

VOL. 42
NO. 1
2022

PHILIS

PHILIPPINE JOURNAL OF LIBRARIANSHIP AND INFORMATION STUDIES

1-2

EDITORIAL

Libraries and Digital Citizenship

Iyra S. Buenrostro, Editor-in-Chief &
Johann Frederick A. Cabbab, Associate and Issue Editor

3-10

Women and the Archives:

The Search for Images of Filipinas in Colonial Photography

Mary Dorothy DL. Jose

11-22

Multimodal Capacity Building Program for Library Paraprofessionals in the Philippines: A Case Study

Kathleen Lourdes B. Obille &
Mary Grace Golfo-Barcelona

23-30

Spanish Origins of the National Archives of the Philippines (A Historical Article)

Jon E. Royeca

31-34

VIEWPOINT

The Importance of Theory for Information Professionals

Michael Olsson

35-37

RESOURCE REVIEW

Digital Ethnography in the Library:

A Routledge FreeBook from the In The Library Series

Joanne Valebia

38 -40

RESOURCE REVIEW

Laura Fleming's Worlds of Making:

Best Practices for Establishing a Makerspace for Your School

Ivory Almoguera-Romero

ISSN
2719-0471
(Online)

PhJLIS

VOL. 42
NO. 1
2022

PHILIPPINE JOURNAL OF LIBRARIANSHIP AND INFORMATION STUDIES

ISSN 2719-0471 (Online)

Editor-in-Chief Iyra S. Buenrostro-Cabbab, Ph.D.

Associate Editors Mark Anthony A. Santos
Johann Frederick A. Cabbab

Issue Editor Johann Frederick A. Cabbab

Layout Editor Johann Frederick A. Cabbab

Editorial Advisory Board Songphan Choemprayong, Ph.D. (Chulalongkorn University, Thailand)
Emily Drabinski (CUNY, U.S.A.)
Tom Nesmith, Ph.D. (University of Manitoba, Canada)
Kathleen Lourdes B. Obille (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

EDITORIAL

Libraries and Digital Citizenship

Iyra S. Buenrostro
Editor-in-Chief, PhJLIS

Johann Frederick A. Cabbab
Associate and Issue Editor, PhJLIS

The world has seen how the Internet and the emergence of social media, social networking, and evolving information and communication technologies prominently impact our society. One of the effects is the increase in the number and participation of digital citizens. Digital citizens are those who have the ability to “use technology frequently, who use technology for political information to fulfill their civic duty, and who use technology at work for economic gain” (Mossberger et al., 2007, p. 2). Every day, we see individuals actively consume and disseminate information, as well as express their personal, social and political standpoints in various online conversations and platforms. As the use of Internet and social media is directly linked to civic engagement and political participation, Skoric et al. (2016) maintain that knowledge, discussion, and interest generate civic engagement, which in turn increases political participation such as voting. As digital citizens, they have the responsibility to properly, and ethically use technologies and spaces for their own good—and also for the public good.

In the Philippines, about 68 percent of the population use the Internet (Kemp, 2022). Facebook remains as the top social media and messaging application used as source of news and other forms of information (Chua, 2022). While the Internet and social media have contributed to the growing number of digital citizens who can freely participate in online activities and discussions while attempting to bridge technological divide and other forms of inequalities, it is not always the case that the aforementioned benefits outweigh the detriments, especially if these are caused by irresponsible participation from the citizens and institutions. In the 2022 Philippine elections, social

media played a stronger and critical role in shaping the campaign landscape and voters’ consciousness and decisions (Arugay, 2022; Grounds & Koff, 2022). In democratic societies, people have to be well informed, discerning, engaged, and aware of their rights as well as responsibilities that come with the liberty and privileges that they are having. Henninger (2021) argues that information professionals have a crucial role in developing essential literacies such as media, digital, cultural and civic, that can help tackle these issues concerning trust, ethics, and responsible citizenry.

Therefore, where do governments, libraries, and librarians stand on these issues?

The Council of Europe, the continent’s leading human rights organization, spearheads their Digital Citizenship Education (DCE) programme to develop the necessary range of competencies required of an individual in the increasingly digitalized world (Council of Europe, n.d.). They list 10 digital domains subdivided into three groups: *Being Online*, *Well-being Online*, and *Rights Online*, which match all the dimensions considered in other digital citizenship frameworks and advocate for their curriculum inclusion via a holistic, cross-curricular approach. The National Library of New Zealand (n.d.) calls for a coordinated approach in developing digital citizenship—the involvement and full support of digital citizenship by the library collection, services, and staff. The Association of Library Consultants and Coordinators of Ontario (TALCO) provides an idea bank for teachers on their website via the TALCO Digital Citizenship Project (Digital Citizenship – TALCO, n.d.). TALCO’s digital citizenship facets include: *Digital Footprint*,

Information Ethics, Responsible Use, Privacy, and Safety Online. In the Philippines, The Philippine Association for Media and Information Literacy (PAMIL), a non-profit professional organization consisting of educators, practitioners and media and information literacy advocates, regularly holds seminars on digital citizenship (PAMIL, 2022). The De La Salle University Libraries continuously hold a #IamInfoSMART campaign for responsible digital citizenship and safer online communities (IamInfosmart DLSU, n.d.). SEAMEO INNOTECH, together with the Vibal Group, launched the Mobile Technology for Teachers or MT4T (SEAMEO INNOTECH, 2022), a teacher resource kit that promotes the use of mobile technology in Southeast Asian educational settings. The available digital materials are valuable assets for those entrusted with the task of educating this generation's digital citizens.

These are just some of the various initiatives that libraries and other concerned institutions have been doing to ensure that our society would have and benefit from the actions and engagements of “responsible” digital citizens. In the current context of the Philippines, one may ask, “Are these enough? What else can we do?”

Henninger (2021) puts it plainly: not being literate in essential literacies such as media, digital, cultural and civic, that can help tackle these issues concerning trust, ethics, and responsible citizenry, has dire consequences for informed societies and responsible citizenry and information professionals, in all their roles, have a critical part to play in this endeavor. Thus, more effort and initiatives are in order. A collaborative effort from all sides: citizens, librarians, teachers, students, and media, will provide the holistic advocacy necessary for ethical and responsible digital citizenship.

REFERENCES

- Chua, Y. (2022, June 15). *Philippines*. Reuters Institute for the Study of Journalism. Retrieved September 19, 2022, from <https://reutersinstitute.politics.ox.ac.uk/digital-news-report/2022/philippines>
- Council of Europe. (n.d.). *Home*. Digital Citizenship Education (DCE). Retrieved September 24, 2022, from <https://www.coe.int/en/web/digital-citizenship-education/home>
- Digital Citizenship – TALCO*. (n.d.). Retrieved September 24, 2022, from <http://www.talcoontario.ca/projects/digital-citizenship/>

- Henninger, M. (2021, December 31). Information literacy: Importance and consequences. *Philippine Journal of Librarianship and Information Studies*, 41(2), 3–12. Retrieved September 19, 2022, from <https://phjlis.org/index.php/phjlis/article/view/82/67>
- IamInfosmart DLSU. (n.d.). Home [Facebook page]. Facebook. Retrieved September 26, 2022, from <https://www.facebook.com/IamInfoSMARTDLSU/>
- Kemp, S. (2022, February 15). *Digital 2022: The Philippines*. DataReportal. Retrieved September 19, 2022, from <https://datareportal.com/reports/digital-2022-philippines>
- Mossberger, K., Tolbert, C. J., & McNeal, R. S. (2008). *Digital citizenship: The internet, society, and participation*. MIT Press.
- National Library of New Zealand. (n.d.). *Your library and digital citizenship*. Retrieved September 24, 2022, from <https://natlib.govt.nz/schools/digital-literacy/connections-to-digitalcitizenship/your-library-and-digital-citizenship>
- Onn, L. P. (2022, April 7). 2022/33 “Stronger Social Media Influence in the 2022 Philippine Elections” by Aries A. Arugay. ISEAS-Yusof Ishak Institute. Retrieved September 19, 2022, from <https://www.iseas.edu.sg/articles-commentaries/iseas-perspective/2022-33-stronger-social-media-influence-in-the-2022-philippine-elections-by-aries-a-arugay/>
- Philippine Association for Media and Information Literacy. (2022, June 21). *Events we offer*. Retrieved September 26, 2022, from https://pamil.org.ph/?page_id=12
- Schaffer, F. C. (2005, April). *Clean elections and the great unwashed: Vote buying and voter education in the Philippines* (Paper No. 21). Institute for Advanced Study. <https://www.ias.edu/sites/default/files/sss/papers/paper21.pdf>
- SEAMEO INNOTECH. (2022). *About MT4T – Mobile Technology for Teachers*. Retrieved September 19, 2022, from <https://www.seameo-innotech.org/mt4t/about-mt4t/>
- Skoric, M., Zhu, Q., Goh, D., & Pang, N. (2015). Social media and citizen engagement: A meta-analytic review. *New Media & Society*, 18(9). <https://doi.org/10.1177/1461444815616221>



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)

Women and the Archives: The Search for Images of Filipinas in Colonial Photography*

Mary Dorothy DL. Jose, PhD

Associate Professor, Department of Social Sciences (DSS)
College of Arts and Sciences (CAS), University of the Philippines Manila

Abstract

This paper argues that finding women in the archives can be manageable if one is equipped with the appropriate methodology and feminist perspective. Archives can be considered as important repositories of sources on women waiting to be explored, with historical and photographic records shedding light on how women are represented in various historical periods. For this study, three collections from the University of Michigan archives yield interesting data on how Filipino women were represented in American colonial photography.

Keywords: Women; Archives; Feminism; History; Colonial Photography

INTRODUCTION

The archive plays an important part in any research endeavor, especially in historiography. Being a rich repository of sources, it provides the researcher the means to gather pieces of evidence to reconstruct a particular narrative about the past. Archives and libraries are spaces where historical references can be sourced to enable any researcher to write a comprehensive and valuable narrative. That is why the use of these research spaces should be part of a researcher's training and skills (Abejo, 2008).

Having a particular perspective is equally important in doing research. In my case, using a feminist perspective in research helps in pointing me in the right direction in terms of choosing particular topics and finding the right sources. Since there are only a few archives that offer a women's section, a feminist perspective in research guides researchers on how to look for materials and how to find what they are looking for from these materials. As Dr. Camagay (1998) said, there is a lot of materials on women, but they may not be used properly or probably ignored

**This paper was originally delivered during the SLIS Webinar Wednesday held 05 January 2022 in line with the celebration of the 60th Anniversary of the UPSLIS. The sources discussed in this paper were used in the author's dissertation entitled "Kababaihan, Potograpiya, at Kasaysayan: Isang Pagsusuri sa Imahen ng Kababaihan sa Potograpiyang Kolonyal sa Harap ng Imperyalismong Amerikano" [Women, Photography, and History: An Analysis of the Images of Women in American Colonial Photography]. PhD Dissertation in Philippine Studies, University of the Philippines Diliman, Quezon City, 2021.*

by historians. Examples of these sources are letters, diaries, biographies, and memoirs. These sources give us a glimpse of women's thoughts, emotions, and perceptions in their daily lives.

Feminist research... is (the) affirmation of the principle that research must move beyond "knowledge for its own sake"; it emphasizes generation of knowledge about women that will contribute to women's liberation and emancipation. Thus, research becomes instrumental in improving women's daily lives and influencing public policies as well. (Maguire, 1987, as cited in Guerrero, 2002, p. 19)

Thus, the purpose of documenting women's roles in history and analyzing women's representations in various media should go beyond "knowledge for its own sake." It should serve as a step towards uncovering myths and misrepresentations about women with the end goal of giving them their rightful place in history and eventually in society. It is also important to trace the origins of these myths and misrepresentations about women in the past so that we may explain and analyze the sources of gender inequality in society we are experiencing at present. Historically speaking, women generally enjoyed egalitarian status in precolonial society where they enjoyed rights and privileges such as choosing their marriage partners, as well as the right to abortion, divorce, and sexual freedom, among others (Jose & Navarro, 2010). Women were also revered in society as religious leaders (called *babaylan* or *catalonan*) who led the rituals, served as intermediaries between the gods and the people, acted as healers, and served as transmitters of oral traditions (Salazar, 1989). This prompted Mangahas and Llaguno (2006) to suggest the existence of "babaylan feminism" or women's collective consciousness in precolonial Philippines based on the babaylan's roles as cultural and spiritual guardians in early society.

However, women's status gradually changed at the advent of Spanish colonialism when Spanish customs, religion, and law started to impose restraints on women. Eventually, women's status in society was relegated to a subordinate one due to the changes introduced by the Spaniards, where the state and the church played an important role in altering the gender relations in colonial society. While certain

developments benefited women during the American colonization of the Philippines in terms of educational opportunities and political rights, analyzing colonial photography would show how the Americans viewed women, how they wanted women to be regarded in society, and how this gender ideology complements their imperial interests in the colony.

Sources on Colonial Photography

The University of Michigan (U-M) libraries and archives boast of their specialized collections on the Philippine-American period, Philippine ethnology and archaeology, the Vietnam War, and other related content (CSEASLSCF, n.d.). I took the chance to access their sources on the Philippine-American period when I was granted the Visiting Library Research Fellowship Grant last January 2018 through the Center for Southeast Asian Studies (CSEAS) Library and Special Collections Fellowship, also known as Hughes Fellowship, made possible through a donation from Gwyn M. Hughes to support scholars from Southeast Asia for their teaching and research activities. The U-M does not have separate women's archives, so I painstakingly browsed through their Philippine-American period collection to find images of Filipino women. Among the sources, I found the collections on the 1904 St. Louis Exposition, Dean Worcester Photographic Collection, and American travelogues as most useful for my research interest.

When the American civil government was established in the Philippines in 1901, documenting the Filipinos through photographs was immediately employed as a means of acquiring knowledge about the colony. The establishment of a colonial archive became a priority of the new colonizers so that they could build a repository of America's knowledge about the Philippines and the Filipinos. One of the earliest attempts to document the Philippines and its inhabitants was through the 1904 St. Louis Exposition, wherein more than 1,100 natives "representing" the Filipinos were brought to America to be exhibited at the Philippine Reservation. They were composed of the Tinguians, Bagobos, Bontoc Igorots, Suyoc Igorots, Negritos, Mangyans, Visayans, and Moros (Francis, 1913).

The Philippine Reservation was the most instructive part of the fair, which shows the condition of the savage tribes, the most advanced civilization, what the United States has accomplished during its rule of the

archipelago, and the nature of the Philippine problem in all its phases.
(Newell, 1904, p. 5128)

Aside from showcasing the natives through the Igorot, Visayan, and Moro Villages, the publication of materials regarding the Exposition was also part of the imperial project, such as guidebooks, photo albums, official handbooks, postcards, newspapers, journals, and souvenir books. Some of these were sold before and even after the Exposition. Official photographers were commissioned by the government to ensure that the Fair would be properly documented and that the materials would be widely disseminated (Fermin, 1995). Fortunately, most of these materials can be found at the U-M archives and most are digitized already.¹ Some of these materials include *Souvenir Igorot Village* (1904); *Souvenir Visayan Village* (1904); *Report of the Philippine Exposition Board in the United States for the Louisiana Purchase Exposition* (1904); *Sights, Scenes, and Wonders at the World's Fair: Official Book of the Views of the Louisiana Purchase Exposition* (1904); and *The Universal Exposition* by D. Francis (1913).

Another important source for colonial photography was the Dean Worcester Photographic Collection. Dean Worcester played an important role in building the colonial archive in the early years of American rule in the Philippines. Aside from being appointed as the Secretary of the Interior from 1901 to 1913, he was also a photographer who was able to collect more or less 15,000 photos of the Philippines and the Filipinos, most of which he donated to the U-M where he was an alumnus. He also published books on the Philippines such as *The Philippine Islands and their People* (1898); *The Philippines Past and Present* (1914); and another article in the National Geographic, *The Non-Christian Peoples of the Philippine Islands. With an Account of What Has Been Done for Them under American Rule* (1913).

Among the many notable features of the archive is the fact that it is largely the product of a single individual... the collection of photographs that the archive represents was conceived, collected, and organized by Worcester... the major editor of the archive, having played a decisive role in selecting, labeling, organizing, and preserving what exists. (Rice, 2015, pp. 3–4)

Worcester was aware of the political implications of photography. When Philippine independence was discussed as a political issue in America in 1912, he used his annual reports and articles published in the National Geographic to disseminate photos of Filipinos as “savages” to sway the American opinion with regard to keeping the Philippines as a colony. For example, his article “Headhunters of Northern Luzon” (1912) published in the National Geographic contained more than 90 photos of indigenous Filipinos, suggesting the Filipinos’ unfitness for independence (Sullivan, 1992). During his stint as Secretary of the Interior, he was involved in several controversies and when Governor-General William Howard Taft accepted his resignation in 1913, he went back to the U.S. but returned to the Philippines in 1915. He died of chronic endocarditis and phlebitis in 1924, leaving behind around 15,000 photos of the Philippines that serve as important sources in analyzing American imperialism in the Philippines (The Dean C. Worcester Photographic Collection, n.d.). I was able to access some materials from this collection in the Bentley Historical Library and the Special Collections of the U-M, where loose photos from the Worcester Collection are kept. Some of these photos are also digitized and can be accessed through the U-M website.

American travelogues also serve as important sources on colonial photography. These were written by Americans who had the opportunity to travel in the Philippines at the time of American rule. These works usually contain narratives about America’s newly-acquired colony, meant to provide readers with ideas on Philippine culture, society, and history. To make these works more appealing, photos of Filipinos, as well as places in the colony, were also included. In general, American travelogues were written by Americans from different professions (soldiers, missionaries, businessmen, etc.) written from as early as 1898 to 1930, such as *Yesterdays in the Philippines* by Joseph Stevens (1898); *Campaigning in the Philippines* by Karl Irving Faust (1899); *History and Description of the Picturesque Philippines* by Adjutant Ebenezer Hannaford (1900); *Old Glory and the Gospel in the Philippines* by Alice B. Condict (1902); *The American Occupation of the Philippines, 1898-1912* by James Blount (1912); and *The Half-Way Sun: Life Among the Headhunters of the Philippines* by Roy Barton (1930), to name a few. In general, these travelogues share a common theme that America’s subjugation of the Philippines improved the lives of the Filipinos in terms of education,

¹ I was also able to browse some physical copies of these materials within the same collection in the U-M archives.

religion, economy, and political system, hence they cannot be considered as objective narratives about the Philippines for they were told from the perspective of the colonizers.

They had arrived carrying luggage and preconceptions. They were not mere foreign travelers either; they were Americans, belonging to the country that was the 'predestined' master of the colony. Their writings and photographs were therefore informed by the colonial narrative. (Vergara, 1995, p. 76)

Figure 1

Datto Fecundi and His Favorite Wife



Note. From “*The Philippine Peoples. The St Louis Exposition*,” by A. Newell, 1904. Reprinted with permission.

These sources (1904 St. Louis Exposition. Dean Worcester collection, and American travelogues) form part of the colonial archive. While they offer a wealth of knowledge on the Filipinos under American rule, we, or the viewers/users in general, must be wary of the colonial narrative found in these works: the lack of civilization of the Filipinos and the need for American subjugation of the Philippines. Moreover, these sources, particularly the American travelogues, “reveal as much or even more about the identity and subjectivity of the western traveler and the metropolis as about the countries and their inhabitants visited” (Bosch, 2005, pp. 494–497, as cited in Muijzenberg, 2016, p. 240). True enough, colonial archives teach us more about the colonizers’ intentions and goals than about the colony itself, a theme explored by various works on colonial representations of the Filipinos such as *Displaying Filipinos: Photography and Colonialism in Early 20th Century* by Benito Vergara (1995); *1904 World’s Fair: The Filipino Experience* by Jose Fermin (2004); *Iconography of the New Empire: Race and Gender Images and the American Colonization of the Philippines* by Servando Halili, Jr. (2006); *The Forbidden Book: The Philippine-American War in Political Cartoons* by Abe Ignacio et al. (2014); *Dean Worcester’s Fantasy Islands: Photography, Film, and the Colonial Philippines* by Mark Rice (2015); and *Body Parts of Empire: Visual Abjection, Filipino Images, and the American Archive* by Nerissa Balce (2017). However, these sources tackled colonial representations of the Filipinos in general and not specifically of Filipino women.

Women in Colonial Photography

In analyzing the images of women in colonial photography, it is important to note that photographs are mere images and not actual representations of reality, for any photographic image of the Philippines or the Filipinos are created and viewed in the context of particular sets of political and social relations (Holt, 2002). In this case, photos of Filipino women in the colonial archive should be critically examined and placed in proper context. While looking for images of women in the selected sources, the social constructivist view of photography, which states that photographs are significant historical sources capable of transmitting ideas, beliefs, and hidden messages that are better understood in the context of their creator (Butler, 2009), was taken into consideration. The concept of “colonial gaze” can also be useful in searching for and analyzing images of women in

colonial photography, or how the colonial agenda seeks to maintain and legitimate power by determining colonial realities (Fanon, 1961/2005). Looking at images of women in the colonial archive, one can see the interplay of various identities such as gender, class, race, ethnicity, and religion in the depiction of women.

In the 1904 St. Louis Exposition, there are photos of indigenous women in their traditional attire and they are usually depicted for their physical beauty while some photos show them engaged in traditional activities such as weaving and threshing rice. Some photos also depict the Muslim women in portrait shots while others show them being among the wives of the chieftain or as entertainers. While the Visayan women were shown as educated, religious, and “civilized.”² They are depicted as wearing the *baro’t saya* (traditional blouse and long skirt), with their hair in a bun, exuding an air of decency and respectability. In general, indigenous women were depicted as “uncivilized;” the Muslim women as “slightly civilized;” and the Visayan women as the “most civilized.” Figure 1 shows a Muslim woman holding hands with her husband who has many wives, a tradition practiced among Muslims.

The depiction of Filipino women is almost similar to the Worcester collection, where I classified the images of women into the following categories: indigenous women, Muslim women, and Christianized women (as an alternative to the Americans’ classification of the Filipinos as belonging to Christian/Non-Christian tribes). While representations of Muslim and Christianized women bear resemblance to those of the 1904 St. Louis Exposition, those of the indigenous women strike a difference as they are not only objectified but exoticized as well, with photos of indigenous women belonging to various groups shown half-naked. This exoticization of indigenous women in colonial photography highlights the exoticism or uniqueness of the indigenous women, often portraying them as “uncivilized” people whose cultures are “frozen in time” (Tatel, 2011). Figure 2 shows Dean Worcester standing next to a Negrito woman who is half-naked and barefooted. Notice the striking difference between Worcester and the woman in terms of physical features, clothing, and demeanor (his collection of photographs contains similar photos of him standing next to indigenous people).

Similarly, photos of indigenous, Muslim and Christianized women can also be found in American travelogues. It is important to note that most of these works were written by men, hence we can say that Filipino women were viewed using the male gaze, described as a sexualized way of looking that empowers men and objectifies women (Mulvey, 1989). Representations of indigenous women are similar to Worcester’s in the sense that some of them are portrayed in terms of exoticism, with indigenous women shown half-naked. Meanwhile, Muslim women were generally depicted in terms of the Islamic tradition

Figure 2
Negrito Woman and Dean C. Worcester,
Mariveles—1901



Note. From the U-M Library Digital Collections. Philippine Photographs Digital Archive, Special Collections Research Center, University of Michigan. Reprinted with permission.

² It should be noted that the term “civilization”, referring to an advanced stage of social and cultural development, was used based on Western standards, hence the Filipino women were judged through imperialist eyes. Thus, the categories “civilized,” “semi-civilized,” and “uncivilized” were based on the colonizers’ own concept of civilization.

Figure 3*Typical Filipino Women of the Better Class*

Note. From “*The Odyssey of the Philippine Commission*,” by D. Williams, 1913, p. 179. Reprinted with permission.

of polygyny (the tradition of men having more than one wife), while Christianized women were portrayed as the “most civilized” among the Filipino women, dressed in the traditional *baro’t saya* and shown engaged in traditional activities associated with women such as selling fruits or washing clothes (in terms of women from the lower class) while elite women were shot in portrait-style, standing in their living room or photo studio and directly looking at the camera. Figure 3 shows two women from the wealthy class wearing the traditional *baro’t saya*, with their hair tied in a bun and their feet covered by their long skirts.

Analyzing the images of Filipino women in the three sources of colonial photography, we can see a similar

pattern in how they were represented: indigenous women were portrayed as primitive, usually half-naked and barefooted, depicting exoticism. Muslim women were depicted as “slightly civilized” but having an inferior status in society, portrayed as “victims” of patriarchal traditions such as polygyny. While Christianized women were often portrayed as the “most civilized” as shown by their attire which conforms to the Western standards of decency and respectability. However, we must bear in mind that these women were neither primitive nor uncivilized but were portrayed as such since they were viewed using the colonial gaze, viewed from the Western perspective using Western standards of civilization.

The Need for Women’s Archives

We can find women in the archives, as attested by the experience of many feminist scholars who have embarked on the journey of surfacing women’s roles and representations in history. Previous authors uncovered Filipino representations using the colonial archive and concluded that colonial representations of the Filipinos were utilized to promote the colonizer’s racial ideology. Using the gender lens, we could also use the same sources to look for colonial representations of women and find out how they were used to propagate the colonizer’s gender ideology as well. Uncovering women’s misrepresentations in colonial photography entails a thorough grasp of women’s roles in history, and this can be done by annotating the images of women in the colonial archive. While women’s images in colonial photography paint a picture of lack of agency, subordination, objectification, and exoticism, the archives will also provide us with the necessary knowledge on women’s important roles in various periods of history. By annotating women’s images in colonial photography, we could say that women are not missing in colonial photography, but they were underrepresented and misrepresented. Indeed, there is so much about women’s roles in history and society that were not shown in these photographs.

It is then recommended that more studies on women’s representations in various media and periods be conducted. Women’s depictions in magazines, newspapers, advertisements, postage stamps, and even in currency such as coins and paper bills may also be studied, as well as women’s representations in colonial periods such as the Spanish and Japanese occupation of the Philippines. Lastly, the creation of women’s sections in archives that will serve as a repository of records that highlight the diverse

experiences of women will hopefully reduce and eventually eliminate women's invisibility in history.

DECLARATION ON CONFLICTING INTERESTS

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

DECLARATION ON SOURCES OF FUNDING

The author was able to access the sources used for this article through the Hughes Fellowship grant given by the University of Michigan Center for Southeast Asian Studies (CSEAS) last January 2018.

REFERENCES

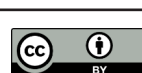
- Abejo, R. (2008). Pananaliksik sa mga aklatan at sinupan sa pag-aaral at pagtuturo ng kasaysayan. In A. Navarro, A. Campomanes, & J. L. Candelaria (Eds.), *Kaalaman at pamamaraan sa pagtuturo ng kasaysayan* (pp. 11–22). UP Lipunang Pangkasaysayan.
- Balce, N. (2017). *Body parts of empire: Visual abjection, Filipino images, and the American archive*. University of Michigan Press.
- Barton, R. (1930). *The half-way sun: Life among the headhunters of the Philippines*. Brewer & Warren.
- Blount, J. (1912). *The American occupation of the Philippines. 1898-1912*. Knickbocker Press.
- Butler, J. (2009). *Frames of war: When is life grievable?* Verso.
- Camagay, M. L. (1998). Whither woman's history? *Review of women's studies*, 8(2), 1–9.
- Condict, A. (1902). *Old glory and the gospel in the Philippines*. F.H. Revell.
- CSEAS Library and Special Collections Fellowship (CSEASLSCF). (n.d.). *Academic sharing grant for curriculum support*. Website of Center for Southeast Asian Studies, University of Michigan. Retrieved October 23, 2021, from <https://ii.umich.edu/cseas/outreach/funding.html>
- Fanon, F. (1961). *The wretched of the earth*. Grove Press. (trans. Richard Philcox 2005).
- Faust, K. (1899). *Campaigning in the Philippines*. Hicks-Judd.
- Fermin, J. (2004). *1904 world's fair: The Filipino experience*. University of the Philippines Press.
- Francis, D. (1913). *The universal exposition of 1904*. Louisiana Purchase Company.
- Guerrero, S. (2002). What is feminist research? In S. Guerrero (Ed), *Gender-sensitive and feminist methodologies: A handbook for health and social researchers* (pp. 19–27). University of the Philippines Press.
- Halili, S. (2006). *Iconography of the new empire: Race and gender images and the American colonization of the Philippines*. University of the Philippines Press.
- Hannaford, E. (1900). *History and description of the picturesque Philippines*. Crowell & Kirkpatrick.
- Holt, E. M. (2003). *Colonizing Filipinas: nineteenth-century representations of the Philippines in Western historiography*. Ateneo de Manila University Press.
- Ignacio, A., De la Cruz, E., Emmanuel, J., & Toribio, H. (2004). *The forbidden book: The Philippine-American war in political cartoons*. T'Boli Publishing and Distribution.
- Jose, M. D. (2021). *Kababaihan, potograpiya, at kasaysayan: Isang pagsusuri sa imahen ng kababaihan sa potograpiyang kolonyal sa harap ng imperyalismong Amerikano* [Unpublished doctoral dissertation]. University of the Philippines Diliman.
- Jose, M. D., & Navarro, A. (2004). Katawan at kaluluwa sa kronikang Espanyol: Pagtatalaban ng seksuwalidad at espirituwalidad noong dantaon 16-18. *Daluyan: Journal ng Wikang Filipino*, 12(1), 64–80.
- Louisiana Purchase Exposition (LPE) Saint Louis M. (1904). *Sights, scenes, and wonders at the world's fair: Official book of views of the Louisiana Purchase Exposition*. Official Photographic Company.
- Mangahas, F., & Llaguno, J. (Eds.) (2006). *Centennial crossings: Readings on babaylan feminism in the Philippines*. C&E Publishing.
- Muijzenberg, O. (Ed. & Trans.) (2016). *Colonial Manila 1909-1912: Three Dutch travel accounts*. Ateneo de Manila University Press.
- Mulvey, L. (1989). Visual pleasure and narrative cinema. *Visual and other pleasures. Language, discourse, society*. Palgrave Macmillan.
- Newell, A. (1904). *The Philippine peoples. The St. Louis Exposition*. August, Number 1904. Doubleday, Page.
- Philippine Exposition Board (PEB). (1905). *Report of the Philippine Exposition Board in the United States for the Louisiana Purchase Exposition*. Bureau of Insular Affairs, War Department.
- Rice, M. (2015). *Dean Worcester's fantasy islands: Photography, film, and the colonial Philippines*. Ateneo de Manila University Press.
- Salazar, Z. (1989). Ang babaylan sa kasaysayan ng Pilipinas. In *Women's role in Philippine history: Selected essays* (pp. 52–72). UP University Center for Women's Studies.
- Souvenir Igorot village* (1904). Philippine Photograph Co.
- Souvenir Visayan village* (1904). Freegard Press.

- Stevens, J. (1898). *Yesterdays in the Philippines*. Sampson, Low, Marston.
- Sullivan, R. (1992). *Exemplar of Americanism: The Philippine career of Dean C. Worcester*. New Day Publishers.
- Tatel, C. (2011). Non-Western peoples as Filipinos: Mediating notions of 'otherness' in photographs from the National Geographic Magazine in the early 20th century. *Asian Anthropology*, 10(1), 61–79.
- The Dean C. Worcester Photographic Collection at the University of Michigan Museum of Anthropology*. (n.d.). Retrieved June 16, 2019, from <https://bit.ly/3ofNHiP>
- University of Michigan (U-M) Library Digital Collections. Philippine Photographs Digital Archive, Special Collections Research Center, University of Michigan. Retrieved January 2018, from <https://bit.ly/36eTtuV>
- Vergara, B. (1995). *Displaying Filipinos: Photography and colonialism in early 20th century Philippines*. University of the Philippines Press.
- Williams, D. (1913). *The odyssey of the Philippine Commission*. A.C. McClurg.
- Worcester, D. (1898). *The Philippine Islands and their people*. Macmillan.
- Worcester, D. (1913, November). The Non-Christian peoples of the Philippine Islands. With an account of what has been done for them under American rule. *National Geographic Magazine*, 24(11), 1157–1256.
- Worcester, D. (1914). *The Philippines past and present*. Macmillan.

AUTHOR BIOGRAPHY

Mary Dorothy DL. Jose, PhD, is currently an Associate Professor at the Department of Social Sciences (DSS), College of Arts and Sciences (CAS), University of the Philippines Manila. She served as the Convenor of the Manila Studies Program (MSP) from 2019-2021 and Coordinator of the Office of the Gender Program (OGP) from 2020-2021 of the CAS, where she now serves as Associate Dean for Academic Affairs and Coordinator of the Graduate Program. She is a graduate of BA History, MA in Asian Studies, and PhD in Philippine Studies at the University of the Philippines Diliman. She was a recipient of the Hughes Research Fellowship Grant by the University of Michigan Center for Southeast Asian Studies (U-M CSEAS) in 2018 and the One UP Faculty Grant Award in Women Studies for Outstanding Research and Public Service in UP Manila (2019-2021).

Email: mdjose@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)

Multimodal Capacity Building Program for Library Paraprofessionals in the Philippines: A Case Study

Kathleen Lourdes B. Obille

Assistant Professor

University of the Philippines School of Library and Information Studies

Mary Grace Golfo-Barcelona

Dean and Assistant Professor

University of the Philippines School of Library and Information Studies

Abstract

This is a case analysis on the application of a Multimodal Model for Online Education in the conduct of a Capacity Building Program for Library Paraprofessionals in the Philippines. It investigates how the model addressed the varying capabilities of the participants in terms of content knowledge and skills and their technological capabilities and resources.

Findings show that despite meeting all the necessary elements to achieve an effective learning environment, particularly in the design of the training program, certain factors could lead to not fully achieving an effective learning environment.

Keywords: Multimodal Model for Online Learning; Training for Paraprofessionals

INTRODUCTION

The practice of the librarianship profession in the Philippines is governed by existing legislations that require that only licensed librarians can occupy a librarian position in any institution in the country. This restriction also applies to public libraries (PL) and public school libraries (PSL). However, due to the limited number of licensed librarians, very few of them prefer to work in PL and PSL because these state-funded institutions often receive minimal budgets to cover the manpower and operating expenses of these libraries. According to David (2020)

to date, there are approximately more than 9,000 licensed librarians in the Philippines, of which not all are practicing the profession in the country. Some are already retired while others chose to practice abroad or not practice librarianship at all. This figure is not enough to suffice the requirements of all the different types of libraries in the Philippines composed of university and college libraries, primary and secondary school libraries, special libraries, and public libraries. Moreover, these licensed librarians prefer to work in higher education institutions, special libraries, and/or private institutions which offer the

security of tenure and better benefits, which is not often the case in public libraries and public-school libraries. The lack of licensed librarians to man these libraries often result in hiring employees, called paraprofessionals, who do not have the necessary librarianship training but are willing to work and receive a meager salary.

As a result, both public school libraries and public libraries share one big challenge—they lack the qualified manpower to enable these libraries to properly function and serve their purpose. The manpower of these libraries is mainly composed of paraprofessionals, either under the supervision of a licensed librarian or none at all. The training of paraprofessionals is difficult to come by as the options for them in the Philippines are more of pursuing higher education while training and seminars for continuing professional development are for professional librarians which are of the advanced levels. A training program of the basic level was developed to provide the necessary content knowledge and beginner skills for paraprofessionals in public library schools and public libraries in the Philippines. The program was initially designed for an intensive 1-week face-to-face mode but due to the pandemic and quarantine restrictions, it was re-designed for an online platform using Moodle applying the multimodal model for online learning.

This paper presents how the multimodal mode of learning was used for online learning in a mixed capacity participant group which have varying levels of technological resources and skills.

Public Libraries and Public School Libraries in the Philippines

Both public libraries and public school libraries receive their budget for maintenance and operating expenses from the government. Public school libraries (PSL) operate under the Department of Education, which is the national agency for basic education that provides the budget for both manpower and operating expenses of all public school libraries in the country. PSLs are manned by licensed teachers acting as librarians but are not licensed librarians. Timbol (2019) found out that most of the public-school libraries included in the study are manned by full time teachers who have none or minimal training in the management and organization of libraries. Ortego (2016) found that among the school libraries surveyed, 92.24% do not comply with the Standards for Philippine Libraries specific to school libraries.

This may be attributed to the lack of plantilla items for school librarians, as such, they assign teachers to oversee the operations of the libraries on their vacant time. Unlike before when teachers were able to get minor courses in library science, the provisions in Republic Act 9246 (The Philippine Librarianship Act of 2003) no longer allows for such. Only those with bachelor's and/or master's degree in library and information science (LIS) are allowed to take the licensure examination to qualify as librarian. These teachers, who also take the work of school librarians, are dubbed as teacher-librarians. This is also the term for teachers who are also licensed librarians and are mainly given the task to manage the libraries. In private schools, teacher-librarians are almost always a given, and they are those who have dual licenses—as a teacher and as a librarian. Unlike in public school libraries, private school libraries, more often are well-funded, and thus, are required to follow the prevailing standards required by an accrediting body.

Public libraries in the country are usually attached to the local government unit (LGU) where the library is located, thus, dependent on the fund allocation of the said LGU. While it is widely recognized that libraries have socio-cultural and economic benefits in the long term, they are not usually the priority because the results are not immediately and tangibly perceived. They are often bear the brunt of budget cuts or budget and staff re-allocations. Thus, similar to public school libraries, where employees originally hired for a different task are being assigned to the libraries because there are no licensed librarians, or worse, no personnel to manage these libraries. Having different training or educational background, these employees are almost clueless as to how they can efficiently run a public library. Although there are also public libraries that are affiliated with the National Library of the Philippines (NLP), and therefore, receive some assistance from the NLP, the lack of licensed librarians to manage the public libraries remains. A recent report by the NLP (2018) shows that 45% of employees in provincial libraries and 91% of employees in municipal libraries are not licensed librarians. From the report, there are 1,299 non-librarians who are tasked to manage public libraries. To address the lack of training and basic knowledge about library work, the NLP has been conducting several training sessions for these employees to capacitate them to at least keep the libraries open. However, given the uncertainty in the employment of these paraprofessionals, who often are also graduates of other four-year bachelor's programs, decide to

leave, and find more stable jobs. With the high turnover of employees, training should be a continuous process which in turn requires continuous allocation of training funds.

Paraprofessionals in Libraries and their Training and Continuing Education

The term paraprofessional was first documented in Mugnier's (1980) paper and then further discussed a decade later by Oberg et al. (1992). According to the Online Dictionary for Library and Information Science (2014), paraprofessionals in the library setting are:

members of the library support staff, usually those who hold at least the baccalaureate degree, trained to understand specific procedures and apply them according to pre-established rules under normal circumstances without exercising professional judgment. Library paraprofessionals are usually assigned high-level technical support duties, for example, in copy cataloging and serials control. In smaller public library systems in the United States, branch librarians are sometimes paraprofessionals.

While the discussion of paraprofessionals in US libraries seem more complex because of the differing roles that they are given (Zhu, 2012), paraprofessionals in the Philippines can be defined straightforwardly as: those working in libraries who do not hold a license to practice librarianship as they do not have the educational background and therefore not qualified to take the licensure examination. It may be that they are working towards completing an LIS degree or not, but they need the necessary training to function properly in their jobs. While in the US, paraprofessionals may hold supervisory jobs (Weingand, 1992), this case is rare in the Philippines because of the legal restrictions. There are paraprofessionals placed in libraries to augment the library staff due to lack of licensed librarians but there are also those who perform specialized tasks as merited by their educational qualifications such as database and information systems administrators, audio-visual center technicians or specialists or procurement specialists. The former includes those in need of training and/or further education so they can perform their jobs better such as those who are

assigned to manage the libraries even without any background.

Given their limited or lack of formal training in librarianship, paraprofessionals would benefit much from continuing education opportunities which in certain instances have become their motivation to stay in their respective libraries (Kalnin, 1995). In certain countries like Sri Lanka, their paraprofessionals are promoted based on the length of service they rendered in the libraries they serve. As such, the paraprofessionals in Sri Lankan libraries, though unskilled with the basics of librarianship, have acquired practical knowledge over the years they worked in the libraries. While there are incentives to further their education, only a few take advantage of these because they do not immediately see the benefits. As such, Sri Lankan paraprofessionals are trained in-house instead (Weiitunge, 2001).

The need to train paraprofessionals or library technical assistants has been raised as early as the 1970s because of the different backgrounds they have (Breivik, 1976). Alongside this call for training is the call for their career advancements. Paraprofessionals assigned in libraries to augment the library staff need mentoring or training programs to improve their capability to serve their clients. However, mentoring is a difficult alternative since in most cases, there are no licensed librarians, in the case of the Philippines, or trained and educated librarians in the case of other countries to initiate the mentoring. An alternative to formal education programs is post-employment training programs which are contextualized based on the needs of the paraprofessionals (To, 2011).

On the other hand, seminars and conferences have usually been designed by training providers, particularly professional associations, towards career development of professional librarians as indicated by Kalnin (1995) and Oke and Oguntase (2010) and have overlooked the training needs of paraprofessionals. As such, the skill deficiencies of the non-licensed librarians who work in the public libraries and public school libraries may then be augmented by training programs which are short-term and whose benefits can be immediately felt or gauged, and which are outside the context of conferences usually attended by professionals (Oke & Oguntase, 2010).

In developing countries, the more popular training program is a self-sponsored formal educational program which may be done on a part-time or full-

time arrangement (Wanden, 1995). In the Philippines, paraprofessionals are given opportunities to pursue further formal education so they can obtain the needed qualification to be appointed to a librarian position by either taking the Bachelor of Library and Information Science (BLIS) as a second degree or taking the graduate level degree—Master of Library and Information Science (MLIS). However, there are only around 80 LIS schools in the Philippines, and not all of these are offering graduate programs in LIS. Also, the length of time required to complete either program is two years or more if they are only pursuing these on a part-time basis. Moreover, even though furthering their education is encouraged, very few, if there are any, libraries which offer a grant to cover their studies. Consequently, most paraprofessionals are discouraged to pursue formal studies especially if they already have a degree prior to working in the library. Thus, the most immediate answer to the lack of necessary librarianship skills is the availability of training programs offered in-house or by professional organizations or learning institutions.

MULTIMODAL MODEL FOR ONLINE LEARNING

Multimodal teaching enables students to learn by incorporating various modalities such as image, sound, action, etc. and it is where teachers not only impart knowledge but also select, cooperate, and demonstrate multimodality (Liu, 2021). Multimodal learning involves the use of several elements in the delivery of learning such as text, audio, video, and other materials. This can be seen in classrooms at all levels of learning where textbooks, photographs, songs, videos, PowerPoint presentations, games, and other materials are used allowing for flexibility and acknowledging the different ways by which students learn (Sankey & Birch, 2008). The developments in information and communications technologies ushered in a multitude of resources to enhance the delivery of learning. These developments have also enabled distance education to progress from print-based to online and interactive modes. Another development in online education is the massive open online courses (MOOCs) which also use multiple modalities and are made available to wider audiences as such, a reasonable option for continuing education.

Picciano (2009) proposed his Blending with Purpose model as a “conceptual model for designing and developing blended learning courses and programs” (p. 16). The goal of this is to enable the learners to “experience learning in ways they are most

comfortable while challenging them to experience and learn in other ways” (Picciano, 2009, p. 7). The Blending with Purpose model incorporates the varying ways by which technology is used in blended learning, the generational differences in terms of technology appreciation and use, as well as the divergent learning styles and capacities (mental and social) of the learners allowing flexibility in the delivery of learning. The model was later re-examined and updated to address new developments and issues in online education. Picciano (2017) then came up with the Multimodal Model for Online Education which is an improvement of his previous model integrating blended learning and online/distance learning elements and incorporating behaviorist, cognitivist and social constructivist learning theories. The model considers the course or the program as a learning community where learners, teachers, learning materials, etc. interact. The content is the “primary driver of instruction” (Picciano, 2017, p. 179) which can be learned through collaboration, or via self-paced modes. Different courses do not necessarily apply the same modalities or use all the modalities. This model was applied in the design of the Capacity Building Program for Library Paraprofessionals in the Philippines given their varying experiences, capabilities, capacities, and preferences.

Some Concerns in Online Learning

Online learning is one of the options for paraprofessionals for their professional development and continuing education since this is convenient. Online learning can be self-paced and does not cost travel time. There are formal online or distance courses and programs available and there are also short courses.

MOOCs have been around for about two decades now and with the current situation brought about by the pandemic, it would seem like continuing education programs would be having such a similar format, if not massive open online, at least just online courses. The overall motivations of those taking courses from these platforms include knowledge, work, and convenience while the barriers include lack of time, bad previous experience, online format, and inadequate background (Ibegbulam & Eze, 2016). While MOOCs can be convenient and more widespread in their availability, it was found that completion rates are low and dropout rates are high (Jordan, 2014; Shapiro et al., 2017). However, due to its reach, the significant uses and functionalities of MOOCs are still valuable. Those who have completed MOOCs have reported career and

educational benefits (Zhenghao et al., 2015). MOOCs like that of Coursera are widely available and can be free, which can be a source of learning. But there are only a few topics for new librarians as well as paraprofessionals. Moreover, the free courses do not provide certificates/accreditation resulting in the participants' lack of motivation to pursue or commit to the program (Gray, 2014). Therefore, the motivation to learn is a significant factor that should be present in the online learning process, especially in a self-paced online learning environment. The motivation to learn is also related to how they see themselves in relation to where they are now and how their peers and supervisors support them in their endeavors (To, 2011).

According to education theorists, effective learning environments may be viewed based on four different perspectives, being community-centered, learner-centered, knowledge-centered, and assessment-centered (Bransford et al., 1999). The same may be applied to online learning where all these lenses may be considered to ensure the effectiveness of a training program in terms of maximized learning and community benefit. Likewise, these lenses of effective learning environments were also considered in an online setting wherein a Multimodal Model of Online Learning was proposed. This model "is flexible and assumes that other modules can be added as needed and where appropriate" (Picciano, 2017, p. 178). Also, "the most important feature of this model is that pedagogy drives the approaches that will work best to support student learning (Picciano, 2017, p. 178). Being able to blend the objectives, activities and other learning events in multiple modalities can be effectively given to a wide range of students (Picciano, 2017). In addition, "the model contains six basic pedagogical goals, and approaches for achieving them, to form learning modules" (Picciano, 2017, p. 178). And these modules are content, dialectics or questioning, reflection, collaborative learning, evaluation, and social and emotional support to students (Picciano, 2017).

The UP School of Library and Information Studies Capacity Building Programs for Paraprofessionals
Working on the foregoing perspectives about online training and capacity building as a venue for the effective learning environment, the University of the Philippines School of Library and Information Studies (UP SLIS) conducted a capacity building training program for public library and public school library paraprofessionals which was funded by the National Committee on Library and Information Services of the

National Commission for Culture and the Arts in 2020. This capacity building program for paraprofessionals for public libraries and public school libraries was conducted concurrently over an eight-week training period.

The training for paraprofessionals in public libraries and public-school libraries were intended to train non-licensed librarian personnel in both types of libraries to give them knowledge of the basics of organizing and managing libraries. These topics are given in the core courses of the Bachelor of Library and Information Science and are not provided in any workshop or training (i.e., continuing education program) for licensed librarians, as these are very basic. This training program was proposed to enable them to earn formal academic units, as a prelude to pursuing a formal program of studies in LIS (i.e., Master in Library and Information Science or ETEEAP in Library and Information Science for PSL paraprofessionals). Likewise, this is a short-term solution until the LGUs and the Department of Education can employ licensed librarians.

This capacity building had a five-part module that covered the basics of public library organization, management, and services. The final module was the capstone project of individual participants which they brought back to their respective libraries. There were four (4) main topics for learning, and these included: The Basics of a Library; Organizing the Collection; Improving the Collection; and The Library Clients. All of these included lectures in the form of lesson modules in Moodle along with discussion forums, activities, exercises, and workshop modules. The main output of the program was a three-year development plan of the library which includes a SWOT analysis of the library as the basis for the development plan. This was planned for a 1-week face-to-face intensive training but due to quarantine restrictions, this was converted to an online set of modules mainly via a learning management system (LMS).

Multimodal Model and its application to the Capacity Building Program for Paraprofessionals
Considering that the participants in the program have varying skills and content knowledge, the multimodal model for online learning was adopted to ensure that the proper transfer of knowledge will be achieved. The training was originally intended for a 1-week intensive engagement with the participants but due to strict quarantine restrictions not allowing group gatherings for whatever

purpose, this was converted to online training. Given the variety of capabilities and capacities of the participants, and educational qualifications, the multimodal mode of online learning seemed to suit the situation considering that the original plan for the training was face-to-face which had participation events, reaction, and interaction through workshop sessions aside from the lecture sessions and consultations with the facilitators. Having a variety of learning modalities in an online setting via LMS would cover the variety of skills and contexts that the participants have.

Synchronous modes were available during the introduction of the lessons and kept to a minimum

because not all participants were able to join. The concentration of efforts was in the development of modules where the participants have activities after each lesson. The activities include discussion forums (i.e., describing their library and collection with an emphasis on strengths and weaknesses), workshops (i.e., presenting a collection development plan for comments of peers), reflection sessions (i.e., what have I learned in this lesson), and exercises for skills development (i.e., providing a bibliographic description of resources).

It can be said that all the elements of a multimodal model of online learning were incorporated into the modules for the training program. The social and

Figure 1

Adaptation of Picciano's Multimodal Model of Learning



emotional support came in the form of email and SMS messages between participants and facilitators and support staff. The modules were self-paced with activities and exercises to evaluate and assess the learning of the participants. There was collaboration and peer review in the discussion forums and workshops and reflection was also seen in the learning logs and/or reaction papers. While the dialectic could not be widely implemented in all modules, some have this aspect during the limited synchronous sessions. The adaptation of Picciano's (2017) Multimodal Model for online learning as applied in the training program is illustrated in Figure 1.

The Capacity Building Program for Paraprofessionals in PSL and PL ticks out the elements of a Multimodal Model of Online Learning which are centered on content, dialectics or questioning, reflection, collaborative learning, evaluation, and social and emotional support to learners. Specifically, participant engagement and achievements in relation to the multimodal model of online learning were measured by taking into consideration the differences in capacities and capabilities of the participants in terms of technological devices and skill levels. The success of the model was measured through the extent of engagement of the participants and the extent of their learning in terms of their output and completed activities. Moreover, this mode of analysis of the effectiveness of the Capacity Building Program was also complemented by a post-training evaluation survey which the participants were required to complete after the training.

Likewise, the facilitators and support staff were interviewed about their observations and experiences in interacting with the participants, implementing the modules, and the extent to which the participants engaged with other participants during the training period.

OBSERVATIONS

The training was conducted online given the restrictions on travel, mass gatherings, and other concerns. Being the first online training for this type, modules were developed, and the online learning management system materials were produced. Given that the participants could not go online eight hours a day, the training was designed with a combination of synchronous and asynchronous modes of learning. Moodle was used as the LMS for the Capacity Building Program.

Invitations to the Capacity Building Program were sent to the Department of Education regional offices and to the NLP and its satellite public libraries. Promotional materials were also posted on the UP SLIS website and Facebook account and social media accounts of different professional associations for librarians. The goal was to invite as many participants as possible given its online platform. As a result, it received an overwhelming response with 469 public school libraries (PSL) paraprofessionals and 299 public libraries (PL) paraprofessionals who registered. The prospect of being able to finish a training program at their most convenient time from the comfort of their own homes was perceived as an opportunity to learn and develop their skills.

Moreover, the high turnout of registrants may also be attributed to the awareness of an incentive, a grant of internet data subsidy for all participants who would be able to complete the requirements of the training program.

However, came the opening session, which was done online via Zoom, and only 329 participants attended. The number further dwindled as the training progressed.

Table 1
Status of Completion

	Public School Library	Public Library
Number of Registrants	469	299
Participants Successfully Enrolled in Moodle	140	68
Dropout Rate (from registration in Moodle)	70.15%	77.25%
Completion	49	30
Completion Rate (from Moodle to Completion)	65%	55.88%

Status of Completion

There was an overwhelming response from participants when we opened the registration. However, after the orientation and after the participants were asked to enlist in Moodle, the number of participants immediately dwindled. Table 1 shows a matrix of the status of completion.

The dropout rate is high but not as high as the ones documented by Coursera (Zhenghao et al., 2015) which is at a 95% dropout rate. The completion rate of 65% for PSL and 55.88% for PL can be considered a significant achievement. However, it would have been better if more registrants were able to participate and complete the training program. Among the possible reasons for this low turnout include:

1. non-familiarity of registrants with the Moodle platform;
2. required activities that they needed to complete including the capstone project toward the end of the program;
3. lost internet connectivity due to the typhoon which ravaged a big part of the country a week prior to the holding of the opening session; and
4. the current work from home set-up rendered participants to become more preoccupied with household concerns on top of the work they needed to do which resulted on limited time of engagement with Moodle.

Overall Course Engagement

The overall training program was implemented over a four-month period including the pre-program planning activities. The actual training was conducted from November to December of 2020 to accommodate online plenary sessions, video lectures, small group discussions, exercises, workshops, break-out sessions, one on one consultations, and other modes of learning as deemed necessary.

There were four main topics for learning, and these included: The Basics of a Library; Organizing the Collection; Improving the Collection; and The Library Clients. All of these included lectures in the form of lesson modules in Moodle along with discussion forums, activities, exercises, and workshop modules. The main output of the program was a three-year development plan of the library which includes a SWOT analysis of the library as the basis for the development plan.

To encourage interaction among participants the following activities were also held:

1. Online Fora: Participants were allowed to post their concerns or comments about the lectures. This way, shared concerns were discussed or resolved right away.
2. Workshops: These activities became a venue for participants to share their outputs and to positively critique each other's assignments with the end view of improving them.
3. One-on-One Consultation: Participants were also encouraged to schedule a one-on-one consultation with the resource speakers concerning their assignments and especially with the capstone projects.

At first, the participants were adamant to use the online discussion forum in Moodle, however, after a few initial answers, the discussion forum was active. There were several discussions fora available: a) Introduce yourself; b) ask-answer type of forum with opinion on a given topic (i.e., Describe your library collection. Where do you source out your collection and how does your clientele use these?); and c) questions and suggestions (i.e., how to submit output). The facilitators and participants interacted in these discussion fora.

Workshops in Moodle were also set up for each of the main topics. While the program was self-paced, it followed deadlines for submission. The workshop for the first topic on the Basics of the Library was a SWOT analysis output. However, it appeared that some were not familiar with how to conduct this and were apprehensive about their work—whether they were doing it right or wrong. Thus, it presented a roadblock in the program, and it affected the submission for the other activities. The workshop was not properly actualized because of this. Only the facilitator saw the submissions and gave feedback. There were also instances when the participants submitted all exercises and workshop outputs all at once toward the end of the program limiting the interaction between the facilitator and participant.

One-on-one consultations were also held in a very flexible manner. Various modes were used, and these include e-mail, Zoom video calls, and instant messaging. The consultations were also done in the discussion forum for comments, questions, and suggestions.

Modalities in the Online Training Program

The Multimodal Model for Online Learning includes the aspects of the online environment via Moodle, and the various modes for teaching, learning, participation, and assessment which is seen in Figure 1. This section describes the aspects of the model as implemented in the program.

Moodle was selected as the LMS for the program as it had various modules to facilitate teaching and learning in an online environment. There were various ways of presenting the lessons—either as file uploads, pages, or lesson modules. There were also various ways for participants and learners to interact within Moodle and this makes them a learning community by way of their interaction. Course packs in PDF were also distributed to the participants as an alternative to Moodle due to Internet connectivity and device issues. Some of them only had pre-paid connections and were using mobile phones to access Moodle. Having the course packs in pdf allows them to read and go through the lessons and exercises offline and submit exercises and activities only when online.

Social and Emotional Support was available in various events within the training. During the live sessions, the lecturers and participants became acquainted with one another. The lecturer would start the session by asking the participants about their day and discussion would ensue. A friendly and relaxed environment was somehow established. The participants would continue their discussions and reactions in the discussion forums available in Moodle.

Synchronous lecture sessions were available via Zoom but recorded video lectures were also uploaded in Moodle for those who were not able to join the synchronous sessions. One-on-one consultations were also available in various formats. Through these synchronous lectures and meetings, the dialectical process was implemented but not for all participants. However, the discussion forum of the ask-and-answer types were available and somehow facilitated this, but it was on an asynchronous mode where feedback was not instant. These however may have facilitated the reflection mode for the students when they answered the questions and read their peers' answers and the facilitators' feedback.

While the program was designed to be self-paced it still followed schedules. However, due to limitations

in technological resources and skills, the participants encountered roadblocks and the schedules were not followed thus limiting certain modules and modalities in terms of their implementation.

Collaboration was designed to be present in the workshop modules but due to the roadblocks, these were not accomplished. However, the discussion forum was active and may have accomplished some collaboration there.

Reasons for Completing or Not Completing the Program

The top reason for the PSL paraprofessionals is their desire to learn which made them persevere to finish the requirements. For the PL paraprofessionals, the top reason is their need to be prepared for the tasks they are given. The PSL paraprofessionals are more internally motivated as opposed to the PL who are motivated externally. It also helped that the participants set a particular time for the workshop, as it is an online self-paced program.

From both groups of participants, the main reason for not completing the program is their internet connection. Since this program was on Moodle, they were required to go online to read the lessons online or at least download the lessons in pdf for them to read offline. They also need to go online to answer the forum in each module, participate in online workshops in Moodle, comment on at least three submissions of their peers, etc. A secondary reason for not being able to complete was the fact that the participants had so much to do and that they did not have time to finish the tasks.

Perspectives of the Trainers and Support Staff

The trainers have expressed their views on how the training was conducted. The main concern was in developing the course objectives and activities because of the training levels and expertise of the participants. Based on the PSL profile, there were graduates of Master in Education and also some who have units in Ph.D. while some are entry-level with only a few years of experience in teaching. They also have varying years of experience in managing the library but equally limited knowledge in the technical aspects of acquiring, organizing, and circulating the collection among other services. While the objective of having a large-scale online training program was to have many participants be trained at the same time, in a self-paced mode, given the limited knowledge, small-scale training would be more effective.

The support staff also had difficulty with the orientation of the participants in the use of Moodle. While everyone was shifting to remote learning, their platform of choice was the more accessible Google Classroom. It was wrong to assume that the participants can easily navigate the modules once set up in Moodle. We have overlooked the digital divide between the facilitators and learners as well as among the learners. There are differences in the capacities and capabilities of the learners which were not obvious when they registered for the course but became very obvious once they started interacting with Moodle.

ANALYSIS

The Multimodal Model of Online Learning adopted by UP SLIS in the conduct of Capacity Building for Paraprofessionals in PSL and PL was intended to meet the requirements of an effective learning environment and at the same time ensure flexibility of teaching methodology to meet the learning requirements of the participants. With its main objective to equip the paraprofessionals with the necessary skills to keep the libraries, they serve in operation; the Program has met the criterion for community-centeredness of the program. Further, acknowledging the specific knowledge requirements of the targeted participants, and ensuring that all their concerns were addressed during the conduct of the fora, workshops and consultations were efforts to make the Capacity Building Program learner-centered and knowledge-centered. Lastly, the giving of assignments and exercises and giving one on one feedback only proved that it also ticked the box for being assessment centered.

There were other factors that affected the maximum delivery of the learning outcomes. Firstly, the digital divide that is very prevalent in the country. Despite the promised incentive for those who would be able to finish the Program, only 65% and 55.88% respectively, of those who were able to register to Moodle were able to complete it. At the onset of the Program, a big number of registrants were not able to attend the opening session due to slow internet connectivity because of the strong typhoon which damaged some of the electric posts and towers of internet providers in different parts of the country.

Secondly, the unfamiliarity of participants with Moodle also posed a challenge among the participants. The registration to Moodle also became a reason to shy

away from the online training. Although a familiarity session was held to help those who are not yet familiar with Moodle, the actual navigation during the online training became a challenge.

Thirdly, the participants were participating in this training while performing their tasks in their respective offices, or homes. Some were also attending seminars mandated by their offices in lieu of their “normal” 8 to 5 jobs. It would seem that they were overwhelmed with the training in as much as this was not the usual seminar type where they will only listen to the speaker and provide feedback. The training was more intensive than what they may have expected.

To address the first two challenges, course packs in PDF were emailed to the participants, and they were allowed to submit their assignments via email. This limited their interaction with Moodle and the learning community. There was no interaction with their fellow participants thus the element of collaboration and community was limited thereby enabling self-paced learning. However, it would seem that with the set of participants, self-paced learning is not effective.

Another factor may be attributed to the prevailing cultural values of Filipinos (Church, 1986) of the primacy of the family. With the current work-from-home set-up, the participants were made to do their work, participate in the Program, and at the same time, do household chores. For most Filipinos, family duties often come first over other duties especially if these are done in the comfort of their homes. The current setup has presented greater challenges in terms of time management and prioritization. Despite the opportunity to be trained for free, and with certificates and incentives, few were able to complete the Program. Another cultural aspect to be explored is collaboration and peer review where Filipinos may be too nice to give proper feedback. In the forum, the feedback and comments were supportive and only the facilitators gave negative feedback. Another cultural aspect is the *ningas cogon* attribute where Filipinos are said to start something and not see it through. In this case, the participants started the program but did not complete it because they might have lost interest.

CONCLUSION AND RECOMMENDATIONS

The Multimodal Model for Online Education was implemented in the Capacity Building Program for Library Paraprofessionals whose participants have varied experiences, capabilities, capacities, and

preferences. These differences should have been addressed in the flexible delivery of learning, assessment, and activities of interaction to enable the successful completion of the program. While self-paced learning is among the modalities, this somehow was not viable with the set of participants.

Further studies on the application of the model need to be conducted to explore the outcomes of its implementation. In the case of this study, it is possible that the modalities were not exhausted well enough to enable more participation from the trainees given the quarantine restrictions and connectivity issues. Further exploration can also be done in relation to the nature, culture, and/or values of the learners given the observation of the possible influence of Filipino values in the participation in online courses.

DECLARATION ON CONFLICTING INTERESTS

The authors declared 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

- Bransford, J. D., Brown, A. L., & Cocking, R. R. (Eds.). (1999). *How people learn: Brain, mind, experience, and school*. National Academy Press.
- Breivik, P. S. (1976, Winter). Continuing education. *Journal of Education for Librarianship*, 16(3), 233–237. <https://doi.org/10.2307/40322457>
- Church, A. T. (1986). *Filipino personality: A review of research and writings*. De La Salle University Press, Manila.
- David, L. (2020, July). *Clearing the air: The practice of Philippine librarianship today*. LibRadio. https://fb.watch/7VKD_rYqma/
- Gray, M. (2014). *Learning online: MOOCs for library staff*. Schools Catalogue Information Service. <https://www.scisdata.com/connections/issue-90/learning-online-moocs-for-library-staff/>
- Ibegbulam, I., & Eze, J. U. (2016). Training needs of paraprofessional library staff in university libraries in south-east Nigeria. *Library Management*, 37(8), 482–495. <http://dx.doi.org/10.1108/LM-03-2016-0019>
- Jordan, K. (2014). Initial trends in enrolment and completion of massive open online courses. *The International Review of Research in Open and Distributed Learning*, 15(1). <https://doi.org/10.19173/irrodl.v15i1.1651>
- Kalnín, M. T. (1995, Winter). The case for the conference: One paraprofessional's view. *Journal of Education for Library and Information Science*, 36(1), 22–25. <https://doi.org/10.2307/40322971>
- Liu, Y. (2021). Research on flipped classroom teaching mode from the perspective of multimodality. *Theory and Practice in Language Studies*, 11(10), 1258–1265. <https://doi.org/10.17507/tpsl.1110.13>
- Mugnier, C. (1980). *The paraprofessional and the professional job structure*. American Library Association.
- National Library of the Philippines. (2018). *Status report of Philippine public libraries and librarianship: A research report*. <http://web.nlp.gov.ph/nlp/sites/default/files/14Jun2019/Status%20of%20Philippine%20Public%20Libraries%20and%20librarianship.pdf>
- Oberg, L. R., Mentges, M. E., McDermott, P. N., & Harusadangkul, V. (1992, May). The role, status, and working conditions of paraprofessionals: A national survey of academic libraries. *College and Research Libraries*, 53(3), 215–238. <https://crl.acrl.org/index.php/crl/article/view/14714/16160>
- Oke, O. A., & Oguntase, F. Z. (2010). Comparative study of training needs of library assistants in two Nigerian academic libraries. *Owena Journal of Library and Information Science*, 3(1), 13–20.
- Ortego, S. P. (2016). Status of libraries in the first and second districts of Leyte. *Journal of Philippine Librarianship*, 36, 26–49. <https://www.journals.upd.edu.ph/index.php/jpl/article/download/6610/5737>
- Paraprofessional. (2014). In J. M. Reitz (Ed.), *Online dictionary for library and information science*. https://products.abc-clio.com/ODLIS/odlis_p
- Picciano, A. G. (2009). Blending with purpose: The multimodal model. *Journal of Asynchronous Learning Networks*, 13(1), 7–18. <https://www.learntechlib.org/p/104026/>
- Picciano, A. G. (2017). Theories and frameworks for online education: Seeking an integrated model. *Online Learning*, 21(3), 166–190. <https://doi.org/10.24059/olj.v21i3.1225>
- Sankey, M. D., & Birch, D. (2008). Drivers for and obstacles to the development of interactive multimodal technology-mediated distance higher education courses. *International Journal of Education and Development using Information and Communication Technology*, 4(1), 66–79. <http://ijedict.dec.uwi.edu/viewarticle.php?id=375&layout=html>

- Shapiro, H. B., Lee, C. H., Wyman Roth, N. E., Li, K., Çetinkaya-Rundel, M., & Canelas, D. A. (2017, July). Understanding the massive open online course (MOOC) student experience: An examination of attitudes, motivations, and barriers. *Computers & Education*, 110, 35–50. <http://dx.doi.org/10.1016/j.compedu.2017.03.003>
- Timbol, R. (2019). *Philippine public-school libraries: Concerns and proposed transitory solutions* [Unpublished master's thesis]. University of the Philippines School of Library and Information Studies.
- To, T. (2011). Library assistants as situated learners: How they can learn more effectively. *IFLA Journal*, 37(2), 126–138. <https://doi.org/10.1177/0340035211409853>
- Wanden, J. A. (1995). Alternative education options for library staff. *Journal of Education for Library and Information Science*, 36(1), 29–32. <https://doi.org/10.2307/40322973>
- Weingand, D. E. (1992, Spring). Support staff: An important “new” market. *Journal of Education for Library and Information Science*, 33(2), 148–150. <https://doi.org/10.2307/40323260>
- Wejitunge, P. (2001, Spring). Training and education of paraprofessionals in Sri Lankan university libraries. *Journal of Education for Library and Information Science*, 42(2), 149–160. <https://doi.org/10.2307/40324027>
- Zhenghao, C., Alcorn, B., Christensen, G., Eriksson, N., Koller, D., & Emanuel, E. J. (2015, September 22). Who's benefiting from MOOCs, and Why. *Harvard Business Review*. <https://hbr.org/2015/09/whos-benefiting-from-moocs-and-why>
- Zhu, L. (2012). The role of paraprofessionals in technical services in academic libraries. *Library Resources & Technical Services*, 56(3), 127–154. <https://journals.ala.org/index.php/lrts/article/view/5524/6788>

AUTHOR BIOGRAPHIES

Kathleen Lourdes B. Obille is the former Dean of the UP School of Library and Information Studies. She teaches Information Ethics, Information Research, Information Behavior, and Comparative Librarianship, among others. She has presented at conferences both locally and internationally and published research on Philippine Librarianship and information behaviors of Filipinos.

Email: kate@slis.upd.edu.ph

Mary Grace P. Golfo-Barcelona is the current Dean of the UP School of Library and Information Studies and teaches courses on Records Management,

Archives, and Library Collection Development among others. She has published in journals and presented papers at conferences both locally and internationally. She is also most sought after for training in Records Management for government and non-governmental agencies.

Email: grace@slis.upd.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)

Spanish Origins of the National Archives of the Philippines (A Historical Article)*

Jon E. Royeca
Archivist
National Archives of the Philippines

Abstract

The National Archives of the Philippines (NAP) was officially established by the American colonial authorities on 21 October 1901, but its origins are rooted in the Spanish rule of the country (1565-1898). Today, it holds about 60 million pieces of records, more than 18.8 million of which were produced during the said rule (NAP, Memorandum No. 121528). Using government reports, contemporary accounts, and NAP's collections, this paper explains the beginnings of NAP, how those 18 million pieces of Spanish records were created and preserved for centuries, and what the contents and intents of those records are. It also cites through those records the important role that the Spanish rulers had in the formation of the Filipino nation, like the establishment of villages, towns, and provinces; the construction of roads, bridges, ports, and public buildings; and the maintenance of public safety and health.

Keywords: Archives, Philippine archives, Spanish origins of Philippine archives, Spanish archives in the Philippines

BACKGROUND

The National Archives of the Philippines is a government agency that is mandated by law (Republic Act No. 9470) to serve two functions: *archives administration* (to acquire, store, and preserve public and private records) and *records management* (to appraise, retain, and dispose of public records). In fulfilling its duties, it is empowered to plan, formulate, and implement policies, standards, guidelines, and programs; to undertake research projects and cause their publication; to give technical assistance to other government agencies; and to conduct seminars and trainings. All government agencies cannot dispose of their records without its proper approval. Its main

offices and depositories are located in Manila, and it has regional branches in Cebu City (for the Visayas) and Davao City (for Mindanao).

Spanish Archives

The Spaniards arrived in the Philippines on 16 March 1521, but they would begin their rule of the archipelago four more decades later—on 27 April 1565, when the Spanish Conquistador Miguel Lopez de Legaspi founded the colonial government with Cebu at its capital. In 1572, the capital was transferred to Manila and had remained there since then.

The maintenance of Spanish rule in the Philippine Islands obliged the creation, acquisition, and

*This article is part of the author's thesis, which was accepted by the Department of History of the University of the Philippines-Diliman and which led to his graduation with a Master of Arts in History degree.

storage of records. As shown by the records that the Spanish archives amassed in over three centuries, the colonial government had to create decrees, circulars, and letters for the conduct of its affairs. It had to receive royal orders from the king of Spain; reports from the provinces, towns, and villages of the archipelago; and petitions for public works. It had to communicate frequently with the Roman Catholic Church on the matters affecting the State. Its decision would also be the Church's decision. As the years progressed, many of the records created and acquired kept piling up at government offices in Intramuros, the walled city of Manila. Thus began the establishment and management of archives and records.

It can be observed from the movement of history that the first Spanish records were shipped from Mexico, since Spain ruled the Philippine Islands as a vice royalty of that Spanish colony. The records emanated from the mother country, Spain, and later on also from Mexico. They arrived in the Philippine Islands by ships. Upon embarking at the fort of Manila, the documents were loaded into wagons and hauled to the repositories in Intramuros.

The other records came from the *encomiendas* or land grants that the Spanish government gave to Spanish soldiers or civilians. The Spanish *encomenderos* (land grant holders) forwarded to Manila reports on the geography and other features of the land grants, the condition of the population inhabiting the land grants, and *tributos* (taxes) collected from the population. The reports also contained the ethnography, old beliefs and practices, the conversion to Catholic faith, security, legal disputes, and progress of the land grants' population (Loarca, 1882/1903).

When the *encomiendas* expanded to become barrios (villages), *sitios* (isolated barrios), *pueblos* (towns), and *provincias* (provinces), more reports were sent to Manila. As seen in the archival records, there were requests for the construction of public buildings, roads, highways, bridges, and other infrastructures. During the delivery, the records were kept in wagons or carriages drawn by horses. Those coming from the Visayas and Mindanao had to be transported through boats and other ocean-going vessels.

The Spanish missionaries—the Franciscans, Dominicans, Jesuits, and Augustinians—explored the places where Spanish rule had been set up. They preached the Catholic faith, baptized the natives, and

supervised the construction of churches. The Spanish archives contained papal bulls, ecclesiastical letters, and reports on the performance of the Church's part in governing the Philippine Islands.

Órdenes Reales

The *órdenes reales* (royal decrees and orders) sent from Spain contained instructions from the Spanish king on matters concerning the Philippine Islands. The American historian, librarian, and archivist Worthington C. Ford, in a paper he wrote in 1904, made his personal observations of what these royal records were:

These original royal decrees and orders number about 18,000 pieces, and are of the highest historical importance. Many bear the royal seal, many carry the royal signature, and many are stamped by the wooden block reproducing the King's signature. The higher officials of state also signed, with their characteristic flourishes or rubrics, and the formal nature of papers, taken with the fact that so many are printed documents, signed in manuscript, shows that they were of a circular character, doubtless sent to the governors of all the leading Spanish colonies. The uncertainties of tending and receiving of these orders led to the dispatch of two, or, in a year of war, even of five copies by different vessels, and each document is signed in all formality.

The connection between the Spanish court and the Papacy was most intimate, and papal bulls, letters, decrees, admonitions, or commendations are of frequent occurrence. The inclosures in the royal letters are often of greater interest than the letters themselves.

Dispatches passing between Spain and her great rivals, England and France, play an important part in these papers in the earlier years, and the commercial and religious questions receive full treatment so far as general laws or decrees can affect them.

As examples of quality of these records I may cite a few that attracted my attention as I hurriedly ran over the titles. There was an apparently original letter from Sir Henry Bennett dated July 20, 1660, announcing the cessation of hostilities between Spain and England. The declaration of war against France in 1673 is announced in two letters of the Queen Regent and six printed inclosures. In 1684 are found two pamphlets of 4 and 8 pages, signed in writing by five or six ministers or agents, entitled "Tratado de Tregua entre esta Corona y la de Francia, ajustada en Ratisbona en quienze de Agosto, en Madrid, año 1684. (Ford, 1905)

Spain's involvement in the Seven Years' War (1756–1763) and during the American Revolution against British rule (1765–1783) figured significantly in those royal orders. Ford also noticed it and its importance to his country's history.

The years of war with England and those of the American Revolution contain matter of immediate relation with our own history. In late years the interest is not so great, due perhaps to the absence of picturesque features that surround the documents issued before the nineteenth century. But some compensation is made by the greater attention given to local affairs. The success of France and England in clipping the imperial profits of the Spanish colonies altered the tone as well as the subject matter of these decrees (Ford, 1905).

Local Government Reports

The *alcaldes mayores* (provincial governors), *gobernadorcillos* (town executives), and *cabezas de barangays* (village chiefs) had to regularly submit to the Spanish colonial government in Manila reports concerning the affairs, tax collections, and other activities of their respective territories. These reports were filed in the archives and collectively called *memorias* (reports) (SDS 13790: *Memorias de Mindanao* 1872), *erecciones de pueblos* (creations of towns) (SDS 13920: *Erección de Pueblos Antigue* 1850-1856), and *varias provincias* (provinces) (SDS 4302 B538: *Varias Provincias Laguna*). Also originated from those places documents which had been called *terrenos* (lands). The *terrenos* also contained maps of land boundaries, town plans, and grants, ownership of, and other matters concerning lands (SDS 895: *Terrenos de Manila*). The

colonial government based on those reports its decisions regarding territorial boundaries and public works. The decisions produced such other records as *gastos e ingresos públicos* (public income and expenses) and *obras públicas* (public works) (SDS 16999: *Obras Públicas*). The local executives were then elected, and records of their selection were called *elecciones* (elections), *alcaldes mayores*, and *elección de gobernadorcillos*.

Civil Records

Registro civiles (civil registration) since the start of Spanish rule was deputized to the local parishes of the Roman Catholic Church. It was the parish priest who supervised the recording of those information. This changed in 1889, when the colonial government established the *Oficina Central de Estadística* (Central Statistics Office) to take charge of the statistical records of the native population and foreign residents. Hence, there emerged in the archives records called *nacimientos* (births), *bautismos* (baptisms), *matrimonios* (marriages), *defunciones* (deaths), *cementerios* (cemeteries), *vecindarios* and *estadísticas* (census and statistics), *padrones de chinos* (Chinese census), and *radicaciones de Extranjeros, Españoles, y Chinos* (settlements of foreigners, Spaniards, and Chinese).

The *nacimientos* contained the child's name, age at the time of baptism, and place of birth, and the names of his parents, godparents (who served as witnesses), and the parish priest who officiated the baptism (SDS 23705: *Nacimientos*). Recorded in the *matrimonios* were the name, age, residence, and date and place of birth of each of the contracting parties (bride and groom), the occupation of the groom; the names, residences, and occupations of their parents; and the name and designation of the official who presided over the wedding ceremony. The *defunciones* stated the name, age, date and place, occupation, and cause of death of the deceased; the name of the person who reported his death; and the name of his parents, spouse, and children. There were places which did not include in these documents such details as the occupation of the groom or the spouse and parents of the dead person (SDS 15788: *Difuntos*).

Court Records

Since crimes and agreements or arguments between individuals did happen anywhere, the archives kept records marked *asuntos civiles* (civil cases), *asuntos criminales* (criminal cases), *denuncias por abusos* (complaints of abuses), *linderos* (boundary disputes), *protocolos* (notarial contracts), *bienes de difuntos*

(properties of the deceased), and *declaración de herederos* (declaration of heirs). Related to these were files called *Cortes* (courts), *Juzgado y Fiscal* (judges and fiscals), *Jueces de la Corte de Primera Instancia* (Judges of the Court First Instance), *Jueces de Paz* (Justices of Peace), and *tribunales* (tribunals).

Rebellions were common during the Spanish colonial period, and these made it into such records as *documentos de insurgentes* (insurgency documents) and *sediciones y rebeliones* (seditions and rebellions) (SDS 10547: *Sediciones y Rebeliones, 1795-1897*). Those uprisings eventually led to the national independence movement in late 1890s, some of whose events were gathered in bundles called *Revolución de Filipinas* (Philippine Revolution). Moro raids in the Visayas, which could have been retaliatory offensives against Spanish intrusions into Moro territories in Mindanao, were recorded as *piratas* (pirates) (SDS 16148: *Piratas*). The maintenance of community peace and order belonged to files about the *guardias civiles* (civil guards), *cuarteles* (barracks), and *presidios* and *cárceles* (prisons) (SDS 5610: *Edificios del Estado*).

Internal Revenues

Records of *rentas públicas* (public taxes) that the colonial government needed to help sustain itself and fund its projects came from revenue-generating agencies whose files were called *Intendencia General de Hacienda Pública* (General Management of Public Finance), *Tesorería General* (General Treasury), and *Administración Central de Impuestos* (Central Administration of Taxation). Records of agricultural production, commerce, and investments could be found in files known as *contribución industrial* (business activities) (SDS 15259: *Contribución Industrial Cebu, 1895-1897*).

The archives kept documents of the *aduanas* (customs) in Manila, Cebu, and Iloilo, places with ports where ocean-going ships docked and left to carry goods to and from Spain, Mexico, China, and other countries (SDS 6255: *Aduana de Manila 1841*). There were also files of the *ayuntamiento* (City Hall) of Manila, Cebu, Iloilo, and Vigan, which were centers of local governance and the collection of various forms of taxes (SDS 16008: *Puentes*; SDS 16795: *Obras Públicas*).

Public Works Records

The archives had records of the construction of *puentes* (bridges), *caminos* (roads) (SDS 16999: *Obras Públicas*; SDS 16809: *Obras Públicas*), and *puertos*

(ports) (SDS 16809: *Obras Públicas*; SDS 17102: *Obras Públicas*); maps, plans, and photographs of the construction and operation of *ferrocarril* (railroads) (*The National Archives of the Philippines Modernization Project 1999-2000, 2000*); and records of *carruajes*, *vagones*, y *caballos* (carriages, wagons, and horses), as well as *tranvías* (trams), *pasajes* (fares), *pasaportes* (passports), *botes y boyas* (boats and buoys), and *galeones* (galleons) (“List of Collections”). There were also plans and sketches for the construction of public areas and edifices like *plazas* (town squares) (SDS 16809: *Obras Públicas*), *iglesias* (churches) (SDS 1067: *Patronatos*; SDS 2024: *Patronatos*; SDS 2087: *Patronatos*), *casas parroquiales* (parochial houses) (SDS 2087: *Patronatos*), *casas tribunales* (court houses) (SDS 5661: *Edificios del Estado 1882-1898*), *escuelas* (schools) (SDS 12763: *Escuelas*), barracks (SDS 17544: *Intendencia General de Hacienda Pública*), prisons (SDS 5610: *Edificios del Estado*), *torreones* (port towers) (SDS 17102: *Obras Públicas*), and *faros* (light houses) (SDS 5356: *Servicio de Faros*; SDS 5510: *Sevicio de Farros*).

Records of *comunicaciones* (communications) between the provinces and towns of the archipelago and between the Philippine Islands and Spain and other countries were exchanged through channels which were filed in the archives as *cartas* (letters) (“List of Collections,”), *correos* (postal mails) (SDS 9641: *Correos*), *telégrafos* (telegrams), and *teléfonos* (telephones).

School Records

The archives also had records of higher learning institutions that were founded in the Philippine Islands, such as those of the *Universidad de Santo Tomas*, *Ateneo Municipal de Manila*, *Colegio de San Juan de Letran*, *Colegio de Sta. Isabel*, *Colegio de Sta. Potenciana*, *Colegio de Abogados* (College of Lawyers), *Academia de Dibujo y Pintura* (Academy of Drawing and Painting), and *Escuela de Botanica y Agricultura de Manila* (School of Botany and Agriculture of Manila). There were also records of the *escuelas* that the colonial government built in several towns in compliance with the Educational Decree of 1863 (SDS 12763: *Escuelas*).

Arts and sciences were fostered during Spanish rule, as shown by archival files called *Museo y Biblioteca de Filipinas* (Museum and Library of the Philippines), *Observatorio Meteorológico* (Meteorological Observatory), *servicio agronómico* (agronomic service), *servicio de agricultura* (agriculture service), and *patentes de invención* (patents of inventions).

Entertainment was also lively, for there were records of *festejos y celebraciones* (festivities and celebrations), *exposiciones y ferias* (exhibitions and fairs), *carreras de caballos* (horse races), *galleras* (cockpits), and *teatros – música* (theaters – music).

Health Records

That it was a concern for the colonial government to protect the physical and mental well-being of the population, and to keep them safe from diseases, was evident in such files as *hospicios* (hospitals), *Hospicio de San Jose* and *Hospicio de San Lazaro* in Manila, and *Hospicio de Lazarinos*, a hospital for lepers in Cebu; *hospital militar* (military hospitals); *dementes* (insane); *veterinarios* (veterinarians); *boticas y farmacias* (drugstores and pharmacies); *vacuna* (vaccines); *Laboratorio Médico-Legal de Manila* (Medico-Legal Laboratory of Manila); *Laboratorio Municipal* (Medical Laboratory); and *sanidad de cementerios* (cleanliness of cemeteries). There were also records of epidemics in the Philippine Islands like the files labeled *cólera* (cholera), which chronicled the disease that ravaged Luzon in the 19th century (*SDS 5699: Benificencia y Sanidad*).

Destruction of the Archives

In 1756, war broke out in Europe. At first, it was Great Britain, Prussia, and Hanover which were allied against France, Austria, Sweden, Russia, and Saxony. Later, Spain saw itself getting entangled in the conflict, which would be called the Seven Years' War. Since the Philippine Islands was a Spanish colony at the time, it became involved in the war. Britain organized forces that would attack the Philippine Islands in India, a British colony. The expeditionary forces entered Manila Bay on 22 September 1762, and it became easy for them to capture Manila two weeks later (Rojo, 1762–1764/1907).

The British and Indian soldiers began looting the city. In search of treasures and other war prizes, they ransacked the churches, offices, residences, and other structures. They even defaced the tomb of Miguel Lopez de Legaspi at the basement of San Agustin Church. They also attacked and looted houses in Tondo and other suburbs (Rojo, 1762–1764/1907).

The British and Indian soldiers did not spare even the benign public and religious records kept at government offices and churches. They took them away as war souvenirs (Ford, 1905). Most of those records were royal decrees.

On 3 November 1763, Great Britain, France, and England signed an armistice to cease their hostilities. Three months later, they signed the Treaty of Paris to officially conclude the war. The news of the war's end reached the Philippine Islands only in May 1764. On the last day of that month, the British turned over to the Spaniards the rule of Manila and began leaving the Islands (Anda, 1764/1979).

Restoration of the Archives

When the British expeditionary forces had left, the Spanish government needed to restore order in the capital. Since the archives were among those damaged or lost, the government must have tried to accumulate records once more. The records kept piling up again at various government buildings in Intramuros. This could be one reason that many of the records in the Archives called *erecciones* and *memorias* were made after 1765. The archives employees attempted to systematize these records. They had them gathered, stitched, sewn, bound in volumes, and categorized under different series (Ford, 1905). Again in his paper in 1904, Ford reported the steps that the Spanish colonial government had taken to reorganize the archives.

The entire collection must at some time have been bound in volumes, and occasionally changed in arrangement, for each document of the earlier centuries bears two and even more page numbers, showing that the papers must have been arranged in different series at different times, and probably they have been bound or stitched in such series three or four times. As these volumes were subject to be withdrawn by different bureaus or departments as occasion required, and sometimes retained for a long period or not replaced in their proper position, as there was little or no examination of the contents of the volumes before and after such use, the wonder is that so much has been saved from loss. In 1880 an attempt was made to bring the collection together, and at some late period a chronological arrangement was introduced. This necessitated the breaking up of the volumes ... (Ford, 1905).

The Archives employees attained a certain degree of competence in having the records classified and arranged, as shown by the following volumes that Ford's 1904 paper observed:

*Varias Cédulas (three volumes).
Volume I (containing records made in
1588-1833), Volume II (1756-1790),
Volume III (1722-1829).*

Reales Órdenes originales (eight volumes). Volume I (1625-1686), Volume II (1687-1720), Volume III (1722-1747), Volume IV (1748-1765), Volume V (1766-1772), Volume VI (1773-1781), Volume VII (1782-1790), and Volume VIII (1791-92).

Reales Cédulas y Órdenes (six volumes). The first volume begun with Volume IV (1650-1666), and the last volume was Volume IX (1735-1747).

Reales Órdenes (three volumes). Volume X (1748-1764). Volume XI (1763-1778). The third volume had no number.

Reales Órdenes (69 volumes). The first volume began with Volume IV (1784-1785) and ended with the volume containing papers of 1856. Some royal orders could be found in these volumes, but the majority of these papers were government dispatches from Spain (Ford, 1905).

The Archives employees also arranged and bound in 187 volumes documents that had been sent by provincial governments. Some of them still had those written in the sixteenth century, while the last volume was made in 1867. These records accommodated concerns and questions regarding the management of the towns and provinces (Ford, 1905).

The Archives by the 1890s

At the end of Spanish rule in 1898, most of the Spanish archives were gathered at the *Intendencia General* building in Intramuros. A government report in 1901 said that the archives contained the history of three centuries of Spanish rule and were therefore “a source of information necessary in the formation and administration of laws relating to the Filipino people” (“Annual Report of the United States Philippine Commission to the Secretary of War for the Period from December 1, 1900, to October 15, 1901, Part 1”, 1901).

The report also revealed that a considerable part of the archives was made up of royal orders that were transmitted from Spain for more than three centuries. There were also records on general administration of the archipelago; the municipalities; personal records

of officials; civil and religious corporations; colleges, hospitals, pious foundations; banks and mercantile corporations; printing offices; colonies; penal institutions; consulates; Chinese immigration; patents and trademarks; public charity and health; public instruction; post and telegraph; market-license contracts; cock pits; weights and measures; ferries; opium; construction and repair of State, provincial, and municipal buildings; bridges, roads, railroads, tramways, and wagons; industrial, urban, *cedula* (identification cards), and Chinese head taxes; customs duties; revenues from stamped paper; revenues from wine and tobacco when these articles were monopolized by the State; sale of State lands; and security fund (“Annual Report of the United States Philippine Commission to the Secretary of War for the Period from December 1, 1900, to October 15, 1901, Part 1”, 1901).

There were also 12,873 records regarding the sale of land, which were continuously consulted because of numerous complaints lodged by private parties (*ibid.*). There were receipts of deposits made by contractors on account of bonds and bids on contracts that had reached the sum of \$97,433.75. The contractors had filed claims with the Spanish Government, but the latter failed to honor them (“Annual Report of the United States Philippine Commission to the Secretary of War for the Period from December 1, 1900, to October 15, 1901, Part 1”, 1901).

Records showed that public works suffered from the Spanish-American War (1898), since many planned projects were not carried out or had been abandoned. While the books of the Spanish Treasury revealed that state funds were diverted to honor mortgage obligations accrued from the last loan that the Spanish government had acquired to finance the war (“Annual Report of the United States Philippine Commission to the Secretary of War for the Period from December 1, 1900, to October 15, 1901, Part 1”, 1901).

According to a survey made in 1973 by Dr. Rosario Parra y Calla, directress of Archivo General de Indias of Seville, Spain, among the earliest records to be classified were those on mines and settlements of lands done by the *Inspección General de Montes* (General Inspection of Mountains) and by the *Obras del Puerto* (Bureau of Port Works). Of the port works made by the Spaniards, 17 still existed and were serviceable to navigation, eight were still being constructed at the closing of their rule, six had been

approved but their construction was never realized, nine were still being planned, and one was not given any attention (Parra y Calla, 1976).

A Spanish Legacy

During Spanish rule of the Philippines, archival science was not yet existing; thus, the state archives were left to decay. Although such was the situation of the state archives, the Spaniards nonetheless created and accumulated records that captured a nation's history for more than three centuries. The vivid accounts and colorful illustrations in those records ensured the coming generations of how things came about during those long years of foreign rule. Filipinos also took part in the creation of those records by providing the Spanish authorities the necessary details. They proved what Tasio the Philosopher, a sagacious character of Rizal's novel *Noli Me Tangere*, said that "not all slept during the night of their ancestors." However, it was the Spaniards who gathered and kept them in the state archives. The importance of these records may warrant anyone to make an assessment for himself that they are comparable to the Roman Catholic religion as one of Spain's living and enduring legacies to the Filipino people.

The Spanish records have now become the most prized possessions and the core of the National Archives of the Philippines. It would be impossible to envisage the country's national archives without them. Through these records, researchers, historians, writers, and the public in general are able to discern the foundations of provinces and towns (local history); how places were governed, populated, or depopulated; the institution of civil records to formalize the identity of individuals, families, and clans; the entry of foreigners into the archipelago; the construction of roads, bridges, railways, public buildings, and public squares; the collection, use, or misuse of tributes and other taxes; the development of agriculture and industries; the establishment of schools; various forms of entertainment; armed conflicts; crimes and offenders against lives, properties, public safety, and public decency; the administration of justice; and the advances gained in education, transportation, communication, commerce, arts, literature, health and sanitation, and other aspects of civilization during the Spanish colonial period. If these records are destroyed, lost, or left to decay, more than three centuries of the nation's history will be demolished from the Filipino people's memory.

DECLARATION ON CONFLICTING INTERESTS

The author declared 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

- Annual report of the United States Philippine Commission to the Secretary of War for the Period from December 1, 1900, to October 15, 1901, Part I.* (1901). Government Printing Office.
- Anda, Simon de. (1979). Letter to King Charles III of Spain. Archivo General de Indias, Audiencia de Filipinas, 251. Cited in G. F. Zaide, *The Pageant of Philippine History*, Volume II. Philippine Education Company. (Original work created 1764)
- Draper, W. (1997). Draper's journal (E. H. Blair & J. A. Robertson, Trans.). In *The Philippine Islands*, Volume XLIX. The Arthur H. Clark Company. (Original work created 1762–1764)
- Ford, W. (1905). Public records in our dependencies. In *Annual Report of the American Historical Association for the Year 1904*, pp. 135–140. Government Printing Office.
- Loarca, M. de. (1903). Relación de las Islas Filipinas (E. Blair & J. A. Robertson, Trans.). In *The Philippine Islands 1493-1898*, Volume V. The Arthur H. Clark Company. (Original work created 1882)
- Memorandum No. 121528.* (2015, December 15). National Archives of the Philippines.
- Parra y Calla, R. (1976). *Report on the National Archives of the Philippines*. Unpublished manuscript. Cited in "National Archives: past, present and future," *Archiviana*.
- Rojo, M. A. (1907). Rojo's journal (E. H. Blair & J. A. Robertson, Trans.). In *The Philippine Islands*, Volume XLIX. The Arthur H. Clark Company. (Original work created 1762–1764)
- SDS 895: Terrenos de Manila.* (n.d.). National Archives of the Philippines.
- SDS 1067: Patronatos.* (n.d.). National Archives of the Philippines.
- SDS 2024: Patronatos.* (n.d.). National Archives of the Philippines.
- SDS 2087: Patronatos.* (n.d.). National Archives of the Philippines.
- SDS 4302 B538: Varias Provincias Laguna.* (n.d.). National Archives of the Philippines.
- SDS 5356: Servicio de Faros.* (n.d.). National

- Archives of the Philippines.
SDS 5510: Servicio de Farros. (n.d.). National Archives of the Philippines.
SDS 5610: Edificios del Estado. (n.d.). National Archives of the Philippines.
SDS 5661: Edificios del Estado 1882-1898. (ca. 1882–1898). National Archives of the Philippines.
SDS 5699: Benificencia y Sanidad. (n.d.). National Archives of the Philippines.
SDS 6255: Aduana de Manila 1841. (ca. 1841). National Archives of the Philippines.
SDS 9641: Correos. (n.d.). National Archives of the Philippines.
SDS 10547: Sediciones y Rebeliones, 1795-1897. (ca. 1795–1897). National Archives of the Philippines.
SDS 12763: Escuelas. National Archives of the Philippines.
SDS 13790: Memorias de Mindanao 1872. (ca. 1872). National Archives of the Philippines.
SDS 13920: Erección de Pueblos Antique 1850-1856. (ca. 1850–1856). National Archives of the Philippines.
SDS 15259: Contribución Industrial Cebu, 1895-1897. (ca. 1895–1897). National Archives of the Philippines.
SDS 15788: Difuntos. (n.d.). National Archives of the Philippines.
SDS 16008: Puentes. (n.d.). National Archives of the Philippines.
SDS 16148: Piratas. (n.d.). National Archives of the Philippines.
SDS 16795: Obras Públicas. (n.d.). National Archives of the Philippines.
SDS 16809: Obras Públicas. (n.d.). National Archives of the Philippines.
SDS 16999: Obras Públicas. (n.d.). National Archives of the Philippines.
SDS 17102: Obras Públicas. (n.d.). National Archives of the Philippines.
SDS 17544: Intendencia General de Hacienda Pública. (n.d.). National Archives of the Philippines.
SDS 23690: Cedulaireales Cédulas y Órdenes. (n.d.). National Archives of the Philippines.
SDS 23705: Nacimientos. (n.d.). National Archives of the Philippines.
The National Archives of the Philippines Modernization Project 1999-2000. (2000). Records Management and Archives Office.

AUTHOR BIOGRAPHY

Jon E. Royeca works as an archivist in the National Archives of the Philippines. He has two history degrees: a bachelor's from CAP College Foundation and a master's from the University of the Philippines Diliman. He writes in Filipino and English, and since 2000 has already published more than 200 short stories, essays, and poems in *Liwayway*, *Junior Inquirer*, *Philippine Panorama*, and *The Modern Teacher* magazines. His book "Jose Rizal: How Filipinos Hailed Him As Their Greatest Hero" was published in February this year by Central Book.

Email: jonroyeca@yahoo.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)

The Importance of Theory for Information Professionals

Michael Olsson

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

VIEWPOINT

Abstract

The author argues that we can easily be swayed by the popular notion of theory as an obtruse pastime for out-of-touch academics from the luxury of their ivory towers and that this is certainly a view we currently hear loudly from populist media outlets and politicians claiming they can fix the world's problems with what they claim is a "common sense" approach. He further argues that such a view is based on a misrepresentation of both theories in the sense that it is used by academic researchers and of the nature of common sense.

Keywords: Theory; Common Sense; Information Professionals

For the busy LIS educator or professional, setting time aside to engage with theory may not seem like something they should prioritise, particular in the middle of a pandemic. In such times as we are living in, we can easily be swayed by the popular notion of theory as an obtruse pastime for out-of-touch academics from the luxury of their ivory towers. This is certainly a view we currently hear loudly from populist media outlets and politicians claiming they can fix the world's problems with what they claim is a "common sense" approach.

In this article, however, I will argue that such a view is based on a misrepresentation of both theories in the sense that it is used by academic researchers and of the nature of common sense. This popularist view is in essence closely related to the common cry of conspiracy theorists that climate change or evolution are "just a theory". This statement is based on a misunderstanding of the meaning of the word theory in the discourses of academic research where a theory must be supported by rigorous (and peer-reviewed) evidence. This is not to imply that existing theories are

perfect. All theories are by their nature limited, the product of human labour and therefore subject to human limitations, biases etc. However, as I shall discuss below, the discursive rules of academic practice (Foucault, 1978) mean that all theories are subject to an ongoing process of challenge, reaffirmation, revision, and rejection based on the ongoing work of researchers and theorists in their field.

Those who valorise "common sense" fail to recognise that it is itself a theory: one based on a combination of personal experience, shared social norms and implicit assumptions. Whilst personal experience and experiential knowledge can provide valuable insights, it also has significant limitations. By its nature, experiential knowledge becomes much less useful when circumstances change. This is something we have all experienced in both our professional and personal lives over the more than two years of the ongoing COVID-19 pandemic. In addition, the personal biases, contradictions, and assumptions that are an inevitable part of our personal, common-sense worldview are not subject to the same level of peer review and critique as

academic theory and this means we are often not even aware of how they are affecting our work.

Implicit assumptions and biases are not only individual but systemic embedded in the information systems and work practices of libraries, archives, and other collecting institutions. For example, as I have written about extensively in the past (Olsson, 2005; 2009; 2016), the language that we routinely use to describe the people who use libraries and information systems is grounded in problematic assumptions. Whilst the growing influence of a user-centred paradigm (Dervin & Nilan, 1983) in the early 1980s is rightfully regarded as an important step forward in focusing professional and research attention towards people rather than systems, we also need to acknowledge that the term user itself has system-centric origins i.e., library user, system user. Furthermore, as Talja (1997) and Julien (1999) in focusing on constructing users in terms of their “information needs” rather than their existing knowledge and skills, we are creating an implicit power relationship where needy users must seek the aid of authoritative information systems and the LIS professionals who manage them.

One way to recognise how an alternative theoretical lens might allow us a different perspective would be to contrast the narrowness and implicit systems-centrism of such approaches with that adopted by Dervin, one of the progenitors of the user-centred paradigm, in her subsequent work, where she defines sense-making as:

...embodied in materiality and soaring across time-space ... a body-mind-heart-spirit living in time-space, moving from a past, in a present, to a future, anchored in material conditions; yet at the same time with an assumed capacity to sense-make abstractions, dreams, memories, plans, ambitions, fantasies, stories pretences that can both transcend time space and last beyond specific moments of time space. (Dervin, 1999, p. 730)

The cultural biases and assumptions built into mainstream approaches in LIS are made even more problematic in a Filipino context as they are the product of a western (largely North American) cultural context quite different from that of the Philippines. As Savolainen (1993) points out, the user-centred paradigm and the cognitivist models of information

seeking it draws on are grounded in “...the basic values of American culture ...the central position of individual actor, the importance of making things happen and moving forward in spite of barriers faced, and relying on individual capacities in problem solving” (p. 26).

Of course, cognitivist theories are not alone in this: all theories and all research are partial in both senses of the word. Firstly, they are partial in that no theoretical or research approach can possibly provide a complete picture of the community or phenomena it considers—the only complete picture of reality is reality itself and human actors can only ever engage with it through their own finite powers of observation and understanding. Secondly, they are partial in that all theories and research are inevitably shaped by the particular interests and cultural assumptions, conscious and unconscious of their creators.

However, in the 21st century, a growing number of information researchers and theorists, particularly those associated with the emerging information practices approach (Savolainen, 2007; Lloyd, 2011; Olsson & Lloyd, 2017), have developed a different approach to theory building in LIS. Drawing on developments in the broader social sciences, such as practice theory (Schatzki, 1996; Gherardi, 2009), information practices researchers reject the notion of “objective knowledge” (Brookes, 1980) and argue that LIS researchers’ long-standing attempts to create so-called general models of human information behaviour (e.g., Wilson, 2000) ignore the extent to which such models are the product of the social context of the researchers or the theorists who create them and of the first world communities they study.

Information practice researchers seek to move beyond LIS’ longstanding focus on “information as thing” (Buckland, 1991) to focus instead on information as a social practice, as can be seen in Lloyd’s definition of information practices:

An array of information-related activities and skills, constituted, justified and organized through the arrangements of a social site, and mediated socially and materially with the aim of producing shared understanding and mutual agreement about ways of knowing and recognizing how performance is enacted, enabled and constrained in

collective situated action. (Lloyd, 2011, p. 285)

Information practices research has to this point been developed largely by western researchers, non-western information practices research is beginning to emerge (Perera & Olsson, 2020). In acknowledging that information is a social construct and people's relationship with it a product of their cultural practices, information practices offer non-western LIS researchers (perhaps for the first time) a theoretical framework which provides them with conceptual tools to explore how people from different cultural backgrounds make sense of information and create new knowledge in different but equally legitimate ways. I would like to see more Filipino LIS researchers and practitioners adopt (and adapt) an information practices perspective in their own research and professional practice. Such an approach could make a significant contribution not only to the development of the field in the Philippines but to the growth of a more diverse, culturally inclusive LIS worldwide.

The aim of this short article has been to raise awareness of the importance of critical engagement with theory as integral to successful LIS research and practice. As a follow up to this article, I would like to propose a next step in developing the Filipino LIS community's understanding of how to apply theory to their own research practices: that future issues of the journal include a series of follow-up articles written by a range of different LIS researchers in which they explore in more detail how particular theoretical frameworks have informed their own research.

DECLARATION ON CONFLICTING INTERESTS

The author declared 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

- Brookes, B. (1980). The foundations of information science. Part 1: Philosophical aspects. *Journal of Information Science*, 2, 125–133.
- Buckland, M. (1999). Information as thing. *Journal of the American Society for Information Science*, 42(5), 351–360.
- Dervin, B. (1999). On studying information seeking and use methodologically: The implications of connecting metatheory to method. *Information Processing and Management*, 35, 727–750.
- Dervin, B., & Nilan, M. (1986). Information needs and uses. *Annual Review of Information Science and Technology*, 21, 3–33.
- Foucault, M. (1978). Politics and the study of discourse. *Ideology and Consciousness*, 3(1), 7–26.
- Gherardi, S. (2009). Introduction: the critical power of the 'practice lens'. *Management Learning*, 40(2), 115–128.
- Julien, H. (1999). Constructing 'users' in library and information science. *Aslib Proceedings*, 51(6), 206–209.
- Lloyd, A. (2011). Trapped between a rock and a hard place: What counts as information literacy in the workplace and how is it conceptualized? *Library Trends*, 60(2), 277–296.
- Olsson, M. (2005). Beyond 'needy' individuals: Conceptualizing information behavior as a social construct. *Proceedings of the American Society for Information Science and Technology*, 42(1). <https://doi.org/10.1002/meet.1450420161>
- Olsson, M. (2009). Re-thinking our concept of users. *Australian Academic & Research Libraries*, 40(1), 22–35.
- Olsson, M. (2016). Revisiting our concept of users. *Australian Academic & Research Libraries*, 47(4), 300–303.
- Olsson, M., & Lloyd, A. (2017). Being in place: Embodied information practices. *Information Research*, 22(1). <http://InformationR.net/ir/22-1/colis/colis1601.html>
- Perera, P., & Olsson, M. (2020). Place, practice, and flow: Information practices in the Mahamevnaa Buddhist Monastery. *Data and Information Management*, 5(1), 1–10.
- Savolainen, R. (1993). The sense-making theory: Reviewing the interests of a user-centered approach to information seeking and use. *Information Processing & Management*, 29(1), 13–28.
- Savolainen, R. (2007). Information behaviour and information practice: Reviewing the 'umbrella concepts' of information-seeking studies. *Library Quarterly*, 77(2), 109–132.
- Schatzki, T. (1996). *Social practices: A Wittgensteinian approach to human activity and the social*. Cambridge University Press.
- Talja, S. (1997). Constituting 'information' and 'user' as research objects: A theory of knowledge formations as an alternative to the information-man theory. In P. Vakkari, R. Savolainen & B. Dervin (Eds.), *Information seeking in context* (pp. 67–80). Taylor Graham.

Wilson, T. (2000). Human information behaviour. *Informing Science*, 3(1), 49–55.

AUTHOR BIOGRAPHY

Michael Olsson is a Visiting Professor in the School of Library and Information Studies Diliman. He is an active researcher in the field of information practices research. His work has appeared in international research journals and conferences both within information studies and a range of other fields, including communication, sociology, leisure studies and knowledge management. He has a strong interest in the relationship between theory, research, and professional practice. He has an active interest in the development of the next generation of information researchers and has run workshops for doctoral students in Australia, New Zealand, Cambodia, the United States, Canada, the UK, Sweden, Finland and Estonia. He was the 2019-20 Chapter Director and board member of the Association for Information Science & Technology.

Email: michael@slis.upd.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)

Digital Ethnography in the Library: A Routledge FreeBook from the *In The Library* Series

Joanne Valebia

Librarian, International School of Manila
MLIS candidate, UP School of Library and Information Studies

RESOURCE REVIEW

Book review of

Digital ethnography in the library. (n.d.). Routledge.
<https://librarianresources.taylorandfrancis.com/insights/library-management/digital-ethnography-library/>

The first chapter of this Routledge FreeBook opens with a question addressed to librarians: “How much time do you spend in the library?” (Ramsden, n.d., p. 6). A reflection on the amount of time librarians actually spent in areas that visitors use gives the reader a glimpse at how much information and context is lacking from survey answers, patron complaint/suggestion forms, and the odd inspections now and then. It begs the question: how do we add context to these numerical values?

Ethnographic methods are an excellent way to get more in-depth and timely qualitative data to support quantitative data that represents library use. Ethnography is a term usually associated with qualitative research but not often connected to library work. While the term may seem intimidating to librarians, this book reminds us that ethnography is primarily concerned with learning about cultures. Bryony Ramsden (n.d.) argues:

Library users are a culture and have specific identities that can inform on their usage patterns (and in turn cycle back to inform the culture’s identities), and thus show us how each culture responds to the library’s policies, designs, resources or anything else we as library staff might provide. (p. 7)

Ethnography ... in the Library?

The first chapter succinctly discusses the different ethnographic methods that have been successfully integrated in the libraries mentioned as examples, such as: 1) interviews; 2) cognitive mapping; and 3) focus groups. This discussion is followed by critical points to consider when working with both qualitative and quantitative data in the context of library relationships. It is imperative for library practitioners to “look beyond the numbers to seek out the information that usually matters the most to the people using our libraries—what happens when they are in our buildings using them” (Ramsden, n.d., p. 17).

Applying ethnographic methods to library activities also calls for embracing an ethnographic agenda. It constitutes a collaborative environment with the network that libraries work with, a culture of asking questions, and an emphasis on usability which in turn gives libraries a voice to be heard, a seat at the table, and resources for the community (Lanclos, n.d.). Lanclos (n.d.) further illustrates that “if patrons cannot figure out how to navigate EBSCO, it does not matter how much libraries have paid for access to the peer-reviewed articles in those databases; the articles will not be used” (p. 27).

With library services and resources, especially in university and research libraries, becoming mainly available online it has also become more important for librarians to navigate teaching to access in the digital environment. Ethnographic methods play a more important role in contextualizing library use in the digital landscape as we teach media information literacy skills and provide access to resources like e-

books and virtual research environments (VREs) that necessitate minimal intervention. DaCosta (n.d.) explains that “librarians need to look at ways in which their web pages and library catalogues can be simplified. If instructions are needed on how to search the OPAC then the battle is already lost” (p. 54). Library spaces need to be intuitive for users to navigate so as not to discourage use. Kline and Williams (n.d.) has a similar view:

When the user tries to access an electronic resource and it does not work, the user assumes the resource to be at fault and never digs deeply enough to re- solve the problems and give the resource another chance to prove its wealth. (p. 109)

Furthermore, librarians are advised to avoid falling into the trap of “thinking that they know what their users want without actually doing the research” (DaCosta., n.d., p. 55) that goes beyond circulation and visitor numbers. Readers are reminded that “librarians are collaborators on the creation teams with a positive role to play, brokering the information by participating in and facilitating the conversation among creators and users” (Soules., n.d., p. 96). We embrace that libraries are now spaces of conversation where “technology and content merge” (Soules, n.d., p. 97) and library practitioners facilitate conversations 1) between users and the information, 2) among users and information, and 3) among users about information.

Free Resources ... Are the Best Resources?

The *In The Library FreeBook* series was created to provide library practitioners and students of library and information science (LIS) with a discussion on traditional usability (UX) work as a subset of ethnographic practices, eliciting data on user behavior, and providing a road to transforming institutional practices through anthropological insights (“Digital ethnography in the library”, n.d.).

The open access format of the titles in the series makes these copies the most accessible to library practitioners in the Philippines who may be interested in the topic. While the chapters in each FreeBook are only excerpts from chapters in references worth thousands of pesos each, the contents have been meticulously chosen to be helpful enough in starting off ethnography-based decisions in libraries who have yet to do so. The chapters work well together to introduce the concept of

ethnography and digital ethnography in studying library use.

Introducing and acknowledging the existence of a library culture of patrons (instead of only librarians or library practitioners) to readers early in the chapters fosters an environment of collaboration between library staff and users. The simple act of thinking that our library users are made of different cultures and subcultures of students, parents, teachers, and staff enables us to take strides in putting their different needs and experiences into context such as user engagement with “quiet” library behavior (Lanclos, n.d.) as we decide and update library policies.

Emphasizing the benefits of applying ethnographic methods to make sense of user experience in the library beyond numerical data can save libraries (and universities) valuable time and financial resources. This involvement of ethnographic methods and processes in library administration can lead to rethinking priorities and factors in decision-making. Library practitioners can focus on making library resources as easily accessible to library users who need them instead of succumbing to the petrified state of thinking that in doing so, librarians are “risking de-centering our expertise” (Lanclos, n.d., p. 27). On the contrary, Lanclos (n.d.) posits that “library resources and the people who work within the library are made visible when attention is paid to the ways that people already search, the cues that they are looking for, and the conventions of the open web” (p. 23).

To further highlight the importance of accessibility, the chapters are in an easy-to-read Sans Serif font with comfortable line spacing. As a graduate student who has recently returned to academia years after graduation, I found the terminologies used to be helpfully accessible which librarians who have been out of the academe for some time would appreciate as well.

Potential for Ethnography in Philippine Libraries

As the contributors are all library administrators practicing ethnographic methods in their libraries, the examples detailed in the chapters are mostly from their first-hand experiences. The in-depth examples are excellent windows into how libraries and their users’ interactions have progressed. On the other hand, since all of the contributors are from academic libraries, experiences were drawn from, and goals were set for academic libraries in large universities. From a K-4 school librarian’s perspective, while most

of these experiences and goals do not directly align with our library users' needs, the fundamentals are the same with minor changes to represent the community we serve. Similarly, as all of the contributors are from university libraries in the UK and the US, examples and assumptions were of a Western perspective. While most library systems in the Philippines have deep roots in US library systems, the technology we use and the community we work with have evolved in different ways and at different paces.

As the chapters are excerpts from referenced works, the discussions may seem to lack depth for those wanting to look past an introduction to the methods. The referenced works were published between 2008 and 2016. While the core principles remain, modern examples that go beyond e-books and the early days of VREs would serve the readers better especially with newer editions of the reference books available on the market.

An updated version of this FreeBook (and hopefully the rest of the *In The Library* series) would ideally feature contributions from more geographically and culturally diverse libraries representative of the global majority. It would be interesting to see how libraries in Southeast Asia or more specifically the Philippines have fared in applying ethnographic methods to their studies of library use which in turn informs their decision-making policies. Alternatively, further research could be done on ethnographic methods in school libraries as well as public libraries since these libraries function differently from academic and research libraries. Their relationships with their parent organizations and users, as well as the different user subcultures, are distinctive of each library type.

DECLARATION ON CONFLICTING INTERESTS

The author declared 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

DaCosta, J. W. (n.d.). Information literacy in the digital environment. In *Digital ethnography in the library* (pp. 43–59). Routledge. <https://librarianresources.taylorandfrancis.com/insights/library-management/digital-ethnography-library/>

- Digital ethnography in the library*. (n.d.). Routledge. <https://librarianresources.taylorandfrancis.com/insights/library-management/digital-ethnography-library/>
- Kline, E., & Williams, B. (n.d.). Managing user's expectations of e-books. In *Digital ethnography in the library*. (pp. 104–109). Routledge. <https://librarianresources.taylorandfrancis.com/insights/library-management/digital-ethnography-library/>
- Lanclos, D. M. (n.d.). Embracing an ethnographic agenda. In *Digital ethnography in the library* (pp. 21–41). Routledge. <https://librarianresources.taylorandfrancis.com/insights/library-management/digital-ethnography-library/>
- Ramsden, B. (2016). Using ethnology methods to study library use. In *Digital ethnography in the library* (pp. 6–19). Routledge. <https://librarianresources.taylorandfrancis.com/insights/library-management/digital-ethnography-library/>
- Soules, A. (n.d.). New types of e-books, e-book issues, and implications for the future. In *Digital ethnography in the library* (pp. 81–102). Routledge. <https://librarianresources.taylorandfrancis.com/insights/library-management/digital-ethnography-library/>

AUTHOR BIOGRAPHY

Joanne Valebia is a librarian at International School Manila where she primarily works with elementary school students. Her experience working with children as library patrons deepened her understanding of the power of stories and that libraries must be purposely designed for patrons to use their facilities and services safely, intuitively, and autonomously. She finished her Bachelor of Library and Information Science at the UP School of Library and Information Studies where she is also currently pursuing her graduate studies. Her research interests include Digital Anthropology, Children's Literature, Records Management, and how these can improve and evolve library services in the region.

Email: jvalebia@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)

Laura Fleming's *Worlds of Making: Best Practices for Establishing a Makerspace for Your School*

Ivory Almoguera-Romero

ALS teacher, Valeriano E. Fugoso Memorial Elementary School
MLIS candidate, UP School of Library and Information Studies

RESOURCE REVIEW

Book review of

Fleming, L. (2015). *Worlds of making: Best practices for establishing a makerspace for your school*. Sage Publishing.

INTRODUCTION

Laura Fleming's book guides educators in making their makerspace based on the assigned budget. It narrates the strategies and steps from its inception until the actual implementation. According to Fleming (2015), makerspace is "a place where learners have the opportunity to explore their interests, to tinker, create, invent, and build using the widest variety of tools and materials" (p. 19). The book primarily focuses on the background and context of the German Maker Movement in the '90s, together with John Dewey's theories of education. The author gives an overview of the Maker Movement in general and its effects on education. The book further focuses on the library makerspace since most of the movement's activities were held in libraries. The author also mentions the importance of creating your own "maker culture" wherever you are. Fleming advises those planning to set up their makerspace to include ways to cope in experiencing lack of physically usable space. The book also answers the common questions asked in setting up a makerspace. It focuses on the imagination, planning, creation, and execution of the ideas to manage your makerspace.

Main Arguments

In her book, Fleming shares about her own experiences as a school librarian and how she transformed her library into a working makerspace. She offers practical advice for the curious minds of her audiences in attempt to create their makerspace. Her book is designed to provide "the nuts and bolts of imagining, planning, creating, and managing your

makerspace" (Fleming, 2015, p. 14). Conversely, the author discusses practical strategies and examples to help the readers create their makerspace. It includes creating an action plan, creating a maker culture, aligning maker activities to personal standards, enhancing student learning through hands-on experiences, showcasing the students' creations, and acting as a catalyst for future change.

In this specific edition, Fleming describes the essential parts of making a school makerspace without much information that can be altered in future use, such as equipment costs and suppliers. Instead, it focuses on creating a maker culture based on school setting wherein it will start on a budget friendly cost and will depend on how much the administration of the institution will release for funding.

In planning the makerspace, Fleming theorizes that collaboration and networking are essential factors in contemporary makerspaces. It includes a series of consultations to different global makerspaces to adapt ways and ideas on how to effectively establish your own. It is also important to adapt themes from mentors and associates to see a wide range of makerspace developments. Available technologies, materials, and resources should also be deemed leverage to the uniqueness of the planning methods in building a makerspace. Overall, she pushes for more action that drives fundamental changes rather than the actual planning of the makerspace.

In setting up the makerspace, Fleming reiterates the beneficial use of consulting the students before execution. It is critical to integrate the ideas of the beneficiaries of the makerspace to make the same successfully. Interestingly, she also proposes that the maker culture embodies the opportunity to innovate and experiment through do-it-yourself (DIY) projects.

Furthermore, the concept of making is being used as a platform to encourage students to go beyond the traditional classroom setting in learning and make something out of their own hands. Yet, she also points out that setting up a makerspace is a relatively new and foreign concept to the students and the teachers and would require more than passion and inspiration to be effective. She also mentions that tinkering and making effectively encourage a cooperative, iterative aspect, where student-centered projects can prepare students for real-world encounters in careers and college.

Fleming adds that in the makerspace, students could create, tinker, and invent concepts related to the circuitry. Students can develop creativity which can enhance their ability to create a solution to certain present problems. Fleming also talks about how makerspace can help students develop the 21st century skills that they essentially need. Through hands-on learning opportunities, students can develop critical thinking and creativity. The author further defines a maker as a movement of people devoted to making things for the real world. Creating a makerspace is a way that will enable students to develop engaging learning environments that are both challenging and rewarding and an avenue to develop their creativity and build upon it. According to Fleming, it should feature a variety of tools and equipment and include student-generated ideas on how to use it.

Reflections

The evolution of makerspaces started from the phenomenon called the “maker movement,” as discussed in Fleming’s book. It is characterized by community-building and collaboration of workers’ impact in making things in a single space. The hallmark of the movement is DIY feature. It has gradually been implemented in schools, libraries, and museums as part of educational innovations. For the library sector, the concept of makerspace is not peculiar. It has long been implemented in the library to recognize its educational purposes and promote shared knowledge and open access to information. This created an avenue for makerspace to utilize such for collaboration, partnership, and creation.

Fleming’s book shows how the maker movement is gradually transforming education in a general sense. The growing activities within the different communities, libraries, schools, and even the online platforms championed the movement. The use of new

tools and the advancement of technology in 3D printing, robotics, and programming languages are being normalized in modern times. The movement also creates affordable or accessible versions of these innovations by sharing tools and ideas online for a vibrant and collaborative community of global solutions. In this instance, the widespread advancements in creating personal makerspace in schools or offices are evident in the education sector.

Regarding the book’s discussion, analysis, and findings, its overall content is good but not as engaging as any other book with the exact contents of library methods class. The presentation of different ideas is backed up with evidence offered from the various studies and research conducted to aid analysis. However, the evidence presented seems to be lacking in practical applications to be used as an example to create a makerspace. This should have been the book’s focus since it is geared to explain setting up a makerspace step by step, not through theoretical assumptions, but the practical application as should have been seen in the author’s experiences. The book is also sourced from a global perspective of makerspace creators but was shorthanded in helpful discussions based on the author’s knowledge.

The book can be of benefit for Filipino librarians or educators in general, who are interested in starting their makerspaces. However, budget constraints and lack of justification on its usage will also delay its conception. In the Philippines, as the educational system broadens and through the implementation of the K to 12 curriculum programs, increasing interest in STEM majors is apparent (Almerino Jr., 2020). To fulfill the goals of common core standards in schools and International Society for Technology in Education (ISTE) standards for the 21st century learning and teaching goals, the increased initiative to more vital school spaces is seen. As pointed out in the book, libraries provide an excellent venue for makerspaces. However, in the Philippines, little importance is given to this idea because the mainstream use of libraries is only limited to its supplemental use in education. Furthermore, budget constraints and lack of law-making initiatives also contribute to the unpopularity of makerspaces in libraries.

The ideas presented in the book about makerspaces in Philippine libraries are generic and not utterly discussed thoroughly. Therefore, the book can be improved in terms of a sequential discussion in the evolution of the makerspace ideas in libraries and not

just compiling theories and concepts from different book reviews to provide an argument.

Conclusion and Some Recommendations

As a teacher working in the Alternative Learning System (ALS) sector of the Philippines, I witnessed that my students are quite interested in and excited for our school library makerspace. This made them curious and fascinated in making one for themselves. The students improve their 4C's skills (i.e., communication, collaboration, critical thinking, creativity) since they are developing more effective communication with their peers, collaboration, critical thinking, curiosity, and creativity as to what theme and equipment they will put into their makerspace that will make them more invested on learning. Then, with the encouragement of their teachers or educators, this experience serves as an inspiration for students to turn their ideas into reality in their makerspace.

If I were to come up with another version of the book, I would write according to Fleming's format but in a more direct way. The book is exhaustive in terms of comprehending simple steps in making a makerspace. In the same context, I would write a better version with more takeaways on creating a makerspace, rather than narrating and comparing certain areas with theories and other ideas. I would also include more examples from the writer's personal experience in the field of making one and the practical usage of a makerspace to encourage more schools to provide a budget and a plan for its construction. It would also be better to include firsthand experiences in the discussions and the difficulties encountered from planning to execution. It should also incorporate ways or solutions to overcome those challenges encountered while working on the project, so that readers can keep it in mind in case they encounter the same problems or errors within the process of making. In addition, it will be helpful to include the lessons learned from such challenges and on how to be reasonable and patient in dealing with them. It would be best to exclude too many sources and limit discussions on the practicality of the methods presented and discussed in the book. Furthermore, it would be beneficial for the readers to see how the theories included in the book are seen and applied on the actual processes of making a makerspace. An exploration of the sustainability of the makerspace in education, libraries, and museums to assess its effectiveness can also be added. Alternative ideas are also good points to be looked at, such as the different ways of integrating a makerspace without creating

one. This can be discussed to provide the readers with a pros and cons analysis in creating their makerspace, and to also enlighten and guide those readers that are still second guessing in terms of starting their makerspace. The practical aspects, therefore, must be deepened to provide a clearer picture of the steps to be made in creating a makerspace. Finally, as the concept and operationalization of makerspace continuously grows, there are still and will always be challenges on how to make the "perfect" makerspace, but Fleming's book already provides a substantial introduction to how to make one.

DECLARATION ON CONFLICTING INTERESTS

The author declared 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.

AUTHOR BIOGRAPHY

Ivory Almoguera-Romero is an ALS teacher at Valeriano E. Fugoso Memorial Elementary School. She graduated at Pamantasan Lungsod ng Maynila, having finished Bachelor of Secondary Education Major in Social Science, batch 2005. Before she taught at Valeriano E. Fugoso Memorial Elementary School, she started teaching in 2006 at Manila Cathedral School, then afterward she taught in public school as a grade school teacher at Cecilio Apostol Elementary School in 2010. She had her master in University of the Philippines, Diliman; master in School of Library and Information Studies. Ivory also loves watching K-drama series and she's also a dog and cat lover. She's looking forward to making an animal shelter in the future to accommodate stray cats and dogs. She's happily married to her loving husband, Mr. Sean Jay B. Romero. Ivory's motto is: "The person who is peaceful, is the richest person in the world."

Email: izetee19@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)