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*International Journal of Kapampangan Language,
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A Quarterly Peer-Reviewed International Research Journal

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About the Journal

The **International Journal of Kapampangan Language, Culture, and Heritage Studies (IJKLCHS)** is a quarterly (four issues per year), peer-reviewed, international research journal dedicated to the advancement of scholarly knowledge on **Kapampangan language, culture, arts, culinary heritage, history, and intangible and tangible cultural heritage** in both local and global contexts.

Published by ETCOR Educational Research Center Research Consultancy Services, the journal recognizes that **language, arts, food, and cultural practices are inseparable systems of meaning** through which communities express identity, history, creativity, and social values. The Kapampangan people, widely recognized for their rich linguistic tradition, performing and visual arts, craftsmanship, and globally celebrated culinary heritage, offer a distinctive and valuable field of interdisciplinary scholarship.

Kapampangan continues to evolve across **academic, artistic, social, heritage, and diasporic spaces**, making it a vital subject for linguistic, cultural, historical, and heritage-based research. Culinary traditions, artistic expressions, rituals, and material culture are treated in this journal as **legitimate cultural texts** that reflect knowledge systems, social relations, and historical continuity.

The IJKLCHS serves as an **international academic platform** for scholars, educators, researchers, artists, cultural workers, linguists, historians, anthropologists, heritage practitioners, and food studies scholars from around the world to disseminate **high-quality theoretical, empirical, pedagogical, creative-analytical, and applied research** that contributes to the preservation, documentation, critical analysis, and global appreciation of Kapampangan studies.

The journal upholds **rigorous academic and ethical standards**, responsible research practices, and global visibility through **international indexing, Crossref DOI registration, and accreditation of both print and electronic ISSN**.

Aims and Scope

Aims

The International Journal of Kapampangan Language, Culture, and Heritage Studies aims to:

1. Promote high-quality scholarly research on the Kapampangan language, arts, culture, and culinary heritage
2. Deepen theoretical and applied understanding of Kapampangan linguistic structure, cultural expression, artistic production, and food traditions
3. Encourage interdisciplinary integration of language, education, arts, gastronomy, history, heritage studies, media, and communication
4. Provide a venue for international, comparative, and contextualized studies on Kapampangan identity, creativity, and cultural sustainability
5. Support inclusive, ethical, and culturally sensitive research that respects community knowledge, traditions, and intellectual heritage

Scope

The journal welcomes original research articles, systematic reviews, meta-analyses, discourse analyses, ethnographic studies, classroom-based research, translation studies, heritage documentation, food studies, arts-based research, and conceptual papers in the following areas, including but not limited to:

Language and Linguistics

- Kapampangan Linguistics and Applied Linguistics
- Grammar, Syntax, Semantics, and Pragmatics of Kapampangan
- Sociolinguistics and Language Use in Cultural Contexts
- Discourse Analysis and Oral Communication
- Language Assessment, Literacy, and Curriculum Development
- Multilingualism and Language Policy

Education and Communication

- Teaching and Learning of the Kapampangan Language
- Indigenous Knowledge Systems in Education
- Rhetoric, Orality, and Spoken Traditions
- Kapampangan in Media, Digital Spaces, and Professional Contexts
- Intercultural and Heritage Communication

Literature, Arts, and Creative Expression

- Kapampangan Literature (written, oral, and contemporary forms)
- Oral Traditions, Folklore, and Storytelling
- Performing Arts (music, dance, theater, ritual performance)
- Visual Arts, Architecture, Craftsmanship, and Design
- Arts-based and practice-led research in Kapampangan contexts

Culture, Heritage, and History

- Kapampangan History and Cultural Memory
- Tangible and Intangible Cultural Heritage
- Rituals, Festivals, Belief Systems, and Cultural Practices
- Heritage Preservation, Documentation, and Cultural Sustainability
- Community-based and participatory heritage research

Food and Culinary Heritage

- Kapampangan Food Culture and Gastronomy
- Culinary History, Traditions, and Foodways
- Food as Cultural Identity and Heritage
- Indigenous Ingredients, Cooking Methods, and Knowledge Systems
- Culinary Heritage Preservation, Tourism, and Sustainability

Global and Diasporic Studies

- Kapampangan Diaspora and Transnational Communities
- Cultural Adaptation and Identity in Global Contexts
- Comparative and Intercultural Studies involving Kapampangan heritage
- Interdisciplinary and Applied Research in Global Kapampangan Studies

Publication Frequency and Format

- **Frequency:** Quarterly (4 issues per year)
- **Format:** Print and Online
- **Review Type:** Double-blind peer review
- **Identifiers:**
 - Print ISSN
 - Electronic ISSN
 - Crossref DOI for all published articles

Submission Guidelines

Author Guidelines / Instructions to Authors

Manuscripts are received with the understanding that they contain **original scholarly work** that has **not been previously published** nor is under consideration for publication elsewhere.

Authors must submit manuscripts through <https://tinyurl.com/KapampanganJournal>

For manuscripts with **two or more authors**, the **corresponding author** must submit the manuscript on behalf of all co-authors.

For inquiries, authors may contact:

- **ETCOR Mobile:** 0939-202-9035
- **Email:** embracingthecultureofresearch@gmail.com

Funding Disclosure

All authors must disclose **all funding sources or financial support**, if any, related to the research.

With regard to research submitted for possible publication, authors must ensure that they follow **the journal format**, including the template, header, footer, font size and font style. Author/s must download and follow the sample manuscript found via this link: <https://tinyurl.com/TemplatesIJKLCHS> Kindly reduce the manuscript to **10-12 pages only, including the References**. Kindly choose only the most salient parts of the paper.

Additionally, kindly comply with the following:

1. **Academic Significance, Contribution to Discipline or Community, Technical Novelty**

The paper should demonstrate importance to the academic community or to research in general. It must offer a material contribution to its discipline and present novel or unique ideas that may be useful to the community. Clearly show the research gap, why there was a need to investigate the present study, and how it is different from previous works.

2. **English Usage (or Filipino, as may be applicable)**

The manuscript must adhere to the rules of grammar and language usage, whether in English or Filipino.

- Use **past tense** consistently since the study is already completed.
- Avoid first-person point of view (“I,” “we”); instead, maintain a **third-person scientific tone**.
- Avoid contractions; spell out complete words to retain formality.
- Provide **English translations** for words, terms, or items not understandable to international readers.

3. **Abstract**

The abstract should follow the journal’s prescribed format and accurately reflect the study’s major components. Ensure that it correctly presents the **aim, methodology, key findings or results, and conclusion** in a concise and logical manner.

4. **Introduction / Background of the Study**

The introduction must:

- Present a clear rationale or background from the **global to Philippine/local contexts**.
- Show the **trends and issues** related to the study, supported with recent and relevant citations (2021–2026 preferred).
- Identify and explain the **research gap/s**, highlighting why the present study is necessary and how it differs from prior works.

5. **Statement of the Problem, Research Objectives and Research Questions**

The Statement of the Problem, Research Objectives and Research Questions must be clearly, explicitly, and logically stated.

- The **statement of the problem** is a detailed explanation of the issue, gap, or challenge that the study seeks to address. It frames the context and justifies why the study is necessary, usually written in declarative form as a narrative or paragraph. Its purpose is to highlight the significance, scope, and urgency of the study,

providing a broad and contextual background of the issue at hand. For example, a study may state: *“Despite government programs, many senior citizens in rural areas experience delays in receiving social pensions, raising concerns about accessibility and efficiency.”*

- The **research objectives** represent the specific aims or intentions of the study, focusing on what the researcher seeks to accomplish. These are written in infinitive form such as “To determine...” or “To examine...,” ensuring that the targets are clear, measurable, and achievable. Unlike the broad statement of the problem, objectives are narrower and centered on actionable outcomes. For instance, a general objective could be *“To assess the implementation of the Social Pension Program in Balbalan, Kalinga.”* This may be broken down into specific objectives, such as: (1) To determine the accessibility of the program, (2) To examine its impact on beneficiaries, and (3) To identify challenges faced in its implementation.
- The **research questions** are the interrogative form of the objectives, expressed as direct questions the study seeks to answer. They are usually written in formats such as “What is...?” or “How does...?” and serve the purpose of guiding data collection and analysis by pointing to specific inquiries. Research questions are even more specific than objectives, as they operationalize the study’s goals into answerable items. Using the same example, the research questions could include: *RQ1: How accessible is the Social Pension Program to senior citizens in Balbalan? RQ2: What impact does the program have on the beneficiaries’ quality of life? RQ3: What challenges hinder the effective implementation of the program?*

6. Review of Related Literature and Studies

This section must include sufficient, relevant, and **up-to-date references** to support the rationale and conduct of the research.

- Avoid outdated sources (1–2 decades old) for dynamic or evolving concepts.
- Do not use sources with “no date (n.d).”
- Ensure citations are aligned with the arguments and logically linked to the study.
- There must be a clear synthesis at the end of the RRLS that captures key insights, connects the reviewed works, and justifies the need for the present study.

7. Theoretical and/or Conceptual Framework

An appropriate theoretical and/or conceptual framework must be presented to anchor the study.

8. Research Methodology (Research Design, Population and Sampling, Instrument, Data Collection, Treatment of Data, Ethics in Research)

The methodology section should be well-structured, detailed, and properly organized. Each subsection should only contain content appropriate to it:

- **Research Design:** Describe what design was used, how it was applied, and why it was the most suited.
- **Population and Sampling and Other Source/s of Data:** Provide the exact number of participants/respondents, how and why they were selected. If you used other source/s of data (documents, policies, other contents), describe each document, how each was accessed, and why each is needed in the study.

- **Instrument/s:** State whether the instrument was adopted or researcher-made. Describe its validation process, including the qualifications of validators.
- **Data Collection:** Focus on *how, when, and where* the data was collected. Do not include ethics approval here.
- **Treatment of Data:** Clearly describe the methods of data analysis or statistical treatment. For qualitative analysis, avoid generic discussions (e.g., what thematic analysis is according to authors). Instead, show how the method was applied in your study.
- **Ethical Considerations:** Include ethical approval, informed consent, and permissions here, not in other subsections.

Important Reminders:

- Avoid “chop-suey” writing (mixing unrelated topics).
- If the study used a **mixed-method approach**, discuss both parts separately (quantitative and qualitative)—design, participants, instruments, data collection, treatment of data, ethical considerations—and explain how the two sets of data were integrated.
- Use plural (“researchers”) consistently if the paper has co-authors.

9. Results and Discussion

- Present results clearly, logically, and aligned with the research questions.
- Support findings with **relevant and recent literature**.
- Integrate discussion immediately after each result to enhance coherence.

10. Conclusions and Recommendations

- Conclusions must be logically drawn from the study’s findings.
- Recommendations should be **specific, actionable, and relevant** to the results. Avoid generic statements.

11. References (APA 7th Edition)

References must strictly adhere to APA 7th edition. Authors must review their entire manuscript carefully:

- Ensure proper formatting (e.g., italicizing journal names, use of “&” vs. “and,” correct application of *et al.*, punctuation, spacing, quotation marks).
- All in-text citations must appear in the References list and vice versa. **No mismatches allowed.**
- Avoid old references; prioritize recent ones.
- If a citation was included but missing in the References, update it properly (do not erase it without explanation). Similarly, remove unused entries from the References list.
- The paper will not be published if even one citation/reference entry is non-compliant.

APA 7th requires:

- All sources listed in the References Section must match 100% with the actual sources used in the entire manuscript, and all sources cited in the entire manuscript are reflected in the list of sources in the References section.

- Author/s should provide a link to every research article or literature/document, where we can find the journal or document, or best, where we can find the specific research article/document. Must provide the DOI for it, or URL if the journal is not yet DOI accredited, or link to the document.
- Arranged alphabetically regardless of classifications (Do not categorize or classify if books, or journals, or other documents. Just arrange alphabetically all sources)
- Used hanging indent.
- Author(s) last name, initials.
- Year of publication in parentheses.
- Title of article in sentence case (only first word, proper nouns, and first word after a colon capitalized).
- Journal titles in italics and title case.
- Volume numbers italicized; issue numbers in parentheses (not italicized).
- Page ranges given without extra words.
- DOI formatted as URL ([https://doi.org/...](https://doi.org/)).
- Retrieval statements are used sparingly (only when content is likely to change).
- For secondary sources, only the work actually consulted (the secondary source) is included in the References list; the original source cited indirectly (e.g., “as cited in”) must not be listed unless it was directly read by the author.

12. Acronyms and Abbreviations

Always define acronyms upon first mention in the manuscript. Do not assume that readers will automatically know them.

Authors are also required to submit a **duly signed Authorship and Contribution Declaration Form**, which can be accessed via <https://tinyurl.com/TemplatesIJKLCHS>

Review Process

Upon receipt, authors receive an **acknowledgment email**.

Manuscripts not following the journal template will be returned.

Compliant manuscripts undergo:

1. Initial screening by the **Associate Editor**
2. **Plagiarism check**
3. **Double-blind peer review** by two subject-expert reviewers

Review decisions may be:

- Publish unaltered
- Accept after minor revisions
- Accept after major revisions

- Reject

In cases of split reviewer decisions, a **third reviewer** will be assigned. Authors are given **two weeks** for revisions. Final decisions are made by the **Editor-in-Chief**.

Publication Policies and Ethics

Changes to Authorship

Authors retain copyright under a licensed agreement and may archive:

- Pre-print
- Post-print
- Publisher's PDF

Conflict of Interest

All authors must disclose any actual or potential conflicts of interest.

Article Retraction

Retractions may occur due to ethical violations such as plagiarism, duplicate submission, or data fabrication.

Retraction fee: PHP 6,000 (USD 120)

Article Withdrawal

Withdrawal after completion of review and editorial processing incurs a fee of:
PHP 6,000 (USD 120)

Article Removal

Articles may be removed only under **legal or safety circumstances**.

Additional Information

- **Call for Research Articles:** Rolling basis
- **Application for Peer Reviewers and Language Editors:** Open
- **Publication Charges and Discounts:** Available for ETCOR Research Consultants and External Reviewers
- **Indexing and Archiving:** International databases and institutional repositories
- **Editorial Board:** International and multidisciplinary

Editor's Note (Inaugural Issue)

International Journal of Kapampangan Language, Culture, and Heritage Studies

With great pride and honor, we present the inaugural issue of the **International Journal of Kapampangan Language, Culture, and Heritage Studies**. This publication embodies ETCOR's commitment to advancing rigorous, inclusive, and globally relevant scholarship on Kapampangan language, arts, food, and heritage.

Language, artistic expression, and culinary traditions are living archives of a people's history and worldview. From oral narratives and ritual performances to visual arts and celebrated culinary practices, Kapampangan culture continues to shape identity, creativity, and collective memory across generations.

The journal provides an academic platform for research that bridges linguistics, education, arts, food studies, heritage preservation, discourse, and cultural documentation. It values scholarship that honors community knowledge while engaging global academic conversations.

As a refereed international journal, IJKLCHS upholds the highest standards of academic integrity through double-blind peer review and strict adherence to ethical research and publication practices. On behalf of the Editorial Board, we invite scholars, educators, artists, cultural practitioners, and researchers worldwide to contribute to the sustained growth and global visibility of Kapampangan studies.

— **Dr. Reggie O. Cruz, Editor-in-Chief**

Editorial Board

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PAG-USAD NG WIKA AT PANITIKANG KAPAMPANGAN: PAG-UNAWA SA KALAGAYAN MULA SA NABUONG TEMATIKONG BALANGKAS

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ABSTRAK

Ang pag-aaral na ito ay paggalugad sa mga nabuong tematikong balangkas mula sa pag-aaral ng dalawang halong-metodong pananaliksik na naisagawa upang maitaguyod na maparami ang mga nagsusulat at nagsasalita sa wikang Kapampangan na sa kalaunan ay magiging bahagi sa pagpapayaman ng produksiyon ng panitikan ng rehiyong Kapampangan. Ang kritikal na papel na ito ay kinapapalooban ng pagtalakay sa mga aksiyong nararapat na bigyang diin sa promosyon sa pagsigla ng wika at panitikang Kapampangan mula sa pagsusuri ng isang tematikong balangkas upang maparami ang mga manunulat sa wikang Kapampangan (Cruz, 2018) hanggang sa mga adbokasiyang dapat pang paigtingin sa pagpapalaganap ng pagsulat at pagsasalita ng lokal na wika na mula sa Kapampangan Enhancement Actitivity na isang proyektong aplikasyon sa edukasyong pangwika sa Kagawan ng Edukasyon sa Lungsod Angeles. Pampanga (Calma at Cruz, 2019). Ang kritikal na papel na ito ay magbibigay ng mga implikasyon upang maipakita ang nararapat na pagsulong sa Wika at Panitikang Kapampangan at hindi maiwanan sa iba pang wika at panitikang rehiyunal ng bansa. Higit itong bibigyang diin ang mga nararapat na hakbang sa pagsulong ng mga samahang pangwika sa Kapampangan, mga paaralan at maging sa mga bayan at mga lungsod upang maging progresibo at makapagbahagi ng mga pangkaisipang landasin sa pangangalaga ng isa sa walong pangunahing wika ng bansa at magpatuloy ang bagong henerasyon sa pagmamahal ng panitikang lokal bilang yaman ng pangkat-etnikong Kapampangan na bahagi ng pambansang identidad ng Pilipinas.

Mga Susing Salita: *Panitikang Kapampangan, Wikang Kapampangan, Tematikong Balangkas, Araling Kapampangan, Pampanga*

PANIMULA

Malaking bahagi ng kasalukuyang pag-aaral ng panitikang Kapampangan ang nabanggit ni Julieta Mallari sa aklat na Tuglung: A Kapampangan Journal (Mallari, 2021) na nagbibigay pansin sa dalawang nag-uumpugang dalawang konsepto ng pagpapalaganap ng panitikang lokal. Ang isang pangkat ng mga tagapagtaguyod lalo na ang mga nasa kapanahunan ng sukat at tugma na panatilihin ang kaanyuan ng panitikan lalo na ang pagsulat ng poesya o tula. Ang pangangalaga ng tradisyon ng pagsulat ay nararapat upang mapanatili pa rin ang panitikan sa anyo nito maging sa bagong henerasyon ng manunulat. Samantala, ang pangalawang pangkat ay naglalayong

binibigyang diin na ihain sa mga kabataang Kapampangan ang mga bagong porma ng panitikan upang makasunod sa agos ng panahon dahil sa pagbabago rin ng takbo ng teknolohiya at makabagong ebolusyon ng pamumuhay. Nararapat na umakma sa panlasa ng mga manunulat na Kapampangan ang kanilang kultura upang maganyak na mabubuhay ang panitikang lokal at sumibol ang isang bagong binhi ng modernong Kapampangan.

May dalawa mang grupo na may ibang pananaw ay nararapat na magkasundo ang mga pangkat na ito na mapayaman ang pagsusulat ng wika sa lokal na konteksto. Noon pa man nabanggit nina Gallardo at Mercado (1981) sa kaniyang koleksyon ng mga poesya na may nagiging suliranin ng nababanag sa pagsulat ng wikang Kapampangan. May iba na nagnanais na magsulat ng Filipino at ng Ingles sa dahilang ito ay mga wikang komersiyal at may kita sa pagsusulat sa mga wikang nabanggit. Umusad pa ito sa pag-aaral ni De Ungria (2009) na napag-iiwanan ang Panitikang Kapampangan sa porma nito dahil sa lumalaking impluwensya ng tradisyunal na paraan ng pagsulat ng panitikan lalo na sa anyo ng panulaan.

Sa porma at anyo nito ay sadya namang nananatili ang preserbasyon ng tradisyonal na pagsulat maging sa mga manunulat ng tula hanggang 2012. Napag-alaman sa mga pagsusuri ng tula ni Cruz (2013) na may anyo pa ring tradisyonal ang pagsulat ng mga tula kahit nasa malayang taludturan ang mga ito. May mga manunulat naman na hanggang ngayon ay gumagamit pa rin ng mga hiram na letrang C at Q sa kanilang pagsulat ng Kapampangan na nagbibigay ng impresyon na kapit pa rin ang pagsulat ng Kapampangan sa nakasanayang anyo. Samakatuwid, nararapat ding tignan ang isang pangalawang pangkat ng mga manunulat sa lokal na panitikan ang paggalugad sa modernalisasyon ng panitikang Kapampangan dahil sa napag-iiwanan na ito ng panahon.

Kaya naman sa kritikal na papel na ito ay bibigyang pansin ang dalawang pananaliksik na naisagawa na nakapaloob ang mga dalawang naisagawang tematikong balangkas sa resulta ng mga kwalitatibo at kwantitatibong datos sa pagtataguyod na palaganapin ang pagsusulat ng panitikang Kapampangan at mahikayat ang mga edukador at mga tagapagtaguyod nito na isulong ang mga nalikhang mga balangkas upang mas dumami pa ang mga manunulat sa Amanung Kapampangan at magkaroon ng integrasyon ang pag-aaral na ito sa pormal na konteksto ng pagtuturo nito sa batayang edukasyon.

MGA KATANUNGANG PANANALIKSIK

Upang mas mapahalagahan ang papel na ito, ang mga sumusunod na layunin ay tatalakayin at bibigyang pansin:

1. Maisalarawan ang isang nararapat na programang panliteratura buhat sa tematikong balangkas sa isang aksiyong pananaliksik sa transisyon sa pagbagsas at pagyakap ng mga manunulat sa Amanung Kapampangan
2. Masuri ang tematikong balangkas na nabuo mula sa Kapampangan Enhancement Activities Midyear Program Assessment na isang proyektong aplikasyon ng Kagawaran ng Edukasyon sa Lungsod ng Angeles, Pampanga.

3. Maiugnay ang dalawang tematikong balangkas na ito sa modernalisasyon ng pagtataguyod ng panikang Kapampangan sa kasalukuyan.

PAMAMARAAN

Disenyo ng Pananaliksik

Gamit ang pagsusuring pangnilalaman bilang uri ng kwalitatibong pananaliksik ay sisipatin ang dalawang naisagawang tematikong balangkas buhat sa dalawang pag-aaral na nabigyang halaga sa mga komperensiya sa pananaliksik sa pampubliko at maging sa pampribadong sektor ng edukasyon. Ang mga ito ay ang Transisyon sa Pagbagtas at Pagyakap bilang Manunulat sa Amanung Kapampangan (Cruz, 2018) at Kapampangan Enhancement Activities Midyear Program Assesment: A Concurrent Triangulation Approach (Calma at Cruz, 2019). Ang dalawang tematikong balangkas ay isasalarawan at susuriin patungo sa pagsipat nito sa modernalisasyon ng Panitikang Kapampangan na magiging susi upang mabigyan ng halaga ng mga susunod pang henerasyon ng Kapampangan ang panitikang lokal na nagiging tulay sa pagyaman ng kabuuang pag-unlad ng Panitikan ng kapuluang Pilipinas.

Populasyon at Sample

Dahil ito ay isang pagsusuring pangnilalaman o content analysis ang mga sample nito ay mga pananaliksik na naisagawa. Ito ay ang dalawang pananaliksik na bibigyang pansin na Transisyon sa Pagbagtas at Pagyakap bilang Manunulat sa Amanung Kapampangan (Cruz, 2018) at Kapampangan Enhancement Activities Midyear Program Assesment: A Concurrent Triangulation Approach (Calma at Cruz, 2019).

Instrumentasyon

Gagamit lamang ng pagsusuring intertekswal na ginugot mula sa pagsusuri nina Evasco et.al (2011). Ang proseso ng pagsusuri ng mga dokumento na para sa pagsusuri sa wika at panitikan ay sinundan bilang instrumento ng pananaliksik.

Pagsusuri ng mga Datos

Susuriin ito sa paraang pagsusuring pangnilalaman sa mga nabuong tematikong balangkas mula sa dawalang pananaliksik na naisagawa. Mula sa pagsusuri ay pagsasanibin ang mga ito upang makabuong muli ng isang talangguhit o pigura upang makita ang kabuoang kalagayan ng wika at panitikan ng Kapampangan.

RESULTA

Pagsasalarawan ng Isang Nararapat na Programang Literatura sa Kontekstong Lokal

Ang unang tematikong balangkas na ito ay buhat sa resulta ng pinaghalong kwantitatibo at kwalitatibong pananaliksik (mixed method) sa anyong sequential explanatory approach. Ang balangkas na ito ay naging awtput sa aksiyong dapat na gawin upang maparami ang mga manunulat sa panitikang lokal. Bilang karagdagan ay maging gabay sa pagganyak sa mga kabataang

manunulat na suungin ang pagsulat sa Kapampangan bilang midyum ng kanilang pagbibigay halaga sa pagsulat ng panitikan.

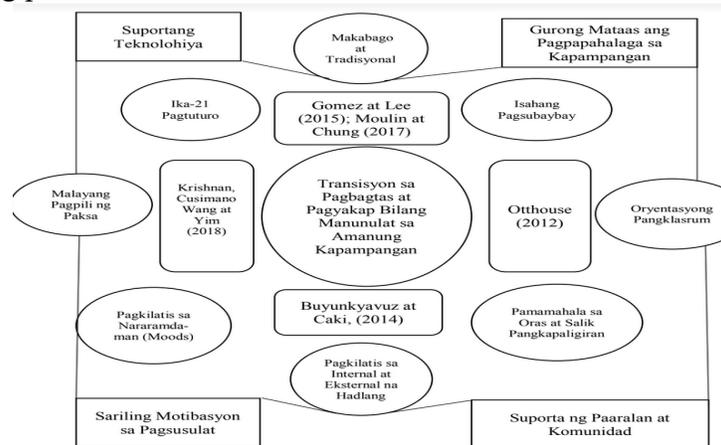


Figura 1: Tematikong Balangkas sa Transisyon sa Pagbagtas at Pagyakap Bilang Manunulat sa Amanung Kapampangan

Ang tematikong balangkas ay suportado ng mga literaturang makabago pagdating sa pagtataguyod na mapaigting ang programang pampanitikan sa mga magtatangkang magsulat sa lokal na wika. Ang Transisyon ay magiging matagumpay kung may apat na mahahalagang suportang magiging pananggalang sa mga iba't ibang salik sa programa ng pagsulat ng panitikan sa lokal na konteksto katulad ng Kapampangan. Higit na magiging mahusay ang mga programang panliteratura kung titiyaking mabibigyang diin ang mga tatalakaying pundasyon sa matagumpay na transisyon ng pagbuo ng mga panitikang Kapampangan sa kasalukuyan. Isa-isahin ang mga suportang ito upang maunawaan ang mga pagkilos na nararapat gawin sa pagsigla ng panitikan.

Ang una ay ang Suportang Teknolohiya na kasabay ng makabagong pamamaraan na nakaangkla sa ika-21 pagtuturo na may laya pagdating sa mga karanasang ibabahagi upang maparami ang isinusulat sa lokal na wika. Napakahalaga nito lalo na ang mga bagong henerasyon ay hindi na masyadong nagsusulat sa papel bagkus naipapahayag ang mga damdamin sa pamamagitan ng elektronikong kagamitan tulad ng mobile phones, laptop at iba pang kaugnay nito. Mainam na rin na ang mga aklat sa panitikang Kapampangan ay mabilis na magalugad sa internet upang makapagbasa ang mga nagnanais na maging manunulat sa lokal na wika.

Ang Pangalawang pundasyon sa pagpaparami ng manunulat sa panitikang lokal ay ang mga gurong may mataas ang pagpapahalaga sa Kapampangan. Mahalaga ang pagtiyak na may mga gurong tagapagsubaybay upang makasabay pa rin sa tradisyonal na pagtuturo ng isahan at makapagbigay ng oryentasyon at instruksyon sa mga hahawakang mga manunulat. Nararapat din na paigtingin ang mga guro ang kanilang pagmamahal sa panitikang Kapampangan dahil kung hindi pararamihin ang mga guro na mangangalaga sa panitikan ay wala ring halaga ang mga adbokasiya sa panitikang lokal. Bilang karagdagan, ang napapansing nawawala sa mga pamantasan at mga kolehiyo sa rehiyong Kapampangan ay ang pagtataguyod sa pagbibigay daan upang mapag-aralan pa lalo ang panitikan. Gaya ng paglikha ng mga kurso sa pag-aaral ng Kapampangan bilang isang medyor sa masteral sa edukasyon upang magiging estratehiya na mapalakas ang panitikan sa pamamagitan ng ganitong kurso.

Ang ikatlong pundasyon na nararapat na tatandaan ay ang pagkakaroon ng sariling motibasyon sa pagsusulat lalo na sa lokal na wika, mapag-aralan upang magkaroon ng matinding disiplina sa pagsusulat at makahanap ng paraan upang malabanan ang mga iba't ibang emosyon (mood) na kanyang nagiging hadlang sa pagsulat. Madaling turuan ang isang kabataang Kapampangan na magsulat ng panitikan kung ito ay may interes sa ganitong linya. Maraming mga katalinuhan ang mga mag-aaral at yaong mga may talinong lingguwistiks ay tiyak na may sariling motibasyon na sa pag-aaral at pagsulat sa panitikang lokal. Magiging progresibo pa ang pag-iisip na makapagsulat ng makabago sa dahilan na mas malikot ang pag-iisip ng mga ito dahil sa katalinuhang taglay.

Ang huling pundasyon at pang-apat ay suportang manggagaling sa paaralan at komunidad na kasama na rito ang tahanan na siyang mahalagang lugar upang mas mapatibay ang kakayahan ng mga manunulat sa kanilang pag-aaral at pagpapayaman ng kanilang karanasan sa pagsulat ng panitikan sa wikang Kapampangan. Mabigyan din ng espasyo ang pagsusulat sa Kapampangan mula sa kaparaanan ng namamahala sa paaralan sa pamamagitan ng integratibong pagsama nito sa planong paaksyon na isinasagawa ng paaralan sa bawat taon. Mainam na maging pro-aktibo ang mga lider ng komunidad at mga paaralan sa ganitong mga adbokasyang katulad nito. Hindi gagalaw ang programa kung walang magiging suporta ang paaralan at komunidad. Magiging progresibo ang programang panliteratura kung mabibigyan din ng pondo ang mga ganitong adhikain bilang bahagi ng pagpapayaman ng panitikan ng Pampanga at karatig na lalawigan na may Kapampangan pang nagsasalita at nagsusulat.

Sa kabuuan, ang programang pampanitikan sa lokal na konteksto ay nararapat na may mayamang access sa teknolohiya ang mga kabataang Kapampangan sa dahilang ito na ang kanilang henerasyon. Ang programa ay nararapat ay may isang tagapagsubaybay na may marubdob na hangarin ding maparami ang produksyon ng panitikan. Ang mga manunulat ay may sariling motibasyon o pagganyak sa pagsulat nito at ang huli ay nararapat ng suporta ng paaralan bilang tagpuan ng karunungan at ang komunidad bilang bahagi ng paglikha ng mga polisiya sa pagtataguyod ng lokal na panitikan lalo na sa rehiyong Kapampangan.

Pagsusuri ng Tematikong Balangkas sa Proyektong Aplikasyon sa Pang-Edukasyong Pangwika

Malaking gampanin ang wika upang mapataas ang antas ng produksyon ng panitikan ng lugar kaya sa pangalawang tematikong balangkas ay susuriing isa-isa ang mga nararapat na bigyang pansin sa pagtuturo ng wika sa rehiyong Kapampangan upang maging pundasyon din ito sa aksyong nararapat na gawin ng mga tagapagtaguyod ng panitikan sa lokal na konteksto.

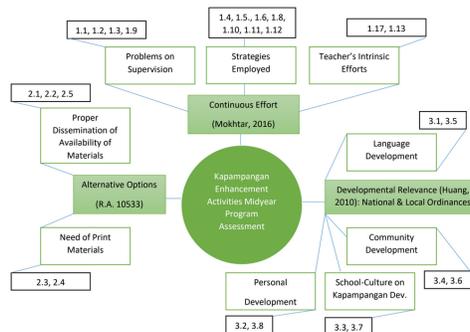


Figura 2: *Kapampangan Enhancement Activities (KEA) Midyear Program Assessment*

Ang paggalugad sa pagpapatupad ng kurikulum para sa Batayang Edukasyon sa Mother Tongue Based Multilingual Education (MTB-MLE) ay kinakailangang paigtingin. Kaya naging mainam ang pagpapatulad ng isang Proyektong Aplikasyon sa Unang Wika na nagmula kay Calma at Cruz (2019) na tumutukoy sa tatlong salik na makatutulong upang mapahusay pa ang pagtuturo nito sa mga batang Kapampangan sa rehiyong kinabibilangan nito. Kinakailangang mabigyang pansin ang tatlong ito na buhat sa pag-aaral ng pagtataya sa mga ganitong programa sa sektor ng edukasyon. Ang tatlong salik ay isa-isahin upang mas lalong mapalawak ang mga ito na naging produkto ng mga pakikipanayam sa mga guro at punong-guro sa pagpapatupad ng kurikulum sa mga paaralan. Ang mga salik ding naipon ay mula sa pagkukusa ng mga indibidwal na nagtataguyod din ng panitikang lokal.

Ang Alternative Options o mga alternatibong opsiyon ay isang mahalagang salik upang mapayaman ang pagtuturo. Ang produksiyon ng mga materyal sa pagtuturo at mapadami pa ang mga ito ay isang malaking gampanin upang maging buhay ang pagtuturo ng Kapampangan lalo na sa wika at maging sa panitikan. Ang pagdami ng mga materyal ay magiging tungunin ng Republic Act 10533 sa pagpapatupad ng Enhanced Basic Education Act of 2012 na kinakailangan ang suportang materyal at nararapat na gumawa ng aksiyon mula rito.

Ang Continuous Efforts o ang mga palagiang pagkukusa ay mainam upang maipagpatuloy ang pagtataguyod ng pagsusulat at pagsasalita sa wika at panitikang Kapampangan buhat sa pagpapatuloy na makapag-isip ng mga iba't ibang estratehiya, pansariling pagganyak ng gurong maging isa ring advocate ng wika't panitikan at pagsubaybay ng mga pamamahala't pinuno ng mga edukasyonal na mga institusyon. Nararapat na walang humpay ang pagbabantay at pagtatanda ng ganitong adbokasiya sa lahat dahil ito ang nagiging kaluluwa ng pag-angat ng wika at panitikan. Laging gising ang bawat isa upang maipagtanggol at maging matagumpay ang pagpapanatili ng produksiyon ng panitikan.

Ang Developmental Relevance o ang kahalagahang deelopmental ay isang napakahusay na salik sa pagtataguyod nito sa mga batang Kapampangan dahil nagiging tunguhin ito upang mapalinang ang personal, komunidad, kultura ng paaralan at wika na sa kalaunan ay magiging sandigan sa paglinang din ng panitikan. Ang natatangi sa ganitong salik na kung maraming nagsasalita at nagsusulat sa wikang tagalog bilang unang wika sa rehiyong Kapampangan ay nararapat na maituro ang wikang lokal bilang kanilang pangalawang wika o ang Kapampangan as a Second Language (KSL). Nagiging bahagi rin na kinakailangan ay may kulturang mapagpalaya ang mga paaralan sa pagsasalita ng lokal na wika at hindi ito nagiging restriksiyon dahil sa iba pang wikang panturo katulad ng Filipino at Ingles.

Sa Kabuoan, nagiging tiyak ang mga konsepto sa pagtataguyod ng wika sa pamamagitan ng ganitong balangkas. Mainam ding sinisipat sa mga programang at pangwika ang produksiyon ng mga materyal, ang walang humpay na pagkukusa na itaguyod ito at ang pagtuon sa kahalagahang deelopmental lalo na sa pagtuturo nito bilang pangalawang wika kung ang nagiging suliranin ang dumaraming nagsasalita ng Filipino at Ingles bilang unang wika ng mga batang Kapampangan. Samakatuwid, isa itong malaking gampanin sa pagpapalakas ng panitikan ang tatlong salik na ito upang maging konseptong pangkaisipan ang mga ganitong salik sa pagtataguyod ng wikang lokal sa rehiyong Kapampangan.

Pag-uugnay dalawang tematikong balangkas sa modernalisasyon ng pagtataguyod ng panitikang Kapampangan sa kasalukuyan

Ang dalawang tematikong balangkas ay pag-uugnayin upang maipakita na may malaking potensiyal ang mga tematikong balangkas sa umiiral na suliranin sa modernalisasyon ng pag-usadng Wika at Panitikang Kapampangan. Ang isa pang pasalarawang talanguhit o pigura ay magpapakita sa isang panukalang magiging potensiyal na kasagutan upang magpatuloy ang panitikang Kapampangan. Ito rin ay upang maihain ang wika at panitikan ito bilang isang masiglang wika at panitikan na bahagi ng isang umiiral na pambansang identidad. Ang ganitong pagsasalarawan patungo sa pag-usad ng Kapampangan ang magiging daan ng kaisipan o way of thinking ng mga iskolar at edukador sa larangan ng pagpapalaganap ng Wika at Panitikang Kapampangan.

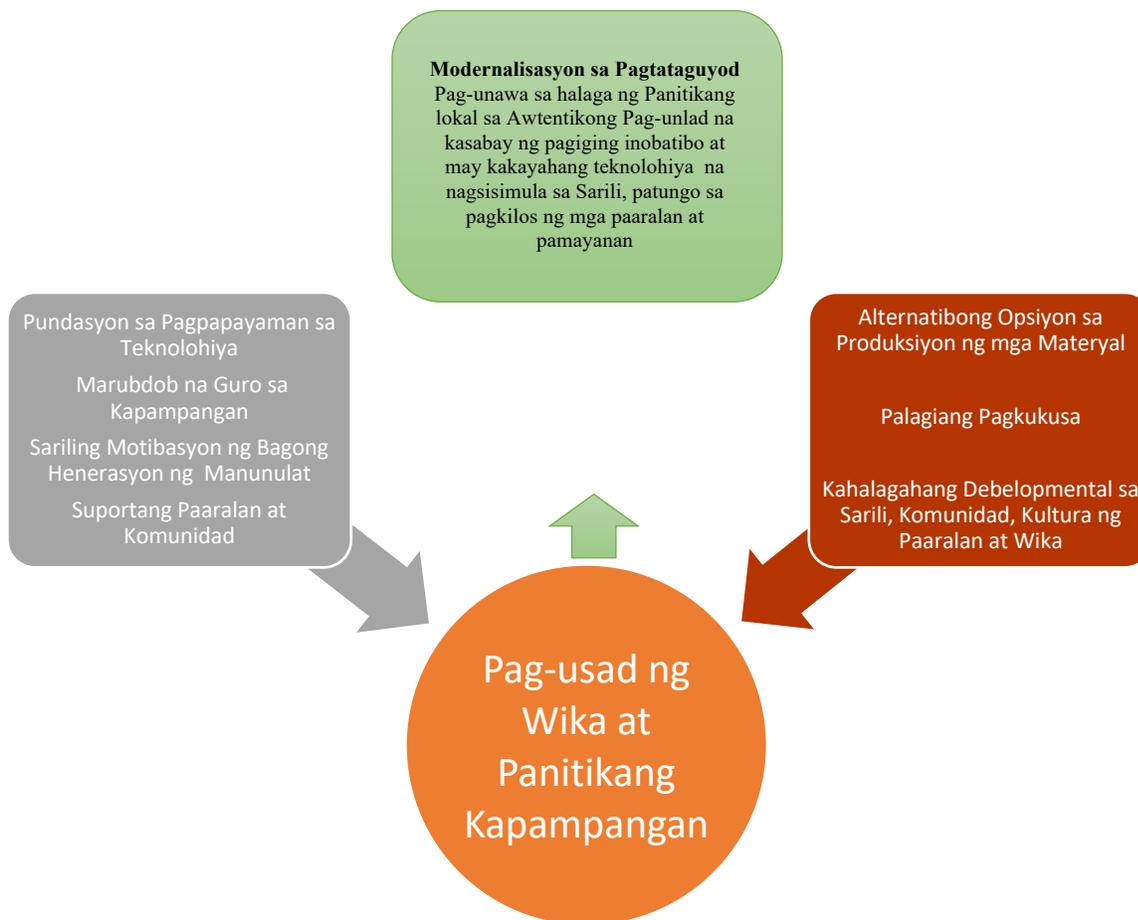


Figura 3: Pag-usad ng Modernisasyon sa Panitikang Kapampangan

Batay sa dalawang tematikong balangkas na naipakita sa figura 3 ay nagiging malinaw ngayon ang mga nararapat na mga konsepto upang umusad ng Wika at Panitikang Kapampangan ay magpatuloy ang pangangalaga nito sa mga susunod na henerasyon. Ang mga pundasyon sa pagpapayaman sa teknolohiya, marubdob na guro sa Kapampangan, sariling motibasyon ng Bagong Henerasyon ng Manunulat at Suportang Paaralan at Komunidad na mula sa unang tematikong balangkas ay may kaugnayan ito sa pagtingin sa pagpapalaganap ng panitikan na

kinakailangang may kaisipang teknolohiya at inobasyon na binigyang pansin sa pangalawang tematikong balangkas ng pag-aaral. Malaki ring gampanin na kinakailangang may sariling pagkukusa at motibasyon ang mga kabataan at guro upang masipat ang palagiang pagkukusa at kahalagahang debelopmental na naipakita ng dalawang tematikong balangkas. Ang higit na mahalaga upang maitaguyod ang wika at panitikang Kapampangan ang suporta ng paaralan at komunidad na siya ring binigyang pansin sa kahalagahang debelopmental. Upang mabigyan ito ng isang malinaw na pahayag, pagkatapos ng paggalugad sa dalawang tematikong balangkas ay nabuo ang ganitong pahayag – Ang Pagtataguyod ay pag-unawa sa halaga ng wika at panitikang lokal sa awtentikong pag-unlad na kasabay ng pagiging inobatibo at may kakayahang teknolohiya na nagsisimula sa sarili, patungo sa pagkilos ng mga paaralan at pamayanan.

KONGKLUSYON

Samakatuwid bilang kongklusyon ng pag-aaral na ito ang mga sumusunod ay naging malinaw sa pagsasagawa ng pagsusuring pangnilalaman sa pag-aaral na ito:

Una, ang pagtaguyod ng pag-usad ng modernalisasyon ay mula sa pag-unawa sa halaga ng panitikang lokal bilang bahagi ng pag-unlad at yaman ng lugar. Ikalawa, kasabay ng pag-ayos ng mga bagong kaisipang teknolohiya at inobasyon ang integrasyon ng pagpapaunlad ng panitikang lokal. Nagsisimula ang pag-usad ng panitikan sa sarili at ang mataas na antas ng suporta nito sa mga paaralan at pamayanan. Bilang rekomendasyon ay nararapat lamang na matiyak ang mga sumusunod: Una, ang mga paaralan at mga bayan ay nararapat na magtayo ng mga samahan at sentro ng panitikan bilang bahagi ng pagtataguyod ng mga iba pang sining katulad ng pagguhit, pag-awit at pag-arte. Ikalawa, makapagsagawa ng mga proyektong panliteratura at paglalathala nito sa mga social media site na may paggabay ng mga gurong may marubdob na pag-unawa sa lokal na panitikan. At ang huli, makapagsagawa ng mga seminar, workshop at training sa pagtuturo ng panitikan sa mga mag-aaral mula elementarya, hayskul at maging sa kolehiyo at antas gradwado at ito’y susuportahan ng Kagawaran ng Edukasyon at Komisyon ng Mataas na Edukasyon.

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Pagsusuring Tekstuwal, Kontestuwal at Subtekstuwal
sa mga Tulang Pambatang Kapampangan: Implikasyon sa Pagtuturo ng Tula

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Abstrak

Ang pag-aaral na ito ay pagsusuri sa limang'di nalathalang tulang pambatang Kapampangan ni Dr. Lucena Samson na isang komisyoner at kinikilalang makata ng kaniyang henerasyon. Ang mga tula ay pinili batay sa naibigay na manuskripto ng may-akda upang suriin. Ang mga pagsusuri ng mga tula ay binigyang pansin ang paglalapat ng nararapat na pananaw pampanitikang Pormalismo, Kultural at Moralismo. Inilapat naman ang pagbasa ayon sa tekstuwal, kontekstuwal at subtekstuwal (Evasco et.al). Ang mga tula ay kinakitaan na may implikasyon sa pagtuturo ng tula sa mga kabataang Kapampangan.

Susing Salita: Tulang Pambatang Kapampangan, Pagtuturo ng Panitikan

Panimula

Mayaman ang panitikang Kapampangan pagdating sa lawas ng tulang pambata. Kadalasan, ang mga tulang pambatang ito ay salamin ng mayamang daigdig ng paghaharaya ng isang batang Kapampangan.

Isa sa mga tanyag na manunulat ng uri ng panitikang ito si Dr. Lucena Samson, isang propesor na nagtataguyod ng wika at panitikang pambata. Susuriin sap ag-aaral na ito ang kaniyang mga tulang "High School Na ku", "Dalaginding", "Tara na Tara na", "Kalupa ning Ayup", at "Berung nakung Tatang".

Sa pagsusuri, ilalapat ang tatlong antas ng pagbasa upang mapahalagahan ang estetika at dating ng mga tampok na tula ni Dr. Samson na sang-ayon sa Pambansang Alagad ng Sining, Bienvenido Lumbera mula sa artikulo ni Teodoro (2022), sa pagsusuri ng isang akda, kailangang itaguyod ang pagbasang may estetikang nasyonalidad upang mabigyan ng timbang na pagpapahalaga ang mga likhang sining ng ating mga kababayang manlilikha. Itinataguyod ang pagbasang ito ng alinmang akdang nagmula sa bansa ang pagsusuring nakabatay sa danas at pagpapahalagang Pilipino, at itinatakwil ang labis na maka-Kanluraning pagtitig sa akda.

Sa tiyak na paglalapat, sinundan ang naging pag-aaral ni Cruz (2013), gagamitin ang pananaw ng pormalistiko upang titingan kung paano nabubuo at nagkakaguhis ang isang akda. Dahil ang mga akdang susuriin ay mga tula, nagtuon ang pagsusuri sa taglay nitong sukat, tugma, paggamit ng mga tayutay, pagpapalutang ng kaisipan, at paggamit ng sesura Dahil ang isang akda ay bunga ng lipunang pinaghugisan nito, sinuri din ang

limang tula sa kontekstuwal na pagbasa. Sa gawaing ito, inilapat ang kultural na pananaw at tingnan ang mga pagsasalamin ng mga tula sa nakasanayang kaugalian, isyung panlipunan at ugnayan ng kultura sa pambansang kalagayan, at nakalipas na pangyayaring nag-ugat sa pagbabago ng lipunan at papular na impluwensyang namalasa sa mga Kapampangan. Sa pagbasang subteksto, ginamit ang pananaw na moralistiko upang isiwalat ang mga hiwaga at natatagong mensahe na nais ipabatid ng makata, kagandahang asal at wastong paraan ng pamumuhay, at pagtalakay sa mga maling gawain na nakita sa mga tula.

Sa kabuoan, isinaalang-alang ng pagsusuri ang konteksto, at lipunang Kapampangan na nagbigay-hugis sa mga akda ni Dr. Samson. Ang mga tula ay nagtataglay ng sariling kakanyahan sa pagkakabuo batay sa isinagawang pagsisiwalat sa anyo nito, may pagtatampok sa kulturang Kapampangan, at nagtuturo ng kagandahang asal para sa mambabasang kabataan.

Paglalahad ng suliranin

Ang pag-aaral na ito ay pagsusuri ng mga piling tulang pambatang Kapampangan mula sa isang makata na si Dr. Lucena Samson sa tatlong pagbasang pampanitikan. Ang mga sumusunod ang magiging tiyak na katunangan ng pag-aaral.

1. Ano ang naging kinalabasan ng pagsusuri batay sa tatlong pagbasa nito:
 - 1.1.Pagsusuring Tekstuwal gamit ang pormalistikong pananaw
 - 1.2.Pagsusuring Kontektuwal gamit ang kultural na pananaw
 - 1.3. Pagsusuring Subtekto gamit ang moralistikong pananaw
2. Ano ang magiging implikasyon nito sa pagtuturo ng tulang pambata sa Kapampangan

Metodo

Ang disenyo ng pag-aaral ay isang Deskriptibong Pananaliksik na nauuri bilang Descriptive-Documentary. Ayon kay Vizcarra (2002) ang ganitong uri ng pag-aaral ay naglalayong magsuri ng nilalaman ng mga dokumento o mga nakalimbag na datos. Ang mga datos ay maaaring mga aklat, polyeto, ilustrasyon, talanguhit atbp na nadokumento at mababasa.

Ang pag-aaral na ito ay ang pagsusuri ng mga tulang pambata ni Dr. Lucena Samson na nakasulat sa wikang Kapampangan at akmang teoryang pampanitikan.

Ang kinuhanang datos ay mga tulang pambata na kinuha mula kay Dr. Lucena P. Samson na isang dating komisyoner sa Kapampangan ng Komisyon sa Wikang Filipino.

Ang pagpipili ay isang Non-Random Sampling. Sa ganitong uri ng disenyo ay selektibo ang mga respondante at mga datos. Ang pagpili ay mula sa pagpapasya ng mananaliksik.

Ang Purposive Sampling ay akmang pagpili sapagkat halos sa mga pag-aaral ng panunuring pampanitikan ginamit ang pagpiling ito bilang kasangkapan sa pagpili ng mga literaryong pyesa.

Gagamitin ang panunuring pampanitikan bilang akmang instrumentong tutuklas sa mga porma ng tula. Isasagawa ang kritismo sa paraang pormalismo, moralismo at kultural na pag-aaral na siyang magiging kasangkapan upang matamo ang pinakaresulta ng pag-aaral.

Ang pagpili ng mga tula ay nababatay sa pagpili ni Wilson (2007) na naaayon sa kabataang magbabasa at antas at lebel ng kakayahan sa panulaan ng mga mambabasa. Limang di-nalathalang tulang pambata ang naging sanggunian sa pag-aaral. Iproproseso ang mga tula batay sa tatlong antas na pagsusuri na lalangkapan ng nararapat na teoryang pampanitikan. Sisimulan ng tekstuwal na pagsusuri na kikilatis sa pisikal na kaanyuan ng tula. sa susunod na antas ng pagsusuri ang kontekstuwal na pagsusuri na ang tuon ay sa kultural at sa huli susuriin ang tula sa subtekstong pagsusuri na ang tuon an natatagong aral ng mga tulang sinuri batay sa unibersal na katotohanan ng buhay. Ang proseso ng pagsusuri sa mga tula ay binatay sa pag-aaral nina Evasco, et. al (2011) ukol sa makabagong pagsusuri ng mga akdang pampanitikan. Sa pinaka-awtput ng pag-aaral lalagumin ang mga sinuri batay sa implikasyon nito sa pagtuturo.

Resulta at Pagtalakay

“High School Na ku”

Atatandanan ku anyang Grade 1 kupa
Etad nakung ma ku king eskwelang luma
Sinabi na kaku ya namang talaga
Ing lumang eskwelang pipagaralan na

Tatairan na ku king dalang malapad
Kaya yang sasabyan at pakasiwalat
Ining pamagaral dapat yang samasan
Ening talaturu sukat makiramdam

Ah, ngeni pala tsu na ku king “ High School”
Enaku malati/ tune nang maragul
I Imang magbante ene mikakunu
Pwede nakung lakwan tabili king kaul

Ima kalupa na ning penabilin mu
Lalu kung samasan ing pamagaral ku
King kapagalan mu pawas mung tinulu

Suklian ku king lugud at iti pangaku

Samasan ku Ima kakung pakirasan
Iting paninap mu kaku yang iyampang
Potang magobra ku lubus da kang suywan
Grasya ning Guinung Diyos tune mung akamtan

Pagsusuring Tekstuwal Gamit ang Pormalismong Pananaw

Ang tulang ito ay karaniwang may sukat na kwarteto sa isang estropa. May limang sagnong ang tula na may labingdalawang taludtod. Ang sesura ay nasa ikaanim na pantig maliban lamang sa ikatlong sagnong sa unang taludtod na nasa ikalimang pantig ang sesura at makikita rin sa ikalimang sagnong sa ikaapat na taludtod ang sesura sa ikapitong pantig. May perpektong tugma na AAAA sa una, ikaapat at ikalimang sagnong samantalang may tugmang AABB ang ikalawang sagnong at ang ikatlong sagnong ay may tugma lamang sa ikalawa at ikaapat na taludtod.

Atatandanan ku/ anyang Grade 1 kupa A
Etad nakung ma ku/ king eskwelang luma A
Sinabi na kaku ya/ namang talaga A
Ing lumang eskwelang/ pipagaralan na A

Tatairan na ku/ king dalang malapad A
Kaya yang sasabyan/ at pakasiwalat A
Ining pamagaral/ dapat yang samasan B
Ening talaturu/ sukat makiramdam B

Ah,/ ngeni pala/ tsu na ku king “ High School”
Enaku malati/ tune nang maragul
I Imang magbante/ ene mikakunu
Pwede nakung lakwan/ tabili king kaul

Ima kalupa na ning penabilin mu A
Lalu kung samasan ing pamagaral ku A
King kapagalan mu pawas mung tinulu A
Suklian ku king lugud at iti pangaku A

Samasan ku Ima kakung pakirasan A
Iting paninap mu kaku yang iyampang A
Potang magobra ku lubus da kang suywan A
Grasya ning Guinung Diyos tune mung akamtan A

Ang huling taludturan sa ikaapat na taludtod ay may bilang na labing tatlong pantig kaya di maituturing na ganap na sukat ang huling estopa.

Ang mga salita’y magagaan upang maintindihan ang salaysay ng persona na kasangkot sa tula. Ang paggamit ng mga salitang “malati” at “maragul” ay inihalili sa

edad ng persona na mula pagkabata ay isa na siyang binata na may isang tungkuling matuto na ingatan ang sarili. Ang paggamit naman ng “pawas” na mababanaag sa ikaapat na saknong ay nagpapakahulugan sa pagod na naranasan ng ina sa pagpapalaki sa persona na ito’y susuklian ng pagmamahal.

Ang tula’y inilahad ang isang tagpo ng buhay na magsisimulang mabuhay na mag-isa na hindi nakadepente sa kanyang ina. Malinaw na pinakita ang transisyon ng isang bata patungo sa isang yugto ng pagbabago mula sa paggunita ng karanasan mula sa unang saknong hanggang sa kinabukasang nais ng persona sa huling saknong.

Pagsusuring Kontekstuwal sa Pananaw Kultural

Isang karaniwang takbo ng kulturang ginagalawan ang tulang sinusuri. Ang pag-aaantabay ng ilaw ng tahanan sa isang batang magsisimula pa lamang sa pag-aaral ay isang tungkulin (McEachem et.al 2011).

Isang modelo ng pag-aantabay ang isang ina sapagkat siya’y madalas na maiwan sa tahanan. Ang tungkulin ng ina ay may hangganan dahil kinakailangang bitawan ang bata upang unti-unting mabuhay sa sarili. “ *I imang magbante ene mikakunu, pwede nakung lakwan tabili king kaul*”. Ang pangkaraniwang habilin ng ina gayundin sa mga ama sa tahanan na ayusin ang pag-aaral ay bukang-bibig ng halos lahat ng magulang. “*Ima kalupa na ning penabilin mu, lalu kung samasan ing pamagaral ku*”. Ang inspirasyon ng isang tao sa isang mapag-arugang magulang ay isa nang sistemang pangarap ng tao na hangad ng lahat. Ang buong tula ay normal na takbo ng lipunang bahagi ng kulturang Kapampangan at ng bansa.

Pagsusuring Subteksto sa Pananaw Moralismo

Ang tula’y nagtuturo na pahalagahan ang ina na napakahalaga sa buhay ng bawat isa. Ang ina ang umaantabay at nag-aaruga. Gayundin, siya ay nagbibigay ng higit na pagmamahal. Nais ng makatang ipakita ang isang karanasang magpapalapit sa ugnayan ng ina at anak. Magunita ang mga araw na lumipas at maisali ang ina sa lahat ng inspirasyon at walang hanggang pangarap. Ang lahat ng estropa ng tula ay laging kasangkot ang ina ng persona na nagpatingkad sa pagmamahal na iniuukol sa kanyang anak.

Ang ganitong tula ay isang mabuting pagtalakay sa higit na lalim ng paghukay ng ginto na madalang masumpungan ng hindi nakakaranas ng higit na karanasan ng paghukay ng pagmamahal na kinakailangang matamo sa ikalilining ng emosyonal na aspeto ng tao (Andres, 1994).

C. 2) Dalaginding

Dalaginding
Dr. Lucena P. Samson

Aru kalagu na nitang dalaginding
Lalakad king dalan a pataling-taling

<i>Lalakad king dalan/ a pataling-taling</i>	<i>A</i>
<i>Anak ne mo pala/ nitang atsing Maring</i>	<i>A</i>
<i>Malagung asawa/ nitang Kakang Turing</i>	<i>A</i>
<i>Labing adwang banua/ iti nang milabas</i>	<i>A</i>
<i>King edad nang Rita/ maragul ya bulas</i>	<i>A</i>
<i>Pisngi nang malare/ timan nang matimyas</i>	<i>A</i>
<i>Itang binatilyo/ pilmi yang mabihag</i>	<i>A</i>
<i>O neng pauli ning/ tune yapang anak</i>	<i>A</i>
<i>Pane yang makyalung/ maranun pang abak</i>	<i>A</i>
<i>Anak a malati/ tipunan nong agad</i>	<i>A</i>
<i>Makisalikutan/ karin king mapalat</i>	<i>A</i>
<i>Misan king mapalat/ nyang sasalikut ya</i>	<i>A</i>
<i>Lalaking balbasan/ sinulput yang bigla</i>	<i>A</i>
<i>King aske nang Rita/ uling maragul ya</i>	<i>A</i>
<i>Balbasang lalaki/ nanu ing gawan na?</i>	<i>A</i>
<i>King takut nang Rita/ milaing mabilis</i>	<i>A</i>
<i>Pauli karela/ dalan memalisbis</i>	<i>A</i>
<i>Lalakingbalbasan/ kaya yang tegalan</i>	<i>B</i>
<i>Halus misakab ya/ king masuksuk dalan</i>	<i>B</i>
<i>Ikwa neng arakap/ ning taong balbasan</i>	<i>A</i>
<i>Migmakalunus yang/ e pinasakitan</i>	<i>A</i>
<i>E ka sa tatakut/ o kanakung hirang</i>	<i>A</i>
<i>E mu gaganakan/ eraka man nanan</i>	<i>A</i>
<i>Tara atad daka/ keta king kekayu</i>	<i>A</i>
<i>Enaka mamyalung/ king palat ning atbu</i>	<i>A</i>
<i>King edad mu dose't/ lupa mung malagu</i>	<i>A</i>
<i>Pota masaul la/ ding tau king tuksu</i>	<i>A</i>
<i>Manibat kanita/ tindanan nang Rita</i>	<i>A</i>
<i>Mekyalung ali ne/ at telaga na na</i>	<i>A</i>
<i>King edad nang dose/ dapat nang magsadya</i>	<i>A</i>
<i>Uling papunta ne/ king panga dalaga</i>	<i>A</i>

Ang tulang ito ay maituturing na tulang pasalaysay sapagkat kinakitaan ito ng ilang elemento ng kuwento gaya ng tagpuan, mga tauhan, suliranin, kasukdulan, kakalasan at wakas. Magaang basahin ang tula at ang mga salita'y karaniwan upang maintindihan sa isang upuan lamang.

Mapapansin dito ang tauhang si Rita na isang batang babaeng labingdalawang taong gulang at isang lalakeng malaki at mabalbas na sa paglalarawan ay may imaheng

nakakatakot. Ang buong salaysay sa tula'y nagpapakita ng kaisipang kinakailangang mapansin ang pagbabago ng pagdadalaga ni Rita sa takbo ng buhay niya bilang tao. Ang pagbabagong ito ay hindi pansin ng pangunahing tauhan at nakikipaglaro pa sa mga kapwa-bata ngunit sa engkwento ng lalaki at ni Rita ay napagtanto na kinakailangang mag-ingat dahil patungo na siya sa pagdadalaga.

Pagsusuring Kontekstuwal sa Pananaw Kultural

Ang tulang ito ay pinapanatili ang kultura ng pagiging babae sa Pilipinas at gayun na rin sa ating lokal na kultura. Ang babae ay isang diyamenteng iniingatan lalo na sa kanyang pagdadalaga. Ang unang bahagi ng tula ay nagpapakita ng kawalang-malay ni Rita sa pagbabagong nangyayari sa kanya. Ang pangyayari sa damuhan at ang imahe ng mamang may masamang persepsyon sa dalaga ay epekto ng impluwensya ng midya gaya ng telebisyon na pinapakita na ang nakakatakot na imahe ay kinakailangang katakutan at may laging masamang balak sa mga kadalagahan.

Ang babae sa tagpo ng pagdadalaga ay karaniwang binabantayan ng pamilya at may oras lamang sa paglabas ng bahay at kinakailangang nasa tahanan bago magtakip-silim. Napakahalaga pa rin na maalagaan ang babae sa pamilya at higit na pinoproteksyunan kaysa sa lalakeng anak.

Ngunit ang lipunan ay nagbabago at madalas na nawawala ang ganitong kultura. Dumarami ang mga babaeng napapabayaang dahil sa walang pagmamatyang ng magulang. Madalas na rin ang pagsusuot ng maiiksing mga damit dahil sa impluwensiya ng kanluranin. Ang babae na mayumi ay nababahiran ng pagiging liberal sa pagsasalita madalas na may pasikretong umiinom ng alak at nagsisigarilyo na nagwawasak sa lumang kultura ng babae.

Pagsusuring Subteksto sa Pananaw Moralismo

Huwag humusga sa panlabas na kaanyuan. Ito ang mensaheng pinapahatid ng tula sa mambabasa. May damdaming takot si Rita sapagkat napagkamalang gagawa ng masama ang lalakeng agarang naturingang masama ngunit naging sanhi ang pangyayari sa paggising sa natutulog na katotohanang kailangang mabatid ni Rita ukol sa kanyang buhay. Ang paghuhusga ay madali sa tao ngunit ang pagkilatis sa ugali at hangarin ay hindi madaling mapagtanto. Ayon kay Andres (1994) Madalas na nalililang ang karamihan sa kinang ng pisikal na kaanyuan at hindi na nabibigyan ng panahong maibabad ang sarili sa taong hinuhusgahan upang makita ang ginto ng puso.

Isa pang aral ay malinaw na pinakita sa huling saknong. "*Manibat kanita tindanan nang Rita, Mekyalung ali ne at telaga na na, King edad nang dose dapat nang magsadya, Uling papunta ne king panga dalaga*" Pinaparating ng makata sa mga mambabasa na nagbabago ang lahat at kasabay ang pagtanda sa lahat ng aspeto ng pagkatao. Pinapatimo ng tula ang kaasalan na nararapat na taglayin ng isang dalaga sa mga tungkuling nararapat na matanto sa pagbusilak ng mga talulot at maiwasan ang nakasanayang gawi para umagapay sa tamang pamantayan ng nararapat na kilos o gawi ng isang batang patungo sa pagiging dalaga.

C. 3) Tara na Tara na, Kalupa ning Ayup, Berug nakung Tatang

Kalupa Ning Ayup

Bisa kung sulapo
Kalupa ning ayup
Tuki ku king angin
Dugpa kareng dutung

Karin mamyalungan
Magkantang malambing
Busal na ning gubat
Siwalang masanting

Tara Na Tara Na

Tara na Tara na
Karin tamu munta
Dakal lang butiti
King malating sapa

Tara dakpan tala
Sesen karing mula
Kukul tamung sibul
Karin ibili la

Berug Nakung Tatang

Tatang aruy ko po
Kasakit na naman
Pilantik ning kwayan
Buldit mung berugan

Yaku kasi naman
Ating kasalanan
O bat gisan ku ngan
Ing kekatang ulam

Pagsusuring Tekstuwal Gamit ang Pormalismong Pananaw

Ang mga tulang ito ay maituturing na may sukat na dalawang estropa, Kwarteto o apat ang taludtod sa isang estropa at anim na pantig sa isang taludtod ngunit ang bawat isa ay may magkakaibang porma ng tugma katulad ng tulang “Kalupa ning Ayup” na walang tugma ang unang sagnong kaya maituturing itong blankong berso o ditugmang taludturan at ang pangalawang sagnong naman ay may tugma lamang sa ikalawa at ikaapat na taludtod.

*Bisa kung sulapo
Kalupa ning ayup
Tuki ku king angin
Dugpa kareng dutung*

*Karin mamyalungan
Magkantang malambing
Busal na ning gubat
Siwalang masanting*

Ang Tulang “Tara na tara na” ay magkatugma ang una, ikalawa at ikaapat a taludtod ngunit ang ikatlo ay iniwang kakaiba ang huling pantig.

*Tara na Tara na
Karin tamu munta
Dakal lang butiti
King malating sapa*

*Tara dakpan tala
Sesen karing mula
Kukul tamung sibul
Karin ibili la*

Ang tulang “Berug nakung Tatang” ay may tatlong magkakatugmang taludtod sa ikalawa, ikatlo at ikaapat sa unang estropa samantalang may perpektong tugma naman ang ikalawang saknong.

*Tatang aruy ko po
Kasakit na naman
Pilantik ning kwayan
Buldit mung berugan*

*Yaku kasi naman
Ating kasalanan
O bat gisan ku ngan
Ing kekatang ulam*

Simple lamang ang mga salitang ginamit sa mga tula na maaring magpagandak sa isang batang makapagsulat ng mga maiikling tula. Angkop ang mga salita at pangyayari sa buhay ng mga batang nasa elementarya lalo na sa antas praymarya. Ang imahinasyon ng isang bata ay malilnang lalo na sa tulang “Kalupa ning Ayup”. Ang simpleng pagtutulad ay makikita rin sa tulang nabanggit.

Ang mga karanasan ng pagiging bata ay nagiging paksa o tuon ng mga tula. Ang tulang “Tara na tara na” ay naglalahad ng karanasan ng pagiging bata na kasama ang kapwa-bata sa paghanap ng butete sa isang sapa at paglalaro nito at paggawa ng sibol

upang doon makapaglaro nang tuluyan. Pinapagana naman ang imahinasyon ng tulang “kalupa ning Ayup” na pinapalipad ang mambabasa sa pagpapabaya sa hangin at paglaro sa mga sanga ng puno kasabay ng pagkantang may lugod sa puso. Ang tulang “Berug Nakung Tatang” ay nagpapakita ng isang eksena ng tatay sa pagdidisiplina sa nagkamaling anak. Ang mga tulang ito ay tunay na pambata ang katangian.

Pagsusuring Kontekswal sa Pananaw Kultural

Ang mga bata ay may mga simpleng gawaing makikita sa mga tula. Ang nakasanayang maglikha ng sariling mundo, magkamali at maglaro. Simple mang maituturing ang mga kilos at nakaugalian ngunit ito’y napakahalaga sa buhay ng pagiging bata. Ang pananatili ng ganitong kultura ay isang napakalusog na karanasan na masayang magunita sa takbo ng pagtanda.

Ngunit may mga batang hindi na nakakapaglaro at hindi na napagtatanto ang mali. Ang mga batang pulubing makikita sa daan at sa mga mataong lugar ay sadyang dumarami sa kasalukuyan. Gayundin ang mga batang nagtratrabaho imbes na maglalaro. Ang kawalan ng panahon upang paganahin ang imahinasyon, magkamali at maglaro ay unti-unting napaparam sa talasalitaan ng mga batang nasasadlak sa maagang pagtratrabaho. Ayon kay Noguchi (2010) Ang mga ibang bata na imbes na maturuan ng tama ay inuudyukan pa ng ibang magulang na maghingi ng pera sa ibang tao at magtratrabaho kahit walang tulog at pahinga upang makahanap lamang ng perang magiging gamit upang maibsan ang gutom.

Nakakalungkot isipin na patuloy na naawalan ng panahon ang ilang mga batang maging masaya sa yugto ng pagkabata na magpapaibayo sa kasiyahang dulot ng pagiging bata at mababahiran ng kalungkutan at kasakitan na magiging bahagi ng kanilang sistema.

Pagsusuring Subteksto sa Pananaw Moralismo

Pinapakita ng makata ang ilang aral upang mahulma ang kaisipan ng mga batang mambabasa. Ang tulang “Berug Nakung Tatang” ay nagtuturo ng pag-amin sa nagawang pagkakasala. Pinakita sa ikalawang saknong ang pag-amin sa kasalanan. “*Yaku kasi naman ating kasalanan, O ba’t gisan ku ngan, Ing kekatamung ulam*”. Ang pag-iintindi rin sa iba ay itinuturo rin sa tulang nabanggit. Ang dalawang tulang natitira ay nagtuturong maibahagi ang karanasan at simpleng pangarap sa buhay. Nais ng makatang ipakita na sa pamamagitan ng tula ay maikikintal ang ilang pagpapahalagang matitimo sa isipan at puso (Andres,1994).

Implikasyon nito sa pagtuturo ng tula sa Kapampangan

Ang karaniwang may sukat na tugma ng tula at pagiging magaan ng mga salitang Kapampangan ay isang napakahalagang pagkakataong makapagturo ng mga tulang magiging panimula sa mga mag-aaral sa malikhaing pagsulat. Ang mga maiiksing tula na ang mga tema ay ukol sa mga karanasang pambata ay makakatulong sa mga guro at mag-aral na makapagsulat muna ng mga maiiksing tula na madaling gawin at masayang alalahanin. May pagkakataon na ang mga naisaling tulang pambata ay kinakitaan ng iba’t

ibang klaseng tugma na magbibigay giliw at saya sa karanasan sa pagsulat ng tula. Nakitaan din ng blankong berso ang isang sinuring tula na magbibigay ng pagkakataong masubukan ang isang uri ng pagsulat ng tula na walang tugma. Ang pagdaragdag sa mga aralin sa mga tulang pambata sa malikhaing pagsulat ay pagsilip sa iba pang barayti ng tula na magpapalawak pa lalo sa sakop ng mga mambabasa sa mga lilikhaing tula.

Malaking tulong din ang mga tulang pambatang sinuri sa kultura ng mga kabataang Kapampangan lalo na ang mga mag-aaral sa sekondarya. Makakatulong ng malaki sa pagtuturo ng malikhaing pagsulat na bagtasin ang pag-aaral sa karanasan ng mga bata na nagbibigay lugod sa mga nagsisimulang maging makata. Ang pagtuturo ng kultura ng mga bata ay makakatulong sa paggunita ng mga karanasang magaganda gayundin ang mga di-kanais-nais na karanasan upang magabayan ng guro at maproseso ang kulturang nakasanayan upang mabigyan ng direksyon at maipakita ang kaluluwa ng makata sa kanyang mga tulang isinusulat. Ang personalidad ng sumisibol na makata ay mabibigyan ng pansin sa pamamagitan ng mga lunsarang tulang pambatang magiging kasangkapan upang maganyak sa pagkatuto at pagsulat na hahantong sa kasiningan at pagiging katangi-tangi ng mga tulang Kapampangang hinulma ng kultura ng pagiging bata.

Ang pagtuturo ng asal sa mga bata ay maaaring idaan sa panulaan. Ito ang pinakita sa mga tulang sinuri sa bahaging ito ng pag-aaral. Ang mga tula ay hitik sa pagtuturo sa wastong asal ng pagdadalaga at gayon na rin sa pagbibinata. Lalo na sa mga gawi at asal na kinakailangang makamit ng isang bata sa pag-usad nito sa isang yugto ng pagiging binata at dalaga. Ang mga karanasang magagaan ay wastong isinabuhay ng makata na epektibong maikikintal sa mga baguhang makatang magtatangka sa pagsulat. Ang mga tula ay higit na mapapahalagahan lalo na't ang mga ito'y maari pang gamitin sa pagtuturo sa mga bata na maaring impluwensiyahan sa mabuti at maimpluwensiyahan din sa pagkatuto ng pagsulat.

Kongklusyon

Sa pag-aaral na ito, mula sa simula hanggang sa wakas ng pagsusuri ay nabuo ang mga sumusunod na kongklusyon.

1. Nasuri ang mga piniling tula sa Tekstuwal na Pagsusuri batay sa Pormalismong Pananaw. Isinaalang-alang ang mga kraytirya sa pagsusuri gaya ng Sukat, Tugma, Astetiko/Tayutay na ginamit, Tema o Kaisipan at sesura ng bawat tula. Maipapakita sa mga Talahanayan bilang isa hanggang tatlo ang resulta ng naisagawang pagsusuri.

Talahanayan Bilang I Resulta ng Pagsusuri sa Piniling Tulang Pambata sa Tekstuwal na Pagbasa Gamit ang Pormalismong Pananaw.

PINILING	SUKAT	TUGMA	ASTETIKO/	TEMA/	SESURA
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TULA			TAYUTAY	KAISIPAN	
High School Na ku	Karaniwang may sukat na kwrteto sa isang estropa	Tugmang Ganap na AAAA at AABB	Simbolismo, Paggamit ng magagaan na salita	Paglahad ng isang tagpo ng buhay	Ikaanim na pantig
Dalaginding	Kombensyunal na Tulang may sukat at tugma	Perpektong Tugma	Paggamit ng elemento ng kuwento	Pagdada laga	Ikaanim na pantig
Tara Na Tara Na	Dalawang estropa at kwarteto bawat saknong	Magkatugma sa una, ikalawa at ikaapat na taludtod	Magagaan na salita	Karanasan ng pagkabata	Ikaanim na pantig
Kalupa Ning Ayup	Dalawang estropa at kwarteto bawat saknong	Blangkong berso, tugma sa ikalawa at ikaapat na taludtod	Magagaan na salita, Pagtutulad	Imahinasyon	Ikaanim na pantig
Berug Nakung Tatang	Dalawang estropa at kwarteto bawat saknong	Perpektong tugma	Magaan na salita	Pagdidisiplina sa nagkamaling anak	Ikaanim na pantig

Ang mga tulang pambatang di-nalathala ay halos kwarteto ang bilang ng mga estropa, magagaan ang mga salitang ginamit na natural a katangian ng tulang pambata. Ang mga tugma ay perpekto at ang mga tema ay ukol sa pagpapalaki at paghahanda ng bata sa pagiging dalaga at maging na rin ang mensahe ay pati sa mga magiging binata. Ang sesura ay nasa ikaanim na pantig.

2. Nasuri ang mga piniling tula sa Kontekstuwal na Pagsusuri batay sa Kultural na Pananaw. Isinaalang-alang ang mga kraytirya sa pagsusuri at mula sa kraytirya ay lumabas ang resulta ng pag-aaral at maipapakita ito sa talahanayang II.

Talahanayan Bilang II Resulta ng Pagsusuri sa Piniling Tulang Pambata sa Kontekstuwal na Pagbasa Gamit ang Kultural na Pananaw.

PINILING TULA	Nakasanayang Kaugalian at pamumuhay ng tao	Isyung Panlipunan at Ugnayan ng Kultura sa Pambansang Kalagayan	Nakalipas na Pangyayari na nag-ugat sa pagbabago ng lipunan at Papolar na impluwensyang namalasa sa mga Kapampangan
High School Naku	Pag-aantabay ng ina sa kanyang batang anak sa pagsisimula niyang	Ang tungkulin ng ina'y magabayan upang mamuhay	Ang insipirasyon ng isang anak ay napupunt sa magulang na nagsasakripisyo alang-alang sa

	mag-aral sa paaralan	ring mag-isa balang araw	kapakanan nila
Dalaginding	Ang babae sa tahanan ay may dobleng pag-iingat sa pamilya	Pagiging liberal sa kasuotan at pananalita ng mga modernong kababaihan.	Ang kababaihan noon na sadyang may matimpi at mayuming pagkilos at pananamit na ikinumpara ngayon na sadyang kabaligtaran sa pag-uugali at pananamit
Tara Na Tara Na	Ang simpleng gawain ng mga bata sa paglalaro	Ang kawalan ng panahon ng ibang batng makapaglaro dahil sa maagang pagtratrabaho	Ang child labor ay patuloy na nagaganap sa mga kalye at sa probinsiya.
Kalupa Ning Ayup	Ang pagpapagana ng imahinasyon ng mga bata sa paglalakbay sa imposibleng puntahan	Ang kawalan ng panahong paganahn ang imahinasyon dahilsa kahirapan at maagang pagbubuno o pagtratrabaho	Ang mga bata na namamalimos sa daan ay isa ng pangkaraniwang imahe sa lipunan
Berug Nanung Tatang	Ang pagkakamaling nagagawa ng isang bata sa kanyang buhay	Ang pagdidisiplina sa pagkakamali ay karaniwang makikita sa buhay ng mga bata	Ang masamang imahe ng pagkabata ay madadala hanggang sa pagtanda

Ang mga tula sa bahaging ito ay pangkaraniwang kultura ng isang bata at sa kanyang paglaki. Makikita ang ganitong kultura sa buong kapuluan ng bansa. Angresponsibilidad ng ina sa anak at gayundin ang nagdadalaga at nagbibinata ay pinakita sa mga napiling Kapampangang tulang pambata.

3. Nasuri ang mga piniling tula sa Subtekstong Pagsusuri batay sa Moralismong Pananaw. Isinaalang-alang ang mga kraytirya sa pagsusuri at mula sa kraytirya ay lumabas ang resulta ng pag-aaral at maipapakita ito sa talahanayang III.

Talahanayan Bilang III Resulta ng Pagsusuri sa Piniling Tulang Pambata sa Subtekstong Pagbasa Gamit ang Moralismong Pananaw.

Piniling Tula	Hiwaga at Natatagong Mensahe na nais ipabatid ng makata	Kagandahang-asal at Wastong Pamumuhay	Maling Gawaing Nakita sa Tula
High School Naku	Ang pagmamahal ng ina sa anak at sa anak at ina ay hindi matatawaran	Ang walang halagang pagmamahalan ng ina at ang anak	Walang nakitang mali sa tula
Dalaginding	Ang babae sa panahon ng pagdadalaga ay	Ang pagtanto at pagtanggap na pagbabago ay isang	May pagkakataong nahuhusgahan ang iba sa pisikal na

	narapat na maging maselan sa kinikilos at pananamit	positibong kaugalian	katauhan
Tara Na Tara Na	Ang simpleng gawain ay nadudulot ng kasiyahan sa loob ng puso	Ang simpleng buhay ay bunga ng pagiging kontento	Walang nakitang mali sa tula
Kalupa Ning Ayup	Masayang mangarap	Ang mangarap ay isang ugaling sapat ding malasin	Hindi dapat mamuhay sa pantasya lamang
Berug Nakung Tatang	Intindihin ang iba at hindi ang sarili lamang	Pag-amin sa nagawang pagkakasala	Pagiging makasarili

Ang mga tula sa bahaging ito ay nagpapakita ng kaasalan na narapat na taglain ng bata at magiging isang binata at dalaga. Ang mga ito ay maaring maging santungan ng pagkatuto at pag-alala sa mga nagawang mali nonog bata at sariwain ang pagiging bata sa mga naturang napiling tula.

Rekomendasyon

1. Maaring magsagawa pa ng mga pagsusuri ng mga tulang pambata sa Kapampangan na gagamitin sa pagtuturo sa wika lalo na sa rehiyong kabilang.
2. Maaring itampok ang iba pang manunulat ng tulang pambatang Kapampangan upang maging bahagi ng pagpapalaganap ng panitikang lokal

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Pangasinense Faculty on a Kapampangan Cultural Behavior in a Workplace:
A Case Study on Cultural Adaptation
Reggie O. Cruz, EdD PhD

Abstract

This case study will further analyze a Pangasinense Faculty Behavior in a new culture environment in his workplace specifically in Kapampangan environment in a certain university in Pampanga. The content of cultural adaptation is based on the Inhabiting Forces and supporting forces of an individual in a new culture from Zuulieta and De Lara (2002).

Keywords: Culture Adaptation, Human Behavior, Pangasinense, Kapampangan

Introduction

Cultural adaptation in the workplace refers to the process by which employees adjust their behaviors, attitudes, communication styles, and work practices to function effectively within a culturally diverse organizational environment. As globalization increases interaction among people from different cultural backgrounds, workplaces have become more diverse, making cultural adaptation an essential competency for employees and organizations alike. Effective cultural adaptation promotes collaboration, reduces conflict, and enhances productivity in modern organizations.

In multicultural workplaces, employees encounter differences in language, beliefs, values, and professional norms. According to Hofstede (2011), culture influences how individuals perceive authority, communicate, and approach teamwork. For example, some cultures emphasize hierarchy and formal communication, while others value equality and open dialogue. Understanding these differences allows employees to adjust their behavior appropriately, preventing misunderstandings and fostering mutual respect.

Cultural adaptation also improves workplace communication. Miscommunication often arises when individuals interpret messages based on their own cultural assumptions. Hall (1976) explained that cultures vary between high-context and low-context communication styles. High-context cultures rely more on indirect communication and shared understanding, whereas low-context cultures prefer direct and explicit messages. Employees who recognize these differences can modify their communication strategies, leading to clearer interactions and stronger professional relationships.

Furthermore, cultural adaptation contributes to organizational inclusivity and employee well-being. When workers feel that their cultural identity is respected, they are more engaged and motivated. Research by Society for Human Resource Management (SHRM, 2019) shows that inclusive workplaces improve employee satisfaction and retention. Organizations that encourage cultural awareness training and diversity programs help employees develop intercultural competence, which strengthens teamwork and innovation.

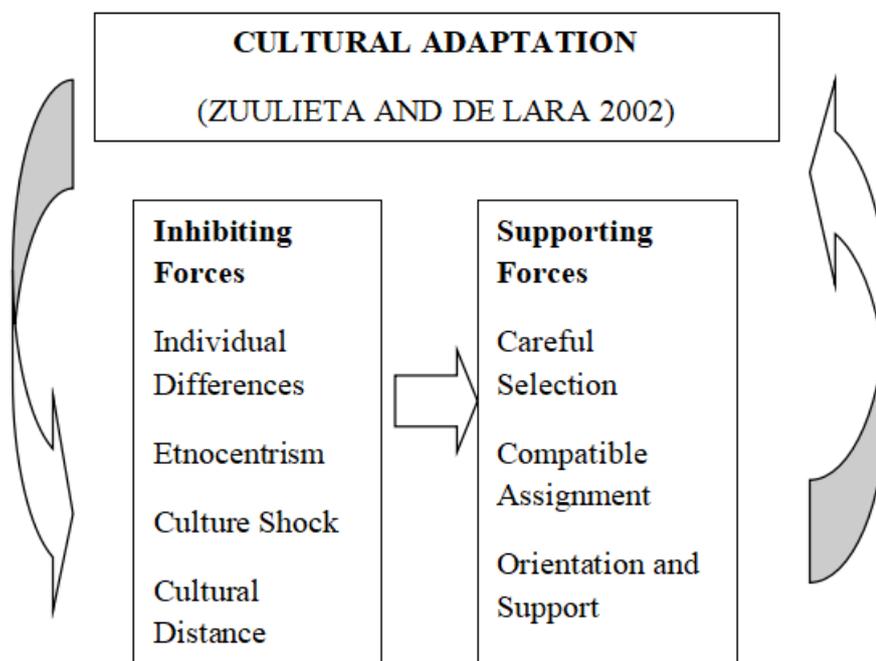
Despite its benefits, cultural adaptation presents challenges. Employees may experience culture shock, language barriers, or unconscious bias when adjusting to unfamiliar environments. However, these challenges can be addressed through

continuous learning, openness, and organizational support. Training programs, mentorship, and inclusive leadership practices help employees navigate cultural differences successfully.

In this situation there are some faculty who is not a Kapampangan by blood or it is their first time to be in a workplace with in Kapampangan organization practices in terms of the way of living, language, food, actions and the like.

This case study it furthers discuss a faculty who is a Pangasinense by ethnicity and have a first time experience to explore Kapampangan culture and practice. This study will focus on the two aspects in cultural adaptation first are the inhibiting forces or thee aspect where the faculty had a problem regarding adapting and embracing the culture and the aspect on supporting forces. This area is a coping mechanism of the respondent on adapting a new culture in a new environment.

This case study will pattern on the discussion of Zuulieta and De Lara (2002) on culture adaptation. It is comprise of two forces that are further illustrated by the conceptual graph.



Statement of the Problem

This study focuses on examining Pangasinense Faculty on a Kapampangan Cultural Behavior in a Workplace in a certain university in Pampanga especially on cultural adaptation. To further answer the general objective, the following specific problems will further elaborate by the researcher.

1. What are the Inhibiting Forces that the respondent experience on a new cultural adaptation in his new workplace?

2. What are the supporting Forces that the respondent do to adapt a new culture in his workplace?
3. How can respondent be evaluated on his cultural adaptation in a workplace?

Discussion

1. Inhibiting Forces that the respondent experience on a new cultural adaptation in his new workplace.

- 2.

The respondent is a Pangasinense who enter in a kapampangan workplace on June 2014. It is the first time for the respondent to have an experience working in a school setting where almost all of the faculty are Kapampangan.

Individual Differences – on the interview conducted the respondent on the first month of being a college faculty has an experience of some differences in regards with how the Kapampangan Instructors speak the Kapampangan Language. He said that Kapampangans are like chinese when they speak. The first words that he learn is mekeni, nukarin and pota. Mekeni means here while nukarin is where and pota is later. The difference that he encounter is that Kapampangan is like a more Spanish influence. The food is a positive difference for the respondence because of variety of selection of delicacies specially the pork where he notice every day that the food stalls offer sisig as an everyday viand.

Ethnocentrism – The respondent through asking about his culture as a comparison on Kapampangan Culture manifest a low ethnocentrism. The respondent even he is a Pangasinense never possess a stiff argument that his culture is the best because he believe that every culture has its own strength and weakness. One thing that I notice is that he compare business culture specifically on a call center agency to the school system and he said even it is located in Pampanga the culture is somehow different because language used in daily conversation is more non-formal than in the kapampangan school setting. Aside from that the respondent respect the culture of a Kapampangan and noticing that being a Pangasinense is a different thing.

Culture Shock – The respondent on this area is not that much shock with the culture because he said that it is almost the same. The same atmosphere is also the same on his home province. The system, work ethics is the same as his last school he went to.

Cultural Distance – This area on the interview focus on the respondent comparison on behavior of the Kapampangan specially on being boastful. He said that Kapampangan always want to be superior. Kapampangans in his observation is want to rule in a work place in one way or in another example of which is on gadget. Kapampangan want to portray that he can afford and be updated with the latest gadget.

2. Supporting Forces that the respondent do to adapt a new culture in his workplace.

Careful Selection – the respondent before he enter the school system in a Kapampangan workplace have the opportunity to research the school he want to be part with. He read information based on the official websites. He also asked people who recently connected with Holy Angel University. He agreed in the interview that

the selection of school is rooted with the knowledge of the faculty regarding with the new setting and culture he/she want to employed.

Compatible Assignment – the respondent is confident that he assign as a college instructor teaching Speech Communication and Literature. He loves to teach those subjects because it is in-line with his specialization. He already teach college before with the same subjects.

Orientation and Support – The respondent is positively told on the interview that the university have different programs to introduce Kapampangan Culture. The university have the Kapampangan Center where history and culture is show and present in the different artifacts and readings. The faculty support on the point of asking some Kapampangan terms is a helpful way to understand the language. Everyday conversation on different Kapampangan behavior is unnoticed discuss during break time of the faculty specially at the General Education department where college instructors usually have a diverse mind because of the different discipline on humanities, sciences and the arts.

3.Evaluation of the respondent on his cultural adaptation in a workplace.

The respondent as the focus of study really adapt to the culture of the Kapampangan with simple encounters that are usual in a new workplace. The respondent transfer to the Kapampangan workplace because of the primary motivation on increasing earnings and job opportunities. It is likely the same reason on the research of Niehoff & Maciocha (2008) on the same study the researcher found out that the language is the most concern of the respondent because of the different diction and hardly pronounce words.

The respondent Inhibiting forces is positively coping because of his global mind on dealing with the workplace (Cramton & Hinds, 2014). The Supporting forces is very positive that the workplace also supporting with the new faculty in terms of adapting and comprehending Kapampangan Culture.

Conclusion

The following conclusion revealed after the analysis of the case study.

- 1.The respondent inhibiting forces such as Individual differences, ethnocentrism, Culture Shock and Cultural Distance is positively coping based on observation and interview conducted. The main concern that the respondent is currently experiencing is the language learning wherein until now he have a slightly hard time to understand.
- 2.The respondent supporting forces such as Careful Selection of work, Compatible Assignment and Orientation and support is very strong. The new environment factors like the co-faculty and the institution have different ways to orient different culture in their own cultural workplace.
- 3.Through evaluation the respondent have slightly difficulty and the area of concern is learning the Kapampangan Language

Recommendations

After analysis and come up with the conclusion the following recommendations arise on this study:

- 1.Improve the awareness of the employees on the Language aspect. Integration of Language class on Kapampangan is a great for non-Kapampangan to understand basic terms in order to cope up with conversations.

2. Sustain programs cultural awareness like putting local materials in the center of learnings like exhibits, libraries and even postings regarding culture so that employees will read and comprehend different gestures and traditions of the particular place.
3. Further studies on cultural adaptation of a foreigner (non-Filipino) adapting Kapampangan Culture is an interesting topic to choose from.

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Kapampangan Perceptions on the Non-Enactment of the Bill Declaring Pampanga as the Culinary Capital of the Philippines: Cultural Identity, Heritage Recognition, and Public Discourse

Richard D. Sanchez, Angelyn M. Pangilinan, Angeli Mae P. Sanchez, Jesus Jay D. Sanchez

Abstract

The recognition of culinary heritage plays a crucial role in shaping cultural identity, regional pride, and heritage sustainability. Pampanga has long been acknowledged as a center of culinary excellence in the Philippines, deeply rooted in Kapampangan history, traditions, and social practices. However, the non-approval or veto of the proposed bill declaring Pampanga as the Culinary Capital of the Philippines by President Ferdinand Marcos Jr. generated varied public responses within the province. This study examined the perceptions of Kapampangan residents regarding the non-enactment of the bill, focusing on cultural meaning, heritage recognition, and constructive public feedback rather than political opposition. Using a descriptive mixed-methods research design, data were gathered from 300 Kapampangan respondents across selected municipalities and cities in Pampanga through a validated survey questionnaire and follow-up interviews. Findings revealed that respondents largely perceived the issue as symbolic of cultural recognition rather than political contention. While respondents expressed disappointment, they emphasized respect for institutional processes and highlighted alternative pathways for sustaining Kapampangan culinary heritage beyond legislative declaration. The study concluded that Kapampangan perceptions reflected cultural consciousness, heritage pride, and adaptive civic engagement. Recommendations were proposed for cultural agencies, local governments, and heritage practitioners to strengthen culinary heritage promotion independent of formal national titles.

Keywords: *Kapampangan culture, culinary heritage, cultural identity, public perception, heritage governance*

Introduction

Culinary heritage functions as a powerful marker of cultural identity, historical continuity, and community belonging. Across global contexts, food traditions have been increasingly recognized as intangible cultural heritage that embodies collective memory, indigenous knowledge systems, and social values (UNESCO, 2022). In the Philippines, regional cuisines represent localized histories shaped by geography, colonial encounters, and intergenerational knowledge transmission.

Pampanga has consistently been associated with culinary excellence, often referred to as the “culinary heartland” of the country. Kapampangan food practices, techniques, and gastronomic philosophies have been documented in both academic and popular literature as integral components of Filipino food culture (Fernandez, 2021). Dishes such as *sisig*, *bringhe*, and *kalderetang kambing* are widely regarded as cultural texts reflecting Kapampangan creativity and adaptability.

Despite this long-standing recognition, the proposed bill declaring Pampanga as the Culinary Capital of the Philippines was not enacted into law. While legislative decisions follow constitutional, administrative, and policy considerations, the public response to such decisions often reveals deeper cultural meanings and identity concerns. In Pampanga, public discourse

following the non-enactment focused not on political confrontation but on reflections regarding cultural recognition, heritage validation, and symbolic affirmation.

Existing studies on culinary heritage in the Philippines have largely examined food tourism, economic development, and gastronomy branding (Richards, 2023). However, limited scholarly attention has been given to community perceptions when cultural recognition initiatives are not realized through formal legislation. This gap is particularly evident in studies involving Kapampangan communities.

Thus, this study was conducted to document and analyze Kapampangan perceptions regarding the non-approval of the culinary capital bill. Rather than framing the issue as political dissent, the research positioned community responses as feedback rooted in cultural values, heritage consciousness, and respect for governance processes. By doing so, the study contributed to heritage studies, public discourse analysis, and Kapampangan cultural scholarship.

Statement of the Problem

Despite Pampanga's established reputation as a center of culinary heritage, the non-enactment of the bill declaring the province as the Culinary Capital of the Philippines raised questions about how Kapampangan communities interpreted and responded to this development. While legislative outcomes are guided by broader national considerations, little is known about how local communities perceive such decisions in relation to cultural identity, heritage recognition, and symbolic validation. The absence of empirical documentation on Kapampangan perceptions limits understanding of how cultural communities negotiate heritage affirmation beyond formal policy enactment. This study sought to address this gap by systematically examining Kapampangan perspectives in a respectful and non-adversarial manner.

Research Objectives

The study aimed to examine the perceptions of Kapampangan residents regarding the non-approval of the bill declaring Pampanga as the Culinary Capital of the Philippines.

Specifically, it sought to:

1. Determine the general perceptions of Kapampangan residents toward the non-enactment of the culinary capital bill;
2. Examine how Kapampangan respondents interpreted the issue in relation to cultural identity and culinary heritage;
3. Identify constructive insights and feedback expressed by respondents regarding cultural recognition and heritage promotion.

Research Questions

1. What are the general perceptions of Kapampangan residents regarding the non-approval of the culinary capital bill?
2. How do Kapampangan respondents relate the issue to cultural identity and culinary heritage?
3. What constructive feedback and insights do Kapampangan residents express regarding heritage recognition?

Review of Related Literature and Studies

Culinary heritage has been increasingly conceptualized as an element of intangible cultural heritage that extends beyond food consumption to include social practices, rituals, and collective

identity (UNESCO, 2022). Scholars argue that culinary traditions serve as cultural narratives that encode historical experiences and community values (Bessière, 2021).

In the Philippine context, food studies have highlighted regional cuisines as expressions of localized identity and resilience (Fernandez, 2021). Kapampangan cuisine, in particular, has been recognized for its technical sophistication and historical depth, shaped by indigenous practices and colonial influences (Dizon & David, 2022).

Studies on cultural recognition and policy emphasize that symbolic designations, such as heritage titles, influence community pride and cultural visibility but are not the sole determinants of heritage sustainability (Smith, 2023). Communities often continue heritage practices regardless of formal recognition, relying on intergenerational transmission and local initiatives.

Public perception studies suggest that communities interpret policy decisions through cultural frames rather than purely political lenses (Hajer, 2022). In culturally rooted societies, responses often emphasize respect for institutions while expressing emotional and symbolic meanings attached to cultural recognition.

Synthesizing these studies reveals a gap in empirical research focusing on community perceptions when heritage recognition efforts do not materialize legislatively. This study addressed this gap by centering Kapampangan voices within a heritage and cultural discourse framework.

Theoretical Framework

The study was anchored on Cultural Identity Theory, which posits that identity is constructed through shared meanings, symbols, and cultural practices (Hall, 2021). Culinary traditions function as symbolic resources through which communities articulate belonging and historical continuity. The framework guided the interpretation of Kapampangan perceptions as expressions of cultural identity rather than political opposition.

Research Methodology

Research Design

The study employed a descriptive mixed-methods research design, integrating quantitative survey data with qualitative interview responses to provide a comprehensive understanding of Kapampangan perceptions.

Population and Sampling

The respondents consisted of 300 Kapampangan residents from selected cities and municipalities in **Pampanga**. Stratified random sampling ensured representation across age, gender, and locality. Fifteen respondents participated in follow-up semi-structured interviews.

Instrument

A researcher-made questionnaire was developed and validated by three experts in cultural studies and research methodology. The instrument measured perceptions using a five-point Likert scale and included open-ended questions. Content validity was established, and reliability testing yielded a Cronbach's alpha of 0.89.

Data Collection

Data were collected between August and September 2025 through in-person and online surveys. Interviews were conducted in Kapampangan and Filipino, with English translations prepared for analysis.

Treatment of Data

Quantitative data were analyzed using descriptive statistics, including frequency, percentage, and weighted mean. Qualitative responses were coded and thematically analyzed, focusing on recurring meanings related to culture, identity, and heritage recognition.

Ethical Considerations

Ethical clearance was obtained from an institutional review committee. Informed consent was secured from all participants, anonymity was maintained, and participation was voluntary.

Results and Discussion

Perceptions on the Non-Enactment of the Bill

The results showed that a majority of respondents demonstrated a measured and reflective response to the non-enactment of the bill declaring Pampanga as the Culinary Capital of the Philippines. Specifically, 68% expressed mild disappointment, indicating an emotional reaction that remained controlled and respectful. This response suggested that the issue was perceived as culturally significant but not as a source of political contention. The overall tone of responses reflected civic maturity rather than adversarial sentiment.

A notable 24% of respondents reported neutral perceptions regarding the decision. This group viewed the non-enactment as part of normal legislative processes rather than a judgment on Kapampangan culture. Their responses emphasized that government decisions often involve multiple considerations beyond cultural merit alone. This finding supported the view that not all cultural issues are interpreted through an emotional or identity-based lens.

Meanwhile, 8% of respondents expressed acceptance without concern, indicating minimal personal impact from the decision. These respondents commonly stated that Pampanga's culinary reputation was already well established regardless of formal recognition. Their perspectives reinforced the idea that cultural prestige can exist independently of state affirmation. This subgroup highlighted confidence in existing cultural narratives.

The computed weighted mean of 3.42 further confirmed that the general perception leaned toward neutrality to mild disappointment. This numerical result reflected a balance between emotional attachment to cultural recognition and rational understanding of governance mechanisms. The absence of extreme negative responses suggested that the issue was not framed as a grievance. Instead, it was interpreted as a missed symbolic opportunity.

Qualitative responses revealed that many participants contextualized the non-enactment within broader governance realities. Respondents frequently mentioned respect for constitutional processes and legislative discretion. This aligns with studies asserting that public opinion often incorporates institutional trust alongside personal sentiment. Such responses reflected an informed and pragmatic citizenry.

Several respondents emphasized that disappointment did not equate to disrespect toward national leadership or institutions. Instead, it was articulated as a cultural sentiment rooted in pride rather than political dissatisfaction. This distinction was consistently observed across interviews and open-ended survey responses. The framing remained cultural rather than ideological.

The findings supported Hajer's (2022) assertion that public discourse frequently balances emotional expression with institutional respect. Kapampangan respondents demonstrated the ability to articulate sentiments without positioning themselves in opposition to the state. This balance illustrated constructive civic engagement. It also reflected cultural norms that value harmony and restraint.

Age-based patterns suggested that older respondents were more inclined toward acceptance and neutrality. Many cited historical continuity and long-standing recognition of Kapampangan cuisine. Younger respondents expressed slightly higher levels of disappointment but maintained respectful language. This generational variation indicated differing modes of cultural expression rather than conflict.

The data further suggested that respondents differentiated between symbolic recognition and practical cultural realities. While the bill was seen as meaningful, its absence was not interpreted as cultural erasure. This distinction underscored the community's nuanced understanding of cultural legitimacy. Cultural value was not viewed as dependent on legislation alone.

Overall, perceptions on the non-enactment reflected reflective citizenship, cultural confidence, and institutional respect. The Kapampangan response was characterized by composure, understanding, and constructive interpretation. Rather than fostering division, the issue prompted reflection on alternative pathways for cultural affirmation. These findings positioned Kapampangan communities as culturally grounded and civically engaged.

Cultural Identity and Culinary Heritage

Results revealed strong agreement among respondents that Kapampangan culinary identity remained intact regardless of formal national designation. The weighted mean of 4.21 indicated a high level of confidence in the resilience of local food culture. Respondents consistently emphasized that Kapampangan cuisine predated legislative initiatives. This perspective highlighted a deep-rooted sense of cultural continuity.

Interview data showed that food practices were widely perceived as living traditions embedded in everyday life. Respondents described cooking methods, ingredients, and communal meals as inherited knowledge passed across generations. These practices were viewed as active cultural expressions rather than symbolic labels. Culinary identity was thus grounded in practice rather than proclamation.

Many participants articulated that Kapampangan food culture was sustained through family rituals, fiestas, and community gatherings. These spaces were identified as primary sites of cultural transmission. The absence of a formal title did not diminish participation in these practices. Instead, everyday engagement reinforced cultural belonging.

Respondents frequently referenced pride in culinary skill and creativity as defining elements of Kapampangan identity. This pride was framed as internal and collective rather than externally validated. Such framing aligned with Cultural Identity Theory, which emphasizes shared meaning over institutional recognition. Identity was constructed through participation and memory.

Several participants highlighted that national and international recognition of Kapampangan dishes already existed informally. Restaurants, food tourism, and media exposure were cited as evidence of cultural prominence. These forms of recognition were perceived as equally, if not more, influential than legislative declarations. Cultural visibility was thus experienced through lived exposure.

The data also revealed that respondents viewed culinary heritage as adaptive rather than static. Innovation in Kapampangan cuisine was seen as part of cultural vitality. Respondents believed

that formal titles could not fully capture this dynamism. Culinary identity was framed as evolving alongside social change.

This finding aligned with Smith's (2023) argument that heritage resilience is sustained through practice and community ownership. Kapampangan respondents did not perceive the non-enactment as a threat to heritage continuity. Instead, it reinforced reliance on internal cultural mechanisms. Heritage strength was rooted in community agency.

Educational background appeared to influence articulation of culinary identity. Respondents with higher educational attainment often referenced heritage discourse and cultural sustainability. However, across all groups, confidence in culinary identity remained consistently high. This suggested that cultural attachment transcended formal education levels.

Participants also emphasized the role of elders, home kitchens, and local markets in preserving culinary knowledge. These sites were identified as authentic spaces of heritage reproduction. The absence of legislative affirmation did not disrupt these processes. Cultural transmission remained organic and continuous.

In sum, the findings demonstrated that Kapampangan culinary identity was deeply entrenched and resilient. Formal recognition was valued but not essential to cultural self-definition. The community's confidence in its culinary heritage reflected strong cultural grounding. This reinforced the understanding that identity persists through lived practice rather than symbolic designation.

Constructive Feedback and Insights

Qualitative analysis revealed that respondents offered constructive feedback centered on sustainability rather than symbolic recognition. Many emphasized that cultural preservation required consistent local effort. Legislative titles were viewed as supplementary rather than foundational. This perspective underscored practical approaches to heritage safeguarding.

One recurring theme was the importance of strengthening local food festivals. Respondents viewed festivals as effective platforms for showcasing Kapampangan cuisine and educating younger generations. These events were perceived as more immediate and impactful than national declarations. Festivals were framed as living heritage spaces.

Culinary education emerged as another key recommendation. Respondents suggested integrating Kapampangan food studies into school curricula and community workshops. This approach was seen as a way to institutionalize heritage at the grassroots level. Education was framed as a long-term investment in cultural continuity.

Community-led documentation was also highlighted as a priority. Participants expressed interest in recording recipes, food histories, and cooking techniques. Such documentation was viewed as a safeguard against cultural loss. Respondents emphasized that communities themselves should lead these initiatives.

Several respondents pointed to the role of local government units in supporting culinary programs. Rather than pursuing titles, they suggested funding for training, food hubs, and heritage mapping. These practical supports were viewed as more beneficial to local stakeholders. Governance was framed as facilitative rather than declarative.

Respondents also emphasized collaboration with cultural agencies and academic institutions. Partnerships were seen as opportunities to strengthen research, documentation, and dissemination. This reflected an understanding of heritage as interdisciplinary. Collaboration was viewed as a pathway to sustainability.

Digital platforms were identified as emerging spaces for culinary heritage promotion. Respondents suggested online archives, virtual exhibits, and social media storytelling. These tools were perceived as effective in reaching younger audiences. Digital engagement was framed as complementary to traditional practices.

Importantly, feedback remained respectful and non-confrontational. Respondents did not express blame or resentment toward decision-makers. Instead, they framed suggestions as opportunities for improvement. This tone reflected adaptive civic engagement rather than protest.

The findings suggested a high level of cultural maturity among respondents. Feedback focused on agency, responsibility, and collective action. Cultural preservation was viewed as a shared task rather than a government obligation alone. This perspective reinforced community ownership of heritage.

Overall, the constructive insights demonstrated that Kapampangan respondents prioritized meaningful cultural work over symbolic recognition. Their feedback emphasized sustainability, education, and participation. These responses reflected a proactive and culturally grounded community. The findings highlighted the capacity of Kapampangan society to engage thoughtfully with cultural policy outcomes.

Conclusion

The study concluded that Kapampangan perceptions regarding the non-approval of the culinary capital bill were characterized by cultural pride, reflective understanding, and respect for governance processes. While symbolic recognition was valued, respondents demonstrated a strong belief that Kapampangan culinary heritage transcended formal legislative titles. The findings underscored the community's capacity to frame public issues within cultural and heritage-based perspectives.

Recommendations

1. Local government units may strengthen culinary heritage programs independent of national titles.
2. Cultural agencies may support documentation and education initiatives on Kapampangan food traditions.
3. Future studies may explore comparative perceptions across regions regarding cultural recognition policies.

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Joy, Belonging, and Cultural Recognition in Hearing Kapampangan Abroad — A Qualitative Study of Kapampangan Travelers' Lived Experiences

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Abstract

Language serves as a powerful marker of identity, belonging, and emotional connection, particularly when encountered outside one's homeland. For Kapampangans traveling or residing abroad, hearing the Kapampangan language unexpectedly often evokes joy, excitement, and a renewed sense of cultural belonging. This qualitative study explored the lived experiences of Kapampangans who encountered fellow Kapampangan speakers in different parts of the world. Using a phenomenological research design, in-depth interviews were conducted with 18 Kapampangan travelers and overseas residents across Asia, the Middle East, Europe, and North America. Findings revealed three major themes: emotional resonance and instant familiarity, language as a bridge to shared identity, and cultural affirmation in foreign spaces. The study concluded that hearing Kapampangan abroad functioned as a moment of cultural recognition that reaffirmed identity and emotional rootedness. The findings contribute to Kapampangan language studies, diaspora research, and heritage scholarship by highlighting how language sustains cultural connection beyond geographic boundaries.

Keywords: *Kapampangan language, diaspora, cultural identity, lived experience, qualitative research*

Introduction

Language is more than a tool for communication; it is a vessel of memory, identity, and emotional belonging. For culturally rooted communities, hearing one's native language in unfamiliar spaces can evoke strong emotional responses that transcend words. Among Kapampangans, whose language is closely tied to family, humor, food, and communal life, such encounters often generate immediate joy and connection.

Global mobility has increased opportunities for cultural encounters beyond national borders. Kapampangans travel abroad for work, study, tourism, and family visits, bringing their language and cultural sensibilities into diverse global contexts. In these environments, the Kapampangan language becomes both a marker of difference and a source of comfort.

While numerous studies have examined migration, diaspora, and language maintenance, fewer have focused on the emotional and experiential dimensions of hearing one's heritage language abroad. Existing literature often emphasizes language shift, assimilation, or policy, leaving affective experiences underexplored. This gap is particularly evident in Kapampangan studies.

The joy and excitement experienced upon hearing Kapampangan in foreign spaces reflect deeper processes of identity recognition and cultural affirmation. These moments often trigger memories of home, kinship, and shared cultural references. They also reveal how language operates as a social signal that immediately collapses distance between strangers.

In Kapampangan culture, language carries humor, intimacy, and relational warmth. Expressions convey cultural nuance that is difficult to translate. Encountering such expressions abroad can feel profoundly grounding.

Despite the richness of these experiences, they remain largely undocumented in academic research. Understanding these moments offers insights into how Kapampangan identity is sustained

transnationally. It also highlights language as living heritage actively shaping emotional well-being.

This study was conducted to explore the lived experiences of Kapampangans who encountered fellow Kapampangan speakers while traveling or residing abroad. It focused on emotional responses, meanings attached to these encounters, and their implications for cultural identity.

By centering Kapampangan voices and narratives, the study contributes to language, culture, and heritage scholarship. It emphasizes joy and connection rather than loss or struggle, offering a strengths-based perspective on Kapampangan experiences in global spaces.

Statement of the Problem

Despite increasing global mobility among Kapampangans, limited scholarly attention has been given to their emotional and cultural experiences when encountering their native language abroad. While studies often focus on migration challenges or language maintenance, little is known about how spontaneous encounters with Kapampangan speakers in foreign settings shape feelings of belonging, identity affirmation, and cultural connection. This lack of documentation results in an incomplete understanding of Kapampangan transnational experiences. The present study sought to address this gap by examining the lived experiences of Kapampangans who felt joy and excitement upon hearing their language in different parts of the world.

Research Objectives

This study aimed to explore the lived experiences of Kapampangans who encountered fellow Kapampangan speakers while traveling or residing abroad.

Specifically, it sought to:

1. Describe the emotional responses of Kapampangans upon hearing their language in foreign spaces;
2. Examine how these encounters contributed to feelings of belonging and cultural identity;
3. Identify the meanings Kapampangans attached to hearing their language outside the Philippines.

Research Questions

1. How do Kapampangans describe their emotional experiences when they hear Kapampangan spoken abroad?
2. How do these encounters influence their sense of identity and belonging?
3. What cultural meanings do Kapampangans associate with hearing their language in foreign environments?

Review of Related Literature and Studies

Language has long been recognized as a central component of cultural identity and emotional attachment. Scholars argue that heritage languages function as emotional anchors, particularly in diasporic contexts (Pavlenko, 2021). Hearing one's native language can evoke memories, comfort, and a sense of safety.

Studies on diaspora communities suggest that language encounters in foreign spaces often trigger instant social bonds (Blommaert, 2022). These encounters reduce feelings of isolation and reinforce shared cultural understanding. Language thus becomes a social shortcut to belonging.

Research on Filipino diaspora highlights strong emotional ties to regional languages, including Ilocano, Cebuano, and Kapampangan (Garcia & Cruz, 2023). These languages carry localized

identities that differ from national linguistic frameworks. Regional language encounters often feel more intimate than encounters in Filipino or English.

Phenomenological studies emphasize the importance of documenting lived experiences to understand meaning-making processes (van Manen, 2021). Such approaches prioritize participants' narratives and emotions rather than generalization. This method is appropriate for exploring joy and excitement as subjective phenomena.

However, limited literature focuses specifically on Kapampangan emotional experiences abroad. Existing studies largely emphasize language preservation or shift, overlooking affective dimensions. This study addressed this gap by foregrounding joy, excitement, and cultural recognition.

Theoretical Framework

The study was anchored on Phenomenological Theory, which seeks to understand how individuals experience and interpret specific phenomena. It was further informed by Cultural Identity Theory, which views identity as constructed through shared symbols, language, and meaning. Hearing Kapampangan abroad was examined as a phenomenon through which identity and belonging were reaffirmed.

Research Methodology

Research Design

The study employed a qualitative phenomenological research design to capture the lived experiences of Kapampangans encountering their language abroad.

Participants and Sampling

Eighteen Kapampangan participants were purposively selected. They had traveled or lived abroad in Asia, the Middle East, Europe, and North America. Participants ranged in age from 24 to 62 years.

Instrument

A semi-structured interview guide was used. Questions focused on emotions, context of encounters, and perceived meaning. The guide was reviewed by qualitative research experts for clarity and cultural sensitivity.

Data Collection

Interviews were conducted online and in person from June to August 2025. Conversations were conducted in Kapampangan, Filipino, or English, depending on participant preference.

Data Analysis

Data were analyzed using thematic analysis. Transcripts were coded line by line, clustered into meaning units, and synthesized into themes reflecting shared experiences.

Ethical Considerations

Informed consent was obtained from all participants. Pseudonyms were used, and confidentiality was maintained. Participation was voluntary, and participants could withdraw at any time.

Results and Discussion

Theme 1: Emotional Resonance and Instant Familiarity

Participants described an immediate sense of joy upon hearing Kapampangan abroad. Many used words such as “warm,” “surprising,” and “comforting.” The sound of the language triggered emotional responses tied to home and family.

Several participants noted that even overhearing Kapampangan in public spaces elicited smiles and excitement. These reactions occurred before any direct interaction. The language itself functioned as an emotional cue.

This response aligned with literature on emotional resonance of heritage languages. The findings demonstrated that Kapampangan operates as an affective symbol beyond communication.

Theme 2: Language as a Bridge to Shared Identity

Participants reported that hearing Kapampangan often led to spontaneous conversations. Strangers quickly became acquaintances through shared humor and expressions. Language reduced social distance.

Many participants described an unspoken trust when encountering fellow Kapampangans. Shared linguistic codes created immediate belonging. This reflected language’s role as a social bridge.

These findings supported Cultural Identity Theory, emphasizing shared symbols as foundations of belonging.

Theme 3: Cultural Affirmation in Foreign Spaces

Participants expressed pride in realizing that Kapampangan culture extended beyond Pampanga. Hearing the language abroad affirmed its vitality and reach. This realization strengthened cultural confidence.

Several participants described these encounters as moments of affirmation rather than nostalgia alone. They felt reassured that Kapampangan identity was alive globally.

This theme highlighted language as living heritage sustained through people rather than place.

Conclusion

The study concluded that hearing Kapampangan abroad evoked joy, excitement, and a strong sense of belonging among Kapampangan travelers and overseas residents. These encounters functioned as moments of cultural recognition that reaffirmed identity and emotional rootedness. Language served as both an emotional anchor and a bridge to shared identity. The findings underscored the enduring strength of Kapampangan language as living cultural heritage beyond geographic boundaries.

Recommendations

1. Cultural researchers may further document Kapampangan diaspora narratives.
2. Language educators may integrate diaspora experiences into Kapampangan studies.
3. Future studies may explore intergenerational experiences among Kapampangan families abroad.

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