

VOL. 44
NO. 2
2024

PHILIS

PHILIPPINE JOURNAL OF LIBRARIANSHIP AND INFORMATION STUDIES

1-3

EDITORIAL

From Practice to Praxis: Transcending Practice-Oriented Librarianship in the Philippines

Kathleen Lourdes B. Obille, Editor-in-Chief

4-11

The Development of the Library Science Program of the University of the Philippines, 1914-1929

Bradley Brazzeal

12-26

The Case for Faculty Status: A Comparative Study of Academic Librarians and Faculty in Philippine Higher Education

Dridge Paul A. Reyes

27-38

The Dance of Faith: Ethnographic Insights on the *Kuraldal* Festival of Apung Lucia Experience

Anna Divine D. Espiritu

39-46

Positionality and Power in the Archives: Women as Memory-Keeper of Three Art Archives in the Philippines

Maria Ana Gabriela R. Lising

47-55

Factors Affecting Wikipedia Notability of Filipino Athletes: A Study on Education and Geographic Inequality

Sylvan Dan M. Moldes & Kevin S. Cuevas

ISSN
2719-0471
(Online)

EDITORIAL

From Practice to Praxis: Transcending Practice-Oriented Librarianship in the Philippines

PhJLIS

VOL. 44
NO. 2
2024

PHILIPPINE JOURNAL OF LIBRARIANSHIP AND INFORMATION
ISSN 2719-0471 (Online)

Editor-in-Chief Kathleen Lourdes B. Obille

Associate Editors Elijah John F. Dar Juan
Johann Frederick A. Cabbab

Layout Editor Johann Frederick A. Cabbab

Layout Artist A. A. Iam D. Buenviaje

Editorial Advisory Board Iyra S. Buenroastro-Cabbab, Ph.D. (UP School of Library and Information Studies, Philippines)
Songphan Choemprayong, Ph.D. (Chulalongkorn University, Thailand)
Emily Drabinski (CUNY, U.S.A.)
Tom Nesmith, Ph.D. (University of Manitoba, Canada)
Benedict S. Olgado, Ph.D. (UP School of Library and Information Studies, Philippines)
Diljit Singh, Ph.D. (University of Malaya, Malaysia)



UP School of Library and Information Studies
Quirino Ave., UP Diliman, Quezon City 1101
Metro Manila, Philippines
(+632) 8981 8500 local 2869-71

Kathleen Lourdes B. Obille
Editor-in-Chief, PhJLIS

The Philippine Librarianship Act of 2003 (RA 9246) lays down the parameters of the practice. This serves as the guiding principle for the education, qualification, and regulation of librarianship. The professionalization of librarianship affirmed the librarians' roles in schools, higher education institutions, public and special libraries, as well as other institutions and agencies that deal with documents and records. It was a significant progression of the profession, but also a considerable limitation. The improvements are seen in the establishment of standards for practice, competencies, education and training, thereby elevating librarianship from a mere clerical role to a legitimate practice requiring specialized knowledge and technical expertise. These improvements, however, resulted in a more practice-oriented LIS, focusing more on services and technical processes. This has also resulted in a dichotomized image of an LIS professional, where one is either a traditional librarian who is service-oriented and proficient in technical aspects, or an information scientist who can innovate and critically engage in theory, but not both. This

dichotomized image must be dismantled. The profession should strive to be proficient in both technical services and epistemic practices.

The strong tradition of service does not primarily stem from RA 9246. This can be traced back to the Columbia School of Library Economy, the first library school in 1887, which offered "selection, readers' aids, bibliography, repair of materials, administration, and cataloging" (Rubin & Rubin, 2020, p. 470), all of which are practical skills. The term library economy perpetuated the impression that "library management was a practical skill," similar to learning "domestic skills or home economics" (Ibekwe, 2019, p. 138). At that time, training for librarianship consisted of several months of education and about two years of internship (Vann, 1961). The training was deemed too short to cover the various topics, and made the students unsure of the lessons, but the apprenticeship would validate what they had learned eventually. While Dewey's perception of library education was on the practical side, Mary Salome Cutler Fairchild incorporated and emphasized "more theoretical and cultural aspects" (Rubin & Rubin, 2020, p. 470). In

the 1940s, several studies were conducted on the education of librarians, and all of these called for changes in library education (Davis, Jr., 1976). These studies discussed “routines and ‘technique in the curricula, the lack of application to real problems” (p. 123-124), among others. Through the years, changes have been made to include the incorporation of new developments in information technology, the incorporation of theories, and the discussion of critical and ethical issues within and outside of library and information contexts – a significant breakaway from the practice-oriented curriculum. Some library schools have also removed the “L-word” and moved toward information science or information studies, leading to the iSchool movement (Shu & Mongeon, 2016).

In the Philippines, education for librarianship took inspiration from library schools in the US. After all, the first Filipino librarians were trained there (Vallejo, 1990). The practice of librarianship, and education for librarianship have evolved elsewhere, but its development in the Philippines has not kept pace. The core courses are still focused on the technical and service aspects of the profession. While this has been the source of pride of the profession – having experts in the core functions of librarianship, this is also the same source of limitation, as there can be less space for critical inquiry and theoretical engagement. We continue to graduate implementers, not that there is anything wrong about producing skilled practitioners, but when this is all there is, it causes an imbalance in the development of the field. There is a need to balance practice, theory, and critical inquiry because this would ensure that LIS graduates can pass the licensure exam, become proficient in library functions and services, and, more importantly, be capable of addressing real-life information problems within and outside the confines of the library.

The profession is predominantly practice-oriented, where theory engagement and reflection are often overlooked. This has been reflected in professional identity and in perceived roles and contributions to knowledge production. Apolinario et al. (2014) found that librarians do not have a high level of confidence in conducting research. And while Santos (2018) explored the competencies of the modern Filipino librarian and found that they are proficient in traditional and non-traditional competencies. The identified non-traditional skills include marketing and creativity skills, communication skills, networking and public relations, advocacy, and information technology (IT) skills. While it is commendable that they are going beyond non-traditional skills, these

competencies are still well within the practical skills in librarianship. It is laudable that they are being trained well within the National Competency-Based Standards for Filipino Librarians (NCBSFL), where the Policies Standards and Guidelines (PSG) for the Bachelor of Library and Information Science Programs are aligned (Sajona, 2024). However, there’s more to LIS than its core practical functions. Times have changed, and there is a need to be “assertive, proactive, and decisive in taking new and influential roles” (dar Juan, 2024, p. 3) and move from practice to praxis. Various concerns in society deal with information such as misinformation, disinformation, digital divide, data privacy, algorithmic biases, epistemic inequality, and information policy gaps. Librarians who are proficient in both practice and critical inquiry can move beyond addressing technical concerns in information systems toward addressing the deeper issues underlying these concerns.

RA 9246 provided the legal basis for the training and qualification of librarians, thereby distinguishing them accordingly. This is also the basis for the various policies and standards surrounding the education and training of librarians. However, it should be acknowledged that these are also minimum requirements, and going beyond these is necessary for the profession to move beyond compliance toward intellectual and epistemic engagement.

It is commendable that various agencies involved in the education and training of librarians have taken initiatives to move the profession beyond its practical and skill-based orientation. The NCBSFL is being revisited by the Commission on Higher Education (CHED) Technical Committee on LIS (TCLIS) in cooperation with the Board for Librarians (BFL) of the Philippine Regulatory Commission (PRC) to ensure the cultivation of professionals who are capable of technical functions, research, as well as critical, sustainable, and ethical thinking. LIS schools have also been actively revising their curricula to “expand to more information-centric rather than institution/library-centric content” (Buenrostro & Cabbab, 2021, p. 2). Adding more research courses allows students to develop the necessary skills from conceptualization, theorizing, data gathering, data analysis, and writing, so that they can become more confident in conducting various types of research. The inclusion of philosophy, critical theory, and ethics should develop not only managers of information systems but ethical, critical, and socially conscious professionals who are open to diverse ideas, who can question assumptions, unmask social inequalities, and

advocate for marginalized communities. Designing continuing education programs that integrate practical, theoretical, and critical aspects should also be done to foster well-rounded professionals. With these efforts, the dichotomized image of a librarian in the Philippines will eventually be dismantled.

This issue features articles that showcase the range of inquiry and scholarship within library and information science that is beyond concerns of practice. Bradley Brazzeal looked into the correspondence of Gabriel A. Bernardo, along with entries in UP Catalogs and shows further details in the development of the Library Science Program at the University of the Philippines. Dridge Paul Reyes presents his comparative analysis of the faculty status of librarians in higher education institutions, which is a contentious issue among academic librarians. Anna Divine Espiritu’s article on embodied information practices in relation to the Kuraldal. Gabriela Lising’s analysis of how three art archives were established, taking note of the positionality of those who have established them and how these have shaped their collection and organization. Sylvan Dan Moldes and Kevin Cuevas analyzed Wikipedia entries on Filipino athletes to identify instances of inequality and underrepresentation. These articles show critical inquiry and social awareness, indicating that the field can move from mere practice to praxis.

REFERENCES

- Apolinario, R.R.U., Eclevia, M.R., Eclevia, Jr., C., Lagrama, E.R.C., Sagun, K.K.A. (2014). “Librarian as Researcher and Knowledge Creator: Examining Librarian’s Research Involvement, Perceived Capabilities, and Confidence” *IFLA WLIC 2014* <https://repository.ifla.org/rest/api/core/bitstreams/4df5e1bc-92d5-4fb3-b02d-cd05c8ef8da2/content>
- Buenrostro, I.S. and Cabbab, J.F.A. (2021). A purpose-driven LIS Education. *Philippine Journal of Librarianship and Information Studies*, 41(1):1-2. <https://phjlis.org/index.php/phjlis/article/view/79/54>
- Dar Juan, E.J.F. (2024). Rethinking and Repositioning: The Evolving Trajectory of Library and Information Science. *Philippine Journal of Librarianship and Information Studies*, 44(1):1-3. <https://phjlis.org/index.php/phjlis/article/view/202/102>
- Davis, D. Jr. (1976). Education for Librarianship. *Library Trends* 25(Summer 1976): 113-134. <https://www.ideals.illinois.edu/items/6863>

- Ibekwe, F. (2019). *European Origins of Library and Information Science*. Emerald Publishing.
- Republic Act No. 9246 (2004). *An Act Modernizing the Practice of the Philippines Thereby Repealing Republic Act No. 6966, Entitled An Act Regulating the Practice of Librarianship and Prescribing the Qualifications of Librarians, Appropriating funds therefor and for other purposes*. Official Gazette of the Philippines. <https://www.officialgazette.gov.ph/2004/02/09/republic-act-no-9246/>
- Rubin, R.E. and Rubin R.G. (2020). *Foundations of Library and Information Science 5th ed.* ALA Neal-Schuman.
- Sajona, J. (2024). Evaluating Curriculum Quality: An Audit of Library and Information Science Specialization Courses to the Competency-Based Standard for Filipino Librarians. *Philippine Journal of Librarianship and Information Studies*, 44 (1): 14-30. <https://phjlis.org/index.php/phjlis/article/view/164/104>
- Santos, Y.T.P. (2018). The Profile of a Modern Filipino Librarian: An Examination of Perceived Competencies. *International Information and Library Review*, 50(4):276-290. <https://doi.org/10.1080/10572317.2017.1409051>
- Shu, F. and Mongeon, P. (2016). The evolution of iSchool Movement (1988-2013): A bibliometric view. *Education for Information*, 32(2016):359-373. DOI 10.3233/EFI-160982
- Vallejo, R.M. (1990). Library and Information Science Education in the Philippines. *Journal of Philippine Librarianship*, 13(1-2):64-78.



This work is licensed under a Creative Commons Attribution 4.0 International License.



The PhJLIS is published by the School of Library and Information Studies, University of the Philippines Diliman. ISSN 2719-0471 (Online)

The Development of the Library Science Program of the University of the Philippines, 1914-1929

Bradley Brazzeal
Mississippi State University Libraries
Mississippi State University, USA

Abstract

The library science program of the University of the Philippines began in 1914, and the institution soon became one of a small number of colleges under the American flag to offer a bachelor's degree in library science. Twelve years later, the American Library Association's Board of Education for Librarianship described the program as having "an extensive curriculum," and by 1929, the program was completely in the hands of Filipinos. This article examines the development of the program in its formative period.

Keywords: library science, Gabriel A. Bernardo, University of the Philippines

INTRODUCTION

The University of the Philippines (UP) was established in 1908 "to provide advanced instruction in literature, philosophy, the sciences, and arts, and to give professional and technical training" (UP, 1916, p. 27). It was seen as a key to developing Filipinos' ability to govern themselves, which the United States held up as a prerequisite of granting independence (Harrison, 1922). UP student Gabriel A. Bernardo stated in 1916 that he "consider[ed] the U.P. as an institution of men and women who will endeavor to make 'Free and United Philippines' a reality, a center of which will radiate all over the Orient, the true and enlightened spirit of Democracy" (Quoted in Casambre, 1985, p. 78). This was three years into the administration of Governor-General Francis Burton Harrison, who declared a "new era" in which more Filipinos would be placed in positions of authority in the government (Harrison, 1922, p. 50). Bernardo was among the early students to take UP library science courses, which began in 1914. In 1924, he was leading the library science program, and five years later, all members of the library science faculty were Filipinos.

Previous articles on the history of library science in the Philippines, such as those by Natividad P. Verzosa (1968) and Rosa M. Vallejo (1990), covered this period while focusing primarily on the post-World War II era. This current article contributes to further understanding of the development of the UP program by focusing on its formative years and by incorporating more information from early UP catalogs, as well as correspondence of Bernardo found in the archives of the American Library Association.

First Library Science Courses

James A. Robertson, the first Director of the Philippine Library, taught the first UP library science class on July 13, 1914. His student Francisco R. Ventura (1916, p. 139) wrote two years later that this was "the only library science class that has ever been inaugurated in the Philippines, nay, in the Orient." Although library science classes were taught at the University of Nanjing the previous year, Robertson's students rightfully saw themselves as library science "pioneers" (Ventura, 1916, p. 139; Yi, 2018). Assisting Robertson, who had the title of Lecturer on

Library Science, were Mary Polk of the Bureau of Science library, as well as Emma Elmer, Syrene McKee, and Blanche Shelp of the Philippine Library, and classes met in those libraries. Robertson went to the United States on official business in January 1915, leaving the others to teach the classes (Brazzeal, 2023).

The curriculum consisted of three six-unit courses that were taught one per year (UP, 1916). Bernardo later described the courses as “far from being satisfactory. The subjects usually included under various headings in the regular curricula of accredited library schools were spread over a period of three years” (Bernardo, 1974, p. 27). He was one of six students listed in UP student publication *The Philippinensian* who took the courses while pursuing a general Bachelor of Arts degree in the College of Liberal Arts (“Library Science Class,” 1917; Ventura, 1916). The degree required the completion of 68 hours, and the UP catalogue explained that “this degree does not correspond to the American baccalaureate degree. It is the bachiller en artes, a degree familiar in the Philippine Islands for many years” (UP, 1916, p. 66). *The Philippinensian* also listed five “special students” who seemed to be non-degree-seeking, and Ventura (1916) noted that there were many other students who started in the program but soon dropped out. He appreciated the efforts of the instructors, but he hoped that the program would be raised “to the standards of those library science courses offered in American universities” (p. 140).

The Bachelor of Science in Library Science

Robertson resigned while in the United States, and Polk officially joined the UP faculty as Lecturer on Library Science on January 10, 1916, though she continued her full-time position with the Bureau of Science (Brazzeal, 2023; Palma, 1925). Later that year, she submitted a proposal for the establishment of a four-year Bachelor of Science in Library Science (BSLS) program in the College of Liberal Arts, which was approved by the UP Board of Regents on January 27, 1917 (David, 2015). As shown in UP’s catalog for 1916-1917 (Bulletin 7), which also contained announcements for 1917-1918, the 136-unit curriculum included seven library science courses. These were taken one per semester, with Library Practice taken for both semesters of the junior year, making a total of 24 units. Some courses were still not very focused. For example, Library Science 6 covered library history and the history of printing and illustrating, but also advanced cataloging and

classification, loan systems, and inventory. Non-library science subjects most represented in the curriculum included English (28 units), non-English languages (24 units), and Education (15 units). Students who completed the first two years of the curriculum still earned a Bachelor of Arts, though this was not a library science degree (UP, 1917).

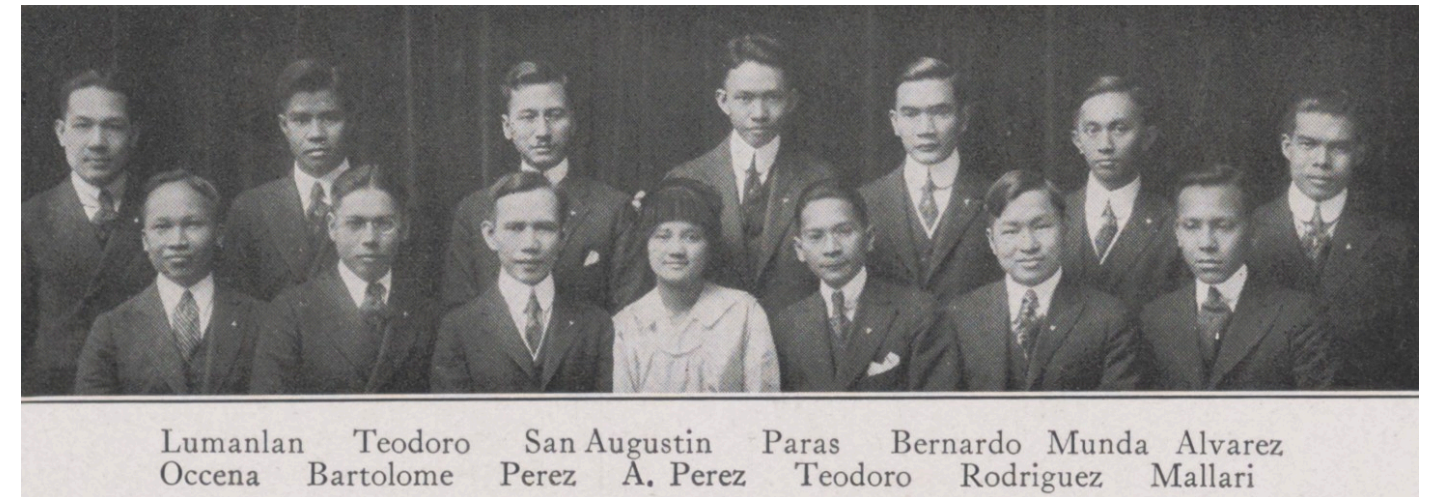
The catalog for 1917-1918 (Bulletin 8) showed the addition of two thesis units in the senior year, bringing the required number of library science units to 26. There were additional changes to required non-library science courses, and completion of the first two years now led to an Associate in Arts, reflecting the American model (UP, 1918). Polk went on extended leave in 1919, and former University of Oregon librarian Margaret C. Upleger taught the library science classes during her absence (“Miss Polk,” 1919; “University Showing,” 1918). Upleger’s credentials were such that she was appointed as Assistant Professor, but she resigned in 1920 (“Society,” 1920).

LIBRARY SCIENCE PENSIONADOS

The next catalog published was for 1921-1922 (Bulletin 9), and during the interim, an important event took place that would significantly impact the program’s future. In 1918, four government scholars (*pensionados*) were sent to the University of Wisconsin Library School (UWLS). These included former UP library science students Bernardo, Jose M. Munda, and Eulogio B. Rodriguez, who were now employees at the Philippine Library and Museum, and Cirilo B. Perez, who assisted Polk at the Bureau of Science. They graduated with certificates from UWLS two years later, and by this time, another library science pensionado, Ismael Mallari, was also attending UWLS (Brazzeal, 2023). In addition to the certificate from UWLS, Rodriguez earned a Master of Arts in Political Science, and Mallari earned a Bachelor of Arts in English. Figure 1 shows the five library science pensionados and other Filipino students at UW.

After Bernardo and Perez returned from the U.S. in August 1920, they continued to work in their former libraries, while also taking the needed UP coursework to receive the BSLS in 1921. (Bernardo, 1974; Perez, 1921; UP, 1925b). Also graduating that year was Ding U. Doo from China, who became a prominent figure in Chinese librarianship (Luo, 2015). These three were the first to receive degrees in library science at UP. Bernardo transferred from the Philippine Library

Figure 1 *Members of the University of Wisconsin Filipino Club, including library science pensionados Bernardo, Mallari, Munda, Perez, and Rodriguez (Travers, 1921, p. 592).*



and Museum to UP, where he served as a cataloger, while Perez continued at the Bureau of Science (Bernardo, 1974).

EXPANSION OF THE PROGRAM

The catalog for 1921-1922 shows that Mary Polk, now with the rank of Professor, was assisted by four other faculty members (UP, 1921). In addition to Bernardo and Perez, who were Instructors of Library Science, these included Richard C. McGregor, Lecturer on Library Science and Zoology, and Lois S. Osborn, Associate Professor of Education. McGregor was a zoologist at the Bureau of Science who had years of experience editing the *Philippine Journal of Science* (Uichanco, 1937). Osborn, known as the founder of school libraries in the Philippines, joined the faculty of the UP College of Education in 1920 (Cabañero & Tann, 1980; Manuel, 1986). However, all the library faculty members had other responsibilities that prevented them from focusing solely on the library science program.

The catalog listed the following ten courses and a thesis course, which was dropped in subsequent catalogs. Those marked with an asterisk were not part of the required curriculum.

Elementary Reference Work	Book Selection*
Classification	Advanced Cataloging*
Elementary Cataloging	Advanced Reference Work*
Printing and Indexing	Library History
Library Practice	Library Administration

The American Library Association’s (ALA’s) Committee on Library Co-operation with Other Countries reported in December 1921 that “Mary Polk, librarian of the Bureau of Science of the Philippine Islands ... has sent us ... an extremely interesting letter giving details of the courses in Library Science being offered in the University of the Philippines” (“Committee Reports,” 1922, p. 196). However, the UP library science program was not included in listings of library schools found in the 1923 editions of the *American Library Directory* and Arthur Bostwick’s *The American Public Library*, even though the former did have an entry for the UP Library in its College and Normal Libraries section (American Library, 1923; Bostwick, 1923).

UP officially established the University Library on March 9, 1922, and it was “designated as the Department of Library Science to be placed on a level of equality with other departments of instruction” (Quoted in Bernardo, 1974, p. 23). Students no longer had to go to off-campus libraries to attend library science classes. The catalog for 1922-1923 (Bulletin 10) showed that no library science courses were to be taken in the freshman year. Two were to be taken in the second year, four in the third year, and three in the fourth year, making a total of 27 units of library science courses. Library Practice and the thesis were not listed. The catalog also included a new library science major option for the Bachelor of Science in Education (BSE) degree in the College of Education, which required completion of eighteen units of library science courses (UP, 1923). No education classes were

required for BSLS majors.

FILIPINO LEADERSHIP

Leadership of the library science program changed with the death of Polk on April 12, 1924, and the University Library and the library science program would be in the capable hands of Bernardo, who had earned a Master's from UP in 1923, until his retirement in 1957 (Bernardo, 1974; Verzosa, 1963). He saw some weaknesses in the program and wrote to the UP Committee on University Curriculum on December 18, 1924, with proposed changes. This included increasing the required units of English in the second year, since "students ... cannot satisfactorily master the technical courses in library science without a stronger foundation in English." He lamented that Library Practice had been dropped "for no plausible reason ... by my predecessors," and he urged that it be added back. He also wanted Book Selection to change from one three-unit course to a six-unit course over two semesters (Bernardo, 1924).

Bernardo's proposed changes were reflected in the catalog for 1925-1926 (Bulletin 11), with 34 units of library science and 36 units of English now required. Additionally, all library science courses were shifted to the junior and senior years (UP, 1925c). Also, "the College of Liberal Arts changed the name of the degree from Bachelor of Science to Bachelor of Philosophy, believing that the latter would attract more students to the course" (Bernardo, 1925b). Three library science courses for non-majors were also offered: School Libraries I and II and Use of Books and Libraries. There were now two additional library science faculty members. Natividad Polintan received the BSLS in 1924 and joined the staff of the University Library. She also served as an Instructor in Library Science and seems to be the first library

science faculty member who, at the time of appointment, had received all of their education in the Philippines (UP, 1925b). Lecturer Isidoro Saniel was a library science pensionado who worked as a reference librarian at the Bureau of Science before taking the same position at the UP Library (Brazzeal, 2021). Figure 2 is a collage of photos of Mary Polk, Lois Osborn, and Isidoro Saniel.

QUEST FOR RECOGNITION AND ACCREDITATION

Bernardo's proposal noted that "all book selection courses in accredited library schools in the United States require one or more years' work" (Bernardo, 1924). He was likely referring to the 15 programs that were members of the Association of American Library Schools, founded in 1915. In 1924, the ALA Council established the Board of Education for Librarianship to develop "minimum standards for library schools" (Strohm et al., 1926, p. 412). Bernardo wrote to the Board on September 5, 1925, asking for their annual report. He noted that "the recommendations of your Board will, I am sure, be of great aid to us in reorganizing the Department of Library Science of this University" (Bernardo, 1925a). The Board sent copies of the report and also asked for details about the UP program. Bernardo responded on November 28 with a 13-page letter to Board Executive Assistant Harriet E. Howe. He concluded with a frank assessment of the challenges he faced.

Our main problem is to attract more serious students into the course. This cannot be easily done for two reasons: (1) There is no demand for trained librarians, as the authorities in the public and school libraries have not yet realized the value of trained library workers; (2) the department lacks the

necessary full-time members in the teaching staff, and the equipment in the form [of] class and laboratory rooms.

I have succeeded in convincing the University Council of the need [for] approving the last curriculum, but I hesitate to recommend further changes until we have the necessary teaching and equipment. My aim is to concentrate all the library science courses in the fourth year (Bernardo, 1925b).

The Board was pleased with the direction of the UP program. The courses offered seemed to meet the Board's expectations because the only comments about the curriculum itself were words of support for Bernardo's hope to move all library science courses to the senior year. The Board also felt "that the executive officer of the library school should give full time to the school" (Howe, 1926). This was likely a recommendation that Bernardo was hoping for. He shared Howe's reply with the Dean of the College of Liberal Arts, but he lamented in a letter to Howe on May 5, 1926, that there were "so many obstacles to surmount" to meet the Board's minimum standards (Bernardo, 1926). The Board's second annual report stated that "requests for advice ... have come from the University of the Philippines where an extensive curriculum in library science is being offered and the Minimum Standards for Library Schools are being considered as a basis for expansion" (Strohm et al., 1926, p. 418). However, the pursuit of recognition by the Board continued throughout the pre-World War II era to no avail, most likely due to the inability of the program to have full-time library science faculty (Bernardo, 1974; Saniel, 1929, 1939). It was not until the establishment of the Institute of Library Science in 1961 that UP had full-time library science faculty (Vallejo, 2007).

The catalog for 1929-1930 (Bulletin No. 14) shows that the degree name changed back to the BSLS and now required 36 units of library science courses, with all but six taken in the senior year (UP, 1930). Chemical and General Bibliography I and II were now offered, primarily for pharmacy and chemistry majors, and Medical Bibliography and Preparation of Articles for Publication was required for medical students. McGregor and Osborn were no longer teaching in the department, resulting in a completely Filipino library science faculty. Bernardo was now an associate

professor, and at the time of publication, he was in Germany for further studies in library science. Saniel, who was Acting Librarian, and Isaac V. Mallari were assistant professors (UP, 1930). Natividad (Polintan) Versoza and 1927 BSE graduate Benedicto C. Reyes were instructors, while Perez continued as a lecturer.

The library science department struggled to recruit students for the BSLS programs during its early years. In Bernardo's letter to Howe in November 1925, he noted that, besides the six BSLS graduates, only 21 students had taken library sciences courses "as major, minor, or free electives in connection with other university curricula" (Bernardo, 1925b). The number taking library science classes grew, however, and in 1929, there were 23 library science students doing practicums in the Bureau of Science library alone, though many may have been B.S.E. library science majors (Brown, 1930). By March 1932, the College of Liberal Arts had awarded only nine library science degrees and eight minors. In addition to the BSLS graduates mentioned above, other graduates from the department included library science pensionado Jose Munda in 1922, Eloisa Rivera y Francia in 1925, Dalmacio Alarilla in 1929, and Solomon V. Arnaldo in 1930 ("North, South, East, West," 1931; UP, 1925a). The author has not been able to identify the ninth graduate. The library science major in the BSE program had greater success, with 59 students graduating with this major and another 90 minoring in library science during the same time period (Bernardo, 1974). The minor required nine units and was recommended for BSE students majoring in English (University of the Philippines, 1930). One of the highest compliments paid to the program is found in a book by former Philippine Vice-Governor Joseph Ralston Hayden, who wrote on the eve of World War II that UP "now has a first-rate department of library science which is swelling the ranks of trained librarians and elevating the profession in the Philippines" (Hayden, 1942, pp. 616-617).

CONCLUSION

Mary Grace Golfo-Barcelona (2021) noted that "the success of UP SLIS ... is a fruit of hard work of all pioneering librarians and practitioners in the field of LIS since 1914 up to present" (p. 47). This article has examined the development of the UP library science program during its formative period,

Figure 2 Photos of Mary Polk, Lois S. Osborn, and Isidoro Saniel (U.S. Department of State, 1917, 1919, 1923)



highlighting the pioneering faculty and curricular changes. During this time, the program transformed from a concentration led by Americans to full-fledged degree programs in the College of Liberal Arts and the College of Education, led and taught completely by Filipinos.

DECLARATION ON CONFLICTING INTERESTS

The author declares no potential conflicts of interest with respect to research, authorship, and/or publication of this article.

DECLARATION ON SOURCES OF FUNDING

The author received no financial support for the research, authorship, and/or publication of this article.

REFERENCES

- American library directory* 1923. (1923). Bowker. <https://hdl.handle.net/2027/mdp.39015036860750>
- Bernardo, G. A. (1924, December 18). *Letter to Committee on University Curriculum, University Council* (Series 28/50/5: Library Education Programs File, 1922-1954, Box 15, Folder: Philippine Islands – Manila, University of the Philippines, 1924-39). American Library Association Archives.
- Bernardo, G. A. (1925a, September 5). *Letter to the American Library Association Board of Education for Librarianship* (Series 28/50/5: Library Education Programs File, 1922-1954, Box 15, Folder: Philippine Islands – Manila, University of the Philippines, 1924-39). American Library Association Archives.
- Bernardo, G. A. (1925b, November 28). *Letter to the Harriet E. Howe* (Series 28/50/5: Library Education Programs File, 1922-1954, Box 15, Folder: Philippine Islands – Manila, University of the Philippines, 1924-39). American Library Association Archives.
- Bernardo, G. A. (1926, May 5). *Letter to Harriet E. Howe* (Series 28/50/5: Library Education Programs File, 1922-1954, Box 15, Folder: Philippine Islands – Manila, University of the Philippines, 1924-39). American Library Association Archives.
- Bernardo, G. A. (1974). The status of the popular library movement in the Philippines. In M. Garcia (Ed.), *Gabriel A. Bernardo: Librarian, bibliographer and scholar* (pp. 12–39). Bibliographical Society of the Philippines.
- Bostwick, A. E. (1923). *The American public library* (3rd ed.). Appleton. <https://hdl.handle.net/2027/mdp.39015033877534>
- Brazzeal, B. (2021). Science librarianship in colonial Philippines: Mary Polk and the Philippine Bureau of Science Library, 1903-1924. *Science & Technology Libraries*, 00(00), 1–18. <https://doi.org/10.1080/0194262X.2020.1864568>
- Brazzeal, B. (2023). The University of Wisconsin and the development of librarianship in the Philippines. *Libraries: Culture, History, and Society*, 7(1), 1–24. <https://doi.org/10.5325/libraries.7.1.0001>
- Brown, W. H. (1930). *Twenty-eighth annual report of the Bureau of Science ... For the year ending December 31, 1929*. Bureau of Printing. <https://quod.lib.umich.edu/p/philamer/acw9612.0020.001/395>
- Cabañero, A. A., & Tann, F. M. (1980). Libraries and librarianship in the Philippines. *IFLA Journal*, 6(2), 81–95. <https://doi.org/10.1177/034003528000600202>
- Casambre, N. J. (1985). Villamor's Filipino perspective: The University's tenacious growth to adolescence. In O. M. Alfonso & L. E. Bauzon (eds.), *University of the Philippines: The first 75 years* (pp. 47–93). University of Philippines Press.
- Committee reports, 1921-22. (1922). *Bulletin of the American Library Association*, 16(4), 171–229. <https://www.jstor.org/stable/25686051>
- David, L. T. (2015). LIS education: Quality assurance system in the Philippines. In M. Miwa & S. Miyahara (Eds.), *Quality assurance in LIS education: An international and comparative study* (pp. 113–133). Springer. https://doi.org/10.1007/978-1-4614-6495-2_8
- Golfo-Barcelona, M. G. (2021). UP School of Library and Information Studies (UP SLIS) on its 60th year and beyond: Challenging traditions, embracing innovations. *Philippine Journal of Librarianship and Information Studies*, 41(1), 43–50. <https://www.phjlis.org/index.php/phjlis/article/view/72>
- Harrison, F. B. (1922). *Corner-stone of Philippine independence*. Century. <https://name.umdl.umich.edu/AFJ2343.0001.001>
- Hayden, J. R. (1942). *The Philippines: A study in national development*. MacMillan.
- Howe, H. E. (1926, January 18). *Letter to Gabriel A. Bernardo* (Series 28/50/5: Library Education Programs File, 1922-1954, Box 15, Folder: Philippine Islands – Manila, University of the Philippines, 1924-39). American Library Association Archives.
- The Library Science Class. (1917). In *The Philippinensian* (pp. 217–218). University of the Philippines. <http://name.umdl.umich.edu/akd9353.0001.001>
- Luo, Y. (2015). *The genesis of youth services in public libraries in China, 1912-1937* [PhD Dissertation, University of Illinois]. <https://core.ac.uk/download/pdf/158302249.pdf>
- Manuel, E. A. (1986). Osborn, Lois Stewart. In *Dictionary of Philippine Biography* (vol. 3) (pp. 412–413). Filipiniana Publications.
- Miss Polk will visit in States. (1919, January 1). *The Cablenews-American*, 2. <https://gpa.eastview.com/crl/sea/newspapers/cana19190116-01.1.2>
- North, South, East, West. (1931). *Library Mirror*, 1(2), 43–45.
- Palma, R. (1925). *Thirteenth annual report of the President of the University of the Philippines to the Board of Regents from June 1, 1923, to May 31, 1924*. I. R. Morales Press & Bookstore. <https://hdl.handle.net/2027/coo.31924079452284>
- Perez, C. B. (1921, January 17). *Letter to Miss Hazeltine* (Library School Student Files. Series 7/20/8, box 48, folder: Bernardo, Gabriel, subfolder: Philippines Correspondence.). University of Wisconsin-Madison Archives.
- Saniel, I. (1929, November 26). *Letter to Margaret E. Vinton* (Series 28/50/5: Library Education Programs File, 1922-1954, Box 15, Folder: Philippine Islands – Manila, University of the Philippines, 1924-39). American Library Association Archives.
- Saniel, I. (1939, February 3). *Letter to Carl H. Milam* (Series 28/50/5: Library Education Programs File, 1922-1954, Box 15, Folder: Philippine Islands – Manila, University of the Philippines, 1924-39). American Library Association Archives.
- Society. (1920, May 2). *Cablenews-American*, 4. <https://gpa.eastview.com/crl/sea/newspapers/cana19200502-01.1.4>
- Strohm, A., Craver, H. W., Hirshberg, H. S., Smith, E. M., Wilson, L. R., Bogle, S. C., & Howe, H. E. (1926). Second annual report of the Board of Education for Librarianship. *Bulletin of the American Library Association*, 20(10), 405–473. <https://www.jstor.org/stable/25686591>
- Travers, C. W. (Ed.). (1920). *The Badger 1921*. Class of 1921, University of Wisconsin. <https://search.library.wisc.edu/digital/ADSHCKK75FLLAZ8H>
- Uichanco, L. B. (1937). Obituary: Richard Crittenden McGregor. *Science*, 85(2202), 255. <https://doi.org/10.1126/science.85.2202.255.a>
- University of the Philippines. (1916). *Catalogue 1915-1916, announcements 1916-1917*. Bureau of Printing. <http://name.umdl.umich.edu/ACC6284.0001.006>
- University of the Philippines. (1917). *Catalogue 1916-1917, announcements 1917-1918*. Bureau of Printing. <http://name.umdl.umich.edu/ACC6284.0001.007>
- University of the Philippines. (1918). *Catalogue 1917-1918, announcements 1918-1919*. Bureau of Printing. <http://name.umdl.umich.edu/ACC6284.0001.008>
- University of the Philippines. (1921). *General Catalogue 1921-1922*. Bureau of Printing. <http://name.umdl.umich.edu/ACC6284.0001.009>
- University of the Philippines. (1923). *General Catalogue 1922-1923, announcements 1923-1924*. Bureau of Printing. <http://name.umdl.umich.edu/ACC6284.0001.010>
- University of the Philippines. (1925a). *Fifteenth annual commencement: March 17, 1925*. Bureau of Printing. <https://name.umdl.umich.edu/acg5458.1925.001>
- University of the Philippines. (1925b). *Fourteenth annual commencement: March 18, 1924*. Bureau of Printing. <http://name.umdl.umich.edu/acg5458.1924.001>
- University of the Philippines. (1925c). *General Catalogue 1925-1926*. Bureau of Printing. <http://name.umdl.umich.edu/ACC6284.0001.011>
- University of the Philippines. (1930). *General catalogue 1929-1930*. Bureau of Printing. <https://quod.lib.umich.edu/p/philamer/ACC6284.0001.014/1>
- University showing increased interest in library work. (1918, December 11). *The Cablenews-American*, 5. <https://gpa.eastview.com/crl/sea/newspapers/cana19181211-01.1.5>
- U.S. Department of State. (1917, March 21). *Passport application for Mary Polk* (Record Group 59: General Records of the Department of State. Series: Passport Applications Filed at U.S. Territories and Possessions. File Unit: Passport Applications - Philippine Islands, Volume 24 (5350-5599). No. 5414. NAID: 143898453). U.S. National Archives. <https://catalog.archives.gov/id/143898453?objectPage=143>
- U.S. Department of State. (1919, June 24). *Passport application of John William Osborn and Lois Stewart Osborn* (Record Group 59: General Records of the Department of State. Series: Passport Applications Filed at U.S. Territories and

- Possessions. Passport Applications - Philippine Islands, Volume 43 (10100-10349). No. 10336.). U.S. National Archives. <https://catalog.archives.gov/id/143961966?objectPage=525>
- U.S. Department of State. (1923, January 3). *Passport application of Isidoro Saniel* (Record Group 59: General Records of the Department of State. Series: Insular Passport Applications for Residents of Puerto Rico and the Philippines. File Unit: Volume 5 (Application Numbers 250-499). Insular No. 372.). U.S. National Archives. <https://catalog.archives.gov/id/143880623?objectPage=445>
- Vallejo, R. M. (2007). Looking back while traveling into the future: The legacy of Gabriel A. Bernardo: A man for all time. *Journal of Philippine Librarianship*, 27, 1–42. <https://journals.upd.edu.ph/index.php/jpl/article/view/1140>
- Vallejo, R. M. (1990). Library and information science education in the Philippines. *Journal of Philippine Librarianship*, 13(1-2), 64-78.
- Ventura, F. R. (1916). History of the library science class. In *The Philippinensian* (pp. 139–140). Students of the University of the Philippines.
- Verzosa, N. P. (1963). Gabriel A. Bernardo, a memoir. *Philippine Studies*, 11(4), 524–535. <https://doi.org/10.13185/2244-1638.2775>
- Verzosa, N. P. (1968). The education of librarians at the University of the Philippines, 1914-1959. *Journal of Philippine Librarianship*, 1(2), 1-6.
- Yi, Z. (2018). History of curriculum development in library science education in China. *Chinese Librarianship: An International Electronic Journal*, 46, 1. https://researchoutput.csu.edu.au/files/28221862/26102501_Published_article.pdf

from 1904 to 1911. Since that time, his research has focused primarily on the American colonial era of Philippine history, with a special emphasis on the history of Philippine librarianship.

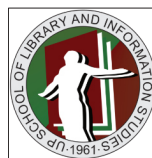
Email: bbrazzeal@library.msstate.edu

AUTHOR BIOGRAPHY

Brad Brazzeal is Professor and Agriculture, Forest Resources & Veterinary Medicine Librarian at Mississippi State University (MSU) Libraries in the United States. After receiving a Bachelor's in Linguistics at California State University, Northridge, he taught English in Taiwan and Singapore for seven years. After returning to the United States, he earned a Master's in History from Louisiana Tech University and a Master of Library & Information Science from Louisiana State University, and he joined the faculty at MSU Libraries in 2004. His interest in Philippine history began by accident, fifteen years later when, while looking for any early connections between MSU and China, he discovered that the Philippine Bureau of Agriculture was led by two MSU graduates



This work is licensed under a Creative Commons Attribution 4.0 International License.



The PhJLIS is published by the School of Library and Information Studies, University of the Philippines Diliman. ISSN 2719-0471 (Online)

The Case for Faculty Status: A Comparative Study of Academic Librarians and Faculty in Philippine Higher Education

Dridge Paul A. Reyes

School of Library and Information Studies, University of the Philippines Diliman

Abstract

This study examines the demographic, professional, financial, and job satisfaction profiles of academic librarians in private higher education institutions in the Philippines, comparing them with non-librarian faculty (NLFs). Using an exploratory quantitative approach, findings reveal significant disparities between the two groups. Librarians earn lower salaries, receive fewer educational and research-related benefits, and have markedly lower publication rates compared to NLFs. While both groups report similar satisfaction levels regarding working conditions and institutional policies, librarians experience less recognition, fewer advancement opportunities, and lower overall job satisfaction. Despite comparable satisfaction with workplace hygiene factors, the lack of faculty status for many librarians emerges as a central barrier affecting their professional growth, access to academic resources, and institutional standing. The study highlights the need for policy reforms that recognize librarians as faculty members and promote equitable access to compensation, research support, and professional development, thereby enhancing their job satisfaction and institutional integration.

Keywords: academic librarians, compensation, faculty status, higher education, job satisfaction

INTRODUCTION

In the evolving landscape of higher education, the roles of academic librarians have expanded significantly beyond traditional boundaries, encompassing instructional responsibilities, research support, and participation in institutional development. Despite these advancements, academic librarians in the Philippines continue to face professional marginalization, particularly in their exclusion from faculty status and the associated benefits and recognition that come with it. This study was conceived in response to a long-standing concern within the library and information science community: that academic librarians, though qualified and integral to the academic mission, are structurally disadvantaged compared to their faculty counterparts. The need for empirical evidence to support ongoing faculty status advocacy has become more urgent amid

institutional reforms and evolving accreditation frameworks. This research, therefore, aims to systematically compare the professional profiles, compensation, and perceived job satisfaction of academic librarians and non-librarian faculty (NLFs) in private higher education institutions in the Philippines.

The study builds on and extends the work of Dorado (2024), who profiled the Philippine academic librarian workforce and highlighted key demographic and geographic trends. While Dorado's work offered foundational insights, it did not directly compare librarians with NLFs nor delve into differences in compensation, institutional support, or job satisfaction. This study seeks to fill that gap by offering a comparative analysis that not only reinforces previous findings but also expands the conversation to include systemic disparities in

research opportunities, professional advancement, and faculty recognition. By incorporating perspectives from both librarians and NLFs, the study aims to provide a broader understanding of how structural inequalities manifest within academic institutions and impact librarians' professional standing.

In doing so, this research also contributes to ongoing policy and advocacy discussions—particularly those led by national LIS organizations such as the Philippine Association of Academic and Research Librarians (PAARL)—around the formal recognition of librarians as faculty members. Faculty status is more than a symbolic designation; it is tied to institutional rights, research incentives, governance roles, and long-term career development. Examining how librarians compare with NLFs across these dimensions helps clarify the structural gaps that persist despite librarians' advanced qualifications and evolving responsibilities. The literature review that follows situates these issues within both global and local contexts, drawing on previous studies to underscore the persistent undervaluation of librarianship in higher education.

LITERATURE REVIEW

The debate on faculty status for academic librarians is deeply rooted in the historical evolution of librarianship within the academy. As early as 1878, Sawtelle (as cited in McAnally, 1975) asserted that librarianship should be recognized as a professorial role, not merely an auxiliary to it. McAnally (1975) further argued that librarians must be granted faculty status or risk permanent marginalization within academic institutions. This foundational concern remains relevant, as librarians continue to be perceived primarily as support personnel rather than academic collaborators.

As the university's research function grew more central, the role of librarians became increasingly complex, encompassing specialized instruction, scholarly communication, and research facilitation (Dold, 2013; Eshbach, 2020; Rubin, 2000). Librarians' involvement in research support, information literacy instruction, and accreditation processes is also vital to the academic ecosystem, yet these contributions often go unnoticed (Hicks & Lloyd, 2022; Walker, 2020). These expanded responsibilities prompted calls for parity with teaching faculty. Werrel and Sullivan (1987) observed that librarians' growing dissatisfaction with their lower professional status coincided with their

increasing academic specialization. Faculty status became a critical avenue for seeking recognition, career advancement, and institutional legitimacy.

Faculty status, as defined by the Philippine Association of Academic and Research Librarians (2022), refers to employment with privileges, compensation, and responsibilities equivalent to those of a teaching faculty member. Advocates argue that granting faculty status to librarians reflects their academic contributions and aligns with their increasing involvement in pedagogical and research activities. Globally, institutions that have adopted such frameworks report improvements in librarians' job satisfaction and professional growth (Galbraith et al., 2016). However, some critics argue that librarians' focus on library services may not align with the scholarly and teaching responsibilities traditionally linked to faculty roles (Cronin, 2001).

Academic librarians play a critical role in the core functions of higher education institutions, particularly in resource management, instruction, and scholarly collaboration. Their expertise is vital in curating specialized collections, supporting accreditation processes, and integrating information literacy into curricula (Moran & Leonard, 2009). In these capacities, librarians often contribute to student learning and institutional development in ways similar to teaching faculty (Dold, 2013). However, their professional status often does not reflect these contributions.

In the Philippines, structural barriers to recognition persist despite librarians' advanced educational qualifications, such as the master's degree required by Republic Act No. 9246. These qualifications, however, are often overlooked, as librarians' roles are perceived as supportive rather than academic (Visperas, 2002). This perception endures even as librarians engage in research and teaching activities comparable to those of faculty members (Frane, 2010). The lack of formal recognition through faculty status exacerbates this issue, limiting librarians' access to equitable salaries, research opportunities, and leadership roles within their institutions.

The disparity between academic librarians and NLFs, a term used in this study to identify faculty members who are not librarians to distinguish them from academic librarians with faculty status, extends beyond role differences to include discrepancies in compensation, benefits, and professional development opportunities. Studies have shown that librarians with faculty status are more likely to engage in research

and publish scholarly work (Galbraith et al., 2016; Parker, 2009). However, these opportunities are often contingent on institutional support, which is frequently lacking for librarians. Gillum (2010) suggests that disparities in research output between librarians and teaching faculty are not due to a lack of capability among librarians but reflect systemic underinvestment in their professional development.

Locally, Filipino academic librarians face additional challenges. Dizon (2003) found that librarians are often excluded from decision-making processes and lack access to research incentives and sabbatical leaves, hindering their professional growth. These inequities reinforce institutional hierarchies that prioritize teaching faculty over librarians. Furthermore, Visperas (2002) noted that NLFs often perceive librarians as lacking the skills necessary for research and teaching, undermining efforts to achieve professional parity. Additionally, librarians are often excluded from governance and policy-making processes, further marginalizing their role within the academic community (Dizon, 2003; Frane, 2010).

Although extensive research has explored the roles and recognition of academic librarians, no studies have directly compared their professional profiles with those of NLFs within the same institutional context. This gap is particularly evident in the Philippines, where cultural, regulatory, and economic factors uniquely shape the academic landscape. The absence of comparative studies hinders understanding of the structural and cultural dynamics contributing to the disparities between librarians and teaching faculty.

This study seeks to address these gaps by offering a comprehensive analysis of the demographic, professional, and financial profiles, along with the perceived job satisfaction, of academic librarians and NLFs in private tertiary institutions. By examining these disparities, the study aims to inform policy and advocacy efforts designed to promote equity and enhance the professional standing of academic librarians. Ultimately, it seeks to contribute to ongoing discussions about the role of librarians in higher education and the recognition they deserve.

METHOD

This study employed an exploratory research design with a quantitative approach to investigate the profile of academic librarians and NLFs alike. The quantitative design was chosen as it revealed key

disparities, enabled comparisons between librarians and NLFs, and provided empirical evidence that may support advocacy for faculty status and institutional reforms.

The study targeted librarians and NLFs employed in higher education institutions in the Philippines. The primary data collection instrument was an online survey, developed using Google Forms and distributed digitally to the target respondents. The identification of respondents was facilitated through partnerships with key librarian organizations and online professional networks. Given time constraints, data collection occurred over five months, during which respondents were selected to form the study sample.

For data collection, validated instruments adapted from prior research (Ameen & Ullah, 2014; Frane, 2010; Santos, 2018; Visperas, 2002) were used. Separate but similar questionnaires were administered to librarians and NLFs. Data reflects information from respondents from October 2023 to May 2025. A total of 70 valid responses were collected from academic librarians, while 65 responses were obtained from NLFs, yielding an approximate response rate of 35% based on estimated outreach.

To ensure ethical standards, informed consent was obtained from all participants, with clear explanations regarding the purpose of the study and the confidentiality of collected data. The instruments were validated through a content validity review by a licensed psychometrician, acting as a single expert in the field.

Quantitative data were processed by organizing and analyzing the relevant responses from the surveys. Irrelevant entries were excluded to ensure that the data focused specifically on respondents from private tertiary institutions.

RESULTS AND DISCUSSION

The variables examined in this study—demographic, professional, financial profiles, and perceived job satisfaction—were deliberately chosen to enable a structured and quantifiable comparison between academic librarians and NLFs across private higher education institutions in the Philippines. These variables align with the study's objective to identify systemic disparities that influence professional standing, workplace experiences, and the broader issue of faculty status. Demographic and professional data provide insight into workforce composition and

qualification levels, while financial profiles offer concrete evidence of compensation inequities. The inclusion of job satisfaction, framed through Herzberg's Two-Factor Theory (Herzberg et al., 1993), captures the affective dimensions of employment that are critical to understanding motivation and institutional engagement. Factors such as the specific roles of librarians and faculty, the mission and typology of their institutions, and the size or classification of higher education institutions were not included in the analysis. These variables, while relevant, were beyond the scope of the study's quantitative design and would require more nuanced, context-sensitive approaches—such as qualitative or mixed-methods research—to be meaningfully examined. Their exclusion allowed the study to maintain a consistent focus on measurable indicators that support broader generalizations and empirical insights. However, they remain important considerations for future research seeking to deepen the contextual understanding of professional disparities in higher education.

The term non-librarian faculty (NLF) was used in this study to clearly distinguish faculty members who do not hold library positions from academic librarians, allowing for a structured comparison of roles, benefits, and job satisfaction. Unlike the term regular faculty, which may imply permanence or rank, an NLF specifically refers to those engaged in teaching and research outside the library profession. This distinction highlights the contested status of librarians in higher education, many of whom perform academic functions without formal faculty recognition. While the term is not commonly used in existing literature, it aligns with how studies often contrast librarians with teaching or instructional faculty.

Respondents' Profile

Demographic Profile

The demographic characteristics of Age, Gender, and Civil Status of the librarian respondents are presented in Table 1. The largest age group is 31–40 years ($n = 26$, 37.14%), with a median age of 35.5 and an average age of 37.3. It indicates that a significant portion of the librarian workforce is in their early to mid-career stages, contributing valuable expertise. The second largest group is 20–30 years ($n = 18$, 25.71%), which reflects a promising influx of younger professionals vital for the field's continued growth and development. In contrast, the 41–50 age group, comprising seasoned professionals, highlights

the importance of experienced librarians within their institutions. The relatively smaller 51–60 age group suggests a trend toward early retirement or attrition, with fewer new entrants to offset this decline.

These results align with Dorado's (2024) study, which also found that the majority of librarians, particularly in private academic settings, belong to younger age groups, with representation diminishing in older groups. The findings support Dorado's claim that a mix of age generations is essential for enriching the profession by blending traditional expertise with innovative approaches.

Regarding gender, female librarians ($n = 47$, 67.14%) significantly outnumber male librarians ($n = 15$, 21.43%). This gender disparity reflects broader trends in library and information science, where women have historically dominated the profession (Dorado, 2024; Iglesias & Gard, 2023; Mars, 2018). The relatively lower percentage of male librarians suggests potential gender imbalances that could influence workplace dynamics and decision-making processes within academic libraries.

The representation of individuals with diverse SOGIE ($n = 8$, 11.43%), while smaller, is noteworthy and emphasizes the need for inclusivity within the profession. It also raises the possibility that some LGBT individuals may feel reluctant or uncomfortable disclosing their identities in a professional context (Reggiani et al., 2024). Nonetheless, this diversity enhances the academic library environment by promoting a culture that values varied perspectives and experiences. The relatively small proportion of male librarians and those with diverse SOGIE suggests the necessity for targeted initiatives to encourage greater gender diversity and inclusion, challenging the existing professional norms.

The distribution of civil status among academic librarians reveals that the majority, 54.29%, are single. It may be influenced by factors such as the age range within the profession, career stage, or individual choices that prioritize professional advancement over marital status at particular life stages (Ashiq & Warraich, 2023; Keldal & Şeker, 2022). Married librarians represent 40% of the workforce, reflecting a notable number of professionals who manage both career and family responsibilities. The smaller proportions of separated (4.29%) and divorced (1.43%) librarians suggest that marital dissolution is relatively uncommon within this field. Recognizing and accommodating the diverse civil statuses of

librarians is important, as it can contribute to higher job satisfaction and better retention rates (Ikolo, 2018; Townsend & Bugg, 2018).

As shown in Table 2, the distribution of academic librarians across various employment locations reveals a notable concentration in the National Capital Region (NCR) ($n = 23$, 32.86%), followed by Region III - Central Luzon ($n = 11$, 15.71%) and Region IV-A - CALABARZON ($n = 10$, 14.29%). This concentration in NCR and nearby regions likely reflects the advantages of being situated near the capital, including better resources, accessibility, and career opportunities. These findings underscore the urban-centric nature of academic librarianship in the Philippines, which may contribute to regional inequalities in access to quality education and academic resources, particularly in more remote areas.

The data further shows that Luzon is the primary hub for academic librarianship, with a significant proportion ($n = 48$, 68.57%) based there, compared to much smaller numbers in the Visayas ($n = 4$, 5.71%) and Mindanao ($n = 8$, 25.71%). The lower numbers in the Visayas and Mindanao suggest that academic resources and opportunities may be more concentrated in Luzon, potentially exacerbating regional disparities. While there are some librarians in regions such as MIMAROPA ($n = 2$, 2.86%), CAR ($n = 2$, 2.86%), Region VI - Western Visayas ($n = 3$, 4.29%), and BARMM - Bangsamoro Autonomous Region in Muslim Mindanao ($n = 1$, 1.43%), these smaller numbers indicate that academic librarianship is less represented outside of Luzon.

It is important to consider that the geographic data could reflect a sampling bias due to the effective convenience sampling method used in this study, which may have skewed the distribution. This bias could stem from a digital divide that prevented potential respondents from accessing the online survey or from unequal access to professional networks where the survey was shared. Nonetheless, these findings align with the Philippine Librarianship Landscape (Dorado, 2024), which reports that a majority of librarians are based in NCR (41%) and Luzon (36%). To fully confirm these results, a comprehensive national census would be necessary.

Financial Profile

The comparison of income between librarians and NLFs is presented in Table 3. Among librarians, the

majority earn between PhP 15,001 and 35,000, with the highest concentration in the 25,001–30,000 range (25.71%). Specifically, 20% of librarians earn between 15,001 and 20,000, 15.71% earn between 20,001 and 25,000, and another 20% fall within the 30,001–35,000 bracket. Only a small percentage, 1.43%, earn above 40,000, and none fall within the 10,000 or below category. This income distribution suggests a relatively stable middle-income group for librarians, with the median income range falling between 25,001 and 30,000. These findings align with previous studies highlighting income disparities within the field, which may be influenced by role variations and the impact of advanced qualifications (Dorado, 2024).

The compensation comparison between librarians and NLFs reveals notable disparities, as shown in Table 3. A significant portion of NLFs earn between 30,001 and 35,000 (30.77%), which exceeds the proportion of librarians in the same range. Meanwhile, 29.23% of NLFs earn between 15,001 and 20,000, which aligns closely with the earnings of librarians. However, 9.23% of NLFs earn below 10,000, a salary range absent among librarians. Additionally, 6.15% of NLFs earn above 40,000, surpassing the highest income bracket for librarians. The median salary for NLFs falls within the 30,001–35,000 range, which is one bracket higher than that of librarians.

The stable middle-income distribution observed for librarians suggests a more uniform compensation, likely influenced by standardized pay scales. However, the lack of significant wage variation may indicate limited opportunities for salary growth or promotions. While the consistent salary structure may contribute to job satisfaction and retention, the fewer high earners could make the profession less appealing to those seeking higher financial rewards.

Regarding benefits (see Table 4), both groups enjoy high coverage for SSS/GSIS (government-mandated social security and pension systems) and PhilHealth (government-mandated medical coverage), with librarians at 97.14% and 95.71%, and NLFs at 90.77% and 100%, respectively. Similar coverage rates are seen for PAG-IBIG (government-mandated housing benefits), with librarians at 92.86% and NLFs at 90.77%. This high coverage is due to government-mandated benefits. However, the fact that not all respondents are covered suggests the existence of non-permanent employees, such as contractual workers, who may lack full benefits.

Both groups receive comparable rates for Christmas bonuses (52.86% for librarians, 53.85% for NLFs) and 13th/14th month pay (82.86% for librarians, 86.15% for NLFs). Retirement and pension plans are offered to 47.14% of librarians and 50.77% of NLFs, which can be attributed to company-wide policies applying equally to both groups.

Librarians enjoy greater coverage for certain benefits. For instance, 48.57% of librarians receive extended paid leave, compared to only 10.77% of NLFs. This disparity is likely because NLFs generally have more flexible schedules during student breaks, while librarians are expected to remain on duty despite the absence of student patrons. Additionally, 22.86% of librarians receive longevity pay, a benefit received by only 13.85% of NLFs. This may suggest that librarians tend to stay longer in their positions, possibly due to limited mobility within the profession, as discussed by Petersen (2023) about “job lock,” where employees feel constrained to stay in their current roles.

Furthermore, NLFs receive more benefits related to education and research. A higher percentage of NLFs (53.85%) receive educational benefits for dependents compared to librarians (32.86%), and more NLFs (52.31%) receive financial assistance for their own education than librarians (25.71%). It indicates stronger institutional support for NLFs in their professional development. NLFs also have greater access to research grants and incentives, with 40% receiving such support compared to only 12.86% of librarians. Finally, 43.08% of NLFs benefit from computer and gadget loans, a notable contrast to the 14.29% of librarians who receive similar support, underscoring the need for greater access to technology for librarians.

Other benefits, such as meal allowances (17.14% for librarians, 23.08% for NLFs), insurance plans (20% for librarians, 26.15% for NLFs), and rice subsidies (28.57% for librarians, 36.92% for NLFs), show a slight but consistent advantage for NLFs. However, all three benefits have relatively low coverage, which could be attributed to budget constraints and institutional policies prioritizing other benefits.

Research Profile

The data presented in Table 5 reveal a significant contrast in the publication rates between librarians and NLFs. Only 20% of librarians have local publications, and an even smaller 2.86% have international publications, with average counts of

1.36 and 1 publication, respectively. In stark contrast, a substantial 78.46% of NLFs have local publications, and 47.69% have international publications, with average counts of 4.29 and 2.03, respectively.

This disparity highlights not only that NLFs are more likely to publish but also that they tend to produce more publications on average. The higher engagement in publishing among NLFs can likely be attributed to their roles and expectations within academic institutions, where research output is often a key performance indicator and a requirement for career advancement. This pattern further underscores the earlier-discussed differences in research and educational benefits, which may impact opportunities and incentives for academic librarians to engage in publishing.

Job Satisfaction

With the librarian profiles established, this section shifts focus to examining their perceived job satisfaction, comparing it with that of NLFs to explore potential correlations with the disparities observed in the previous profiles. In alignment with Herzberg’s Two-Factor Theory of Motivation (Herzberg et al., 1993), this section will separately address the Motivator factors, Hygiene factors, and the overall satisfaction from both an apparent and a perspective standpoint. By doing so, it aims to provide a comprehensive analysis of the factors influencing job satisfaction within these two groups.

The increase in job satisfaction and performance is closely correlated to factors including work environment, remuneration, and administrative support, among others, as supported by Oud (2018) in Canada, Tella & Ibinaiye (2020) in Nigeria, and Frane (2010) in the Philippines, among others. Remarkably, the same factors have been identified as being correlated with having a faculty status (Galbraith et al., 2016; Gillum, 2010; Parker, 2009). This study will work with the concept of Faculty Status, having a direct correlation with increasing hygiene factors and satisfier factors in Academic Librarians.

Motivator Factors

Librarians report a higher overall sense of achievement (4.24) compared to NLFs (4.13). This greater sense of achievement among librarians can be linked to the clarity and achievability of their goals (4.54 for librarians vs. 4.17 for NLFs), as well as a

higher perceived level of challenge (4.31 vs. 3.98). However, NLFs report receiving more regular and timely feedback (4.08 vs. 3.97), which is vital for professional growth and alignment with institutional expectations. NLFs also feel that their talents are better utilized (4.31 vs. 4.11), suggesting that librarians may feel their potential is not fully realized

Regarding Recognition, NLFs generally feel more recognized for their efforts (3.98) compared to librarians (3.78). NLFs report that their major accomplishments and smaller victories are acknowledged by the administration (4.15 vs. 3.90), and they perceive recognition as timelier and more meaningful (4.09 vs. 3.90). Additionally, NLFs benefit from formal recognition programs (3.95 vs. 3.56) and feel more rewarded for their performance (4.03 vs. 3.69). This indicates that NLFs experience a more supportive recognition framework, which likely contributes to enhanced job satisfaction and motivation.

When it comes to Autonomy, NLFs report slightly higher levels (4.22) compared to librarians (4.11), particularly in terms of ownership over their work (4.20 vs. 4.07) and sufficient authority (4.08 vs. 4.01). Autonomy plays a crucial role in job satisfaction as it empowers employees to make decisions and exercise control over their tasks. Moreover, NLFs are given more opportunities for additional responsibilities (4.51 vs. 4.24), which can foster greater professional growth and job satisfaction. Although librarians report slightly more freedom (4.11 vs. 4.09), the overall sense of autonomy is more favorable among NLFs.

Both librarians and NLFs find their work satisfying, with NLFs reporting slightly higher satisfaction (4.31 vs. 4.25). However, librarians feel more encouraged that their work is meaningful (4.40 vs. 4.25), which is essential for sustaining long-term job satisfaction and motivation. NLFs perceive the administration's efforts to streamline processes more favorably (4.65 vs. 3.89), suggesting a more efficient and supportive work environment. Interestingly, librarians report making more individual efforts to improve efficiency (4.47 vs. 4.03), indicating a proactive approach to enhancing their work environment.

In terms of Advancement, NLFs report greater satisfaction (4.45) compared to librarians (3.94). It includes more substantial rewards for loyalty (4.14 vs. 3.86), greater promotion opportunities (4.63 vs. 3.81), and higher support for continuing education

(4.58 vs. 4.06) and personal growth (4.46 vs. 4.03). These factors are critical for career development and long-term job satisfaction. The disparity in advancement opportunities suggests that NLFs benefit from a more structured and supportive career progression framework, highlighting an area for potential improvement in the librarianship profession.

Hygiene Factors

The dimensions of Hygiene factors, as presented in Table 7, reveal some key differences in job satisfaction between librarians and NLFs. Both groups report identical overall satisfaction with Working Conditions (4.17), though there are slight variations in specific aspects. Librarians are slightly more satisfied with the provision of proper equipment (4.16 vs. 4.03) and ample supplies (4.20 vs. 4.06), likely due to the more specialized resources available in libraries compared to individual NLF workspaces. Both groups rate their facilities as clean and up to date, with NLFs marginally ahead (4.28 vs. 4.26). Librarians report greater comfort in office conditions (4.16 vs. 3.98), whereas NLFs feel they have more adequate personal space (4.49 vs. 4.09). These findings suggest that while both groups are generally satisfied with their physical work environments, the differences may stem from the distinct setups of libraries versus classrooms or faculty rooms.

In terms of Interpersonal Relations, librarians report significantly higher satisfaction (4.36 vs. 3.82), reflecting more opportunities to socialize with coworkers (4.50 vs. 4.28) and a stronger sense of camaraderie and teamwork (4.41 vs. 3.49). Additionally, librarians report fewer issues dealing with disruptive individuals (4.17 vs. 3.68), which may be due to the more collaborative and quieter nature of library work compared to the classroom environment.

Regarding Institutional and Administrative Policies, librarians express higher satisfaction (4.31 vs. 4.18), particularly in accessing a practice policy manual (4.64 vs. 4.20) and finding policies easier to understand (4.49 vs. 4.28). Both groups agree that policies are fair, though NLFs rate this slightly higher (4.49 vs. 4.26). Librarians also report better access to policies (4.24 vs. 3.49), possibly due to their role as document custodians, which aligns with their critical contribution to accreditation processes (Mulimani and Naikar, 2024). Despite these differences, both groups report similar levels of input into the policies

(3.93 vs. 3.94).

For Supervision, NLFs report higher overall satisfaction (4.38 vs. 4.26), especially in leadership skills, fair treatment, and trustworthiness. However, librarians report receiving more positive feedback (4.31 vs. 4.23). NLFs express significantly higher satisfaction with the consistency and fairness of performance evaluations (4.57 vs. 4.09), which is an important aspect of professional development. These findings suggest that while both groups feel well-supported by their supervisors, NLFs perceive more consistency and fairness in supervisory practices.

In terms of Compensation, NLFs report higher overall satisfaction (4.13 vs. 3.91), feeling their salaries are more comparable to similar institutions and coworkers (4.26 and 4.20 vs. 3.83 and 3.86). This reflects the more stable and structured compensation system for NLFs compared to the variation seen among librarians. Although both groups find their benefits comparable to similar institutions, librarians rate this aspect slightly lower (4.10 vs. 4.22). Interestingly, librarians feel their benefits are more comparable to those of their coworkers (4.04 vs. 3.66) but rate the sufficiency of benefits lower (3.76 vs. 4.26), indicating a perception of limited benefit adequacy. NLFs also report greater satisfaction with the clarity of policies related to salaries and bonuses (4.48 vs. 3.90), reinforcing the disparity in compensation between the two groups.

Despite some differences in specific areas, the Overall Hygiene Score, which combines all the above factors, is slightly higher for librarians (4.20) compared to NLFs (4.13). Librarians reported higher satisfaction in areas such as interpersonal relations, where strong camaraderie and teamwork are evident, and institutional policies, where access and clarity are emphasized. However, they expressed lower satisfaction in supervision and compensation—key areas for professional development and financial security. The slight edge in the overall hygiene score for librarians suggests that, on balance, the library environment may be slightly more favorable. Librarians still face challenges in areas that impact their career growth and financial well-being.

Overall Satisfaction

Considering the general satisfaction with their current jobs (Table 8), NLFs report a higher level of

satisfaction (4.46) compared to librarians (4.04). This significant difference suggests that NLFs feel more content and fulfilled in their roles. The higher satisfaction among NLFs may be attributed to several factors, including better supervision, more equitable compensation, and greater opportunities for professional advancement, as previously discussed.

It is interesting to note that calculating the mean of the Motivator Factors and Hygiene Factors reveals a smaller discrepancy. For librarians, the mean score is 4.13, whilst for NLFs, it is slightly higher at 4.17. Although the difference is modest, it still indicates that NLFs perceive their work environment more positively across various dimensions.

The discrepancies between the calculated mean satisfaction scores and the perceived general satisfaction outlook for librarians and NLFs highlight the complexity of job satisfaction. Whilst the mean scores of specific satisfaction factors provide valuable insights, they may not fully account for the broader, more holistic considerations that influence an individual's overall job satisfaction. This may reflect that whilst both groups, on balance, experience similar conditions based on specific factors alone, the general holistic satisfaction, including other factors outside what was measured, is wholly disparate.

CONCLUSION AND RECOMMENDATIONS

This study provides a nuanced view of the faculty status of academic librarians in the Philippines, revealing critical disparities that impact their professional standing and institutional integration. Demographic data show a predominantly female, young to mid-career workforce, reflecting a vibrant pipeline for the LIS profession. However, the urban concentration of librarians underscores the need for a more equitable distribution of development opportunities in rural areas.

Findings highlight significant disparities in compensation, research support, and educational benefits between librarians and NLFs. Despite a high proportion of librarians holding advanced degrees, inadequate institutional support for research hampers their scholarly contributions and career advancement. The marked difference in research output and job satisfaction stems mainly from the lack of faculty status. Librarians without such recognition report limited involvement in governance and reduced access to professional benefits, reinforcing feelings of marginalization within academic institutions.

To address these issues, institutional reforms are

necessary to grant librarians faculty status. It would enhance equity in compensation, research opportunities, and governance participation. Advocacy for such reforms is vital to strengthen the professional identity of academic librarians and to align their roles more closely with the academic mission of higher education institutions.

In conclusion, the study sheds light on the challenges faced by academic librarians in the Philippines, particularly those related to compensation, professional development, research opportunities, and faculty recognition. Addressing these disparities and advocating for the recognition of librarians as full faculty members would significantly improve their professional standing, job satisfaction, and ability to contribute to the academic community.

DECLARATION OF CONFLICTING INTEREST

The author/s declared no potential conflicts of interest with respect to research, authorship, and/or publication of this article.

DECLARATION ON SOURCES OF FUNDING

The author/s received no financial support for the research, authorship, and/or publication of this article.

REFERENCES

- Ameen, K., & Ullah, M. (2013). Challenges of getting faculty status: *Perception of university librarians in Pakistan*. *The International Information & Library Review*, 45(1–2), 83–91. <https://doi.org/10.1080/10572317.2013.10766374>
- Ashiq, M., & Warraich, N. F. (2023). Challenges and strategies to attain leadership positions for female library professionals: A narrative review. *The Journal of Academic Librarianship*, 49(4), Article 102743. <https://doi.org/10.1016/j.acalib.2023.102743>
- Cronin, B. (2001). The mother of all myths. *Library Journal*, 126(3), 144.
- Dizon, M. C. (2003). *Employment status and benefits of teaching and non-teaching academic librarians and regular faculty* [Unpublished master's thesis]. University of the Philippines.
- Dold, C. J. (2013). The role of librarians in academic success. *Journal of Systemics, Cybernetics and Informatics*, 11(2), 1–5. <https://www.iiisci.org/journal/sci/FullText.asp?var=&id=ICT596WP>
- Dorado, D. A. (2024). Exploring the landscape of librarianship in the Philippines: Establishing the profession's population parameter estimates. *Journal of Librarianship and Information Science*, 57(3), 733–745. <https://doi.org/10.1177/09610006241240485>
- Eshbach, B. E. (2020). Supporting and engaging students through academic library programming. *The Journal of Academic Librarianship*, 46(3), Article 102129. <https://doi.org/10.1016/j.acalib.2020.102129>
- Frane, A. A. (2010). *Morale and job satisfaction of academic librarians in Batangas Province in relation to efficiency and productivity*. [Unpublished master's thesis]. University of the Philippines.
- Galbraith, Q., Garrison, M., & Hales, W. (2016). Perceptions of faculty status among academic librarians. *College & Research Libraries*, 77(5), 582–594. <https://doi.org/10.5860/crl.77.5.582>
- Gillum, S. (2010). The true benefit of faculty status for academic reference librarians. *The Reference Librarian*, 51(4), 321–328. <https://doi.org/10.1080/02763877.2010.501419>
- Herzberg, F., Mausner, B., & Snyderman, B. B. (1993). The motivation to work. *Transaction Publishers*. <https://doi.org/10.4324/9781315124827>
- Hicks, A., & Lloyd, A. (2022). Relegating expertise: The outward and inward positioning of librarians in information literacy education. *Journal of Librarianship and Information Science*, 54(3), 415–426. <https://doi.org/10.1177/09610006211020104>
- Iglesias, A., & Gard, C. (2023). Pursuing academic librarianship: Gender identity and factors affecting job attainment. *The Journal of Academic Librarianship*, 49(6), Article 102806. <https://doi.org/10.1016/j.acalib.2023.102806>
- Ikolo, V. E. (2018). *Demographic factors and job satisfaction as correlates of organisational commitment among librarians in universities in South South Zone of Nigeria* [Unpublished doctoral dissertation, Delta State University]. <https://www.delsu.edu.ng/cit/DEMOGRAPHIC%20FACTORS%20AND%20JOB%20SATISFACTION%20AS%20CORRELATES%20OF%20ORGANISATIONAL%20COMMITMENT%20AMONG%20LIBRARIANS%20IN%20UNIVERSITIES%20IN%20SOUTH%20SOUTH%20ZONE%20OF%20NIGERIA.pdf>
- Keldal, G., & Şeker, G. (2022). Marriage or career? Young adults' priorities in their life plans. *The American Journal of Family Therapy*, 50(5), 459–474. <https://doi.org/10.1080/01926187.2021.1915213>
- Mars, P. (2018). Gender demographics and perception in librarianship. *School of Information Student*

- Research Journal*, 7(2), Article 3. <https://doi.org/10.31979/2575-2499.070203>
- McAnally, A. M. (1975). Status of the university librarian in the academic community. In Association of College and Research Libraries, Committee on Academic Status (Eds.), *Faculty status for academic librarians: A history and policy statements* (pp. 1–30). American Library Association.
- Moran, B. B., & Leonard, E. (2009). Academic librarianship. In Bates, M. J., & Maack, M. N. (Eds.), *Encyclopedia of library and information sciences* (3rd ed., Vol. 1, pp. 1–10). CRC Press.
- Mulimani, M., & Naikar, S. (2024). The role and significance of accreditation in higher education institutions: A study. In Holland, B., & Sinha, K. (Eds.), *Multidisciplinary Approach to Information Technology in Library and Information Science* (pp. 210–230). IGI Global. <https://doi.org/10.4018/979-8-3693-2841-5.ch012>
- Oud, J. (2018). Academic librarians with disabilities: Job perceptions and factors influencing positive workplace experiences. *Partnership: The Canadian Journal of Library and Information Practice and Research*, 13(1). <https://doi.org/10.21083/partnership.v13i1.4090>
- Parker, C. A. (2009). The need for faculty status and uniform tenure requirements for law librarians. *Law Library Journal*, 103(1), 7–38. <https://doi.org/10.2139/ssrn.1510824>
- Petersen, A. H. (2023, April 2). You'd be happier living closer to friends. why don't you? *Culture Study*. <https://annehelen.substack.com/p/you-d-be-happier-living-closer-to>
- Philippine Association of Academic and Research Librarians (2022). *2022 PAARL Standards for Academic Libraries*. <https://paarl.org.ph/wp-content/uploads/2022/12/2022-PAARL-STANDARDS-FOR-ACADEMIC-LIBRARIES.pdf>
- Philippine Librarianship Act of 2003, *Rep. Act No. 9246, 100:15 O.G. 2105* (Apr 12, 2004), <https://www.officialgazette.gov.ph/2004/02/09/republic-act-no-9246>.
- Reggiani, M., Gagnon, J. D., & Lunn, R. J. (2024). A holistic understanding of inclusion in STEM: Systemic challenges and support for women and LGBT+ academics and PhD students. *Science Education*, 108(6), 1637–1669. <https://doi.org/10.1002/sce.21899>
- Rubin, R. E. (2000). Foundations of library and information science. *Neal-Schuman Publishers*.
- Santos, Y. T. P. (2018). The profile of a modern Filipino librarian: An examination of perceived competencies. *The International Information & Library Review*, 50(4), 276–290. <https://doi.org/10.1080/10572317.2017.1409051>
- Tella, A., & Ibinaiye, O. A. (2020). Correlates of staff motivation, satisfaction, and job performance of library staff in selected Nigerian University libraries. *The International Information & Library Review*, 52(1), 32–49. <https://doi.org/10.1080/10572317.2019.1631691>
- Townsend, T., & Bugg, K. (2018). Putting work life balance into practice: Policy implications for academic librarians. *Library Leadership & Management*, 32(3), Article 3. <https://doi.org/10.5860/llm.v32i3.7272>
- Visperas, R. S. (2002). *Faculty perceptions of academic librarians at the University of the Philippines Diliman* [Unpublished bachelor's thesis]. University of the Philippines.
- Walker, D. (2020). Libraries and the REF: How do librarians contribute to research excellence? *Insights*, 33, Article 6. <https://doi.org/10.1629/uksg.497>
- Werrell, E., & Sullivan, L. (1987). Faculty status for academic librarians: A review of the literature. *College & Research Libraries*, 48(2), 95–103. https://doi.org/10.5860/crl_48_02_95

APPENDIX 1 RESULTS TABLES

Table 1 *Demographics of Academic Librarians (n = 70)*

Variable	Frequency	Percentage
Age		
20-30	18	25.71
31-40	26	37.14
41-50	20	28.57
51-60	6	8.57
Gender		
Female	47	67.14
Male	15	21.43
With diverse SOGIE	8	11.43
Civil Status		
Single	38	54.29
Married	28	40
Separated	3	4.29
Divorced	1	1.43

Table 2 *Employment Locations of Academic Librarians (n = 70)*

Variable	Frequency	Percentage
Regions		
NCR - National Capital Region	23	32.86
Region III - Central Luzon	11	15.71
Region IV-A - CALABARZON	10	14.29
MIMAROPA - Southwestern Tagalog Region	2	2.86
CAR - Cordillera Autonomous Region	2	2.86
Region VI - Western Visayas	3	4.29
Region VII - Central Visayas	1	1.43
Region IX - Zamboanga Peninsula	6	8.57
Region X - Northern Mindanao	5	7.14
Region XI - Davao Region	2	2.86
Region XII - SOCCSKSARGEN	4	5.71
BARMM - Bangsamoro Autonomous Region in Muslim Mindanao	1	1.43
Island Group		
Luzon	48	68.57
Visayas	4	5.71
Mindanao	18	25.71

Table 3 *Income of Librarians and Non-Librarian Faculty*

	Librarians	Non-Librarian Faculty
Income Bracket	Percentage	Percentage
10,000 and below	0.00	9.23
10,001 - 15,000	10.00	0.00
15,001 - 20,000	20.00	29.23
20,001 - 25,000	15.71	7.69
25,001 - 30,000	25.71	10.77
30,001 - 35,000	20.00	30.77
35,001 - 40,000	7.14	6.15
40,001 and above	1.43	6.15
Median Bracket	25,001 - 30,000	30,001 - 35,000

Table 4 *Benefits of Librarians and Non-Librarian Faculty*

	Librarians	Non-Librarian Faculty
Benefits	Percentage	Percentage
SSS/ GSIS (government-mandated social security and pension)	97.14	90.77
PhilHealth (government-mandated medical coverage)	95.71	100.00
PAG-IBIG/Housing Development Mutual Fund (government-mandated housing benefits)	92.86	90.77
Tenure Tenure Track	41.43	41.54
Christmas Bonus	52.86	53.85
13th/14th Month Pay	82.86	86.15
Retirement/Pension Plans	47.14	50.77
Paid Leave (beyond mandated 15VL + 15SL)	48.57	10.77
Longevity Pay	22.86	13.85
Education for Dependents	32.86	53.85
Financial Assistance for Education	25.71	52.31
Research Grants and Incentive	12.86	40.00
Computer/Gadget Loans	14.29	43.08

Table 5 *Research Profile of Librarians and Non-Librarian Faculty*

	Librarians		Non-Librarian Faculty	
	Local	International	Local	International
Percentage with Publications	20	2.86	78.46	47.69
Average Number of Publications*	1.36	1	4.29	2.03

*excluding respondents with zero (0) publications

Table 6 *Research Motivator Factors of Librarians and Non-Librarian Faculty*

Dimension	Librarian	NLF
Sense of Achievement	4.24	4.13
I have clear, achievable goals and standards for my position	4.54	4.17
I receive regular, timely feedback on how I am doing	3.97	4.08
My talents are being properly utilized	4.11	4.31
I am adequately challenged by my job	4.31	3.98
Recognition	3.78	3.98
My major accomplishments on the job are being recognized by the administration	3.91	3.94
The administration recognizes even my small victories	3.90	4.15
Recognition is given in a timely, meaningful way	3.90	4.09
The institution has a formal program (e.g., employee of the month, etc.) for recognizing employees	3.56	3.95
The administration communicates with me that my work is important	3.71	3.72
I am rewarded for my performance	3.69	4.03
Autonomy	4.11	4.22
I feel having ownership over my work	4.07	4.20
I am being given sufficient freedom	4.11	4.09
I am being given sufficient authority	4.01	4.08
I am provided opportunities for added responsibilities beyond simply adding more tasks	4.24	4.51
Work Itself	4.25	4.31
I am encouraged that my work is meaningful	4.40	4.25
The administration looks for ways to streamline processes and make them more efficient	3.89	4.65
I look for ways to streamline processes and make them more efficient	4.47	4.03
Advancement	3.94	4.45
I am rewarded for my loyalty	3.86	4.14
There are promotion opportunities in my position	3.81	4.63
I am given opportunities and support for continuing education	4.06	4.58
I am given opportunities and support for personal growth	4.03	4.46
Overall Motivators Score	4.06	4.22

Table 7 *Hygiene Factors of Librarians and Non-Librarian Faculty*

Dimension	Librarian	NLF
Working Conditions	4.17	4.17
I am provided proper equipment to work properly	4.16	4.03
I am provided ample supplies to work properly	4.20	4.06
My working facility is clean and up to date	4.26	4.28
The office conditions are comfortable	4.16	3.98
I have adequate personal space	4.09	4.49
Interpersonal Relations	4.36	3.82
I have opportunities to socialize with my coworkers during the workday	4.50	4.28
My coworkers and I have a sense of camaraderie and teamwork	4.41	3.49
I have to deal with individuals who are disruptive	4.17	3.68
Institutional and Administrative Policies	4.31	4.18
We have a practice policy manual	4.64	4.20
The policies are easy to understand	4.49	4.28
The policies are fair	4.26	4.49
Everyone in practice is required to follow the policies	4.51	4.51
Employees have easy access to the policies	4.24	3.49
Policies in my institution are reasonable compared with those of similar practice	4.10	4.32
Supervision	4.26	4.38
My/Our supervisor(s) possess(es) leadership skills	4.34	4.37
My/Our supervisor(s) treat individuals fairly	4.31	4.37
I feel that I can trust my/our supervisor(s)	4.26	4.37
Supervisors use positive feedback	4.31	4.23
There is a consistent, timely, and fair method for evaluating individual performance	4.09	4.57
Compensation	3.91	4.13
My salary is comparable to what other similar institutions in my area are paying	3.83	4.26
My salary is comparable to what my other coworkers are receiving	3.86	4.20
My benefits are comparable to what other similar institutions in my area are paying	4.10	4.22
My benefits are comparable to what my other coworkers are receiving	4.04	3.66
I am being compensated fairly	3.90	3.80
My benefits are sufficient	3.76	4.26
There is clear policies related to salaries, raises, and bonuses	3.90	4.48
Overall Hygienes Score	4.20	4.13
General Outlook		
In general, I am satisfied with my current job	4.04	4.46

Table 8 Overall Satisfaction of Librarians and Non-Librarian Faculty

Dimension	Librarian	NLF
General Outlook		
In general, I am satisfied with my current job	4.04	4.46
Mean of Motivator and Hygiene score	4.13	4.17

AUTHOR BIOGRAPHY

Dridge Paul A. Reyes is an Assistant Professor at the University of the Philippines School of Library and Information Studies, where he teaches courses in library management, information organization, marketing, and Information and Society. He holds a Master of Library and Information Science degree from the same institution, where he was awarded Best Thesis for his graduate research. His academic interests include academic librarianship, educational leadership, and university governance. Reyes has worked in a variety of library settings—including academic, special, and school libraries—taking on both technical and public service roles that inform his practice-oriented approach to teaching. He is the current President of the Philippine Association of Teachers of Library and Information Science (PATLS), where he leads initiatives that support LIS educators and promote the advancement of library and information science education in the country.

Email: dridge@slis.upd.edu.ph

<https://www.linkedin.com/in/dpaulreyes/>



This work is licensed under a Creative Commons Attribution 4.0 International License.



The PhJLIS is published by the School of Library and Information Studies, University of the Philippines Diliman. ISSN 2719-0471 (Online)

The Dance of Faith: Ethnographic Insights on the Kuraldal Festival of Apung Lucia Experience

Anna Divine D. Espiritu
University of the Assumption, City of San Fernando, Pampanga

Abstract

In this ethnographic study, I explored the cultural and religious significance of the Kuraldal dance festival, a long-standing celebration in Sasmuan, Pampanga. My experience as both an observer and participant allowed me to gain deeper insights into the festival's meaning, traditions, and practices. This study offers a personal account of understanding the Kuraldal within the lived experience of the festival itself. I observed how the festival served as a medium for both individual and collective expressions of faith, fostering connections within the community and strengthening their cultural pride. Through my participation, I also uncovered the historical roots of the festival, which dates back to the Spanish colonial era, and its connection to religious devotion to Apung Lucia, the patron saint of the town. My research aimed to contextualize the embodied information practices that were central to the festival, examining how the community conveyed and preserved cultural knowledge through these practices. By reflecting on my own experiences and observations, I was able to make sense of the Kuraldal as a dynamic cultural event that continues to play a vital role in the community's sense of identity, religious devotion, and cultural continuity.

Keywords: Kuraldal, dance festivals, Sasmuan (Pampanga), Apung Lucia (Saint Lucia), intangible cultural heritage, indigenous knowledge, religious devotion

INTRODUCTION

Kuraldal is a lively, week-long celebration rooted in the town of Sasmuan, Pampanga, held with great fervor each January in honor of *Apung Lucia* (or *Apu Lucia*), the town's patron saint (Tiatco, 2012). While Sasmuan marks its official fiesta on December 13, in celebration of the Feast of Apung Lucia, *Kuraldal* extends the celebrations into the following year, starting on January 6—the traditional feast of the Three Kings. This extended period allows for a dynamic blend of devotion and communal festivity, as locals and visitors gather to dance, pray, and seek

blessings, creating a vibrant display of faith and cultural identity (Espiritu, 2023).

The nature of *Kuraldal* is both sacred and festive, with participants engaging in ritual dances and prayers that merge faith and folklore, preserving a tradition passed down through generations. Olsson (2018) probed into the cultural significance of dance festivals in the Philippines, positing that these festivals serve as a profound means for people to express their cultural identity, foster connections within their community, and cultivate an understanding of different cultures. He highlighted the close association of dance festivals

with religious beliefs and cultural traditions, which further adds to their significance. I conducted an ethnographic study to contextualize the embodied information practices of Kuraldal devotees, highlighting how information is experienced, shared, and enacted within a cultural and spiritual framework. This article serves as a focused reflection within a larger study, offering insights into how observation and active participation provide a deeper, more nuanced understanding of the ways information is embodied in ritual practice. Ethnographic studies have not been fully explored in the Philippine Library and Information Science (LIS) literature on how they can offer valuable insights into information practices beyond traditional texts and digital sources. The primary advantage of using ethnography in this research is its ability to provide a highly effective and realistic approach for gathering rich qualitative data. Through observation and active participation, this study uncovers the layered meanings and cultural significance of the Kuraldal, highlighting how information is embodied and practiced within a specific cultural context.

The Long-Standing Tradition of Apung Lucia's Kuraldal

The Augustinian missionaries initiated the paraliturgical activities in churches to honor saints and ask for thanksgiving during the Kuraldal of Apung Lucia, which is known to be the longest and oldest festival that has been running in Pampanga since the Hispanic colonial era. Tiatco (2012) focused on Apung Lucia, the town's patroness, and how people venerate her as the "divine authority" who answers the devotees' intentions and protects the town. Some people are praying that they will be healed, that they will do well on their board exam, that their business ventures will be successful, that they will be able to have children, that their visas will be approved, and other similar things. According to the testimonies that have been woven, the majority of the devotees' prayers are answered by Apung Lucia.

While there are debates on the plausibility of miracles, the faith of the Filipino people is unfathomable. Many people have faith in miraculous occurrences, and as a result, they are willing to make a *panata* (vow) or make sacrifices for their beliefs and faith. The retelling of all these miraculous occurrences became one of the contributing factors that led to the growth in popularity of this dance festival. People who have had their prayers answered continue to return year after year to perform a dance as an act of gratitude to Apung Lucia, and they encourage others to give it a try. In the cultural context of the Kuraldal festival, this

act is intimately linked to information practices. Information practices extend beyond conventional notions and encompass cultural knowledge transfer through embodied actions. The repetitive nature of returning to dance serves as a form of cultural reinforcement—a lived expression that encapsulates the communal gratitude towards Apung Lucia.

My Introduction to Kuraldal

I first heard about the Kuraldal festival through friends who shared stories of its vibrant dance and the deep devotion of the followers of Apung Lucia, a patroness believed to grant miracles. Tomen (2008) described Kuraldal as a medium of expression and healing, a perspective that resonates with my spiritual upbringing. Growing up, my family taught me that to seek God's favor, I simply needed to pray and stay devoted. I witnessed various expressions of prayer, including reading chaplets at specific times, offering candles, sharing our prayers with monks and nuns, trusting that their devotion adds strength to our intentions, and visiting shrines. It was easy for me to surrender to this experience, believing that it might bring me closer to realizing the deep-seated prayers I had held within myself for years. The Kuraldal festival seemed like an opportunity to connect my personal faith with the collective hope of the community, reinforcing my belief that miracles could still happen.

My first experience with the Kuraldal was in 2010. I was swept away by the lively ambiance—an electrifying fusion of movement, music, and deep-seated faith. While the energy was almost overwhelming, it also sparked within me a sense of wonder, leaving me full of questions and a longing to uncover their answers. Some of the questions I asked were: How do I make a wish or offer my prayer intentions during the dance? Is there a right way to dance? Does each step or motion hold a specific meaning, or is it choreographed or a spontaneous expression? Do most of the people come from Sasmuan, or are they spectators like me, drawn by curiosity? All these curiosities reflect a genuine interest in understanding more about the culture, traditions, and beliefs embedded in this festival. The study was motivated by a profound desire to understand the inherent practices of cultural celebrations and rituals.

Understanding the Significance of Festivals

Festivals, despite their existence dating back hundreds of years, continue to possess a certain level of ambiguity regarding their authenticity due to the process of transmission from one generation to the

next. The Kuraldal festival has thrived for over 400 years, yet significant challenges hinder a comprehensive understanding of its historical and cultural significance. Despite its long-standing existence, there is a notable lack of historical documentation, which raises questions about the festival's origins and evolution. Griffiths (2014) emphasizes that the art form of dance presents a unique challenge in terms of documentation, as it is inherently ephemeral and resistant to traditional methods of preservation commonly used for physical documents. There is often a state of perplexity and uncertainty surrounding its preservation. When discussing dance preservation, certain individuals may conceptualize it as the act of documenting and archiving dance performances. This scarcity of written records has left many aspects of the festival shrouded in mystery, making it difficult to trace its lineage and fully appreciate its significance. Furthermore, the festival's rich traditions and practices often rely on oral histories and personal experiences, leading to discrepancies and gaps in knowledge that can obscure its true meaning. This reliance on subjective narratives creates a challenge in accurately representing the collective memory and cultural identity of the Sasmueños.

As an outsider, I am not familiar with the customs of the Kuraldal; the desire to comprehend and explore led to tapping the locals, the Sasmueños, as the best source of information. Individuals residing within a particular community possess a wealth of knowledge and experiences that are invaluable in providing a comprehensive understanding of the community. This is primarily because they have a deep and personal connection to the cultural, social, and historical aspects that shape the fabric of the community. The individuals in question have acquired a profound comprehension of the customs, traditions, and values that are linked to the dance festival due to their upbringing and residency within the community. Foster (1998) further validated that dance is a powerful form of cultural expression, and his emphasis on its ability to convey emotions and ideas was very much in line with the concept of embodied information practices.

Furthermore, Thompson (2000) offered a thorough and extensive examination of the discipline of oral history. He examined the distinctive characteristics of oral history as a research approach that aims to document and preserve individuals' lived experiences and personal narratives. This underscored the importance of oral history as a crucial tool for comprehending cultural practices and heritage. The

studies mentioned above emphasized the significance of integrating local perspectives and narratives to gain a comprehensive understanding of the cultural importance of festivals and other cultural practices. The authors also emphasized the significance of local knowledge, which offers distinct perspectives that may not be readily attainable solely through academic research or official government documentation. The significance of the various embodied practices observed among the people of Sasmuan can only be fully understood and appreciated when considered within their specific cultural and contextual framework.

CONCEPTUAL FRAMEWORK

The conceptual framework employed in this study is designed to provide a comprehensive understanding of the Kuraldal dance festival and its cultural significance within the Sasmuan community. This framework integrates several interrelated concepts, including the roles of devotees, the context of the festival, the influences of positionality, and the facilitation of embodied practices.

At its core, the framework emphasized the role of the devotees, who actively engage in the festival and learn its embodied information practices—specific movements, gestures, and symbols that convey deep cultural knowledge and meaning. Understanding these practices required a recognition of the context in which the festival takes place, encompassing the cultural, historical, and social environment that shapes the experiences and interpretations of participants.

Positionality is another critical component of the framework, particularly from the perspective of an outsider researcher. This aspect highlighted the importance of understanding insider-outsider dynamics and how they influenced communication, interpretation, and the overall research process. Recognizing this dynamic allows for a more nuanced approach to cultural sensitivity and the challenges faced by an outsider within a close-knit community.

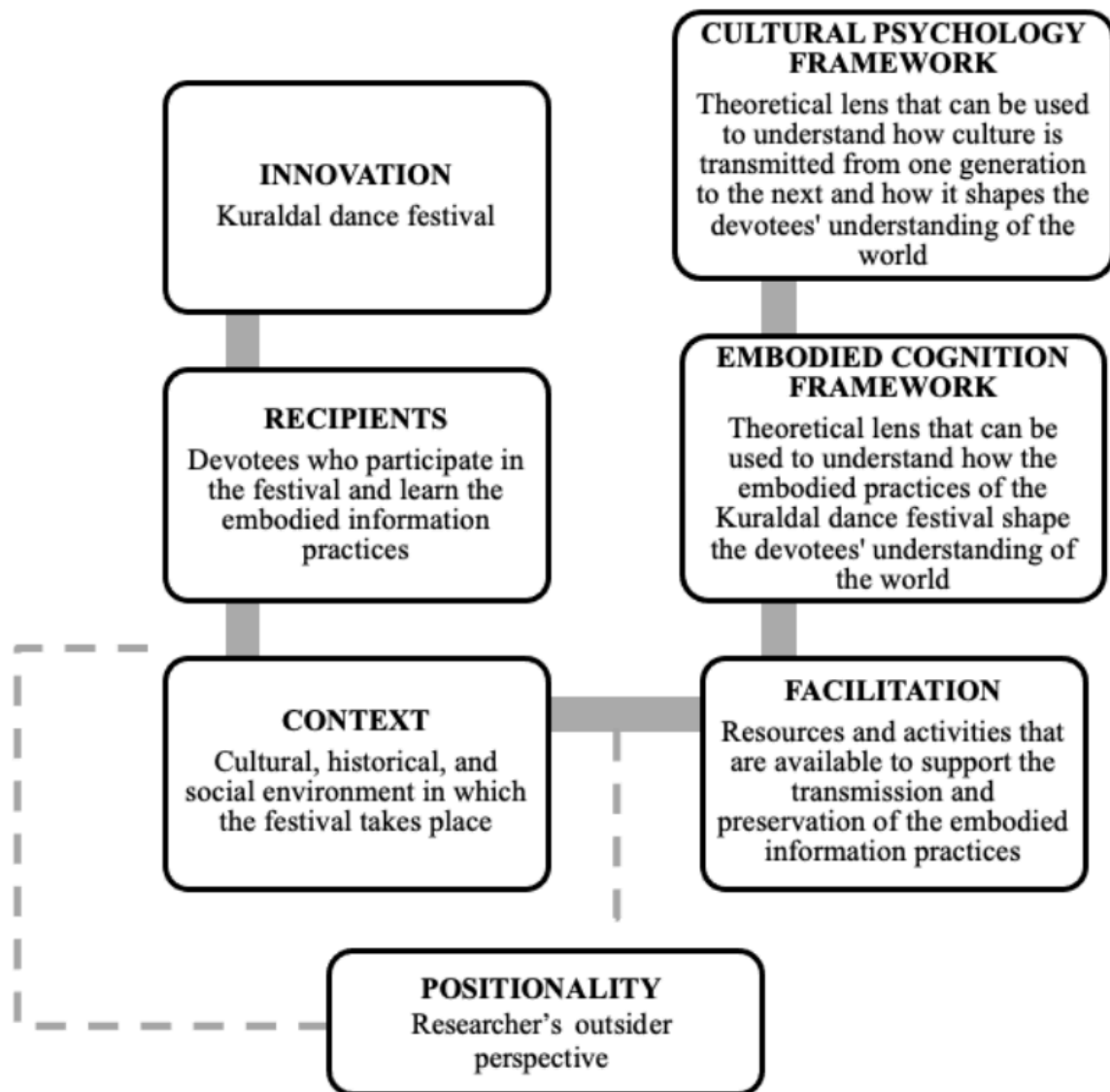
Facilitation also played a vital role in the framework, encompassing the resources and activities that support the transmission and preservation of embodied practices. It includes educational materials, training programs, and financial support, all of which can impact the festival's continuity and evolution.

By utilizing the Embodied Cognition Framework first proposed by Varela, Thompson, and Rosch (1991), and the Cultural Psychology Framework proposed by

Lev Vygotsky (1978), the study examined how embodied practices influence the devotees' cultural understanding and identity formation. These theoretical lenses allowed for an exploration of how culture is transmitted across generations and how it shapes the community's worldview. Together, these interrelated concepts created a framework for analyzing the Kuraldal dance festival, providing insights into its cultural heritage and the ways it fosters communal identity and continuity. And that's central to my inquiry into understanding how individuals learn the dance rituals and the festival's meanings, as well as the social and cultural factors that influence these practices.

By immersing myself in the festival's historical roots, I aimed to foster greater engagement among participants, creating a richer experience for all involved. The study also emphasized the critical need for preservation strategies, ensuring that the Kuraldal festival endures for future generations. Through uncovering its multi-faceted dimensions, I hoped to enrich our understanding of the festival's cultural and historical significance. Despite the challenges posed by the pandemic and limited resources, my work aspired to highlight the embodied information practices of the devotees of the Kuraldal and the vital role that dance festivals play in shaping cultural heritage and community identity.

Figure 1. *Interrelationships of Key Concepts*



METHODOLOGY

Research Design

For this study, I employed a qualitative research design grounded in ethnographic methodology to explore the embodied information practices of devotees participating in Apung Lucia's Kuraldal dance festival. This approach proved to be particularly fitting for examining the variables of interest within the festival's natural context. Immersing myself in the community through participant observation allowed me to gain a profound understanding of the festival's practices and their significance.

The ethnographic method enabled me to capture the intricate nuances, emotions, and social dynamics shaping the devotees' experiences during the festival. Engaging in qualitative interviews and informal conversations with participants provided insights into their personal narratives, beliefs, and the meanings they attached to the festival. These discussions showed how devotees learned the dance ritual, interpreted the symbolic elements of the festival, and engaged with the event as an expression of their cultural identity.

The qualitative nature of my research design facilitated a deeper exploration of the devotees' experiences and perspectives, which quantitative methods would have been unable to achieve. By adopting this approach, the study aimed to enrich our understanding of the festival's embodiment of knowledge and traditions.

Initially, I considered including the hermanas as study participants, but I later learned that their roles are rotated yearly, either through volunteering or selection by the festival committee or *Hermanidad*. This information shifted my focus from a select group of hermanas to a broader group of devotees actively engaged in the festival.

The research population comprised devoted participants of Apung Lucia's Kuraldal dance festival in Sasmuan, Pampanga. I established specific criteria for selecting participants: individuals who were lifelong residents of Sasmuan, preferably born and raised there, to ensure their authentic perspectives stemmed from a deep connection to the community. Additionally, I focused on participants aged 40 and above, as they likely had witnessed the festival's evolution and could provide generational perspectives. Lastly, I considered individuals with active roles in planning, organizing, or making significant contributions to the festival's execution,

recognizing their extensive knowledge and cultural authority.

Participant Selection and Criteria

To recruit participants, I utilized a referral or snowball sampling approach. Given the limited number of individuals meeting my criteria, this method was the most suitable for participant selection. The initial recruitment process involved consulting with the mayor and other key festival organizers to identify six individuals with in-depth knowledge of the festival's history and traditions. Their significant roles within the festival organization ensured a rich understanding of the embodied information practices.

Ethical considerations were carefully observed throughout participant selection and interviews. Before each interview, I asked for the participants' informed consent, explaining the purpose of the study and their voluntary participation. I also asked for permission to record our interview. These steps allowed participants to be identified as they preferred while following ethical research standards.

Table 1 *List of Respondents*

Name	Age	Gender	Position/Role
Josie	62	Female	Hermanidad (in-charge of the fiesta)
Felicisima	94	Female	Devotee (considered one of the oldest folks in the town)
Carlito	69	Male	Devotee (assists with the staging of Kuraldal and procession of Apung Lucia)
Grace	39	Female	Hermana (chosen or volunteered to serve for a year as a sponsor)
Janet	42	Female	Devotee
Tin	45	Female	Hermanidad

The snowball sampling technique also helped foster rapport and trust between me and the participants. Those referred by trusted individuals were more inclined to share their experiences and engage in in-depth interviews. Although two individuals referred to me had to decline due to scheduling conflicts, this approach still created a comfortable and open environment for data collection and exploration of embodied information practices.

As the study progressed, I encouraged initial participants to recommend additional eligible participants who met the criteria. This iterative process continued until data saturation was achieved, ensuring a comprehensive understanding of the

festival's embodied practices. By concentrating on these dedicated participants and employing a referral sampling approach, the study aimed to uncover valuable insights into the cultural significance and preservation of the Kuraldal dance festival's embodied information practices, contributing to a richer understanding of this cultural heritage for future generations.

Identifying the respondents presented a significant challenge at the outset, primarily due to my unfamiliarity with the locale. However, with the support of the mayor of Sasmuan, I received invaluable referrals that enabled me to select a diverse group of participants for in-depth interviews. In-depth interviews were conducted with six selected informants in Sasmuan who possess significant cultural knowledge and authority regarding the Kuraldal dance festival. Their extensive experience in organizing and participating in the festival made their insights invaluable. The varied age range of respondents allowed for a comprehensive exploration of how the Kuraldal resonates across different generations. Each age group contributes unique experiences and memories, enriching the understanding of the festival's evolution and significance. Younger participants shaped the contemporary culture of the festival, while older individuals offer a vital connection to its historical context and decades of experience, weaving a rich narrative of the Kuraldal.

Including individuals with pivotal roles in staging the Kuraldal was crucial for understanding how these roles shape the festival's significance and continuity. Their involvement facilitates interactions with other participants and community members, adding depth to the festival's narrative. For instance, Josie and Tin's participation is deeply rooted in their family heritage, as they are descendants of the founders of the Kuraldal, known as the Hermanidad. Their responsibilities encompass planning activities and selecting the hermanas for that year, embodying the essence of the Kuraldal along with their family legacy. The hermanas, usually four women, serve as sponsors of the festival and hold ceremonial roles. They are either chosen by the Hermanidad or volunteer to fulfill a sacred vow or petition in exchange for serving Apung Lucia. The diversity of roles represented by the respondents highlighted various facets of the Kuraldal Festival.

To thoroughly explore the embodied information practices of the devotees of Apung Lucia's Kuraldal dance festival, a combination of research instruments

was utilized. These instruments were tailored to capture the rich experiences, perspectives, and cultural significance associated with the festival, employing interviews, observations, visual and audio recordings, and archival research.

Participants involved in organizing the festival were interviewed using semi-structured questionnaires and personal interviews. These in-depth discussions uncovered personal narratives, beliefs, and meanings attached to the festival. Participants shared their experiences, the learning processes involved in the dance ritual, and their interpretations of the festival's symbolic elements. These interviews provided essential insights into how devotees engage with the festival as a form of cultural expression and identity.

Research Instruments

Participant observations during the Kuraldal dance festival and related activities offered a contextual understanding of the embodied information practices. I took detailed field notes to record observations of dance performances, rituals, and interactions among participants. These notes complemented the interview data, presenting a holistic view of the festival's dynamics.

Visual and audio recordings were employed to document various aspects of the Kuraldal dance festival. These recordings captured the essence of the performances, rituals, and the overall festival atmosphere. They served as valuable artifacts for analyzing the embodied practices, including movements, gestures, and rhythms of the dance, enhancing the data analysis phase by providing visual and auditory context.

Archival research was also considered, which involves examining historical documents, photographs, videos, and other relevant materials related to the Kuraldal festival. Sourced from participants, the local public library, and the Sasmuan Arts, Culture, and Tourism Office, these archival materials provided insights into the festival's historical context, evolution, and cultural significance. By analyzing these sources, the study established connections between past practices and their contemporary practices.

The combination of in-depth interviews, observations, visual and audio recordings, and archival research ensured a comprehensive exploration of the embodied information practices within the Kuraldal dance festival. These research instruments contributed to a nuanced understanding of the festival's cultural

heritage and its preservation for future generations.

These research instruments enabled the collection on various dates, which commenced in October 2021, complementing earlier archival research conducted in 2019 at the parish church and public library. The process faced numerous challenges, particularly due to the pandemic and subsequent natural disasters like heavy rains and typhoons that caused widespread flooding in Sasmuan. Consequently, the data collection process was extended and adapted to address these unforeseen circumstances.

Given the restrictions of health protocols and limited access to archival materials, I pivoted to digital platforms and online resources to initiate the data collection process. This shift introduced its own challenges, including concerns regarding authenticity and reliability. After thoroughly exploring online communities and various social media platforms related to Sasmuan, I also reached out to the Facebook pages of Sasmuan Arts, Culture, and Tourism, and Sta. Lucia Parish Church to establish connections. This effort led to valuable referrals to key respondents. Additionally, I connected with local YouTubers who featured the Kuraldal in their vlogs and sought permission to use their material for this study. Their narratives revealed a strong connection to Sasmuan's cultural heritage.

Data Collection Challenges During the COVID-19 Pandemic

The data-gathering phase presented unique challenges, as it took place during the height of the COVID-19 pandemic. With strict restrictions on movement and the prohibition of face-to-face interactions, I had to adapt my approach significantly. The pandemic imposed limitations that made traditional methods of gathering information, like in-person interviews and on-site observations, nearly impossible. I decided to wait until the restrictions were lifted to ensure the safety and comfort of all participants. While waiting, I leveraged social media platforms and online connections to continue gathering valuable insights. I reached out to resource persons and private individuals who had shared their experiences, videos, and images related to the Kuraldal Festival. This approach allowed me to collect diverse perspectives and enrich the study with firsthand accounts from those who participated in the festivities, even in the absence of direct interaction.

By 2022, when the government permitted the resumption of the festival with minimal restrictions, I was able to establish initial contact with the

community. In addition to the primary data collected through observation and interviews, I gathered secondary data from various sources, including local libraries, websites, books, and other publications. This diverse range of data allowed for a comprehensive examination of the festival's cultural significance and the embodied information practices observed during the Kuraldal dance festival.

RESULTS AND DISCUSSIONS

Data Analysis

The data collected employed a multi-faceted approach to gain a comprehensive understanding of the embodied information practices within Apung Lucia's Kuraldal dance festival. I met Ate Josie after the January 2022 Kuraldal celebration, which marked a shift toward participant observation as my central method. Through careful observation and detailed field notes, I captured the nuances of embodied practices and the dynamics of devotees' engagement with the festival from an outsider's perspective. During this time, I also decided to broaden the scope of respondents beyond just the hermanas. Guided by Ate Josie's insights, I identified key individuals and devotees involved in staging the Kuraldal, including them as respondents.

The subsequent phase of in-depth interviews unfolded in two parts. The first set occurred on January 19, 2023, focusing on elder devotees aged 60 and older who have significant knowledge and cultural authority regarding the festival. The second round of interviews took place on August 27, 2023, aiming to include younger devotees to enrich the findings and provide a more

holistic and diverse perspective across generations. These semi-structured interviews encouraged participants to share personal narratives, beliefs, and meanings attributed to the festival. I recorded the interviews to accurately capture the data, ensuring participant consent was obtained beforehand. Initially, some participants exhibited discomfort with the recording device, but as the interviews progressed, they became more at ease. To further facilitate this comfort, participants were encouraged to speak in their native Kapampangan language, allowing them to relax and express themselves freely without reservation. This approach not only helped to alleviate their initial hesitations but also ensured that the nuances of their experiences were captured authentically.

An in-depth interview was conducted with six (6)

selected informants in Sasmuan, all of whom hold significant knowledge and cultural authority regarding the Kuraldal dance festival. These informants were deemed essential due to their extensive experience in organizing and participating in the festival. By including a diverse age group of respondents, I was able to capture a holistic perspective and explore how the Kuraldal resonates across different generations. Each age group contributes unique experiences, memories, and embodied information practices that influence the festival's evolution and significance over time. The contemporary culture of the festival emerges from the perspectives of younger generations, while the older participants offer a vital connection to the festival's historical context and decades of experience, enriching the narrative of the Kuraldal.

Conducting interviews within Sasmuan's close-knit community posed unique challenges. For health reasons, rather than conducting the interviews inside their houses, most of the conversations took place outside their houses. Distractions were prevalent during the interviews, with the sounds of motorcycles and other vehicles. Additionally, the setting often drew the curiosity of neighbors eager to join the conversation. This dynamic created a lively atmosphere, validating the participants' narratives as they shared familiar stories. Yet, it also led to a few interruptions that required careful management to maintain focus for the main participant.

In addition to interviews, archival research played a vital role in data collection, involving a thorough examination of historical documents, photographs, videos, and other relevant materials related to the Kuraldal festival. Sources included the parochial office, school library, public library, interviewees, and locals I met online who graciously permitted me to use their personal photos and videos. These materials illuminated the festival's evolution, historical context, and cultural significance. The findings from archival research were integrated with contemporary data to trace the festival's continuity and evolution over time.

Together, these data collection methods provided a rich and nuanced understanding of the embodied information practices of devotees within the Kuraldal dance festival.

To analyze the data effectively, I prepared thorough transcriptions of the interviews, which were conducted in their local Kapampangan dialect. From these transcriptions, I generated specific codes—words or phrases that encapsulated the main ideas

from the participants' statements. After identifying these codes, I organized them into categories based on similarities. Then, these categories were further grouped into recurring themes, helping to paint a clearer picture of the embodied practices within the Kuraldal festival.

Emergent Themes from Thematic Analysis

To manage the wealth of qualitative data I collected, I turned to free qualitative data analysis software, Qualitative Data Analysis Software (QDAS). This tool was incredibly helpful in organizing and structuring the data, making the analysis process much more efficient. I used a thematic analysis approach to explore the data further. It involved a careful, iterative process of examining the information to identify patterns, themes, and connections related to the embodied practices within the festival. The themes emerged not only from the participants' narratives and experiences shared during the interviews but also from the visual and audio recordings of the festival activities.

Table 2 *Recurring Themes Based on the Determined Categories*

Categories	Themes
Ritual Elements	Understanding Dance Ritual and Festival Meaning
Historical and Cultural Context	
Interpersonal Influence	Social and Cultural Influences
Social Perception	
Cultural Inheritance	Contribution to Cultural Knowledge
Generational Changes	

The analysis of the identified themes revealed interconnected elements that shape the Kuraldal dance festival and its significance within the community. Through my participation in the ritual and engagement with devotees, I gained a deeper understanding of how these themes emerged from lived experiences, collective memory, and evolving cultural expressions.

Ritual Elements: Understanding the Dance Ritual and Festival Meaning

Participating in the Kuraldal dance allowed me to experience firsthand how deeply embedded the ritual is in the devotees' spiritual and cultural lives. Many participants described the dance as a form of offering, a way to express devotion, gratitude, and prayer. Devotees spoke of their belief that surrendering to the movement of the dance allows blessings to flow,

aligning the physical act with spiritual intentions.

Historical and Cultural Context

Through conversations with elders and long-time festival participants, I gained insights into how the Kuraldal has evolved while maintaining its historical roots. Older devotees shared stories of how their ancestors practiced the ritual, recalling past narratives of the festival when the dance was performed with fewer modern influences. One elder mentioned how, in earlier times, the festival was a more solemn gathering, focused on prayer and healing rather than festivity. However, despite the changes, the core belief in the ritual's power and its connection to the community's history remains strong. Some participants linked the festival to pre-colonial dance rituals, highlighting how elements of indigenous spirituality have merged with Catholic traditions over time.

Interpersonal Influence: Social and Cultural Influences

During interviews, participants consistently emphasized how their involvement in Kuraldal was shaped by family and community ties. Many shared that their first exposure to the festival was through relatives—mothers, grandmothers, or older siblings who had been attending for years. One young participant explained that she initially joined only because of her grandmother's insistence. Still, over time, she developed her own connection to the ritual, feeling a sense of belonging with fellow devotees. The festival serves as a space where social bonds are reinforced, reminding participants of their place within a larger cultural and spiritual network.

Social Perception

Interviews revealed varying perspectives on how different groups perceive Kuraldal. Long-time devotees view it as a sacred and essential tradition, while others, particularly those outside the immediate community, sometimes misunderstand it as mere spectacle or entertainment. Some younger participants admitted that they initially joined out of curiosity rather than devotion, but later grew to appreciate the spiritual significance of the ritual. These perceptions highlight the festival's shifting role in contemporary society, balancing tradition with modern engagement.

Cultural Inheritance: Contribution to Cultural Knowledge

One of the most striking observations from my participation was the intentional passing down of knowledge about Kuraldal. Elders actively guide younger participants, explaining the meaning behind

specific movements and prayers, much like how Janet's mother did for her and her siblings. Growing up, Janet recalled how her mother would share stories about Apung Lucia, describing her as a powerful intercessor who listens to the prayers of devotees. Her mother emphasized the importance of dancing as an expression of faith, teaching them that participating in Kuraldal was not just a tradition but a sacred act of devotion. These early lessons shaped Janet's deep connection to the festival, and now, as an adult, she continues the practice, ensuring that her own children understand and appreciate the spiritual significance of Kuraldal.

Generational Changes

The festival is not static—it evolves as each generation brings new interpretations to the ritual. Younger participants blend traditional devotion with contemporary expressions, such as documenting their experiences online or incorporating personal prayers and intentions into the dance. Some described attending the festival as a way to seek blessings for modern aspirations—academic success, career stability, or personal well-being—demonstrating how lived realities continuously reshape spiritual practices. As a researcher and observer, I noticed that while older devotees emphasize the sacred nature of the ritual, younger participants engage with it in ways that reflect their personal and generational experiences. This interplay between tradition and change ensures the festival's continuity while allowing space for adaptation.

CONCLUSION

The Kuraldal Festival as an Embodied Experience

Reflecting on my journey within the Kuraldal festival, I recognized how my initial curiosity as an outsider transformed into a profound appreciation for the cultural practices and shared spirituality of the Sasmuan community. My engagement began with a desire to uncover the embodied information practices of the devotees, but it quickly evolved into a more personal and meaningful exploration. Through my participation and completion of the study, I learned that Kuraldal was not merely an event but an embodied experience that revealed the community's rich history, values, and collective memory.

Initially drawn to the festival by miracle stories about Apung Lucia and its historical context, I found myself immersed in the vibrancy of the rituals. As I engaged in the dance, a significant transformation took place; what began as simple observation evolved into a personal journey to uncover the deeper meanings

intricately woven into the essence of Kuraldal. My academic pursuits coincided with this transformation, igniting my desire to not only witness but also understand the significance of each movement and gesture. Each visit to the festival allowed me to connect with locals and learn from their everyday lives, helping me forge meaningful relationships that deepened my understanding of their world.

In my early visits, I felt lost amid the flocks of participants, merely following the crowd and left with lingering questions. This unresolved curiosity ultimately motivated me to continue my exploration of Kuraldal in an academic context. Each subsequent visit deepened my comfort within the community, allowing me to empathize with fellow devotees who, like me, were seeking answers to their fervent prayers while maintaining unwavering faith.

Navigating Insider and Outsider Perspectives

As I spent more time in the community, the line between observer and participant began to blur. The locals welcomed me with open arms, sharing their stories and insights, which enriched my comprehension of the cultural practices. I felt a growing sense of comfort and belonging in this once-foreign environment as community members began to trust me with their narratives. This reciprocity fostered a profound resonance with the people, enabling me to embrace their experiences as if they were my own. However, I remained highly aware that there would always be aspects of the Kuraldal tradition that would still be ambiguous to me. The lived experiences of community members and the generational narratives embedded in their culture were facets of understanding that I could only briefly explore.

Throughout my data analysis, I practiced reflexivity, constantly reflecting on my interpretations and acknowledging the biases that came from my outsider perspective. I documented my thoughts to ensure transparency on how my background influenced my analysis. This self-awareness added rigor to my study, allowing me to approach my findings with a critical yet respectful lens.

Engaging with the Kuraldal festival offered a spectrum of learning experiences that challenged my assumptions and broadened my cultural understanding. I realized that genuine comprehension transcends academic literature; it necessitates presence, active listening, and participation. While my connection to the community deepened, I recognized that the actual insider status remained elusive, as

specific cultural nuances and values were known only to the locals. By practicing empathetic listening, I was able to look deeper into the emotions and meanings that the festival encapsulated, gaining insight into the importance of cultural sensitivity, particularly during interviews.

One of the most significant revelations from my journey was the role of narrative storytelling in shaping and preserving cultural identity. The stories shared among the devotees were not mere accounts but affirmations of faith and community, validating their experiences and strengthening their bonds. I grew to appreciate how these narratives instilled a sense of belonging, connecting individuals to their collective heritage. My own cultural lens as a non-local sometimes limited my understanding, but I maintained a profound respect for the devotees' perspectives, honoring their interpretations as vital expressions of their belief systems.

My personal faith added another layer to my exploration of the Kuraldal festival. Despite my closeness to the community, I wrestled with an unanswered prayer, which deepened my emotional investment in the festival. I attended the festival with an open heart, eager to witness the miracles and divine interventions that others spoke of so passionately. Hearing stories of miracles attributed to Apung Lucia filled me with hope, fueling my desire to see if my own prayers might be fulfilled through this experience. Initially, I wondered whether the Kuraldal would resemble other dance festivals I had attended, potentially reducing it to a mere performance aimed at attracting visitors. However, my understanding evolved as I approached the Kuraldal with reverence, shifting my focus from skepticism to seeking meaning in my spiritual experience.

I began to recognize that my participation in the dance was not solely contingent upon receiving immediate answers to my prayers. Instead, it became an opportunity for introspection and spiritual growth. I realized that the essence of faith is not solely defined by tangible outcomes but also by the journey of seeking and the connections built along the way. In engaging with the devotees, sharing in their stories, and immersing myself in their culture, I found a renewed sense of purpose and belonging.

This ongoing participation allowed me to see faith as a multi-faceted experience—one that included moments of doubt, hope, and the understanding that the divine works beyond my comprehension. While my personal prayers may have gone unanswered, the

collective prayers and unwavering belief of the community inspired me to embrace the beauty of the Kuraldal festival. In this context, my own spiritual journey intertwined with theirs, allowing me to experience the festival's richness and significance from a new perspective.

Ultimately, the unanswered prayer did not diminish my initial faith but rather deepened it by prompting a more profound exploration of what it means to be part of a community that holds shared beliefs. This reflexive process transformed my understanding of the Kuraldal festival from a personal quest for answers into a collective celebration of faith, resilience, and the powerful bonds that unite us as individuals and as a community.

Cultural Sensitivities

As I grew closer to the community and began to see myself as an insider, I approached my research with newfound respect and appreciation for the Kuraldal's significance. Yet, I remained greatly aware of the complexities of my position. Between an insider and an outsider, I recognized that certain aspects of the festival would always be exclusive to the Sasmueños. This awareness was crucial for maintaining reflexivity in my research, enabling me to approach my findings with integrity.

Balancing my objectivity with my dual role enriched my understanding of the Kuraldal festival, providing a nuanced perspective on the cultural richness, shared faith, and deep spiritual connections that characterize the celebration. I came to view Kuraldal as a dynamic cultural repository, a means by which the community expressed its faith and preserved its heritage. The familial ties, collective emotions, and geographical roots interwoven within the festival contributed to a layered meaning that was difficult to articulate yet profoundly impactful.

As I transitioned from a mere spectator to an engaged participant, I felt a growing closeness with the people around me. Each moment spent within the Kuraldal festival revealed the devotion they poured into their movements and rituals, allowing me to witness firsthand the transformative power of their shared experiences. However, I also recognized that certain aspects of Kuraldal would always remain beyond my grasp, rooted in the lived experiences unique to the local community. This boundary was humbling, reminding me that my understanding could only approximate, never fully encapsulate, the significance of the festival as felt by those who had grown up with it.

Through this delicate balance of closeness and respectful distance, I began to comprehend Kuraldal as a living heritage, continually renewed through each generation's participation. Every act of collective gratitude, every shared movement, and every ritual dance contributed to a deeper understanding of the community's spirit. My journey illuminated that Kuraldal was not merely a festival to be studied; it was a testament to the resilience, faith, and unity that bound the community together—a vibrant cultural legacy that I had the privilege to witness.

In conclusion, my exploration of the Kuraldal festival has been a transformative journey marked by growth, connection, and discovery. I entered the community with the intent to learn, but I emerged with a profound respect for the intricacies of their cultural practices. While I acknowledged the limitations of my outsider perspective, my active engagement allowed me to glean valuable insights into the Kuraldal's significance. This journey reshaped my understanding of cultural identity and heritage, revealing that the festival is a dynamic embodiment of the community's faith and a celebration of their shared history. I leave this experience with a deep appreciation for the Kuraldal festival—not just as an observer but as a humble participant in a rich tapestry of cultural expression and community resilience.

Building on the rich findings of this research study, several recommendations emerge to enhance our understanding of the Kuraldal festival and its embodied information practices. Conducting an in-depth performativity analysis of the dance rituals can reveal the significance of personal expression, gestures, and non-verbal communication in embodying cultural traditions. Additionally, a cross-disciplinary exploration involving anthropology, sociology, psychology, and cultural studies can provide a multi-faceted perspective on the festival's dimensions. Researchers could also investigate the psychological and emotional impacts of cultural rituals on mental well-being and identity formation, integrating health sciences frameworks into the discourse.

Furthermore, to ensure the longevity of Kuraldal as an intangible cultural heritage (ICH), greater emphasis should be placed on archival and documentation strategies. The use of digital repositories, multimedia documentation, and AI-driven tools can play a crucial role in preserving and transmitting embodied information practices. Creating interactive digital archives, video recordings, and virtual reconstructions of the dance and rituals can serve both as a means of

practicing Kuraldal and safeguarding it for future generations. These efforts not only reinforce cultural continuity but also highlight the evolving nature of embodied knowledge in the digital age. By integrating traditional and technological approaches, we can foster a deeper appreciation for Kuraldal, ensuring its preservation and relevance in the years to come.

DECLARATION OF CONFLICTING INTEREST

The author/s declared no potential conflicts of interest with respect to research, authorship, and/or publication of this article.

DECLARATION ON SOURCES OF FUNDING

The author/s received no financial support for the research, authorship, and/or publication of this article.

REFERENCES

- Espiritu, A. D. D. (2023). *Contextualizing the embodied information practices of the devotees of Apung Lucia's Kuraldal* [Unpublished master's thesis]. University of the Philippines.
- Foster, S. L. (1998). *Choreography and culture: Signs and meaning in the dance*. Wesleyan University Press.
- Griffiths, L. E. (2014). *Dance and the archival body: Knowledge, memory and experience in dance revival processes* [Doctoral dissertation, University of Leeds]. White Rose eTheses Online. <https://etheses.whiterose.ac.uk/id/eprint/9190/>
- Olsson, M. (2018). The cultural significance of dance festivals in the Philippines. *Dance Research Journal*, 50(2), 113–130.
- Thompson, P. (2000). *Oral history: An intimate history*. Berg.
- Tiatco, S. A. P. (2012). Imag(in)ing Saint Lucy: The narrative and performative construction of the Kuraldal in Sasmuan, Philippines. *Philippine Humanities Review*, 14(1), 129–155. <https://journals.upd.edu.ph/index.php/phr/article/view/4704>
- Tomen, N. (2008). *Kuraldal atlung ari and libad bangka nang Apung Iru*. National Commission for Culture and the Arts.
- Varela, F. J., Thompson, E., & Rosch, E. (1991). *The embodied mind: Cognitive science and human experience*. MIT Press.
- Vygotsky, L. S. (1978). *Mind in society: The development of higher psychological processes*. Harvard University Press.

AUTHOR BIOGRAPHY

Anna Divine D. Espiritu holds a Master of Library and Information Science from the University of the Philippines (2024). Her background in information management includes years of service at the University of the Assumption as a librarian, and she later took on the role of officer-in-charge. She then transitioned to an international setting, working as a teacher librarian at Tenby Schools in Malaysia.

Her research interests stem from her personal passion for and active participation in festivals. She is fascinated by these large, vibrant public gatherings that are rich with culture and information. This interest inspired the present study, leading her to explore the unique information needs and behaviors within these celebratory contexts.

Email: ellowy.divine@gmail.com



This work is licensed under a Creative Commons Attribution 4.0 International License.



The PhJLIS is published by the School of Library and Information Studies, University of the Philippines Diliman. ISSN 2719-0471 (Online)

Positionality and Power in the Archives: Women as Memory-Keepers of Three Art Archives in the Philippines¹

Maria Ana Gabriela R. Lising
Graduate Student, Master in Archives and Records Management,
School of Library and Information Studies, University of the Philippines Diliman

Abstract

In the years immediately following World War II, the Philippines experienced the reconstruction of physical structures destroyed by the war and the construction of an identity of the newly independent Filipino nation-state emerging from colonial rule. Among the different efforts of identity-building from the various sectors of society was a newfound consciousness from the local art community to define what constituted a distinctly Filipino approach to art. Archives are key to building and strengthening the collective memory of a society. Various archives in the country serve as repositories of records that aid the formation of Filipino consciousness. Likewise, archives dedicated to art and its key figures also document “the struggle of Philippine art,” - as articulated by Purita Kalaw-Ledesma, a key Filipina art patron in the immediate post-war years. This paper examines three active archives in the Philippines that preserve records pertinent to Philippine Art History: the Purita Kalaw-Ledesma Library and Archive, the Ateneo Library of Women’s Writings, and the Roberto Chabet Archive. Using library, information, and archival studies methods, it explores how women who founded and cultivated these repositories became memory-keepers of Philippine art history. By comparing the vision and practices of these archives, it discusses how these memory keepers’ positionality as women influenced approaches to what these archives include and exclude in their collections. This paper contributes to the emerging discourse on a decolonized approach to Philippine archival studies.

Keywords: women, Philippine art history, archives, archives and memory, archives and power

INTRODUCTION

History, memory, and archives have long been inextricably linked in discussions about the identity of communities. The three have played a significant role in understanding the history and identity of nations. Nations, however, are composed of smaller units of a community, whether it be a clan, a province, or a group central to this paper: a community of artists.

Art tends to be seen as something constantly in flux and new, which, by its nature, it is. However, as certain members of the community have realized,

there is a past that the present has built on, which must be recognized. Additionally, there is a pressing need to preserve and document what is in flux at present, for it to be better understood by and in the future.

This paper discusses three art archives established by women from the latter half of the 20th century until the early 21st century. The collections of these three archives primarily document the key developments, movements, and figures in Philippine art history during the second half of the 20th century. Though there are plenty of studies about locating women within archives, there are few about women as

¹This paper is a version of a work presented at the AAS-in-Asia Conference in June 2023 and the National Archives Congress in October 2023. It was originally submitted as a class requirement for ARM 201 (Archival Theory and Practice) in the Master of Archives and Records Management (MARM) program at the University of the Philippines School of Library and Information Studies.

archivists or as founders of archives, and this paper hopes to contribute to that growing conversation.

The inextricable connection of history, memory, and archives in identity-building was seen perhaps most strongly in the immediate years following the experience of World War II, which ended in 1945 (Osmeña, 1945). This period was primarily characterized by reconstruction and construction from the ground up. Such reconstruction applied not only to the heavily bombed physical structures but also to identities. At that point, the Philippines was only emerging as a new nation after centuries of colonial rule. There was a seemingly pressing need to establish markers of identity and to define what it means to be a Filipino (Abinales & Amoroso, 2017).

This search to define the Filipino identity is also reflected in a newfound consciousness coming from the art community, emerging as a search to define a distinctly Filipino approach to art: “What is Filipino art? What makes art Filipino?” The multi-faceted journey to articulate what is Philippine about Philippine art has been termed by Purita Kalaw-Ledesma as “the struggle for Philippine art.” This phrase is also the title of her book, co-authored with Amadis Ma. Guerrero (1974), which talks about developments in the post-war years. However, it should be noted that the struggle for Philippine art continues even beyond the coverage of her book.

Throughout the second half of the 20th century, the developments, movements, and figures have been captured in various archives dedicated to art across the country. The discussion in this paper will focus on three: the Purita Kalaw-Ledesma Art Archives, the Ateneo Library of Women’s Writings (ALiWW), and the Roberto Chabet Archive. Aside from the unique holdings of each repository, it is notable that all the archives to be discussed were founded by women, who, rather interestingly, do not have a background in archival or library science but have nevertheless opted to collect and record materials about Philippine art history over the years, thus cementing themselves—though not deliberately— not as archivists, but as memory keepers.

PURITA KALAW-LEDESMA ART ARCHIVES

It is perhaps impossible to talk about the development of Philippine art in the post-war years without mentioning Purita Kalaw-Ledesma. The daughter of then-senator and renowned historian Teodoro Kalaw and proponent of women’s suffrage in the Philippines, Pura Villanueva-Kalaw, Purita (PKL), was one of the

foremost art patrons of the immediate years following World War II.

Going beyond the stereotypical role of an art patron, PKL was an advocate of the arts in many ways. She established the Art Association of the Philippines (Benitez-Johannot, 2020), lobbied for representation of the arts in the government through her sister, then-senator Maria Kalaw-Katigbak (Kalaw-Ledesma Foundation Inc., 2021), and, as recently discovered, nominated Jose Garcia Villa for a Nobel Prize in Literature in 1973 (The Nobel Prize Organisation, 2024). Along with these activities, one of her most lasting legacies is the bundles upon bundles of carefully cut-out newspaper articles about art. The scrapbooks, as she refers to them, comprise the core of the Purita Kalaw-Ledesma archives. She began this pursuit in 1948, the same year she founded the Art Association of the Philippines, and ended in 2000 (Kalaw-Ledesma Foundation Inc., n.d.). While the clippings make up the core of the collection, it is notable that personal papers, correspondences, and even unpublished manuscripts can be found among the archive’s collections.

The physical archives in Makati City, Metro Manila, was inaugurated in 2015 (Kalaw-Ledesma Foundation Inc., n.d.). It is open to guests and researchers, but an appointment must be made prior to the visit. Access to personal papers is subject to approval, but the digitized scrapbooks can be accessed upon request. Interestingly, despite the many writings of Kalaw-Ledesma, there is very little text left behind to explain the motivations behind the scrapbook project.

ATENEO LIBRARY OF WOMEN’S WRITINGS (ALiWW)

The Ateneo Library of Women’s Writings (ALiWW) was the brainchild of Dr. Edna Zapanta Manlapaz and Dr. Soledad Reyes, professors of the Ateneo de Manila University. Aside from being esteemed and well-loved educators, the two were already formidable scholars in their own right for their examination and understanding of English and Filipino literature in the Philippines. Dr. Manlapaz and Dr. Reyes are considered advocates for the recognition of women in various fields through their respective writings and projects.

Dr. Edna Zapanta Manlapaz is most known for her contributions to understanding literature in English written by Filipino women. After earning her doctoral degree from the University of Pennsylvania in 1972 (Graduate English Doctoral Alumni, n.d.), Manlapaz

addressed a gaping hole in the study of Filipino literature by writing about women writers. Over the years, she has authored several books on the topic, including *Songs of Ourselves: Writings by Filipino Women in English*, *Six Women Poets: Interviews with Angela Manalang-Gloria, Trinidad Tarrosa-Subido, Edith Tiempo, Virginia Moreno, Tita Lacambra-Ayala, Ophelia A. Dimalanta*.

On the other hand, Dr. Soledad Reyes is most known for her scholarly work on understanding Filipino literature and popular Filipino culture. As early as 1982, her prowess was already recognized by the Manila Critics Circle, conferring the Philippine National Book Award for her work, *Nobelang Tagalog 1905-1975: Tradisyon at Modernismo* (Alba, 2003). She was also conferred the title of Professor Emeritus in 2009 for her contributions to the university and her field (Faculty and Staff | Interdisciplinary Studies, n.d.).

ALiWW was intended to be an archive from the beginning (Oviedo, 2023). In its early days, it was envisioned to be a repository for women in literature, but later realized the need for a space to preserve the writing of women who have contributed to various fields (Ateneo Library of Women's Writings, n.d.). Since its establishment in 1994, ALiWW has grown to accept and preserve materials by women in other art forms and disciplines as well. The archive is located within the grounds of Ateneo de Manila University in Quezon City, Metro Manila. Its main holdings include personal papers of women from various fields, photographs, and unpublished manuscripts (Oviedo, 2023). Among the papers in their care are drafts by Angela Manalang-Gloria, known writer of poems and short stories; the journals of Anita Magsaysay-Ho (Ateneo Library of Women's Writings, n.d.), the only woman to be a part of the Thirteen Moderns, a group of artists that has influenced the growth of modern art in the country (Hernandez, n.d.); and the personal papers of Encarnacion Alzona (Oviedo, 2023), esteemed historian and considered to be the first Filipina to earn a PhD, when she graduated from Columbia University in 1923 (Politowski, 2011). ALiWW is open to guests and researchers from outside the university, and setting an appointment is highly encouraged.

ROBERTO CHABET ARCHIVE

Roberto Chabet is often referred to as the Father of Conceptual Art in the Philippines (Vicente, et al., 2021). His art technique pushed the limitations for

Philippine art at a time when society was still coming to terms with the modern art of the immediate post-war years. Dubbed “anti-museum art” by Purita Kalaw-Ledesma (Le, 2018), the works of Chabet and his contemporaries, such as Ray Albano, Joe Bautista, and Fernando Modesto, were often site-specific and ephemeral (Le, 2018). Conceptual art is grounded in questioning norms—whether in art or practiced in society—and Roberto Chabet was one of the figures who kept throwing questions.

However, beyond being known as the Father of Conceptual Art, Roberto Chabet's influence is most felt through his students at the University of the Philippines. Teaching for over 30 years at the College of Fine Arts, countless artists have passed through his classes. These artists have pushed the directions that Philippine art can take—and continue to do so until now. Some of Chabet's students with strong personal connections with him were labeled “Chabet babies” (Le, 2018, p. 23). Initially a contemptuous term, it meant to put down the young artists associated with him and his style while widening the divide between those who practice conceptual art and social realism (Le, 2018). Nevertheless, at present, his former students have been finding more familiarity with the title (Le, 2018). After Chabet's passing in 2013, his legacy continues to live on in the works he left behind and the students who have grown as respective artists. One in particular is ensuring that his legacy will be secured more concretely.

Ringo Bunoan wears many hats: she is an organizer of alternative spaces for art, an artist, researcher, curator, and co-owner of artbooks.ph (“Ringo Bunoan: Insight,” 2016). Most importantly, she spearheaded the efforts to archive personal papers, related paraphernalia, and documentation of the works of Roberto Chabet.

Unlike the first two archives that have been discussed, the Roberto Chabet Archive is primarily hosted online on the Asia Art Archive website (<https://aaa.org.hk/en/collections/search/archive/roberto-chabet-archive>). Digital files of the archive are also available onsite at the Lopez Museum and Library. The archive primarily comprises photographs of artworks, letters from students, and exhibition notes (Vicente, et al., 2021). Some highlights include the “top secret document” and other papers on Angel Flores, an entire persona that Chabet created himself; handwritten exhibition notes of shows he curated; and documents from his time as director of the Cultural Center of the Philippines. What started as a research project in 2008 has grown and continues to grow—as of writing,

there are already 4,502 records that are part of the archives, most of which are accessible to anyone with an internet connection across the world (Asia Art Archive, n.d.).

DISCUSSION

Each of the archives discussed is unique in its own right, from their respective collections to how they were founded. This paper adds to the discussion on how archives were founded and who established these, as such, deepening our understanding of their respective collections, how they came to be, and how we can utilize them better.

There are three key points to help discuss the unique positionality of the women who founded archives. First, how they are both memory keepers and participants; second, their possession of capital and their respective milieus; lastly, how these factors influence their positionality and ability to exercise power for and through the archive following the discussion of Cook and Schwartz's (2002) article, "Archives, Records, and Power."

For this discussion, positionality refers to how identities and subjectivities were constructed and shaped. Numerous factors contribute to this, referred to by Leora Farber (2015) as "the address of the address (home, site, space and/or place; relationships between particular historical, political, geographic, social and cultural circumstances and contexts)" (p. 2).

All four founders can be considered as both memory keepers and memory participants. For the discussion, the term "memory keeper" may fit the four women better, as they all collected materials and/or documented without consciously thinking of it as deliberate archiving. Additionally, unlike most archivists and collections managers who typically care for documents and objects that are quite separate from their experience, all four women were—and except for PKL, still are—active participants in the art scene that they respectively belong to. This means that they themselves are not passive observers but are participants and even catalysts in the industry as artists, researchers, writers, and even friends with the people who created the documents that they collected.

To pinpoint the exact impetus to begin the act of collecting for each of the four women would be difficult, but what would be of interest in the paper are the factors that allowed them to be the roles

mentioned above: memory keepers and memory participants.

In *The Forms of Capital*, Pierre Bourdieu (1986) articulated how possession of capital, as "accumulated labor (in its materialized form..)" (p. 241), allows its possessors to gain an advantage in society as the capital allows for certain transactions (not necessarily economic) to occur. As a highly simplified analogy, think of how concert tickets provide different experiences depending on the kind that one can purchase: those who can buy higher-tier tickets and are afforded the privilege to attend sound checks and see the performers up close have special merchandise, and in some cases even meet the acts that are performing. Such privileges are not given to those on upper box seats with a limited view of the performances and often rely on the big LED screens of the venue to see the performers up close. In this transaction, those with more economic capital are at an advantage, provided with opportunities and material goods, as opposed to those with less economic capital who are not.

Bourdieu (1986) goes on to posit that there are three key forms of capital: economic, societal, and cultural. Economic capital refers to assets that translate to purchasing power, as illustrated in the example earlier. Cultural capital pertains to certain social elements, such as how one carries oneself, having certain skills or knowledge, and even being affiliated with certain institutions. Social capital is grounded on the societal connections and obligations that one has and can be converted to economic capital in some situations. Holding capital, whether in one form or a combination of multiple ones, holds leverage and opens doors for more economic and societal transactions (Bourdieu, 1986).

From their short backgrounds, it is clear that each of the four women possesses a substantial form of combined capital. Additionally, their respective milieus either provided them with such capital or allowed them to accumulate it. The unique combination of their capital and milieu are the two key factors that influence and determine their positionality. This positionality, in turn, allowed them to start being memory keepers of the memories they also participated in. As positionality is a coming together of their respective capitals and milieus, it can also be argued that this consciously and unconsciously shaped how and why they collect—which can also be viewed as how they exercise power over the collection.

Schwartz and Cook (2002) provide an interesting discussion of archives as both power and non-power. They argue that archives as power consciously and unconsciously uphold almost monolithic narratives depending on the records chosen and kept as part of the collection. We have heard this argument before that what is kept in an archive's collections, deliberately or otherwise, highlights a particular vista—a specific narrative. However, with this consciousness, we are then able to highlight the gaps that allow us to question and even subvert the monolithic narratives of our archives (Schwartz & Cook, 2002).

Relating to the founders of the art archives in the Philippines, what is interesting about their greater context is that men dominated the art scene practically throughout the 20th century. To illustrate, in the group often referred to as the Thirteen Moderns that pioneered various techniques in modern art, only one of them is a woman—Anita Magsaysay-Ho (Hildawa, 2003). Since its first proclamation in 1972, out of the 81 National Artists across the different art forms, only 16 are women (National Commission for Culture and the Arts, n.d.). Despite the seemingly larger space occupied by men—despite the more substantial power that men seem to exercise to be in that space—there are women within those spaces and gaps that maintain the art scene in other ways: Purita Kalaw-Ledesma who established the Art Association of the Philippines which gave many young artists much-needed opportunities (Benitez-Johannot, 2020); Lyd Arguila, who established the Philippine Art Gallery, one of the first galleries in Manila that allowed artists to sell their works at a fair price (Kalaw-Ledesma, 1987); and even the wives of artists such as Tessie Luz, who managed the Luz Gallery (Caruncho, 2019), and Hilda Diaz, wife of National Artist, Vicente Manansala, who helped him in his art practice.

However, another important matter is that, despite operating in the gaps and spaces, these women possess various forms of capital that have allowed them to be in specific contexts as memory participants, which also, in turn, gave them the power to become memory keepers. For example, ALiWW and the Roberto Chabet Archive were formed mainly by their founders tapping into their networks to acquire materials to build the collection. PKL, as a member of the elite, was also able to tap into her network to encourage various members of the business communities to host competitions and

offer substantial cash prizes for artists to participate in.

Thus, we see how the various forms of capital and the milieu that shaped them gave the four women the power necessary to construct the archive. By studying the backgrounds that shaped the founders of the institutions at present, we can question them further. In the case of the art archives, we can grapple with more difficult questions, such as: where are the alternative groups, where are the narratives of queer artists, and where are the narratives of the art communities outside of Manila? Questions such as these echo the argument of Schwartz and Cook that emphasizes the need for self-reflexivity in archives (Schwartz & Cook, 2002). This self-reflexivity comes in different forms: from the need to recognize how various archives can privilege and marginalize narratives, coming to terms with the process of how the archive came to be, and even understanding (and perhaps grappling) with the backgrounds of the archives' founders (or funders). Exercising self-reflexivity is an activity that is easier said than done. Certain circumstances make this difficult even for archivists in senior positions. However, the two authors provide a needed reminder: “When power is denied, overlooked, or unchallenged, it is misleading at best and dangerous at worst” (Schwartz & Cook, 2002, p. 2).

The concept of looking into the positionality of memory keepers is also echoed in the discipline of history. Historiography is often defined as the study of history—understanding how the narratives came to be and the factors in play that may have influenced how it was formed. One of the texts that best explores this is “The Historian's Task in the Philippines,” the first chapter in *The Making of a Nation: Essays on Nineteenth-century Filipino Nationalism* by Schumacher (1991). Although largely rooted in the Philippine context, he discusses a universal truth in the discipline: that while history is the coming together of narratives from reliable sources, these sources do not interpret themselves—at the core of this is the historian, who is shaped by his own biases and prejudices. Despite the efforts to maintain objectivity as demanded by the discipline, it is not always the case as our backgrounds form our respective points of view, and, as in the case of historians, such is reflected in the writing produced. That said, self-reflexivity in history is important as understanding the contexts of those who have written historical narratives helps understand why a particular material is handled in a confident manner.

The need for questioning and self-reflexivity in archives is echoed differently by a recent show mounted in the Ateneo Art Gallery: *Snare for Birds: Rereading the Colonial Archive*. Composed of works by Kiri Dalena, Lizza May David, and Jaclyn Reyes, the three artists rewrite the stories embedded in photographs of Dean C. Worcester (*Snare for Birds: Rereading the Colonial Archive*, 2023-2024; Constantino, M. & Ferrer, I., 2023-2024). At the turn of the century, Dean C. Worcester was appointed as chief of the Bureau of Ethnological Survey (previously called the Bureau of Non-Christian Tribes). With the premise of collecting data for the bureau, Worcester began to extensively photograph and document various non-Christian communities across the archipelago (Salvador-Amores, 2016). However, the same collection of photographs was utilized by Dean Worcester to support his argument that the Philippines, at the time, was not capable of self-independence. Through the largely staged photographs, the non-Christian groups of the Philippines were belittled as primitive and savages, thus justifying the need for American colonial rule over the Philippine Islands (Rice, 2018). The photographs of Worcester have been revisited by various scholars, notably by Mark Rice and Analyn Salvador-Amores, to reclaim the narratives lost in the staged photographs and potentially misleading captions (Rice, 2018; Salvador-Amores, 2016). Kiri Dalena (2023) continues this pursuit of reclamation as she discovered for herself that certain aspects of the records need to be scrutinized further. In the Artists' Talk held at the Ateneo Art Gallery last September 16, 2023, she explains that one of the key moments that inspired her to pursue this project was encountering a photograph of a man with the caption "Felizardo, ladrone leader from Bacoor, Cavite, after postmortem, front view; showing bolo cuts." This prompted her to do further research into the possible identity of the man. A ladrone, after all, is a rebel or a thief. Dalena's research brought her to discover that the man—Cornelio Felizardo—was not merely a *ladrone* as labeled in the collection but a key figure in the resistance against the Americans, being referred to as a general in other historical accounts. The imbalance of the narratives deeply unsettled Dalena, prompting her to revisit the collection and attempt to take back the narratives through her works along with her fellow artists (Dalena, 2021; Dalena et al., personal communication, September 16, 2023). *Snare for Birds* presents how the dialogue between artists and archives further helps in the search for identity. By approaching archives and the narratives they hold differently, we can understand aspects of our identity more deeply. The show also further highlights the

need to revisit how archives came to be—in this case, a product of America's colonization of the Philippines. While conversations have shifted over time, and historians are now more mindful of the repercussions of the colonial experience on our historical narratives, self-reflexivity must also be exercised in our archives. This helps ensure that the narratives viewed with a colonial lens will not be carried over into the narratives written at present.

Through these examples, we find how the argument of Cook and Schwartz (2002) is translated in different contexts but nevertheless holds true: it is necessary to understand how institutions, such as archives, came to be to understand the narratives that they uphold and to identify the gaps to be explored further—what has fallen between the cracks.

CONCLUSION

It cannot be denied that, as a whole, these three archives—the Purita Kalaw-Ledesma Art Archives, ALiWW, and the Roberto Chabet Archive—have played an essential role in shaping collective memory concerning Philippine art history. While it should be recognized that the unique positionality of the founders may entail certain limitations in their respective collections, the totality of their work allows researchers and fellow artists in the present to have primary sources that cover key stages in the development of Philippine art history during the latter half of the 20th century. Through the letters, notes, sketches, and other documents they have kept and preserved over the years, we can understand our artists better beyond the art they have produced. Through these archives, we understand why Philippine art history—or even the place of art in the Philippines—is the way it is at present. Consequently, we can be better guided on what directions to take in the future, both for art and art archives. Nevertheless, we are reminded that though these archives are now established and reputable institutions, it is the responsibility of archives and archivists to be self-reflexive. We cannot rest in believing that our archives and their founders are without problems.

It is in the self-reflexivity of both the archive and its founders that we find spaces and opportunities to further examine our history and identity.

REFERENCES

- Abinales, P. N., & Amoroso, D. J. (2017). *State and society in the Philippines* (2nd ed.). Rowman & Littlefield.

- Alba, R. (2003, August 29). *In focus: The National Book Awards: Enlivening the publishing scene in the country*. National Commission for Culture and the Arts. <https://ncca.gov.ph/about-culture-and-arts/in-focus/the-national-book-awards-enlivening-the-publishing-scene-in-the-country/>
- Asia Art Archive. (n.d.). Roberto Chabet archive. <https://aaa.org.hk/en/collections/search/archive/roberto-chabet-archive>
- Ateneo Library of Women's Writings. (n.d.). Invitation to a lunch meeting. Quezon City; Ateneo Library of Women's Writings Reading Room.
- Ateneo Library of Women's Writings. (n.d.). Recent acquisitions. <https://rizaldb.ateneo.edu/aliww/acquisitions.html>
- Benitez-Johannot, P. (2020, April 1). Purita Kalaw-Ledesma: The woman who changed the history of Philippine art. *Tatler Asia*. <https://www.tatlerasia.com/lifestyle/arts/purita-kalaw-ledesma-the-woman-who-changed-the-history-of-philippine-art>
- Bourdieu, P. (1986). The forms of capital. In J. G. Richardson (Ed.), *Handbook of theory and research for the sociology of education* (pp. 241–258). Greenwood Press.
- Caruncho, E. (2019, April 30). Tessie Ojeda Luz passes away at 89. *Lifestyle.INQ*. <https://lifestyle.inquirer.net/333651/tessie-ojeda-luz-passes-away-at-89/>
- Constantino, M. & Ferrer, I. (2023-2024). *Snare for Birds: Rereading the Colonial Archive* [Exhibition]. Ateneo Art Gallery, Quezon City, Philippines.
- Dalena, K. (2021, March 20). The death of a “ladrone.” *Snare For Birds*. <https://www.snareforbirds.com/2021/03/20/cornelio-felizardo/Faculty and Staff | Interdisciplinary Studies>. (n.d.). Ateneo de Manila University. <https://www.ateneo.edu/soh/is/about/people>
- Farber, L. (2015). Archival addresses: Photographies, practices, positionalities [Editorial]. *Critical Arts*, 29(Supp 1), 1–12. <https://doi.org/10.1080/02560046.2015.1107304>
- Graduate English Doctoral Alumni*. (n.d.). Department of English, University of Pennsylvania. <https://www.english.upenn.edu/graduate/alumni/1970>
- Hernandez, E. M. (n.d.). The American and contemporary traditions in Philippine Visual Arts. National Commission for Culture and the Arts. <https://ncca.gov.ph/about-ncca-3/subcommissions/subcommission-on-the-arts-sca/visual-arts/the-american-and-contemporary-traditions-in-philippine-visual-arts/>
- Hildawa, S. G. (2003, September 14). *Thirteen artists and an award*. Philstar.com. <https://www.philstar.com/other-sections/starweek-magazine/2003/09/14/220428/thirteen-artists-and-award>
- Kalaw Ledesma Foundation, Inc. (n.d.). *About the Founder and Foundation*. <https://klfi.ph/about/>
- Kalaw-Ledesma, P. (1994). *And Life Goes On*.
- Kalaw-Ledesma, P. (1987). The biggest little room: Philippine art gallery. Kalaw-Ledesma Art Foundation.
- Kalaw-Ledesma, P., & Guerrero, A. M. (1974). The struggle for Philippine art. Ledesma.
- Le, T. B. (2018). *Material conceptualisms: Philippine art under authoritarianism, 1968–1986* [Doctoral dissertation, University of Michigan]. Deep Blue Documents. <https://hdl.handle.net/2027.42/146098>
- National Commission for Culture and the Arts (n.d.). Order of National Artists. <https://ncca.gov.ph/about-culture-and-arts/culture-profile/national-artists-of-the-philippines/>
- Ringo Bunoan: Insight. (2016, March 15). *Ocula Magazine*. <https://ocula.com/magazine/insights/ringo-bunoan/>
- Osmeña, S. (1945, September 2). Message of President Osmeña to the Filipino people on V-J day. *Official Gazette of the Republic of the Philippines*, 41(6), 499–500. <https://www.officialgazette.gov.ph/1945/09/02/statement-of-president-osmena-to-the-filipino-people-on-v-j-day-september-2-1945/>
- Oviedo, K. I. (2023, January 24). Celebrating women and their works at the Ateneo Library of Women's writings. *Tatler Asia*. <https://www.tatlerasia.com/power-purpose/front-female/celebrating-women-and-their-works-at-ateneos-library-of-womens-writings>
- Politowski, M. (2011, May 23). *The “re-encarnacion” of NARA's records*. National Archives and Records Administration. <https://text-message.blogs.archives.gov/2011/05/23/the-re-encarnacion-of-naras-records/>
- Rice, M. (2018). *Dean Worcester's Fantasy Islands: Photography, film, and the colonial Philippines*. Ateneo de Manila University Press.
- Salvador-Amores, A. (2016). Afterlives of Dean C. Worcester's colonial photographs: Visualizing Igorot Material Culture, from archives to anthropological fieldwork in Northern Luzon. *Visual Anthropology*, 29(1), 54–80. <https://doi.org/10.1080/08949468.2016.1108832>

- Schumacher, J. N. (1991). *The making of a nation: Essays on nineteenth-century Filipino nationalism*. Ateneo de Manila University Press.
- Schwartz, J. M., & Cook, T. (2002). Archives, records, and power: The making of modern memory. *Archival Science*, 2(1-2), 1-19. <https://doi.org/10.1007/bf02435628>
- The Nobel Prize Organisation. (2024, May 21). Nomination Archive. The Nobel Prize. https://www.nobelprize.org/nomination/archive/show_people.php?id=15737
- Vicente, G., Yu, M., & Singer, M. (2021, December 15). Archiving the work of Roberto Chabet, part 1 - voca: Voices in contemporary art. VoCA. <https://voca.network/blog/2020/11/13/archiving-the-work-of-roberto-chabet-part-1/>

AUTHOR BIOGRAPHY

Maria Ana Gabriela R. Lising graduated with a degree in AB History and a minor in Cultural Heritage from Ateneo de Manila University in 2017. She is completing her Master's degree in Archives and Records Management at the University of the Philippines School of Library and Information Studies. Her experience includes teaching various aspects of history to Grade 7 students at Saint Pedro Poveda College and college freshmen at Ateneo de Manila University. She has also worked with the art collections of the Lopez Museum and Library, Rizal Commercial Banking Corporation (RCBC), and the BPI Collection (through the Ayala Museum), in several roles related to collections management. Additionally, she has interned at notable institutions, including the Cultural Center of the Philippines, ICOMOS Philippines, and the Ateneo Art Gallery.

Email: mrlising@up.edu.ph



This work is licensed under a Creative Commons Attribution 4.0 International License.



The PhJLIS is published by the School of Library and Information Studies, University of the Philippines Diliman. ISSN 2719-0471 (Online)

Factors Affecting Wikipedia Notability of Filipino Athletes: A Study on Education and Geographic Inequality

Sylvan Dan M. Moldes
Keys School Manila

Kevin S. Cuevas
University of the Philippines Diliman

Abstract

As the Philippines celebrates its 100th year of participation in international sporting events, this paper looked into the Wikipedia pages of Filipino athletes and investigated how the presence or absence of quality education and geographic inequalities affect the notability of Filipino sports personalities. The authors hypothesized that certain terms co-occur frequently in the descriptions and infoboxes of notable Filipino athletes, and that terms related to popular sports, urbanized areas, and prestigious educational institutions have higher centrality in the network. Information from the Wikipedia pages were web scraped using Python, while the article title, infobox, and description of the entries were harvested using BeautifulSoup and Wikipedia API. Through the pre-processed, extracted noun phrases, a co-occurrence network was built and imported to Gephi, and was visualized via Force Atlas 2 algorithm. The results suggest that there are three major network clusters from the data obtained: (1) Olympics, regional, and local sports; (2) mainstream, collegiate, and professional sports, and (3) boxing and combat sports. Through this research, the authors hope to fill the gap in local literature on sports, education and geographic inequalities in the country. The findings of this research offer an innovative approach by making use of data analysis in suggesting policy recommendations to stakeholders.

Keywords: Wikipedia notability, Co-occurrence Network, Filipino athletes, UN Sustainable Development Goals (SDG), sports education, geographic inequality

BACKGROUND

The year 2024 marks the centennial anniversary of the Philippines sending delegates to international sporting competitions. Back in 1924, the Philippines sent its lone delegate to represent the country in the Summer Olympics held in Paris, France. Filipino runner David Nepomuceno participated in the 100- and 200-meter races, although unable to secure an Olympic medal. Since then, the country has been sending athletes to various international sporting events such as the Olympics, the Asian Games, and the Southeast Asian Games. In the 2024 Summer Olympics, 22 Filipino athletes participated in different sporting events (Dioquino, 2024).

When world leaders met in 2015, a universal agenda for sustainable development was adopted, and it was called *The 2030 Agenda for Sustainable Development*. This policy agenda, accompanied by 17 Sustainable Development Goals (SDGs) and 169 targets, aims to call to action on a global scale for the next 15 years. This paper focuses its lens on two of the 17 SDGs, more specifically, Goal 4 and Goal 10. Goal 4 sets its sights on providing quality education, ensuring inclusive and equitable quality education, and promoting lifelong opportunities for all, while Goal 10 concentrates on reducing inequality within and among countries. In the context of this paper, Goal 4 of the UN SDGs is examined using Target 4.5, which focuses on eliminating gender disparities in education

and ensuring equal access to all levels of education. Goal 10 is examined based on Target 10.2, which empowers and promotes social, economic, and political inclusion for all, as seen from the Philippine sporting landscape.

Wikipedia Notability

A handful of articles pertaining to Wikipedia shed light on the aspect of notability of people across different disciplines. Tripodi (2021) looked into Wikipedia biographies nominated for deletion and found that “women’s biographies are more frequently miscategorized as non-notable than men’s” adding to the knowledge that not only is there a gender gap, but also Wikipedians have to “work nearly twice as hard to prove women’s notability” (p. 10). A similar study conducted by Martini (2023) analyzed the content of Wikipedia articles for deletion and quantitatively investigated gender differences in discussions on deletion. Among its significant findings, the paper discussed that “women’s biographies are questioned more often but not deleted more often compared to men’s biographies” (p. 13). Meanwhile, Hinnoosaar (2019) suggests that the provision of information to editors about gender inequality may help reduce the gender gap in Wikipedia contributions.

Gauthier and Sawchuk (2017) identified a number of Wikipedia entries that act as sites of contestation where academic scholars and Wikipedians debate on aspects of notability, verifiability, and tone. Their study found that there is an inconsistency in the application of notability guidelines, which are particularly biased against women, cultural minorities, sexualities, and genders. Due to the nature of Wikipedia being “predicated on secondary sources rather than primary sources”, visibility in secondary sources therefore builds notability (pp. 397-398). To add to this, several other studies noted that Wikipedia contributors tend to use online or Internet-based references (Huvila, 2010; Kaffee & Elsahar, 2021; Luyt & Tan, 2010).

Known Inequalities on Wikipedia

Literature has also shown that inequalities exist within Wikipedia. Among many other discussions on Wikipedia inequalities, two specific categories stand out: gender and ethnicity.

A content analysis from Ferran-Ferrer et al. (2023) identified three areas of research that focused on gender gaps on Wikipedia, which include gaps in content, editing and participation, and readership.

Adams et al. (2019) discussed both gender and racial gaps on Wikipedia. Their research showed that male sociologists are more than twice as likely to have a Wikipedia page as their female counterparts. Similarly, on issues of race/ethnicity, sociologists who are white are twice as likely to have a page as non-white/minority sociologists. Lemieux et al. (2023) looked into Wikipedia articles for deletion, which were tagged as *WP:Search Engine Test* and *WP:Too Soon*, and found that the application of these two criteria was not applied consistently “across race and gender for biographies of academics” (p. 9). As a result, academics who are white women and Black, indigenous, and people of color (BIPOC) are at a disadvantageous position when it comes to keeping their Wikipedia pages. Furthermore, the study noted that women in Wikipedia are more notable than men with the use of “internal and external proxy measures for notability” (p. 19).

Despite extensive coverage on Wikipedia on inequality in aspects of gender, ethnicity, and how the Wikipedia guidelines on notability are interpreted in favor of or against these two among different disciplines, there has been minimal coverage on how other demographic aspects affect the notability of athletes. This study will attempt to explore other factors affecting the notability of Filipino athletes. In particular, inequalities involving gender, education and geographic location will be discussed. In order for inequalities on these aspects to surface, the researchers rely on the degree centrality of terms within the text network and interpret the data accordingly. The following research questions and hypotheses guide this inquiry:

Research Questions

1. What are the most frequently co-occurring terms in the descriptions and infoboxes of notable Filipino athletes?
2. What is the centrality of terms related to high-profile sports, geographic locations, and educational institutions within the text network?

Hypotheses

1. Certain terms (e.g., names of cities, schools, sports) frequently co-occur in the descriptions and infoboxes of notable Filipino athletes, indicating common paths to notability.
2. Terms related to high-profile sports (e.g., basketball, boxing), metropolitan areas, and prestigious educational institutions have

higher centrality in the network, suggesting these factors are prominently featured in the profiles of notable athletes.

Data and Information Science in Policymaking

Data science is a field concerned with the responsible extraction of data to gather information and insights (Martens, 2022). Recently, there has been a growing interest in the academe on the relationship between data science and evidence-based decision-making, more specifically, how data science contributes to the development of more effective policies (Kim, 2024). For example, Buttow (2024) analyzed policy documents produced by an intergovernmental organization through the lenses of Critical Data Studies (CDS) and regulation theory. The use of data-driven technologies in all the stages of the policy cycle framework has been found to contribute positively to evidence-based policymaking in the government, bring policy stages together, and transform the government's response from reactive to proactive. Data collection and data analytics play a central role in all the stages of the policy and regulatory cycle. Idzalika et al. (2019) looked into the evolving role of big data analytics in the development of evidence-based policymaking in population dynamics and social development research. Big data from various sources (social media, mobile phone calls, financial records, crowdsourcing, transportation records) have been used as information tools to fill gaps in policy-making and traditional datasets.

On the other hand, information science deals with the creation, management, and use of information. As policymakers often refer to various sources of information (scientific, practical, and opinion-based), information science professionals can contribute to the provision of curated resources that aid in the creation of legislation and policies across all stages of policymaking. Albeit the differences in the use of terminologies, Cairney (2016) and Buttow (2024) identified stages in the policy-making cycle where information professionals may be of help. For instance, during the stage of agenda setting or defining problems at hand, information professionals may provide policymakers with relevant data to determine which problem requires the most attention. Notably, librarians are “expert searchers” (Crosby, 2001) who can access a variety of sources to fill gaps in knowledge and information. In the consultation phase, librarians and other information professionals may be invited as resource speakers, sharing their insights on a range of public issues as

experts.

The authors, a data scientist and a librarian, will formulate policy recommendations informed by the relationships found in web-scraped data through co-occurrence network analysis, text mining, and natural language processing. These policy recommendations are mainly directed to the Philippine Sports Commission (PSC), which is the policy-making body of sports development in the Philippines.

METHODS

Data was obtained from existing Wikipedia pages about Filipino athletes. This was done by manually going through the Wikipedia biographies of Filipino athletes from dedicated Wikipedia pages of international sporting events where the Philippines had sent a delegation (i.e., Olympics, Paralympics, Winter Olympics, Asian Games, Southeast Asian Games) in a span of 100 years, from 1924 to 2024. The Wikipedia page on Filipino sportspeople was also included in the data gathering. From these, 990 Wikipedia pages on athletes were harvested through web scraping technique using Python. From the list of article links of athletes, a combination of scripts using the packages BeautifulSoup and the Wikipedia API were used to collect the article's title, infobox, and description.

The pre-processing was done in three phases:

1. **Standardizing Article Names:** This step entailed the elimination of unnecessary parentheses and descriptive elements within the titles to establish the athletes' names with article names as the basis. Regular expressions were employed to facilitate the cleaning and standardization of these names.
2. **Extracting Noun Phrases:** Two distinct models were utilized for the extraction of noun phrases from the descriptions provided in the article. Hugging Face's RoBERTa model, configured with default hyperparameters, was leveraged to identify noun phrases present within the text (Liu et al., 2019). These noun phrases were subsequently refined to ensure their relevance and accurate representation of key terms associated with the athletes.
3. **Refining Noun Phrases:** OpenAI's turbo 3.5 algorithm was employed for the further refinement of noun phrases. The temperature was set at 0 to guarantee deterministic results. The following prompt was utilized to guide the

model in this process:

Here are the extracted noun phrases from the Wikipedia biography of an athlete. Please refine the list by: Eliminating overly generic terms that do not add specific value. Ensuring each noun phrase accurately reflects important aspects of the athletes' careers and achievements.

Next, a co-occurrence network was constructed using the extracted noun phrases. Pairs of noun phrases that co-occurred within the same text were identified, and their frequencies of co-occurrence were recorded. This resulted in a list of pairs of co-occurring terms along with the frequency of their co-occurrence. This data was then imported into Gephi for further analysis. Within Gephi, the network was visualized using the Force Atlas 2 algorithm, which is commonly used for spatializing graphs based on the repulsion and attraction forces between nodes (Jacomy et al., 2014). The Force Atlas 2 algorithm in Gephi was configured with the following settings:

- Threads number: 6
- Tolerance (speed): 1.0
- Approximate Repulsion: Checked
- Approximation: 1.2
- Scaling: 3.0
- Stronger Gravity: Unchecked
- Gravity: 1.5
- Dissuade Hubs: Unchecked
- LinLog mode: Unchecked
- Prevent Overlap: Unchecked
- Edge Weight Influence: 1.0
- Normalize edge weights: Unchecked
- Inverted edge weights: Unchecked

The Force Atlas 2 algorithm utilized within the Gephi software facilitates the visual clustering of nodes grounded in their co-occurrence. This process enhances the identification of communities or groupings of related terms. Gephi employs the Louvain method for community detection, an iterative process that optimizes modularity to identify clusters within the network (Blondel et al., 2008). The resolution parameter in community detection was deliberately set to 3.0. This elevated resolution setting enabled more refined identification of communities

for smaller, more specialized clusters within the network's structure. This methodology combines text mining, natural language processing, network analysis, and visualization techniques to explore and understand the complex relationships within the data.

FINDINGS

Based on the results informed by the web-scraped data, a total of 13,414 nodes and 630,038 edges were produced. The hypotheses of the researchers were confirmed: (1) certain terms frequently co-occur in the descriptions and infoboxes of notable Filipino athletes, indicating common paths to Wikipedia notability, and (2) terms related to high-profile sports (e.g., basketball, boxing), metropolitan areas, and prestigious educational institutions have higher centrality in the network, suggesting these factors are prominently featured in the profiles of notable athletes.

Major Network Clusters

1. Olympics, Regional, and Local Sports (70.43%): This cluster includes athletes and sports that are region-specific or less mainstream but have significant local or international representation. Examples include niche sports and events where Filipino athletes have historically participated, such as the Southeast Asian Games and various niche sports competitions. These sports often highlight the diversity and range of athletic talent in the Philippines.

The presence of regional and niche sports in this cluster emphasizes the breadth of sports culture in the Philippines. These sports, while not always in the international spotlight, play a crucial role in the development of athletic talent and community engagement. The Olympic sports included here show the long-standing commitment of Filipino athletes to compete on the global stage, despite challenges and limited resources. This cluster is notable for its rich historical context and the emotional connection that fans have with athletes representing their heritage and nation in prestigious events like the Olympics.

2. Mainstream, Collegiate and Professional Sports (25.00%): This cluster focuses on sports that have significant commercial backing and a structured collegiate system. It includes popular sports like basketball and volleyball, which have

robust leagues and are widely followed in the Philippines. The collegiate sports system, particularly in universities, serves as a breeding ground for future professional athletes.

Commercial and collegiate sports are critical for the sustainability and growth of sports in the Philippines. The commercial aspect brings in sponsorships, media coverage, and fan engagement, which are essential for the financial viability of sports leagues. Collegiate sports ensure a steady pipeline of talent, providing young athletes with the necessary training and exposure to excel professionally. This cluster is highly notable and liked due to its broad appeal, extensive media coverage, and the strong fan base that supports teams and individual athletes. The frequent co-occurrence of terms in this cluster highlights the interconnected nature of commercial success and athletic development in popular sports.

3. **Boxing and Combat Sports (4.56%):** This cluster is distinguished by the inclusion of combat sports, which have historically been areas where Filipino athletes excel. Boxing, in particular, has brought international acclaim to the Philippines with legends like Manny Pacquiao. Mixed Martial Arts (MMA) and other combat sports have also seen a rise in popularity, with many athletes competing internationally.

Combat sports hold a special place in the Philippine sports landscape due to their storied history and the global success of Filipino athletes. Boxing has been a source of national pride, and the growing popularity of MMA indicates a shift towards embracing a variety of combat sports. This cluster is considered highly notable and liked because of the dramatic, high-stakes nature of combat sports, the compelling personal stories of athletes, and the significant achievements on the world stage. The frequent co-occurrence of terms in this cluster reflects the strong public interest and media attention that combat sports receive.

Tertiary Education and Inequality in Philippine Sports: Case in Point

Data revealed that noun phrases associated with universities and colleges found in Metropolitan Manila have higher centrality in the network. Higher education institutions that are members of athletic

associations (e.g. UAAP, NCAA) tend to have higher centrality in the network, as shown in Table 1.

Table 1 *Philippine Universities and Colleges with the 10 Highest Degree Centralities in the Network*

Institution	Degree Centrality
University of Santo Tomas	989
Far Eastern University	737
Ateneo de Manila University	735
San Beda College	695
University of the East	659
De La Salle University	643
Adamson University	524
University of the Philippines	519
National University	514
University of the Cordilleras	213

From the table above, it can be noted that nine out of the ten universities and colleges with the highest degree centralities in the network are located in Metro Manila. Eight of those are institutions that are members of the University Athletic Association of the Philippines (UAAP), and one is a member of the National Collegiate Athletic Association (NCAA). Meanwhile, the lone university located outside of Metro Manila, the University of the Cordilleras, is a member of the Baguio-Benguet Educational Athletic League (BBEAL). Altogether, these institutions are in mainland Luzon. Institutions located in Metro Cebu and Metro Davao have degree centralities that are lower than their Metro Manila counterparts.

Given this data, athletes who have affiliations with universities and colleges that have the highest degree centralities in the network are connected to a higher number of nodes within the network. This suggests that having connections or ties with these institutions open up a path to notability. Conversely and unfortunately, athletes who are affiliated with institutions that do not have a high degree of centrality are less likely to be considered notable. With most of the institutions with high degree centrality being geographically located in Luzon, the likelihood of notability for athletes who are living in Visayas and Mindanao is slim.

Key Sports Personalities: Side by Side

Moving from the discussion on the geographic inequality concerning tertiary education and degree centralities in the network, this section now shifts its

focus to select Philippine sports personalities and corresponding direct connections. While not exhaustive, the examples below show the disparity between personalities who have low and high degree centralities in the network.

Table 2 *Select Sports Personalities and Corresponding Degree Centralities in the Network*

Name	Degree Centrality
Nesthy Petecio	31
Carlos Yulo	49
Hidilyn Diaz	98
Onyok Velasco	310
Alyssa Valdez	145
Lydia de Vega	242
Manny Pacquiao	255
James Yap	264

Table 2 provides a snapshot of key sports personalities in the Philippines. The first four personalities are Filipino Olympians who secured at least one (1) Olympic medal: Nesthy Petecio (1 Silver, 1 Bronze for Boxing), Carlos Yulo (2 Gold for Artistic Gymnastics), Hidilyn Diaz (1 Gold, 1 Silver for Weightlifting), and Onyok Velasco (1 Silver for Boxing). The latter four, meanwhile, are notable sports personalities who, albeit not being Olympic medalists, have high degree centralities in the network. Alyssa Valdez is a multi-awarded volleyball player, Lydia de Vega is a track and field sprinter, once considered Asia's Fastest Woman, Manny Pacquiao is a professional boxer known for being the only eight-division world champion boxer, and James Yap is a professional basketball player from the Philippine Basketball Association (PBA).

From the table presented, it may be noted that sports personalities with high degree centralities fall under the three major clusters identified in this paper. Alyssa Valdez and James Yap play sports that are considered popular in the Philippines. As previously noted, these popular sports have extensive media coverage, fan engagement, and appeal, which contribute toward having a high degree of centrality in the network. Lydia de Vega may be considered as an athlete who played for regional sporting events such as the Asian Games and the Southeast Asian Games. Manny Pacquiao and Onyok Velasco, who are boxers, also had high degree centralities, which may be attributed to the high-stakes nature of contact sports like boxing.

While these data may be interpreted in multiple ways, it is also worth noting how the inclusion of sports personalities in the three major clusters, taking into

consideration the percentages each of those clusters occupy in the pie, does not automatically equate to having a high degree of centrality in the network. To illustrate, Nesthy Petecio, Carlos Yulo, and Hidilyn Diaz, who are Olympic medalists belonging to the Olympics, Regional, and Local Sports cluster, have relatively low degree centrality, indicating fewer nodes connected to them as compared to their counterparts who belong to either Mainstream, Collegiate and Professional Sports cluster or Boxing and Combat Sports cluster. This may be explained by different factors, including but not limited to: age, gender, university or college these athletes attended, general appeal of the sport they represent, and media coverage of their respective sports.

Interestingly, male sports personalities tend to have higher degree centralities in the network than females. For example, male athletes who have high degree centralities include Carlos Loyzaga (436), Brandon Vera (413), Alvin Patrimonio (396), LA Tenorio (389), and Efren "Bata" Reyes (350). The highest degree centrality for a female Filipino athlete is Lydia de Vega (242), followed by Bong Coe (234), Lita dela Rosa (224), Akiko Thomson (203), and Alyssa Valdez (145). By looking only at the difference between the degree centralities of male and female sports icons, it may be inferred that male athletes are more notable than female athletes.

Additionally, male sports personalities who are involved in team sports are likely to be more notable than those involved in individual sports: Carlos Loyzaga, Alvin Patrimonio, and LA Tenorio are professional basketball players, while Brandon Vera and Efren "Bata" Reyes are into combat and individual sports, respectively. Meanwhile, the opposite may be observed for female athletes: those who play individual sports had a higher degree centrality in the network, in Lydia de Vega (track and field), Bong Coe and Lita dela Rosa (bowling), and Akiko Thomson (swimming), than athletes who play team sports, in Alyssa Valdez (volleyball).

CONCLUSION AND RECOMMENDATIONS

This study contributes to the existing discourse on Wikipedia notability and the body of literature on education and gender inequality by offering an innovative approach through the use of text mining, natural language processing, network analysis, and visualization techniques on Wikipedia pages of Filipino sports personalities. Three major clusters have been observed to exist within the dataset in this study: (1) Olympics, Regional, and Local Sports

(70.43%), (2) Mainstream, Collegiate and Professional Sports (25.00%), and (3) Boxing and Combat Sports (4.56%).

From the discussion of findings, it was revealed that certain inequalities as identified by published literature (Gauthier & Sawchuk, 2017; Tripodi, 2021; Wagner et al., 2015) are also evident in our data, particularly that of gender inequality on Wikipedia notability. Meanwhile, the geographical inequality in terms of access to tertiary education is apparent in the discussion of higher education institutions (HEIs) with the highest degree centralities—all are found in Luzon island, leaving Visayas- and Mindanao-based HEIs with lower degree centralities, therefore being less notable.

Challenges and Future Directions

The researchers hope that the findings from this study will help advance the discussion on inequality in sports, specifically on aspects of gender, education, and geographical location in the Philippine context. As the Philippines celebrates its 100th year of sending out delegates to international sporting competitions in 2024, this milestone also provides an opportunity to look back and look further ahead—reflect on challenges and issues that the nation faced in past sporting events and take concrete steps to address inconveniences—in order to provide an equitable landscape of sports in the country.

Looking at Wikipedia articles of Filipino sports personalities, this research endeavor offered a unique way of exploring factors that contribute towards notability through the lenses of data science and information science. The research questions and hypothesis of this study were answered and confirmed, but more significantly, analysis of data resulted in uncovering existing inequalities faced by sports personalities on aspects of gender, education, and geographical location. Moving forward, this study hopes to rally fellow scholars and interested stakeholders to take an active stance in multiple fronts: action research for those who are in the academe and policy recommendation for those involved in policymaking.

Policy Recommendations

Given the potential of the results of this study to impact the Philippine sports landscape, the researchers have also formulated suggestions and/or amendments to policies in order to address the inequalities in education and sports in the country.

By integrating the results of this study in the different stages of policy-making within the PSC, future policies will hopefully address inequalities in education and sports (as suggested by high centralities and low centralities in the network) in the Philippines.

Provide Equitable Media Coverage to Filipino Athletes

To ensure visibility of athletes, the researchers suggest providing equitable media coverage to Filipino athletes across sports, across genders, and across regions. To do this, there should be sufficient media coverage for sporting events which are less popular in the country (e.g. athletics, taekwondo, weightlifting, etc.). These events should be given enough media coverage similar to sports which are already mainstream in the country (e.g. basketball, volleyball, etc.). Filipina athletes who experience inequity in sports should also receive a fair amount of media coverage similar to their male counterparts. Media coverage of athletes from various regions in the country should also be promoted, if not highlighted, especially those coming from areas (or HEIs) which do not belong to geographical locations with high degree centrality. That way, not only will the geographical inequality be addressed, but also the capacity of educational institutions in providing quality education to student-athletes outside Luzon will be recognized.

Provide Quality Access to Education for Filipinos Who Are Into Sports

The institution of the Philippine High School for Sports (PHSS) is a step towards providing quality access to education for Filipinos who are into sports. As an educational institution and facility that will be attached to the Department of Education and PSC, its vision of providing scholarship and holistic training for students who excel in sports will provide a solid foundation for quality access to sports education in the country (Reganit, 2020).

Policies may be implemented in a local and national context. For example, the Philippine government, through the PSC, may adopt policies that expand on existing scholarship programs that are tailored towards student-athletes who are into a variety of sports. Whenever applicable, regional and/or local governments may establish branches of the PHSS and the National Academy of Sports (NAS) such that these branches may be geographically accessible to people outside metropolitan areas. Local Government Units (LGUs) may invest in the construction of sports facilities that will serve as training grounds and

competition venues.

Strengthen Partnerships with Media and Educational Institutions

In order to provide comprehensive coverage of all sports and athletes, the PSC should engage in active collaboration with media organizations and educational institutions. This collaborative effort could encompass joint initiatives, scholarships, media training for athletes, and the promotion of sporting events that highlight the wide range of athletic achievements. To effectively administer these collaborations and maintain consistent efforts, the PSC should establish a dedicated division focused on media and educational partnerships. By creating a specialized division, the PSC can streamline efforts to enhance the visibility and recognition of Filipino athletes, ensuring that their achievements are celebrated and supported at both national and international levels.

Enhance Secondary Source Visibility and Training for Wikipedia Editors

To establish the notability of Filipino athletes on Wikipedia, it is crucial for sports organizations, educational institutions, and media outlets to publish articles, reports, and studies showcasing their achievements. This will create a robust repository of secondary sources that can be used for this purpose, as Wikipedia notability is often based on visibility in such sources (as noted by Huvila, 2010; Kaffee & Elsahar, 2021; Luyt & Tan, 2010).

Additionally, training programs for Wikipedia editors should be implemented to address biases in notability and coverage. These programs, led by members of the National Innovation Council, should include information on gender and geographic inequalities, as well as the importance of diverse sources and perspectives.

Furthermore, the training should emphasize the significance of Wikipedia edits as a measure of the Global Innovation Index (GII). The GI considers the quality and quantity of Wikipedia contributions as an indicator of a country's innovation and knowledge dissemination. Therefore, improving the quality and inclusiveness of Wikipedia content not only enhances the representation of Filipino athletes but also contributes to the country's overall innovation ranking.

With these policy recommendations being taken into consideration, Target 4.5 of UN SDG 4 and Target

10.2 of UN SDG 10 are hopefully addressed to a certain extent, reducing gender disparity and providing more avenues for inclusion, regardless of age, sex, ethnicity, etc.

DECLARATION OF CONFLICTING INTEREST

The author/s declared no potential conflicts of interest with respect to research, authorship, and/or publication of this article.

DECLARATION ON SOURCE OF FUNDING

The author/s received no financial support for the research, authorship, and/or publication of this article.

REFERENCES

- Adams, J., Brückner, H., & Naslund, C. (2019). Who counts as a notable sociologist on Wikipedia? Gender, race, and the “Professor Test.” *Socius*, 5, 237802311882394. <https://doi.org/10.1177/2378023118823946>
- Blondel, V. D., Guillaume, J. L., Lambiotte, R., & Lefebvre, E. (2008). Fast unfolding of communities in large networks. *Journal of Statistical Mechanics: Theory and Experiment*, 2008(10), P10008. <https://doi.org/10.1088/1742-5468/2008/10/P10008>
- Buttow, C. V. (2024). Data-Driven Policy Making and its Impacts on Regulation: A study of the OECD Vision in the light of Data Critical Studies. *European Journal of Risk Regulation*, 1–19. <https://doi.org/10.1017/err.2024.73>
- Cairney, P. (2016). The politics of Evidence-Based Policy making. In *Palgrave Macmillan UK eBooks*. <https://doi.org/10.1057/978-1-137-51781-4>
- Crosby, O. (2001). Librarians: information experts in the Information Age. *Occupational Outlook Quarterly*, 44(4), 2–15. <https://www.bls.gov/careeroutlook/2000/Winter/art01.pdf>
- Dioquino, D. (2024, July 26). 2024 Paris Olympics: Meet Team Philippines. *RAPPLER*. <https://www.rappler.com/sports/things-to-know-members-team-philippines-paris-olympics-2024/>
- Ferran-Ferrer, N., Boté-Vericad, J.-J., & Minguillón, J. (2023). Wikipedia gender gap: A scoping review. *El Profesional de La Información*. <https://doi.org/10.3145/epi.2023.nov.17>
- Gauthier, M., & Sawchuk, K. (2017). Not notable enough: feminism and expertise in Wikipedia. *Communication and Critical/Cultural Studies*, 14(4), 385–402. <https://doi.org/10.1080/14791420.2017.1386321>
- Hinnosaar, M. (2019). Gender inequality in new media: Evidence from Wikipedia. *Journal of*

- Economic Behavior & Organization*, 163, 262–276. <https://doi.org/10.1016/j.jebo.2019.04.020>
- Huvila, I. (2010). Where does the information come from? Information Source Use Patterns of Wikipedia. *Information Research*, 15(3). <https://informationr.net/ir/15-3/paper433.html>
- Idzalika, R., Pramestri, Z., Amin, I., Riyadi, Y., & Hodge, G. (2019). Big data for population and social policies. *United Nations Global Pulse*. <https://www.unglobalpulse.org/wp-content/uploads/2023/12/2019-01-24-08-58-31.pdf>
- Jacomy, M., Venturini, T., Heymann, S., & Bastian, M. (2014). ForceAtlas2, a continuous graph layout algorithm for handy network visualization designed for the Gephi software. *PloS one*, 9(6), e98679. <https://doi.org/10.1371/journal.pone.0098679>
- Kaffee, L., & Elsahar, H. (2021). References in Wikipedia: The Editors' perspective. *Companion Proceedings of the Web Conference 2021*. <https://doi.org/10.1145/3442442.3452337>
- Kim, E. (2024). Can data science achieve the ideal of evidence-based decision-making in environmental regulation? *Technology in Society*, 78, 1–9. <https://doi.org/10.1016/j.techsoc.2024.102615>
- Lambiotte, R., Delvenne, J. C., & Barahona, M. (2009). Laplacian dynamics and multiscale modular structure in networks. *arXiv preprint arXiv:0812.1770*. <https://arxiv.org/abs/0812.1770>
- Lemieux, M. E., Zhang, R., & Tripodi, F. (2023). “Too Soon” to count? How gender and race cloud notability considerations on Wikipedia. *Big Data & Society*, 10(1). <https://doi.org/10.1177/20539517231165490>
- Liu, Y., Ott, M., Goyal, N., Du, J., Joshi, M., Chen, D., ... & Stoyanov, V. (2019). RoBERTa: A Robustly Optimized BERT Pretraining Approach. *arXiv preprint arXiv:1907.11692*. <https://arxiv.org/abs/1907.11692>
- Luyt, B., & Tan, D. (2010). Improving Wikipedia's credibility: References and citations in a sample of history articles. *Journal of the American Society for Information Science and Technology*, 61(4), 715–722. <https://doi.org/10.1002/asi.21304>
- Martens, D. (2022). Data Science Ethics: Concepts, techniques and cautionary tales. In Oxford University Press eBooks. *Oxford University Press*. <https://doi.org/10.1093/oso/9780192847263.001.0001>
- Martini, F. (2023). Notable enough? The questioning of women's biographies on Wikipedia. *Feminist Media Studies*, 1–17. <https://doi.org/10.1080/14680777.2023.2266585>
- Reganit, J. C. (2020, February 26). Senate OKs bill creating Philippine High School for Sports. *Philippine News Agency*. <https://www.pna.gov.ph/articles/1094940>
- Tripodi, F. (2021). Ms. Categorized: Gender, notability, and inequality on Wikipedia. *New Media & Society*, 25(7), 1687–1707. <https://doi.org/10.1177/14614448211023772>
- Wagner, C., Garcia, D., Jadidi, M., & Strohmaier, M. (2015). It's a man's Wikipedia? Assessing gender inequality in an online encyclopedia. *Proceedings of the Ninth International AAAI Conference on Web and Social Media*, 9(1), 454–463. <https://doi.org/10.1609/icwsm.v9i1.14628>

AUTHOR BIOGRAPHIES

Sylvan Dan M. Moldes, RL, graduated magna cum laude in 2017 and valedictorian for Class Iridescent at the University of the Philippines School of Library and Information Studies (UP SLIS). After graduation, he took the Librarian Licensure Examination in September 2017 and emerged Top 2 out of 904 takers. At present, he is the Head Librarian of Middle School and College Preparatory in Keys School Manila. He also teaches the Extended Essay in Grades 11 and 12 while pursuing Master of Science in Library and Information Science (MSLIS) at UP SLIS.

Email: smmoldes@up.edu.ph

Kevin S. Cuevas is a licensed agriculturist, freelance journalist, and data scientist. He earned his bachelor's degree in agribusiness management from the University of the Philippines in Los Baños. He also pursued economics at Brown University before finishing a master's degree in data science from the Technological Institute of the Philippines. His interests include advanced analytics, marketing, strategic marketing, customer segmentation, sales incentives, growth strategies, time series analysis, monitoring and evaluation, and corporate reporting. At present, he is taking the Master of Legal Studies and Juris Doctor (MLS-JD) program at Adamson University College of Law.

Email: kscuevas@up.edu.ph



This work is licensed under a Creative Commons Attribution 4.0 International License.



The PhJLIS is published by the School of Library and Information Studies, University of the Philippines Diliman. ISSN 2719-0471 (Online)