The Legend of Baday: A Folklore Study of Barangay Maybocog Maydolong Eastern Samar

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ABSTRACT

This study aimed to document the folklore of the Baday in Barangay Maybocog, Eastern Samar and transform the gathered narratives into a multimedia storytelling output. Specifically, the study sought to (1) gather and document stories, accounts, and cultural knowledge related to the Baday, (2) develop a multimedia storybook based on the collected narratives, and (3) evaluate the quality and acceptability of the developed material. The study employed a qualitative, practice-based research design guided by a modified ADDIE framework consisting of the Analysis, Design, Development, and Evaluation phases. Data were collected through qualitative interviews with five (5) residents of Barangay Maybocog who were familiar with the legend of the Baday. The gathered narratives were analyzed thematically to identify common elements of the folklore, including its origin, physical description, cultural meaning, and moral role within the community. The findings revealed that the Baday is widely recognized by residents as a mysterious entity associated with riversides and fishing areas, particularly appearing at night. Respondents described the Baday as resembling a glowing or flaming farmer's straw hat or a shadowy presence that manifests in quiet areas. The legend portrays the Baday not as a harmful creature but as a warning figure that reminds individuals to behave respectfully, especially toward nature and during nighttime activities. These documentedelements served as the foundation for developing a narrative and visual design for the digital storybook. Based on the analysis of the gathered data, a multimedia storybook titled The Baday of Maybocog was developed. The storyline, script, storyboard, and visual illustrations were created based on the descriptions and cultural context provided by the respondents. The final material was evaluated by ten (10) expert evaluators using the modified DepEd–Nueva Ecija Evaluation Rating Sheet for Storybooks and Big Books. The evaluation results showed that Factor 1 (Story Components) obtained an overall mean rating of 4.7, interpreted as Excellent and Highly Acceptable, indicating that the narrative structure, characters, visuals, language, and cultural representation effectively meet the required standards. Meanwhile, Factor 2 (Physical and Design Aspects) obtained an overall mean rating of 4.4, also interpreted as Excellent and Highly Acceptable, suggesting that the prints, book design, and paper and binding of the material are appropriate and well-constructed for its intended use. Overall, the results demonstrate that the developed multimedia storybook is a highly acceptable material for cultural preservation and educational purposes.

Keywords: Baday, folklore preservation, digital storytelling, multimedia research, ADDIE framework, Eastern Samar.

INTRODUCTION

Folklore plays an important role as a medium for maintaining the cultural identity of indigenous communities" by transmitting values, beliefs, and collective memory through oral traditions such as myths and legends (Aisyah and Rahmat 2024). In many rural areas of the Philippines, including the province of Eastern Samar, folklore continues to be a significant part of daily life, connecting the present with the past and maintaining a unique cultural heritage.

Maybocog, a barangay in the municipality of Maydolong, Eastern Samar, is particularly rich in folklore that defines and shapes the community. According to the 2020 Census, the population of Maybocog was 1,896,

representing 12.38% of the total population of Maydolong (Retrieved from philatlas.com). Among the many stories and oral traditions that have been preserved, one of the most notable is the tale of the Baday. Many residents describe the Baday as a mysterious creature resembling a farmer's straw hat engulfed in flames, which appears to fishermen during the midnight hours. The story of the Baday has been passed down for generations, evoking both curiosity and caution, and has become a symbol of the local culture and imagination, even though the creature remains undocumented.

Although folklore remains an important part of life in many rural communities in the Philippines, much of this cultural knowledge is still passed on only through oral storytelling. Because of modernization, migration, and the decreasing practice of oral traditions, many of these stories are now at risk of being forgotten. In Maybocog, Eastern Samar, the story of the Baday is well known among residents and continues to influence local beliefs and cultural identity. However, despite its significance, there are no formal written records or academic studies that document, analyze, or preserve this folklore. In addition, there are no available multimedia materials that present the story of the Baday in a form that is engaging and suitable for educational and cultural preservation purposes. This lack of documentation and accessible materials reveals a clear gap in the preservation of local folklore, which this study aims to address. Given the significance of the Baday in Maybocog's cultural landscape, this research aims to preserve and present this folklore in a meaningful way. Specifically, the study seeks to (1) To gather and document stories, accounts, and cultural knowledge related to the Baday; (2) transform these stories into a multimedia output, and (3) assess the quality andacceptability of the final output using the DepEd-Nueva Ecija Evaluation Rating Sheets for Story Books and Big Books.

Research Design

The qualitative research design will be used by the researcher to gather information regarding the baday in maybocog. The researchers will interview individuals at maybocog who is aware of the accounts about the baday to obtain information. The researchers will utilize the stories they will have gathered to provide their study data. The analysis will be based on the modified ADDIE model that encompasses the Analysis, Design, Development and Evaluation stages. During the Analysis stage, the researchers are to go through the stories that have been collected to find shared themes and similarities with regards to baday of maybocog. Such a process will assist the researchers to identify the elements they need to add into the story to be documented. The results of the Analysis phase would be used in the Design and Development phase whereby the stories will be converted to a narrative based multimedia product. During the Evaluation stage final product will be evaluated to prove clear, correct and respectful to the respondents accounts. The research design was selected because it will help the researchers to record the stories adequately and deliver a high-quality multimedia product. It was a qualitative and practice-based research design based on an adapted ADDIE instructional design framework with emphasis on Analysis, Design, Development, and Evaluation phases. The data collection and analysis employed a qualitative method involving the use of narrative data, whereas the systematic development of digital animation products was also supported by practice-based research. The altered version of ADDIE framework gave a systematic framework to match the research inquiry with the creative multimedia production without going to the classrooms or field application.

Research Locale

The study will be conducted in Maybocog, Eastern Samar, Philippines. Maybocog is a barangay in the municipality of Maybocog, in the province of Eastern Samar, Philippines.Its population as determined by the 2020 Census was 1,896. This represented 12.38% of the total population of Maybocog (Retrieved from philatlas.com)

Research Respondents

The participants of this research will be the residents of Maybocog who are conversant with the strories about the Baday. Random sampling will be used to select respondents as all participants will have the same chances of being selected. Random sampling is a probability sampling technique in which the researchers

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can be inclined to a group of people belonging to a large group in a manner where every membet has an equal probability of selection. The approach assists the researcher in carrying out research that will be used to make inferences about a larger population. Random sampling prevents the bias by ensuring that all the possible participants are given an equal chance in being included in the research study hence increasing the validity and reliability of the research findings (Retrieved from https://atlasti.com/). The American Community Survey (ACS) conducted by the United States census Bureau is an example of a simple random sampling where the household of the entire country is chosen on a yearly basis (Retrieved from https://www.scribbr.com.). The sampling that will be employed in this study will be a ramdom sampling to select the respondents amongst the residents in Maybocog. It was an approach taken to guarantee the equitability and minimization of bias during the process of selection, as well as the findings reflected the views of the whole community accurately.

Table 1: Respondent's Profile

Respondent Type	Number	Role in the Study	Phase Involved
Community Residents	5	Shared local stories and beliefs	Analysis,Design, Developmen

Table 2: Evaluator's Profile

Highest Educational Attainment	Profession	Number
College Graduate	School Principal	1
College Graduate	Teacher	9

Analysis Phase

Analysis phase It will be at the analysis phase that the researchers will be considering how to design the study to be conducted. The researchers will identify the data required and prepare how to gather the data regarding the baday in maybocog. The researchers will also choose the right respondents in maybocog and equip the tools required to conduct the data collection. Qualitative interviews will be the major source of data collection. The sampling of respondents will be done in maybocog, Eastern Samar, and the community members who know the baday or are aware of the stories and experiences related to the baday. As a guideline to facilitate culturally appropriate questions to stimulate meaningfuland detailed storytelling, the school-provided Research Questionnaire of the Eastern Samar Myths: A Research-Based Digital Stories Project was used. The interviews will be structured to get important elements of a story such as characters, settings, actions, and lessons that come out in the myth.

Design Phase

The results of this research, which dwell on the local folklore tales of the Baday, will be converted to a digital and multimedia storytelling media. An effective script and plot will be created according to the proved and found elements of the analysis stage. A storyboard will be drawn to plot the sequence of the scenes, pacing, and the general arrangement of the visual structure in order to outline the production process. The multimedia will mainly consist of the Baday; hence, the character designs and visual ideas will be created by the descriptions of the participants. Such descriptions will form the basis of the designing process to make sure that the culture is accurate and the folklore is accurately represented.

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Development Phase

At this stage, the multimedia product will be considered through the modified Evaluation Rating Sheet of Storybooks and Big Books of the Department of EducationNueva Ecija as the main tool of assessment. This tool will be applied to decide on the quality and suitability of the output of the multimedia storytelling so that both the story and the visual aspect will be suitable according to the standards that are provided as guidelines in the educational learning resource. The assessment procedure will also entail an evaluation of the ability of the animated version of the folklore to reflect what the documents shown in the Baday study have recorded and which aspects to be refined and improved. Assessing the output will also be done by expert evaluators using standardized criteria. Descriptive statistics, especially the weighted mean, will be used in analyzing the results, and the qualitative feedback will be utilized to help fine-tune and prove the final material. and consistency of the narrative. Respondent and adviser feedbacks will also be taken into consideration inorder to enhance the final output.

Evaluation Phase

At this stage, the multimedia product will be considered through the modified Evaluation Rating Sheet of Storybooks and Big Books of the Department of EducationNueva Ecija as the main tool of assessment. This tool will be applied to decide on the quality and suitability of the output of the multimedia storytelling so that both the story and the visual aspect will be suitable according to the standards that are provided as guidelines in the educational learning resource. The assessment procedure will also entail an evaluation of the ability of the animated version of the folklore to reflect what the documents shown in the Baday study have recorded and which aspects to be refined and improved. Assessing the output will also be done by expert evaluators using standardized criteria. Descriptive statistics, especially the weighted mean, will be used in analyzing the results, and the qualitative feedback will be utilized to help fine-tune and prove the final material. and consistency of the narrative. Respondent and adviser feedbacks will also be taken into consideration in order to enhance the final output

Data Analysis

In the Data Analysis phase, the researchers will use the modified Rating Scale Based on the DepEd–Nueva Ecija Evaluation Rating Sheet for Story Books and Big Books to analyze the collected data.

Table 3: Rating Scale Based on the DepEd–Nueva Ecija Evaluation Rating Sheet for Story Books and Big Books

Scale	**Mean Range**	**Descriptive Rating**	**Interpretation**
5	4.21 – 5.00	**Excellent**	Highly acceptable; meets all required standards
4	3.41 – 4.20	**Very Satisfactory**	Acceptable with minimal revisions
3	2.61 – 3.40	**Satisfactory**	Acceptable with moderate revisions
2	1.81 – 2.60	**Fair**	Needs major revisions
1	1.00 – 1.80	**Poor**	Not acceptable

Ethical Considerations

The ethical standards were applied in the present multimedia research project during the process of gathering the data, validating the content and assessing the experts. Informed consent was taken to all the

validators before participating in the studys and they were made well aware of the objectives and procedures of the studys and that they had the right of withdrawing any time with no consequences. Anonymity and confidentiality were highly followed. Any mention of institutional records or contextual information that was to beapplied in the development of content was only checked in summary form, and no personally identifiable details were provided. All evaluators comments, and ratings were handled with confidentiality and only presented in summary form so that there was no individual attributio, Every digital and printed product of the validation process such as scripts, storyboards, multimedia output were safely saved and could only be accessed by the researcher. At the end of the research, all paperwork was stored or destroyed in a responsible manner within the institutional guidelines. The principle of beneficence was maintained in the study since all research activities were done in a way that reduced the risk of the research and contributed to positive educational and cultural effects. The main aim of the project was the creation of multimedia material that would enhance cultural awareness, ethical representation and value. Ethical validation Before the conduction of validation activities, prior consent and a written approval of relevant academic authorities was obtained to ensure that the institutional and ethical standards of research were adhered to.

RESULTS AND DISCUSSIONS

This part contains the data analysis of the information collected using qualitative research by interviewing the Barangay Maybocog dwellers who know the legend of the Baday. The interview guide based on this phase was a researcher-designed guide that was derived based on the ethnographic interviewing practice, folklore documentation guide, and narrative analysis process. It was intended to represent the origin, physical appearance, and cultural significance, the moral role, and the narrative purpose of the Baday before it was transformed into a multimedia narrative product.

Results indicated that the Baday is closely related to certain places in the society especially banks of rivers and fishing spots whereby the fishermen engage in fishing at night. The respondents always named these places as the place that the creatures lived or emerged, which showed that the legend has its geographical origin at Maybocog and was closely related to overall everyday life of the community. This spatial relation brings out theimportance of the Baday in the collective memory and environmental awareness of the communitys members. Physically, most informants explained that the Baday is an enigmatic being, like a farmers straw hat, which is surrounded by flames and usually floating or hovers in the dark. This flaming look became the dominant and the most steady visual characteristic that appeared in various accounts and it became the characteristic feature of this creature. It is considered that the Baday usually Guest of Night, especially at the middle of the night, which strengthens its supernatural and mysteryy image.

Respondents also highlighted the fact that the Baday is not necessarily evil or bad since it is supernatural. Rather it is viewed as a signpost to danger in front of people who are reckless or disrespectful especially fishermen who are inconsiderate or do not care about how they behave or the safety at night. This makes the Baday a morally neutral creature whose deeds are only warning and not punishment like a watchman or a reminder and not a creature that should hurt.

As to restrictions and protective measures, some of the respondents pointed out that prayer, faith and peaceful behavior are presumed to cause no damage of the Baday. These ideologies lead to a natural process of conflict and resolution in the story and help to sustain the creation of a story conclusion that is consistent with the values of the local culture. These components make sure that the modified story is loyal to the traditional beliefs instead of being based on purely fictional solutions.

The legend of the Badoy is an example of cultural lessons as a form of moral warning against not being disciplined, being respectful to nature, and being mindful during the nighttime activities. As older generations still take the legend seriously, young members of the community are usually conversant with the legend but see it in a figurative way, instead of a literal one. This change in perception points to the necessity of creative and digital retelling as the way of conserving the cultural heritage in its form, which is still important to modern audiences.

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Table 4. **The questionnaire is structured into five (5) thematic sections:**

Section	Focus
A	Origin and Historical Backgroud
B	Physical and Supernatural Description
C	Strengths, Powers, and Abilities
D	Cultural Function and Symbolism
E	Rituals, Beliefs, and Continuity

Table 5. Thematic Summary of Interview Results on the Baday

Thematic Category	Dominant Findings	Design Implication
Origin and History	The Baday is an old belief passed down by elders in Barangay Maybocog. It existed even before electricity, during the time when the river path was the main road of the community.	Highlight oral tradition and elder storytelling in documentation materials. Use visuals of the old river path and early village life to show historical roots
Physical Description	The Baday is described as a tall shadow or unseen presence. It blends with the trees and appears during quiet moments, especially near the river or forest.	Use shadowy, subtle, and nature-based design elements. Avoid making it look like a monster. Show it as mysterious but calm.
Rituals and Taboos	The Baday does not harm people. It watches and reminds travelers to respect nature. It appears when someone disturbs the land or forgets to show respect.	Present the Baday as a guardian figure. Design themes can focus on protection, balance, and harmony with the environment.
Rituals and Taboos	The story teaches respect for nature and community values. It strengthens cultural identity and reminds people to care for the river and forest.	Use the myth as a symbol of environmental awareness and cultural pride. It can be included in local educational materials or heritage projects.
Rituals and Taboos	People show respect by lowering their heads, speaking politely, and not harming the environment. The story continues through storytelling and	Encourage preservation efforts such as storytelling events, school lessons, and cultural exhibits to keep the myth alive for future generations.

As shown in Table 4, the analysis of the interview data reveals that the Lulubog myth is closely associated with spiritual symbolism, moral instruction, and forest beliefs. The character's visual design, narrative tone, and setting were all directly influenced by the data that was gathered, which included the being small, human-like, shape-shifting form and its function as a neutral entity that punishes disrespectful behavior.

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Elements like its supernatural abilities, weaknesses to prayer and holy objects, and the presence of taboos such as avoiding whistling or cutting trees were integrated into key narrative events andsymbolic actions. The adaptation guidance emphasized in the table ensured that essential cultural traits were retained while allowing flexibility in narrative details.

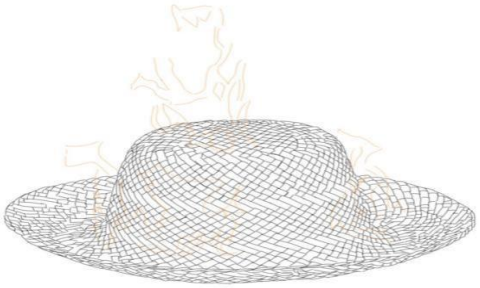


Figure 1: shows an initial sketch of the Baday. The baday is neither harmful nor friendly simply a watcher, a keeper of balance between the seen and unseen,This preliminary illustration is not finalized and serves as a basic visual representation of the tree's symbolic and cultural significance, leaving room for refinement in the final design.

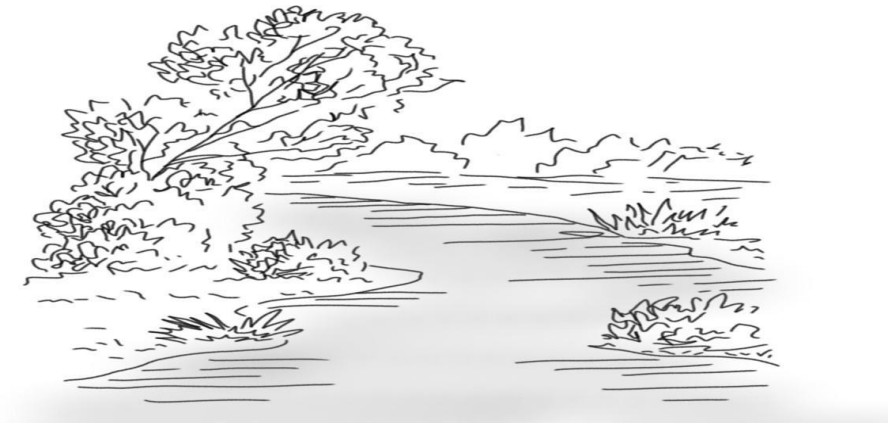


Figure 2: shows the concept sketches of the river path, based on descriptions from the interview respondents. The sketches show the evey afternoon people saw a tall shadow standing among the tress and appears attractive to people



Figure 3. Line art of characters

The character Baday's crisp line art is displayed in Figure 3 Based on information obtained from the community, this picture depicts it as a tall, shadowy figure connected to the forest and river. Its enigmatic

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presence is emphasized in the design, reflecting the idea that the Baday acts as a silent protector of the environment and the Maybocog people.

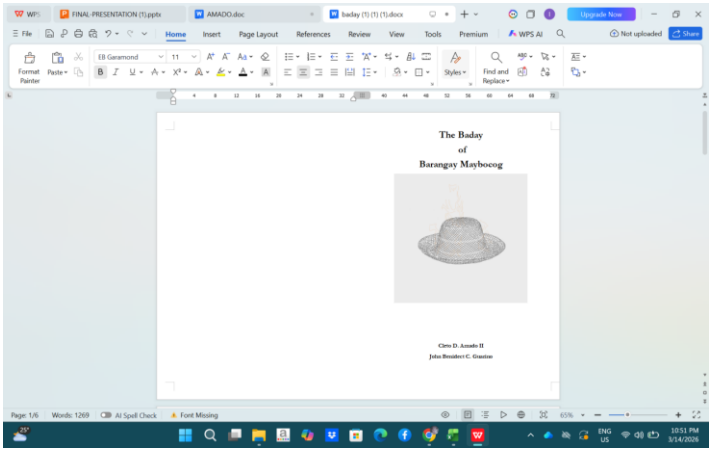


Figure 4. Cover Page. " The Tale Book The Cover Page of the created digital storybook," "The Baday of Maybocog" is depicted in Figure 4 and includes an illustration of the Baday, who is the main character in the narrative. The layout was designed to draw readers in and give the story a visual start. The preamble, the authors' names, and the story's title are also displayed on the cover. In addition to reflecting the enigmatic presence of the Baday as a protector of nature in the Maybocog village, the illustration aids in establishing the folklore theme.

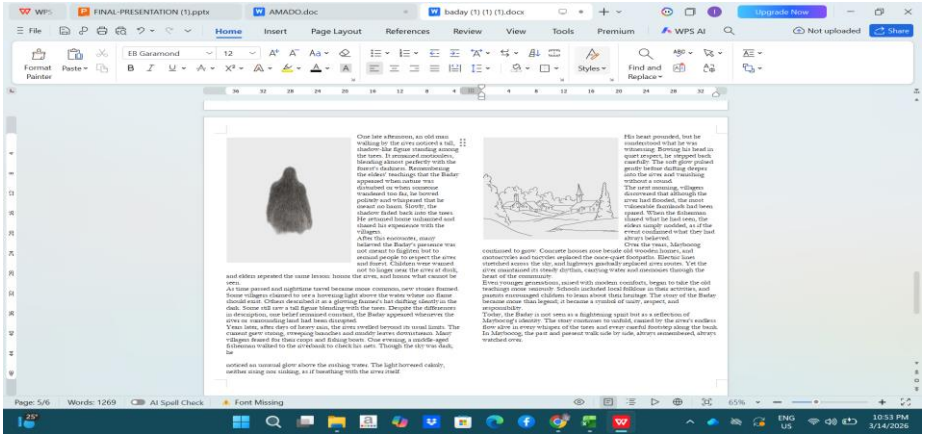


Figure 5. The Story.

The story's body is depicted in Figure 5 Along with depictions of the individuals and the setting, it tells the story of the Baday. These components emphasize the interaction between the Baday and the villagers while assisting readers in comprehending the story's events and making reading more enjoyable.

Table 6. Factor One

Parameter	**Grand Mean**	**Descriptive Rating**	**Interpretation**
Story	4.5	**Excellent**	Highly acceptable; meets all required standards
Socialcultural Sensitivity	4.6	**Excellent**	Highly acceptable; meets all required standards

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Development Aspect	4.8	**Excellent**	Highly acceptable; meets all required standards
Plot/storyline	4.8	**Excellent**	Highly acceptable; meets all required standards
Character	4.8	**Excellent**	Highly acceptable; meets all required standards
Visual	4.5	**Excellent**	Highly acceptable; meets all required standards
Language	4.8	**Excellent**	Highly acceptable; meets all required standards
Grammar	4.6	**Excellent**	Highly acceptable; meets all required standards

Table 6 presents the findings for Factor 1,which focuses on the story components of the developed material. The Story obtained a grand mean of 4.5, interpreted as Excellent, indicating that the topic, length, and overall organization of the narrative are clear and wellstructured. Sociocultural Sensitivity received a grand mean of 4.6, also interpreted as Excellent, which shows that the material demonstrates respect for different cultures, beliefs, religions, races, and genders while promoting cultural understanding and appreciation of traditions. The Development Aspect achieved a grand mean of 4.8, interpreted as Excellent, suggesting that the material effectively presents cultural relationships, identity, knowledge preservation, and the historical background of the community's beliefs. Likewise, the Plot or Storyline recorded a grand mean of 4.8, also interpreted as Excellent, indicating that the sequence of events, ideas, and context of the story are meaningful and engaging to readers. The Character component also obtained a grand mean of 4.8, interpreted as Excellent, which implies that the characters properly reflect the cultural roles and themes related to the story. Meanwhile, the Visual aspect received a grand mean of 4.5, interpreted as Excellent, suggesting that the illustrations are clear, appropriate, and supportive of the narrative. In addition, Language gained a grand mean of 4.8, interpreted as Excellent, meaning that the vocabulary, cultural expressions, and sentence structures are suitable and easy for readers to understand. Lastly, Grammar received a grand mean of 4.6, also interpreted as Excellent, indicating that the material contains only minimal grammatical or typographical errors. Overall, all the parameters wererated Excellent and interpreted as Highly Acceptable, indicating that the developed material meets the required standards and is appropriate for its intended audience.

Table 7. Factor two

Parameter	**Grand Mean**	**Descriptive Rating**	**Interpretation**
Prints	4.8	**Excellent**	Highly acceptable; meets all required standards
Book design	4.6	**Excellent**	Highly acceptable; meets all required

			standards
Paper and binding	4.6	**Excellent**	Highly acceptable; meets all required standards

Table 7 shows the evaluation results for Factor 2, which covers prints, book design, and paper and binding of the developed material. The Prints parameter obtained a grand mean of 4.8, interpreted as Excellent. This indicates that the printed text is clear and easy to read, with appropriate letter size, font style, and spacing used in the material. The Book Design received a grand mean of 4.6, also interpreted as Excellent, which suggests thatthe layout arrangement, cover design, placement of text and illustrations, and consistency of the design elements throughout the book are well organized and visually appealing. Meanwhile, Paper and Binding also obtained a grand mean of 4.6, interpreted as Excellent. This reflects the quality of the paper used, the strength and durability of the binding, and the suitability of the book's overall size and weight. In general, all parameters were rated Excellent and interpreted as Highly Acceptable, indicating that the developed material meets the required standards and is appropriate for its intended users.

CONCLUSION

The oral traditions and local beliefs about the Baday of the Barangay Maybocog, Maydolong, Eastern Samar were recorded by the researchers. This data was converted to a digital narrative output taking the visual narrative formats to convey local culture and maintain the sense of indigenous-ness. The results showed that the Baday is a mysterious creature and can be characterized in many ways as a burning straw hat used by a farmer or a tall dark figure that acts as a protector and a moral lesson to respect nature and environment.

The modified ADDIE framework application offered an effective guide in the process of polishing these oral narratives into a structured, culturally authentic, and captivating multimedia narration. The analysis and creation of visual objects allowed preserving the integrity of the traditional beliefs but putting them in the format, appropriate to modern viewers. The quality of the material developed and its acceptability was confirmed through the evaluation results as Factor 1 (Content Quality) and Factor 2 (Physical Quality) obtained grand means of 4.5-4.8. These ratings suggest that the content is Highly Acceptable, and itis adequately suitable to the requirements of an educational resource, and it manages to raise cultural awareness and maintain the local folklore of Maybocog

RECOMMENDATIONS

By the findings and conclusions of the research, it is suggested that the developed multimedia material should be introduced into the local school curricula to create a cultural awareness and to save the local folklore of the younger generations. An electronic copy of the storiesbook and hardcopy documents are to be handed over to the Barangay Council of Maybocog and libraries to act as an easy access to the shared memory and landscape of the community. The untapped future researchers and digital animators ought to consider other undocumented local legends in Eastern Samar with the modified ADDAE framework so that a complete digital local folklore collection of provincial folklore is developed. Nevertheless, the present production scored highly in the category of Excellent, which may be improved in the further modifications by adding some elements of engagement or speaking about the story in the native language and making it more interactive to access more audiences. Lastly, the local government units may use the story of the Baday to serve as an example in environmental protection campaigns by using its cultural position as a protector of nature to instill respect of the local ecosystem.

Conflict of Interest

This study did not receive funding from any individuals or organizations.

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APPROVAL

This is to certify that the research/capstone project entitled '**The Legend of Baday: A Folklore Study of Barangay Maybocog**' prepared and submitted by **Cleto D. Amado II and John Benidect C. Guarino** in partial fulfillment of the requirements for the course EMC 327 (Multimedia Research) has been examined and accepted.

KYLA JANE OCENAR

Adviser

LOURENCE R. VILLALUZ, MSIT

Instructor

This research is hereby accepted and approved as endorsed by the evaluation panel in partial fulfillment of the requirements for the degree of BS Entertainment and Multimedia Computing, Major in Digital Animation (BSEMC-DAT).

LOURENCE R. VILLALUZ, MSIT

Program Head

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MARGINS	Top: 1", Bottom: 1", Right: 1", Left: 1.5"	
TEXT ALIGNMENT	Left-aligned (ragged right), no full justification, 0.5" paragraph indentation	
FONT	Times New Roman, 12-point throughout (Appendices minimum 10-point)	
SPACING	Single-spacing throughout, no extra space before/after paragraphs	
PAGINATION	Arabic numerals, top right corner, 25-30 pages total	
PAPER	Letter-sized (8.5 x 11 inches), no shading over text	
HEADINGS	Level 1: Centered, Bold, Title Case	
	Level 2: Flush Left, Bold, Title Case	
	Level 3: Flush Left, Bold Italic, Title Case	
	Level 4-5: Indented, Bold/Bold Italic, Title Case, Period	
CITATIONS	APA 7th Edition used consistently throughout	
LANGUAGE	English used; non-English words italicized with translations in parentheses	
TABLES	Single-spaced; "Table #." above data; title case caption, flush left	
	Long tables marked "(continued)"; footnotes with asterisk (*) at table bottom	
FIGURES	Sequential numbering (Figure 1, Figure 2, etc.); minimum 300 dpi for photos	
PRINTING	Color printing, no dot matrix, no corrections/strikeovers/handwritten edits	

STATUS: □ APPROVED (all items are followed) □ REQUIRES REVISION

Comments: _____

Format Editor: _____ **Signature:** _____ **Date:** _____