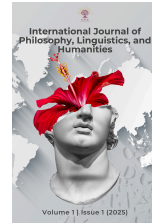




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Research Article

Unraveling Meanings and Social Practices Embedded in the Selected Short Stories of Bangsamoro Writers: A Critical Discourse Analysis

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Abstract

This study journeyed on the intricate interplay of language, social practices, ideologies, and power dynamics that shape and influence the Bangsamoro literature employing the method of Critical Discourse Analysis. Five short stories written by Bangsamoro were selected purposively. Findings revealed that Bangsamoro short stories utilized declarative moods. It also portrayed men as dominant figures in public and political spheres while women as vulnerable and domesticated. These representations reinforced traditional gender norms and illuminated the distribution of societal power across familial, political, and cultural institutions. Furthermore, the narratives portrayed limited support for OFWs and the dichotomy of military protection versus terrorist threats in Mindanao. Religious beliefs and Islamic principles shaped the values and decisions of the characters while traditional practices such as woodcarving, calligraphy, arranged marriages, belief in traditional faith healing and community mediation emphasized the resilience of Bangsamoro people. The stories emphasized the community's commitment to preserving cultural identity and fostering familial reputation. These call for enhanced representation of gender equality in literature, culturally sensitive mental health programs, and initiatives to safeguard Bangsamoro heritage. The study accentuated the importance of integrating Bangsamoro narratives into educational frameworks, encouraging further research on the literary texts of other groups. This approach enhances the understanding of their literature, identity, and heritage.

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Introduction

Navigating a complex world requires a critical approach that goes beyond superficial examinations to uncover deeper meanings. Social realities often reveal underlying issues of inequalities, dominance, and power relations, urging us to explore and refine our perspective and ideologies.

Language plays a significant role in shaping ideologies. While it has traditionally been thought of as a neutral and passive phenomenon whose sole purpose is communication, language is intrinsically linked to ideologies because it is the most common form of social behavior (Fairclough, 2003; Ashraf, et al., 2022). According to Ali and Ammash (2021), one of the manifestations of language is through literary works.

Curaming (2016) remarks that the conflict in Mindanao stems from historical injustice, identity concerns rooted in religion and ethnicity, and marginalization, which have complicated peacemaking efforts. Perez (2021) supports that this has fueled a strong desire for an autonomous zone among the Moro people. Consequently, Yusoph and Ali (2022) stresses that religion acts as a unifying element, while ethnicity is crucial for peacebuilding efforts in the region.

The key to better understand of the aspirations of the Bangsamoro people and their appeal for genuine self-autonomy is through proper education and accurate research on the Philippine Moro history. In this context, MATATAG Curriculum Guide (2024) focuses on developing young Filipino learners who are literate, critical thinkers, readers, and writers, while also producing communicatively competent individuals who are culturally aware. The Senate of the Philippines (2023) accentuates addressing foundational skills and ensuring learners are well-prepared for the demands of the 21st century.

By focusing on relevant competencies and employing innovative teaching methods, MATATAG seeks to foster a more dynamic, flexible, and student-centered learning environment (MasterSoft, 2023).

This holistic approach enables learners to contribute productively to their communities and to society at large as multilingual, multiliterate, and intercultural citizens. Through these, contextualized and localized learning materials and stories can be used to enhance the learners' engagement with their cultural and linguistic diversity.

Critical Discourse Analysis (CDA) is an analytical approach that focuses on the construction of social ideologies within texts. Wodak and Meyer (2001) affirms that it has been widely used across various genres to analyze critical phenomena, often addressing inequality among races, genders, and social classes, and elevating the voices of marginalized communities. By focusing on language as a tool of social practice, CDA allows for the exploration of power relations embedded in discourse, which is crucial in understanding how groups such as the Bangsamoro navigate their historical, social, and political realities (Fairclough, 2003; Van Dijk, 2015).

Though various research existed relevant on the use of CDA, very few studies have critically analyzed literary texts through this lens and even less research on literary texts of Bangsamoro writers. This knowledge gap is compounded by the population gap in academic discourse, as the voices and lived experiences of the Bangsamoro people remain largely underrepresented in mainstream scholarly research. Miles (2017) affirmed the idea that knowledge gap subsists among the eight gap that triggers in the pursuit of the study.

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This study adds to the larger conversation on social justice and representation in literary studies by highlighting the significance of literature as a potent instrument for social change, cultural preservation, and the critique of prevailing power systems.

Materials and Methods

Research Design

This study employed CDA to unravel meanings and social practices embedded in the selected short stories of Bangsamoro writers. Critical Discourse Analysis is an interdisciplinary approach used to analyze the role of language plays in the construction of knowledge, ideology, and power.

Fairclough (2003) analyzed discourse by examining the internal and external properties of text. Internal level analysis of text means the analysis of textual properties. Within this level, action meaning and representational meanings were analyzed. Action meaning describes how the Bangsamoro writers use language to

communicate and enact power. Representational meaning describes how language is used to express ideas about the social actors in the short stories. The external level analysis means the analysis of the discursive and social practices where the texts are situated and the social structure that encompasses these practices. The analysis of discursive practices deals with the relationship between the process of text production and interpretation. In this analysis, the researcher deals with speech acts and intertextuality. The analysis of social practices deals with the societal values, power dynamics, and cultural norms that inform how the text is created and understood.

Subjects and Sampling

The corpora of this study were the five selected short stories of Bangsamoro writers. Moreover, the inclusion criteria for selecting these stories were based on several factors. Firstly, the short stories were published works, ensuring their availability for analysis. Secondly, the authors were members of the writer's guild, signifying their active engagement and recognition within the literary community. Thirdly, the short stories were submitted to the Bangsamoro Literature

Review (BLR), indicating their relevance and acceptance within Bangsamoro literary circles. These criteria ensure the selection of high-quality and culturally significant short stories for comprehensive analysis and interpretation. Short stories which are not written by Muslim writers and were not published in the Bangsamoro Literary Review were not included.

Data Collection

The short stories were encoded in MS Excel and systematically divided into sentences and clauses. Clause constituents were identified, assigned functional labels, and classified based

on the linguistic phenomena they represented. Following this, the action meaning was determined through an analysis of the mood system. The representational meaning was

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derived using Van Leeuwen's Social Actor Representation Framework strategies, which utilized the process types outlined in the transitivity system of Systemic Functional Linguistics. Subsequently, an external level analysis was conducted, where discursive and

social practices were identified to contextualize the texts further. Finally, the results and findings from these analyses were synthesized to offer a comprehensive understanding of the selected works.

Data Analysis

The data analysis method of this study began with the selection of published short stories as the primary sources of data. Once the short stories were chosen, the analysis proceeded by segmenting each text into sentences and clauses for detailed examination. Each segment of the short stories was then coded, with the codes serving as identifiers to link back to the specific short story and corresponding clause. The short stories were labeled with codes such as SS1, SS2, SS3, SS4, and SS5, and each clause was further assigned specific identifiers like 1.1, 1.2, 2.1, and so on. This coding process allowed for efficient tracking and reference during the analysis. Subsequent analysis focused on determining the constituents of each clause, assigning functional labels to each node to classify the present linguistic phenomena. The study then turned to the analysis of action meaning by examining the order of the subject and finite verb within each clause to identify the mood and speech function of the clauses of the narrative. This analysis revealed whether the clauses were declarative, interrogative, or imperative, shedding light on the communicative intentions of the writers within the texts.

Representational meaning was explored through transitivity patterns of the clauses, classifying processes as material, mental, verbal, existential, behavioral, causative, and relational processes. The transitivity system was particularly useful for understanding how social actors and entities were represented within the text. These representations were analyzed using Theo Van Leeuwen's Framework for Representations of

Social Actors (2008), which provided a lens for understanding the portrayal of social actors in the stories. The analysis also included an exploration of discursive and social practices, drawing on Braun and Clarke's (2006) methodology. In this stage, the researcher examined the situational, institutional, and socio-political contexts surrounding the short stories. Fairclough's recommendations for analyzing the production process of texts guided this analysis, focusing on speech acts and intertextuality.

Finally, the study included the development of an educational resource in the form of a booklet, carefully designed to communicate the key findings to a wider audience. The visual aspects of the booklet, such as layout, typography, and imagery, were crafted to engage the audience effectively and reinforce the key messages of the study. The findings and results were then thoroughly discussed.

To ensure the reliability and validity of the findings, a Data Analysis and Debriefing Procedure was employed. This involved cross-checking the analysis to confirm that the interpretations aligned with the raw data, minimizing researcher bias. The debriefing process allowed for a systematic review and discussion of the findings and interpretations, ensuring that the research conclusions accurately reflected the data and were trustworthy. This rigorous procedure helped uphold the integrity of the research process throughout the analysis.

Trustworthiness of the Study

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Lincoln et al. (1985) developed the notion of trustworthiness by introducing the criteria of credibility, transferability, dependability, and confirmability.

Credibility refers to the trustworthiness and believability of the findings of the study. In this study, credibility ensured that the interpretations of meanings and social practices were accurate representations of the texts. This was achieved by permitting data analyst and peer debriefing. Data analyst provided an objective review of the findings to ensure that interpretations are grounded in the data rather than personal bias or preconceptions. Peer debriefer ensured that research conclusions are trustworthy and reflective of the data.

Transferability refers to the extent to which the findings of the study can be applied or generalized to other contexts, settings, or populations. In this study, transferability was concerned whether the findings about the meanings and social practices in the Bangsamoro stories could be applied to other ethnic groups or regions with similar socio-cultural contexts. The researcher provided rich descriptions of the Bangsamoro cultural context and social practices that enabled the readers to determine that the findings were

applicable to other narrative traditions or communities. Transferability was considered in comparing the Bangsamoro stories with stories from other marginalized communities.

Dependability refers to the consistency and stability of the study's findings over time. In this context, dependability ensured that the critical discourse analysis methods and interpretations remained consistent when applied repeatedly or by other researchers. It maintained a clear and systematic process for coding and analyzing the discourse, such that other researchers could follow the same procedures and reach similar conclusions.

Confirmability refers to the extent to which the findings of the study are shaped by the subjects of the study and the data, rather than by researcher bias or personal interests. In this study, confirmability meant that the findings about the meanings and social practices in Bangsamoro stories were grounded in the texts and were not overly influenced by the researcher's preconceptions or biases. The researcher ensured transparency in the analytical process by documenting how themes were derived from the data and by providing evidence for each interpretation.

Results

This chapter presents the findings from a critical discourse analysis of selected short stories by Bangsamoro writers. It explores how meanings and social practices are embedded in the narrative.

1. Bangsamoro writers in shaping the way they convey information and engage with their readers

Fairclough (2003) postulates the analysis of internal properties of the Bangsamoro short

stories which serve a distinct purpose in understanding how meaning is constructed.

Internal Level

Within this level, action meaning and representational were analyzed. Action meaning describes how the Bangsamoro writers use the language to communicate and enact power

Action Meaning

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The researcher analyzed and classified the short stories of Bangsamoro writers based on subject and finite order to find the mood types of each clause. From the interpersonal metafunction point of view, there are three types of mood namely declarative, imperative, and interrogative. These types were found in the short stories of Bangsamoro writers.

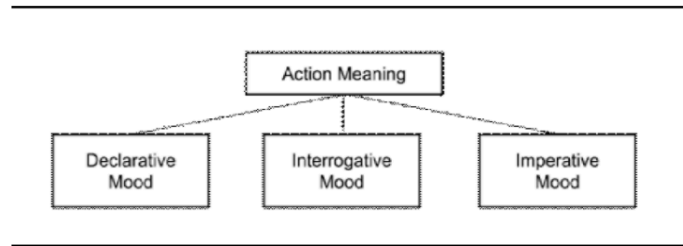


Figure 3. Schematic Diagram of Action Meaning Analysis of the selected short stories of Bangsamoro writers

Declarative Mood

The declarative mood is expressed by a statement. This type of mood is realized if the order of the element is subject followed by finite such as:

SS11.1

<i>Abdul</i>	<i>was</i>	<i>sitting</i>	<i>in the military truck</i>
<i>S</i>	<i>F</i>	<i>P</i>	<i>Adj: circ</i>
<i>Mood: Declarative</i>		<i>Residue</i>	

From the mood structures above, a single clause is extracted from the short story 1. The clause is **Abdul was sitting in the military truck...** This clause is a statement identified by the position of the subjects **Abdul** which is before the finites

was. The interlocutor is the writer of the story addressing to the readers. The relationship between the author and the readers is that the author provides information and the readers are the recipient of the information.

Interrogative Mood

The interrogative mood is expressed by a question. The interrogative mood is realized if the order of the element is subject followed by finite such as:

SS222.1

<i>What</i>	<i>did</i>	<i>I</i>	<i>tell</i>	<i>you?</i>
<i>Wh-complement</i>	<i>F</i>	<i>S</i>	<i>P</i>	<i>C</i>
<i>Residue</i>	<i>Mood: Interrogative</i>		<i>Residue</i>	

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From the mood structures above, a single clause is extracted from the short story 2. The clause is **What did I tell you?** This clause is a question. It can be identified by the position of the subject **I** which are after the finite **did**. The interlocutor

is the author of the story addressing to the readers. The relationship between the author and the readers is that the author is the recipient of the information and the readers are the provider of information.

Imperative Mood

In the imperative mood, the order of the elements does not always consist of a subject and a finite for they may consist of the subject only, finite only, or no mood element such as:

SS435.6

<i>Message</i>	<i>me</i>
<i>F</i>	<i>C</i>
<i>Mood: imperative</i>	<i>Residue</i>

From the mood structure above, a single clause is extracted from the short story 4. The clause is **Message me**. This clause express command or give advice or instructions.

Based on the analysis, it was evident that the short stories are predominantly conveyed through the use of the declarative grammatical mood. This pattern emphasizes the role of the authors as information providers while positioning the reader as a passive recipient. The consistent use of the declarative mood, in contrast to interrogative and imperative forms, aligns seamlessly with the narrative nature of the texts. In this context, the dominance of the declarative mood emphasizes the narrative intent of the authors rather than to question or command. This stylistic choice reinforces a clear power dynamic where the authors assume an authoritative role while readers adopt a more receptive stance. With their straightforward structure, declarative sentences enable authors to deliver information cohesively and engage the reader effectively.

Literary research indicates that declarative clauses are crucial tools for initiating conversations or exchanging information.

According to Adetomokun (2012), declarative sentences are effective in conveying factual information, expressing opinions, and challenging existing discourses. In the works of Bangsamoro writers, the use of declarative sentences plays a significant role in shaping the narrative, presenting information while preserving the integrity of storytelling. This aligns with Harahap et al. (2024), who found that declarative sentences dominate the short story Cindelas from East Java, where statements and facts are primarily communicated. Additionally, 'Ulya (2019) highlighted a preference for the declarative mood in the English script of Peterpan by J.M. Barrie, where 80% of the clauses used the declarative mood, underscoring its role in delivering information.

Further studies confirmed that the declarative mood was predominant in many literary and educational contexts. Setyowati and Sukmawan. (2016) found that 98% of the clauses in their research on Indonesian students' attitudes toward writing in English were declarative, with a minimal percentage of interrogative clauses. The study of Juliansyah and Mahdi (2020) found declarative mood predominant in tourism

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brochures, providing information and encouragement. However, in the study of Muhammad (2024), imperative mood was more prevalent for issuing directives, while declarative mood offered information and reassurance in public health messaging during COVID-19.

Meanwhile, Kusumo and Wardani (2020) study found out that the graduate students' simulated conversations showed a dominance of declarative mood, indicating information exchange and competence levels in casual

English. Roberts (2018) argued that mood doesn't semantically determine illocutionary force but rather the semantic type of the clause, which naturally lends itself to specific speech acts: assertions, questions, and goal proposals. As noted by Adetomokun (2012), declaratives were often used to present arguments that can be disputed or negotiated. This is further reinforced by Budi et al. (2024), who noted that authors frequently prefer declarative sentences in narrative literature, especially in short stories, to convey their ideas clearly.

2. Social Actors as portrayed in the Bangsamoro short stories

Representational Meaning

Representational meaning describes how language is used to express ideas the social actors in the short stories. In this level of analysis, social actors and other entities were analyzed in texts by means of the transitivity system utilizing the Social Actor Representation strategies such as Activation and Passivation, Nomination and Categorization, Functionalization and Identification, and Personalization and Impersonalization.

The social actors represented in SS1 include **Abdul, Nihaya, the driver, Bapa Ibrahim, the terrorist group, the military, Bapa Saber, Bapa Taleb, uncles' family, Aunt Fatima, and a soldier**. Similarly, the identified social actors in SS2 are **Khalil, his father, the elders, an**

uncle, Kaka Luqman, relatives, male family members, young men, Filipinos, nephews and nieces, the Philippine Embassy, the Philippine government, politicians, and Arabs. In SS3, the social actors are **Bapa Docx, Rasul, the woman, Tayan, Fahad, siblings, cousins, and Muslims**. Meanwhile, in SS4, the key social actors include **Rima, her parents, Momma, Father, Jawad, cousins, and the Almighty**. Lastly, the social actors in SS5 consist of the narrator **'I', two elderly women, Amina, a group of men, other people, relatives, Jinn, Allah, Babu Aina, Babu Halima, Babu Zainab, and an old man**. Notably, each of these actors is purposefully represented in distinct ways, reflecting the unique social and cultural dynamics portrayed in the texts.

Activation and Passivation

The roles that social actors are allocated in a particular representation are the subject of activation and passivation. These procedures focus on the roles that social actors are assigned. An active social actor is considered as the active and dynamic force in an activity and a passivized social actor is considered as subjected when it is treated as objects in the representation (Leeuwen, 2008).

In SS1, active participation is highlighted through characters like Abdul, the driver, and Bapa Ibrahim, Bapa Saber, Bapa Taleb, soldier, terrorist group and military while passivization is evident with the mother and the uncle's family. Similarly, SS2 continues to demonstrate active participation with Khalil, his father, uncle, Kaka Luqman, relatives, male members of the family, Filipinos, Philippine Embassy, Philippine Government, politicians, and Arabs while

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passivization is observed with the elders, young nobles, and nephews and nieces. SS3 presents active participation through characters of Fahad, the narrator, the father, Rasul and ultra-conservative Muslims while passivization is observed with the lover and the cousin. Likewise, SS4 continues to showcase active participation with Rima, her parents, and Jawad

while passivization is seen through the character of the Almighty. Finally, SS5 unfolds through active participation of characters like the narrator, elderly women, group of men, relatives, Allah, Babu Aina, and Babu Halima, Babu Zainab while passivization is seen through the character of Amina. These are exemplified in the sample clauses.

Abdul was waiting for his mother SS1 5.1
...so the driver decided to start the engine...SS18.2
"Where's Nihaya?" Bapa Ibrahim asked. SS151.1-51.2
Khalil came into this world SS21.1
His father and uncle patiently taught him the strokes. SS210.1
Male members of his family were willing to kill...SS246.1
Politicians capitalized on calling him a modern-day hero. SS276.1
...that he had been discriminated against by Arabs. SS280.3
He spent a large sum on the studies of his nephews and nieces...SS269.1
The ultra-conservative Muslims would denounce me as kafir. SS3 82.1
I was told by my father... SS434.1
I was preparing my morning coffee that day... SS515.1
Two elderly women sat near the large bed. SS52.1
A group of men entered the room carrying the wooden casket on their shoulders.
SS55.1-5.2
Their relatives in distant places also arrived on that day
"...She is possessed by a Jinn." SS530.3

Nomination and Categorization

The most common method of achieving nomination which denotes the distinct identity of social actors is through the use of proper nouns. At the same time, categorization occurs when the social actors are represented according to their shared identities and functions. Nomination serves to highlight each character's distinct identities and set them apart from other social actors in the narrative (Gong et al., 2023).

Nomination is observed in the five short stories having proper nouns to indicate the social actor such as Abdul, Nihaya, Bapa Ibrahim, Bapa Saber, Bapa Taleb, Aunt Fatima, and Mahdi in Khalil, Kaka Luqman, Filipinos, Philippine Embassy, Philippine Government, Politicians, Arabs, Bapa Docx, Rasul, Fahad, Muslims,

Rima, Jawad, Amina, Jinn, Allah, Babu Aina, Babu Halima, and Babu Zainab.

Leeuwen (2008) explains that nomination also includes honorification. Honorifics are linguistic elements, including words, titles, or grammatical forms, that express deference, politeness, or respect towards the recipient of a message. They are often used to acknowledge social hierarchies and power dynamics present in a given culture.

The use of honorifics like Bapa, which means uncle, for Ibrahim, Saber, Taleb, Docx, Aunt for Fatima Babu or Aunt for Aina, Halima, and Zainab, and the use of Kaka or older brother for Luqman is a clear example of honorification strategy in the story. This strategy is used to show the respect other social actors demonstrate

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towards these individuals. The use of Bapa and Aunt or Babu reflects the traditional social hierarchy within the Maranao and Maguindanaon culture, where elders and family members are treated with great respect. This honorific strategy acknowledges the authority and experience these characters hold.

In Tagum City, Serafica (2022) looked into honorifics among the Mandaya, Kagan, and Mansaka tribes and found kinship names like

Lagina, Babo, and Ompo. Similarly, honorifics in the Dampelas language, including familial words like nene and papa, were reported by Siswandi and Setiawan (2019). When Zavitri et al. (2018) analyzed English and Selayarese address phrases, they discovered that while nobility titles differed, family members' first names were comparable. These studies showed how honorifics and address phrases represent social relationships, cultural values, and linguistic variety among various societies.

Functionalization and Identification

Functionalization focuses on the representation based on the activity of social actors like occupational role. In this sense, the representation of social actor is related to what kind of job he or she does in the text (Diamante, 2021).

The social actor driver is represented through the use of functionalization. The realization of functionalization strategy is marked through the addition of suffix -er into drive which converts the verb to a noun. The driver is the one who takes the initiative to start the engine. This action is not directly requested by Abdul or any other social actor, suggesting the driver's

independent decision-making. The driver's action directly triggers Abdul's panic. The driver's action illustrates the power dynamics at play.

The social actor terrorist is represented through the use of functionalization strategy marked through the addition of suffix -ist into terror which converts the adjective into noun. The terrorist group functions as a threat and oppressor as source of danger and disruption. The ongoing war and the threat of violence disrupt the lives of the characters including Abdul and force them to flee their homes exemplified in the clauses:

...so the driver decided to start the engine causing Abdul to panic. SS18.3
He heard...the war between the terrorist group and the military. SS116.1-16.2
"But a soldier gave us things they were able to retrieve,"SS250.1

Social actor Abdul is identified as a vulnerable figure covered in a blanket, a conscious individual aware of his surroundings, a talented child excelling in arithmetic, and a human being with physical needs. He is attached to his mother which portrays him as a child who relies on family for emotional and physical security. Khalil is described as born in Bubong, Tugaya, a promising lad, darling kid of his town, and with liver cirrhosis. Khalil's value is linked to his community portraying him as an important

figure whose future held potential and depicted as a cherished figure within his hometown. the social actor Amina was also represented through identification strategy. Amina's portrayal involves several layers of identification drawing attention to social and cultural contexts. Amina is represented as a once-bright and cheerful young woman who became a tragic figure because of forces of both supernatural and community judgments. This claim is exemplified in the following

"Amina was the brightest girl in our town. SS510.1

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An exceptionally smart and talented young woman with an innocent and angelic smile. SS511.1

Personalization and Impersonalization

Personalization represents human beings as realized by personal or possessive pronouns, proper names or nouns. Social actors are impersonalized when they are represented by other means, for instance by abstract nouns, or by concrete nouns whose meaning does not include the semantic feature.

In SS1, there are four cases of impersonalization observed which are exchange of bullets, the truck, and bombs and bullets and starvation.

The exchange of bullets had been nearing their area...SS18.1
"Because even if the bombs and bullets do not kill them, starvation will" SS144.1-44.2

The context talks about the terrorist and the military. However, instead of representing the social actors as literally the terrorist and the military, the author represents the social actors through the instrument they carry such as bombs and bullets. The phrase exchange of bullets serves as a powerful metaphor for the conflict between these groups. By focusing on the weapons instead of the individuals, the story emphasizes how destructive these tools are.

External Level

External level analysis focuses on the analysis of discursive practices and social practices. In identifying the discursive practices, the language was viewed as a technique to interpret the text's production process. In identifying social practice, the language use in a social setting or fields of social practices were highlighted. As far as this study is concerned, it viewed language only as discourse manifestation or social actions.

3. Discursive Practices embedded in the Bangsamoro short stories

Themes

Strong Islamic Faith
Gender Roles and Expectations
Patriarchal Family Structure and Respect for Elders
Conservation of Heritage

From the data, the discursive practices embedded in the Bangsamoro short stories are strong Islamic faith, gender roles and

expectations, patriarchal family structure and respect for elders, and conservation of heritage.

3.1 Strong Islamic Faith

Religion plays a significant role in shaping the identities and experiences of the characters. The stories explore the intersection of Islamic faith and cultural practices. The short stories feature

strong Islamic expressions of faith such as prayer and moral teachings. The following are the sample of clauses showing strong Islamic faith.

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“Astagfirullah, Fatima.” SS142.1

“Let us pray first, Abdul. Then we will talk again.” SS158.1-58.2

“It’s Friday. Are you not going to pray?” SS377.1

Allahu Akbar! Poor child! SS526.1

“Astagfirullah! It was red! It was bulging as if the blood was coming out of her eyes.”

SS532.4-32.7

Islamic faith serves as both a cultural foundation and a source of moral guidance in the stories. The representation of Islamic values and practices portrays faith as a unifying force that shapes their identities, interactions, and responses to challenges in life. This emphasizes the essential role of religion in the lives of the Bangsamoro people. Characters with strong Islamic faith demonstrate immense inner strength. They exemplify power through their firm belief in Allah and their commitment to following His guidance. Islam guides individuals on faith, morality, and social justice, shaping their worldview and behavior. Sholeh et al (2023) explained that Muslims view faith and moral behavior as two sides of the same coin (Sholeh et al., 2023).

According to Macapagal et al. (2018), Islamic religious identification act as a uniting factor and frequently takes precedence over ethno-political ties. Hasan et al., (2018) explained that for Muslims, particularly Syrian refugees relocating to the US, it offers consolation, courage, and empowerment. Islamic principles permeate many facets of life, including martial arts, which are seen as a system of ethics that fosters moral growth in addition to self-defense. In addition, Umpa (2018) stressed that Islamic culture and values are reflected in literature, such as Dr. Akram Osman's stories, which also serve as a guide for comprehending and advancing Islamic principles (Moqim, 2025). However, Hasan et al., (2018) upheld religious customs might be difficult, especially for younger generations who are exposed to many cultural norms.

3.2 Gender Roles and Expectations

Gender roles and expectations in Bangsamoro society are firmly rooted in traditional, cultural, and religious practices. These practices frequently prescribe rigid and distinct roles for men and women. Men are usually positioned in these roles as guardians, providers, and leaders

of the community, while women are expected to maintain family honor, balance household duties and economic contributions, and adhere to social norms of propriety and modesty. The following are the sample of clauses showing strong Islamic faith.

Abdul was waiting for his mother who had gone back to their stall to get the bag that contained their earnings for the day... SS15.1-5.3

Khalil also did well in madrasah. SS223.1

He enjoyed Arabic calligraphy the most. SS225.1

His Kaka Luqman was still celebrated not just as an aleem but also as a retired public servant who was thrust into public office during the height of Ulama joining Ranaw politics in the 1990s. SS283.1-83.4

“Her dress was not appropriate at all” said by the woman who stood next to Babu Halima. SS577.3-77.4

“She even laughs so loud. With men, if I may add” SS578.1-78.2

“She doesn’t have any modesty left at all...” Babu Halima muttered. SS581.1-81.3

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Although gender equality is fundamentally supported by Islamic law, Daharis (2023) stressed that local norms frequently cause its actual application to deviate. Kamlian (2005) argued that women have significant freedoms and access to leadership roles in some groups, such as the Tausug in the Philippines. Nonetheless, Nur and Komariah (2023) noted that gender stereotypes still exist, with males perceived as powerful and logical and women as soft and mothers. Irawaty and Darajat (2019) added that women have a great deal of influence over family decisions and inheritance in the Minangkabau culture, which makes it a special situation. Notwithstanding these differences, Daharis (2023) emphasized the necessity of balancing Islamic values with modern gender conventions to advance gender equality within

Islamic households which involves promoting educational reforms and community outreach initiatives. Moreover, Khan et. al., (2024) accentuated the role of men as responsible for maintaining and protecting women, as mandated in the Qur'an, which emphasizes men bearing the burden of provision. However, Donoso (2023) noted that traditional social structures in the Philippines limit self-expression and alternative gender identities, despite challenges like women's economic participation and early marriage resistance. Despite inequality, Filipino women have reclaimed rights, contributing to nation-building. Desai et. al., (2023) emphasized the use of Hashi Deshpande and Anita Desai of women's silence symbolically to denote their unheard voices.

3.3 Patriarchal Family Structure and Respect for Elders

The stories reflect patriarchal structure where men hold significant power and authority within families and communities. The following are the samples of clauses showing patriarchal family structure and respect for elders

He nodded to his uncle and followed them. SS121.1-21.2

His father and uncle patiently taught him the strokes. SS210.1

His uncle had him advancing skills quickly. SS220.1

Male members of his family were willing to kill to prove that the family intended to maintain their prestige and maratabat. SS246.1-46.2

I did not have this courage because I do not want to upset my father. SS326.1-26.2

I just remained silent, acting as though we had the same opinion. SS330.1-30.2

I try not to disappoint him not to upset not to provoke him. I am trying to be a good son to him. SS365.1-66.1

The male characters in the stories such as Bapa Ibrahim, Bapa Docx, Khalil's father, and Amina's father use speech act as tool to assert power and maintain control over their families. Their speech acts are decisive and commanding while the younger characters like Abdul, Fahad, Khalil, and Amina respond with compliance without question. The narratives emphasize the nature of respect for elders and patriarchal family structures. While they preserve cultural values, ensure generational continuity, and foster unity, they also impose limitations, particularly on individual autonomy and gender equality.

These illustrate how these structures empower and constrain the lives of the characters.

According to Zainab (2024), patriarchal norms control gender roles, social expectations, and family dynamics, frequently limiting women to positions that are predetermined to involve sacrifice and obedience. The study of Lehfid (2024), however, also highlight instances of empowerment and resistance, suggesting that these limitations may be overcome. The study also highlights the ongoing fight for women's independence and rights throughout many

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countries, especially in Arab environments. In addition, Chen (2024) provides light on the intricate relationship between cultural norms, personal goals, and domestic duties by analyzing characters' experiences under patriarchal frameworks.

Furthermore, Rai and Choi (2017) stressed that in Indian society, the concept of patriarchy is formalized and upheld by laws, customs, and rituals, and is demonstrated by power dynamics inside households. For instance, Sil and Bhattacharyya (2024) noted that 15 percent of all houses in India have a female head of household, with most houses in that country being headed by men. Moreover, Tripathi's (2020) research in Allahabad, Uttar Pradesh, shows that police officers often hold strong patriarchal beliefs, skepticism towards female victims of crime, and may undervalue situations reported by female complainants, viewing women as subordinate.

3.4 Conservation of Heritage

The practice of preserving cultural traditions through artisan work is central to the story titled Dream Carver where Khalil's town views woodcarving not only as a skill but also as a way of sustaining cultural identity. It emphasizes the

As Asad (2009) argued that in patriarchal structures, such as those depicted in the Bangsamoro stories, men often wield authority in both familial and communal settings, as seen in Rima's father's control over her marriage. This reflects the study of Valdez et al. (2022) that explained economic, sociopolitical, and cultural barriers hinder women from seeking help, even with laws and anti-violence movements in place. The persistence of patriarchal norms in Filipino society, which views women as subservient and vulnerable, perpetuates victim-blaming and discourages women from seeking assistance, normalizing violence and self-sacrifice. Andersen et al. (2012) found that while competitiveness is similar across genders in matrilineal societies, girls in patriarchal societies show reduced competitiveness during adolescence, highlighting the impact of socialization.

importance of heritage conservation where skills are passed down through generations are seen as a legacy to protect, even as the world changes. The following are sample clauses showing conservation of heritage.

"In Tugaya, restoring a door or any wooden part of the masjid is another masterpiece being crafted. Ranaw bows down to their carving skills." SS2 6.1-6.2

The story emphasizes the role of traditional practices such as woodcarving, both as a repository of historical identity and as a medium for expressing and sustaining cultural pride. Furthermore, it highlights the fragility of these traditions, serving as a call to action for their preservation and adaptation for the benefit of future generations. For instance, Tugaya, the creator of the okir motif, and the Sarimanok, a cultural emblem of Lanao del Sur and a testament to Philippine architectural brilliance, exemplify the community's dedication to cultural preservation.

According to Cagape et al., (2024), the okir motif, a prominent plant-based design in Lanao and Sulu art, reflects the rich cultural heritage of the Maranao people and serves as a symbol of cultural identity, playing a role in decolonizing Philippine culture. Alejandria-Gonzalez (2016) stressed preserving and promoting such cultural elements is vital for the development of cultural tourism in the Philippines. Trocio et al., (2023) emphasized the preservation of indigenous culture evident in Mindanao, such as the analysis of Blaan flalok or oral lore, which highlights recurring motifs tied to familial relationships, tribal practices, and agriculture.

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Tugaya, a cultural and artistic hub in Lanao del Sur, has shifted its focus from agriculture due to its rocky terrain and limited agricultural opportunities (Pangcoga, 2014). Disomimba (2022) noted that Lanao del Sur faces religious tensions between Christian missionaries and Maranao Muslims, with ongoing efforts to resist Christianization. Quizon and Magpayo-Bagajo (2021) accentuated the region's cultural identity is deeply rooted in traditional practices, such as textile production, which relies on botanical knowledge, particularly among indigenous groups in Southern Mindanao.

Moreover, Wondirad et al., (2021) stressed that handicrafts play a crucial role in the local

economy, providing income and employment, though challenges in production and marketing persist. Despite displacement caused by conflict, Collado (2019) emphasized that many Maranao internally displaced persons express a strong desire to return home, motivated by their attachment to the land, economic opportunities, and the preservation of cultural identity.

Additionally, the Gawad Manlilikha ng Bayan, established by Republic Act No. 7335, recognizes traditional artists like Mr. Lantong Pangcoga for their contributions to preserving cultural practices, backed by Resolution No. 09 of the Bangsamoro Commission.

4. Social practices presented in the Bangsamoro short stories

Themes

Maintaining Family Honor through Rido
Migration for survival
Communal-oriented ideology
Belief in healing rituals and spiritual powers
Social mobility through government and work and education
Traditional Arranged Marriage
Taboo on Mental Health
Socio-political conflict

4.1 Maintaining family honor through rido

The concept of maratabat influences familial behavior during conflicts like rido. Maintaining family honor can sometimes lead to violence and younger family members like Khalil become collateral damage and forced to leave their

homes to avoid further bloodshed. This reflects the ideology that honor is worth defending even at great personal cost as evidently seen in the lines

Khalil was indeed the darling kid of his town. Unfortunately, conflict caught up with him. Rido and its vagaries necessitated changes. SS243.1-45.1

The story addresses the Maranao cultural practice of rido, also known as clan feud, which forces Khalil to leave his homeland. Importantly, rido reflects the socio-political tensions that profoundly affect families. The ideology surrounding rido revolves around acts of

vengeance, war, killings, land disputes, and the clash of clans (Mendoza, 2015).

Orozco (2022) explained that rido leads to mental health issues, displacement, and physical ailments for those involved. Hence, the

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Maranaw cultural practice of rido has a profound impact on families and communities in Mindanao, Philippines. Yu et al., (2022) accentuates that this practice reflects broader socio-political tensions in the region, including the influence of the Datu and Sultanate systems. Cultural schemas in Meranaw folktales emphasize the significance of social roles, customary laws, and emotions like shame in maintaining societal harmony (Acmed-Ismael, 2021).

Moreover, Maranaos are widely known for their strong sense of pride, which is closely tied to the rido culture. This practice, characterized by a

deep sense of self-esteem and honor, often leads to family feuds. Specifically, Maranaos are highly sensitive to *amor propio*, or self-worth, which triggers inter-family rido or retributive justice when a family member is offended.

In response, the Bangsamoro government has implemented policies to address local disputes and rido, including peacebuilding programs, alternative dispute resolution mechanisms through Shariah courts and traditional tribunals, and enhanced coordination with law enforcement to mitigate the broader effects of rido (Nagamura, 2022).

4.2 Migration for survival

The story Dream Carver illustrates the ideology of migration for survival common among many Filipinos. Khalil's experience as an OFW proves how economic migration is both a sacrifice and a means of supporting one's family. Going abroad challenges the notion that migration is a

guaranteed path to success. Khalil leaves Metro Manila and later Saudi Arabia to work and support his family after conflict disrupts his education. His experience as an OFW mirrors that of many Filipinos who face discrimination and exploitation abroad

Once abroad, the young overseas contract worker (OCW) realized his contract to be actually unfavorable for him. SS266.1

He ended up as a TNT, or Tago Nang Tago, the Filipino slang for a person in hiding. SS272.1 ...that he had been discriminated by Arabs. SS280.3

The story delves into the broader socio-political issue of migration for work. Khalil's experience reflects the marginalization and exploitation faced by many migrant workers. Despite hopes for financial stability and religious connection, Khalil experiences discrimination and difficulty in working abroad.

Khalil's experience as an OFW illustrates the duality of migration: while it serves as a lifeline for many families, it also exposes individuals to vulnerabilities that require both national and international attention.

Based on PSA Data, from April to September 2023, the number of Overseas Filipino Workers (OFWs) working abroad increased by 9.8%, with Overseas Contract Workers (OCWs)

accounting for 98.1% of the total OFWs, according to PSA data.

In 2018, the Autonomous Region in Muslim Mindanao (ARMM) had the highest proportion of households relying on overseas Filipino workers (OFWs), with 23.8% of households supported by family members working abroad. (InfoBits on the Proportion of Households in PH With Overseas Filipino Workers by Region, n.d.).

Furthermore, a study by Bautista and Tamayo (2020) assessed the life challenges faced by 850 overseas Filipino workers (OFWs) worldwide, providing valuable insights into their experiences and offering recommendations to improve services from agencies such as SSS,

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PhilHealth, POEA, and OWWA. Additionally, Isidro (2021) examined the plight of Filipina domestic helpers, many of whom suffer from sexual harassment, discrimination, and exploitation. The study identified three major themes: physical and psychological abuse, sexual harassment, and financial instability.

The experiences of migrant workers, particularly Overseas Filipino Workers (OFWs), reflect complex socio-economic and political issues. While migration offers opportunities for financial stability, it often exposes workers to exploitation, discrimination, and cultural challenges (De Jesus & Adducul, 2024). Despite international conventions advocating for migrant workers' rights, many host countries, including

Gulf states, have not implemented these protections effectively (Jack, 2018). The Kafala system in Gulf countries, while providing legal entry, often undermines basic human rights (Jack, 2018). Addressing these issues requires supportive policies, fair treatment, and comprehensive intervention programs to assist OFWs throughout their employment abroad (De Jesus & Adducul, 2024).

Through these perspectives, it becomes evident that while OFWs contribute significantly to their families and the nation's economy, they also endure considerable challenges, underscoring the importance of continued government intervention and systemic reforms.

4.3 Communal-oriented ideology

Family duty is an essential aspect of Khalil's life. Like many OFWs, he sacrifices his own well-being to provide for his extended family. He spends much of his earnings from working abroad on his nephews and nieces' education.

The expectation that one must give back to the family reflects the communal-oriented ideology in Islamic culture where individuals' success is often measured by how much one can help others, particularly relatives.

He spent a large sum on the studies of his nephews and nieces. SS269.1

The study by Setyawati et al. (2024) reveals that family caregiving in Islam is deeply rooted in religious and cultural obligations, driven by aspirations for respect, love, responsibility, and spiritual reward. On one hand, this practice can lead to positive outcomes, such as fostering hope and a sense of achievement. On the other hand, it has the potential to cause significant emotional and personal distress, resulting in devastated lives.

Similarly, in the context of Filipino culture, the upbringing of children emphasizes fulfilling familial obligations, with a strong focus on utang na loob or debt of gratitude and family

interdependence. Moreover, educational and career accomplishments are viewed as essential contributions to the welfare of the family.

In addition, behavioral control holds particular significance in Filipino adolescents' experiences. Research indicates that Filipino adolescents often perceive their parents as exercising authority and setting rules over personal matters. This perception aligns with the high levels of parental authority and control reported in studies, such as the findings of Alampay & Garcia (2019), highlighting the central role of parental influence in shaping Filipino adolescents' behavior and values.

4.4 Belief in faith healing, rituals and spiritual power

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The belief in faith healing, rituals and spiritual power is a dominant ideology seen in the short story Tabang. Bapa Docx uses religious and cultural practices such as Arabic incantations and healing rituals to help people solve their problems whether marital issues, love dilemmas, or even job prospects.

My father usually accepts patients who have marital problems. In some cases, he would entertain patients who would like to have a love potion to charm their desired lover. SS323.1-24.3

"I have incantations that you could recite whenever you would apply for work. I can write it on a piece of paper and put it in a bottle of cologne. You can use it to attract your future boss." SS350.1-51.3

...He asked for my help to get back his lover. And he had guts to ask for that ritual. SS3106.3-106.4

"It didn't work," I said. "I still have my chicken pox." SS396.1-97.1

This belief system forms the foundation of the social structure in the community where supernatural interventions are sought for very personal, social, and emotional challenges.

He believes that his healing powers are effective for a wide range of problems, but the son is more skeptical. Fahad shows a deep personal conflict regarding his father's faith healing practices. He questions their effectiveness, especially since his father's rituals did not cure him of chicken pox, and he expresses doubt over the faith healing methods.

This presents a contrast between the older generation's adherence to traditional practices and the younger generation's emerging doubts about their efficacy.

Varela's (2023) study on faith healing in the Philippines found five recurring themes: warmth, lightness, heaviness, weeping episodes, and four spiritual coping mechanisms: empowering faith, surrendering control to God, acceptance, renewal. Similarly, the study of Luyosen (2024) presented folk healers, inspired by personal experiences such as childhood illnesses and health recovery, rely on deep religious faith and prayer, believing these practices restore health and provide spiritual solace.

Together, these perspectives illustrate the dynamic interplay between faith, culture, and healing practices across generations and belief systems.

4.5 Social Mobility through government work and education

Another notable ideology presented in the story of Pagpaygwan is the concept of social mobility through government work and education. For instance, Bapa Docx places great emphasis on passing the Civil Service Exam and securing a government job, which he views as a reliable path to stability and success. Moreover, his use of incantations and rituals to aid his son in achieving these goals highlights the intertwining of spiritual beliefs with practical concerns such as employment and financial security.

Filipino parents employ authoritative academic socialization practices, which indirectly affect their children's grade point average through the importance placed on family reputation and internal attribution of success (Salazar et al., 2000). Despite socioeconomic challenges, Filipino parents employ various strategies, including overseas migration, to support their children's education (Alampay & Garcia, 2019).

Individuals who achieve higher education, particularly those who are first-generation

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students from families where neither parent has completed higher education, exemplified social mobility and represented a significant shift in family dynamics. While earlier studies have often highlighted these students as overcoming their family background, Gofen (2009) argued that their families often play a supportive role in their success, despite the challenges they face. Additionally, students from small, intact, middle-class families, where high expectations

for success prevail, are more likely to progress further in their education and secure high-prestige jobs compared to peers from less privileged backgrounds (Graber et al., 2016).

Thus, the interplay of cultural values, family support, and education underscores the role of social mobility as a key aspiration for individuals and families alike.

4.6 Traditional Arranged Marriage

The story Qad'r centers on the ideology of arranged marriage rooted in cultural tradition. Arranged marriage is common in Muslim cultures. This decision reflects a deeply ingrained ideology where marriage is seen not just as a union between individuals but as a social contract that strengthens familial ties, preserves cultural norms, and maintains social stability.

Arranged marriages, particularly in Mindanao, are a long-standing Islamic cultural practice that continues to be widely accepted as an essential part of the Islamic way of life. Despite the rise of modernity and cultural diversity, this tradition remains a key social practice, strengthening ties within extended families and communities (Morada et al., 2014). Hakam (2023) clarified that arranged marriages in Muslim societies are often misunderstood as forced unions, whereas they are actually based on mutual agreement after individuals reach maturity, with parents or guardians facilitating the process. Islam encourages couples to get acquainted within established boundaries before the marriage is finalized. Additionally, arranged marriages are common in South Asia, the Middle East, and Africa, where they emphasize social

compatibility, cultural preservation, and familial alliances, often resulting in lower divorce rates compared to love marriages, as observed in India (Brown, 2024).

A study by Butuan et al. (2021) examined the traditional marriage system of the Maguindanaon, highlighting the continued practice of dowries and third-party negotiations. While some urban Maguindanaons have incorporated modern wedding customs, many traditional practices remain in place. In the broader Indonesian context, Ediyono (2017) explored how the integration of Islam with local traditions has led to a "Cultural Islam" that adapts to regional customs. However, interethnic marriages in Mindanao are influenced by socioeconomic factors and cultural differences, with groups like the Moro Muslims being less open to socioeconomic equalization due to strong ethno-religious norms (McDoom, 2018).

Thus, while arranged marriages may appear unfamiliar to some, they continue to play an important role in strengthening familial and social structures in various cultures around the world.

4.7 Taboo on Mental health

The story Tabang revolves around the idea that Amina is possessed by a supernatural being from Islamic belief known as Jinn. When Amina starts behaving erratically, the community is

quick to attribute her condition to supernatural forces rather than seeking medical explanations. This reflects a widespread belief in Jinn

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possession which dominates the town's understanding of mental health.

Amina's mental illness is revealed to be schizophrenia. It is misunderstood and stigmatized. The community prefers to believe she is possessed rather than acknowledging mental health disorders. This reveals the stigma surrounding mental illness where people attribute conditions like schizophrenia to supernatural causes, creating barriers to proper treatment.

Amina's tragic fate reveals the stigmatization of mental illness in traditional societies. The community's reliance on superstitious beliefs rather than understanding mental health issues underscores a gap in awareness and empathy.

Alibudbud (2023) explored the stigma surrounding mental illness in the Philippines is deeply rooted in the country's cultural and historical context, where resilience and adaptability are highly valued. This has led to the minimization or downplaying of mental health issues, as Filipinos often seek help from friends and family rather than seeking professional care. The local language often uses terms like "baliw" to describe mental health conditions, further perpetuating negative perceptions. Additionally, Labinjo, et. al., (2020)

argued that the most common determinants of mental health disorders as perceived by Nigerians were supernatural causes such as possession of evil spirits, sorcery, witchcraft, and divine punishment.

In Pakistan and Sub-Saharan Africa, supernatural explanations such as evil spirits, witchcraft, and divine punishment are commonly attributed to mental illness (Shafiq, 2020; Spittel et al., 2019). In the study of Caplan (2019), similar beliefs were observed among Latinos in faith-based settings, where mental illness is often viewed as a result of lack of faith or demonic possession. According to Spittel et al., (2019), these perceptions contribute to stigmatization and social distancing from individuals with mental health issues. Interestingly, even healthcare professionals in some regions hold supernatural beliefs about mental illness causation. Gupta (2024) stressed that the prevalence of these beliefs underscores a significant gap in mental health awareness and understanding, particularly in rural areas.

Thus, the combination of cultural factors, historical perspectives, and insufficient education continues to influence how mental health is understood and addressed in Filipino society.

4.9 Socio-political conflict in Marawi

The socio-political issue depicted in this story Abdul's Party revolves around the impact of the Marawi Siege on civilians, specifically focusing on the disruption, displacement, and trauma experienced by families. In 2017, the city of Marawi in the Philippines was besieged due to a conflict between the government and terrorist groups, particularly the Maute Group, which pledged allegiance to ISIS. The conflict led to mass displacement, loss of life, destruction of property, and separation of families, affecting the lives of thousands of residents who were forced to leave behind their homes, possessions, and often their loved ones.

The use of phrases like the exchange of bullets, the war between the terrorist group and the military immerses the reader in the dangerous environment Abdul and his family are navigating. These phrases emphasize the relentless and chaotic nature of the conflict that shows how violence has permeated the daily lives of civilians, transforming ordinary moments into scenes of survival.

Correa et. al., (2024) stated that Mindanao has been plagued by social conflict, violence, and poverty, with numerous militia units, political groups, and clans engaged in ongoing armed

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conflict. This has led to high poverty rates, particularly in rural areas, where conflict and poverty are closely intertwined due to resource deprivation. As a result, development in Mindanao is uneven, with conflict-affected areas experiencing the highest poverty and the lowest human development. Additionally, Tadem (2020) stressed that Mindanao has been largely excluded from national economic growth, with limited public and private development initiatives. This "neglect" is often attributed to the region's ongoing political instability, including armed rebellions and insurgencies.

The paper of Nwaoga et al., (2017) explained that the military conflicts involving groups like

Thus, the ongoing political instability and lack of development initiatives have compounded

Boko Haram in Nigeria and JNIM in Burkina Faso have caused widespread displacement, making millions of refugees or internally displaced persons. Lusiani and Nisadina (2024) claims that this displacement leads to significant challenges, including hunger, starvation, and poor conditions in camps. A study of George and Adelaja (2022) showed that the influx of IDPs negatively affects food security in host communities. Additionally, displacement increases the likelihood of acute child malnutrition, especially among infants and in conflict-prone areas, with a 57% higher chance of malnutrition Iacoella and Tirivayi (2020).

Mindanao's struggle for progress, perpetuating its cycle of poverty and underdevelopment.

5. Developed educational resource in enhancing critical literacy and socio-cultural awareness in academic and community settings

The insights of the study are crucial in the context of teaching and learning particularly when viewed through the lens of the Sustainable Development Goals (SDGs). The study provides important insights into how education become more inclusive and reflective of students varied cultural backgrounds as it reveals the meanings and social practices embedded in the short stories of Bangsamoro writers.

Cordova (2024) argued that the integration of Sustainable Development Goals (SDGs) into teaching raises awareness of global issues, increases engagement with diverse cultures, and empowers students to address real-world problems. Shulla et. al., (2020) claimed that this approach aligns with the 2030 Agenda for Sustainable Development, particularly Target 4.7, which emphasizes education for sustainable development. According to Mambu (2022), incorporating SDGs into critical teaching enables students to identify and address global issues (Mambu, 2022). In this context, Bekteshi and Xhaferi (2020) emphasized that the integration of SDGs in English language

teaching provides a holistic approach to education, promoting inclusivity, cultural awareness, and global citizenship while addressing pressing societal and environmental challenges.

While the SDGs are global in scope, their local manifestations may vary significantly depending on the region or community. Therefore, the materials to be used in teaching should be adaptable to the specific context of the learners. This helps students see the direct impact of SDGs in their own communities that makes learning more engaging and motivating.

Sheridan and Tanaka (2024) argued that successful implementation requires localized and contextualized materials to ensure relevance and accessibility. Studies show that students prefer culturally familiar activities based on news and social justice issues that results to the creation of an educational resource in a form of booklet.

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In this study, a localized booklet is designed as a powerful tool in both academic and community settings as it would not only bridge the global scope of the SDGs with local realities, but also enhance students' engagement, foster critical analysis, and deepen their understanding of socio-cultural issues. It is designed to promote critical thinking and socio-cultural awareness in both academic and community contexts that is

not only educational but also visually engaging and accessible to a wide range of learners. Several key elements were considered in designing the booklet such as the choice of colors, font size and style, layout, and the overall flow of activities. These design considerations contribute significantly to its effectiveness in facilitating learning and ensuring accessibility.

Implications

The development of a booklet has significant implications for Bangsamoro and non-Bangsamoro learners, teachers, and various organizations and agencies such as Bangsamoro Commission for the Preservation of Cultural Heritage, National Center for Mental Health (NCMH), Department of Education (DepEd), Madrasah Education, National Economic and Development Authority (NEDA), and National Commission on Muslim Filipinos (NCMF) benefit from the result of this study.

For Bangsamoro learners, the booklet offers an opportunity to connect with their cultural identity. By analyzing the short stories through CDA, they would be encouraged to critically recognize how language in these stories reflects their social realities, struggles, and cultural values. This empowers them to see how their cultural practices and historical experiences are portrayed in language. Additionally, the booklet would allow the non-Bangsamoro learners to be exposed of the complex cultural identity, marginalization, historical struggles, and stereotypes within the Bangsamoro community. Moreover, the booklet would offer teachers valuable tool to enhance their teaching strategies to encourage active and reflective learning, nurturing a more inclusive classroom environment.

Bangsamoro Commission for the Preservation of Cultural Heritage could leverage the findings of

the study to develop initiatives for preserving and promoting the cultural identity of the Bangsamoro people. The integration of storytelling, literature, and traditional crafts into educational frameworks can serve as a means to safeguard cultural heritage while making it accessible to future generations. Furthermore, the study's emphasis on mental health stigma within the community presents an opportunity for the National Center for Mental Health (NCMH) to design culturally sensitive mental health awareness programs that could bridge the gap between traditional family-based support systems and professional mental health services.

Furthermore, the DepEd and Madrasah Education could foster a learning environment that is both academically enriching and socio-culturally sensitive by developing culturally inclusive curricula that reflect the values, beliefs, and lived experiences of Bangsamoro students. Moreover, the National Economic and Development Authority (NEDA) could use the findings to design socio-economic development strategies that address the issues of migration, discrimination, and the lack of government support for vulnerable groups. Similarly, the National Commission on Muslim Filipinos (NCMF) could also use the insights gained from the study to enhance their programs that support the spiritual and cultural well-being of the Bangsamoro Muslims.

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Conclusion

The researcher concluded that Bangsamoro writers used declarative sentences to intentionally assert their authority to convey cultural knowledge in a direct manner. The lack of imperative or interrogative sentences indicated that the writers position themselves as authoritative cultural informants guiding the readers understand without prompting active engagement or questioning.

In the short stories, men were portrayed as active and dominant participants in public and decision-making, suited for leadership and public authority while women were portrayed as vulnerable and submissive suited for private family responsibilities. By portraying social actors through their functionalized roles, the stories reinforce how power is distributed across different societal structures ranging from political institutions to the home. These representations shed light who holds influence and who remains in a subordinate position. The roles of the Philippine Embassy, government, and politicians reflected the challenges faced by Filipinos abroad. Government assistance aggravated struggles through inefficiencies in addressing the immediate needs and long-term challenges faced by OFWs. The representation of these social actors reveals a power imbalance, with the government and political leaders holding formal power while OFWs, who are the backbone of the country's economy, continue to be marginalized and passive recipients of aid, frequently at the mercy of the ineffective and indifferent systems that are meant to safeguard them. The portrayal of terrorist groups as oppressors and the military as protectors accentuates the struggle between violence and security. The conflict in Mindanao was emphasized through the contrast between the military as guardians and terrorist organizations as dangers and oppressors. The portrayal of the military as the state's legitimate force, holds substantial authority, while terrorist

organizations are framed as illegitimate threats. The local population, however, subjected to the violence and decisions of the more powerful actors. This reflects power concentrated in the hands of a few, with marginalized communities having little influence over the outcome of conflict.

The short stories of Bangsamoro writers are reflections of the cultural and social dynamics of the Bangsamoro community. Moreover, the Bangsamoro maintain practices and beliefs that have been passed down through generations ensuring that their identity remains intact. Adherence to Islamic principles serve as the foundation of their daily lives, governance, and social interactions. Islamic teachings guide their moral values and decision-making. Furthermore, the Bangsamoro continue to honor their elders and value family ties. The art of traditional carving reflects their heritage symbolizes their history and aspirations.

Moreover, the Bangsamoro community placed great value on familial reputation, mediation, and traditional healing practices. Consequently, they prioritized family dignity over individual well-being, often concealing mental health issues to avoid shame. Meanwhile, the community faced socio-political struggles, yet migration emerges as a vital strategy for survival. Furthermore, they emphasized collective welfare, adherence to customary laws, and the pursuit of education as tools for advancement. In addition, arranged marriages played a crucial role in strengthening family and clan ties to ensure mutual support and cultural continuity. These practices illustrated the Bangsamoro community's remarkable ability to navigate complex social dynamics preserving family honor, fostering community solidarity, and sustaining cultural identity amidst various challenges.

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