

Voices of the Past: Collection, Classification, and Preservation of Children's Literature in the City of Roxas

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ABSTRACT

This study aimed to collect, classify, and preserve the undocumented and unpublished oral literature from five (5) coastal barangays in the City of Roxas (Olotayan, Libas, Culajao, Culasi, and Cogon) using Language Documentation (LD) as a baseline for creating contextualized instructional materials. Utilizing a qualitative developmental research design guided by the ADDIE Instructional Model, the researcher engaged nineteen (19) native elders and storytellers as key informants selected via judgmental and snowball sampling. Data collection through the conversational method yielded seventy-seven (77) oral literatures, seventeen (17) of which met the criteria for children's literature. These were classified into ten (10) traditional literature and folktales (legends), one (1) fantasy tale, three (3) poetries, and three (3) nonfictional stories. Out of these, eight (8) representative stories were integrated into an illustrated storybook compilation titled "Mga Tingog sang Nagligad" (Voices of the Past) with parallel English and Hiligaynon translations. The instructional material was evaluated by expert jurors and pilot-tested among forty-one (41) Grade Six learners through a Read-Aloud strategy. Quantitative analysis revealed that the storybook achieved an overall descriptive rating of "Very Acceptable" ($M=3.84$) during the development phase and "Very Usable" ($M=3.98$) during the implementation phase. The findings indicate that the localized storybook successfully preserves endangered cultural narratives while providing highly effective, engaging, and pedagogically sound instructional tools for language and literacy development.

Keywords: Oral Literature, Language Documentation, Children's Literature, ADDIE Model, Contextualization.

INTRODUCTION

Literature stands as a primary vehicle of human expression, serving as a cultural archive that mirrors a society's values, historical changes, and deep-seated worldviews (Rexroth, 2021; Shalini & Samundeswari, 2017). Through oral traditions, societies pass down foundational knowledge, community histories, and ethical frameworks without relying on written text (Gill, 2017). This dynamic medium shapes community identity while building foundational language skills and moral values in younger generations (Almelhi, 2021).

Within this oral spectrum, children's literature serves as a crucial developmental tool specifically designed for young readers, centered around themes suitable for their exact age group (Malu, 2013). When delivered through formatted storybooks, these narratives combine vivid illustrations and text to construct a cohesive tale (Malu, 2013). These books typically feature straightforward plots set in or around the child's familiar environment, with characters and characterizations that explicitly embody positive qualities (Puryanto, 2008, as cited in Kafilah, 2017).

By intentionally utilizing simple yet engaging vocabulary, children's literature effectively stimulates the imagination, expands language skills, and provides perspectives that are immediately relatable and

understandable to young readers (Puryanto, 2008, as cited in Kafilah, 2017). However, modern shifts present severe challenges to these oral traditions. Global modernization and a heavy emphasis on dominant languages have accelerated the loss of cultural narratives, threatening to erase minority heritage worldwide (Turin et al., 2013).

In the Philippine context, this cultural loss is compounded by shifts in how children engage with reading.

Contemporary learners increasingly move away from traditional reading, spending more time on digital media and generic online content (Arnilla, 2022). While the Department of Education's Mother Tongue-Based Multilingual Education (MTB-MLE) policy stresses the value of contextualized, mother-tongue instruction, classrooms face a recurring shortage of culturally rich reading resources. This scarcity frequently isolates students from their community's historical roots and local identities (Sua, 2021).

Integrating localized children's literature and storybooks into these educational settings yields expansive benefits, spanning from drastically improving core reading competencies and conceptual understanding to nurturing imaginative, empathetic, and well-rounded individuals who embrace their heritage (Alcantara et al., 2014; Pulimeno et al., 2020; Sua, 2021).

This educational gap is highly apparent in the City of Roxas, the "Seafood Capital of the Philippines." While the city's coastal barangays preserve a rich oral tradition tied to their maritime lifestyle and history, these narratives remain undocumented, largely unpublished, and vulnerable to fading away with the older generation.

Existing learning repositories completely lack peer-reviewed, research-backed literary compilations that capture these coastal histories. Without systematic documentation and transformation into structured classroom materials, this ancestral wisdom risks disappearing entirely.

This study directly addresses this cultural and pedagogical gap by documenting and preserving oral narratives from five coastal barangays in Roxas City. Guided by the structured ADDIE model, the research moves beyond simple preservation to transform ephemeral oral lore into a tangible, illustrated, and bilingual (Hiligaynon-English) children's reading compilation titled "Mga Tingog sang Nagligad" (Voices of the Past).

By evaluating its acceptability and active usability in the classroom, this research safeguards endangered oral literature while providing structurally validated, highly effective instructional materials tailored to the linguistic and cultural realities of local learners.

Statement of the Problem/Objectives

This research aimed to collect, classify, and preserve the undocumented and unpublished oral children's literature from the five coastal barangays of Roxas City as a foundational resource for developing a bilingual instructional storybook. Specifically, it sought to answer the following questions:

1. What are the children's literature in the City of Roxas?
2. What are the classifications of the collected children's literature in the City of Roxas according to genre?
3. What instructional material can be designed and developed to show the strength of the collection?
4. What are the processes to be followed in the implementation of this instructional material?
5. What is the level of acceptability and usability of this instructional material?

THEORETICAL AND EPISTEMOLOGICAL FRAMEWORK

This study is structurally grounded in a multi-layered framework bridging cultural preservation, literary classification, and localized educational implementation. Fundamentally, the research is anchored on Oral Tradition Theory, which posits that a community's core values, collective memory, and historical identity are continuously transmitted across generations through verbalized expressions rather than written scripts. In this study, Oral Tradition Theory provides the theoretical justification for treating the spoken words of the nineteen (19) native elders as legitimate cultural data. Because the folklore of the five coastal barangays (Olotayan, Libas, Culajao, Culasi, and Cogon) was previously undocumented, this theory validates utilizing the Conversational Method (CM) to capture these fleeting oral narratives before they disappear, recognizing that the true essence of Roxas City's maritime history is stored within the living memories of its oldest residents.

Complementing this is Genre Theory (Routman, 2005), which explores how specific social environments naturally give rise to standardized textual forms characterized by shared structural expectations and communicative functions. Within this research, Genre Theory serves as the primary structural filter used to evaluate and organize the seventy-seven (77) raw oral pieces collected from the shores of Roxas City. By applying this framework, the study systematically classified seventeen (17) vetted narratives into clear children's literary formats: ten (10) traditional folktales and legends, one (1) fantasy tale, three (3) pieces of poetry, and three (3) nonfictional cultural stories. This classification ensures that the oral lore transitions smoothly from raw speech into organized text that adheres to professional publishing and educational standards.

Additionally, the research applies the principles of Contextualization and Mother Tongue-Based Education (Arnilla, 2022), which demonstrate that aligning academic content with a learner's immediate geographic and linguistic environment significantly accelerates conceptual comprehension and student engagement. This pedagogical principle directly governed the development and implementation of the bilingual storybook compilation, *Mga Tingog sang Nagligad* (Voices of the Past). By printing the final eight (8) representative stories with parallel English and Hiligaynon/Capiznon translations, the study directly serves the target demographic of forty-one (41) Grade Six learners at Lawa-an Integrated School. Instead of interacting with distant, Westernized texts, learners are exposed to stories featuring their own local landmarks, coastal dialects, and community histories, which directly addresses specific Department of Education competencies for English 6—such as noting significant details and identifying story elements.

Epistemologically, the study adopts an Interpretivist paradigm (Denzin & Lincoln, 2018), which rejects the notion of a single, objective reality, acknowledging instead that human realities are subjectively constructed and best understood by capturing the lived experiences and spoken words of individuals within their natural settings. This study rejects a rigid, quantitative approach to culture and instead adopts an Interpretivist lens to honor the subjective meaning behind local lore. The coastal realities, supernatural beliefs, and historical events of Roxas City are viewed through the eyes of the community members themselves. By prioritizing qualitative data, verbatim transcriptions, and thematic preservation over statistical measures, the research safely documents how the people of these coastal barangays uniquely perceive, interpret, and maintain ownership over their own past, their environment, and their identities.

CONCEPTUAL FRAMEWORK

The conceptual movement of this study is structured around the ADDIE Instructional Model, tracking five operational phases (Bouchrika, 2024):

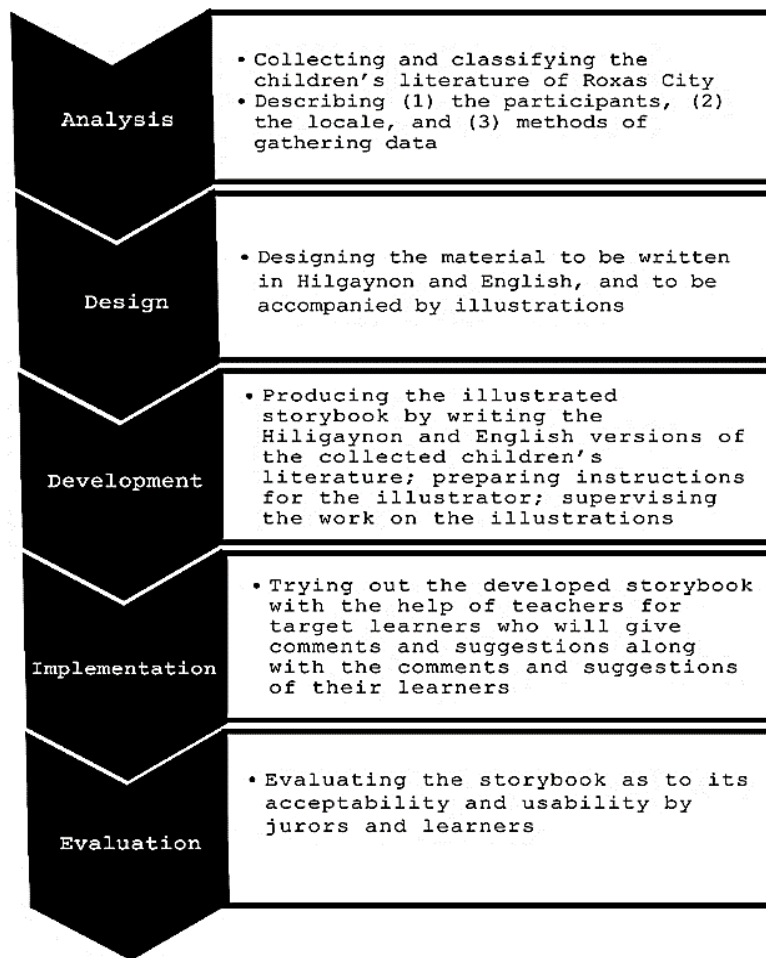


Figure 1. The first phase, the analysis, is the stage where the researcher identifies the participants and locales of the study, the data gathering procedure needed for the collection, and the classification of children's literature of Roxas City. The second phase, the design, is where the researcher plans how the material is done. This includes deciding on the concept, illustrations, Hiligaynon and English content, and assessment strategies and activities. The researcher creates a blueprint of the material with its respective components in this part. The third phase, the development, is where the researcher creates the actual learning material based on the design plan. This is where the researcher prepares the instructions for the illustrator and the layout artist. In this part, an evaluation also takes place with the three (3) panel of experts using the Evaluation Form for Printed Instructional Materials as to its level of acceptability. The result of this evaluation is valuable information for the improvement of the material before implementation. The fourth phase, the implementation, is when the researcher delivers the material to the end-users, the teacher implementer, and the learners. This is where support is provided for the learners to benefit from the material. Finally, the last stage is evaluation, where the researcher assesses the effectiveness of the material and its usability. This involves testing learners' knowledge, gathering feedback, and looking at the real-world results. The goal is to find out what worked, what did not, and if the material is ready for use.

Significance of the Study

This research provides valuable insights and benefits to multiple stakeholders:

Department of Education Policy Makers: The study offers baseline data for curriculum contextualization and policy formulation regarding mother-tongue and regional literature integration.

Language and Literature Teachers: The study yields structurally validated supplementary reading materials to enrich instruction on story elements and reading comprehension.

Learners: The study enhances literacy proficiency, reading comprehension, and localized cultural identity (Pulimeno et al., 2020).

The Coastal Communities: The study safely preserves and honors the intellectual and cultural property of local ancestors.

Future Researchers: The study serves as a localized theoretical and empirical framework for future documentation projects across Western Visayas.

Research Design

This investigation employed a descriptive-qualitative developmental research design. It merged the meticulous practices of Language Documentation (LD) and Documentary Linguistics with the structural execution of the ADDIE Instructional Model to produce a culturally grounded educational resource (Bouchrika, 2024). While the primary mechanism focused on extracting and analyzing non-numerical oral data to paint a rich picture of local narratives (Regoniel, 2023; Tenny, 2022), descriptive quantitative measures (Mean and Standard Deviation) were utilized to evaluate the final instructional material's acceptability and usability ratings.

Participants and Locale of the Study

The study was situated across five (5) purposely selected coastal barangays of Roxas City, Capiz: Olotayan, Libas, Culajao, Culasi, and Cogon. The primary sources of oral literature consisted of nineteen (19) native elders and storytellers (7 males, 12 females) aged between 50 to 90 years old, who met the inclusion criteria of being lifelong residents and recognized oral tradition keepers. For the classroom implementation phase, the participants consisted of all forty-one (41) Grade Six learners of Lawa-an Integrated School.

Sample Size and Sampling Technique

Purposive judgmental sampling was utilized to deliberately select the specific coastal settings and resource persons capable of providing information-rich oral corpora. Following initial selections, a snowball sampling (referral system) was applied, where active key informants systematically referred subsequent storytellers until data saturation was fully achieved. The final sample sizes stood at nineteen (19) key storytellers and forty-one (41) learner-participants.

The Inclusion Criteria:

1. They must be actual residents of the five selected coastal barangays (Olotayan, Cogon, Culasi, Libas, and Culajao).
2. They must be native to their towns and have lived in Roxas City since birth.
3. They must be able to speak and write in their local dialects (Hiligaynon/Capiznon).
4. They must be more knowledgeable adults or elders recognized as local storytellers who are deeply familiar with the existing oral lore of the community.

The Exclusion Criteria:

1. Non-Residency / Short-term Residency: Individuals who have lived in the target coastal barangay (Olotayan, Libas, Culajao, Culasi, and Cogon) for less than a substantial period (e.g., less than 20–30 years), or those who are transient/seasonal residents, to ensure that the narratives are deeply rooted in the local community.
2. Lack of Ancestral or Multi-generational Ties: Individuals who migrated to Roxas City later in life and lack historical, genealogical, or continuous cultural ties to the specific coastal community, as they may not possess the authentic oral tradition native to that locality.
3. Cognitive or Communication Impairments: Individuals experiencing severe memory loss, advanced dementia, or health conditions that severely impair their ability to recall, accurately narrate, or articulate complex oral literature or local historical accounts during conversational interviews,

4. **Language Profile Mismatch:** Individuals who are not fluent or comfortable speaking and expressing themselves in the native local dialects (Hiligaynon/Capiznon), as the linguistic and stylistic nuances of the oral lore must be preserved in its original vernacular format.
5. **Prior Publication or Commercialization of Narratives:** Individuals whose shared folklore or children's literature has already been officially published, registered, or heavily commercialized online or in print repositories, as the study strictly prioritizes the collection and preservation of undocumented and unpublished oral traditions.

The selection used purposive/judgmental sampling initiated through 5 pre-identified teacher-resource persons, followed by a snowballing/referral system that continued until data saturation was met (no further referrals could be made).

Research Instruments

The study utilized a carefully selected combination of qualitative elicitation tools and a highly structured, standardized quantitative evaluation matrix to achieve robust data triangulation. These instruments were categorized into two distinct operational phases: the Data Elicitation Phase (Qualitative) and the Instructional Material Validation Phase (Quantitative).

Data Elicitation and Documentation Instruments (Qualitative Phase).

To capture, transcribe, and safeguard the unwritten and undocumented oral literature from the five (5) coastal barangays of Roxas City, the following qualitative tools were systematically deployed:

Semi-Structured Conversational Guide Questions: A meticulously designed interview protocol served as the primary qualitative elicitation tool. Moving away from rigid, formal questioning that could stifle natural narrative flow, this instrument adopted the Conversational Method (CM). The guide contained open-ended prompts specifically formulated to encourage elder storytellers and native key informants to recount traditional lore. The questions focused on four core operational axes:

- a. **Geographical and Local Historical Origins:** Tracing the names, features, and ancestral landmarks of the coastal areas (e.g., the origins of Olotayan Island, local caves, and sacred balete trees).
- b. **Supernatural and Traditional Belief Systems:** Eliciting tales of unseen natural forces, malignos, bagat, and mystical creatures that populate the maritime environment.
- c. **Socio-Ecological Narratives:** Spurring reflections on community adaptations, historically significant infrastructure changes, and environmental preservation efforts (such as the protection of local mangroves).
- d. **Pedagogical and Moral Transmission Elements:** Highlighting inherent lessons, community morals, values, and behavioral warnings traditionally directed at coastal children.

High-Definition Audio-Visual Digital Recording Tools: To satisfy the strict technical standards of Language Documentation (LD) and Documentary Linguistics, conversations were recorded using multi-channel high-definition mobile audio and video capture equipment. Rather than acting as passive tools, these digital recorders served as critical academic instruments used to preserve the exact phonological nuances, vocal inflections, emotional tones, facial expressions, and somatic storytelling gestures of the nineteen (19) native elders. This high-fidelity capture was necessary to guarantee maximum orthographic accuracy during the subsequent verbatim Hiligaynon transcription and parallel English translation stages.

Instructional Material Evaluation Matrix (Quantitative Phase)

Once the selected narratives were integrated into the bilingual illustrated storybook compilation titled "Mga Tingog sang Nagligad" (Voices of the Past), its structural and educational quality was evaluated using a highly structured quantitative tool:

Standardized Evaluation Form A for Printed Instructional Materials: Adopted from the rigorous academic framework established by West Visayas State University (WVSU), this comprehensive evaluation instrument relies on a highly objective evaluation rubric. It requires evaluators to score specific structural items on a four-point Likert scale (ranging from 1 representing "Not Acceptable/Usable" to 4 representing "Very Acceptable/Usable"). To assess the material's structural readiness during both the Development Phase (expert juror review) and the Evaluation Phase (classroom implementation review), the instrument measures performance across six (6) distinct, strictly defined domains:

Content (Factor I): Evaluates whether the stories align with regional competencies, provide accurate historical information, and directly reflect the real-world experiences, fishing cultures, and identities of the coastal communities.

Instructional Quality (Factor II): Assesses the material's educational effectiveness, checking whether the bilingual (Hiligaynon-English) parallel text layout effectively develops reading skills, maintains learner interest, and stimulates analytical thinking in Grade Six pupils.

Technical Quality (Factor III): Measures design execution, focusing on font sizes, layout consistency, margins, printing clarity, and the visual quality of the digital illustrations accompanying the coastal tales.

Presentation and Organization (Factor IV): Evaluates the text's structural flow, logical grouping of themes, and user-friendliness for both the reading instructor and the young learner.

Accuracy (Factor V): Scrutinizes the material for factual consistency, contextual correctness, grammatical precision, and the total absence of typographical, punctuation, or translation errors between the Hiligaynon and English text blocks.

Assessment (Factor VI): Verifies whether the compiled material features built-in evaluation questions or activities that align perfectly with the target reading objectives and check student comprehension effectively.

Data Gathering Procedures

Pre-Gathering Phase: Administrative clearances were secured from the Office of the City Mayor, the Roxas City Tourism Office, and the Department of Education. Informed consent forms were executed with key informants to clear publishing permissions.

Elicitation and Transcription: The conversational method was deployed during face-to-face community visits over a two-month period. Spoken narratives were transcribed verbatim in Hiligaynon, cross-checked with the storytellers for validation, and subsequently translated into English.

Instructional Design and Development: Out of 17 vetted children's stories, 8 representative narratives were storyboarded and digitally illustrated to compile the storybook "*Mga Tingog sang Nagligad*".

Implementation and Post-Evaluation: The completed compilation was reviewed by professional jurors. Afterward, classroom teachers implemented a Read-Aloud strategy with Grade Six learners over scheduled hour-long reading blocks, culminating in the distribution of usability assessment sheets.

Data Analysis Procedure

Qualitative oral data were processed through contextual genre analysis, matching the specific thematic parameters established by Guldenoglu (2020) for children's literature and Routman (2005) for structural genre categories. There are the four strict filters to be classified as Children's Literature according to Guldenoglu (2020):

- a. Age-appropriate: Evaluated for content, simple language, and themes suitable for the target age group.
- b. Engaging: Must possess interesting and enjoyable elements like suspenseful plots, relatable characters, and vivid language.
- c. Educational: Promotes factual knowledge or essential social-emotional skills and morals.
- d. Diverse: Represents a balanced variety of cultural perspectives and experiences.

Lastly, Routman's (2005) framework was subsequently applied to classify these 17 vetted stories into structural genres (Legends, Fantasy, Poetry, and Nonfiction) before choosing the final 8 most age-appropriate, engaging, and diverse representative tales for compilation.

Quantitative data drawn from the instructional evaluation sheets were analyzed through descriptive statistics, evaluating the Mean (M) outputs against a four-point evaluation scale:

3.51 – 4.00: Very Acceptable / Very Usable (High level of usefulness)

2.51 – 3.50: Acceptable / Usable (Average level of usefulness)

1.51 – 2.50: Moderately Acceptable / Usable (Slight usefulness)

1.00 – 1.50: Barely Acceptable / Usable (No functional utility)

RESULTS AND DISCUSSIONS

Out of 77 collected oral literatures from five coastal barangays, 17 were identified as authentic children's literature based on the criteria of Guldenoglu (2020). These include: Barangay Olotayan: *Ang Alamat sang Isla Olotayan* (The Legend of Olotayan Island), *Pag-uswag sang Olotayan* (Olotayan's Progress), *Ang Balay ni Hilda* (Hilda's Home), *Ang German sa Olotayan* (The German in Olotayan), *Ang Maligno sa Isla sang Olotayan sa Tyempo Hapon* (The Evil Spirit in Olotayan Island during the Japanese Occupancy), *Misteryo kag Kaanyag sang Olotayan* (Mystery and Beauty of Olotayan), and *Ako si Lamberto* (I am Lamberto). Barangay Libas: *Ang Misteryo sa Lunok* (The Mystery in Balete Tree), *Ang Bulawan nga Pinggan* (The Golden Plate), *Mga Istorya ni Tatay kag Nanay* (Stories of Tatay and Nanay), *Sa Balay nga Balaan* (In the Holy House), and *Si Pasit kag ang Palasyo sa Kahoy* (Pasit and the Palace in the Tree). Barangay Culajao: *Bulig sang mga Bakhaw* (Help of the Mangroves). Barangay Culasi: *Misteryo sa Sulod sang Kweba* (Mystery Inside the Cave) and *Ang Isda kag ang Bagat* (The Fish and the Ghost). Barangay Cogon: *Fishpond ni Mang Teban* (Mang Teban's Fishpond) and *Si Amon kag si Poldo* (Amon and Poldo).

Using Routman's (2005) framework, the 17 children's literatures are classified into four structural genres: Traditional Literature and Folktales (Legends): 10 stories (e.g., *Ang Alamat sang Isla Olotayan*, *Ang Balay ni Hilda*, *Ang Misteryo sa Lunok*). Fantasy Tales (Traditional Low Fantasy): 1 story (*Si Pasit kag ang Palasyo sa Kahoy*). Poetries (Ballad, Religious, and Narrative): 3 poems (e.g., *Ako si Lamberto*, *Sa Balay nga Balaan*). Nonfictional Stories (Historical Narratives/Cultural Anecdotes): 3 stories (e.g., *Pag-uswag sang Olotayan*, *Bulig sang mga Bakhaw*, *Fishpond ni Mang Teban*).

An illustrated, contextualized, bilingual storybook compilation titled "Mga Tingog sang Nagligad" (Voices of the Past). It presents selected regional narratives with side-by-side parallel text versions in Hiligaynon (the mother tongue) and English, enriched with local cultural motifs and digital illustrations.

The study strictly operationalized the ADDIE Instructional Model framework: *Analysis*: Identifying key native storytelling elders, establishing geographic boundaries in coastal areas, and auditing learner reading needs. *Design*: Storyboarding narrative concepts, mapping out text structures, and rendering parallel Hiligaynon-English text layouts. *Development*: Translating, editing, executing digital graphic designs, assembling the physical book compilation, and securing expert juror validation. *Implementation*: Executing structured Read-Aloud instructional sessions during scheduled reading classes with 41 Grade Six learners at Lawa-an Integrated

School. Grade Six learners were targeted because the DepEd English 6 curriculum for the first and second quarters specifically focuses on learning competencies related to identifying story elements and noting significant details. A customized Reading Comprehension Plan was crafted for each story, delivered systematically over multiple sessions using a Read-Aloud Strategy (one hour per story session) to target four core English 6. *Evaluation:* Administering standard assessment instruments to teachers and evaluating student responses to measure real-world performance. The material did not just get an overall score, but achieved flawless or near-flawless domain scores during classroom implementation using West Visayas State University's Standardized Evaluation Form A. Content: 4.00 (Very Usable); Instructional Quality: 4.00 (Very Usable); Technical Quality: 4.00 (Very Usable); Accuracy: 4.00 (Very Usable); Assessment Tools/Alignment: 4.00 (Very Usable); and Presentation and Organization: 3.87 (Very Usable).

The Level of Acceptability (Development Phase): Very Acceptable with an overall mean score of 3.82 from expert jurors, indicating an exceptionally high tier of structural and pedagogical preparedness. The Level of Usability (Evaluation Phase): Very Usable with an overall mean score of 3.98 from classroom teachers, verifying that the compilation is highly functional, practical, and effective for active classroom instruction. Learners successfully performed and exhibited their transfer of learning through the built-in enrichment activities. Student outputs demonstrated high levels of engagement, and their reflections showed commendable conceptual retention as they actively shared personal feelings, thoughts, and a deep appreciation for the localized cultural narratives embedded in the lessons.

CONCLUSIONS

This study highlights several important conclusions:

The coastal communities of Roxas City possess a rich, diverse, yet highly vulnerable collection of oral literature deeply tied to their maritime heritage and local history.

The structural genres of local children's literature are dominated by traditional legends, but they also include valuable historical nonfictional accounts and verse structures that can support modern literary education (Routman, 2005).

The ADDIE model offers an excellent framework for creating highly reliable, structurally sound, and culturally contextualized instructional materials (Bouchrika, 2024).

Localizing and translating traditional stories into bilingual (Hiligaynon-English) illustrated storybooks effectively preserves oral history while providing highly useful classroom tools that improve reading comprehension and student engagement (Arnilla, 2022; Pulimeno et al., 2020).

RECOMMENDATIONS

Based on the findings, the following actions are recommended:

Classroom Integration: Elementary school teachers should actively incorporate the storybook compilation *"Mga Tingog sang Nagligad"* into language arts and reading instruction to fulfill curriculum contextualization mandates.

Digital Enhancements: Future initiatives should expand this resource into interactive digital formats, including animated features and audio read-aloud options, to enrich the learning experience (Strouse et al., 2018).

Institutional Expansion: The Department of Education and local tourism offices should widen their collaboration to document and preserve oral histories from non-coastal areas across the province of Capiz.

Longitudinal Research: Further research should be conducted to monitor the long-term impact of these localized storybooks on students' reading comprehension metrics and cultural awareness.

Ethical Approval

This study was conducted in strict compliance with established institutional and international research ethics protocols for investigations involving human participants. Prior to data collection, formal administrative clearances and ethical permissions were reviewed and granted by the School of Graduate Studies and the advisory panel of the Iloilo State University of Fisheries Science and Technology. Written or verbally recorded Informed Consent was successfully secured from each of the nineteen (19) native elders and key informants prior to conducting field interviews. Participants were fully briefed on the nature, scope, and objectives of the Language Documentation (LD) procedures. They were explicitly given the agency to choose between full public attribution as cultural co-creators/co-authors of the preserved narratives or maintaining absolute anonymity. For the classroom implementation stage involving minor students, written parental consent and institutional approval from the school head of Lawa-an Integrated School were secured alongside student assent before conducting the Read-Aloud instructional sessions. No animals were used or involved in this study.

Conflict of Interest

The author declares that this research was conducted in the absence of any commercial, financial, or personal relationships that could be construed as a potential conflict of interest. No external funding or commercial entity influenced the design, collection, analysis, interpretation of data, the writing of this manuscript, or the decision to submit the results for publication.

Data Availability Statement

The data that support the findings of this study, including the verbatim Hiligaynon transcriptions, parallel English translations, and the complete expert evaluation datasets, are housed within the official learning resource repository and the physical archives of the School of Graduate Studies at the Iloilo State University of Fisheries Science and Technology, Barotac Nuevo, Iloilo. Due to cultural property rights, intellectual sensitivity, and ethical considerations surrounding the ownership of localized oral lore by the respective coastal barangays of Roxas City, restrictions apply to the absolute public distribution of the raw conversational audio-visual recordings. However, the developed, fully illustrated bilingual storybook compilation titled "*Mga Tingog sang Nagligad*" (*Voices of the Past*) and its accompanying pedagogical evaluation matrices are available from the corresponding author upon reasonable academic request.

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