

# Forming Pedagogic and Nationalistic Ideas from Copra-Making through Metaphorization

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**Abstract**—Important insights (such as pedagogic and nationalistic ideas), through the use of metaphorization, can convert what is unknown (like nationalism) to known (such as copra-making). This paper aims to (1) form metaphors out of copra-making processes; (2) interpret such metaphors in the context of pedagogy and nationalism; and (3) develop pedagogic and nationalistic themes for social science instruction. Using qualitative method, the researcher served as participant observer in a coconut farm where he gathered necessary data. He found out that the 12 major processes of copra-making are replete with ideas which are rich sources of metaphorization. These processes can serve as guideposts in discussing Filipino consciousness at home and in the schools. The study revealed further that there is definitely something in copra-making which can facilitate the teaching of nationalism to the learners who are relatives of copra-makers. It is recommended that social science teachers use the copra-making processes as pegs for the discussions on national consciousness. The metaphors formed out of copra-making may be connected to the social science learning competencies as auxiliary materials. The out-of-school youth and the coconut farmers in identified barangays (villages) may be instructed to use the constructed metaphors to reflect on cultural, social, economic, and political issues and how these affect them in due consideration of their hindsight, insight, and foresight on their livelihood as the connection to their own country.

**Keywords**—pedagogy; nationalism; nationalistic ideas; copra-making; metaphorization

## I. INTRODUCTION

The Philippines and Indonesia are leading exporters of copra in the world market [1]. These two countries trace their origin from the Malay race. Coconut and Malay race are intertwined for the Malay of yesteryears believed that the coconut trees were joyful upon hearing the noise of those who resided near the coconut trees [2]. Coconut trees enhance Malay identity and copra-making is a potential springboard for teaching nationalism.

The coconut or *cocos nucifera* (popularly known as the tree of life) is the primary source of livelihood among 3.3 million Filipino farmers and almost 20,000 businessmen. Most coconut farmers belong to the Filipinos who live below poverty line [3], which hinders them from expressing their love of their country since Filipinos attach nationalism to familial economic stability [4].

Philippine Coconut Authority reported that around 3.517 million hectares in the Philippines are coconut farms which is 26% of the total agricultural land; 68 out of 81 provinces (leading is Quezon Province) are planted to coconut trees [5]. Coconut industry has a great potential for economic take-off. With the coconut farmers' kids being educated to connect copra-making to nationalism, their national identity develops side by side with industrialization.

For the school-age kids, the best places to learn nationalism are the school and the home. A child of coconut farmer is exposed to both copra-making processes and socialization in the school. Copra-making is completely known among the learners and this can be the subject of metaphorization in their search for the unknown.

Metaphorization gives emphasis to what the speaker means by using a word or phrase that is used to refer to another thing in order to suggest similarities [6]. Metaphorization, being universal, is human beings' system of forming ideas to express something [7]. The use of metaphorization also shows that all human beings are similar in some specific points [8]. To metaphorize is to elicit insight from a common object.

Learning is assumed to surface from the known to the unknown [9]. It is possible that copra-making processes (known) can be the springboard to elicit further knowledge in both schooling and citizenship (unknown). What is habitually done is a potential peg for learning.

This situation leads to the use of metaphorization in order to draw out parallelism among copra-making processes, schooling, and citizenship.

### A. Statement of the Purpose

This research paper aims to:

- Form metaphor out of copra-making processes.
- Interpret such metaphors in the context of pedagogy and nationalism.
- Develop pedagogic and nationalistic themes for social science instruction.

## II. METHODOLOGY

This study used qualitative method through participant observation [10]. The researcher served as participant observer in order to gather data out of copra-making processes. In May 2018, he chose a family where the father has been into copra-making for more than 50 years and his two sons assist him. He personally went to Barangay Cometa, Municipality of Quezon, Province of Quezon (Philippines) and explained to Mang Oscar (septuagenarian) the purpose of his weeklong stay in the coconut farm. He, together with his two sons, agreed and willingly accompanied the researcher to the farm. Through actual observation and participation (with the aid of photographs, video clips, and informal interview), the researcher formed ideas which are the subjects of metaphorization. The researcher presented the plates (photographs), analyzed, and interpreted the data with the help of the reviewed related literature.

## III. FINDINGS AND DISCUSSIONS

### A. Farm Cleaning

Metaphor 1:

*Itong mga tuod, laging hinahawan,  
Sukal at halamang nakasasagabal.*

This metaphor is translated as: The stumps, plants, or anything that blocks the farmer, carabao, and cart must be removed. Before a teacher starts the lesson, there must be cultural expurgation first [11]. Colonial culture is a stumbling block and endangers the fellowmen [12] and this menace permeates [13] into almost all facets of Filipino society. It is considered inimical to cultural, social, and economic advancements.

- *Pedagogic Theme is to Readiness to Learn as Nationalistic Theme is to Decolonization.*

Farm Cleaning (Paghahawan) connotes readiness to learn among the school learners and decolonization among the Filipinos.

### B. Dislodging

Metaphor 2:

*Linaw ng paningin, lubhang kailangan,  
Posisyon ng niyog, dapat inaalam.*

Keen sight is very much needed in order to see the positions of the coconut fruit and thereby dislodge them from the tree. Similarly, the end-goals of education must be clear in both the teachers and the students' minds [14]. The teachers are the first to know all these [15].

Personal plans which concern professional and financial goals have to be in conformity with the national plans and its thrust [16] such as the AmBisyon Natin 2040. Learners must be guided on how to learn from the process of personal renewal first before they advocate for social transformation [17]. Their advocacies remain as active learners first, then as active citizens afterwards.

- *Pedagogic Theme is to Setting Goals and Standards as Nationalistic Theme is to Personal and National Planning.*

Dislodging (*Pangangawit*), pedagogically means setting goals and standards and nationalistically means personal and national plans.

### C. Gathering

Metaphor 3:

*Niyog na bumagsak at saka gumulong,  
Sundan at hanapin nang muling matipon.*

Translation: Every coconut that falls and rolls must be added to the pile. Gathering coconuts is quite hard especially when they rolled to thickets.

If a lesson is not given due attention because the attention is disturbed, it results to ignorance. Getting and maintaining the attention of the learners is a must in learning [15].

Filipino workers who have been scattered abroad must be gathered and given assistance. Gathering may metaphorically pertain to the 14 million OFWs, who, despite of their all-time-high remittances, \$26.93 billion in 2014 [18], are in diaspora as of now. Called modern-day heroes and saviors of the economy by 2003 Supreme Court decision, they have to be gathered a-la Filipino Zionism and be assured of stable jobs in the country.

- *Pedagogic Theme is to Focus on Learning as Nationalistic Theme is to Filipino Zionism.*

Gathering (*Pag-iipon*): The themes include focus on learning and Filipino Zionism to counter *Pinoy* Diaspora to benefit the OFWs.

### D. Hauling

Metaphor 4:

*Itong paghihila ay maraming daan,  
Lahat patutungo doon sa lukaran.*

Translation: Hauling has many paths but they all lead to the same work area.

There are many paths to learning [19], though knowing the unknown through what is known still rules those paths [15]. Filipinos have different conditions but their services are for their country. Filipino consciousness enables themselves to love their country which is succeeded by service to the country [20] for love propels and precedes service.

- *Pedagogic Theme is to Ways of Learning as Nationalistic Theme is to Services to the Country.*

There are many ways to learning, so with the services to the country. Since the government has a part in the development of citizens, the latter have to manifest loyalty to the country.

### E. Dehusking

Metaphor 5:

*Tapasan ang niyog, bunot ay ihagis;  
Ang tunay na laman ay bilog ang hugis.*

Translation: Dehusk the coconuts; throw the husks; round is the shape of the actual coconut.

Removing neocolonial education, like the coconut husk, exposes learners to the nationalistic brown color of education. Learning is meaningful [19] because of the interconnection among the past, the present, and the future. It will be impossible not to focus on nationalism in the process. When the learners connect the new lesson to their existence as Filipinos, the teacher has attained her goals [21]. It is the learners themselves who discover the patriotic significance of the lesson [15].

- *Pedagogic Theme is to Meaningful Learning as Nationalistic Theme is to Indigenization.*

Dehusking (*Pagbubunot*) metaphorically means meaningful learning and re-indigenization in knowledge-production utilizing ethno-pedagogy.

### F. Splitting

Metaphor 6:

*Dating isang buo ay pinaghiwalay  
Sa timon ng bao, pwedeng magkaugnay.*

Translation: They were once one and now they are split. In the pile of coconut shells, they can still find each other.

Division of labor is a must in studying. They pool their ideas (social constructivism) when they analyze. Various tasks assigned to learners are done for common goal [22], and the products of working together improves while their level of understanding gets high [23] and they learn individually and differently.

Joy emanates from the home through sharing; families comprise a nation. The strength of a nation is brought about by the unity of families. Whatever happens, the family is the last resort, though socio-political issues in the country have affected family cohesiveness [24]. In the national level, specialization and the division of labor are the most important causes of economic progress [25]. A family starts from two persons finding each other. Families comprise a society. A husband and a wife are specialists in their own roles.

- *Pedagogic Theme is to Division of Labor and Unity in Purpose as Nationalistic Theme is to Specialization and Division of Labor*

Splitting (*Pagbibiyak*) means division of labor and unity in purpose. In the national level, specialization with division of labor, called *bayanihan*, propels the country towards economic progress.

### G. Piling

Metaphor 7:

*Ang biyak na niyog para sa lukaran;*

### *Tikhaya o taob, mayro'ng kalalagyan*

Translation: Split coconuts belong to the heating floor; when piled together, each has its own place. It takes time for a copra-maker to arrange the split coconuts on the bamboo heating floor, and some of them display wisdom and creativity to ensure that all pieces would be exposed to enough heat.

Studying well is a child's contribution to his country. Teaching is good if the learners are motivated to think and to reason out [22]. Learning starts with the moment the teacher gives the learners the opportunity to express their thoughts and views. Active involvement of the learners facilitates the learning [19].

Advocacies start at home and school. Children who are used to being involved in various advocacies would make active citizens [26].

- *Pedagogic Theme is to Experiential Learning as Nationalistic Theme is to Advocacies*

Piling (*Pagsasalang*) connotes experiential learning while active citizenship yields significant advocacies as proofs.

### H. Heating

Metaphor 8:

*Di natapang lukad, madaling mabulok;  
Laging tumatagal nainitang niyog.*

Translation: A half-cooked copra easily rots. A well-cooked one lasts longer. This heating process is crucial because it requires responsibility. Irresponsible copra-makers could endanger the efforts exerted in the preceding processes.

Engaging in hard problem-solving lessons, potentially solves own personal problems of the learners too. When studying is neglected, it bids goodbye to stable life.

They that did not experience hardships are not used to get tired. They are leeches and are short of sanity. Every Filipino must stand firm. Overcome the vicissitudes of life, and get out of poverty [27]. Active involvement is always preferable than being passive recipients of other persons' ideas. They that do not build, destroy the society. Active citizenship can change the country for the better [28].

- *Pedagogic Theme is to Interaction as Nationalistic Theme is to Resiliency*

Heating (*Pagtatapa*) figuratively causes the learners to engage in interaction, to freely express their thoughts and stand on certain issues. Filipino resiliency mirrors the Filipinos' victory over the many vicissitudes of life.

### I. Scooping

Metaphor 9:

*Tigkalan, pangkamay ay dapat gamitin;  
Ang lukad at bao ay paghiwalayin.*

Translation: Scooping stuff must be used. The copra must be detached from its shell. Due to the use of sharp metallic

instrument, the copra-maker is in danger of wounding himself. He wears a glove in his hand to protect himself.

Inherent talents must be utilized. Filipinos must put an end to imitating foreign idols. The act of motivating the learners to think and express themselves [14] is tantamount to instructing them to get out of their teacher's shadow. The learners benefit from taking responsibility in the acquisition of their own learning [19].

Experiencing independence creates a ripple effect from the self to the family, to the community, and to their country. Citizens who vehemently criticize yet do not offer solutions to societal problems resemble the aflatoxins (poisonous microbe) which are poisonous to cattle [29]. The country needs builders, not destroyers of the Filipino identity in order to best experience self-sufficiency [30].

- *Pedagogic Theme is to Independence as Nationalistic Theme is to Self-sufficiency.*

Scooping (*Pagtitigkal*) connotes independence in learning propelled by auto-didactics and experiencing self-sufficiency that flows from the self to the family, to the community, and to their country.

#### J. Bagging

Metaphor 10:

*Binitin ng buntal ang bukas na sako;  
Sinilid ang lukad, binayo ng halo.*

Translation: Hung through the *buntal* (buri palm's stem made as rope), the copra is put inside the open sack and made dense by the pounding of pestle.

The learners have to be open-minded due to many conflicting ideas. After hearing all available ideas, they must decide which ones they want to adopt. Bagging is the application of learning. After gathering the needed knowledge and skills, the learners are guided how to apply such knowledge and skills to solve their own problems first and the social problems later [14], leading to the betterment of their socio-economic conditions.

Filipino freedom was redeemed by blood; what is paid for by sacrifices ought to be valued. Jose Rizal (1861-1896) wrote that he would die, without seeing the day dawning on his country and advised those who will see it to greet it and remember those who fell during the night, those who died fighting for freedom. Valuing freedom can be observed through obedience to the laws which reflect the will of the majority [31] as long as the laws benefit the society. Freedom is not freedom sans the laws. But if the society is forced to obey the laws, then such laws are not laws at all for they contradict the essence of freedom. National economy and patrimony [32] would be useless without freedom.

- *Pedagogic Theme is to Application of Learning as Nationalistic Theme is to National Economy and Patrimony.*

Bagging (*Pagsisilid*) refers to the application of learning, leading to the betterment of their socio-economic conditions, in

particular, and the improvement of the national economy and patrimony, in general.

#### K. Weighing

Metaphor 11:

*Bawat sako ng lukad, may timbang na katumbas.*

Translation: Every sack of copra has its equivalent weight. Only fair weighing scales must be used. Must a product of sweat be treated with deceit? A false weighing scale invites strife due to the exploitation of the poor and the powerless.

Critiquing a learner's work is needed to know if the goal is attained. Weighing is determining the strengths and weaknesses of the learners [21].

Conscience of copra buyers must be pricked to consider the hardships of copra-makers. Critical thinking has its importance that citizens must know [33] in order to extricate from the web of bashing and negative criticisms. Citizens need to distinguish the difference between constructive and destructive criticisms.

- *Pedagogic Theme is to Evaluation as Nationalistic Theme is to Critical Thinking.*

Weighing (*Pagtitimbang*) is determining the strengths and weaknesses of the learners through evaluation. Critical thinking has its importance that citizens must know in order to extricate from the web of bashing and negative criticisms.

#### L. Selling

Metaphor 12:

*Di hilaw na lukad, taas ng kalidad;  
Oras ang ginugol, halaga ay tapat.*

Translation: The copra, for being not uncooked, has high quality and value, for it is given enough time and effort.

The degree of focus, strength, and time when combined together fulfils the goal of education. The combination of time and talent produces learning [19]. Knowledge and skills can only be attained by solely giving sufficient time and energy in order to enrich the talents [21].

Filipino products are Filipinos' pride; high quality, yet global. Job well done is society's echo; being humane makes each job right. Knowledgeable, skilled, and talented citizens contribute to the clear definition and heightening of national identity. Filipinos know that the idea of insisting the pure indigenization of their culture is not feasible, since the real Filipino is composed of the Eastern-Western make up, hence the clash of spirits [34], fighting within each Filipino. This can be called the *mestizo* dilemma [35].

In a world where Filipinos are everywhere, where diaspora has no boundaries, it is time to take a liberal approach to Filipino citizenship and decide. Since Filipinos are Eurasians and they speak two major languages, national language and international language, superiority can be acquired through proper education. When the local culture is valued and the global culture enhances it, a global image is created.

- *Pedagogic Theme is to Enriching Time and Talent as Nationalistic Theme is to National Identity.*

Selling (*Pagbebenta*) produces a pedagogic theme: enriching time and talent and national identity. Instead of the clash between the local and the global forces, they must be merged in the process called synergism.

#### IV. CONCLUSION AND RECOMMENDATION

The 12 processes of copra-making overflow with ideas which are rich sources of metaphorization. The said ideas can metaphorically apply to pedagogy and nationalism wherein the 12 copra-making processes can serve as pegs for both pedagogical and nationalistic themes.

The formed metaphors are potential springboards for giving the pre-service teachers pedagogical principles and strategies. By merely connecting each metaphor to the appropriate K to 12 learning competencies, the teachers could maximize their use and to drive at the rationale of teaching citizenship.

Teaching Filipino consciousness is not merely for pedagogy, but also for andragogy, out-of-school youth, and the mature members of barangays, who, through either adopt-a-barangay or barangay system programs, could benefit from the idea.

#### A. Authors and Affiliations

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