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in Relation to their Moral Judgement
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for English Grade 2
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Foreword

"Academic success depends on research and publications," says Philip Zimbardo, a professor emeritus at Stanford University.

A boon to academicians' search for new ideas, Inquest, CKS College's research frontier, merges five scholarly studies in its third issue.

The first paper studies the relationship of the values orientation of PUP laboratory students to their moral judgment and shows that the school was successful in its integration of values education in all subjects. Its accomplishment may serve as a model in inculcating values among high school students.

The second paper deals with the development of content-based instructional materials for Grade 2 pupils of De La Salle - Araneta University. It proves that scientific texts can serve as good materials for learning English since they contain various grammatical structures that can be used as models so that students can better understand and use the English language.

The third paper is an analysis of 60 years of dynamic evolution of the Filipino language. It shows the great change in the use of the language in the passing of time.

The fourth paper, a Machiavellian evaluation of political liberty,offers specific advice to rulers as to what they must do to achieve their purpose in order to preserve and secure their power.

The fifth paper investigates on the global organization of RA abstracts in reference to their rhetorical structures and their cohesive devices as vital tools in trying to realize the RA authors' desired linguistic organization to the role of cohesive devices in rhetorical organization.

Wilson Cordova
Editor-in-Chief

THE VALUES ORIENTATION OF THE PUP-LABORATORY HIGH SCHOOL STUDENTS IN RELATION TO THEIR MORAL JUDGMENT

Raymond Q. Datuon

ABSTRACT

This research was conducted using the descriptive method to determine the relationship of values orientation to moral judgment. The difference between the profile variables and the values orientation and moral judgment of the subjects were also part of the objectives. To reach these research goals, the researcher opted to obtain the values orientation and moral judgment of high school students. A total of 238 respondents were randomly selected and answered a Likert-format survey questionnaire. Data gathered from this research instrument were then computed for interpretation using percentage, weighted mean, Anova, and Pearson's Product of Moment Correlation. The study revealed that respondents had high level of values orientation and satisfactory in their moral judgment. In terms of significant difference, there were selected values orientations that differ when grouped according to religion and sibling order as well to their moral judgment. But there was no significant relationship between the respondents' values orientations to their moral judgment. Based on these findings, the evaluation of the existing Values Education Program of the Department of Education is recommended since it was found out that the school was successful in its integration of values education in all subjects and must be shared with other schools.

Introduction

The great African American, Dr. Martin Luther King Jr. (cited in Argana, 2006) once said, "Intelligence plus character is the true aim of education." The researcher strongly believes that if students are properly guided in their high school life, their moral development specifically, their judgment in any given situation will surely improve. These youth can become the hope of this nation if they are men and women of great character and intelligence.

Moreover, for the past decade (1998-2008) the McCann-Erickson Philippines, the Philippine Province of Society of Jesus and the Ateneo De Manila University through NFO-Trends, the Social Weather Stations (SWS) and others have made some significant studies to profile the Filipino Youth of today. It covered their home life, friends, lifestyle, hobbies, sources and utilization of money, media exposure, attitudes, beliefs, and values. These studies revealed that the youth's being materialistic and technology-oriented had a tremendous impact on their lifestyle. Paraiso (1999) believed that if that was the case, then their judgment on a particular moral dilemma would be affected as well, for education and morality are inseparable.

Thus, it made moral education an active concern for government agencies, educational institutions, and the religious sectors as well.

Perhaps, it is high time to review the current administration of the existing Values Education program through conducting studies about the values orientation and moral judgment of the youth in order to highlight the program's relevance and effectiveness as one of the learning areas in the Revitalized Basic Education Curriculum.

Like the other academic programs in the Polytechnic University of the Philippines, the PUPLHS mission is aligned with the university philosophy. For it commits itself to inculcate in students a strong sense of nationalism and social consciousness, develop spiritual and moral uprightness, democratize access to secondary education, promote competence and excellence among the members of the academe, and emphasize the advancement of a unique commercial curriculum which equips the students with basic office and entrepreneurial skills.

The relationship of student's values orientation to their moral judgment is a topic needing to be addressed by the PUPLHS, as one of the leading educational institutions in the country in order to fulfill its mission.

There is also a need to consider the different factors that influence the values orientation and moral judgment of students, so that the administration of the existing Values Education Program will be reviewed and a relevant values enrichment program could be developed.

Research Problem

The study seeks to answer the following specific questions:

1. What is the profile of the respondents in terms of the following:
    - 1.1 Sex;
    - 1.2 Age;
    - 1.3 Year level;
    - 1.4 Religion; and
    - 1.5 Family background in terms of:
        - 1.5.1 Sibling Order; and
        - 1.5.2 Living with status?
2. What is the level of Values Orientation of the respondents in terms of the following:
    - 2.1 Commitment to Public Interest;
    - 2.2 Patriotism and National Pride;

2.3 Discipline and Hard work;

2.4 Self-Help and Self-Preservation;

2.5 Integrity and Accountability;

2.6 Self-Reflection and Analysis;

2.7 Moral Responsibility; and

2.8 Sense of Common Good?

3. What is the level of moral judgment of the respondents in terms of the following:

3.1 Honesty, Integrity, and Courage;

3.2 Self-Esteem and Self-Worth;

3.3 Compassion; and

3.4 Self-Control and Self-Discipline?

4. Is there a significant difference with Values Orientation and Moral Judgment when grouped according to demographic profile?

5. Is there a significant relationship between the respondents' Values Orientation and Moral Judgment?

Theoretical Framework

Jean Piaget (cited in Crain, 2005), a leading psychologist, is among the first whose work remains directly relevant to contemporary theories of moral development.

The various researches in moral judgment development have been shaped largely by his early work. He discussed this in psychological literature as though he was the first to study moral judgment.

In his early writings, he focused specifically on the moral lives of children, studying the way children play games to learn more about their beliefs about right and wrong, and worked on cognitive development and moral judgment in children concerning issues of personality. How children perceived the moral consequences of their action affected the nature of their emergent adult personality.

By using the clinical method, he undertook an extensive examination on the development of children's moral judgment. Based on these investigations, Piaget determined that morality, too, could be considered a developmental process after he concluded two stages of morality in the child.

On the one hand, Lawrence Kohlberg (cited in Daeg de Mott, n.d.) was an American psychologist who specialized in the study of moral judgment. His study assumed that morality follows a six-stage sequence of development.

The moral development starts at level 1, the Pre-conventional Morality, with Stage 1 for obedience and punishment orientation. It is the earliest stage of moral development which is especially common in young children, but adults are capable of expressing this type of reasoning, too.

At this stage, children see rules as fixed and absolute. Obeying the rules is important because it is a means to avoid punishment.

On the other hand, Stage 2, Individualism and Exchange, is where children account for individual points of view and judge actions that are based on how they serve individual needs. Reciprocity is possible, but only if it serves one's own interests.

Level 2 of this stage of moral development is the Conventional Morality which starts with Stage 3, “Good Boy" or "Nice Girl”. It is often referred to as the Interpersonal Relationships; this stage of moral development is focused on living up to social expectations and roles. There is an emphasis on conformity, being "nice," and consideration of how choices influence relationships.

Stage 4, Maintaining Social Order, is where people begin to consider society as a whole when making judgments. The focus is on maintaining law and order by following the rules, doing one’s duty, and respecting authority.

The PUPLHS students are generally in Stage 5 of Level 3, the Post Conventional Morality Stage. It is the stage of Social Contract when youths begin to account for the differing values, opinions, and beliefs of other people. The rules of law are important for maintaining a society, but the members of society should agree upon these standards.

Stage 6 - Universal Principles, is Kohlberg’s final level of moral reasoning that is based upon universal ethical principles and abstract reasoning. It is rarely seen before college level because it is an "ideal" stage. At this stage, people follow internalized principles of justice, even if they conflict with laws and rules.

The Polytechnic University of the Philippines Laboratory High School for the past 54 years has been true to its mission of inculcating Filipino values of nationalism, integrity, discipline, and propriety and thus, producing students who emerge victorious and proud of their accomplishments and glory to their school. The acquired values of these students have driven them to give their best and thus, excel in all their endeavors.

In addition, Del Mundo (2009) mentioned that the school has various organizations that could help to enhance the student’s spirit of volunteerism, concern for others, camaraderie, and solidarity.

Moreover, these students are expected to use their acquired values both from school and at home every time they make a decision to overcome the moral dilemmas they would encounter.

The levels of values orientation among the students vary from one another, which are presumed that has an impact on their moral judgment, motivating the researcher to verify that values orientation has been an essential element in their moral judgment.

Conceptual Framework

This study adopted the conceptual paradigm employing the Input, Process, and Output scheme called systems approach.

The Inputs include the profile of the respondents, their levels of Values Orientation based on the value dimension enounced in the Value Scale for Filipinos, the instrument used in this research, and their moral judgment, which were weighed against specific values to find out if there are significant relationships between or among the input variables. The Process is composed of unstructured interview, documentary research, observation, survey questionnaire, and statistical analysis of Input Variables using frequency, percentage, weighted means, Anova, and Pearson's Product of Moment Correlation. The Output enumerated the policy recommendation for evaluating the existing Values Education Program, developing Values Enrichment Program, promoting desirable and highly improved values orientation and moral judgment among high school students.

This is possible through training the teachers on how to successfully imbibe values in their lesson which is a contributing factor to the realization of the Moral Recovery Program of the government.

The focus of the study is to highlight how the profile of the respondents affects their acquisition of values orientation and moral judgment to find out how values orientation complements moral judgment, when each has its own role to play.

This research sought to determine the values orientation of the Polytechnic University of the Philippines Laboratory High School students in relation to their moral judgment. Thus, the profile of the respondents and the dimensions of values orientation and moral judgment were factored-in. Moreover, the differences among the variables together with the relationship between values orientation and moral judgment were elicited.

The information from the related literature and study helped the researcher to formulate strategies to review the values orientation and moral judgment of the respondents. This type of research is limited to this country.

The researcher felt the need to continue with the present project to affirm or negate the findings of other inquiries conducted in other countries about the research problem.

A doctorate study was made by Dr. Domingo B. Nuñez (1993) developing and validating a Values Scale for Filipinos (VAS-F), the instrument used by Abella (2001) and Sacop (2003) to help teachers effectively handle young people by personally reflecting on the values they aim to inculcate. Similarly, this study conforms to their recommendation to continue values studies in order to guide the youth in clarifying the values we want to enhance and inculcate in them, and to further study gender role in relation to their values orientation.

On the other hand, this study differs with others previously made in terms of respondents. This researcher had high school students while others used college students. The administration of the instrument to high school students was not the first time; Macalimbon's in 1995 (cited in Abella, 2001) used senior high school students too as respondents.

The researcher responded to the recommendation of Dr. Nuñez to administer the instrument to different groups of samples for norming and standardization for wider applicability.

The researcher found also the studies of Faelnar (1998) and Bendijo (2001) similar to his in terms of moral judgment as topic and finding the relationship of some demographic variables to moral judgment. The examination on the cognitive and emotional factors that led to the discrepancy between moral judgment and moral behavior was Faelnar's topic (1998). On the other hand, the instrument used to identify the level of moral judgment in the said studies was the Defining Issues Test (DIT) developed by James Rest. Nevertheless, for this study, the researcher developed and validated his own Moral Judgment Questionnaire to highlight the moral judgment of the respondents in terms of honesty/integrity/courage, self-esteem/self-worth, compassion, and self-control/self-discipline.

The researcher believed that what made this study distinctive from other researches reviewed was its goal to factor-in the difference of the respondents' profile variables to their values orientation and moral judgment for none had ventured yet to look into this topic. In addition, this study would serve as one of the reference materials in reviewing the Values Education Program of the Department of Education and could be a basis for developing a Values Enrichment Program contributing to the realization of the Moral Recovery Program of the government in its desire to "build a people and a nation."

Methodology

The descriptive method using the sample survey as the research design was employed in order to analyze, interpret, and report the present status of a particular subject matter topic or problem. Creswell (2008) defined the survey designs as "procedures in quantitative research in which the researcher administers a survey or questionnaire to a small group of people (called the sample) to identify trends in attitudes, opinions, behaviors, or characteristics of a large group (called the population)" (p. 61, 388).

Table 1

Respondents of the Study

Year Level	Enrollment (N)	Number of Respondents	Percentage
First Year	162	60	25.21
Second Year	154	60	25.21
Third Year	137	59	24.79
Fourth Year	135	59	24.79
TOTAL	**588**	**238**	**100.00**

Table 1 presents the population of the students (N), as distributed according to their year level (First Year, Second Year, Third Year, and Fourth Year) the number of samples taken from each year level and their percentages of distribution.

Simple random sampling was used to cover all the year levels of high school. This would assure that conclusions could be effectively made and a higher statistical precision be displaced because each member of the population of interest would have an equal chance of being included in the sample of the study. The researcher used the Slovin's formula to determine the sampling size of this study and result was distributed proportionally per year level.

The survey questionnaire was used as the main data-gathering instrument for this study and was divided into two main sections: profile of the respondents and the survey proper. The profile contains variables such as sex, age, year level, religion, family background in terms of sibling order and living-with-whom status. The survey proper explored the values orientation and moral judgment of the respondents.

The questionnaire's proper section on values orientation was based on the Values Scales for Filipinos (VAS-F) developed by Dr. Domingo B. Nuñez. The VAS-F is a self-administering instrument where the respondents rate each item as to its degree of importance to them. Scoring proceeds by multiplying the answer to an item by its corresponding value in the scale.

The following table for interpretation was used. This table was developed by subtracting the lowest scale value (1.90) from the highest scale value (2.65). The difference was divided by 3 to determine the range of 0.25 (Nuñez, 1993).

Range	Verbal Interpretation
2.42 – 2.66	High Satisfactory
2.16 – 2.41	Satisfactory
1.90 – 2.15	Below Satisfactory

The second instrument used in this study was the Moral Judgment Questionnaire which was developed by the researcher and was also structured using the Likert format.

In this survey type, every moral dilemma has four options and the respondents rate the degree of agreement each option has to their opinion.

The following table for interpretation was used. This table was developed by subtracting the lowest scale value (1.00) from the highest scale value (3.00). The difference was divided by 3 to determine the range of 0.67.

Range	Verbal Interpretation
2.03 – 2.70	High Satisfactory
1.35 – 2.02	Satisfactory
0.67 – 1.34	Below Satisfactory

The Likert format was used in the survey questionnaire as this would enable the respondents to answer the survey questions easily. In addition, this research instrument allowed the research to carry out the quantitative approach effectively with the use of statistics for data interpretation.

Results and Discussion

Profile of the Respondents

From total respondents of 238 students, 106 or 44.54 percent were male, and 132 or 55.46 percent were female. There were 32 or 13.45 percent in the age bracket of 11 – 12; 131 or 55.04 percent in the age bracket of 13 – 14; and 75 or 31.51 percent in the age bracket of 15 - 17.

The first year and second year levels had the same number of respondents at 60 or 25.21 percent; this was the same with the third year and fourth year levels with 59 respondents or 24.79 percent.

There were 190 or 79.83 percent Roman Catholic, 31 or 13.03 percent were Born Again Christian, 9 or 3.78 percent were Protestants, 7 or 2. 94 were then Iglesia ni Cristo members and only 1 or 0.42 percent was a follower of Islam.

There were 88 or 37.97 percent of the respondents who were the eldest in the sibling order, 63 or 26.46 percent belonged are middle children, 73 or 30.67 percent belonged to the youngest order, and 14 or 5.90 percent composed the "only-child."

There were 188 or 79 percent of the respondents who were living with both parents, 43 or 18.10 percent had single parents, and 7 or 2.90 percent lived with their relatives while none lived with a guardian.

Levels of Values Orientation

The respondents got high satisfactory verbal interpretation in Commitment to Public Interest, 2.48; Discipline and Hard work, 2.42; and Self-Reflection and Analysis, 2.50. Values orientation with satisfactory verbal interpretation were Patriotism and National Pride, 2.30; Self-Help and Self-Preservation 2.41; Integrity and Accountability, 2.30; Moral Responsibility, 2.37;

and Sense of Common Good, 2.29. The overall computed weighted mean was 2.38 whose verbal interpretation was satisfactory.

Levels of Moral Judgment

The respondents got satisfactory verbal interpretation in moral judgment along the domains of honesty/integrity/courage, 1.95; self-esteem/self-worth, 2.01; compassion, 1.87; and self-control/self-discipline, 1.96. In addition, the overall computed weighted mean of their moral judgment was 1.95 with satisfactory verbal interpretation.

Significant Difference

The difference between the respondents' profile variables of religion and sibling order to their values orientation in terms of commitment to public interest; discipline and hard work; self-help and self-preservation; integrity and accountability; and moral responsibility and moral judgment in terms of self-control/self-discipline are higher than the F critical value. Thus, the null hypothesis of no significant difference between the respondents' profile variables of religion and sibling order to their values orientations and moral judgment is rejected.

On the other hand, the difference in the test results between the respondents' profile variable of sex, age groups, year levels, and living-with-whom status to their values orientation and moral judgment are all lower than the F critical value. Thus, the null hypothesis of no significant difference between the respondents' profile variables to their values orientations and moral judgment is accepted.

Significant Relationship

The relationship test results between the values orientation of the respondents to their moral judgment are with negligible verbal interpretation because the computed coefficient correlation values are in the range of less than ± 0.20.

The null hypothesis of no significant relationship between the values orientation of the respondents to their moral judgment is accepted.

Conclusions and Recommendations

The respondents had high level of values orientation in terms of commitment to public interest, discipline and hard work, self-help and self-preservation, and self-reflection and analysis and average level in the values of patriotism and national pride, integrity and accountability, moral responsibility, and sense of common good.

On the one hand, their levels of moral judgment were all satisfactory in terms of moral values of honesty/integrity/courage, self-esteem/self-worth, compassion, and self-control/self-discipline. The highest weighted mean came from the moral values of self-esteem and self-worth; followed by self-control and self-discipline; honesty, integrity and courage.

Moreover, the values of commitment to public interest; integrity and accountability; and moral responsibility differ when grouped according to religion. In addition, the values of discipline and hard work; self-help and self-preservation had significant difference when grouped according to their sibling order.

However, only the moral values of self-control and self-discipline in moral judgment had significant difference when grouped according to sibling order.

Lastly, there was no significant relationship between the respondents' values orientations to their moral judgment.

Perhaps, the evaluation of the existing Values Education Program of the Department of Education is highly recommended since it was found out that the students of the Polytechnic University of the Philippines Laboratory High School had high level of values orientation in terms of commitment to public interest, discipline and hard work, self-help and self-preservation, and self-reflection and analysis. This showed that the school was successful in its integration of values education in all subjects. This accomplishment must be documented and shared with other educational institutions to serve as model in inculcating values among high school students.

Moreover, the school administrators should continue to monitor and develop relevant values enrichment programs. Moreover, it is important that teachers update their strategies, methods, and approaches in integrating values education in their respective learning areas through series of trainings and workshops. They should also serve as models in good moral standing to be credible in inculcating and promoting desirable values among their students towards the realization of the Moral Recovery Program of the government.

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DEVELOPMENTOF CONTENT-BASEDINSTRUCTIONAL MATERIALS FOR ENGLISH GRADE 2

Glicerio A. Manalo

ABSTRACT

Globalization has caused a dramatic change in the educational landscape. Innovations in content-based instruction have been continuously going on in order to address the specific needs of the 21st century learners. However, there is a dearth of instructional materials to accomplish this goal. To address this deficiency, the study aimed at developing content-based instructional materials for Grade 2 pupils of De La Salle - Araneta University.

Thirty-four Grade 2 students and five teacher-participants took part in the study that involved three phases: design and planning, preparation, evaluation and implementation and revision. Needs analysis through class observations, interviews, and written examinations was conducted prior to the construction of the content-based instructional materials.

Results of the written examination showed that Grade 2 pupils needed to develop the following skills: writing, listening, and speaking. In addition, following grammatical features also need special attention: subject-verb agreement, verb forms and verb tense, transitional devices, prepositions, and articles. The pupils needed to master the different language functions.

Results obtained from material evaluation and implementation signified that the designed content-based instructional materials were generally acceptable and could be used as the substitute for the language textbook, being used by the school. Efficacy through longitudinal implementation and improvement of the designed content-based instructional material are some of the recommendations of the author.

Introduction

In today's world, problem-solving and critical-thinking skills, along with strong oral and written communication skills, are necessary in order to survive as a functional member of the society. Therefore, for a language program to address the challenges of globalization, it must transcend from being essentially structural to a system of teaching whereby other school subjects are integrated and taught almost inseparably (Harrop, 2012)and allowing the students to use the language in expounding and conversing about these ideas and pieces of information.

Science, for example, permits educators to promote all these skills on a daily basis through hands-on experiences such as laboratory activities that provide concrete opportunities to maximize student involvement, enhance student motivation, and develop students' oral and writing skills.

Background of the Study

The country's poor performance in the Third International Mathematics and Science Study (TIMSS) (Gonzalo, 2013) and its competitiveness among its South East Asian neighbors (De Leon, 2011) show the poor state of education in our country.

The integration of language and content instruction offers students the opportunity to continue their academic and cognitive development while improving their proficiency in a foreign language (Wang, 2013).

The integration of science into the classroom, for example, allows a teacher to teach the language as a subject and the learners to use the target language as a medium to learn concepts (Lee & Avalos, 2015) and thus provides a rich content for genuine language use. Supposedly, this strategy provides more time for teachers to teach language and science and for students to learn these disciplines.

However, despite the claims by a number of researches for the value of science-based ESL, Genesee & Lindholm-Leary (2013) point out the need to consider the efficacy of the program to students of different backgrounds. In view of this suggestion, the researcher opted to perform this study to design a science-oriented English syllabus for grade 2 that fills the communicative and content gap needs of the learners.

Statement of the Problem

In order to address the dearth of content-based instructional materials in language teaching, this study is primarily concerned with the development of content-based instructional materials in English for grade 2 pupils.

Theoretical Framework

The researcher's framework for the study was based on a combination of concepts and models formulated by Hutchinson and Waters (1983) and Gibbons (1991).

The model for materials design by Hutchinson and Waters (1983) is an ideal model used by ESP teachers but can be adapted and modified to create science lessons with integrated language lessons and practices. By following this model, the teacher can freely take into consideration the needs of the learners and provide language support to meet these needs.

The model by Gibbons (1991) for organizing the design of instructional materials was another framework considered. The framework illustrates the relationship between the learning needs, the curriculum and the program.

Conceptual Framework

The conceptual framework for the teaching of integrated language and content depends upon the ability of the instructional material to respond to the needs of the learners and the curriculum. The model framework is an adaptation of the Hutchinson and Waters' model and that of Gibbons'.

The science processes, which are very essential skills that elementary learners should master, are carefully studied so that there will be a balance between language and science skills.

By referring to DLS-AU BED Primer the science-oriented English syllabus can actually be used by the school (DLS-AU, GS) without entirely rejecting the existing syllabus for English 2.

The material, being in the center, is seen as the focus of the study. As implied by the figure, through the location of the material and the arrows pointing to two directions, the content of the materials reflects the target language functions from the needs analysis, the curriculum demands, and the identified science processes. The arrows pointing to two directions also mean that both sides – material and needs, material and curriculum, or material and science processes – should complement each other. The design of the material to better meet the needs of the learners is seen as a natural product of the assessment of the learners' needs.

Methodology

The descriptive method of research was used in this study. It made use of interviews, observation, and survey instruments as ways to gather information.

De La Salle –Araneta University (DLSAU) was the chosen site for the study. DLSAU is a private educational institution in Malabon City. Its integrated Basic Education Department comprises the grade school and the high school divisions.

A total of 32 Grade 2 pupils, representing one third of the entire population of students in that level, with an age range of 8-9 in the grade school division participated in the study. In addition, four Grade 2 and one Grade 3 English teachers were also asked to answer the questionnaire during the preparation phase and to evaluate the program prior to the revision phase. The English Unit Coordinator was also asked to evaluate the program. These teachers, except for one Grade 2 teacher, are all fulltime permanent teachers.

Procedure

The study consists of the following phases: design/ planning, preparation, evaluation, and revision of the lesson plan.In the *design/planning phase*, the researcher asked the teacher-participants to answer a survey questionnaire, made a textual survey by looking at the different Grade 2 science textbooks, and administered a writing test.

The *preparation stage* pertained to the assessment, the development of instruments used in this study, and the construction of the materials.

In this study, *assessment* occurred through classroom observations, analysis of the learners' language (written examination), and interviews with the teachers.

Preparation of Materials

After collecting information about the learners, the data were translated into an effective classroom program aimed at addressing their needs. The language framework, which served as a guide in constructing the syllabus, is divided into five columns: topic, activities, language functions, language structures, and vocabulary. This framework may also be used as a basis for writing the lesson plans of teachers who have other formats or ways of programming which suit them.

Evaluation

The Grades 2 and 3 English teachers of DLS-AU evaluated the material. One grade 2 English teacher was also asked to try part of the materials for one week. Regular class observations were conducted during the implementation of the designed materials. The comments of the teacher-participants together with the suggestions of the adviser and the panels were considered for the revision phase.

3.3.4. Revision

The development of the proposed instructional materials, as signified in the conceptual framework, is considered cyclic. Hence, the revision phase serves as a means to improve the materials after implementation or evaluation by specialists or other teachers. This process may ensure the dynamism of the materials and their ability to respond to the ever changing demands of the learners and the curriculum.

Summary

This study was conducted for purpose of developing content-based instructional materials for Grade 2 pupils. It followed the descriptive approach in developing content-based instructional materials for Grade 2 pupils of De La Salle – Araneta University. Thirty-four participants, representing about one-third of the entire student population in that level, three Grade 2 English language teachers, one Grade 3 English language teacher, and the English Unit Coordinator took part in the study. The student-participants served as the main source of data to construct the materials. The teacher-participants served as evaluators and respondents to the survey questionnaire, while the Unit Coordinator served only as an evaluator.

The study consisted of four phases: design and planning phase, preparation, evaluation and trying-out, and revision of the instructional materials.

The first phase, design and planning consisted of the observation of the existing condition which led to the idea of developing the content-based instructional materials. This phase also included a comparison of the four science textbooks for Grade 2 in order to find the topics needed to be taught among these pupils. These topics were then compared with that of CEM, the organization that annually administers standardized tests to the Basic Education of DLS-AU.

The second phase – preparation – referred to the assessment and the development of the instruments. Assessment occurred in three forms: classroom observations, written examination, and interviews with the teachers. Classroom observations happened regularly.

Interviews took place either through informal conversations with the teachers concerned or through survey questionnaires. This phase asked the teacher participants to answer survey questionnaires that revealed the possible weakness and strengths of the target population.

A writing test, which asked the student-participants to retell through writing the story told by a storyteller, was also conducted to determine the grammar features these learners are having difficulty with. The title of the story narrated twice by the storyteller was 'The Alligator's Secret'.

Two main instruments used to assess the communication needs of the pupils were the survey questionnaire and the data sheet for retelling a narrative text through writing.

Findings

1. Data gathered from the survey questionnaires which were filled in by the teacher-participants showed that listening is the language skill that Grade 2 pupils most likely use. It is followed by speaking; reading came third; while writing is ranked fourth. The language functions that Grade 2 pupils most likely perform in their studies include: giving and following instructions, questioning, comparing, describing, sequencing, classifying, expressing position, explaining, planning and predicting, evaluating, hypothesizing, and reporting.
2. Reading comprehension is the reading skill which Grade 2 pupils need to develop.
3. Constructing correct and meaningful sentences and expressing themselves in English are the grammatical structures they need to develop.
4. Mathematics and Christian Living are the two subjects requiring Grade 2 pupils to use English for communication other than the English subject itself.
5. The written test presented other grammatical features which students have difficulty with. Using verbs and spelling are the areas of grammar where the target population shows most weakness in. It is followed by transforming nouns to their plural forms. Using the articles a and an, as well as using connectors ranks third. Next is agreement between noun and pronoun. Using the *possessive case of nouns* and using *has* come fifth and sixth, respectively.
6. The results of the writing test revealed that majority of the Grade 2 pupils could not write good and meaningful sentences. Only one could write an acceptable summary of the story. At least two students could use the direct speech properly at their level. Only one could use transitional devices such as "then" and "the next day" appropriately. Majority of the students wrote long sentences connected by 'and' and sentences that form paragraphs that were less meaningful. One could only write the phrase "the crocodile".
7. This observation reinforced the idea of retaining reading and writing skills as the focus of the materials.
8. The student-participants enjoyed the lessons having science concepts.
9. The materials were rated 'excellent' by the evaluators.

Materials

The content-based instructional materials were selected and presented specifically to answer the communication needs of Grade 2 pupils.

To introduce the lessons to the students through the starter segment, graphic aids, activities, and reading passages were presented. This segment also contains the pre-reading activities aimed at helping the learners understand the input better. The input consisting of adapted or original texts related to science, veterinary medicine, agricultural science and food technology was selected to meet the demands of the curriculum.

The activities in the language focus segment and the language structures were carefully selected and designed to properly respond to the communication needs of the students. Going beyond allowed the pupils to apply language structures other than the input. The task allowed the pupils to respond to or create a situation through paragraph writing.

Conclusion

Based on the findings presented, it could be concluded that the Grade 2 pupils need content-based instructional materials that will help them prepare for their Grade 3 science subject while developing language proficiency. The production of this type of content-based instructional materials can address the pressing demands for a more responsive materials compared to the available textbooks which isolate language from content. This attempt to produce such materials can also give way for more content-based instructional materials for other students of the other grade levels.

Prepared materials based on the needs of the learners can immediately and satisfactorily address the areas where the students show limitations. Furthermore, preparation of such materials can help the teachers get to know their students and deal with the strengths and weaknesses of each students accordingly. Through content-based instruction, better activities with definite goals and objectives can be thought of and be planned ahead. The materials put emphasis on what the students need to learn based on their perceived strengths and witnesses, not on the prearranged general set of topics and skills that textbooks commonly follow. Thus, prepared materials are more student-friendly.

It can be concluded also that scientific texts can serve as good materials for learning English. Scientific texts contain various grammatical structures that can be used as models so that students can better understand and use the English language. Scientific activities are one of the best real situations when students can apply different language functions.

In addition, the proposed content-based instructional materials are suitable to the communication needs of Grade 2 pupils.

Lastly, the content-based instructional materials for Grade 2 pupils is generally acceptable and can be used as substitute for the language textbook being used by the school considering the 'excellent' rating it received from the evaluators.

Recommendations

Considering the observations presented, the researcher recommends the following:

1. The content-based instructional materials should be tried out among Grade 2 pupils for a year and tested for their effectiveness.
2. To be truly responsive to the pressing needs of the pupils, the content-based instructional materials should be evaluated periodically in such a way that they properly address the communication needs of the pupils.
3. The content-based instructional materials may be enriched with additional exercises for speaking and listening.
4. The material can be made more interactive by having links to the Internet.
5. The materials can be further improved by including rubrics to better assess the performance of the students.
6. Another similar study may be done with more comprehensive need assessments.
7. Teachers may add more questions on critical thinking for reading and writing activities.
8. English teachers who will use the content-based materials should closely collaborate with the science teacher or the author.
9. One among the many implications that emerged in the course of the study concerns the role of English as a medium of instruction in the basic education. Teacher-training curricula for content areas should design a course on the nature of the language, language learning process, and teaching strategies for the development of academic thinking and higher cognitive skills.

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DINAMIKONG PAGBABAGO SA BALARILA: ISANG PAGSUSURI SA ANIM NA DEKADANG EBOLUSYON NG WIKANG FILIPINO

Alfred S. Mendoza

ABSTRAK

Isang pagsubaybay sa dinamikong pagbabago ng balarilang Filipino ang layon ng pag-aaral na ito. Sapagkat ang anumang wika ay karaniwan nang nagbabago batay sa mapagpasyahan ng mga gumagamit nito mula sa iba't ibang norms ng lipunan, mahalagang malaman ang mga pag-unlad na nagaganap sa balarila nito. Upang maisagawa ang nasabing layunin ay pumili ang mananaliksik ng isang aklat pangwika na pumapaksa sa balarila noong dekada 40. Ang napiling aklat na magiging batayan sa pagsusuri ay ang aklat ni **Antonia F. Villanueva** na **Pampaaralang Balarila ng Wikang Pambansa**. Samantala, upang masiyasat ang lawak ng mga pagbabago sa kasalukuyan ng balarilang Filipino, ang mananaliksik ay pumili rin ng isang batayan aklat na siyang gagamitin bilang hambingan ng naunang batayan. Pinili ang aklat ni **Alfonso Santiago** na **Makabagong Balarila** sapagka't ito ay isang aklat pangwika na nagdedetalye sa mga tuntunin ng balarila sa kasalukuyan.

Matapos ang paghahanda ng dalawang aklat, inisa-isa ng mananaliksik ang mga tuntuning pambalarila at lumikha ng talahanayan ng mga paksa upang lumikha ng isang hambingang magiging batayan sa pagsusuri. Sinuri at itinala ng mananaliksik ang lahat ng pagkakatulad at mga pagbabago sa tuntunin at mga katawagan batay sa inihandang talahanayan. Ang talahanayan ng mga pagbabago ay ipinasuri sa limang eksperto upang maberipika ang pag-iral ng mga pag-unlad ng mga tuntunin.

Ginamit sa balidasyong ito ang paradima ni Heugen hinggil sa mga x facets bilang batayan sa paglikha, pag-unlad, at pagbabago ng wika.

Lumabas sa pag-aaral nito na malaki ang pagkakaiba at pagbabago sa mga katawagan at tuntunin ng Balarilang Filipino noon (1948). Napatunayan sa pag-aaral na ito na umunlad ang balarilang Filipino batay sa pagpapasya ng mga taong gumagamit nito sa kabila ng mahigpit na pagbabantay sa mga tuntuning pambalarila sa mga paaralan. Nakaimpluwensya naman nang malaki ang pagsulong ng mga tuntuning pangwika ng Komisyon ng Wikang Filipino sa pagbabago ng mga katawagan at istandardisasyon ng mga tuntunin. Dahil dito, iminumungkahi ng mananaliksik na lumikha ng ekstensyon ng mga pag-aaral sa paggamit ng balarilang Filipino sa mga diskursong pasulat at pasalita upang masuri kung ang mga tuntunin sa makabagong balarila ay umiiral nga ba sa mga gumagamit nito bilang wika ng pakikipagtalastasan.

Introduksyon

Ang pagiging intelektwalisado at istandardisado ng wika ay nagsisilbing malaking hamon sa bawat bansang may sariling wika. Subalit hindi nagiging madali ang pagpaplanong pangwikang gaya nito lalo na para sa isang bansang napasailalim sa pamamahala ng iba't ibang dayuhan gaya ng Pilipinas.

Ayon sa Paninging Historikal ni Bro. Andrew B. Gonzales (1991) nang dumating ang mga kastila noong 1565 upang totohanang sakupin ang ating mga pulo sa ulat ni Chirino sa kanyang mga kasama, ang lahat di umano ng mga tribu ay may ginagamit ng sariling uri ng pagsulat (Francico 1973). Nakilala natin iyon sa tawag na *Alibata* (sa English syllabary) na kalaunan ay kinilalang "Baybayin".

Binubuo ang Alibata ng 17 titik (3 patinig at 14 na katinig) na noong lumaon ay natuklasang mahigit sa 150 ponema ang bumubuo sa di pormal na pagkakatipon ng mga ortograpiya sa bawat tribu.

Mayroon lamang mangilan-ngilang kagamitang nalabi ang ating mga ninuno na nagpapatunay na bago pa man dumating ang mga Kastila ay mayroon na tayong sariling sistema ng pagsulat.

Walang patunay o ebidensya kung ang bagay na ito'y ginamit ng malawakan. Sa pagdating ng mga kastila ay sapilitan nilang pinapalitan ng mga titik Romano ang ating paraan ng pagsulat bilang kasangkapan o midyum sa pagpapalaganap ng Kristiyanismo. Subalit matapos pa ang pananakop ng mga Kastila'y napasailalim nanaman tayo sa pamamahala ng mga Amerikano. Hindi pa man tayo lubusang nakakaalpas sa pagtuturo ng mga Kastila ng kanilang wika at kultura ay panibagong anyo na namang kultura ang sumalubong sa atin at muli ay nagsisilbing balakid upang atin namang ibalik ang pagtangkilik sa sarili nating wika, kultura, at balarila.

Di nagtagal, unti–unting namulat ang mga Pilipino sa di sinasadyang pagpaplanong pangwika at itinuring lamang bilang isang karaniwang pagbabalangkas ng balarila ng wikang tagalog at humantong sa pagiintelektwalisa bilang wikang Filipino.

Sa pagpasok ng ika-20 siglo, nakita sa Pilipinas ang malawakang paghahangad ng mga Pilipino na mapaunlad pa ang Balarila. Taong 1937 nang simulan ang pagpili sa Wikang Pambansa at maipalimbag ang unang balarila sa Tagalog. Ito ang balarila ng Wikang Pambansa na isinulat ni Lope Ka(Canseco) Santos. Nilalaman nito ang Abakadang Tagalog na naglalaman ng 20 titik ng Alpabeto na mayroong 5 patinig at 15 katinig.

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Hindi naglaon ay nag-usbungan pa ang iba't ibang akda tungkol sa kasaysayan ng panitikang Tagalog at nagkaroon din ng paglilimbag ng mga diksyunaryo. Subalit gaya ng alam natin na hindi lamang pagtitipon at pagtutumbas ng katawagan ang kailangan upang masabing intelektwalisado ang isang wika (A.B.Gonzales, 1991).

Makalipas lamang ang ilan pang mga taon ay sinuri at nirebisa ang Balarila ng Wikang Pambansa na isinulat ni Lope K Santos. Isang malaking hakbang ang isinagawa upang makaagapay sa patuloy na paglago ng ating wika ang pagtatangka ng mga sumunod na mambabalarila.

Taong 1974, muling nabigyan ng pansin ang pag-unlad ng balarilang Tagalog sa atas ng Batas batay sa **Kautusang Pangkagawaran Blg. 81 S. 1987** ng **Kagawaran ng Edukasyon Kultura at Isports** na nag-aatas sa kagawaran na gumawa ng mga hakbang upang maging istandardisado ang Filipino.

Kaalinsabay nito ay ipinatupad ang **Dept. Memo 194 the Revised Filipino Alphabet**. Noong Hulyo 30, 1976 mula sa kagawaran ng Edukasyon, Kutura, at Isports. Sa batas na ito ay nadagdagan ang 20 titik ng alpabeto ng 11 pa. Ito ay ang c, ch, f, j, ll, ñ, g, rr, v, x. at z.

Taong 1987 naman ay muling lumabas ang panibagong nirebisang patakarang pangwika sa edukasyon. Sa batas na ito, ang 31 letra ng Alpabeto ay naging 28 na lamang. Ang patuloy na rebisyong ito ang naging malaking ambag upang maintelektwalisa pa ang Wikang Filipino. Bunga ng patunay na pag-unlad ng Filipino dahil sa pansing ibinibigay ng pamahalaan, nilagdaan ang Atas Pangkagawaran blg. 14, s. 2001 na pinamagatang **Pagwalang-Bisa sa Kautusang Pangkagawaran BIg. 81, s. 1987 (Ang Alpabeto at Patnubay sa Ispeling ng Wikang Filipino** na nag-aatas sa Kagawaran na ilipat sa Komisyon ng Wika ang pagpapaubaya sa pagsusulong ng mga programa tungo sa istandardisasyon ng Filipino.)

Sa panahong inilipat sa KWF ang karapatan sa pagpapaunlad ng Filipino, sunud-sunod na mga pag-aaral sa balarila ang isinagawa upang kritikal na maihanay ang umiiral ng balarilang Filipino noong 2001 hanggang 2010 mula sa nakalipas na halos tatlong dekada.

Batayang Teoretikal /Framework ng Pag-aaral

Ang mga sumusunod na teorya ang mga naging batayan sa pag-aaral na ito: (1) teorya ng development / modernisasyon ng wika nina Haugen (1966) at Ferguson (1968); (2) teorya ng intelektwalisasyon ni Garvin (1968); at teoryang pagpaplanong pang wika ni Fishman (1971).

Ayon Kay Haugen, isang sarvey ng mga gawain o proseso kaugnay ng isang particular na code ang pagpaplanong pangwika. Naging batayan ito sapagkat naniniwala ang mananaliksik na kasabay ng development ng wika ang pagbabago ng balarila. Kaugnay nito ang teorya ng intelektwalisasyon na isa pang uri ng development sa wika.

Dahil dito ang balarila ang nagsisilbing balangkas ng wika upang mapreserba at maging sistematiko. Sa pamamagitan nito, ang mga akdang pampanitikan ay nagkakaroon ng pagkakataon upang tumungo sa proseso ng disiminasyon.

Ipinaliwanag naman nina Haugen (1972) at Ferguson (1971), ang paglinang ng isang wika ay binubuo ng (1) kodipikasyon o ng pagpili ng wika at sistema ng pagsulat na gagamitin, (2) istandardisasyon, (3) desiminasyon o pagpapalaganap, at (4) elaborasyon o pagpapayabong nito. Anila, hindi lamang isang beses na nagaganap ang binabanggit na proseso ng elaborasyon at kodofikasyon, sa halip ay paulit-ulit na nagaganap. Kaugnay nito, ang sistema ng balarila ay sumasabay sa ipinapakitang pagbabago ng wika dahil sa proseso ng pagpapaulit-ulit ng kodofikasyon at elaborasyon.

Samantala, ang isang bahagi ng pagpapayabong ay tinawag na “intellectualization”, nina Paul Garvin (isang kilalang linggwist ng Prague School) at Madeleine Mathiot (isang anthropologist).

Ang proseso ng intelektwalisasyon, sa kabuuan ay ang pagbuo ng intelektwalisado at makaagham o siyentipikong mga teksto (na may iba’t ibang antas ng abstraksyon) at pagkatapos ay pagpapalaganap o desiminasyon at pagpapagamit ng mga ito.

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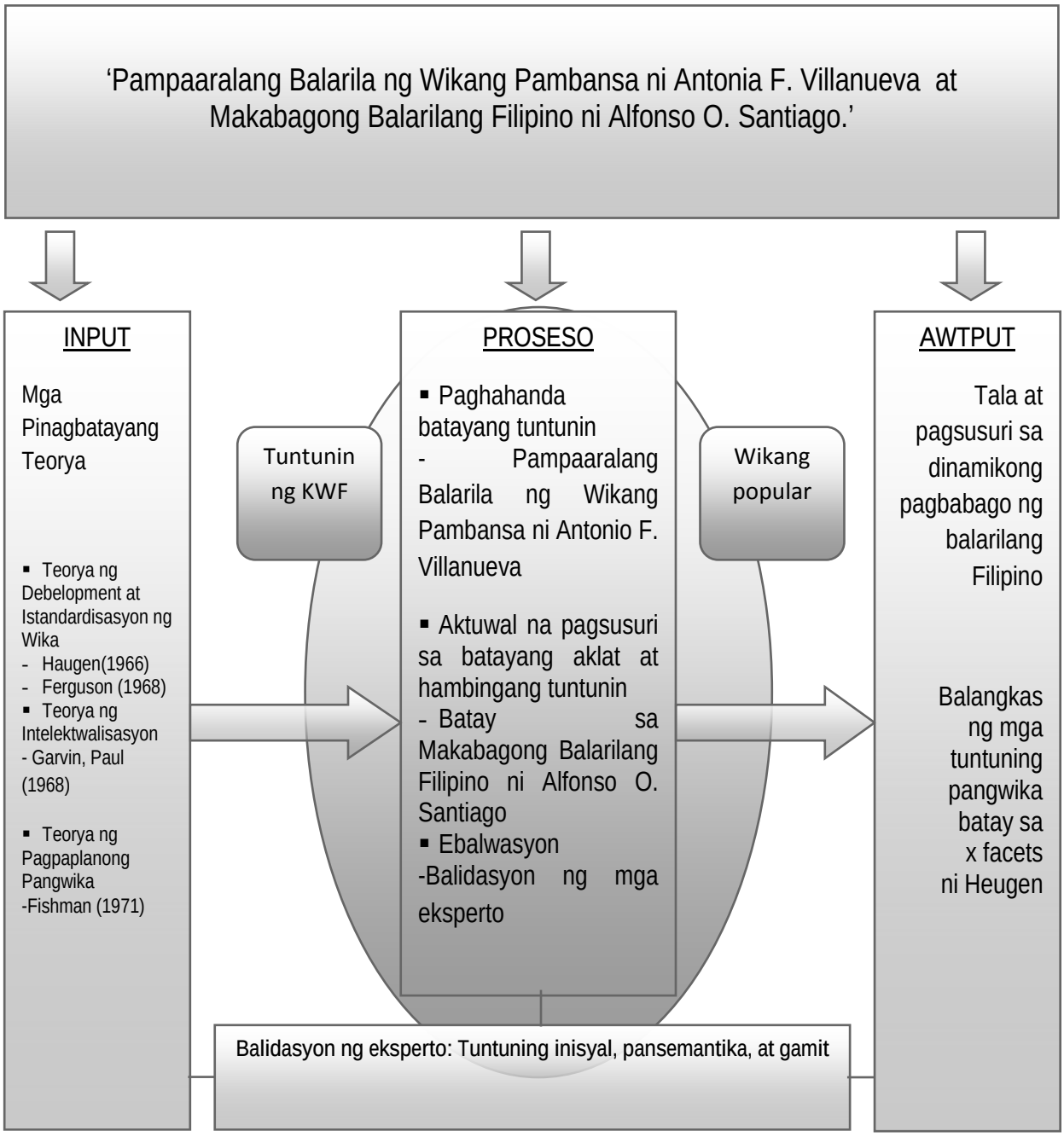
Una, ang prosesong ito ay nangangailangan ng mga taong susulat ng teksto; ikalawa ay mga taong tatanggap ng mga teksto at gagamit ng mga ito sa pakikipagtalakayan sa mga paksang intelektwalisado o sa mataas na antas ng karununga. At ang mga tekstong nabanggit ay dapat ingatan at palaganapin.



Layunin ng Pag-aaral

Pangunahing layunin ng pag-aaral na ito na masuri ang pag-unlad ng balarilang Filipino sa pamamagitan ng paghahambing sa Pampaaralang Balarila ng Wikang Pambansa ni Villanueva at aklat na Makabagong Balarila ni Santiago.

Tiyak na Layunin:

1. Matiyak ang antas ng pagbabagong naganap sa balarila ng wikang Filipino sa nakaraang animnapung dekada buhat ng mabalangkas ang matandang Balarilang Filipino
2. Masuri ang papel ng teoryang intelektwalisasyon at istandardisasyon sa pagpapaunlad ng ating wika
3. Makapag-ambag ng pilosopiya hinggil sa pagbabagong naganap sa balarila ng wikang Filipino

Metodolohiya

Disenyo ng Pag- aaral

Ang pag-aaral na ito ay isang deskriptibong pag-aaral hinggil sa pagsusuri at paghahambing ng matandang aklat pambalarila sa makabagong balarila ngayon sa pamamagitan ng Teorya nina Haugen (1966) at Fergusson (1968). Tiniyak ang taon na saklaw ng susuriing aklat. Ang aklat na pipiliin ay dapat nalimbag sa pagitan ng 1940 – 1960 na pumapaksa sa Balarilang Filipino. Ang aklat na napili ay ihahambing sa Makabagong Balarilang Filipino na umiiral ngayon. Matapos ang paghahanda ng mga talahanayan ng mga tuntunin at paghahambing ay dumaan ito sa balidasyon ng mga eksperto upang matiyak ang kaangkupan ng isinasagawang pagsusuri.

Mga Hakbang sa Paghahambing

Paghahanda sa Pagsusuri

Naging batayan ang mga sumusunod na kraytirya sa pagpili ng aklat na gagamiting batayan sa pagsusuri:

1. Kailangang pumapaksa sa Balarilang Filipino.
2. Nalimbag sa pagitan ng mga taong 1940 – 1960.

Upang matugunan ang mga kraytirya ay napili ng mananaliksik nito ang aklat ni Antonia Villanueva na Pampaaralang Balarila ng Wikang Pambansa na nilimbag noong 1948.

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Paglalapat ng Teorya

Sa bahaging ito, inilapat ng mananaliksik ang teorya ni Haugen na “Ang wika ay nababago at nadedevelop sa pamamagitan ng apat na x “facets”. Habang nilalapat ang teorya ay sinimulang ikonsidera ng mananaliksik ang isang panukalang teoryang “Dahil sa apat na x facets ni Haugen, patuloy na umuunlad ang balarila at hindi natatapos sa pinagkasunduang tuntunin ng mga naunang gumamit”. Inihambing sa pagbabagong naganap sa balarilang Filipino ang kasaysayan ng pagpapatupad ng mga batas at tuntunin sa ortograpiya ng wikang Filipino mula noong 1948 hanggang sa kasalukuyan.

Buod ng talahambingan ng Pagbabago sa Balarila ni Villanueva at Santiago

Batay sa pagsusuring isinagawa ng mananaliksik sa Yunit I ng Pampaaralang Balarila ng Wikang Pambansa ni Villanueva, ang mga bahaging ito ng pangungusap ay nagkaroon na ngayon ng bagong anyo. Ang mga sumusunod ang kinalabasan ng pagsusuri: (1) Ang payak na pangungusap ay mayroon ng apat na uri.

Ito ay ang mga sumusunod: (a) Isang Paksa + Isang Panaguri(b) Tambalang Paksa + Isang Panaguri (c) Isang Paksa + Tambalang Panaguri (d) Tambalang Paksa + Tambalang Panaguri. Ang mga ito ay dating bahagi mismo ng anyo o buong balangkas ng pangungusap, subalit sa ngayon ito ay napapailalim na lamang sa payak na pangungusap. (2) Sa pangungusap na tambalan, ang mga sugnay ay hindi na hiwalay ang pagtalakay, bagkus ito ay nakapaloob na mismo sa loob ng tambalang pangungusap. (3) Nagkaroon ng bagong dagdag sa balangkas ng pangungusap batay kay Santiago, at ito ay ang Langkapang pangungusap.

Ito ang panibagong porma ng anyo ng pangungusap na kung saan ayon sa kanya ang balangkas na ito ay binubuo ng pinagsamang tambalan at hugnayang pangungusap. (4) Sa bahaging mayroong pagtalakay hinggil sa mga pangatnig na mayroong buo at hiwalay na talakay, subalit batay sa aklat ni Santiago ito ay bahagi na lamang ng pananalita sa ilalim ng mga Salitang Pangkayarian (Function Words) at ito ay pang-ugnay na lamang.

Batay naman sa pagsusuri na isinagawa ng mananaliksik sa Yunit II ng Pampaaralang Balarila ng Wikang Pambansa ni Villanueva batay sa aklat ni Santiago na Makabagong Balarila sa Filipino, lumabas sa pagsusuri ang mga sumusunod: (1) Ang ABAKADANG Tagalog ay napalitan ng Alfabetong Filipino. (2) Para naman sa mga pantig, ito ay napapasailalim na lamang sa palapantigan ng wikang Filipino.

Sa aklat ni Villanueve ay mayroon lamang apat na pormasyon ang pantig at ito ay ang mga sumusunod: a) P b) KP c) KPK d) PK. Sa ngayon ay mayroon pang nadagdag na lima. Ito ay ang mga sumusunod: a) KKP b) PKK c) KKPK d) KPKK e) KKPKK.

Matapos mapaghambing ang mga paksa, napuna ng mananaliksik ang mga sumusunod; (a) ang definisyon ng pangngalan ay hindi nagbago. Marami man ang nagbigay ng definisyon subalit ganoon parin naman ang kahulugan nito; (b) Mapapansin na ang salitang kaurian ay napalitan ng klasipikasyon.

Kung dati nauuri lamang sa 2 ang pangngalan, ngayon ay hindi na. Nasa ilalim na ito ng mga Uring Semantika – na wala noon. (c) Mula sa “Mga pantukoy” ay naging “Panandang Pantukoy” mula sa katawagan nito ay mas naging malinaw kung ano ang pantukoy. Hindi pa rin nagbago ang definisyon at may ilang kaunting pagbabago sa paggamit nito, hal. Kay Villanueva ang pantukoy na ang at ang mga ay ginagamit lamang sa pangngalang pambalana ngunit sa aklat ni Alfonso S. ay hindi lamang ginagamit sa pangngalang pambalana pati narin sa mga pangngalang pantangi na hindi ngalan ng tao. (d) Pareho lamang ang definisyon at gamit ng kailanan ng pangngalan at walang nakitang pagbabago mula dito. Mas naging payak at simple ang pagbibigay ng kahulugan at gamit sa aklat ni Alfonso Santiago.

Sa aklat ni Villanueva, binanggit na may mga salita talagang nangangailangan ng gitling, ngunit walang malinaw na paglalahad kung bakit ito kailangang gitlingan. Samantala, sa Makabagong Balarila ay sinasabing ginagamit itong opsyonal at di opsyonal. Ang paglalagay sa lumang balarila ng hiram na salita na kadalasang ginagamit at kadalasang ang katumbas lamang na salita ay nasa Ingles. Samantala, sa aklat ng Makabagong balarila ay nilinaw ang tatlong paraan ng panghihiram.

Kapansin-pansin na maraming pagbabago sa panghalip na pamatlig. Ayon kay Villanueva, may dalawang anyo ang panghalip pamatlig; (1) kaukulang palagyo at (2) kaukulang paari. Samantala, kay Santiago ay nagkaroon ng apat na anyo; (1) prenominal, (2) panawag-pansin, (3) patulad, at (4) palunan. Inilahad din ni Santiago na ang panghalip ay may apat na kategorya; (1) malapit na malapit sa nagsasalita; (2) malapit sa nagsasalita; (3) malapit sa nakikinig; at (4) malayo kapwa sa nagsasalita at nakikinig. Sa lumang balarila ni Villanueva, may dalawang anyo lamang ng panghalip pamatlig. Samantala, sa Makabagong Balarila ni Santiago ay may apat na anyo na may tig-aapat na uri.

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Samantala, malaking pagbabago naman ang naganap sa paksang pandiwa ni Villanueva sa kanyang aklat pambalarila. Ayon kay Santiago, maraming makabagong lingguista ang naniniwala na ang pandiwang Tagalog ay nababanghay sa aspekto at hindi dahil sa panahunan.

Anila ay wala talagang pagkakaiba ang kilos ng pangnagdaan o pangkasalukuyan. Bukod dito ay nadagdagan din ang ilang tuntunin sa paggamit ng mga panlaping –um / -um- at –in / -hin upang malaman ang panahunan.

Napansing may mga naidagdag na mga pagbabago sa kailanan ng pang-uri kung saan noon ay dalawa lamang ang itinuturing na kailanan samantalang kay Santiago ay tatlo na ito. Inilahad pa sa kanyang makabagong balarila ang ilang karagdagang tuntunin sa paggamit ng pang-angkop na *na* at *ng*. Pinalawak din niya ang pagpapakahulugang pang-angkop at pamilang na patakaran.

Ang mga sumusunod ang napuna ng tagasuri: (a) Ang kahulugan ng pang-abay ayon sa gamit ng pang-abay ayon kay Villanueva ay hindi nagbago sa makabagong balarila ni Santiago; (b) Ang mga uri ng pang-abay ni Villanueva ay dalawa lamang: (1) pamanahon at (2) panlunan, samantalang labing isa naman ang binigay ni Santiago: (1) pamanahon; (2) panlunan; (3) pamaraan; (4) pang-agam; (5) kundisyunal; (6) panang-ayon; (7) pananggi; (8) panang-ayon; (9) kusatibo; (10) benpakto; at (11) pangkaukulan; (c) Inuri ni Santiago ang pang-abay na pamanahon sa: (1) may pananda; (2) walang pananda; at (3) nagsasaad ng dalas; (d) Sa aklat ni Villanueva ay hindi naihanay ang mga pang-abay na panlunan, samantalang ang kay Santiago ay may binaggit pa tungkol sa panlunan na “sa… -ng”.

Napuna rin ng mananaliksik ang mga sumusunod: (a) Ang kahulugan ng pang-ukol ayon sa gamit ng pang-ukol ay hindi nagbago kay Santiago; (b) Ang pang-ukol na “sa” ay may binabanggit si Santiago; (1) kaugnay ng panuring sa binibigyang turing; at (2) kaugnay ng tagatanggap ng pandiwa sa pandiwa; (c) Ang pang-ukol na “kay” ayon kay Santiago ay may dalawang ipinapakita; (1) kaugnayan ng layon sa pandiwa; at (2) kaugnayan ng panuring sa binibigyang turing; at (d) Inisa-isa ang mga uri ng pang-ukol sa balarila ni Villanueva.

Sa huling bahagi naman ng aklat pambalarila, makikita ang mga pagbabago gaya ng mga sumusunod: (a) Hindi nagbago ang operasyunal na gamit ng pang-uri ngunit ang kaibahan kay Santiago ay may binabanggit na dalawang uri ng pang-uri: (1) panuring ng pangngalan; (2) pang-uring ginagamit bilang pangngalan; at (3) pang-uring kaganapang pangsimuno; (b) Ayon kay Santiago ay may apat na kayarian ng pang-uri: (1) payak; (2) maylapi; (2) inuulit; (3) inuulit; at (4) tambalan; (c) May binabanggit si Santiago hinggil sa antas ng pang-uri (1) lantay; (2) pangkaraniwan; (3) katamtaman; at (4) masidhi (d)

Ang simula ng talakay sa pang-abay ay pang-abay na pamaraan na masasabing hindi naman nagbago ang operasyunal na pakahulugan dito; (e) Hindi malinaw ang pagsasaayos ng pang-abay ni Villanueva kung ikukumpara kay Santiago.

Ito ay dahil sa bago inihanay ni Santiago ang mga uri nito ay binigyan muna niya ng operasyunal na pakahulugan ang pang-abay; at (f) Ang pagsasalaysay ay hindi na kasama sa irerebisa sapagkat hindi na ito kabahagi sa hanay ng mga rerebisahin.

Konklusyon

Sa pamamagitan ng pananaliksik na ito ay napatunayan ng mananaliksik ang mga sumusunod:

1. Malaki ang naitulong at naiambag ng teorya ni Haugen at Fergusson na x “facets” sa pagpapaunlad ng wika.

2. Malaki ang pagkakaiba at pagbabago ng Balarilang Filipino noon (1948) kung ihahambing sa ngayon na ang ibig sabihin ay patuloy na umuunlad ang balarilang Filipino batay sa idinidikta ng lipunan kung paano nito nais na gamitin ang wika sa kabila ng paglilimita sa mga taong gumagamit nito sa pamamagitan ng mahigpit na pagpapatupad ng tuntuning pambalarila sa mga paaralan.

3. Ang mga hakbang ng pamahalaan gaya ng paglilipat ng karapatan sa KWF ng pagpapaunlad sa balarila ng Filipino ay naging epektibo batay sa laki ng iniunlad ng paglago ng balarilang Filipino.

4. Pinatutunayan sa pag-aaral na ito na ang wika ay dinamiko gaya ng sinasabi nina Ferguson, Chomsky at Haugen.

5. Ang paglago ng balarila ng isang wika ay hindi nakadepende sa dami ng nadagdag na tuntunin kundi batay sa istandardisasyong nagaganap sa paglipas ng panahon dahil sa pagpapasya at pagtangkilik ng mga taong gumagamit nito.

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6. Kapag ang sistema ng balarila ay hindi na ginagamit, ito ay napapalitan at kusang nawawala sa talaan ng balangkas ng balarila. Hindi ito nangangahulugan na ang wika ay hindi na umuunlad. Kapag ang isang bahagi ng balarila o tuntunin ay hindi na ginagamit ng mga taong nagsasalita nito, ang tuntunin ay maaaring pinagagaan o di naman kaya ay may bagong tuntuning ipinatutupad o ipinapalit batay sa nais na gamitin ng tao.

7. Nababago ang katawagan ng mga tuntuning pambalarila ngunit hindi naiiba ang tuntunin.

8. Ang hanay ng balangkas ng makabagong balarila ay papaksa samantalang nagsimula itong nakahanay batay sa gamit.

9. Malaki ang naitutulong sa mga iskolar ng balarila ang paglalagay ng mga halimbawa at pagtutuldik sa mga ito upang madaling matukoy ng mambabasa ang paraan ng pagsunod sa tuntunin

10. Pinatunayan ng pag-aaral na ito na malaki ang naitutulong ng balangkas ng balarila sa pagiging intelektwalisado ng wika batay sa teorya ni Garvin.

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THE HEGEMONIC EFFICACY OFTHE PRINCE IN THE REPUBLIC:
A MACHIAVELLIAN EVALUATION OF POLITICAL LIBERTY

Alvin O. Tan

'And I think that you too would call it propaganda when people are enticed into a change of opinion by promises of pleasure, or terrified into it by threats?'
'Yes, propaganda and deceit always go together.'
Plato, *The Republic*

This essay intends to shed some light and pose an attempt to give a discerned analysis of Machiavelli's profound commitment and sincere valuation of the republic. The thesis the researcher would like to present is about the definitive instructions and prescriptive teachings of "ethical values"[1] for (new) political rulers who wish to protect their political status and maintain reverence for the citizens, however maintaining their deep love, respect, and commitment to the republic. In *The Prince*, he offered specific instructions to rulers as to what they must do to achieve their purpose in order to preserve and secure their power. Its significance for ethics lies precisely in the fact that Machiavelli's instruction ignores the usual conventional rules of ethics. It is necessary for a ruler, who wishes to maintain himself in power, to know how to do wrong and know when to strike against his enemies and to make use of aggression according to the necessity of the situation. Machiavelli writes that,

> . . . how men live is so different from how they should live that a ruler who does not do what is generally done, but persists in doing what ought to be done, will undermine his power rather than maintain it. If a ruler who wants always to act honourably is surrounded by many men, his downfall is inevitable. Therefore, a ruler who wishes to maintain his power must be prepared to act immorally when this becomes necessary.[2]

Of course, this particular advice may not be an acceptable and cogent encouragement for (new) political rulers but in so far as we need to push through the supreme aim and values of the republic, Machiavelli strongly believes that such advice is practical and it would generate and sustain power to *The Prince*.

[1]The 'ethical value' of Machiavelli must be understood as a purely political value, that is, neither moral nor metaphysical. Leo Raunch, *The Political Animal: Studies in Political Philosophy from Machiavelli to Marx* (Amherst: The University of Massachusetts Press, 1981), p. 2.

[2]Niccolò Machiavelli, *The Prince*, edited by Quentin Skinner and Russell Price (Australia: Cambridge University Press, 1988), Chapter XV, p. 54. [Henceforth, all citations from this book will be abbreviated as P].

This essay is composed of three parts: First, it intends to present a brief overview and historical trace of Machiavelli's distinct character in the development of *The Prince*. Secondly, it tends to explain Machiavelli's political stand and attitude towards the republic, which harbors skepticism, applying *The Princes*' values to most readers because it advocates a cynical stand and ethical shrewdness as a necessary value for a ruler to maintain and secure political authority and earn a profound respect from his people. And lastly, it attempts to pose some conjectures and evaluative remarks in light of this discussion.

The ethical nuances in his political theory is explicitly presented rather than implicitly pointed out in his work. Its ethical explicitness is something like a principle that is absorbed and embedded rather than observed in the veins of his political theory. In this essay, the reader is invited not to judge Machiavelli's political philosophy[3] as something exclusively for corrupt politicians and cynical people only, because Machiavelli's pragmatic views on the relationship between ethics and politics have been widely misinterpreted, but as a practical philosophy to those who desire to engage in political leadership and service. Although the word "Machiavellian" has pejoratively been used to illustrate a politician who influences others in an opportunistic and illusive way,[4] let us still try to listen and appreciate the astuteness of his political philosophy with passion and eagerness to learn the lessons of his feelings and thoughts in the advocacy of a strong republican state.[5]

- I -

Machiavelli's way of living was disturbed during his time because of the political transition that had transpired between the conflicting power of the Church and the State. Although both supremacies were toppled down and even the dream of reconciling and reviving their mutual concession was faded from the citizens' mind, he needed to construct a political model that would rule and hold complete authority. *The Prince* was written against the conditions upon which the "reign of terror" was felt enormously during the Renaissance. During this era, Florence, Italy was a scene of intense military, economic, and political disagreement, involving the dominant city-states. Each city attempted to protect itself and bombarded other large powers against each other. As a consequence, there was massive political conspiracy, blackmail, and hostility among themselves. Its conclusion issued an ardent request

[3] *The Prince* is not entirely his political philosophy but an open text amplification of his political thoughts, which proceeds subtly in *The Discourses* and in his other written texts.

[4] Cirilio F. Bautista, "A Variant of the Poetic Language," *Philippine Panorama*, 19 January 2003: 25-26.

[5] As the title of his book already suggests, *The Prince*, Machiavelli prefers a monarchy rather than a republic; however, he somehow admits that a constitutional republic is the best form of government.

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for Italian unity, and an end to foreign intrusion.[6] In *The Prince*,he advocated his emergency solution that Italy needed a new ruler, who would unify the people, drive out "the philistines," and re-establish civic concordance. This book describes and prescribes the techniques for the appropriation and preservation of power in ways that seemed to exalt "reasons of state" above morality and codified the actual practices of Renaissance diplomacy.[7] In fact, Machiavelli was motivated by public-spirited hopes for the ultimate unification of Italy and by the conviction that the low estate of Italian Renaissance morality needed to be elevated by reestablishing the ancient Roman virtues.

The Prince is the groundwork of modern political philosophy because of its well- known and highly praised political treatises.[8] It is a book of treatises intended to give a direct instruction and thorough general teachings to the (new) political rulers of an existing political system. *The Prince* is a set of practical instructions on how a ruler can become a powerful leader of the state, and is specifically addressed to Lorenzo de' Medici, a ruler of Florence. He tried to gain the favor of Medici by writing a book of what he thought were Medici's goals and dedicating it to him. And so *The Prince* was written for that "purpose" though ironic in essence, according to Mary G. Dietz, ". . . he remains a defender of republican liberty and an opponent of Medici."[9] Unfortunately, Medici and his fellow Florentines didn't agree with what the book said and when the public saw the book, they were outraged. Eventually, his reputation was damaged.[10] The people wondered how cruel a man could be to think evil thoughts like the ones in *The Prince*, and eventually would come back to haunt him even in his post mortem.

Strauss explains, "The first part sets forth the science or the art of princely government while the second takes up the time honored question of the limits of art or prudence, or the question of the relation of art or prudence and chance."[11] Here, Machiavelli's vision was to recover modern Italy, that is,

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[6]*The Political Animal*, pp. 8-9. Machiavelli was dismayed because of the political and religious corruption in the Church. He distanced though used them as an example why he was compelled to re-think and revolutionize the entire Western traditional political thinking.

[7]Joseph S. Roucek (ed.), *Twentieth Century Political Thought* (New York: Philosophical Library Inc., 1946), p 3.

[8]For a more lucid explanation, see Leo Strauss, *Thoughts on Machiavelli* (London: The University of Chicago Press, 1958). He made a careful attempt to explain Machiavelli's political theories and strategies on how to succeed on every battle man encounters especially when things demand radical change.

[9]Mary G. Dietz, "Trapping the Prince: Machiavelli and the Politics of Deception," *American Political Science Review*, Volume 80, No. 3, September 1986: 779. She explains that if Machiavelli is really decisive to apply his theories on *The Prince* then we might interpret and perceive him as anti-citizen and anti-theorist, which of course, is not as defended by the 'strong republican' thesis. For her, *The Prince* is a 'praxis', which aims to restore the republic and Machiavelli is a practitioner of this theoretical deception. See pp. 779-781.

[10]Maurirrio Viroli, *Machiavelli* (New York: Oxford University Press, 1998), p. 114.

[11]*Thoughts on Machiavelli*, p. 55.

a republic as illustrious as that of ancient Rome. He suggested that it could be realized only by means of chaos that had the will power to eliminate its adversaries. Machiavelli was the first noted political theorist to relate an ideology with terror, but he was too much of a political scientist to approve the role of the ideologue.

In *The Prince*, Machiavelli states that a shrewd ruler must combine the strength of the lion with the cunningness of the fox (P, XVIII, 61).[12] He must always be vigilant, ruthless, and prompt, striking down or neutralizing his adversaries without warning, and when he does an injury, it must be in one swift. Since, "It should be remarked … that good deeds as well as bad may incur hatred" (P, XIX, 68), Machiavelli advises the rulers that it is best to come down at the right moment on the winning side and that conquered cities ought to be either governed directly by the tyrant himself residing there or be destroyed. Furthermore, the rulers unlike private men need not keep faith, since politics reflects the laws of the jungle. The state is a law unto itself and normal moral rules[13] do not apply to it.

What makes Machiavelli a great political philosopher above the rest? Machiavelli is skeptical about the foundation of traditional Western political thought. He thinks and speaks with "authority" because he has cited human history as politically biased founded on a polemical structure and system, which measures up in a one-track form of leadership, and eventually leads up to mere mockery and mediocrity. He stands above the rest, like the great medieval philosophers and other great philosophers of the sixteenth and seventeenth century because he never adhered to any 'authorities,' like the Church and the State, though he cited them historically to explain how one could alter and improve one's leadership like the Greeks and Romans. *The Prince* is not like any other books about constructing and organizing states or any form of government because it does not tell us what an ideal ruler or principality is, but Machiavelli explains through historical examples[14] which ruler and political strategies are the most effective and successful in achieving and upholding power. Machiavelli draws his examples

[12]Hanna Fenichel Pitkin, *Fortune Is a Woman: Gender and Politics in the Thought of Niccolò Machiavelli* (London, England: University of California Press, 1984), pp. 33-37.

[13]The seat of authority and the foundation of moral values is the Church. During the middle ages, political theory is founded on theology. The kind of consciousness they have is entirely theocratic. Therefore, the authority of the Church and State is grounded and justified always in reference to God's will and plan to man.

[14]Machiavelli saw history as a source of power, but, unlike other humanists, he saw neither history nor power itself within a moral context. He rather sought to examine history and power in an amoral and hence (to him) wholly scientific manner. He propounded a new science, though he is not a psychologist, which examines human events and physical events, as distinct phenomena that had to be measured and described before they could be explained and evaluated. To this extent his work, though original in its specific design, was firmly based in the humanistic tradition. However, Machiavelli's achievement significantly wane humanism in some sense. By laying the foundations of modern social science and political science, he created a discipline that had not the slightest regard for humanistic morality.

from personal observations while he was on diplomatic missions for Florence and from his ample readings in ancient history.

During the reigning political condition and ideologies in Florentine republic, John Plamenatz explains that, "Mediaeval political theory was rooted in theology, and sought to explain the authority of Church and State and limits of that authority by reference to the will of God and the nature of man as created by God."[15] Hanna Pitkin further explains that, "In the medieval understanding, then, interconnectedness and dependence were taken for granted almost as the definition of the human condition . . . This acceptance of dependence . . . is what made medieval people seem . . . as if they had never grown up . . .. In such a world people felt neither an aspiration nor an obligation to be autonomous; mutual dependence was the very nature of the universe."[16] She continues to argue that, "For the medieval sense that dependence is natural and that "someone is in charge . . ...."[17] In contrast with this, Machiavelli transcended the religious and metaphysical type of consciousness of his people and brought it back or even concentrated on the 'real' conditions of human beings, that is, man's political and civil life, which aims at political liberty or autonomy founded on just laws.

For Machiavelli like Aristotle, man is a 'political animal.'[18] Though he recognized the religious side of human beings, he never accepted it as *the* groundwork of the political life of man. For him, ". . . political life has no such higher *telos* as the equating of politics and ethics. Political life . . . [is and] must be regarded as self-contained, with values that are altogether political."[19] In other words, Machiavelli created a purely political value founded on three important aspects: ". . . the "amoralization of politics, the emphasis on the nation-state, [and] the "secularization" of politics."[20]

Traditional western thought was pre-dominantly rooted in religious terms, either directly or indirectly, and most of their philosophical "prescriptions" and explanations are theologically influenced and dictated in most part of their philosophies. Machiavelli's point is, to suspend or abandon, in some cases maybe, religious "prescriptions" and "solutions" especially when we are dealing with state leadership and political ruling. Any ruler who wishes to succeed in all his endeavors should be ready to

[15]John Plamenatz, *Man and Society: Political and Social Theory: Machiavelli through Rousseau* (New York: McGraw-Hill Book Company, Inc., 1963), p. 1.

[16]*Fortune Is a Woman*, p. 9.
[17]Ibid. p. 11.
[18]Ibid. p. 8.
[19]*The Political Animal*, p. 2.
[20]Ibid.

let go of his "comfort-zones" and be self-sufficient; take a stand and make the first move to instigate change; if not, he would find so many difficulties along the way he never imagines to happen. Thus, the prudent ruler must always be prepared to use vicious and cunning means in order to avoid or minimize failure and humiliation.

Machiavelli said that people are indecisive and erratic that is why it is necessary to take such measures that, when they no longer believe *The Prince*, he must be able to make them believe by force (P, VI, 21). Because the implementation of laws may be ineffective oftentimes, force may be the last recourse to make people obey and cultivate the proper virtue necessary for the perpetuation of an orderly and peaceful society.

If we neglect the realism that man is a 'political animal' then most likely we will be ruined by our own negligence and indifference. Therefore, the laws of the jungle and the mode to survive in it will be the thematic procedure of all political struggles. To explain briefly these two words, it is 'political' because he lives in a society or community who esteems and values civic order, harmony, prosperity, and mutual friendship, and such idealism must be ruled and governed by a "good" ruler, that is, a ruler who uses his 'mind' and not influenced with the persuasion of the 'heart', unless the situation demands it so. In other words, if he is to use the latter, it must be for political purposes only, that is, an emphatic understanding for his people and securing his power and maintaining their trust or loyalty in the republic. He is also an 'animal' because he could be or act like a "beast" if the demand of the situation calls for him either to defend himself or the state, or protect his dignity in case of danger. In other words, prudential judgment is a must.

Moreover, Machiavelli tries to demythologize politics in the strict sense. Historical evidences and observations support his approach and pedagogy in politics and political leadership. He uses historical examples and methods to prove his point.[21] The myth of the state is an extreme nuance of man's intention to distant himself from himself and let the "supreme ego" take over his life and mode of living, making him more dense and small to himself and to others, because "It makes its demands, forces men to obey, and even persuades them that obedience is right and good. The persuasion usually consists of specious metaphysics, perverted religion, or demagoguery disguised as philosophy of history."[22] Thus, he needs "…to give the supernatural a human face, so that it can be approached and appealed to, [therefore] the aim of the myth is to deprive human institution of its face, so that it is

[21] *Man and Society*, p. 5.
[22] *The Political Animal*, p. 4.

beyond approach (or reproach)."[23] In other words, when we over-emphasized this myth and made this the center of our lives, it could and it would embody a false image of us and let our actions and intentions be irresponsibly justified. Thus, for Machiavelli, the state is a mere human artifice and a human fabricate of his ingenuity and creative imagination.

- II -

"The means would justify the end" is perhaps the best maxim we could describe *The Prince*. Upon careful reading and examination, it is indeed a practical instruction made by Machiavelli to those (new) rulers who wish to maintain and preserve their power, not for their own selfish motivation but for the continuance and perpetuation of peace and order founded on just laws, enforced by the rule of law, and applied for the common good. Machiavelli is indeed a lover of the republic up close and a committed defender and advocate of political liberty in all instances. It made him popular although in a negative way because of his radical persuasion to change the polemical condition of Florence and bring back its old milieu and political situation, but not in a medieval Florentine conception of the city.[24]

In *The Prince*, Machiavelli offered a monarchical ruling designed to keep that ruler in power. He recommended policies that would discourage mass political activism, and channel subjects' energies into private pursuits. Machiavelli wanted to persuade the monarch that he could best preserve his power by the judicious and discriminating use of cruelty, by respecting private property and the traditions of his subjects, and by promoting material prosperity. Machiavelli held that political life cannot be governed by a single set of moral or religious absolutes, and that the monarch may sometimes be excused for performing acts of cruelty and deception that would be ethically indefensible in private life. However, Machiavelli is not limiting his political options to mere monarchial ruling, rather it can be applied to *any form of government* as long as the ruler and his people respect and value the rule of law and the common good. To achieve this, Mary G. Dietz explains that, ". . . the art of war and the art of politics require knowledge of crafty assault as well as of armed combat. The political actor must be skilled at setting traps as he is at bold, ferocious attack, for when one is foiled by "terrain" and unable to ambush easily, it may be necessary to deceive . . .." which can be summarized in three decisive

[23] *The Political Animal*, p. 5.

[24] *Fortune Is a Woman*, pp. 12-13. Hanna Pitkin explains that Florence "was a self-governing commune" during the late Middle Ages but its prevailing political system and consciousness is that of religious and Church oriented. Eventually, the division between theory and practice was well developed in hearts and minds of the people even their leaders because of the personal interest of the ruling elite.

matters for a ruler, " . . . where to live, how to behave, and whom to arm."[25] The first one means that *The Prince* must live *with* the people in the city and not distance himself from them or vice-versa while maintaining his power and authority to the people. The second means that *The Prince* must always gain the favor and trust of the people in all means and at all costs. The last one means that *The Prince* must be cautious in his decisions if he intends to arm his people because it might worsen the situation and create factions among themselves. More so, Machiavelli suggests that he has to arm himself with dreadful and cunning means to guard himself from the snares of corrupt and egoistic ruling elites or the people themselves.[26]

For Machiavelli, a prudent prince should emulate and follow the footprints of other great leaders before him. He should aim very high since if he strikes an object much lower, it is still worth it to aim high (P, VI, 19). However, one of the best pieces of advice for a new prince is to lay his solid foundations ahead of time (P, VII, 23). Here, he proposes that we should imitate our forefathers, for example the ancient Rome, in so far as it advocates political liberty and respect to the rule of law.

In *The Prince*, he developed a model of radical autocracy. He foresaw a ruler, a prince that is strong and has the 'will to power' to reconcile and put order in Florence where there is peace and justice. But such power and political authority cannot be subsumed in the traditional sense and conventional way of ruling a state that is dictated by religious doctrines and moral standards. Thus, any religious and moral insinuations in this sphere are not observed. Machiavelli asserts that, ". . . if the Christian religion had from the beginning been maintained according to the principle of its founder, the Christian states and republics would have been much more united and happy than they are, not can there be greater proof of its decadence than to witness the fact that the nearer the people are to the Church of Rome . . . the less religious they are."[27]

Religion or any religious group should not meddle directly with the state's affair unless it facilitates the people to gather and help the prince to realize the preservation of the state in peace and harmony. Machiavelli's attitude towards religion is distant though practical, distasteful yet useful in some aspects concerning the state. Thus, religion is merely a means or instrumental to the government's political actions. Machiavelli accepts the religion of the Romans because it gives confidence, assurance, and promotes virtues useful to the republic, and it also creates social suppression to draw citizens closer together, thus producing added loyalties to strengthen their

[25]Dietz, "Trapping the Prince," 782-788.
[26]Ibid. 782-786.
[27]J. Bronowski and Bruce Mazlish, *The Western Intellectual Tradition* (New York: Harper and Brothers, 1960), p. 151.

patriotism to the republic.[28] For Machiavelli, *The Prince* must magnify his power by secularizing his constituents in such a way that he has to create good laws and good armies (P, X, 38) against political invasions. The best way to win a war is, if *The Prince* himself is the head captain, to utilize the citizens of his states as his defenders. Moreover, the best way to defend one's self is by using one's own citizens as soldiers. Mercenaries, in this situation, are useless (P, XII 44; XIV 52). Thus, "politics is not simply secularized [here], but its resources and incentives are channeled from the greatness of Rome into sixteenth-century thought."[29]

Machiavelli's aim in *The Prince* is to tell the new rulers how to remain in power once they have gained it. The best way to preserve it is to rule well. But if this is not possible, then Machiavelli presents a variety of stratagems for a ruler to remain in power. (It is this, which has given us the adjective: 'Machiavellian.')[30] Machiavelli said that,

> A shrewd ruler, therefore, must try to ensure that his citizens, whatever the situation may be, will be, will always be dependent on the government and on him; and then they will always be loyal to him (P, IX, 37).

The artful guise of a political model must be a trained and highly skilled manipulator, a great "deceiver" but at the same time a "lover" of merit to people. In a way, a prince must profess political cynicism and deviousness, but he is someone that should be respected and obeyed as well. In other words, the mark of a true prince is someone who is feared yet respected[31] although, the former is more emphasized than the latter, as seen in most of his arguments. So, "When the question arises, therefore, as to whether it is better for a prince to be loved or be feared, the obvious conclusion is that it is better for a prince to be feared: When the people love their prince, that love is in control and they can grant it or withdraw it. But when they fear their prince, that fear is not in their control but in his."[32] Becoming a prince primarily by being a wicked genius and employing wicked means is also dangerous and would meet a lot of problems. If a prince has no mercy, believes in no religion, slays people, and misleads his

[28]For a more detailed explanation, see *Man and Society*, pp. 32-36.

[29]Erwin A. Gaede, *Politics and Ethics: Machiavelli to Niebuhr* (Lanham: University of America, 1983), p. 7.

[30]Machiavelli had unjustly been criticized throughout his public life because of his poor reputation in the government. Even until he died, his name was incessantly dejected for his "defense" of dishonest ruling. In fact, the word 'Machiavellian' right now means a corrupt or a dishonest government. His true character came to light only quite recently. The world must change its vision of the cold, uncaring Machiavelli to the correct view of a patriot and political genius of the republic. For a brief and straightforward discussion, see *Politics and Ethics*.

[31]I prefer to use this word because it signifies avoidance of hatred, even if he does not acquire love. In Chapter XVII of *The Prince*, he elucidated clearly the notion of cruelty and mercy as a necessary attribute of a good ruler.

[32]*The Political Animal*, p. 10. See also P, VII, 28-29.

friends, he may be able to get a kingdom; however, he will not have any glory. Such genius wickedness could be respected, but never remembered (P, VIII, 31).

The Prince may be brutal at one blow *only* if this is necessary for his security.[33] He should not persevere in evil but *only* when he can use this for the advantage of his people. A prince, who uses evil and cunnings means, if necessary only, is more triumphant than princes who continue to use evil incessantly every day. Machiavelli speaks to those who become rulers through evil means,

> For injuries should be done all together so that, because they are tasted less, they will cause less resentment; benefits should be given out one by one, so that they will be savored more (P, VIII, 33-34).

If a prince takes control of a state, all the necessary injuries and damages should be inflicted at one hit. In such manner, it is not necessary to do little evil every day. Such damages and injuries should be inflicted at one swift blow then later on it may be forgotten.

A ruler who rules without a ruled citizen is preposterous, since to rule all by himself is to rule no one. Thus, to rule for everybody means to unify the diversity of its elements – the citizens; however, to rule in mediocrity, leniency, and softness is to obliterate one's self and to create his own doom and disgracefulness. Machiavelli propounded on the idea of the fusion of fraudulence and integrity, as an essential element in maintaining and preserving peace, order, and security of the republic, while at the same time showing the reverence of the people to him. In other words, a ruler must be feared however not hated (P, XVII, 59)[34], yet still respected by the citizens.

Furthermore, Machiavelli's views on human nature are profound and have a shrewd understanding of what human nature is, wherein he says that:

> For this may be said of men generally: they are ungrateful, fickle, feigners, and dissemblers, avoiders of danger, eager for gain. While you benefit them, they are all devoted to you: they would shed their blood for you; they offer their possessions, their lives, and their sons, as I said before, when the need to do so is far off. But when you are hard pressed, they turn away.... Men are less hesitant about offending or harming a ruler who makes himself loved than one who inspires fear (P, XVII, 59).

Here, Machiavelli is no doubt suggesting duplicity, yet in a subtle way, of instilling love and fear to the people. The former is more appealing than the latter, but if a ruler needs to infuse fear, he must

[33] *Politics and Ethics*, p. 4.

[34] As Machiavelli himself have suggested in Chapter XIX in *The Prince* is that a ruler must avoid being despised and hated.

still be respected and not hated by the people. Political action[35] is necessary once the life and integrity of the majority is at stake. If the people would go berserk and uncontrolled, a strong political will must be instituted to regulate behavior and maintain peace and order.

In addition, Machiavelli's critical examination in human nature began with the not unchristian axiom that people are excessive in their ambitions and desires and likely to oppress one another whenever free to do so and whenever there is an occasion that would exercise their immodest inclination. The laws created by the prince should limit the egoistic tendencies, selfishness, and excessive self-indulgence of the citizens. How to establish and maintain the republican state was the central problem of politics that is why *The Prince* should employ a decisive and shrewd yet crafty way in order to preserve the welfare of the republic.

Machiavelli's affections always lay with the republic, and all of his theories were intended for its improvement. But the numerous political upheavals, religious corruption, and complicated shifts of power during those times, the weakness of the states of Italy, and the threat of foreign conquest made him yearn for that "new prince" who might give reality to his great dream of the redemption of Italy. This new prince that Machiavelli posited must do whatever is necessary to become a powerful and effective ruler. If it helps to appear to be a good man, then he should appear as one; however, if it helps one to use evil means to achieve the political end, then he may do so. Viciousness may be exercised in order to achieve a desired goal, since what accounts most is the result. Thus, for Machiavelli, the 'end would always justify the means.'

The "redeemer" of Italy, whom he sought in vain to give a face and a name, would not have overcome superhuman obstacles and difficulties; nor there was much choice of means in attaining such end. Machiavelli attempted to indicate in *The Prince* those means that were compatible with the conditions of the time and with human nature. Even religion was subordinated by him to the state's iron necessity and made into an instrument of power.

Machiavelli advocated more on the effectivity and cogency of political cynicism and deviousness in the state because people, generally, are naïve and easily deceived, for example, those things that religion promised to them. He disavowed any religious and theistic signification in his political theory unless it can help secure and pacify the longing and emptiness of the people. Though it is merely a human invention, an artificial tool, it has political significance since the founding of religion is the best

[35] *Fortune Is a Woman*, p. 164.

source of glory of the republic.[36] Machiavelli's political theory has an ethical bearing although not so much a "rejection of Christianity for paganism, nor of paganism for Christianity, but the setting of them side by side, with the implicit invitation to men to choose either a good, virtuous, private life, or a good, successful, social existence, but not both."[37]

Machiavelli is simply saying that religious belief and conventional morality are not incompatible with political affairs; indeed, they aid to moderate individual interests, promote solidarity and mutual cohesion among the people, and thus establish political rapport and civil concordance with the political space. What religion and morality have taught to most people is essential in every society or community since they are necessary tools in politics to muster the people and establish social harmony. According to Gaede, "One of the values of a civil religion lies in its ability to cement people into a social and political unity so that the community is manageable and obedient."[38]

On one hand, "Some . . . religions are good for societies, since they make them strong-spirited;" On the other hand, some religions "cause decay or disintegration."[39] A good example, which Machiavelli often pointed out, is the Christian values like meekness, unworldliness, dependence, etc. This statement may sound Nietzschean to furnish Machiavelli's account of the weak values of Christianity. Like Machiavelli, Nietzsche criticizes that Christian morality counseled by humility, meekness, and mutual dependence is a great corruptor of humanity. These moralities contaminate and corrupt the minds and lives of people. They hamper growth and human instincts as well.

However, as it may seem that Machiavelli may have an inkling notion of Nietzsche's moral enigma, still if such belief or principle would obstruct political exercise of evil propensities or cunning means as an agency towards peace and order, then, it must be abhorred and be renounced since it disparages political freedom.[40] "The weakening of religious ties is a part of general decadence and

[36]Ibid. p. 89.

[37]Isaiah Berlin (ed.), *The Originality of Machiavelli, in Against the Current*(New York: Viking Press, 1990), p. 71.

[38]*Politics and Ethics*, p. 9.

[39]See *The Originality of Machiavelli*, p. 37. The author splendidly describes Machiavelli's political character and magnanimous personality in the realm of his political cunningness and human artifice in attaining his ideal state that he longs for Italy. Machiavelli, in the second chapter of Hanna Pitkins' Fortune is a Woman, advocated strongly the autonomy of each citizen. Autonomy here does not mean complete self-ruling and absolute independence among others, but rather, doing one's own individual assigned task and maintaining each role in the society in such a way that would generate kin relationship with the government. It is inevitable to say that such unique and individual desires and needs of the people purport a plurality of interest and concern. Such plurality produces sometimes tension or conflicts, which is essential for the growth and strength of the citizens.

[40]The only freedom that Machiavelli acknowledges is 'political freedom'. See *The Originality of Machiavelli*, p. 38.

corruption: there is no need for a religion to rest on truth, provided that it is socially effective."[41] In other words, religion and morality are socially indispensable tools only if they have an effective significance in the proper maintenance and preservation of peace and order, as a favorable condition in the political sphere. Values and ethical principles are politically significant only if they fit and realize the political purposes of the republic rather than insinuating a priori principle explicitly revealed to reason or intuition as a condition to effectuate God's purpose.

Machiavelli does not censure tradition as a requisite condition for the possibility of understanding the classical notion of values and appropriating it in the political space. Indeed, he esteems it highly as "a source of social stability."[42] As Quentin Skinner pointed out explicitly in his conclusion, that Machiavelli's republicanism is summarized in two interrelated propositions: first, he advocates a free way of life; secondly, to realize and uphold the former, one must maintain and preserve the aims of the republican constitution. Thus, such proposition resonates his zealous defense of traditional republican values; and he presents such defense in a wholeheartedly traditional manner as well.[43]

Machiavelli is not actually leaving behind the possibility of restoring the traditional nuances of values insofar as the ruler has enough knowledge, will, energy, effectiveness, and virtuosity (or virtu) and appropriately trains, and courageously and skillfully leads the citizens. We cannot thwart some system of values unless they can degenerate and debase, as Machiavelli asserts, the political purpose of the common good in a republican state, and not by individual or particular interest.

This may sound implausible to achieve and too idealistic to obtain or advocate a utopian state, but actually he seems to be arguing on the level of that which is pragmatic and realistic in the political life.

Machiavelli, as described by Hannah Pitkin, claims the value of *furbo*[44] as a political "camouflage" in revitalizing and maintaining his political power and authority. However, the political life

[41]Ibid. p. 37.

[42]Ibid. p. 38.

[43]Gisela Bock, Quentin Skinner, and Mauricio Viroli, *Machiavelli and Republicanism* (Cambridge: Cambridge University Press, 1990), p. 141.

[44]As discussed in the text of Hannah Pitkin, the analogous exemplification of the fox as the prince or the ruler shows the vehemence and cleverness of the prince on how he could maintain, preserve his position, and radically develop the character of a *furbo* as the "hammer" tool in governing the state. As opposed to fesso, *furbo* is characterized in a man who is "scrupulously moral in his relation with (his) family and friends, yet takes pride in his ability to cheat someone outside his intimate circle or, better still, to defraud an organization or public agency." Pitkin describes this word with laconic brevity in her text. See *Fortune is a Woman*, p. 33. However, a *fesso* is the contrary of furbo where the former is essentially an attribute of the underlings.

(*vivere politico*) cannot be fully realized unless there is a mutual participation and respect of the citizen for the common good. "The *vivere politico* demands that citizens be willing to give priority to the interests of the city over their own particular interests. In other words, the *vivere politico* requires habits of civic virtue both in magistrates and ordinary citizens. In a corrupt city, where citizens give priority to their particular interests, no *vivere politico* can exist."[45] Though Machiavelli suggests that *The Prince* should be and should act like the cunningness of the fox, according to Mary G. Dietz, he has acquired the art of war in political deception though in a constructive way, that is, for the preservation of the republic, its laws and its goals, in general.[46]

What Machiavelli utterly hates most and radically admonishes are those people or rulers who value weak or mob values and an idle, suppressed mind. One of the things Machiavelli, as pointed out by Hannah Pitkin, is indifferent about, is the efficacy of the "femininical"[47] ruling tendency, in the sense that, irresolute princes that follow a neutral, vague path are generally ruined, which is a character of women. Women,[48] as characterized by Machiavelli, are passive and dependent. Such effeminate attribute inhibits the progression and development of a good citizenry. Machiavelli emphasizes that true manhood is someone who has this *virtù*, which is quintessentially the quality of a "real man." As the author points out, it tends to connote mostly as energy, decisiveness, intrepid competence, effectiveness, and virtuosity. But in the utmost of his political theory, Machiavellineglected to create a particular moral principle that would elevate the standard of living of the citizens, that is, if he were really caring and concerned about the welfare of the citizenry.

Seemingly, *The Prince* is a book of advice meant for the tyrants and cruel rulers but in such manner, Machiavelli then is wrongfully interpreted, since, he is a republican theorist by heart and a political liberalist by mind. Machiavelli is a devoted republican political philosopher, who advocates man's liberty over political individualism and political independence over personal dependence. Hanna Pitkin believes Machiavelli is a "lifelong republican and Florentine patriot"[49] in essence.

A jurist from Perugia named Alberico Gentili brought back Machiavelli's reputation as a republican thinker wherein Gentili writes that Machiavelli was

[45] *Machiavelli and Republicanism*, p. 156.
[46] Dietz, "Trapping the Prince," 778.
[47] *Fortune Is a Woman*, p. 25.
[48] I think Machiavelli does not precisely despise women per se but rather the propensity to be influenced by them and the effeminate application in actualizing one's true values of manhood. As Pitkin pointed out, man loses his self-control and mastery over his passion and desire, and it also threatens men to infect with feminine softness and vulnerability. Ibid. p. 116.
[49] Ibid. p. 4.

> A strong supporter and enthusiast for democracy. [He] was born, educated and received public honours in a Republic. He was extremely hostile to tyranny. Therefore, he did not help the tyrant; his intention was not to instruct the tyrant, but to make all his secrets clear and open by displaying the degree of wretchedness to the people . . . he excelled all other men in wisdom and while appearing to instruct the prince, he was actually educating the people.[50]

Here, Gentili describes Machiavelli as a fervent and sturdy supporter and defender of the republic, not of the tyrant and cruel rulers, which oftentimes we understood that way especially in *The Prince*.

What is psychologically interesting to consider in his political theory is this question: What is the fundamental motivation of Machiavelli in regaining and defending the republic? Machiavelli said, to re-establish a well-ordered republic, it is imperative to establish the rule of law among its citizenry and advocate its necessity for the common good. This law should be just and should be fairly enacted and applied to all people including their rulers.[51] Therefore, the laws are impartial and supreme above all, that is, a fair and good enforcement of the law without personal and arbitrary justifications of the few ruling elite. Machiavelli maintains that an imperative element of political liberty[52] in the republic is active public deliberation and participation in equal terms before the law.[53] Politically speaking, political liberty or "autonomy means something like a self-governing polity: one free of foreign domination, but also perhaps one that is internally self-governing . . ."[54] which is an essential characteristic of the republic. In this sense, political liberty or autonomy is the goal of every state. Though he indirectly addressed the theme of autonomy in any of his writings, it was recurrent in all of his works in a variety of forms and guises.[55]

The basis of the political and/or civil life, according to Machiavelli, is the just creation and application of the law. This law makes people good and they are duty-bound to serve the common good

[50] Alberico Gentili, *De legationibus* (London: Thomas Vautrollarius, 1585), Book III, Chapter 9 citing Mauririo Viroli, *Machiavelli* (New York: Oxford University Press, 1998), p. 115,

[51] Machiavelli, pp. 116-118.

[52] Hanna Pitkin explains political liberty as autonomy both in the public and private realm. "Autonomy . . . is Machiavelli's central preoccupation . . ." in his political theory. It means "having or making one's own laws or principles: independence, self-control, self-government, freedom." See *Fortune Is a Woman*, p. 7. For a more eloquent explanation, read Part I, "Autonomy–Personal and Political," pp. 3-22.

[53] *Machiavelli*, pp. 120-121. Viroli explains that Machiavelli's notion of a political life can be applied to any form of government as long as the law bound the prince also. But Machiavelli favors the rule. For a more eloquent yet brief discussion, see pp. 123-124.

[54] *Fortune Is a Woman*, p. 7.

[55] Ibid. p. 19.

and avoid doing harm or damage to their fellowmen. In relation to this, appropriate execution of rewards and punishments by legitimate authorities is strongly asserted, according to the law in order to maintain peace and order.[56] Supposedly, this is the deep-seated political intention of Machiavelli in Florence.

Moreover, for Machiavelli, social conflict and dispute are inevitable in order to instigate change and set off some improvement, however within the parameters of the principles of a civil life,[57] that is, non-destructive and open to diplomacy. Beyond it is an atrocity and is accountable before the law. Hannah Pitkin explains expressively that "Politics presupposes human plurality: our conflicting perspectives must constantly be reconciled sufficiently to sustain the common life."[58]

If we simply focus on *The Prince,* then most likely we would picture him as an evil author and despotic advocate of political manipulation and savagery. Though it may be evil in mere appearance but in essence, Machiavelli tries to uncover the art of political leadership founded in a republican government. Even though he is and will be disliked and misinterpreted by many people, he still believes that such art and craft is and will be tested by time and historical determinism. The uncovering and sealing event in the art of political leadership and craftsmanship created by and for *The Prince* is embedded in the hearts and minds of those who wish to achieve human excellence in the realm of politics.

- III -

After reading *The Prince,* the more essential question is, does it work? Does it have any "teeth," relevance, and sensibility in the political sphere? The relevancy of Machiavelli's political theory during his time was admittedly applicable because human insurgency and war among each state and nation were prevalently felt. This situation spawns a demeaning and dehumanizing effect in the civil and/or political life of man. Thus, his analysis and political instructions in *The Prince* was considered "the bible" for political rulers and conquering minds. However, only an emphatic mind can really understand the ambiguities of his thoughts. Machiavelli's *The Prince,* an exceptionally practical book, contains political advice. It does not tell the reader what the ideal prince and state is, but it explains to the reader what actions and qualities have enabled a prince to best rule a certain state. Mary G. Dietz argues that

[56] *Machiavelli*, p. 122.

[57] Ibid. p. 126. According to Viroli, Machiavelli does not adhere to a quiet socius if it restricts unconstitutionally the political rights of the people. Machiavelli believes that even in a muddled republic with a large population and civic army, political life is still possible if the people respect the principles of the rule of law and the common good. See, p. 127.

[58] *Fortune Is a Woman*, p. 35.

Machiavelli created an art in politics in exercising power while crafting a strategy on how to preserve and cultivate it with magnanimous ambition to re-instill the aura of a healthy republic despite his adverse and clever means in obtaining its grandeur. In essence, the political actor (the prince) is rewarded by the trust and confidence of the people in his leadership in the advent of his guile strategy and perspective on how to run the state while maintaining that deep respect and affirmations of the people to the law.[59]

Moreover, Machiavelli's political theory was all the while positing an ethical principle, not based in any pre-given standards of theistic belief and divine illumination, but on a solid foundation of humanistic and practical values in the political life. His personal and historical account gives us wider chance to look at our present government with a critical mind and with historical understanding, of course, as a framework and an astute attitude towards our vision on how we could contribute to our country. Since, ". . . human action must be examined "from within," that is, from within immediate experience of life in the concrete"[60] just like what Machiavelli did.

Most of us think that Machiavelli is a 'political scientist' because he propounded a scientific analysis of the state and the rules of proper governance. But according to John Plamenatz, "There is nothing specifically scientific about his attitude . . . [Since] it is scientific only if it uses suitable methods to establish what the facts are, what men actually do want and what experience has shown to be the most effective way of getting it… [Therefore,] they are empirical generalizations; they are based on observation…" But it is never scientific in the strict sense.[61]

As a "political scientist," just to give an emphasis on his distinct position in political history, his concern is simply the setting out of what human being is like, that is, an egoist, self-centered creature, and how power is maintained and preserved with no intention of passing moral judgment on the political state of affairs. The morality that is serving the citizens for mutual cohesion is not incumbent also to the political exercise of the rulers. That is why in *The Prince*, he gives more importance to the stability of republic, sweeping aside all moral considerations and focusing instead on the strength, vitality, courage, and independence or the *virtù* of the ruler.

[59]Dietz, "Trapping the Prince," 793-794.

[60]Claus G. Ryn, *Democracy and the Ethical Life: A Philosophy of Politics and Community* (Baton Rouge: Louisiana State University Press, 1978), p. 43. [Henceforth, DEL.]

[61]*Man and Society*, pp. 2-3.

A prince who desires to maintain and remain in power should know how to do wrong and should know when to use this for his advantage but not in a psychologically selfish way. One needs to be mindful and be clear about this because any ruler who lives in mass flattery and blind compliments would allow evil things to destroy him. It should appear that a wise prince has all the good qualities one expects of him and none of the bad qualities. However, human nature prevents us to be perfect. Therefore, one should prudently know when to affirm and negate, when to strike back and be friendly (P, XV, 54-55) to his adversaries.

Though it seems that Machiavelli has an anti-clerical perspective, he nevertheless construes that "politics is still concerned with real life,"[62] a life worthy to be called political and not a moral one. The problem we usually raise in politics is always a question of ethics. Politics involves a wide variety of activities, from government elections and office holding to public policy and expressing ideological beliefs. For each of these actions, there are ethical considerations and consequences.

Though we cannot avoid tensions and conflicts in the society, their existence cannot and should not be criticized and condemned categorically; rather, they must be moderated in such a way that the health and preservation of the republic would be enhanced. Moreover, the preservation of the republic is not entirely dependent upon the prudence of its ruler, but on how he could maintain a regulative order within his subordinates in such a way that the proper virtues needed by the citizens and the republic are well cultivated and enhanced, that even after his death, his "ways" are no longer needed because of their (seeming) perfect design for the republic. As Leveriza would suggest, "Political ethics is a matter of leadership. It's not a vision, but political will, the strength to draw conclusions and set priorities that determines the institutional context of political ethics."[63]

So startling is the political cynicism of Machiavelli's advice that it has been suggested that it's an attempt to satirize the conduct of the princely rulers of Renaissance Italy. It may be more accurate, however, to view Machiavelli as an experimental political scientist, concerned only with setting out what human beings are like and how power is maintained, with no intention of passing moral judgment on the state of affairs described. In spite of the chorus condemnation, the work has led to a sharper appreciation of the difference between the towering ethical systems of the philosophers and the practical realities of the political life.

[62] *Machiavelli and Republicanism*, p. 157.

[63] Jose P. Leveriza, *Ethics in Government* (Makati City: Grandwater Publications and Research Corporation, 1996), p. 43. [Henceforth, EG.]

Political ethics is essentially a personal matter. Necessarily, one needs sound judgment to act appropriately on purely political and ethical matters.[64] Ethics is a factor that influences decision-making in the government. This is not simply a matter of political decision, but of moral judgment as well.[65] Without political ethics, there could be a shameless bureaucratic bullying among its people. Thus, with the sheer arrogance of power, they will be creating roadblocks to the task of national development.[66]

Machiavelli's political cynicism and ethical shrewdness give us a taste of how a political ruler could maintain and preserve his integrity and power amidst the social polemics and political crisis. His detailed historical explanation based on his own experiences makes us wonder that no matter what happens ". . . mankind's historical experience will be a valued source of insight and guidance to be drawn upon in the development of specific norms of upbringing and education, of intellectual, artistic, and political activity."[67]

Political leadership and good governance demand a substantive historical background and understanding of one's rootedness in tradition. Tradition never gives us the *final* word in good governance but we should transcend all specific forms of historical deficiency to give a positive content on its contemporary application. The imperative role of sound and ethical judgment in any political issue and situation must be the main concern of any public servant. There is no real leadership without genuine service rendered to the people or to the state.

Ethical practice and sound moral judgment in politics in any political and civic engagement are imperative. Political ethics should be more situational than theoretical. In such situation, truth and honesty are two of the most valuable assets that an individual should possess.[68]

Discourse ethics, consensual rationality, and structural transformation are important development in today's political system. This applies to a political system where the public sphere and public opinion are duly recognized. Ideally, the public sphere is the modern playground of public intellectuals. But sometimes, it is the non-reflective crowd or uncritical mass that forms the critical discourses of public opinion. Capitalizing the public opinion as a generative condition and tool for power is the inevitable consequence of the constant movement in the marketplace. The defenders of capitalism and modern imperialism saturate the marketplace as the sphere of money and commodity.

[64] EG, p. 17.
[65] EG, p. 24.
[66] EG, p. 31.
[67] DEL, p. 87.
[68] EG, p. 73.

On the other hand, an appeal to Apel's systems of rationality in ethics and the Habermasian model of communicative action is hardly felt in our local politics. (This could be elaborated more in another project.) The present government needs to be re-oriented and re-educated to the value and necessity of ethics and ethical practice in relation to good governance and political leadership.

The Machiavellian model of leadership offers nothing except a kind of leadership without conscientious deliberation of the good. Ethical judgments should be based upon the realities and existing factors and not upon the way the person would like it to be.[69] Every individual has ethical and political responsibilities. He should have the strength of the moral commitment of supporting his government. On the other hand, a public servant should be a realist when making decisions and an optimist when carrying them out.[70] "What is absolute in man's ethical life, therefore, is not this or that standard of conduct, which he formulates in response to the ethical demand on him, but the moral obligation itself, the imperative of always *looking* for the self-justifying solution in the particular situation."[71]

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[69] EG, p. 74.
[70] EG, p. 105.
[71] DEL, p. 9.

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BRIDGING MOVES IN RA ABSTRACTS: THE ROLE OF COHESIVE DEVICES

IN RHETORICAL ORGANIZATION

Allan Rey S. Villaverde

ABSTRACT

The present study investigates on the global organization of RA abstracts in reference to their rhetorical structures and their cohesive devices as vital tools in trying to realize the RA authors' desired linguistic organization. A total of forty (40) abstracts are taken from two on-line journals: TESOL Journal and Philippine ESL Journal. These journals are selected by the researcher for their on-line nature, thus allowing easy access and retrieval. From these sampled abstracts, the rhetorical structures were studied upon. As complementary to the study, the usage of cohesive devices was analyzed as well. These sampled rhetorical structures and cohesive devices particularly the discourse markers were tabulated and computed to display the frequency, mean, and percentages to determine the most frequent rhetorical structure and discourse marker in these journals. Results show that there seems to be certain distinct structures fulfilling different functions of an abstract. For writers from both on-line journals, they seem to prefer the IMRD structure than the CARS model and the combinatory structure in writing abstracts for their RAs. On the level of discourse markers, there seems to be a preference on the usage of cohesive devices categorized under *addition*. These aforementioned markers serve as instruments "orienting" their readers as they have an overview of what research journey is in store for them in each RA. The fact that there is the existence of "textual dynamics" in terms of rhetorical structures and usage of cohesive devices in the corpus studied may imply two significant results: the author's personal and individual writing judgment will prevail despite writing conventions and the abstract being a very complex genre in academic prose having interesting profile features.

INTRODUCTION

Brought about by a tremendous flow of information these days, research writers and scholars never seem to be contented in inscribing various research articles (RAs), thus making the academic community more than ever be bombarded by a number of novel and replicated studies respective of their corresponding intelligible contributions.

This aforesaid scenario of increased academic write-ups is actually a positive mark of human's continuous hunger for knowledge and unstaggered journey for progress.

Despite this, many still perceive accomplishing such task of writing a research article as a really laborious endeavor considering its multi-faceted nature and processes.

Henceforth, some would infer that creating the whole may really be that demanding and arduous as compared to writing its constitute part. For years, it has been assumed that writing an abstract which is a significant part of any research article is much easier than writing the entirety of an RA.

However, this miseducated notion is being contested by experts, particularly the linguists. In fact, abstracts are now being considered as a very interesting area of study specifically in the field of linguistics. Lores (2004) underscores the importance of an abstract being a distinct genre in its own right regardless of its length as compared to an RA.

When it comes to function, according to Ventola (1994 in Lores, 2004), "abstracts have become a tool of mastering and managing the ever increasing information flow in the scientific community." In the same fashion, RA abstracts may actually suggest to a reader what the RA is discussing; to a journal editor, what article is to be included in the journal; or to a conference organizer, what paper may be accepted or rejected. In such light, an RA abstract may actually be analogized to a portal leading to a number of paths and perspectives in research globally.

Due to this simple reason, a huge number of journals worldwide, even those published in other languages aside from English, require authors to write their abstracts in English.

While it may seem unusual for an RA to be written in other language, and its abstract is in English, it is actually logical as explained by Ventola (1994 in Lores, 2004): This is to ensure that the findings will be circulated, recognized, and utilized worldwide.

RA authors even non-native speakers of English acknowledge the quintessential role of the aforementioned language in writing RA abstracts.

In addition, most RA abstracts are made available on-line, thus needing these texts to be in English. English, being not just a universal language but also the Internet language may also explain why most abstracts are required to be written in English since most authors and researchers use the on-line culture to gather literature on certain topics of interests.

Indeed, an abstract seems to establish itself a distinct genre in academic prose despite its length.

A general agreement seems to suggest that abstracts may actually be categorized into basic types – "indicative" and "informative." (Day, 1988; Graetz, 1985; Jordan, 1991; Ventola, 1994 in Lores, 2004)

As the term implies, "indicative" seems to indicate to the readers the subject and results part of an RA in one abstract. This aforesaid type may actually show the readers an overview on the RA's nature and scope without going into the details whereas the latter may seem to be an abbreviated report of the longer one complete with its various stages. Hence, Jordan (1991) refers to informative abstracts as 'reports in miniature.'

In the study of Lores (2004), results suggest that the aforesaid types of RA abstracts (indicative and informative) seem to follow a certain rhetorical structure to fulfill the moves in each section. 'Move,' a defined and bounded communicative act, is designed to contribute to one main communicative objective, that of the whole text. However, the choice of moves to be used in RA abstracts may appear to be subjective because it may depend on the individual preference of the author.

Lores' (2004) study is only focused on her discussions about the different rhetorical organizations and thematic progressions exhibited by various sampled abstracts.

These studied abstracts sum to a total of 36 coming from four prestigious Language journals such as Linguistics, Journal of Linguistics, Journal of Pragmatics, and Applied Linguistics. Given the brevity of the paper, the study was not able to touch on the topics of nominalization, use of passive voice, and other abstract-related concerns.

Moreover, Lores (2004) explains that there are certain underlying mechanisms embedded in the actual text, the abstract, which enable its multi-functionality.

One of these mechanisms may be the cohesive devices employed by RA authors to establish unity and coherence in this type of text as they try to encapsulate the longer RA in a shorter abstract.

To analyze these cohesive devices, the researcher consults another study that of Tan-de Ramos' (2010). In Tan-de Ramos' (2010) study, discussions on the importance of discourse markers are made positing these aforesaid markers as effective facilitators of ideas within the research bodies though the present study will be focused on abstracts.

Being a replication of the study done by Rosa Lores (2004), the present study will try to investigate on the global organization of RA abstracts in reference to their rhetorical structures and their cohesive devices as vital tools in trying to realize the RA authors' desired linguistic organization.

Framework of the Study

This investigation is informed by Rosa Lores' discussions on rhetorical structures in her study entitled *On RA abstracts: from rhetorical structure to thematic organization*.

Lores (2004) expounds on the set of regularity found in the sampled abstracts taken from four prestigious language journals, thus orienting readers of the global organization of RA abstracts in terms of their rhetorical patterns.

In Lores' (2004) study, results reveal certain types of abstracts follow a certain rhetorical structure to play its role or function.

Lores (2004) further explains that the existence of two types of abstract differentiated on functional grounds leads logically to expectations of matching though different rhetorical structures. However, in the same study, Lores (2004) discovers a new type which is a combination of both indicative and informative as earlier observed by Ventola (1994), thus combining the two structures as well in the abstract.

Lores (2004) discusses in toto these two rhetorical structures:

IMRD structure. This structure mirrors the entire paper by encapsulating every part of the paper in the abstract, thus making it appropriate for the informative type of abstract. The sections or moves give the following information:

- Section 1 (Introduction). This may outline the author's purpose or objective, the goals of the research or problems that the author wishes to tackle.
- Section 2 (Methods). Here, the author indicates the way the problem has been studied or the goal set out: this might include the data used and the methodology followed.
- Section 3 (Results). In this section, a summary of the general findings appears.
- Section 4 (Discussion). This move might include an interpretation of the results, some implications for further research, or applications of the findings.

CARS model. This structure mirrors, not of the entire RA, but of the Introduction section only in RAs, thus making it appropriate for the indicative type of abstract.

Here are the different moves under this structure:

- Move 1 (Establishing a territory). Three steps make up the structure of the first move: (i) claiming centrality, (ii) making topic generalizations, (iii) reviewing items of previous research.
- Move 2 (Establishing a niche). This consists of four steps: (i) counter-claiming, (ii) indicating a gap, (iii) question-raising, (iv) continuing a tradition.
- Move 3 (Occupying a niche). This consists of three steps: (i) outlining purposes or announcing present research, (ii) announcing present findings, (iii) indicating RA structure.

As Swales (1990) reiterates, "Since moves perform different rhetorical functions, they require different linguistic resources to realize those functions."

One of these linguistic resorts that may be of help in achieving certain rhetorical organization especially those observed in abstracts is the cohesive devices.

Tan-de Ramos (2010) underscores the importance of these linguistic markers in moving through the text. In Tan-de Ramos' (2010) study, analyses on discourse markers are done through Hyland and Tse's (2004) taxonomy of textual and interpersonal metadiscourse which will also be used by the researcher to categorize the markers extracted from the sampled abstracts.

Table 1 below illustrates Hyland and Tse's taxonomy:

Table 1
Functions of Metadiscourse in Academic Texts

Category	Function	Examples
Textual Metadiscourse		
Logical Connectives	Express semantic relation	in addition, and, thus
Frame Markers	Explicitly refer to discourse acts/ text stages	finally, to repeat
Endophoric Markers	Refer to information in other parts of the text	noted above, see Fig. 1
Code Glosses	Help reader grasp meanings of ideational material	namely, e.g., such as
Evidentials	Refer to source information from other texts	according to x, Z states
Interpersonal Metadiscourse		
Hedges	Withhold writer's full commitment to statements	might, perhaps
Emphatics	Emphasize force of writer's certainty in message	in fact, definitely
Attitude Markers	Express writer's attitude to prepositional content	surprisingly, I agree
Relational Markers	Explicitly refer to/build relationship with reader	frankly, note that
Person Markers	Explicit reference to author/s	I, we

The analysis on the usage of cohesive devices will serve as complementary to the present study which highlights rhetorical structure of RA abstracts.

Objectives of the Study

The study seeks to investigate the "relationship" between the rhetorical structure and usage of cohesive devices in the establishment or accomplishment of moves in an RA abstract. It aims to analyze how rhetorical structures are aided by discourse markers to fully expatiate the findings in a research through the genre of abstracts. Following are the specific points to be studied:

1. What rhetorical structures are being employed in writing RA abstracts?
2. What are the most frequent cohesive devices used in writing this aforesaid academic genre?
3. How do these cohesive devices facilitate the identified rhetorical organizations in RA abstracts?

Methodology

Corpus

A total of forty (40) abstracts are taken from two on-line journals: TESOL Journal and Philippine ESL Journal. These journals are selected by the researcher for their on-line nature, thus allowing easy access and retrieval.

The distribution of abstracts can be viewed in Table 2.

Table 2
Distribution of Abstracts in Terms of Journals

Journal	# of Abstracts
TESOL Journal	20
Philippine ESL Journal	20
Total:	40

As can be seen, a number of 20 abstracts are taken from each journal respectively. These abstracts are to further be analyzed and studied in terms of rhetorical structure and usage of cohesive devices.

Data Collection and Analysis

These abstracts were randomly chosen from two prestigious on-line language journals. From these sampled abstracts, the rhetorical structures were studied upon. These rhetorical structures are actually means of achieving certain moves within the text under study – the abstract.

As complementary to the study, the usage of cohesive devices was analyzed as well. These cohesive devices were checked and considered as a means of organizing and realizing the rhetorical structures. The researcher looked if there was a significant relationship between the usage of these discourse markers and the organization of abstracts rhetorically as exhibited by the sample texts at hand.

These sampled rhetorical structures and cohesive devices particularly the discourse markers were tabulated and computed to display the frequency, mean, and percentages to determine the most frequent rhetorical structure and discourse marker in these journals.

The aforesaid rhetorical structures regularly recurring in these journals would be categorized using the following patterns:

- IMRD structure – Introduction-Method-Results-Discussion
- CARS model by Swales (1990) – Create a Research Space
- Combinatory structure by Lores (2004) – a combination of the IMRD and CARS

When it comes to the discourse markers, the researcher would group them accordingly through Hyland and Tse's (2004) taxonomy of textual and interpersonal metadiscourse as stipulated in Tan-de Ramos' (2004) study.

Findings and Discussions

Sampled Abstracts and their Rhetorical Structures

Table 3 displays the summary of the sampled abstracts and their rhetorical structures used in the two on-line journals selected. It can be noted that from both journals, a majority of these abstracts are exhibiting the IMRD structure. This finding is similar to that of Lores (2004) who investigated 36 sampled abstracts from four prestigious language journals.

Results of her study show that 22 (61.1%) out of the 36 abstracts studied follow the IMRD structure. This is followed by CARS model with 11 (30.5%) and that of the combinatory structure with 3 (8.4%).

Table 3
Summary of Sampled Abstracts and their Rhetorical Structures

Rhetorical Structure/s	TESOL Journal	Phil. ESL Journal
IMRD	13 (65%)	15 (75%)
CARS	4 (20%)	3 (15%)
Combinatory 3 (15%)2 (10%)		
Total	20 (100%)	20 (100%)

As can be seen from the table above, a little more than 60% of the TESOL journal has used the IMRD structure for their abstracts. Likewise, the Philippine ESL journal has shown a percentage of more than 70 in terms of abstracts written in the IMRD format.

Under TESOL, CARS recorded an exact percentage of 20 whereas for the Philippine ESL journal, more than 10% was observed.

However, certain writers were observed to use a certain combinatory structure merging IMRD and CARS in their writing. 3 (15%) from TESOL journal and 2 (10%) from Philippine ESL journal were observed to follow such organization rhetorically.

Out of the total 40 abstracts studied from both journals, 28 abstracts were perceived to have followed the IMRD structure and just 7 for CARS and 5 for the combinatory model.

According to Lores (2004), certain rhetorical structures are vital in fulfilling certain types of abstracts. She further explains that the informative type of abstract seems to adhere on the IMRD structure whereas the indicative type seems to find its niche with the CARS model.

Abstract A is an example of an abstract observing the IMRD structure as taken from TESOL journal. In line with this, the example below seems to outline the study by pervading into the different components of the paper. (Numbers in bold type are used to separate the four sections of the abstract):

I. **[Introduction]** In this article, the authors investigate language learners' understandings of the role and place of 'culture' in foreign language classrooms, and non-native versus native English language teachers. **II. [Methods]** The data collection procedures comprise the development and application of a questionnaire and a semi-structured interview. The participants of the study are three hundred and eighty five senior high school students from three provinces in Turkey. **III. [Results]** Both the quantitative and qualitative results of the study reveal that students want to see cultural elements from both target language culture and local culture in foreign language classrooms as well as in language learning materials. As a consequence, they almost equally value native and non-native English language teachers**. IV. [Discussions]** These findings indicate that to fully understand and improve English as foreign language and English as a second language curricula to its rightful place in today's world, it is necessary to obtain students' opinions as well as the opinions of the decision makers (e.g., teachers, administrators) in relation to issues like what to teach in the English language classrooms, what the aims of learners and teachers for learning and teaching English are.

Source: Devrim & Bayyurt's (2010) abstract on Student's Understandings and Preferences of the Role and Place of 'Culture' in English Language Teaching: A Focus in an EFL context

As for the CARS model, abstract B is a good example as extracted from the Philippine ESL journal. In this type of abstract, it mirrors the structure not of the entire RA but only that of the Introduction section in RAs as pioneered by Swales (1990).

II. **[Establishing a territory]** Of the several disciplines, many aspiring language teachers still find linguistics as one of the most formidable. Such condition is brought about by the scarcity of instructional materials and a limited number of well-trained teachers who can handle one of its allied fields, especially Systematic Functional Grammar. **II. [Establishing a niche]** If this problem remains unattended, producing ill-equipped language teachers shall most likely become a vicious cycle. **III. [Occupying the niche]** In this context, this paper discusses the observed inadequacies of the structure-based ESL syllabus, and it considers the use of a functional model in keeping with the recent issues, trends, and development in SLA research. To show the differences between item learning and system learning, this study analyzes and explains how errors, lapses, and artificially correct lexico-syntactic formal structures manifest in the preferred uses of tertiary ESL students.

These observed difficulties – the verbal structures in particular – appear to be systematic in nature and cannot be fully attributed only to poor modeling or interference of the first language. In applying some principles regarding the meaning and use of selected English structures, this paper will apply some principles of Systematic Functional Grammar.

Source: Cunanan's (2010) abstract on Item Learning and System Learning: Contextualizing the Blend of a Structure-based and Notional-Functional ESL Syllabus

When it comes to abstracts with combinatory structure, only a few were observed by the researcher. To exemplify, the abstract below shows the aforesaid format as taken from TESOL journal:

> **I [Establishing a territory]** The recent educational climate in the United States created by the NO Child Left Behind act of 2001 emphasizes assessment and accountability of all children. **II. [Establishing a niche]** However, despite almost a decade of federal policies and regulations, English Language Learners (ELLs) continue to be at a disadvantage when assessed on state and federal standardized tests, especially in the area of reading performance (US DOE, 2009). **III [Occupying a niche] 1. (Introduction)** This paper presents data from a multi-year home-literacy initiative, *Libros de Familia*, in which **2. (Methods)** university-level student volunteers read and are read to by Spanish-speaking migrant farmworker children. The children who participate in the project are in pre-kindergarten through 10th grades; however, this study focuses on one subset of children in pre-kindergarten through three.
> The data were derived from a quantitative study of seven such children and from qualitative data describing the university-level student volunteers' perceptions and experiences of the project.
>
> We specifically sought to understand how the children became engaged in reading and how this appeared to impact their emergent literacy development. **3. (Results)** Findings show that the children demonstrate knowledge of the connection between their first (Spanish) and second (English) languages. Findings also reveal that, in addition to providing access to books and motivating children to read, literacy engagement for this population also entails relationship-building between the children and the project volunteers.
>
> Source: Coady's, et. al., (2010) abstract on Using Libros: The Emergent Bi-Literacy Development of Spanish-speaking Children

Generally, the IMRD structure is the most frequently used in RA abstract organization particularly on its rhetorical structure as consequently followed by CARS and combinatory structure.

Cohesive Devices Employed

Discourse markers extracted from the two on-line journals: TESOL journal and Philippine ESL journal are categorized using Hyland and Tse's (2004) taxonomy of textual and interpersonal. Table 4 presents the discourse markers extracted from the sampled abstracts.

Table 4
Discourse Markers Extracted from the Sampled Abstracts

Types	f (TESOL)	%	f (Phil. ESL)	%
Logical Connectives				
And	98	53.83%	67	47.86%
Since	2	1.10%	1	0.71%
Thus	3	1.65%	1	0.71%
Yet	1	0.55%		0
Also	6	3.30%	5	3.57%
Or	7	3.85%	2	1.43%
Not only	2	1.10%		0
But	5	2.75%	3	2.14%
Than	2	1.10%		0
Indeed	1	0.55%		0
Whether	3	1.65%		0
While	3	1.65%	1	0.71%
Further	2	1.10%	1	0.71%
Due to	1	0.55%		0
Despite	1	0.55%		0
Especially	1	0.55%		0
When	5	2.75%	1	0.71%
After	2	1.10%		0
Additionally	1	0.55%		0
Where	1	0.55%		0
Regardless	1	0.55%		0
As a consequence	1	0.55%		0
As well	3	1.65%	2	1.43%
If so	1	0.55%		0
As	6	3.30%	3	3.57%
Though	1	55.00%	1	0.71%
Likewise		0	1	0.71%
Because		0	3	2.14%
Although		0	1	0.71%
Further		0	1	0.71%
Then		0	2	1.43%
Moreover		0	1	0.71%
Whereas		0	1	0.71%
Though		0	1	0.71%
But		0	3	2.14%
Frame Marker				
Due to	1	0.55%		0
Eventually	1	0.55%		0
Finally	1	0.55%	1	0.71%

However	6	3.30%	3	2.14%
Therefore	3	1.65%	1	0.71%
Furthermore	2	1.10%	3	2.14%
In the concluding…	1	0.55%		0
In the context	1	0.55%	1	0.71%
First		0	1	0.71%
Second		0	1	0.71%
Third		0	1	0.71%
Of the several…		0	1	0.71%
If		0	1	0.71%
To show…		0	1	0.71%
In addition		0	5	3.57%
Instead of		0	1	0.71%
In this light		0	1	0.71%
On the other hand		0	1	0.71%
Based on		0	1	0.71%
To gather…		0	1	0.71%
In this procedure		0	1	0.71%
Compared with		0	1	0.71%
In the introduction		0	1	0.71%
In fact		0	1	0.71%
Therefore		0	1	0.71%
On that note		0	1	0.71%
Code glosses				
Such as	2	1.10%	1	0.71%
Like	1	0.55%		0
F.g.	2	1.10%		0
Namely	2	1.10%	2	1.43%
Specifically		0	2	1.43%
Evidentials				
Based on	1	0.55%		0
Following A (1987) and B (2000	1	0.55%		0
According to…			3	2.14%
Total	182			140

The table strongly suggests that a majority of discourse markers types being used in abstracts of today are those of logical connectives and frame markers. It is not surprising that logical connectives lead in terms of statistics for it simply connects main clauses or elements within these semantically.

Furthermore, addition category seems to dominate the table similar to the results of Tan-de Ramos' (2010) study. The frame markers, though, follow immediately in terms of frequency for these are used explicitly to refer to discourse acts or stages within the paragraph.

Tan-de Ramos (2010) posits that these discourse markers are actually helpful written cues facilitating the movement and fluidity of thoughts and ideas from one clause to another. These discourse markers are actually quintessential in terms of establishing the flow of thoughts and merging research components in one concise text of academic nature.

Given the brevity of abstracts, RA abstract writers should have linguistic tools that may help them in organization and communication.

But what is really interesting and surprising are the similarities and dissimilarities on the usage of discourse markers by these RA abstract writers considering that they all belong to the language discipline.

Undoubtedly, these writers have a critical awareness of these discourse markers; they also know how to use these markers effectively and efficiently so as to make their abstracts more impactful for their chosen audience. Such observation may be explained by Crookes (1986 in Lores, 2004) as the writer's personal or individual prerogative. Crookes (1986 in Lores 2004) further expounds that even Swales himself who developed such structures and models recognizes the power of the writer to deviate from the exemplifications as dictated by the models no matter how explicit these may be because the writer has still the final say in such cases.

Conclusion

The critical role of an abstract in an RA is definitely undeniable. As an addition, an abstract in itself is an interesting genre in academic prose that may already be compared to an RA for the features they may both share like organizational structures and usage of cohesive devices. After all, an abstract is a 'miniature report' in itself as asserted by Jordan (1991).

When it comes to rhetorical organization, there seems to be certain distinct structures fulfilling different functions of an abstract.

For writers from both on-line journals, they seem to prefer the IMRD structure than the CARS model and the combinatory structure in writing abstracts for their RAs.

On the level of discourse markers, there seems to be a preference on the usage of cohesive devices categorized under *addition*. Given the nature of the corpus, being related to language and written by language scholars, it can be inferred that these abstracts are well-written and exhausted the function of the aforesaid markers in communicating their thoughts through the abstracts. Having a wide range of linguistic choices and resources, these language-inclined writers use these aforementioned markers as instruments "orienting" their readers as they have an overview of what research journey is in store for them in each RA.

Henceforth, the concept of "textual dynamics" appears as introduced by Gosden (1993).

The fact that there is the existence of "textual dynamics" in terms of rhetorical structures and usage of cohesive devices in the corpus studied may imply two significant results. First, no matter what exemplifications or conventions are present, the writer's personal and individual judgment will still prevail as long as he feels that such writing decisions will better his communication of his findings. Second, the corpus involved shares the same genre and same discipline yet there is still that

phenomenon of "textual dynamics," thus crystallizing that complexity of an abstract and profile as a distinct genre in academic prose that deserves further studies.

Directed to a pedagogical implication, language teachers can actually use such genre – abstracts in teaching organization and writing. Given the nature of abstracts being concise yet comprehensive, language educators can highlight the use of patterns and structures in writing to expose learners to other genres in writing, thus making English lessons more directed to specific purposes which are the trend these days in the academe. As an addition, they can also assert the importance of discourse markers or transitional devices, which students nowadays tend to overlook in their writing, as effective tools in avoiding abrupt jumps or breaks in thoughts, thus achieving fluidity in writing.

It is also interesting to conduct another study of the same nature involving other disciplines to also look into the kind of discourse markers and rhetorical structures these writers of other areas are fond of using, thus arriving at a comparative study of the present research. Conducting such studies reveals how comfortable research writers are in explaining their findings using their preferred style and structure, and in making sure their points are sent across and intelligibly understood by their target audiences.

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