ Batu of Sirena, the Wangag Chico, Abbut, Ubbug, the Balete Tree, Bunduk Wawa, and the like should be preserved;
8. the Region should preserve all these literature and other similar studies and research and literature for the future researchers and generation;
9. there should be a legitimate group in every community/ barangay/ municipality to develop the tangible and intangible heritage of the people to get them grounded to their roots; and
10. there should be intensive and extensive research on these tales in the Region, comparing them with similar tales elsewhere- Asian, and across Europe and the Americas for globalization purposes.

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Ang Epekto ng Modernisasyon sa Paniniwalang Panrelihiyon at Kaugalian ng mga Ati (Aeta) sa Barangay Igcaputol, Tobias Fornier, Antique

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I. Ang Pag-aaral ng Kapaligiran

Ang mga Aeta o kilala sa tawag na Ati sa Panay at Kabisayaan ay isang pangkat etniko na nasa Gitnang bahagi ng kapuluan ng Pilipinas. Ayon kay H. Otley Beyer, ang sinasabing unang pangkat na dumating sa kapuluan ng Pilipinas na nagmula sa Borneo ay pinaniniwalaang nakararing sa karatig pook sa pamamagitan ng paglalakad at pagtawid sa mga tulay na lupa para umabot sa mga lugar ng Palawan, Mindoro at ilang bahagi ng Mindanao.

Matatagpuan ang pangkat ng mga Aeta halos sa lahat ng dako ng Pilipinas. Karamihan sa kanila ay naninirahan sa kabundukan at hindi nahikayat na maging Kristiyano dahil mas pinapahalagahan nila ang kanilang katutubong paniniwala. Iba't – iba ang naging katawagan sa kanila sa bawat parte ng bansa. Aeta o Ayta ang tawag sa kanila sa hilagang Luzon, Batak ang tawag sa kanila sa Palawan. Dumagat naman sa Silangang Quezon, Rizal at Bulacan. Sa kasalukuyan, may mga komunidad pa din ang mga Ati na sinusunod pa din ang kanilang sinaunang paniniwala gaya ng pagsamba sa iba't-ibang espiritu, kaugalian at tradisyon gaya ng pangangaso at paghanap ng mga pagkain mula sa mga halaman sa kapaligiran. Ang sinaunang relihiyon na kung tawagin ay Anituismo ang siyang kinagisnang paniniwala ng mga Ati dahil sa sila ay

unang nanirahan sa kabundukan. Naniniwala sila na ang anito ang siyang nagbigay ng buhay sa lahat at nagtatanggol sa mga nabubuhay. Maaring ito ay ispiritu na nasa puno, malaking bato, buwaya, at kabukiran. At dahil sa kapangyarihang taglay nito ay maaari silang maging espiritu o sumanib sa mga buhay na bagay. Naniniwala sila na ang anito ang sagisag ng pinakamatandang katangiang pinahahalagahan ng lipi.

Subalit sa pagbabago na dala ng makabagong panahon sa makabagong henerasyon ng mga Ati ay unti-unti na nilang nakalimutan ang kanilang sinaunang paniniwala at kaugalian dahil sa kanilang pakikisalamuha sa kapatagan. Ang pag-unlad ng teknolohiya na epekto ng modernisasyon ang nagdulot ng malaking pagbabago sa buhay ng mga tao sa iba'ibang panig ng mundo. Sa makabagong henerasyon natin sa ngayon, ay lantarang ipinapakita ang mga pagbabagong dulot ng paggamit ng cellphone, laptop, panonood ng telebisyon at kahit ang paggamit ng internet at ibang social media sites.. Kung iisipin, tila ibang iba na ang mga pagbabago na dinala ng modernisasyon, ito ay nagresulta sa mas madaling paraan ng pakikipag-usap sa ibang tao, pagkalap ng mga bagong impormasyon at higit sa lahat, mas mabisang paraan upang mag-aral at matuto. Halos lahat ng tao sa buong mundo ay gumagamit ng iba't-ibang uri ng social networking

sites, text messaging, blog at iba pa. Sa pamamagitan ng paggamit nito ay mas napabilis ang pagkalap ng ano mang impormasyon na may kaugnayan sa mga bagay na nais malaman at matutunan ng isang tao ano man ang naging estado nila sa buhay. Sa paggamit ng kompyuter, isang click mo lang mula sa internet ay makikita mo na ang mga impormasyon na nais mong malaman. Hindi na kailangang pumunta sa aklatan para maghanap ng libro para makakuha ng impormasyon sa mga akda na nais mong matutunan. Ang halos lahat ng impormasyon at pangyayari sa lipunan ay makikita sa iba't-ibang uri ng social media sites at pinaka popular ay Youtube, Face Book, Messenger, Instagram at Whats App na hindi na natin kailangang manood ng telibisyon, makinig sa radyo o magbasa ng diyaryo para malaman ang mga nangyayari sa lipunan at pati sa personal na buhay ng ibang tao. Naging paraan din ito para maging mulat ang mga tao sa tunay na kalagayan at pangyayari sa lipunang ginagalawan. Masasabi natin ang ating opinyon sa isang bagay at natutuklasan ang mga mahalagang impormasyon sa pamamagitan ng social media. Ang pagpost o share ng ating kaalaman sa social media ay maaaring makatulong sa iba para maging daan ito para sila ay matuto at mamulat sa iba't-ibang isyu na kinakaharap ng ating bayan o kung ano mang isyu sa buong mundo. Sa makabagong henerasyon ng mga kabataan sa ngayon, sinasabi na ang paggamit ng social networking sites partikular ang facebook ay hindi nakapagdulot ng mabuti sa mga mag-aaral bagkusnaging dahilan ng pagbaba ng kanilang marka at minsan ay depresyon.

II. Kahalagahan ng Pag-aaral

1. Tuklasin epekto ng modernisasyon sa panrelihiyong paniniwala at kaugalian ng mga Ati (Aeta) Barangay Igcaputol bayan ng Tobias Fornier, Antique.
2. Masuri ang kasalukuyang paniniwalang panrelihiyon at kaugalian ng mga Ati (Aeta).

3. Malaman ang naging epekto ng modernisasyon sa paniniwalang panrelihiyon at kaugalian ng mga Ati (Aeta).

III. Saklaw at Delimitasyon

Ang pag-aaral na ito ay isinagawa sa Barangay Igcaputol, Tobias Fornier, Antique. Ang mga kalahok ay binubuo ng Aeta (Ati) na nakatira sa lugar na ito.

IV. Metodong Ginamit

Ang pag-aaral na ito ay gumamit ng kwalitatib na pananaliksik, partikular ang ethnograpiya, tradisyong pasalita (oral history) at ang mga pakikipagpanayam at pakikipagkwentuhan para sa pagkalap ng mga datos sa barangay Igcaputol, sa bayan ng Tobias Fornier, Antique, para pag – aralan ang kanilang kasaysayan, kultura, tradisyon at higit sa lahat ang kanilang paniniwalang panrelihiyon. Ang mananaliksik ay humingi ng pahintulot sa lokal na pamahalaan ng bayan ng Tobias Fornier, Antique.

Ang pag -aaral na ito ay gumamit ng tradisyong pasalita (interbyu) bilang pamamaraan ng pangangalap ng mga datos. Ang paggamit ng tradisyong pasalita (interbyu) ang naging daan para mabigyan ng linaw ang mga pagbabago sa kanilang panrelihiyong paniniwala na dala ng epekto ng modernisasyon. Sa pag-aaral na ito, 20 Aeta , walo (8) na nakakatandang residente, ang kanilang tribal leader at isang residente na nakapagtapos ng kolehiyo.

Ang mananaliksik ay personal na pumunta sa kanilang komunidad para makapanayam ang mga piling tao na kalahok sa pag-aaral. Naging bahagi din ng pag-aaral na ito ang pagsusulat ng mga tala batay sa kwento at paglalahad ng mga Ati o Aeta sa komunidad ng Igcaputol sa bayan ng Tobias Fornier (Dao) na parte ng probinsya ng Antique.



Ang Tobias Fornier (Dao) ay isa mga bayan na matatagpuan sa Katimugang bahagi ng Antique. Ang Antique ay bahagi ng Isla ng Panay na may hugis tatsulok na pulo sa Pilipinas na matatagpuan sa kanlurang bahagi ng Kabisayaan. Ang bayan ng Tobias Fornier ay isang ika-4 na klaseng bayan sa lalawigan ng Antique. Ayon sa senso noong 2000, ito ay may populasyon na 27,331 katao sa 5,422 na kabahayan.

Ang ibang lugar sa bayan ng Tobias Fornier ay mayroon ding mga katutubong Aeta na nakatira kagaya sa baranggay Igkabagti at iba pa.

Ang Antique ay isang makitid na lalawigang hugis kabayong-dagat. Sakop nito ang buong baybayin ng Kanlurang Panay, gayundin ang iilang pulo sa pagitan ng Panay at Mindoro na siyang bumubuo sa bayan ng Caluya at iilang pulo ng Culasi at Anini-y. Kilala ang Antique bilang lugar kung saan naghuhugpong o nagdudugtong ang bundok at dagat dahil sa kakaibang heograpiya nito. Ang Kanlurang bahagi ng lalawigan ay ang baybaying humharap sa Dagat Sulu, habang ang silangan nito ay binubuo ng mga burol, talampas at bulubundukin. Ang mga bulubundukin sa silangan ng lalawigan ang siyang humihiwalay sa Antique, Capiz at Iloilo na naghahati sa Kapatagan ng Panay.

Ang Antique ay isa sa tatlong pulo na nasasakupan ng Panay bago dumating sa isla ang mga mananakop na Kastila. Ang Antique ay kilala noon sa katawagang Hantik, na ipinangalan sa malalaki at maiitim na langgam na matatagpuan sa isla na ang tawag ay hantik-hantik.

Karay-a ang tawag sa mga katutubo (tomanduk) ng Antique, bagaman kilala rin ang mga taga rito bilang Antiqueno. Ang salitang Kinaray -a ay hango sa salitang katutubong raya o iraya na ang ibig sabihin ay bundok. Ang wikang panlalawigan nito ay ginagamit ding wika sa mga bulubunduking bayan ng Iloilo at Capiz. Ayon sa mga kasalukuyang pananaliksik sa agham ang mga tao mula sa rehiyon ng Timog Tsina ang mga ninuno ng mga Karay-a at mga kayumangging taga-Panay.

Ang mga kwentong nakilala sa pangalang Maragtas ay mga alamat na maaaring nakabatay sa mga totoong pangyayari noong unang panahon. Ikinuwento rito ang sampung datu na lumayas sa kalupitan ni Datu Makatunaw ng Borneo at dumayo sa Panay. Binili nila ang pulo kay Marikudo, ang pinuno ng mga Ayta roon. Ayon sa alamat, ang sampung datu at kanilang mga kamag-anak ang siyang naging mga ninuno ng buong lahing Bisaya. Ito ang alamat , na ipinagdiriwang taun-taon sa

pistang Ati-atihan sa Kalibo, Aklan mula noong ito ay ginawang bahagi ng taunang kapistahan ng Santo Nino sa dekadang 1950.

Ang Maragtas ay isang akdang hango sa sabi-sabi at pasalin- saling paniwala na hindibatay sa kasaysayan. (Agoncillio, 1981) Subali't ang mga Antiqueno ay naniniwala na naging bahagi ng kanilang kasaysayan ang pagdating ng sampung Datu. Ito ang isa sa naging patunay ng pagdating ng sampung Datu sa hindi lamang sa probonsiya ng Antique kundi sa kabuuan ng Isaal ng Panay.

Rewriting History:

The "Barter" of Panay according to the Ati
Datu Puti, kag Bangcaya, Datu Lubay,
Balinsusa Paiburong, Dumarogdog,
Dumangsol, Padohinog
Number nine si Sumakwel, number ten si
Dumangsil

Dayon gid divide nila
Ang Panay nga isla irong – irong, Akaen,
Hantik
Kun tawgon ta ang irong-irong, kay Datu
Paiburong kag kay Bangcaya naman
ang bilog nga Aklan
Ang Hantik kay Sumakwel
Sa sining pagdisidir

Salin sa Filipino
Datu Puti at Bangcaya, Datu Lubay, Balinsusa
Balinsusa Paiburong, Dumarogdog,
Number nine si Sumakwel, number ten si
Dumangsil
Kaagad ay hinati nila
Ang isla ng Panay ay irong-irong, Akaen,
hantik
Na kung tawagin natin y irong-irong, ay kay
Datu Paiburong at kay
Bangcaya naman ang buong Aklan
Ang Hantik kay Sumakwel

Si Sumakwel amu gid, ang ila lider

Ang lider sa Panay sadto

Amu si Datu Marikudo

May maanyag nga tiayon

Maniwangtiwang kun tawgon

Kay sila tanyagan

Sang salakot nga bulawan

Kag kolintas nga nagasangyad sa dalan

Ang makaluluoy sini

Ang tumandok nga mga Ati

Sa bukid nagpalamulya

Kag naglinapta na sila

And that's the dawn of history of Malay
settlement diri

Salin sa Filipino

Si Sumakwel ang naging lider nila

Ang lider ng Panay noon

Ay si Datu Marikudo

Mag magandang asawa

Maniwangtiwang kung tawagin

Sila ay inalok

Nang gintong salakot

At kwintas na hanggang kalsada ang haba

Ang nakakaawa

Ang mga mamamayan ng Ati

Sa kabundukan tumira

At sila'y nagkawatak watak na

Yun yung kasaysayan kung paano nanirahan ang
mga Malay sa Panay

According to the theory of Nicholas Tarling (1966), the Negritos left the island by the southeast and headed for the islands of Andaman, Sumatra, Java, Timor, Japan and ultimately the Philippines. These Negritos originally came from India and walked overland via Malay Peninsula, Indonesia and Borneo via the Palawan and Sulu chains.

Bisan tamon ati
Maitum nga mga linabi
Binata tamon dinhi
Timbang kami diamante
diamanteng kamahalan
doble ang ginikanan
“Gurang tamon sa bisaya
labi pa sa katsila
Katsila sa Manila
padi sa Ilong-ilong
nakabu-ong sang agong
nakapsa sang lingganay.
Lingganay, pagtunog ka
Agong, pag-ugayong ka.

Naniniwala ang mga taga Panay na ang mga Negrito ang unang dumating sa kanilang kapuluan at hindi ang mga Indones at Malay at sila ang kanilang kinikilalang ninuno. Patunay nito ang kanilang mga awitin na siyang nagpapakita na sila ang unang sumakop sa Panay. Ito ang isang halimbawa ng kanilang awitin: (Monteclaro, 1959).

Though we be Negritos,
of the black race
here were we born.
Our worth is as of diamond,
most precious diamond,
from two ancestral lines.
“We preceded the Bisayans,
as we did the Spaniards.”
Spaniards in Manila,
priests in Iloilo
had broken the agong
had cracked the bell.
Bell, you peal;
Agong, you toll.

Ang salitang Maragtas ay kasaysayan, subalit hanggang ngayon, nakilala na lamang natin ito bilang pamagat ng kaniyang aklat. Ilang taon na ang nakalipas na ang salitang Maragtas ay hindi narinig bago ito ginamit sa pamagat ng aklat Pedro Monteclaro noong taong 1907. Nakasulat ito sa wikang Hiligaynon at Kinaray-a ng Panay.

Sa tingin ni Monteclaro, mahalaga ang mga alamat na pamanang Bisaya kaya tinipon niya ang iba’t-ibang mga kwento ng mga matanda sa Panay at ipinalathala niya ang mga ito sa kaniyang

Maragtas. Mayroong mga tao na nagpapahayag na ang Maragtas ay isinalin lamang ni Monteclaro mula sa mga kasulatang isinulat noong unang panahon bago dumating ang mga Kastila sa Pilipinas. Ngunit malinaw niyang sinabi sa kaniyang paunang salita ng aklat na siya mismo ang may akda nito. At kahit mayroon siyang nabanggit na dalawang lumang kasulatan, sinabi niyang hindi na niya isinama ang mga ito dahil sa kanilang hindi maayos na kalagayan. Hindi rin niya ipinahiwatig na isinalin niya ang mga naturang kasulatan sa kaniyang aklat.

Isinaad ni Monteclaro sa pangwakas ng Maragtas na kinailangan niyang sumangguni sa lahat ng matatanda sa bawat bayan dahil, ayon sa kanya, hindi malinaw at ganap ang kaalamang ibinibigay ng aking mga kasulatan tungkol sa mga bagay ng nakaraang panahon.

These datos were chiefs of but few people, as many as a hundred houses and even less than thirty; and this they call in Tagalog, barangay, And what was inferred from this name is that their being called this was because, since these are known from their language to be Malayos, when they came to this land, the head of barangay was taken for a datu, and even today it is still ascertained that one whole barangay was originally one family of parents and children, slaves and relatives. (Juan de Plassencia, 1589a, 23v)

There are two kinds of men in this land (Panay) who, though they are all one, behave somewhat differently and are almost enemies, the one, those who live on the seacoast, and the other, those who live in the mountains, and if they have some peace between them it is because of the necessity they have of one another to sustain human life, because those of the mountains cannot live without the fish and salt and other things and jars and plates which come from other parts nor can those on the coast live without the rice and cotton which the mountaineers have. (Loarca 1582,120).

Sa pagpasok ng modernisasyon sa buong kapuluan ay masasabi natin na hindi ligtas ang mga tumandok (Ati) sa Panay na maimpluwensiyan ng mga pagbabagong ito.

Ayon kay Eduardo Ilo, ang ikalawang pinuno ng mga tribo ng Ati, ang mga makabagong henerasyon ng mga Ati ay hindi na sinusunod ang kanilang kultura subalit pinipilit nila na mapanatili ang kanilang tradisyon at sinaunang paniniwala sa

tulong ng ating gobyerno. Tinuturo sa mga kabataan ang kultura at tradisyon nila tuwing Sabado para sa preserbasyon ng kanilang kultura. Nawawala na unti-unti ang kanilang kultura dahil sa pagkamatay ng kanilang mga ninuno na siyang nagsasagawa ng iba't-ibang uri ng panggagamot na isinasagawa sa pamamagitan ng ritwal. Malaki ang naging impluwensiya ng panonood ng telebisyon ng mga nakakabatang Ati sa kanilang komunidad dahil mas ginugusto pa nilang gayahin ang mga sayaw na napapanood nila kumpara sa kanilang mga sinaunang Tradisyong sayaw. Para sa kanya hindi naging mabuti ang epekto ng mga pagbabagong ito sa kanilang komunidad.

Sinang-ayunan din ito ni Vicente Ocario ang kanilang Tribal Leader na hindi naging mabuti ang naidulot ng paggamit ng cellphone sa mga kabataan pati na ang panonood ng telebisyon. Para sa kanya ito ay nakakasira lamang sa relasyon ng bawat pamilya. Ang pagkakaroon ng telebisyon sa kanilang komunidad ay nakakasira ng kanilang sinaunang kaugalian gaya ng panliligaw at pati ang kanilang pamamaraan ng pagpapakasal.

Naniniwala din si Milagros Ilo, na ang panonood ng telebisyon ay nakakasira lamang sa pag-aaral ng mga kabataan sa kanilang komunidad at ang kawalan ng gana para sundin ang kanilang kinagisnang paniniwala. Para sa kanya, nararapat lamang na sundin ang kanilang sinaunang paniniwala gaya ng kanilang sinaunang pamamaraan ng panggagamot. Ang pagpatay ng hayop ang nagbibigay ng kalakasan sa iba't-ibang espiritu na nakakatulong para magpagaling sa taong maysakit. Para sa kanya, ang mga tumandok na Ati na tinatawag nilang mga busalian na may kapangyarihan na manggamot sa pamamagitan ng pagsasagawa ng ritwal at isa din sa tinuturing na pinakamakapangyarihan sa kanilang komunidad dahil sa kakayanan nito na manggamot. Para kay Aling Milagros, ang kanyang mga ninuno ay dating mga busalian subalit hindi na nila minana

ang pagiging busalian dahil sa kawalan ng pera para gawin ang kanilang mga tradisyunal na ritwal.

Tanging si Aileen Galino Ballescas ang nakapagtapos ng kursong BS in Elementary Education at kasalukuyang nagtuturo sa paaralan na itinayo sa kanilang komunidad. Ayon sa kanya, malaki na ang pagbabago na naganap sa kanilang komunidad dahil sa paggamit ng ibat-ibang uri ng teknolohiya na hatid ng modernisasyon. Para sa kanya ang pagkatuto ng mga kabataan partikular ang mga estudyante sa paggamit ng social networking sites

kagaya ng internet ay nakakatulong sa kanilang pag-aaral. Ang pagkakaroon ng telebisyon sa kanilang tahanan ay malaking tulong sa mga katutubo.

Sa dalawampung respondente, isa ang nakapagtapos ng kolehiyo, anim ang kasalukuyang nag-aaral, apat ang huminto ng pag-aaral sa hayskul, apat ang huminto ng elementarya at anim ang hindi nakapag-aral. Ang isa sa naging dahilan kung bakit halos lahat ng mga Ati noon ay hindi nakapag-aral dahil sila ay nakatira sa kabundukan.

Talahanayan I. Propayl ng mga Respondente

Propayl	Bilang	Bahagdan
Kasarian		
Lalaki	6	
Babae	14	
Edad		
20 pataas	9	
16-19	7	
12-15	4	
Antas ng pinag-aralan		
Nakapagtapos ng Kolehiyo	1	
Hayskul		
Unang Taon	3	
Ikalawang Taon	1	
Ikatlong Taon	3	
Ikaapat na Taon	2	
Elementarya		
Unang Grado		
Ikalawang Grado	1	
Ikatlong Grado	1	
Ikaapat na Grado	1	
Ikalimang Grado	0	
Ikaanim na Grado	1	
Hindi nakapag-aral	0	
	6	

Ati ati sa Bukid (Ati, Ati who lives in the Mountain)

Ata, Ata ki bukid	Ati, Ati who lives on the mountaineers
Nalang ikaw it hamanganin	They have nothing to eat
Kararoton manamit hamanganin	Root crops are delicious to eat
Solo banayan	We have only banayan
Gorang ikam ki ota	We are older than the Bisya,
Pati ki Katsila	Older than the Spaniards
Katsila kay igmedyas	Spaniards wear stockings
Pari ig sinilas	Priest have slippers

Mynoritis (Minorities)

Siguro ang tanan, nagbatyag kang pagtingala	Maybe many would be surprised
Kon anhaw bala nga inyo kami makita	Why you see us here
Bilang banwahanon gina-antus ang kahiya	We're bearing the shame
Bisan kubos lang kaming mga mynoritis nagtinguha	Though we are lowly minorities
Gani kaming mynoritis sa inyo karon nagakiha	We come to ask you
Kon mahimu inyo masolbar diha nga problema	If you please, solve our problem
Sanglit kamu ang pangilo kang aton banwa	Because you are leaders of our town
Itugro kanamon, itugro ang hustisya	Give to us, give to us justice
Kay tao man kami, may kalag kag baratyagon	We are also human beings like you
Ang kadiperensya kulang sa edukasyon	The difference is our lack of education
Kon pa una-una kami ang tumandok kang puro naton	In fact we're the first settlers of this island
Urihi lang kanamong Bisya kon paga usisa-on	You Bisya came late if studied carefully
Kon wara lang kato anay ginbaylo	If only no barter took place long time ago
Ang isla kang Panay ni Datu Marikudo	In this island of Datu Marikudo
Bangod kang sadok, kag kulintas kami nahaylo	Because of the gold "saduk" and gold necklace
Kabangdanan kaming mynoritis sa bukid nag-agto	The reason why we went to the mountains
Kang sa bukid kami kalisud amon nabtyagan	There we had a sad plight
Tungod wara kami kang amon paramugnan	We have no farm of our own
Pamugon lang sa manggaranon	Only tilling the land of the well to do
Ang amon pangabuy-an	That's our only means of livelihood

Kang urihi sa banwa kami nagdulhog
 Sa kapuno-an kang banwa nagreklamo
 Kon sarang mahimu kaming mynoritis inyo ipasaylo
 Sa sangka lugar nga manginmatawhay amon pag uli
 Anda gintuman ang amon ginpangayo
 Sa binit kang baybay kami ginpauli
 Manami man daad ugaring kung may bagyo
 parayo lang kay 'ruping nagligad nga bagyo
 Duro ang napatay sa tydalweb nga dara kang bagyo

Later we went down from the mountains
 To the head of the town we laid our claim
 If possible transfer us to another place
 To where life would be more comfortable
 The authorities answered our request
 By the seashore we were told to settlement
 A good place if no typhoon comes
 Like typhoon Ruping that had passed
 Many died due to tidal waves.

Talahanayan 2. Resulta ng Isinagawang Sarbey

	PERCENTAGE	
	Oo	Hindi
1. Nagsasagawa pa ba kayo ng mga ritwal gaya ng pagpatay ng manok na nagsisilbing alay sa inyong pinaniniwalaang Diyos.	6	14
2. Naniniwala ka ba sa mga espiritu ng lahat ng mga nasa kapaligiran tulad ng ilog, dagat, bundok at iba pa.	7	13
3. Binibigyan niyo pa ba ng pagpapahalaga ang inyong mga kaanak na namatay.	20	0
4. Nakatulong ba ang paggamit ng mga iba't-ibang social networking sites gaya ng facebook at iba pa sa pag- unlad ng inyong komunidad.	11	9
5. Nakakaimpluwensiya ba sa inyong tradisyon at relihiyong paniniwala ang paggamit ng mga social networking sites na ito.	18	2
6. Ang pagbabago dulot ng modernisasyon ay naging salik para sa pagpapanatili ng inyong tradisyon at mga sinaunang paniniwala.	19	1
7. Nakaapekto ba sa pag-aaral ng mga kabataan ang kanilang panonood ng telebisyon at paggamit ng cellphone.	16	4
8. Nakatulong ba ang paggamit ng kompyuter sa pag-aaral ng mga kabataan sa inyong komunidad.	12	8
9. Gumagamit ka ba ng cellphone para sa mabilis na komunikasyon.	8	12
10. Kung meron, nakakatulong ba ito sa iyong pang araw – araw na buhay?	9	11
11. Nakabatay pa ba sa paggalang sa matanda ang sistemang pulitikal sa inyong komunidad.	15	5
12. Isinasabuhay mo ba ang katuruan ng simbahan hinggil sa sampung utos ng Diyos.	16	4
13. Nagsisimba ka ba tuwing Linggo kasama ang iyong pamilya.	17	13
14. Nagdadasal ka ba bago ka matulog at pagkagising ng umaga.	18	2
15. Naniniwala ka ba sa kahalagahan ng pagdarasal.	20	0
16. Nagsisimba ka ba para makipagkita sa mga tao at kaibigan.	0	20
17. Nagsisimba para lamang sundin ang sinasabi ng ibang tao.	1	19
18. Naniniwala sa selebrasyon ng Pista bilang pasasalamat sa kanilang patron sa lahat ng biyaya na kanilang natanggap.	20	0
19. Pagkakaroon ng taunang selebrasyon ng Pasko at Bagong Taon.	20	0
20. Isinasabuhay taon-taon ang selebrasyon ng Mahal na Araw.	18	2

Ipinapakita ng teybol 2 ang naging resulta ng isinagawang sarbey na siyang nagpapakita na ang mga Ati (Aeta) sa naturang komunidad na ang umiiral na relihiyon ng mga tao ay ang relihiyong Katoliko. Nagpapatunay lamang na malaki ang naging impluwensiya ng mga Kastila sa kanilang paniniwalang panrelihiyon. Sa pagkakaroon ng maraming pagbabago partikular sa modernong panahon na nagkaroon ng paglago ng teknolohiya ay malaki ang naging epekto nito sa kanilang kaugalian. Hindi rin sinasang-ayunan ng mga nakatatanda sa kanilang lugar ang paggamit ng iba't-ibang uri ng social networking sites kagaya ng facebook at iba pa. Naniniwala ang mga nakakatanda sa kanilang lugar na ang mga kabataan ay nawalan na ng interest para matutunan ang kanilang katutubong paniniwala gaya ng pagsasagawa ng ritwal dahil sa malaking impluwensiya ng modernisasyon partikular ang kanilang mga natutunan sa panonood ng telebisyon.

Konklusyon

Batay sa mga inilahad ng mga nakalap na datos ng mananaliksik ay malaki ang naging epekto ng modernisasyon sa pagbabago ng antas ng pamumuhay ng mga tao sa komunidad ng Barangay Igcaputol sa bayan ng Tobias Fornier, Antique. Para sa makabagong henerasyon ng mga Ati ay nakatulong sa kanila lalo na sa kanilang pag-aaral ang paggamit ng internet para sa paggawa ng kanilang mga takdang aralin. Subalit, naging hindi maganda ang naging epekto ng paggamit nila ng iba't-ibang networking sites gaya ng facebook at iba pa dahil ito ay naging isa sa mga dahilan na nakaapekto ng pagkalimot sa kanilang kinagisnang kaugalian. Sa mga tumandok na Ati makikita sa kanila ang pagkakaroon ng bandwagon effect na dulot ng paggamit ng teknolohiya na nakakaimpluwensiya sa pag-unlad at pagbabago ng kanilang buhay. Naniniwala ang mga kabataan sa kanilang komunidad na ang paglago ng paggamit ng anumang uri ng social networking ay

makakatulong para maiangat din ang kanilang sarili sa umiiral na kalagayan ng estado ng kanilang Buhay upang makasabay sa pag unlad ng kapaligiran.

Naniniwala ang mga nakakatandang Ati sa kanilang komunidad na mas mainam pa rin na pagyamanin ang kanilang tradisyunal na kaugalian at paniniwala kasabay ng pag unlad ng teknolohiya upang ito ay kanilang mapanatili at maipagmalaki pa rin sa mga susunod na henerasyon ang kultura at tradisyon na kinagisnang.

Sa tulong ng iba't-ibang NGO at lokal na pamahalaan ay nagkakaroon ng taunang pagtatanghal para ipakita ang kanilang kinagisnang kultura. Sa pamamagitan ng iba't-ibang selebrasyon gaya ng Ati-Atihan sa Aklan, Dinagyang sa Iloilo, Binirayan sa Antique , Maskara Festival sa Bacolod ay naipapakita nila ang naging kasaysayan ng Panay na kung tawagin ay Maragtas. Ang Maragatas para sa aming mga Antiqueno ay siyang aming kasaysayan na maituturing na may halagakung ang pagbabatayan ay ang mga nangyari noong nakaraan bago pa man dumating ang mga Kastila sa Pilipinas.

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Gross Happiness (GH) Among Household Women in Guimaras: Its Effect on Economic Development

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Abstract

What makes people happy? This study aimed at determining the gross happiness of household women in Guimaras and its effect on economic development. Using a descriptive research design employing mixed methods, 49 coastal barangays were covered and employing lottery technique based on location, sample size of 390 coastal women respondents were chosen computed through Slovin formula. A stratified systematic random sampling was adopted identifying sample spot to indicate starting point, adopting a survey method, a face-to-face interview using paper questionnaire. Processing and analysis were done using simple statistics and narrations on the experiences of women respondents. Results revealed, coastal women were very happy with their involvement on the different sources/domains of happiness and were just happy with regards to their appreciation on the external factors affecting their personal happiness. On the individual domain, they were very happy being with the family, having acquired education, being active in sex life, having income and financial security, lovelife engagement, involvement in religion and spiritual work, and in leisure and sports. While they were happy to be involved in community and volunteer work, having technological know-how, with current work, being with friends, with good health, and having food on the table. While they personally appreciated and felt happy on the present environment, the performance of the government and local politics, as well as easy access through social media. However, their level of happiness are also being affected by some family issues such as their children's future, food security, living expenses for better life upon retirement and unemployment. They equated their happiness with the economic developments in the island province. They felt happy with the on-going infrastructure projects, social programs of the government, socio-economic benefits availment from economic developments, increasing tourism facilities, healthy business environment, employment opportunities, other community and livelihood projects and access to health services, though there is an artificial decline in economy due to the sea tragedy happened which resulted on the difficulty in transporting goods from Iloilo to Guimaras and vice versa which slightly slowed down the business environment.

Keywords: Happiness, coastal, women, Guimaras

Introduction

His Majesty Jigme Singye Wangchuck, the Fourth King of Bhutan promulgated the concept of Gross National Happiness (GNH) in the early 1970s. His Majesty firmly believed that happiness is an indicator, and a sign of progressive development for the Bhutanese people. GNH, is technically defined as a, “multi-dimensional development approach seeking to achieve a harmonious balance between material well-being and the spiritual, emotional and cultural needs of society.” ([http://www.gnhcentrebhutan.org.](http://www.gnhcentrebhutan.org/), August 5, 2018). According to the Center for Bhutan Studies, the Gross National Happiness Index, implies that sustainable development should take a holistic approach towards notions of progress and give equal importance to non-economic aspects of well-being. (<https://www.thoughtco.com/>, August 5, 2018).

The on-going Harvard study is considered one of the world’s longest studies of adult life, having started in 1938 during the Great Depression. According to Robert Waldinger, the director of the Harvard Study of Adult Development, “The surprising finding is that our relationships and how happy we are in our relationships has a powerful influence on our health,” It was revealed that “good relationships keep us happier and healthier.” Along this line, the United Nations is celebrating the International Day of Happiness, every March 20 of the year (<https://www.cnbc.com>, August 5, 2018).

The GNH measure has been designed to include nine core domains that are regarded as components of happiness in Bhutan and is constructed of indicators which are robust and informative with respect to each of the domains. The nine domains were selected on normative as well as statistical grounds, and are equally weighted, because each domain is considered to be relatively equal in terms of its intrinsic importance as a component of gross national happiness. Within each domain, two to

four indicators were selected that seemed likely to remain informative across time, had high response rates, and were relatively uncorrelated. The nine domains are: Under the Patronage of His Majesty the King 1. Psychological wellbeing, 2. Health, 3. Time use, 4. Education, 5. Cultural diversity and resilience, 6. Good Governance, 7. Community vitality, 8. Ecological diversity and resilience, and 9. Living standard. In this perspective, ‘happiness’ comprises having sufficient achievements in six out of the nine domains. (file:///C:/Users/acer/Downloads/Sabina_Alkiire_method.%20GNH.pdf. August 5, 2018)

The 2015 GNH Survey Report, (<http://www.grossnationalhappiness.com>) presented the Domains and Indicators of GNH, such that in order to foster measurement of a holistic range of GNH values, a domain-based framework has been adopted by the Center for Bhutan Studies and Research. The framework contains nine constituent domains of GNH. They are: psychological wellbeing, health, time use and balance, education, cultural diversity and resilience, good governance, community vitality, ecological diversity and resilience, and living standard. It was noticed from the breadth of domains that a good number of them, like balanced time use, psychological wellbeing, community vitality, and cultural diversity are fairly independent of income and material consumption.

Further, each of the nine domains was briefly explained as: **Psychological** wellbeing attempts to understand how people experience the quality of their lives. It includes reflective cognitive evaluations such as life satisfaction, and affective reactions to life events such as positive and negative emotions. It also covers spirituality. **Health** comprises of conditions of the human body and mind and thereby attempts to characterise health by including both physical and mental states. A healthy quality of life allows us to get through our daily activities without undue fatigue or physical stress. Time use attempts to analyse the nature of time spent on work, non-work and sleep,

and highlights the importance of maintaining a harmonious work-life balance. Education also tries to assess different types of knowledge, values and skills, which are mostly acquired informally. **Cultural diversity and resilience** looks at the diversity and strength of cultural traditions including festivals, norms, and the creative arts. **Community vitality** attempts to focus on the strengths and weaknesses of relationships and interactions within communities. This domain gathers information on social cohesion among family members and neighbours, and on practices like volunteering. **Good Governance** evaluates how people perceive various governmental functions in terms of their efficacy, honesty and quality. Indicators help to evaluate the level of participation in government decisions at the local level and the presence of various rights and freedom. **Ecological diversity and resilience:** This domain encompasses indicators that measure people's own evaluations of the environmental conditions of their neighbourhood and assess eco-friendly behaviour patterns. It also covers hazards such as forest fires and earthquakes, and, **Living standards** which refer to the level of material comfort as measured by income, conditions of financial security, housing and asset ownership. Together, these domains attempt to paint a multi-coloured picture of wellbeing, incorporating a set of key constituents.

In the Philippine setting, the study of Romulo A. Virola and Jessamyn O. Encarnacion on Measuring Progress of Philippine Society: Gross National Product or Gross National Happiness?, revealed that Gross Domestic Product (GDP) and the Gross National Product (GNP) have been calumniated many times in the past as being inappropriate or invalid measures of progress and development. That, critics claim neither the GDP nor the GNP measures well-being, showing statistics that poverty has persisted despite economic "growth". Thus, other measures such as the human development index, families of measures of poverty, the Millennium Development

Goals indicators and happiness index, among others, have surfaced in efforts to improve the monitoring of the development of a nation. (nap.psa.gov.ph/ncs/10thNC).

Accordingly, in conceptualizing Philippine Happiness Index (PHI), the individual plays an important role. The main consideration was that an individual has his/her own definition/sources of happiness. Individuals were asked to identify domains of their happiness from a list. The list consisted of 1) community participation and volunteer work; 2) cultural activities; 3) education; 4) family; 5) friends; 6) health; 7) income and financial security; 8) leisure and sports; 9) love life; 10) religion and/or spiritual work; 11) sex life; 12) technological know-how; 13) work; 14) economy; 15) environment; 16) government; 17) politics; and 18) peace and security; and 19) food. Domains not identified by the respondent were not figured in the computation of his/her happiness index (<http://www.friendsofhumanity.ch/uploads/pdf/>).

In Guimaras on the other hand, no study had been conducted to measure what makes people happy, hence this initial study.

Statement of the Problem

This study was conducted to determine the gross happiness of household women in Guimaras and its effect on economic development.

Specifically this study aimed to provide information for the following purposes:

1. Determine level of gross happiness among household women which will serve as basis in the improvement planning of the agencies concerned for the province of Guimaras;
2. Benchmark Gross Happiness Index to provide comparable information over time to track changes in GH of the women sector and other groups.

3. Analyze the effect of gross happiness among household women on the economic development of Guimaras.

Methodology

The study made use of a descriptive research design adopting a mixed method. Mixed methods research is a procedure for collecting, analyzing and “mixing” both quantitative and qualitative methods in a single study or a series of studies to understand a research problem using Bryman model. Descriptive design was employed to describe the demographic information of household women, happiness data as well as the education and employment background.

Guimaras island is composed of five municipalities with 98 barangays of which 55 are coastal with 17 in the municipality of Buenavista, 16 in Nueva Valencia, nine in Jordan, seven in Sibunag and six in San Lorenzo (Municipal Fisheries Data, 2018). For this initial study, only the 49 coastal and island barangays were chosen as the specific location considering the difficulty of transportation and its geographical setting of the area. Guimaras Island in the Philippine Archipelago and the specific areas covered in the study is shown in Figure 1.

The target population of this study included only those household women in the coastal barangays aged 18 years and above. The population below 18 years of age were not included considering the complexity of questions in the questionnaire and for which they may not be able to provide answers. A stratified systematic random sampling technique was adopted in the conduct of the survey. Sample size was computed using the Slovin formula with 5% margin of error. Based on the Municipal Fisheries Data of 2018, there were a total of 16,161 households in the coastal barangays of which a sample size of 390 household women was selected as respondents of the study though there were six barangays were not covered due to some difficulties encountered by the enumerators. In getting the sample for each municipality, the name of each barangay was written in a small sheet of paper, rolled and placed inside a bowl and drawn until the desired number for the municipality was reached. Using the lottery, barangays included had different numbers of respondents:

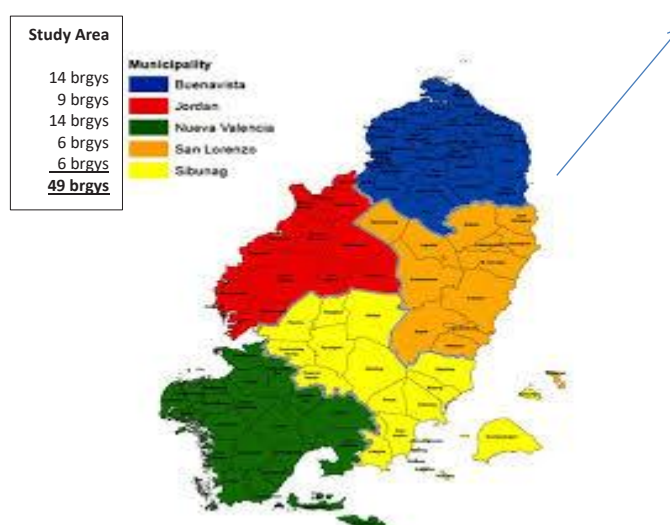


Figure 1. Map of Guimaras in the Philippine Archipelago and number of coastal barangays in each municipality covered in the study

Table 1. Respondents by municipality.

Municipality	Coastal Barangays	Total HHs	Sample Size	Barangays Not Covered
Buenavista	17	4,720	114	3
Jordan	9	3,575	86	
Nueva Valencia	16	4,428	107	2
San Lorenzo	6	2,772	67	
Sibunag	7	666	16	1
Total	55	16,161	390	6

The research instrument used in data gathering was patterned from the Pilot Study on the Measurement of Progress of Philippine Society (September 2007) by Romulo A. Virola Secretary General National Statistical Coordination Board (NSCB). The instrument is composed of three parts: Happiness survey, demographic information, and education and employment background with additional question on attitude towards family issues. The GH survey questionnaire in three pages contained encompassing objectives, subjective and open-ended questions.

The method of survey adopted was a face-to-face interview using paper questionnaire. The interview language used in administering the questionnaire was mostly of local dialect especially for those who have difficulty in understanding the English language, and the level of literacy rate in the province. Face-to-face interviews also allow for a high degree of control over the quality of data, and offer a high response rate in general.

Actual survey was conducted within the third and fourth quarter of this year. Older women in the identified households were selected as respondents in the interview process. A sample spot, such as the barangay hall or any landmark was identified to indicate the starting point in the conduct of the survey in each barangay to be covered using

systematic of every 5th house from the starting point.

To enhance the quality of data collection and to keep track with the time frame, enumerators were recruited and oriented prior to the actual survey. An encoder or research assistant was also hired to perform tabulation of data and encoding in computer using the Excel program.

For processing the GH survey, collected data was coded, and encoded in computer using the Excel software. The printed data was double-checked by the researcher herself and necessary corrections were made.

The data were treated statistically, mostly descriptive, were analysed using frequency, percentage and rank order along with the different domains/sources of happiness. Responses on the open questions were paraphrased and analysed using frequency and percentage and so as to get common and prevalent opinions and experiences on happiness of household women as it affect economic development in the coastal barangays.

Results and Discussion

Prior to determining the importance and happiness level among women in the coastal barangays, the demographic information of these household women are presented. As a result of the

study, all household respondents are female, with the majority aging from 25 to 44 years old and other older women, married (72.31%), residing in their own houses (88.46%) and have been in their current residences for more than 10 years and longer with some (25.38%) 10 years and below.

As to their education and employment background, all women respondents had undergone formal schooling, having graduated in high school as the highest (24.62%), then high school level (18.46%) and elementary graduate (17.44%), while only few were college graduate (9.49%) and post graduate (1.28%). It can be noted that, at the time of the survey, near half (48.21%) were housewives/housekeepers and the rests having varied occupations, however, there were very few (3.33%) who responded to be unemployed.

With regards to the kind of business or industry where they are engaged or employed in, it was noted that serving the community as barangay workers, performing social and/or personal engagements was highest (44.74%), followed by those engaged in

wholesale and retail trade (18.06%) and in fishing (16.71%), with above majority (89.23%) earning a personal monthly income of P10,000.00 and below.

Level of Gross Happiness

A. Happy life and opinion on happiness

Of the 390 total household women respondents, when initially asked putting all things together, whether they were happy in their lives. Results showed that majority (56.92%) were happy with shaking shoulders saying “ok”, As to their opinion of happiness, majority (79.49%) responded that the good things that happened in their lives were results of their own hard work and personal choices. However, some (20.51%) of them responded that the good things happened in their lives were more of other people’s help and other factors around them. With regards to their opinion of unhappiness, also majority (61.03%) said that the good things that happened in their lives were results more of their own mistakes and misdoings, however, there were others (38.97%) wherein the bad things that

Table 2. Happiness in life and opinion on happiness.

Happiness	Frequency	Percent
Life Happiness		
Very Unhappy	4	1.03
Unhappy	11	2.82
Neutral	99	25.38
Happy	222	56.92
Very Happy	54	13.85
Total	390	100.00
Opinion of Happiness		
Good things happened were results of own hardwork and personal choices	310	79.49
Good things happened were more of other people’s help and other factors around	80	20.51
Total	390	100.00
Opinion of Unhappiness		
Bad things that happened were more of ownmistakes and misdoings	238	61.03
Bad things that happened were results more of other people’s interference and other factors around	152	38.97
Total	390	100.00

happened in their lives were results more of other people's interferences and other factors around like families, friends or peers.

B. Sources of happiness based on personal experiences

Relating to their personal experiences, household women were asked to indicate which of the listed domains under personal welfare/involvement and personal appreciation. On women's personal welfare/involvement on: 1) community and volunteer work, 2) cultural activities, 3) education, 4) family, 5) friends, 6) health, 7) income and financial security, 8) leisure and sports, 9) love life, 10) religion and spiritual work, 11) sex life, 12) technological know-how and 13) work; and others, identified to be 14) food, results showed that, on the overall in multiple responses (5260), mostly (91.60%) answered yes for their sources of happiness, only very few (8.40%) answered no. For most of them (4818), it turned out that among the sources of happiness with regards to personal welfare/involvement of these women, health and friends ranked one (8.09%) respectively, followed by education (8.07%), then family (8.05%), and having work (7.97%), ranked fifth. Eating food (2.41%) was lowest and which was identified by other women. On the other hand, of the 442 responses whose happiness is not sourced from among the different domains, eating food was highest (39.37%), followed by leisure and sports (17.65%) with cultural activities (11.09%), then love life (8.14%), and fifth sex life and technological know-how (5.88%), respectively.

As to their happiness with regards to their personal appreciation of what is happening around them, it turned out that on the overall (1950) in multiple responses, mostly (88.51%) answered yes, while only few (11.49%) responded no. On individual item on women's personal appreciation

for yes answers, it turned out that politics (22.36%) influenced their happiness, being concerned with the environment then followed (21.90%), and thirdly, the government (21.78%), and then their appreciation on the economy (20.05%), and the lowest (13.19%) was on social media. For those (224) with no answers, it turned out that social media was highest (66.96%) and appreciation of the politics was lowest (1.79%). This would only mean that the coastal women are attached with the local political structure and are personally affected with any change in the political administration.

Relating on the importance of the sources of happiness of the coastal women respondents, it showed that on the overall yes responses of 4818, majority (63.39%) acknowledged to have experienced happiness on all the 14 domains with 10 rating as highest. As to level of importance on individual domain, it showed that they are happy having good health and to be with friends which are highest (8.09%), respectively, followed by acquiring education (8.07%), then being with the family (8.04%) who are staying together, and having work (7.97%), to make their life busy. On the other hand, food (2.41%) becomes the least source of happiness as this is a basic need of the body and that the women have been conscious of the food that they take.

With regard to their personal appreciation on the external factors around that make them happy such as the economy, environment, government, politics and social media; it also turned out that of the total yes responses of 1726; the highest was 10 rating (38.36%), however on individual domain it showed that personal appreciation is highest under politics (22.36%) as this play a very important role in community development; with environment (21.90%) and appreciation with the government (21.78). while their appreciation is lowest (13.90%)

Table 3. Sources of Happiness based on experiences*

Source/Domain	Yes	Percent	Rank	No	Percent	Rank
A. Personal welfare/involvement on:						
1. Community and volunteer work	370	7.68	7	20	4.52	7
2. Cultural activities	341	7.08	11	49	11.09	3
3. Education	389	8.07	3	1	0.23	12
4. Family	388	8.05	4	2	0.45	11
5. Friends	390	8.09	1.5	0	0	13.5
6. Health	390	8.09	1.5	0	0	13.5
7. Income and financial security	375	7.78	6	15	3.39	8
8. Leisure and sports	312	6.48	12	78	17.65	2
9. Love life	354	7.35	10	36	8.14	4
10. Religion and/or spiritual work	281	5.83	13	9	2.04	9
11. Sex life	364	7.56	8.5	26	5.88	5.5
12. Technological know-how	364	7.56	8.5	26	5.88	5.5
13. Work	384	7.97	5	6	1.36	10
14. Food	116	2.41	14	174	39.37	1
Total	4,818	100.0		442	100.00	
Percent	91.60			8.40		
B. Personal appreciation of:						
1. Economy	346	20.05	4	44	19.64	2
2. Environment	378	21.90	2	12	5.36	4
3. Government (i.e. gov't. system, institution & behaviour of leaders, etc)	376	21.78	3	14	6.25	3
4. Politics (i.e. political system, behavior of politicians, etc)	386	22.36	1	4	1.79	5
5. Social Media	240	13.90	5	150	66.96	1
Total	1,726	100.00		224	100.00	
Percent	88.51			11.49		

Multiple responses

with social media. And then changes in the environment (20.05%). Table 4 presents the level of importance of sources/ domains on personal

welfare/involvement and personal appreciation of the factors affecting happiness of the coastal women respondents.

Table 4: Level of Importance on the sources of happiness*

Source/ Domain	Level of Importance											
	1	2	3	4	5	6	7	8	9	10	Total	Percent
A. Personal welfare/involvement:												
A1	3	1	7	1	44	22	66	108	27	91	370	7.68
A2	5	5	9	9	50	18	60	84	28	73	341	7.08
A3	2	1	1		11		3	14	6	351	389	8.07
A4					1		1	5	3	378	388	8.05
A5			3		24	11	45	106	21	180	390	8.09
A6	1		2	4	10	3	4	19	15	332	390	8.09
A7		4	2	1	28	5	14	51	23	247	375	7.78
A8	3	2	3		36	16	46	62	27	117	312	6.48
A9	2		1		11	3	6	13	10	308	354	7.35
A10	2			3	16	5	15	12	11	217	281	5.83
A11	3	2	5	3	28	8	17	58	17	273	364	7.56
A12	2	2	4	1	36	8	29	80	11	191	364	7.56
A13	1		1		11	2	6	36	23	304	384	7.97
A14	1	3	1	1	13	11	11	31	2	42	116	2.41
Total	25	20	39	23	319	112	323	679	224	3054	4818	100.00
Percent	0.52	0.42	0.81	0.48	6.62	2.32	6.70	14.09	4.65	63.39	100.00	
B. Personal appreciation:												
B1	1	2			41	15	47	96	21	123	346	20.05
B2					31	8	38	97	29	175	378	21.90
B3				2	42	13	53	104	31	131	376	21.78
B4			2	6	58	18	63	102	26	111	386	22.36
B5		2	2		15	4	10	61	24	122	240	13.91
Total	1	4	4	8	187	58	211	460	131	662	1726	100.0
Percent	0.06	0.23	0.23	0.46	10.83	3.36	12.23	26.65	7.59	38.36	100.00	

*Multiple responses

Level of happiness

The level of happiness among coastal women is measured in terms of their personal welfare/ involvement as part of their life experiences on the 14 sources/domains identified such as; 1) community and volunteer work, 2) cultural activities, 3) education, 4) family, 5) friends, 6) health, 7) income and financial security, 8) leisure and sports, 9) love life, 10) religion and spiritual work,

11) sex life, 12) technological know-how, 13) work, and 14) food. It turned out that on the overall, in multiple responses of 4818; majority were at the range of happy (34.81%) to very happy (40.02%) while very few had been unhappy (4.21%) to very unhappy (1.14%). While on the individual source/ domain of happiness, it showed that the highest of equal level of happiness were health and having friends (8.09%), respectively, education (8.07%)

Table 5. Level of Happiness*

Level of Happiness

Source/Domain	Level of Happiness						
	1 (very unhappy)	2 (unhappy)	3 (neutral)	4 (happy)	5 (very happy)	Total	Percent
Personal welfare/involvement:							
1. Community and volunteer work	5	9	104	190	62	370	7.68
2. Cultural activities	9	9	95	169	59	341	7.08
3. Education	1	1	13	76	298	389	8.07
4. Family			6	61	321	388	8.05
5. Friends		5	83	172	130	390	8.09
6. Health	2	19	101	139	129	390	8.09
7. Income and financial security	14	17	98	96	150	375	7.78
8. Leisure and sports	5	47	76	86	98	312	6.48
9. Lovelife	2	36	107	94	115	354	7.35
10. Religion and spiritual work	2	17	72	75	115	281	5.83
11. Sex life	7	30	74	97	156	364	7.56
12. C Technological know-how	7	8	68	186	95	364	7.56
13. Work	1	2	22	183	176	384	7.97
14. Food		3	36	53	24	116	2.41
Total	55	203	955	1677	1928	4818	100.0
Percent	1.14	4.21	19.82	34.81	40.02	100.0	
A. Personal appreciation:							
1. Economy	7	20	105	182	32	346	20.05
2. Environment	3	13	93	219	50	378	21.90
3. Government (i.e. gov't system, institutions, behaviour of leaders, etc)	4	16	111	205	40	376	21.78
4. Politics (i.e. political system, behaviour of politicians)	4	16	146	183	37	386	22.36
5. Social Media	2	9	24	139	66	240	13.90
Total	20	74	479	928	225	1726	100.00
Percent	1.16	4.29	27.75	53.77	13.04	100.00	

*Multiple responses

then followed, with family (8.05%), having work (7.97%) ; then income and financial security (7.78%); involving in community and volunteer work (7.68%); and for married women, sex life (7.56%), enhances their happiness for the day's work; with technological know-how (7.56%), love life (7.35%) comes next. On the other end, food (2.41%) got to be the lowest source of happiness, then religion and spiritual work (5.83%), leisure and sports (6.48%) and cultural activities (7.08%).

Their level of happiness with regards to their personal appreciation on the economy, environment, government such as government system, institutions, behavior of leaders among others, politics such as the political system and the behavior of politicians, as well as the social media, also revealed that of the total 1726 responses, the overall level of happiness were at the range between neutral (27.75%) to happy (53.77%) with very few between unhappy (4.29%) to very unhappy (1.16%). While on the individual source/domain of personal appreciation of happiness, the highest appreciation was on politics (22.36%); followed by the environment (21.90%) and government (21.78%), while social media was not really appreciated, and being the lowest (13.90%) with the changes in the economy (20.05%).

When women respondents were asked on their opinions as to whether economic development is synonymous to happiness, 259 responded. Others opted not to answer the question with side comment that whoever takes place in the administration it would be the same situation as what at present. But for those who responded, almost all (94.21%) said yes while only very few (5.79%) answered no since they were looking into the impact of development in their lives and the community as a whole.

Table 6: Opinion of women on economic development as synonymous to happiness.

Response	Frequency	Percent
Yes	244	94.21
No	15	5.79
Total	259	100.0

Major reasons that were subjectively shared by these women were consolidated to support their answers as presented on the following table. As a result, these women felt happy with developments in the island especially on infrastructure projects (22.95%), social programs (21.31%), socio-economic benefits availment (11.38%), increasing tourism facilities (10.66%), healthy business environment (10.25%), employment opportunities (8.61%), community and livelihood programs (7.78%), access to health services (6.96%) . On the other hand, those who opposed for economic development as equated to happiness, according to them, the local government had not been aggressive to sustain pushing on for economic development after the sea tragedy which brought the Guimaras economy down with the increasing prices of basic commodities and other goods due to difficulty in transporting of goods from Iloilo city to Guimaras and vice versa and in effect business environment had been slowing down.

Attitudes toward family issues

Finally, these household women were asked regarding their attitudes toward some family issues such as old age abandonment, unemployment, food security, children's future, and living expenses for better in life (after retirement) as these likewise affect their personal life and happiness. It turned out that on the overall they had been always anxious regarding family issues. However on individual family issue, majority (271) were always anxious on

Table 7. Major reasons on economic development that provide impact to happiness

Reasons	Frequency	Percent
• Infrastructure projects - on-going widening and concreting of roads, bridges, and facilities, like Day Care Centers, school buildings, Bangangy Halls, and other facilities	56	22.95
• Economic development means healthy business environment, purchasing power of people is not a problem	25	10.25
• Economic growth leads to employment opportunities	21	8.61
• Increasing number of resorts and other tourist destinations	26	10.66
• Government support projects and livelihood programs for the poor	19	7.78
• With economic development socio-economic life for everyone would be easier and more economic benefits can be availed	28	11.48
• Social programs especially for senior citizens, persons with differing needs, and other projects for the poor like 4Ps, free education, financial assistance for students are made available by the government,	52	21.31
• Easy access for health services, maternal and child care	17	6.96
Total	244	100.00
Opposing reasons		
• The local government are not aggressive after the sea tragedy to sustain economic	1	6.67
• Difficulty of commuters in transporting goods from Iloilo city and vice versa which brought the Guimaras economy down with the increasing prices of basic commodities and other goods	12	80.00
• Low arrivals of tourists and in effect business environment is slowing down	2	13.33
Total	15	100.00

their children's future, as well as about food security (166), living expenses for the better in life (165), and unemployment (140). They were sometimes anxious on old age abandonment (132). While others normally do not feel anxious, nor anxious at

all regarding family issues. For the few, family issues were not applicable to them. Table 8 presents the attitudes of these coastal women towards family issues.

Table 8: Attitude towards family issues.

Issues	Always anxious	Sometimes anxious	Neither anxious or unconcerned	Normally do not feel anxious	Do not feel anxious at all	Not applicable	Total
Old age abandonment	82	132	76	48	32	20	390
Unemployment	140	119	54	23	17	37	390
Food security	166	99	63	35	22	5	390
Children's future	271	52	17	25	14	11	390
Living expenses for better in life (after retirement)	165	116	43	20	15	31	390
Total	824	518	253	151	100	104	1950
Percent	42.26	26.57	12.97	7.74	5.13	5.33	100.0

Conclusions

Based on the findings of the study, the following conclusions were made:

- Majority of the women respondents were happy for the past seven days when they were interviewed and that their opinion of happiness resulted from the good things that happened to them because of their own hardwork and personal choices, likewise their opinion of unhappiness was due to the bad things that happened which are more of their own mistakes and misdoings. On the overall, based on personal experiences, the level of their happiness was very happy with regards to their welfare/involvement on the various sources/domains. However, on the individual domain, they were very happy being with their 1) family, 2) having education, 3) actively engaged in sex life for married women, 4) having income and financial security, 5) active in religion and spiritual work, 6) current love life, and 7) being involved in leisure and sports; while they were happy 1) doing community and volunteer work, 2) acquired technological know-how, 3) with current work, 4) being with friends, 5) involvement in cultural activities, 6) being healthy, and 7) having food to eat. While they were happy with regards to their personal appreciation on the external factors that likewise affect their level of happiness, particularly on: 1) development initiatives that has an effect in their environment, 2) performance of the government in general, 3) politics at the local level, and 5) access to social media.
- The sources or domains of gross happiness among women based on their personal experiences that are important to them are: 1) health, 2) friends, 3) education, 4) family, 5) work, 6) community and volunteer work, 7) income and financial security, 8) technological know-how, 9) sex life, 10) love life, 11) cultural activities, 12) leisure and sports, 13) religion and spiritual work, and 14) food. Their happiness are also affected by their personal appreciation on: 1) politics, 2) environment, 3) government, 4) economy and 5) social media.

- On the overall, coastal women were very happy with their involvement on the different sources/ domains of happiness and were just happy with regards to their appreciation on the external factors affecting their personal happiness. On the individual domain, these coastal women were very happy being with the family, having acquired education, to active in sex life, having income and financial security, love life engagement, involvement in religion and spiritual work, and actively involve in leisure and sports. While they were happy to be involve in community and volunteer work, having technological know-how, with current work, being with friends, with good health, and having food on the table. While they personally appreciated and felt happy on the present environment, the performance of the government and local politics, as well as easy access through social media. However, their level of happiness are also being affected by some family issues such as their children's future, food security, living expenses for better life upon retirement and unemployment.
- Coastal women respondents equated their happiness with the economic developments in the island province. They felt happy with the ongoing infrastructure projects, social programs of the government, socio-economic benefits availment from economic developments, increasing tourism facilities, healthy business environment, employment opportunities, other community and livelihood projects and access to health services, though there is an artificial decline in economy due to the sea tragedy happened which resulted on the difficulty in transporting goods from Iloilo to Guimaras and vice versa which slightly slowed down the business environment.

Recommendations

In order to enhance the relevance of this study as measurement of economic progress, the following recommendations are being forwarded:

If indeed, happiness is a component of progress in society, government including the local government units should take pro-active role of considering happiness of the people it serve in the design of policies and programs while at the same time pursuing advocacies for the transformation through values reformation.

Generation of provincial level estimates may be done to track benchmark information and its usefulness. It is in this area where strong statistical advocacy is needed to ensure that the people are made aware of its importance and for the public to be supportive of the data collection activities of the government using different methods and approaches.

Compilation of economic development indicators in Guimaras may be reviewed as well as happiness indices in the country be pursued to provide more relevant measures of progress of society and how these impact in the lives of the citizens in the province and the community in particular.

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An Exposition on Psalm 31

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Abstract

Psalm 31 is lengthy prayer for protection and restoration. This song is categorized by scholars with multiple appealing clauses that transcend historical context and literary form. The writing is exhibiting complains against the insurrection of the national enemies and other enemies of Israel used the expository objective approach to determine literary meaning of the text.

Keywords: expository objective approach, restoration theology, theology of protection.

Introduction

The Psalm 31 is a lamentation prayer exhibiting complains against the insurrection of the national enemies and other enemies of Israel. The question of originality of was perhaps raised by St. Augustine wherein he carefully studied the Psalm based on Pauline contextual analysis¹ (Van de Meer, 1961). Nonetheless, modern biblical theologians improve the hermeneutical understanding of the text in accordance to the Hebrew and Christian perspectives. Numerous interpretations about the text are inappropriate and never directly pinpointed the intention of the writer. The psalmist has a

knowledge and experience of the real-life situation of the Israel from the time of Jeremiah, Isaiah, Ezekiel, and the lamentation of Israel.

The evangelical interpreted the text that it was believed the situation between the insurrections of Absalom as a branded notorious enemy of King David. Absalom is second from throne hierarchy, but became the tarnished enemy of Judah. According to the Second Book of Samuel, Absalom is a great threat to King David monarchy. Despite from some great danger or rather from many dangers, King David relates the prayers which he had offered up to God amidst the terrors of death. He then subjoins his thanksgiving, which Psalm 31 is an ordinary

¹ The question of the psalms fits into larger early Christian concerns stemming from theological debates regarding the status of the Old Testament for the Christian Community. Marcion certainly forced this question. Augustine is likewise profoundly shaped by his Manichaeian experience, with their wholesale rejection of the Old Testament including the Psalms. Since the almost boisterous singing of the psalms marked the popular and widespread devotion of the Donatist, this too will color Augustine's own approach to them. (See F. Van der Meer, *Augustine the Bishop: Religion and Society at the Dawn of the Middle Ages*. Translated by B. Battershaw and G. R. Lamb. New York: Harper and Row, 1961, pp. 325-337).

one. The psalmist celebrates his deliverance at great length, exhorts all the saints to be of good hope, and recognizes the most excellent and memorable example of God's goodness to him.

In contrary, the author of Psalm 31 has knowledge of the situation during the time of Jeremiah, Isaiah, Ezekiel, and other psalm historical events in which it is not solely in time of Absalom revolt, but from many enemies of Israel such as Persia, and other nations that threatening Israel. It is not a personal prayer instead a national prayer to seek God guidance for impending conquest of enemies. The prayer is lamented to God in time of trouble of Israel. A collective prayer was recited from time to time until the exile and rebuilding of the wall initiated by Nehemiah. This song has significant to the struggle of the Israelites and consider as most appealing song to ask for help and refuge from God.

The most interesting to this, it was quoted and associated by Gospel during the suffering of Jesus at the cross. Jesus himself recited this prayer for asking God's guidance for the downfall of Israel from hands of the enemies. Jesus directly addresses God, but never asked for his personal guidance rather he prayed for entrusting the Israel as a whole to have safe from the hands of the enemy. In Jesus prayer, he appeals to the Lord to keep his people safe and have refuge under the Lord's guidance and protection.

It is the time that God will provide justice to the Israelites and not Jesus himself will provide providential act, but God himself will provide. That's why Jesus says, *'Into your hands I commit my spirit'* means to provide justices to those are seeking the guidance of God in the hands of enemies.

This expository study was designed to have a new understanding on the meaning and interpretation of the text. There are three exploratory questions need to answer:

1. What is the present and balanced description of the text based on literary and historical analysis?
2. How the text contextually relates in the current theological discourse?
3. What theological discourse may develop to be explored for further studies?

Methodology

The study used the exposition analysis to extract the theological meaning through literary, historical, and rhetorical context of the text. The very serious reason for this exposition of the text was to extract and make a new interpretative meaning and determine the misconception about the text. The study was scrutinized based on the biblical survey of the biblical commentaries. Breaking of the text down into its smallest segments and studying phrase by phrase were extracted into to get the meaning and interpretation. Lastly, the study relied on the Hebrew vocabulary to have a deeper meaning, and have a better understand, and significant details of the text.

This exposition is divided into 4 parts and these elements are scattered about they will be identified in what as follows:

Part One: 31:1-5 - A Prayer for Refuge and Protection

Part Two: 31:6-10 - Feeling of Rejection

Part Three: 31:11-20 - A Hope for Restoration

Part Four: 31:21-22 - A Thanksgiving Prayer

Contextually, the major insight of this paper focuses on who are these enemies in which the enemies are characterized by trying to trap him in a net (v.4), trying to get him to regard idols (v. 6), and slandering him (vv. 11, 13, 20), while the several issues faces by the psalmist concentrate on the national sin, attached by enemies, neighbor, and acquaintances, persecution (v. 15), having lying lips and speaking arrogantly (v. 18).

Findings and Results

A Prayer for Refuge and Protection

¹In you, O Lord, I seek refuge; do not let me ever be put to shame; in your righteousness deliver me. ²Incline your ear to me; rescue me speedily. Be a rock of refuge for me, a strong fortress to save me. ³You are indeed my rock and my fortress; for your name's sake lead me and guide me, ⁴take me out of the net that is hidden for me, for you are my refuge. ⁵Into your hand I commit my spirit; you have redeemed me, O Lord, faithful God.

Seeking refuge is a beginning of the prayer. The imperative in this call is asked for help. Refuge is expressing an urgent request in order to deliver from enemies. It means *rock, fortress, and safe place* provided by God. God is the only provider of place of safety and security against enemies' threat. The psalmist has put his life in the hand of One who had proved to be a rock, a fortress, a trusted guide and that One has proved to be faithful. Meanwhile, the phrase '*do not let me ever to put to shame*' means taking by enemies or completely destruction (charam). The word '*charam*'² is usually been translated as something like '*put under the ban*' or '*devote to destruction*.' It is shameful if you fall into the hands of enemies because that's demonstrating off from God's protection. It means to say that you have been abandoned by God. In this way, the text is not a personal appeal of David to God to save them from the insurgent act of Absalom rather it is a nationwide appeal to God to redeem and deliver them from enemies.

Another interesting from this passage is the phrase '*in your righteousness deliver me*' in which the

psalmist desires to be delivered in the righteousness of God, because God displays his righteousness act in performing his promise to his nation. Only the righteous can deliver the Israel from threat of enemies and no one can do it except by God alone. Righteousness for Hebrew tradition means to preserve the God's chosen people from acting meritoriously. It request justice in order to obtain reward. As refer to Psalm 119:137-144 which explained that establishment of justice;

¹³⁷You are righteous, O Lord, and your judgments are right.

¹³⁸You have appointed your decrees in righteousness and in all faithfulness.

¹³⁹My zeal consumes me because my foes forget your words.

¹⁴⁰Your promise is well tried, and your servant loves it.

¹⁴¹I am small and despised, yet I do not forget your precepts.

¹⁴²Your righteousness is an everlasting righteousness, and your law is the truth.

¹⁴³Trouble and anguish have come upon me, but your commandments are my delight.

¹⁴⁴Your decrees are righteous forever; give me understanding that I may live.

A righteous people should exercise to defend his people and community and who commit to protect all people under his protection. Also, a righteous man strongly believes that hope comes from the nature of God.

Rock symbolized of security, refuge, and deliverance according to 2 Samuel 22:2-3. It is a sure foundation (Isaiah 28:16), salvation (2 Samuel 22:47), and hiding place (Psalm 32:7). When rocks

² In some places it can simply mean '*exterminate*,' and rarely has the much milder meaning of '*ostracize*' or '*excommunicate*' is shameful because it means that the God abundance them.

are piled one on the other, it becomes fortress and tower, which became metaphors for divine protection (Psalm 59:9). For Hebrew, they are protected because they are under covenant with God. This protection of covenant is demonstrated that God will provide them with security and protection (Webb, 2007) in which the assurance of divine protection is guaranteed to the Israel.

Under the metaphor of a net, the danger of conceived as a net which means that many Israelites betrayed the sacred of the covenant. Most of them were trapped by enemies. No one can escape from such treachery and betrayal unless they will return to the guidance of Yahweh. This means that conspiracies were frequently formed against Israelites' life and struggle, which would have left them no room for escape; and as their enemies were deeply skilled in policy and hating them with an inconceivable hatred, were eagerly bent on his destruction, it was impossible for them to be saved from them by any human power. And their situation is desperate and in the state of desolation.

The ultimate way to do is to lay down the spirit because the spirit comes from God, and God will redeem their spirit from darkness and desolation. The phrase *'into your hand I commit my spirit'* demonstrates to restore their spirit based from original creation. The spirit is often associated with Creation (Gen. 1:2; Job 26:13; Ps. 104:29-30; 147:14-18). The Old Testament does not clearly define the relationship between God and the spirit; however, God used it as wisdom to create all things from old form to new form. In fact, when Jesus said this at the cross, it manifests that Jesus is an agent of God's creation by restoring the Israel into new heaven and new earth. It is more emphasized on the re-creating

the nature based on the day of creation designed by God.

Secondly, the phrase *'I commit spirit'* or *'I will commit'*³ is a near death situation or the nation is ready to perish (ICC Bible Commentary, 2018). It affirms that the psalmist has experiencing the coming end of the nation. Based on the conservative view of John Calvin (1999), the psalmist is constituted with the arbiter of life and death and depended for the protection amidst of incurring dangers. At this point of despair, the psalmist is mediated to reconsider the broken relationship between the Israel and God in order to have shield against all dangerous attacks from enemies. Although the safety of Israel may be beyond their hope in which God is the faithful guardian of it and let this happen again. In short, the psalmist prayer of appeal relies to entrust the keeping of their lives to God's care and protection even in the midst of near-death situation and dangers.

Feeling of Rejection

⁶You hate^[a] those who pay regard to worthless idols, but I trust in the Lord. ⁷I will exult and rejoice in your steadfast love, because you have seen my affliction; you have taken heed of my adversities, ⁸and have not delivered me into the hand of the enemy; you have set my feet in a broad place. ⁹Be gracious to me, O Lord, for I am in distress; my eye wastes away from grief, my soul and body also. ¹⁰For my life is spent with sorrow, and my years with sighing; my strength fails because of my misery,^[b] and my bones waste away.

³ The verb is in the future tense, *'I will commit,'* and it unquestionably denotes a continued act, and is therefore fitly translated into the present tense. It is also to be observed, that no man can possibly commit his life to God with sincerity, but he who considers himself exposed to a thousand deaths, and that his life hangs by a thread, or differs almost nothing from a breath which passes suddenly away (Calvin, 1999).

According to Old Testament or other Hebrew writings that hate would countenance the understanding of שָׂנֵא or שָׂנֵא (sânê)⁴ as meaning 'rejected.' In Malachi 1:2-3,

²I have loved you, says the Lord. But you say, "How have you loved us?" Is not Esau Jacob's brother? Says the Lord. Yet I have loved Jacob ³but I have hated Esau; I have made his hill country desolation and his heritage a desert for jackals.

The interpretation of the Hebrew in above text is welcome as well since Hebrew does not extend much beyond a few dozen basic vocab words; however, it means 'thorny' that speaks of God's preference for Jacob over Esau. Hate for Hebrew is connoted to 'feel rejected.' In this section, the psalmist is trying to appeal to all Israelites to avoid idolatry because this form of public worship may ruin the trust of Yahweh to them. Once they continue this act of idolatry, God will reject them and send them to the hands of the enemies. So, the Israelites are deeply in trouble because even their souls have been disturbed due to public worship of idol. Their groining and affliction were lasted for many years and no one healed their pains. Therefore, they felt that they failed in pain. People are failed because of many adversaries and under the state of distress. Both body and soul are no more useful. Despite this, the psalmist pretends that they are hated people even by their enemies, and therefore they are feel abandoned and no one is safe for the coming of enemies.

Using parts of the human body such as eye, feet, soul, and body is to express the psalmist's

distress call that denotes for stressful situation. If the part of the human body is under distress, then the stress will trigger to be stressful, which causes of physical manifestation of sorrow, sighing, and failure of strengths, and the bones wasting away. Therefore, the human body has no unity because link between the mind and body is distorted. This view is representing the nation of Israel whereas they like the human body where the parts of it are unhealthy to unite and come up with common understanding of God's grace. Hatred anguishes, and unloved are very commons among them. No one love has concerned with each other, and they are divided on the perspective of covenant and understanding about the will of God. As result of it, they are weak then they are easily defeated by their enemies because they have no strength and unshaken to work for unity. In fact, they have so many adversaries by way of being slander and distressful with their social consciousness. So, they become understandable in their manners as well as a way of their living and social life.

This section is also described the acute situation of the nation with a series of complain where the whole nation of Israel is suffering. As a whole body is in trouble so, the nation is in near to murder by the enemies. Hating this situation of vanities is expressing that they need to affirm their covenant and obedience to God. The Israel nation must need a true prophet to declare to them the coming of dangerous time of the fall of the nation. The psalmist hates those who break or ignore God's covenant because God sees their affliction (Exodus 3:7-8), God knows their trouble (Psalm 1:6), God has not given them into the hands

⁴ The Hebrew sânê' is the opposite of love which could mean 'non-election'. This contrast is the same in Genesis 29:31 between Leah ('hated' senû'âh from sânê') and Rachel, who in the previous verse is described as 'loved more than Leah,' a contrast of degree not of absolute love and hate. Compare also the passages in Deuteronomy 21:15-17 above; 1 Samuel 1:5; Proverbs 30:23; 2 Samuel 19:6; and even Exodus 20:3 which speaks of preferring others gods as equivalent to hating God (cf. Matthew 6:24 on serving God and mammon, loving one and hating the other).

of their enemies, and God has set his feet in a large place (Ps. 4:1; 18:19; 118:5).

The second point is the cause of hatred of lying vanities. Calvin (1999) says that it is impossible for men to have any true faith in God, unless they abhor whatever would draw them away from him. The need for genuine prophets for Israel is in dire need because no prophet appeals to the kings and the people of Israel to return back to fold of the Lord so that they will be protected and kept them safe from disastrous enemies' like heavily-armed and battled-ready Persia armies. In this view, the psalmist denotes that a complete or settled condition must be agreed between the people Israel and God, and that God will bring back his trust to his beloved chosen nation.

In the kindness and faithfulness of the Lord, he stretched him out the justification of his trust, is provided in the end of the section. In the very practical manner, the psalmist illustrates God as justifiable in dealing with negative side of the Israel against the Lord is the end rather the God is looking for positive side over against the narrow place, straits, and the net in which it symbolized as trapped by their enemies. The psalmist appeals to the Israel to stand firm, so not to be shaken or displace from the position they had taken and implying that the defeat of the enemy is the victory of the God and his people (Ps. 4:1; 18:19; 118:5). In sum up, the redemptive act of the Lord will be known as promised to be faithful and having been brought out of the straits of fear, walks abroad in perpetuation, into the breadth of liberty.

A Hope for Restoration

¹¹I am the scorn of all my adversaries, a horror^[c] to my neighbors, an object of dread to my acquaintances; those who see me in the street flee from me. ¹²I have passed out of mind like one who is dead; I have become like

a broken vessel. ¹³For I hear the whispering of many—terror all around!—as they scheme together against me, as they plot to take my life. ¹⁴But I trust in you, O Lord; I say, “You are my God.” ¹⁵My times are in your hand; deliver me from the hand of my enemies and persecutors. ¹⁶Let your face shine upon your servant; save me in your steadfast love. ¹⁷Do not let me be put to shame, O Lord, for I call on you; let the wicked be put to shame; let them go dumbfounded to Sheol. ¹⁸Let the lying lips be stilled that speak insolently against the righteous with pride and contempt. ¹⁹O how abundant is your goodness that you have laid up for those who fear you, and accomplished for those who take refuge in you, in the sight of everyone! ²⁰In the shelter of your presence you hide them from human plots; you hold them safe under your shelter from contentious tongues.

This section is subdivided into three parts in order to deeply the sequence of understanding because the psalmist presented this section based on sequence of prayer. From verses 11-12, the psalmist illustrated Israel situation from the enemies' outlook. No more chance to keep stand because it completely ruined. The word 'horror' (שִׁמְמָה *shammah*) denotes 'waste land.' Prophet Jeremiah portrays a waste land like this,

The lions have roared against him, they have roared loudly.

They have made his land a waste; his cities are in ruins, without inhabitant (Jeremiah 2:15).

The nation of Israel has devastated and the whole cities were destroyed. It was totally dead and nothing has concerned on her. No more lives have committed to regain the whole city instead; Israelites

have abandoned the cities including inhabitants. The cities have no more use and unutilized in the enemies' eyes. It like a broken vessel, which classified Israel as a feminine that being cared and protected by God ever since, but the beloved chosen-nation of God has nothing, it was absolutely destroyed and dissociated because of their unfaithful to the covenant with God. The hope has been in despaired and even the trusted leaders of Israel were gone and corrupted their mind by the enemies.

From this point, the psalmist has numerous emphatic prayer requests to God by asking the nation bring back trust to Yahweh as the provider God, the ultimate God, and life-saving God for them so they will recover from the devastation (vv. 14-15).

The psalmist never gives up and appeals to the Israelites to put themselves into God, so they will completely restore the Israel. To avoid redeem from such miserable situation, the psalmist requests the following imperative prayers with corresponding appeal to Yahweh:

- deliver me from the hand of my enemies and persecutors;
- let your face shine upon your servant; save me in your steadfast love;
- do not let me be put to shame;
- let the wicked be put to shame;
- let them go dumbfounded to Sheol; and
- let the lying lips be stilled that speak insolently.

The prayer according to the Hebrew tradition especially in times of distress is highest form of

appeal to God. The word 'prayer'⁵ (פָּלַל *palal*) means to 'intervene' or 'interpose.' The psalmist prayed to God to intervene in the devastated situation and interrupt the enemies' cruelty against his beloved nation. This second part of this section is highly regarded as the psalmist request to fulfill the nation Israel into becoming new again. It is more emphasized for renewing the Israel to stay away from worshipping God and renew again their covenant to Yahweh as the source of life and creation. They are deserved to recite this prayer request because they are chosen-nation of God and they have privilege to appeal to Yahweh. This prayer manifested that the Israel is not an abandoned city of God; however, the Israel as per view with covenant will be redeemed from the hands of their enemies. Once the whole Israel will return back to the fold of Yahweh, God will put his hands onto them because God has full control of everything including their lives, prosperity, and even their homes for shelter.

The last part of this section focuses on the promised of God to the Israel. It speaks about abundant and shelter. Let's discuss the meaning of these two resilient words. Hebrew linear tradition story ends with abundance and a place for secured home. The word 'abundant' (מְרֵב *marbeh*) is a masculine form means 'absolute.' God and Israel are in common because they are represented by feminine and masculine form of literacy usage. This creative presentation of the relation of God and Israel merged into and they become one as universal symbol that God loves his people. Also, God is absolute and strong that provides security to his ruined people and liberates them from many miseries. It is manifested that God as the only strong

⁵ Prayer in the Old Testament points forward to fulfillment in the New. There is a deepening emphasis on prayer in the prophets. The sin of Israel was not a lack of prayer: prayer was regularly and publicly practiced. But many in Israel addressed their prayer to other gods. Those who did pray to the Lord offered their words but not their hearts. The prophets condemn the hypocritical pretence of such formal prayers: 'When you spread out your hands in prayer, I will hide my eyes from you; even if you offer many prayers, I will not listen. Your hands are full of blood. (Isa. 1:15).' (Clowney, 1999)

person who can redeem them from disastrous enemies. After this, God will completely take care and put his wings to protect them from enemies. Prophet Isaiah says, *'Your rigging hangs loose; it cannot hold the mast firm in its place, or keep the sail spread out. Then prey and spoil in abundance will be divided; even the lame will fall to plundering.'* (Isaiah 33:23) Biblical theologians as well as pastors tell us that abundant life is in the form of wealth, prestige, position, and power. Abundant life is not begin to have visions of lavish homes, expensive cars, world-wide cruises, and more money than we know what to do with. In contrary, the word 'abundant' in the Greek means *'exceedingly, very highly, beyond measure, more, superfluous, a quantity so abundant as to be considerably more than what one would expect or anticipate.'* Therefore, abundant is restoring our lives from old to new, transforming ourselves to new life, liberating the old form of society toward a new heaven and new earth. No more miseries, ironies, agonies, betrayals, slandering, and wickedness happen. We live in peace and harmony with full of intense God's blessing. Pauline theology defines abundant as *'take no part in the unfruitful works of darkness, but instead expose them'* (Ephesians 5:11) wherein are free from taking part of wicked act and expose their wrongdoings. This is simplified meaning of abundant. No one will be involved unscrupulous and corrupt practices because a believer must obey for fulfillment of the mission of God to spread out God's reign around. And this is the psalmist prayer request.

Another interesting one in this section is another promised of God to us to have a 'shelter.' Hebrew another meaning of 'shelter' (מַחֲסֶה machaseh or machseh) is 'refuge.' As we noticed, the psalmist begins his prayer to this phrase, *'In you, O Lord, I seek refuge'* and concludes with the provision of shelter. A shelter is a safe place for hope from out of danger. Psalmist classifies this place *'the high mountains are for the wild goats; the rocks are a refuge for*

the coney.' (Psalm 104:18) Figuratively, the high mountain manifests for safe place for God and the rocks represents the fortress against enemy threats. A shelter is a refuge of hope and peace for those are in state of despaired. The psalmist used this word in many of his writing because he figuratively portrays God as provider of shelter for peace and hope. Understanding shelter in theological perspective is all about eschatological in nature. In fact, the shelter illustrated in the perspective of the prophets as follows:

- a place of protection from heat, rain, and disastrous natural calamities (Isaiah 4:6);
- a place for the poor, needy, and victims of disaster (Isaiah 25:4);
- a hiding place to sweep away from lie (Isaiah 28:17);
- a refuge in time of terror and any form of man-made disaster (Jeremiah 17:17);
- a home of hope for the people whose seeking strength and looking for new heaven and earth (Joel 3:16).

From asking the refuge of the Lord will close toward for a safe place of hope and peaceful life is the general appeal of the psalmist in which the text is creatively written to please those people in despair, hopeless, and in time of distress and disaster. The psalmist feels the agony and irony of the situation of the Israel and his prayer is valid and faithfully recited to hear from the justice from Yahweh.

A Thanksgiving Prayer

²¹*Blessed be the Lord, for he has wondrously shown his steadfast love to me when I was beset as a city under siege. ²²I had said in my alarm, "I am driven far^(d) from your sight." But you heard my supplications when I cried*

out to you for help.²³ Love the Lord, all you his saints. The Lord preserves the faithful, but abundantly repays the one who acts haughtily.

²⁴ Be strong, and let your heart take courage, all you who wait for the Lord.

The narrative text ends with prayer of worship (vv. 21-23), which the purpose of sustaining the blessings, courage, and abundant and peaceful life might prevail. The psalmist attributes Yahweh as the God, who is stored up for those who fear, for those take refuge, hides His people from enemy, and provides a secret place of His presence. Alongside with those attributions, the psalmist prays to the highest God as loving kindness, marvelous, and heard the prayer of supplication especially in time of distress and disaster. God is always answered our prayer and acknowledged it with special relationship with Him before our enemies. Our enemies are ruined us to keep away from God's protection and safety. These enemies of us describes as a person who feels surrounded by wicked, evil, lying people, and opportunist. Eventually, we feel isolated if we are dealing to those people; however we believes that in behalf of name of Yahweh, He hears us from our agony, distress, and misery. And to those believe in God should be blessed as a strong and unchanging human. It means we are become rocks as the fortress of many weakens and be instrumental to fulfillment of God's promised of lasting hope and peace.

The last portion of this section is a thanksgiving for the impending warning, an admonition, and a corporate prayer for the love of God. Those faithful followers will be guided forever by God and have long life experiences of prosperity, security, and lasting life. They will preserve their memories and recompense their lives as the greatest leaders and followers of Israel while those unfaithful or proud doers will be contrasted from the promise of God. This eschatological promised based from psalmist

perspective was predicted after disastrous event they experienced. Be strong is concluded part of the section. A Hebrew word 'strong' (גָּבַר *gabar*) refers to be strong or mighty in faith. Furthermore, this means too an absolute strong (1 Samuel 1:23) and prevail over enemies (2 Samuel 11:23), and powerful than adulterers and traitors (Jeremiah 9:2). Be of good courage demonstrating that as faithful believer should have confidence in the promise of God, which will not fail us. Put our trust in God because God trust us so much. He stretches His mighty hands over us, and receives the blessings of protection, security, and prosperity. This is our hope in the Lord that have reason to be of good courage, and to be strengthened; for as nothing truly enemies can befall them, so nothing truly good for them shall be withheld from them.

Conclusion

When King David is under stressed due to uprising of his son Absalom, he recited this song to have experienced of comfort from God. Most gospel writer had commended the song which has significant eschatological value in time of distress and despair. The whole chapter is so important for those in the state of distress and near-death situation because it provides with us with courage to face the challenge of death, agony, misery, and depression. It contextualizes the real-life situation of being a human under the guidance of God. No one will ever pretend to be playing god of himself or herself because God is the ultimate God who provides us with protection, secures a place of refuge, and supplies our needs.

Secondly, the purpose of this text is to provide us with eschatological understanding on how God works in time of disaster and depression. It catches my attention and interest to read more about the collection from the book and expound it with my own exegetical understanding. There are so many treasures that may decipher from the book and

will benefiting us as well as those unbelievers and believers. It is not a matter of salvation instead an affairs of our relationship to the nature of God, the creation, and our accountability and responsibility as the instrument of God taking care ourselves, our neighbor, and the environment.

Lastly, the understanding of grace of God is directly presented in accordance to the creation per se. Creation is the source of the grace of God. If there is no creation, the grace does not exist and even God does not exist. The existence of creation would simply understand why God exists and the grace exists too. Collaboratively, we perceive the presence of God based on material understanding in which the Hegelian sociological dialectic presentation of understanding grace and the existence of God has completely changed our views and perspectives. Perhaps we need to learn more about the subject matter in order to have deeper understanding of the perspective and view point of the psalmists in every song. The book of Psalm is not a collection of songs, but a theological presentation of the faith-historical understanding of Jewish people. If Rudolf Bultmann appeals to us to demythologize the bible to decipher its meaning, the psalmists appeal to us to deeply study the faith-historical understanding of the Jewish people so that we fully grasp the nature and existence of God, understanding God's grace in accordance to the creation perspective.

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