

**SOCIAL INCLUSION AND THE USE OF INSET SIGN LANGUAGE DURING THE
2019 PHILIPPINE STATE OF THE NATION ADDRESS**

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**FACULTY OF INFORMATION AND COMMUNICATION STUDIES
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**UNIVERSITY OF THE PHILIPPINES
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Acceptance Page

This dissertation titled “SOCIAL INCLUSION AND THE USE OF INSET SIGN LANGUAGE DURING THE 2019 PHILIPPINE STATE OF THE NATION ADDRESS” is hereby accepted by the Faculty of Information and Communication Studies, U.P. Open University, in partial fulfillment of the requirements for the degree Doctor of Communication (DCOMM).

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BIOGRAPHICAL SKETCH

Melvin N. Espineda was born on August 20, 1986 in Manila. He finished his primary education at Sampalukan Elementary School, Brgy. 24, Caloocan City and his secondary education at St. Anthony Academy, Gubat Sorsogon. In 2007, he earned his Bachelor of Arts degree in Broadcast Communication from the University of the East.

After his graduation, he became part of Star Park Corporation (known as Star City) as Advertising and Promotion Officer. A year later, he decided to work in the media industry as a program researcher, the position he held for several years in different television networks. He spent 2 and ½ years in the Kapuso Channel (known as GMA Network, Inc.) and roughly a year in the Kapamilya Network (known as ABS-CBN). In 2011, he assumed a Segment Producer role in the Kapatid Network (known as TV 5). While working in TV 5, he has decided to pursue his master's degree in University of the Philippine Open University.

In May 2012, he left TV5 and joined Solar Television Network, Inc (now CNN Philippines) as Media Management Officer. In the same year, he joined the academe as a Mass Communication Lecturer at the Pamantasan ng Lungsod ng Marikina. In 2013, he taught in the Philippine Women's University and De La Salle College of St. Benilde as a part time Assistant Professorial Lecturer. He finished his Master of Development Communication in University of the Philippines – Open University in 2015. He is currently affiliated with the Mapúa University as a full-time Assistant Professor.

MELVIN N. ESPINEDA

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To my parents

Mr. Eduardo F. Espineda and Mrs. Nellie Navarroza-Espineda

For instilling in me

From an early age

The desire to obtain a doctoral UP degree

This humble work is a sign of my love to you!

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ABSTRACT

ESPINEDA, MELVIN NAVARROZA, University of the Philippines Open University, May 2020, Social Inclusion and the Use of Inset Sign Language during the 2019 Philippine State of the Nation Address

Major Adviser: **Dr. BENJAMINA PAULA G. FLOR**

Guided by Radcliffe-Brown's (1881-1955) Structural Functionalism Theory, this phenomenological study explored how inset sign language was used for social inclusion during the delivery of the 2019 Philippine State of the Nation Address (SONA) on GMA Network, Inc. Through in-depth interviews with eight participants, (four deaf and four sign language interpreters (S-L-Is)), their lived experience was analyzed. Four major themes emerged: exposure and familiarization to the deaf community culture which is the Filipino Sign Language (F-S-L); adjustment of the TV inset size for deaf visual signs recognition and understanding; validation of TV insets interpreting with a deaf consultant; accessibility to communication through clear policy and guidelines of TV inset interpreting. The study concludes that while sign language interpreters used F-S-L, social inclusion could only be invoked by adjusting the size of the TV inset, as for the inset sign language system, the visuals signs of the S-L-Is which includes the hand gestures and facial expressions matters. S-L-Is also need to be exposed and familiar with the deaf community culture to increase their knowledge on the signs that considers the schooled and non-schooled deaf. As policy and guidelines, TV networks should consider adjusting the size of the TV inset, involve the deaf as a consultant to validate the signing and assuring the access to communication of the deaf to make them socially included. Structurally, inset sign language implementation must have a model to follow to make it functional.

Keywords: validation of TV inset, deaf community, social inclusion, adjustment of TV inset, structural functionalism

Chapter I

INTRODUCTION

Rationale and Background of the Study

Delivery of accurate information especially to people who are differently abled in society is what a communication practitioner wants to achieve. The case in point is the production of a television (TV) special coverage program which is the State of the Nation Address (SONA) of the Philippine President in 2019. Eslake (2006) states that the accuracy, reliability, and timeliness of information, makes decision-making effective. More so, decision-making is one of the factors considered in the process of ensuring social inclusion. According to Mahaldar (2015), social inclusion is defined as a process by which efforts are made to ensure equal opportunities for all. It aims to empower the poor and the marginalized to take advantage of the burgeoning global opportunities. Moreover, he adds that social inclusion ensures that people have a voice in decisions that affect their lives and that they enjoy equal access to markets, services, political, social, and physical spaces.

For people who are differently abled, specifically the deaf, it is crucial to provide them access to information especially when it comes to the plan of actions of the Philippine President. This could invoke equal opportunities to understand what is

happening in the country that may directly affect them. Unfortunately, according to Markandeshwar, Pradesh, and Chandrasekhar (2017), perceptual impairment of the deaf permanently limited their access to the audio component of the televised speech, thus, depriving them of information, education, entertainment, and pleasure of watching TV. Markandeshwar, et.al. (2017) also add that the deaf could not capture the equal quantity of information from their environment as compared to people without hearing loss. On the other hand, Silver (2015) defines social in/exclusion as a multi-dimensional, relational process of increasing opportunities for social participation, enhancing capabilities to satisfy normatively prescribed social roles, enlarging social ties of respect and recognition, and at the collective level, heighten social bonds, cohesion, and integration and/or solidarity.

In this regard, the deaf community is at a disadvantage because they only use sign language as a tool to communicate. In order to cater to their needs, the sign language on a TV inset demonstrated by a sign language interpreter (S-L-I) provides an opportunity for the social participation of the deaf to understand the information that the TV broadcast media relays. And this is what social inclusion wants to explain. Mahaldar (2015) also views social inclusion as a multi-dimensional process aimed at creating conditions that enable full and active participation of every member of the society in all aspects of life, including civic, social, economic, and political activities, as well as participation in decision-making processes. Similarly, Vincent (2015), posits that structural functionalism emphasized the formal ordering of parts and their functional interrelations as contributing to the maintenance needs of a structured social system. The function of any institution (or 'recurrent social activity') was the part it played in the maintenance of the larger structural whole. Griffiths, Keirns, Strayer, Sadler, Cody-Rydzewski, & Scaramuzzo (2015) assert that in structural functionalism,

a social system is assumed to have a functional unity in which all parts of the system work together with some degree of internal consistency. Moreover, structural functionalism also postulates that all cultural or social phenomena have a positive function and that all are indispensable. They add that distinctions have been made between manifest functions, those consequences intended and recognized by participants in the system, and latent functions, which are neither intended nor recognized (Griffiths, et.al.,2015).

In 2010, GMA News covered the first historical SONA of the Philippine President. Esposa, Jr. (2010) explains that the 2010 SONA was marked historical when President Benigno Aquino III had his SONA delivered with an inset sign language. It was the first time that a SONA was televised using inset sign language which invoked the right of the deaf to participate and be part of nation-building, access to communication, and on an equal footing to people without disabilities (Esposa, Jr., 2010). From then on, GMA News continuously uses inset sign language in covering the SONA.

However, the question that needs some answer would be how the inset sign language was used to ascribe social inclusion and for the deaf understanding of the SONA of President Rodrigo R. Duterte through GMA News' special coverage.

Statement of the Problem

The deaf is at most disadvantaged if the information is purely conveyed through the conventional TV broadcast. While there is a communication policy to use inset sign language in television broadcast, another concern is how sign language interpreters

deliver the message. Clear interpretation of the information or message delivered by an inset sign language interpreter could bridge the communication barrier between the sender to its receiver. However, there are many kinds of sign language. Therefore, there is no assurance that the same language is being used by S-L-Is in interpreting the message. As well, the policy does not prescribe the language or the size of the inset sign language. How can social inclusion be achieved if the requisites are not in place? Hence, this study.

In general, the study sought to answer the question: how the use of inset sign language attributes social inclusion during the 2019 Philippine SONA on GMA Network, Inc?

Specifically, the study attempted to answer the following questions:

1. How do S-L-Is interpret the SONA?
2. How do the deaf find the inset sign language in delivering the 2019 SONA?
3. How is social inclusion constituted as perceived by the S-L-Is and the deaf based on their lived experience?
4. What policy, guidelines, and models can be formulated to attribute the social inclusion of the deaf community in accessing vital information like the SONA?

Objectives of the Study

In general, the study aimed to explain how the use of inset sign language attributes social inclusion during the 2019 Philippine SONA on GMA Network, Inc. Specifically, the study aimed to:

1. Know how do S-L-Is interpret the SONA;
2. Describe how do the deaf find the inset sign language in delivering the 2019 SONA;
3. Find out how is social inclusion constituted as perceived by the S-L-Is and the deaf based on their lived experience; and
4. Discuss what policy, guidelines, and models can be formulated to attribute the social inclusion of the deaf community in accessing vital information like the SONA.

Significance of the Study

Knowing the lived experience of S-L-Is and the deaf community in the use of inset sign language can guide policymakers on how it should be employed to attribute social inclusion. Use of the sign language should not only be employed in important messages that the deaf community may not take advantage of but all other forms of shows like education, entertainment, newscast, etc. Social inclusion is a right and should, therefore, be exercised by TV networks considering that they both carry audio and video facilities. It will not only include the deaf as a productive member of society but make them aware and knowledgeable about what is happening around them. It is tantamount to saying that nobody is left behind but moves towards empowering and promoting social, economic, and political inclusion of all, irrespective of age, sex, disability, race, ethnicity, origin, religion, or economic or another status.

Scope and Limitations

The study explored how social inclusion through the use of sign language through the lived experience of S-L-Is and the deaf community.

However, the study did not consider finding out how the deaf community or the S-L-Is acquired the sign language used. The study also did not look at how the deaf community feels about TV programs without accompanying inset sign language. Since sampling was theoretical, the results of the study are not generalizable.

Chapter II

REVIEW OF RELATED LITERATURE

The chapter presents the review of related literature and studies relevant to the current study and the same was used to conceptualize this research. It provides a better understanding and knowledge regarding structural functionalism. It deals with studies about how people in society are made up of parts and can serve a specific purpose. The theoretical assumption of the study hinged on the belief that society is a system that is divided into different parts that could serve as a purpose to include everyone. Thus, developing the skill, opportunity, and self-respect of those underprivileged on the ground of their existence to take part in society.

Social Inclusion

Silver (2015) described that the emphasis on *inclusion* in the Sustainable Development Goals (S-D-Gs) coerced us to specify what social inclusion is and how it should be accomplished. She added that the Open Working Group's 2030 Sustainable Development Goals 16 all referred to inclusion.

Goal 16 aimed to promote peaceful and inclusive societies, as well as inclusive institutions and which insistence on promoting social inclusion, calls for a more precise understanding of what this entails (Silver, 2015).

She added that social inclusion is defined in a process, which encourages social interaction between people with different social-related traits, or an impersonal institutional mechanism of infringement, access to the participation of all humanity in social life. Furthermore, Silver (2015) also argues that social inclusion is also the case that the concept of belonging, membership, and citizenship, which reduces such terms captures the history and culture of a specific place; ideal places are embedded in institutions that both suppress one's choices and behaviors and shape social cleavages and collective characters.

In her journal, Isaila (2012) described the actions taken by the European Commission through strategies aimed at addressing the problems encountered by people with disabilities which focused on the following main elements: (a) Accessibility assistive products and services by adopting measures to enhance the functioning market of assistive technology product that must be meant for all; (b) Promoting equal opportunities for individuals with disabilities regarding their involvement in all aspects of social and economic life; (c) Fair treatment of persons with disabilities, in terms of legislation and anti-discrimination strategies; (d) Enhancing the employment situation of; (e) Fair access to quality education and lifelong learning; (f) Social protection and inclusion of PWDs in the community. She added that the availability and accessibility of PWDs on Information and Communication Technology (I-C-T) products and services were important because it provided them better social inclusion and it enabled them to live longer independently. Furthermore, she added that the role of I-C-T in

achieving social inclusion provided opportunities for all and which minimized the risk of exclusion.

Social Inclusion Using TV Inset Sign Language

Nyaboke (2016) argues that when the deaf are subjected to pictorials only without interpretation while watching television, it would be almost impossible for them to get the same meaning from the contents of the programs with the hearing people watching the same programs. She adds that the media is therefore able to interpret events for deaf people and most commonly through the incorporation of sign language interpreters who make sure that the deaf viewers can make meaning out of the programs they watch.

On the other hand, Ngigi (2018 as cited in Mikulasek and Kurz, 2004) posits that the best way to get the deaf out of solitude or the feeling of isolation is by giving them access to visual media. He adds that this would be of great importance especially in accessing information of general interest. Moreover, he adds that this is among the various driving forces of the World Federation of the Deaf (W-F-D) in promoting access to information by the deaf in society. In so doing, W-F-D and its member organizations are putting considerable effort to encourage national broadcasters worldwide to meet the communication needs of the deaf by increasing the number of signed television programs as well as ensuring more programs with sign language interpretation.

Meanwhile, in the Philippines, Natividad (2015 as cited from Lozada, 2015) argues that more will have to be done to raise awareness of the human rights deaf, especially for Philippine media. She quoted, *"It is my hope that the television networks will look beyond the papal visit, television ratings and competitive gain, and see the widow in putting insets in their news and TV programs. Not just for mercy to deaf people but because it is their right to be informed, to have access, and to be included."*

The Use of Inset Sign Language in the Philippines

Martinez (2012 as cited from Pangalangan, 2012) describes the "inset" as a small that the people see on the TV screen if they are watching TV programs. She also describes that the use of the inset is to show an interpreter who translates the proceedings in sign language for the deaf. She argues that having a TV inset is a triumph for Filipino deaf rights advocates, but she posits that they still have a long journey ahead.

On the other hand, Pangalangan (2012) describes that ANC's sign language inset for impeachment trial is historic twice over, and apart from the Constitution and the laws, is just about the most public recognition that, in a trial on public accountability, the deaf Filipino must be heard.

Martinez (2012 as cited from Pangalangan, 2012) views that TV stations are "encouraged to provide a sign language inset or subtitles in at least one newscast program a day and special programs covering events of national significance." It

classifies “qualified interpreters for individuals with hearing impairments” as “auxiliary aids or services.”

Interpreting the Sign Language

Interpreting the message to the deaf was not just like how people who were capable to speak is being done. According to Jordan, Fleming, Charleton, O'Connor, Curtis, & Casey (2011) on the side of the deaf, the interpreters used sign language to convey the information contained in the program audio (speech and other important sounds) to the audience who happened to be deaf and to those whom sign language was the first language.

Jordan, et.al. (2011) stated that hand and finger shapes, movement, body language, and facial expression are being used in sign language to convey the message and meaning of the message. Besides, sign languages varied from country to country; some of those varieties of sign languages are Irish Sign Language for Irish deaf people, Indian Sign Language for Indian deaf. Jordan, Fleming, Charleton, O'Connor, Curtis, & Casey (2011) on the other hand, posited that different sign languages have their unique grammar, semantics, and vocabulary. This was even within a country, there are often regional dialects and differences in some of the signs used by different cultural groups. Some sign languages, such as British Sign Language (BSL), were languages with no direct mapping between the spoken language of the land and the local sign language (Jordan, et.al, 2011) It has also been stated that other sign languages were more closely related to the spoken language or

were a direct visual representation of a spoken language; it was a commonly held misconception that the provision of the subtitles removed the need for sign language interpreting in television.

According to Jordan, Fleming, Charleton, O'Connor, Curtis, & Casey (2011) this was false for two reasons: **(1)** Sign Language was the first language of many members of the deaf community who may be far less fluent in reading the written language, especially for those sign languages which were substantially different from the spoken language in grammar, semantics, and vocabulary. Furthermore, it was therefore as important to them as a foreign translator of an English program would be to as non-native English speaker. **(2)** The language was not just about communicating speech. It was also about emotion, concept formation, identity, and belonging. It has been said that to a person who learned sign language as a child and used it as their primary form of interaction with their peers or colleagues, only the sign language can communicate those vitally important aspects (Jordan, et.al., 2011).

It has been stated that sign language can be used in television programs in two ways: *(1) as the native language used by the programs' presenters, contributors, and/or characters. (2) As an interpretation of the speech and other sounds contained in a program* (Jordan, Fleming, Charleton, O'Connor, Curtis, & Casey, 2011). Through this, it has been said that a sign language interpretation was usually created separately from the program and must be added into the program video before the actual delivery. It has also been stated that an exception was when a signer was present during the recording, such as when a sign language interpreter traveled with a news reporter to the scene of a news story.

Misconceptions and the Reality of Sign Language

Not everyone could understand the story behind the sign language which brought them to different misconceptions about it. Many of those people did not understand what sign language was and how to unlock the message on the language of signing. Some of those misconceptions were many people believe that signing was gesture or only pantomime, others believed that sign languages were based on spoken languages. It has been stressed that the sign languages have been demonstrated to be real languages at par with spoken languages. She added that spoken languages were based on classes of sound, while sign languages were built from visual units. There were over a hundred sign languages currently recognized around the world (Martinez, 2012).

In other circumstances, Martinez (2012) posited that the fundamental unit of structure of sign language was the handshape, along with the other parameters of location, movement, palm orientation, and nonmanual signal. She added that those were further organized into units which carry meaning, and then, sentences and discourse.

Martinez (2012) added that sign languages have no written systems and were governed by purely visually motivated grammatical devices found in the nonmanual signals of the face and body. She added that sign languages arose and grown naturally across time, within communities of persons with hearing loss. A sign language was not intrinsic to children with hearing loss but was among the set of learning behaviors within the community that was shared, nurtured, and passed on (Martinez, 2012).

When it comes to sign language, it possessed its structure distinct from spoken and written languages. Martinez (2012) added that the sign systems were considered artificial since they did not arise spontaneously but were purposefully created as educational tools in the development of literacy. Moreover, artificial sign systems followed the structure and grammar of spoken and written languages (Martinez, 2012).

Different Forms of Sign Language

According to Tucci (2019), the American Sign Language also known as A-S-L is considered as a complete, natural language that has the same linguistic properties as spoken languages, with grammar which differs from English. Also, A-S-L is expressed by movements of the hands and face. It is the primary language of many North Americans who were considered deaf and hard of hearing, and it is being used by many hearing people as well (Tucci, 2019). Moreover, Tucci (2019) posited that A-S-L is a language that is separate and distinct from English. A-S-L contained all the fundamental features of a language, with its own rules for pronunciation, word formation, and word order. While, every language had ways of signaling different functions, such as asking a question rather than making a statement, languages differed in how this is done; for example, English speakers might ask questions by just raising their voices and/or by adjusting word order, while A-S-L users (deaf and interpreters) asked a question by raising their eyebrows, widening their eyes, and tilting their bodies forward (Tucci, 2019).

Conversely, Tucci (2019) emphasized that sign language is not universal. It was mentioned that different sign languages are being used in different countries and regions; for instance, British Sign Language (BSL) is a different language from A-S-L, and Americans who know A-S-L might not understand BSL although some countries adopted features of A-S-L in their sign languages (Tucci, 2019).

Martinez (2012) highlighted that Filipino Sign Language (F-S-L) is just like other legitimate visual languages, it has a hierarchy of linguistic structure based on a manual signal supplemented by additional linguistic information from non-manual signals of the face and body. Furthermore, F-S-L ordered and rule-governed visual communication which arises naturally and embodies the cultural identity of the Filipino community of signers (Martinez, 2012).

Just like A-S-L, Martinez (2012) argued that F-S-L also showed the internal structure distinct from spoken and written languages, and other visual languages, and possessed productive processes, enabling it to respond to numerous current and emerging communication needs.

Differences and Similarities of A-S-L and F-S-L

According to Martinez (2012), the Filipino Sign Language (F-S-L) belonged to the branch of visual languages which has been influenced by American Sign Language (A-S-L). She added that even if that is so, the structure of F-S-L has

changed significantly enough for it to be considered a distinct language from American Sign Language (Martinez, 2012).

She added that there were substantial widespread changes in terms of F-S-L such as **(1) Overall form, the internal structure** (particularly on the inventory of handshapes and accompanying phonological processes). **(2) Sign formation or morphological processes** (i.e. affixation, compounding, numeral incorporation, lexicalization of fingerspelling, inflections, and others). **(3) Classifier predication, grammatical features, and transformational rules**, enabling it to generate infinite forms of surface structure from patterns of deep structure (Martinez, 2012).

Types of Sign Languages in the Philippines

In the Philippines, one spoken word could have varied meanings, this is because there are about 182 living languages used across our archipelago, which changed from one town to another. Imperial (2015) added that some words such as “rain,” “rice,” “sun,” and most counting numbers shared common roots, and each language maintained a distinct key feature in terms of syntax, accent, grammar, and among others. Imperial (2015) asserted that when people from the north and south of the Philippines meet for the first time, communication becomes possible – with difficulty sometimes – through Filipino, the national spoken language, but as far as a deaf community is concerned, there was no universal sign language that could bind

them together. She added that even if the member of the community signed differently from each other, still the deaf could converse through pictures rather than words (Imperial, 2015).

Meanwhile, Imperial (2015 as cited from Bustos, n.d.) stated there are two major categories of sign language used in the Philippines. She mentioned that the first category was “*Sign Language*” such as the American Sign Language (A-S-L) and/or Filipino Sign Language (F-S-L), which was “naturally emanating from the deaf; the second one was called as the “*Artificial Signing System*” (A-S-S) which followed certain grammar rules.

Furthermore, Imperial (2015 as cited from Bustos, n.d.) stated that the Filipino Sign Language has nothing to do with spoken Filipino. She added that it is referred to as sign language used by the deaf community in the Philippines.

Interpreting and Understanding the Sign Language

The Department of Education (DepEd) conformed K to 12 curriculum guides for mother tongue, sign languages, (i.e. F-S-L) were visual-spatial while spoken languages, (i.e. spoken Filipino) were auditory-vocal languages. Furthermore, Imperial (2015 as cited from Bustos, n.d.) stated that in sign language, information is being conveyed through the shape, placement, movement, and orientation of the hands as

well as movement of the face and the body, whilst the linguistic information was received through the eyes.

On the other hand, Imperial (2015 as cited from Bustos, n.d.) expressed that sign language was visual in a sense that is non-spoken, thus, even if there is variation in an archipelago, the sign language could be easily understood because it is highly visual. A good illustration of this is, while there might be variations in demonstrating a “tricycle” through sign language in Visayas and Manila, it will most likely be signed similarly.

Imperial (2015 as cited from Bustos, n.d.) asserted that on the DepEd guide, Filipino Sign Language was rule-governed, having its linguistic structure – phonology, morphology, syntax, and discourse. More so, she added that it was highly influenced by the American Sign Language, that has been brought to the Philippines in the 1900s by the American teachers who were instrumental in establishing the Philippine School for the Deaf (P.S.D) (Imperial, 2015 as cited from Bustos, n.d.).

Imperial (2015 as cited from Bustos, n.d.) added that just like the Filipino Sign Language (F-S-L), the American Sign Language was simply a sign language used in the Northern part of America and should not be confused with English. She also mentioned that most of the users of A-S-L also belong to the older age brackets because of direct language contact with the Americans. In addition, Imperial (2015 as cited from Caldito, n.d.) asserted that A-S-L, however, was not equivalent to F-S-L for the reason of hand orientations and facial expression variations. According to Imperial (2015 as cited from Caldito, n.d.), while A-S-L and F-S-L both make use of the alphabet, the letter “T” for instance, it was being signed differently due to cultural differences. Furthermore, she added that the Filipino’s signed more animated and

expressive way, unlike the Americans, this is, especially when using interjections that denoted feelings of surprise.

Caldito (n.d. in Imperial, 2015) stated that F-S-L was more a *"picturesque"* kind of sign language. This is to capture the idiosyncrasies like how the Filipinos would talk. Terms of asking questions, typically, the indicator would just raise one of his/her eyebrows or wrinkle his/her forehead. Through those facial expressions, it indicated questions such as what, when, and why (Imperial, 2015 as cited Caldito, n.d.).

Imperial (2015 as cited from Caldito, n.d.) said that there are also regional languages that reflected cultural differences and the geography of the Philippines. She estimated that 70 percent of the Filipino who belonged to the deaf community, that are mostly from urban areas are using F-S-L. But she added that this varies depending on how far they are from the center of civilization (Imperial, 2015 as cited from Caldito, n.d.).

Concurrently, the Artificial Signing System (A-S-S) as the second major category of sign language used in the Philippines is highly dependent on the alphabet and proper syntax. She asserted that one part of the ASS is Signing in Exact English (S-E-E), which is still used in some of the schools for the deaf like Miriam College. She also added that this S-E-E could be referred to as simultaneous signing or simply, sign and speak, which depends largely on the use of hands (Imperial, 2015 as cited from Caldito, n.d.). Furthermore, she professed that in contrast to the sign language that made use of non-manual signals like raising of the eyebrows, tilting of the head and/or closing of the lips, the A-S-S has a core language sign following the word order; every word has a corresponding sign, as an example, she mentions that when a deaf signing "how are you" in S-E-E, every word must be expressed not unlike in sign language

where it could be easily interpreted as “how are you” (Imperial, 2015 as cited from Caldito, n.d.; Bustos, n.d.).

Furthermore, Imperial (2015 as cited from Caldito, n.d.) asserted that some problems might arise in S-E-E especially when there are too many signs, therefore at the end of the whole sentence, there are words that might tend to be missed or be left behind. In addition, she posited that the sign language and A-S-S were both standardized forms of sign language that are most familiar to the deaf who have attended formal schooling. Moreover, it is typical when a deaf person was unfamiliar with the signs, s/he would not sign similarly to other deaf people, it might lead to the deaf person to attend school for standardization.

According to a study by Imperial (2015 as cited from Bustos, n.d.) the deaf people who were not able to attend school sign in a highly gestural manner, because of their struggle financially resulting to their incapability to enroll. Those deaf people are typically the victims of abuse. She emphasized that there must be a way of getting their messages across and that this should be the responsibility of the sign language interpreter.

Furthermore, interpreters must interpret depending on the audience. Imperial (2015 as cited from Caldito, n.d.) elaborated that speaking in front of jeepney drivers would need a different level of language as compared to appearing before Senators in Congress. Some cases like when a deaf person went to court, there must be deaf-relay interpreters, or people who are deaf, which are familiar with both standardized and gestural sign language; the deaf-relay interpreter that relayed to a hearing interpreter what the victim has said in a standardized form.

Filipino Sign Language as with all other sign languages worldwide, did not have a written form. The deaf people do not read and write in sign language instead, they

become literate in a second language. More so, this is the main reason of having a common broken grammar to the deaf, especially when they expressed themselves in written form. Additionally, the deaf people write the following grammar of Sign Language (SL) but have no written form of spoken language (Imperial, 2015 as cited from Bustos, n.d.).

Imperial (2015 as cited from Bustos, n.d.) said that the command of the language still varies on personal background and circumstances. She added that normally, the smarter deaf kids would have a better command of the language, depending on the resources, tutors, and/or parents who take the time. In addition, she asserted that it is very important to have a national sign language to facilitate education and negotiate regional variations.

Ensuring the Size of the Inset for the Deaf and Sign Language Interpreter

Magennis (2011) explained the importance of the size of the inset; that the signer should appear on the TV screen particularly in the inset at a size large enough and the resolution which enables viewers at normal viewing distances to clearly see and accurately recognize all movements and facial expressions of the interpreters.

He added the requirement is difficult to quantify in terms of an adequate proportion of the picture because it varied on the size of the viewer's screen, the viewing distance, and the visual acuity of the audiences. Furthermore, it is explained that the practical recommendation of the Ofcom (a regulator for the communications services) in the United Kingdom in the context of standard-definition television was that the signer or the sign language interpreters should not be smaller than one-sixth

of the picture. Nevertheless, and perhaps unsurprisingly, the research recommended that the deaf prefer larger signers.

Distinguishing the Sign Language Interpreters' Clothing, Background and on the Right Position

It is recommended that the sign language interpreters' (S-L-I) clothing's colors and tones must be taken into consideration. Magennis (2011) suggested that the colors and the tones of whether the clothing and the background of the signers or the S-L-I should be such that all movements are easy to see. Lighting also has a large part to play in the TV inset. Signers should avoid obscuring any important activity. He added that the traditional position for a signer, at the lower right hand of the screen, might not be appropriate for programs because important activity often occurred in that area. They added that to abstain obscuring subtitles or scrolling news tickers, it might be necessary to move the S-L-I up a little from the bottom edge (Magennis, 2011).

Interpreting the Implicit and Explicit Meaning of Sign Language

According to Graybill (2015), language has multiple meanings. He added that it carries explicit meaning, which could be easily grasped and could be easily understood. He asserted that language also conveyed implicit meaning, which was murky, abstract, and sometimes, difficult to encode. Interpreters study these

meanings, and often, those interpreters spent more time looking at the explicit meaning than implicit meaning. However, when the interpreters understood the implicit meanings, their interpretations were far more honest, clear, and confident (Graybill, 2015).

If the interpreters stayed at the surface without plumbing the depths of meaning, they would become unclear, and the deaf people must work very hard to uncover the meaning themselves. He added that interpreters must have their internal sense of identity too. He also suggested that interpreters must improve their skills, developing a sense of identity, and advancing their profession (Graybill, 2015).

Importance of Inset Sign Language

Around a million Persons with Disabilities (PWDs), which included the deaf, has a long-standing yet unheeded call to use sign language on the TV broadcast. Esposa, Jr. (n.d.) stressed that without these aids, those who were hearing-impaired were deprived of timely and relevant information that news broadcast news could provide. Furthermore, it should be considered that less than 5% of the reported 120,000 hearing-impaired are literate or have received any form of schooling; this is the reason why having Filipino sign language is preferred over captions. Through the inset sign language interpreters, the broadcast media will be more accessible to the hearing-impaired. He added that it might also pave the way for more sign language interpreted programs in the future.

In our country, the Congress of the Philippines and the President of the Philippines have signed Republic Act No. 11106 or *An Act Declaring the Filipino Sign Language as the National Sign Language of the Filipino deaf and the Official Sign Language of Government in all Transactions Involving the deaf and Mandating its Use in Schools, Broadcast Media, and Workplaces*. Section 10 of this R.A. stated that the F-S-L shall be the language of broadcast media interpreting. To guarantee access to information and freedom of expression of the Filipino deaf, “the *Kapisanan ng mga Brodkaster sa Pilipinas* (KBP), and the Movie and Television Review and Classification Board (MTRCB) shall, within one (1) year from the effective date of this Act, require F-S-L interpreter insets, compliant with accessibility standards for television, in news and public affairs programs.

Subsequently, the MTRCB should take steps to promote the progressive use of F-S-L in all other broadcasts and programming, especially in educational television programs designed for children, in conjunction with the National Council for Children’s Television and the DepEd” (“An Act Declaring the Filipino Sign Language,” 2018).

The Visual Grammar Approach for Program Identification of TV Networks

Zlitni and Mahdi (2010) described that in facing the ubiquity of digital videos, effective and fast access to multimedia has become a difficult endeavor. That the difficulty created a growing demand for efficient tools that offer direct access to unstructured contents of the video. This in turn required automatic video segmenting

and indexing methods in which, there are several approaches proposed to segment-specific video types (i.e. sports videos, news videos).

Nevertheless, being reliant on the video type, the efficiency of the proposed approaches could not be sustained especially when the video stream was composed of several programs of different types. Consequently, Zlitni and Mahdi (2010) stated that to profit from the robustness of those approaches, one must first segment the video stream by describing the types of video programs it consists of. Aside from the video stream segmentation, video type description could be exploited in a wide range of applications such as controlling the respect of broadcasting policies and by TV networks and video copies detection. For example, companies invest several million to reserve time spot spaces for their advertisements (Zlitni & Mahdi, 2010).

The dilemma of TV Inset Interpreting

According to McKee (2014), the basic problem for interpreters especially on TV inset interpreting is to remain visible on camera. She describes that in Queensland broadcasts, for example, a room crammed with television reporters, each with a single camera. Further, she also adds that in the live-to-air conditions, producers cannot superimpose an in-vision shot of the interpreter; interpreters thus had to stand their ground in remaining physically close to each speaker to be in the camera shot, even though it was an inherent challenge to the protocol. Moreover, she posits that the spatial arrangements were so constrained that interpreters had to restrict their signing size to avoid elbowing the speaker, usually a high-ranking official.

On the other hand, Wehrmeyer (2015) posits that the limited size of the signed language screen inset and the type of signed language used by the interpreters were found to be the main factors limiting comprehension; to a lesser extent, problems can also be related to various features of the interpreters' performance (facial expression, mouthing, sign articulation, and general language proficiency), viewers' insufficient background knowledge and signing skills, the difficulty of dividing attention between different forms of visual input, as well as the positioning of the screen inset showing the interpreter.

Organizing Sign Language Interpretation

Interpreting a Sign Language was one of the noble jobs that a person might have as a career, it requires a lot of training and preparation not just understanding the message but as well as delivering the message clearly to both deaf community and non-sign language people.

According to Hay (2014), if the sign language interpreting lasts for longer than one hour, the organization who hired sign language interpreters on their program or any event will need to provide at least two interpreters. Whilst, in large conferences and workshops it is required to have at least three interpreters. Interpreters must be given appropriate break times, as they are always co-working, to ensure the quality of interpretation. In certain special settings, where there are deaf panelists and deaf participants in the audience, a minimum of four interpreters were required and if there is a team of interpreters, a coordinator must be appointed.

To be able to have a smooth run of sign language interpretation, all presentations, scripts, and background materials, including the agenda with the names of presenters must be sent to the interpreters before the event (at least two days in advance) (Hay, 2014).

Guidelines as Sign Language Interpreters

In Graybill (2015) every interpreter needed to look for and uncover implicit meaning. It is the interpreters' responsibility to sift through ambiguities and rendered a whole, truthful, completely clear picture of what the message was. Meanwhile, Byrne (2014) stated that interpreters must work as a team, they should work together to do analyses, make mistakes, and learn.

In communicating with deaf people using sign language, some things needed to be considered. To make the dissemination of a message clear, people who would communicate with deaf people and work with sign language interpreters in TV broadcast must: (1) send any handouts or preparation to the deaf people and interpreter ahead of any session. (2) Flexibility must be done - the organizer should make sure that the deaf person can see the interpreter and speakers clearly, it must be usually sitting opposite the interpreter. (3) The deaf person may be asked if he or she has any questions about interpreting or how the session will work. (4) There must be an "eye breaks." Bear in mind that deaf take a lot more concentration to actively listen using their eyes than a hearing person. (5) deaf people should be given extra

time to look at overheads or handouts, this is for a reason that they cannot, listen they are not watching the interpreter ("Dos and Don'ts of Working with an Interpreter," n.d.).

Structural Functionalism Theory

According to Griffiths, Keirns, Strayer, Sadler, Cody-Rydzewski, & Scaramuzzo, (2015) structural functionalism sees the society as a structure with interrelated parts designed to meet the biological and social needs of the people in the society. Spencer (1898 as cited from Griffiths et. al., 2015) describes the similarities between society and the human body where he argued that just as the various organs of the bodywork together to keep the body functioning, the various parts of society work together to keep society functioning.

Bryan (2016) on the other hand, posits that structural functionalism is, at its core, a consensus theory. It is therefore a theory that sees society as built upon order, interrelation, and balance among parts to maintain the smooth functioning of the whole. He adds that structural functionalism views shared norms and values as the basis of society, focuses on social order based on tacit agreements between groups and organizations, and views social change as occurring in a slow and orderly fashion (Bryan, 2016).

Bryan (2016) adds the functionalists acknowledge that change is sometimes necessary to correct social dysfunctions (the opposite of functions), but that it must occur slowly so that people and institutions can adapt without the rapid disorder.

Various, Odunga (2013) presumes that structural functionalism made seven (7) assumptions that focused on several levels of analysis (e.g. society, community, individual, social unit: (1) Systems have a property or order and interdependence. (2) Systems tend toward self-maintaining order, and/or equilibrium. (3) Systems could be static or involved in an ordered process of change. (4) The nature of one part of the system has an impact on the form that the other parts can take. (5) Systems conserve boundaries within their environments. (6) The allocation and integration are two fundamental processes necessary for a given state of equilibrium with the system. (7) The system tends towards self-conservation, which involves the control of boundaries and relationships of parts to the whole, control of the environment, and control of tendencies to change the system from within.

Theoretical Framework

The Structural Functionalism Theory stood as the theoretical backdrop of this study. According to Griffiths, Keirns, Strayer, Sadler, Cody-Rydzewski, & Scaramuzzo, (2015) structural functionalism sees the society as a structure with interrelated parts designed to meet the biological and social needs of the people in the society. Spencer (1898 as cited from Griffiths et. al., 2015) describes the similarities between society and the human body where he argued that just as the various organs of the bodywork together to keep the body functioning, the various parts of society work together to keep society functioning.

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Bryan (2016) adds the functionalists acknowledge that change is sometimes necessary to correct social dysfunctions (the opposite of functions), but that it must occur slowly so that people and institutions can adapt without the rapid disorder.

In this framework, the basis of the social inclusion was that the TV inset sign language interpreter structure with interrelated parts designed which includes the sign language interpreters (S-L-Is) and what language they used in interpreting the State of the Nation Address of the Philippine President; this is important to determine whether the S-L-Is were able to meet the biological and social need of the deaf in the society. Further, the acquisition of the deaf on the inset sign language interpreting of the 2019 SONA was very essential to find out if the social inclusion of the deaf as part of the society is met. The responsibilities of the TV networks that use TV inset in covering the SONA in terms of the policy and guidelines were very important to know whether those TV networks were able to address the biological and social needs of the deaf in the society. In this regard, these interrelated parts must work together to keep society functioning. Moreover, change in terms of using the TV inset is necessary to correct social dysfunctions (the opposite of functions), it can be done by formulating models for the TV networks to consider attributing the social inclusion of the deaf and

to make it functional, but it should happen gradually so that people and institutions can adapt without quick disorders.

Chapter III

METHODOLOGY

The Research Design

In order to explore how the use of the TV inset sign language interpreter attributes social inclusion of the deaf during the delivery of the State of the Nation Address of 2019 on GMA 7, a phenomenology research design particularly to the descriptive phenomenology was used. According to Padilla-Díaz (2015), the design focused on personal experience and required description or interpretation of the meanings of phenomena experienced by participants in an investigation. However, in this study, results were only applicable to participants that were chosen.

Locale of the Study

The study was conducted in Metro Manila, specifically at Taft Avenue, Manila, Quezon City, Mandaluyong City, and Pasay City for a group of sign language interpreters and deaf were in the stated locale.

Participants

Participants were selected sign language interpreters and deaf from Taft Avenue, Manila, Quezon City, Mandaluyong City, and Pasay City who were able to watch GMA News's State of the Nation Address special coverage and have a piece of knowledge about the TV inset sign language interpreter.

Sampling Procedure

Theoretical sampling was used to identify participants in the study. Participants should be those who were able to watch the SONA on GMA Network, Inc. and those who know the TV inset. The in-depth interview was conducted to the selected interpreters and deaf and questions were asked personally.

Research Instrument

An in-depth interview guide was constructed. The guide questions contained the following parts: The lived experiences of the S-L-Is in interpreting the message, the information on how the inset sign language interpreter established social inclusion of the deaf, things to be considered in developing policy, guidelines in using sign language interpreter.

Data Gathering Procedure

This qualitative study used phenomenological inquiry through personal in-depth interviews (see Appendix 1) to obtain the lived experiences of eight participants: four (4) deaf and four (4) Sign Language Interpreters. Friends and colleagues were approached to inquire if they knew sign language interpreters and deaf who were willing to be interviewed. Referrals were given and the selection was carried out for prospective participants that would meet the inclusion criteria.

Eight (8) participants; four (4) deaf and four (4) Sign Language Interpreters (S-L-I), formed part of the study to provide the evidence needed to understand the lived experiences about the sign language interpretation of the SONA. Self-introduction has been made, the purpose of the study has been stated, the research procedures, confidentiality, risks, and benefits have been described and clarified. Any risk to the participants was minimal as they disclosed personal information only if they chose to do so and, as consenting adults, participants were informed they could withdraw from the study at any time and have their data destroyed (see Appendices 1 and 2).

Participants chose the interview site. The location held on a quiet, out of the way place such as a conference room, residence, or coffee shop. Participants confirmed the time, date, and location of the interview. After completing the informed consent form immediately after establishing the research procedures, but before data collection begins (Zeeck, 2012 as cited Rudestam & Newton, 2001).

The elements of the informed consent form were as follows: who is conducting the study, why the participants were chosen, the purpose of the study, time commitment, potential risks and how they are managed, voluntary nature of the study,

confidentiality, debriefing, and a copy of the informed consent form was provided to them for their records.

At the agreed upon time and location for the initial in-depth, 45 to 60-minute open-ended interview. The purpose of the study, procedures, risks, and benefits, and confidentiality as outlined in the consent letter were re-stated and verbally went over the informed consent form with each participant making sure they understood what they were agreeing to. Following this explanation, each participant was asked to sign the consent form acknowledging that they fully understood the study.

All interviews were digitally recorded to capture the verbatim language and voice inflections. The digital recordings were transcribed to ensure quality. Participants were provided a copy of the transcript to guarantee accuracy. A follow-up message was conducted to participants allowing them to state concerns, make corrections, or ask questions.

Also, the transcripts were read through for understanding. Finally, a 'thank you note' was sent to all participants. All collected data were stored and managed in a locked filing cabinet. Besides, audio recordings and their transcripts were saved on a secured password-protected computer and backed up on a secure external hard drive. The personal experiences were captured and drew out rich descriptions and deep meaning from the participants as they described the nature of the TV inset and interpretation of SONA.

Data Analysis

Moustakas' (1994) modification of the Stevick-Colaizzi-Keen method of analysis has been used to analyze the phenomenological data. First, the relevant statements of the participants' lived experiences were listed. Second, all non-overlapping, non-repetitive statements of the lived experiences of the participants were also listed and the statements were the invariant horizons of the experiences. Third, the invariant horizons into themes have been grouped. Fourth, the invariant horizons and themes to construct an individual textural description of each participant's lived experiences which included the verbatim examples have been used. Fifth, the individual textural-structural descriptions were used to develop a composite description of the essences of the lived experience for all participants have also been used. The description served as the heart of the lived experiences.

The qualitative research perspective relies on the participants' views for credibility as the only justifiable evaluator of the results. Credibility refers to the degree a researcher's analyses find participant agreement. A member check is the most critical credibility technique (Lincoln & Guba, 1999). In member check, each participant will be given exclusive access to their interview transcripts and invited to read them thoroughly for clarity and accuracy and to provide additional insight and information. Dependability is the degree to which results are consistent with data and emphasizes the importance of the ever-evolving context within which the research takes place. The study was not to generate replicability, rather it was to describe the environment through those who experience it. Member checks enhanced the level of dependability of this qualitative study (Merriam, 1998).

The research procedures and purpose of the study have been fully disclosed to the participants. Since some of the participants were Sign Language Interpreters and deaf in the Metro, they may have known each other personally and professionally. Pseudonyms were used throughout this research to protect the anonymity of participants and their locations. The focus of this research was limited to the lived experiences of the deaf and the sign language interpreters.

In summary, this provided a detailed description of this study's research methodology. A qualitative methodology was used to examine the lived experiences of the deaf and the sign language interpreters. The participant sample was made up of eight selected individuals (four (4) deaf and four (4) sign language interpreters. Data were collected through personal in-depth interviews and analyzed through Moustakas' (1994) modification of the Stevick-Colaizzi-Keen method. Credibility and dependability were accounted for through member checks. Limitations included sample size and demographics as well as my biases. Following is a discussion of the findings with specifics that support and explain each finding.

Chapter IV

RESULTS AND DISCUSSION

This phenomenological study presented the lived experiences of deaf and sign language interpreters involved in an inset sign language interpretation of the State of the Nation Address of the Philippine President. Zeeck (2012 as cited in Bogdan & Biklen, 1993) stated that phenomenology provided an opportunity for individuals to share their life experiences to illuminate the previously misunderstood, unknown, or discounted. According to Padilla-Diaz (2015) phenomenology focused on personal experience and it required description or interpretation of the meanings of phenomena experienced by the participants in an investigation.

This chapter presented the key findings obtained from eight (8); four (4) deaf and four (4) sign language interpreters, in-depth interview beginning with a brief description of the interviewees. The results of the study informed understanding with social inclusion and the use of inset sign language during the 2019 Philippine State of the Nation Address (SONA) in four ways by showcasing: (a) **exposure and familiarization to the deaf community culture which is the Filipino Sign Language (F-S-L).** (b) **Adjustment of the TV inset size for deaf visual signs recognition and understanding.** (c) **Validation of TV insets interpreting with a deaf consultant.** (d) **Accessibility to communication through clear policy and guidelines of TV inset interpreting.** Data were collected through an in-depth interview of eight selected participants from Manila City, Quezon City, Mandaluyong

City, and Pasay City. The interviewees were asked about their knowledge about the State of the Nation Address and inset sign language interpreters. The affirmation on the questions led to proceed with the in-depth interview proper. Moustakas (1994) described the imagination variation as a sought for the fundamental meaning of the phenomenon by constructing the structural themes, then, it synthesized all the textual and structural descriptions together into a combined statement of the essences.

This study includes four (4) deaf who have knowledge on SONA and have experienced watching the State of the Nation Address of the Philippine President using the TV inset; four (4) sign language interpreters who have the knowledge and have experienced and watched the actual interpretation using the TV inset on the State of the Nation Address. Participants were from Manila City, Quezon City, Mandaluyong City, and Pasay City. The deaf were habitually watching the SONA every year whilst the sign language interpreters were the actual interpreters on the TV inset. Following was a brief description of the participants.

Table 1. Demographics Profile of the Sign Language Interpreter Participants

Participants	Gender	Age Group	Background	Experience
Sign Language Interpreter 1	Male	40-50 y/o	Freelance Interpreter	22 years
Sign Language Interpreter 2	Female	40-50 y/o	School Department Director/Freel	19 years

			ance Interpreter	
Sign Language Interpreter 3	Male	40-50 y/o	School Chairperson/ Freelance Interpreter	19 years
Sign Language Interpreter 4	Female	20-30 y/o	Freelance Interpreter	9 years

Sign Language Interpreter (S-L-I) 1 was a male sign language interpreter for 22 years, he graduated as special education (SPED) teacher and worked as a SPED public-school teacher. As a SPED teacher, he knew how to use sign language and he used it as a tool in communicating with his students. He also worked as a part-time sign language interpreter for the deaf since 1995 and became part of the 2010's State of the Nation Address of former President Benigno "Noy" Aquino, III (known as PNoy). S-L-I 2 and S-L-I 3 were both sign language interpreters for 19 years, they started their career as sign language interpreter instructors for the deaf. They have also experienced doing the sign language interpretation using TV inset during the 2010's SONA of President Aquino, III, and President Rodrigo R. Duterte's SONA respectively. S-L-I 4 is a freelance sign language interpreter for 9 years. After her college graduation, she started to work as a deaf sign language interpreter for different schools and organizations.

Table 2. Demographics Profile of the Deaf Participants

Participants	Gender	Age Group	Background	Years of Being Deaf
Deaf 1	Female	40-50 y/o	President, Deaf Association (NGO)/Deaf Consultant	Since birth
Deaf 2	Male	18-25 y/o	Student	Since birth
Deaf 3	Transwoman	30-40 y/o	President, Deaf Organization for LGBT	Since birth
Deaf 4	Male	30-40 y/o	Graphics Editor/Deaf Consultant for an Evangelical Group	Since birth

Deaf (D) 1 is the current president of the non-government organization (NGO) for the deaf. She became part of the State of the Nation Address and a consultant of the sign language interpreter during the SONA using the TV inset. Whilst, D2 was a student deaf, he usually watched the State of the Nation Address of the Philippine

President yearly to make himself informed on what is happening in the country especially on the actions made and plan of actions of the Philippine President. D3 is an NGO employee for a deaf Organization meant for the LGBT community. Every year she watches the SONA to know what the actions were made by the President, especially for the LGBT community. Lastly, D4 is a deaf consultant for an evangelical channel in the country which is using TV inset in their program.

The literature of this study has been considered as a support to reflect on the results of the data gathering. Furthermore, the theory of structural functionalism which was first put forth by the British anthropologist A.R. Radcliffe-Brown (1881-1955) also considered standing as a support of this study. Radcliffe-Brown (1881-1955) explored the theoretical implications of functionalism as a relationship between a social institution and the necessary conditions of existence of a social system. Bryan (2016) on the other hand, posits that structural functionalism is, at its core, a consensus theory. It is therefore a theory that sees society as built upon order, interrelation, and balance among parts to maintain the smooth functioning of the whole. He adds that structural functionalism views shared norms and values as the basis of society, focuses on social order based on tacit agreements between groups and organizations, and views social change as occurring in a slow and orderly fashion (Bryan, 2016). He adds the functionalists acknowledge that change is sometimes necessary to correct social dysfunctions (the opposite of functions), but that it must occur slowly so that people and institutions can adapt without the rapid disorder (Bryan, 2016).

Results: The Lived Experiences of the Deaf and Sign Language Interpreters

After interviewing the sign language interpreters and deaf, and analyzing the data, four (4) major themes emerged which expanded and enriched the understanding of the lived experiences of the deaf and sign language interpreters (S-L-Is). The first theme focused on the lived experiences of the S-L-Is and deaf in terms of the language that they are using and how they promote the **exposure and familiarization to the deaf community culture which is the Filipino Sign Language (F-S-L)**. The second theme was the **adjustment of the TV inset size for deaf visual signs recognition and understanding**. The third theme was the **validation of TV insets interpreting with a deaf consultant**. The fourth theme was focused on the **accessibility to communication through clear policy and guidelines of TV inset interpreting**.

Exposure and familiarization to the deaf community culture which is Filipino Sign Language (F-S-L)

In the first theme, the Sign Language Interpreter (S-L-I) participants expressed the language that they used as well as the other S-L-Is used when they do the interpretation for the State of the Nation Address (SONA) of the Philippine President. Several subthemes emerged relating to this used language. These included the description of each sign language and the differences between the sign language and culture. The interview questions were utilized (see Appendix 1) and were designed to prompt dialogue regarding the lived experiences of the sign language interpreters and deaf involved in the SONA.

Participants were asked about the language or languages that they are using when they do the interpretation for the State of the Nation Address of President Duterte. They shared that Filipino Sign Language (F-S-L) was the language they used in interpreting the speech of the Philippine President. Further, they described that the American Sign Language (A-S-L) and Signing Exact English (S-E-E) were rarely considered in TV inset interpreting. One of the S-L-I participants expressed:

“F-S-L, F-S-L, because in my years of interacting with the deaf, wala naman akong nakilala siguro isa, pero wala naman akong deaf na nakilala na gustong S-E-E yung interpretation o kaya A-S-L ang interpretation, and in the first place wala namang A-S-L interpreters dito sa Pilipinas.” (“F-S-L, F-S-L, because in my years of interacting with the deaf, I have never encountered deaf who wanted to have S-E-E as a language for interpretation or A-S-L, and in the first place, there were no A-S-L interpreters here in the Philippines”).

A second participant added:

“I will choose to clarify, we do not really use A-S-L, we do not use American Sign Language in the Philippines. It is either a choice between Filipino Sign Language which was the natural language and the official sign language of the Filipino Deaf Community or the manually coded English which is different from A-S-L.”

A third participant added:

“F-S-L talaga kasi that is how na-e-express yung sarili nila e. There are so many deaf na naka-usap ko na kapag ginamit nila ang Signing Exact English, S-E-E, and ang sinasabi nila, it is so boring, so dapat sa English class lang talaga sya.” (“It was really F-S-L, because that was how they can express themselves. There was so many deaf that I have spoken to, and they said that it was boring when they

used Signing Exact English, S-E-E as a language, it should only be used in an English class”).

The participants believed that it is essential for TV inset interpreting that, the sign language interpreters as the ones who interprets the message, make themselves familiar with Filipino Sign Language (F-S-L) which described as the deaf community language. Further, participants also believed that aside from the fact that this was what the deaf are abreast of, this also promoted the culture of the Filipino. ***“Ang F-S-L, Filipino Sign Language ang signs niya are based on the culture of the Filipino deaf, ang A-S-L naman based sa kultura ng mga Amerikano.”*** (“The F-S-L, Filipino Sign Language was based on the culture of the Filipino deaf, while the A-S-L was based on the culture of the Americans”). Said one S-L-I who described the difference between A-S-L and F-S-L.

Moreover, SL 1 participant added:

“Ang prinapractice dito sa Pilipinas, Filipino Sign Language, common sense naman, Filipino yung mga deaf di ba?... Ang ibig kong sabihin ang sign language naka-angkla sya sa culture.” (“What was being practiced here in the Philippines is the Filipino Sign Language. It is just common sense, the deaf are Filipino, right?... What I meant was, the sign language is anchored on the culture”).

SL 2 participant expressed that if they will use other forms of language, the Filipino deaf would not understand them; the deaf would not perceive the information or messages that they interpreted:

“Ang A-S-L and F-S-L are both languages talaga, is just that A-S-L is American Sign Language ang yung mga signs nya is based on the culture of the Americans, ang F-S-L ang signs nya ay based on the culture of the Filipino deaf. Ang Sign Exact English is sign equivalent sya, this is considered as an artificial

language, ano sya manually coded language so yung. So pag nakita yan ng mga deaf parang, ano yun? Ano yung ganito?” (“The A-S-L and F-S-L were really both languages, it was just that, the A-S-L was American Sign Language and the signs were based on the culture of the Americans. Meanwhile, the F-S-L were signs based on the culture of the Filipino deaf. On the other hand, the Sign Exact English was a sign equivalent, this was considered as an artificial language, it was just like a manually coded language, so if that the Filipino deaf saw that, they would just ask, what was that, what are those?”).

S-L-I 3 participant also described:

“F-S-L is not equate to spoken Filipino, nor the written Filipino, F-S-L is a visual language, they have to be involved in the culture and community of the deaf...iba po ang kultura ng Amerikano, iba ang kultura ng mga Filipino.” (“F-S-L was not equated to spoken Filipino, nor written Filipino, F-S-L was a visual language, they have to be involved in the culture and community of the deaf...the culture of the Americans was different from the culture of the Filipino”).

Fig. 1. One of the participants showing the signs of A-S-L



Fig. 1.1. One of the participants showing the signs of A-S-L



In figure 1, one of the participants shown how the A-S-L was being signed. He explained that when the left index finger is pointing up while shaking it up, it meant that, the Americans were asking “where.” Meanwhile, in figure 1.1., he added that when the two palms were shaking near the middle chest, it meant that the Americans were asking “what.” *“Sa A-S-L, eto, where.... Sa A-S-L, pag ganito, what.”* (“In A-S-L, when sign like this, it means, where... while, if you do it this way in A-S-L, it means, what”).

Fig. 2. One of the participants showing the signs of F-S-L



Fig. 2.1. One of the participants showing the signs of F-S-L



In figure 2, it was shown how the F-S-L was being signed. He explained that when the right index finger was pointing up while shaking it up, it meant that, the Filipinos were asking "what." Meanwhile, in figure 2.1., he added that when the two palms were shaking at the bottom part of the chest, it meant that the Filipinos were asking what. ***"Sa F-S-L, eto, what.... Sa F-S-L, eto, where."*** (*"In F-S-L, when sign like this, it meant, what... while, if you do it this way in F-S-L, it meant, where"*).

The lived experiences of the S-L-Is explained the importance of familiarization in F-S-L as the deaf community language. Familiarization of the S-L-Is in F-S-L as deaf language meant, plays a vital role as part of the TV inset interpreting system. By familiarizing the Filipino Sign Language which has been described as the culture and identity of the Filipino deaf, it could lead the sign language interpreters to understand that signing for the Filipino deaf would require them to not just do the sign as it is, but rather they have to know and dig into deeper how the Filipino deaf communicate with each other. Through familiarization, the S-L-Is would know how to deeply assimilate that interpreting the information should not be interpreted by words, but rather through the context of information and the culture of deaf Filipinos.

The deaf is identified as a visual learner, this meant that for them to understand the message, they need to see the message through the visual signs of interpreters which should be anchored in the deaf culture. If the interpreters are unfamiliar with the deaf culture, it would likely be difficult for them to interpret the message that could lead to the misunderstanding of the deaf in the message being conveyed.

Furthermore, it also meant that an interpreter should not only familiarize how the message should be signed but also, they should make themselves expose in the deaf culture; for them to know and understand the way the deaf signs. Besides, the S-L-Is need to know and understand what the deaf belief, how the deaf act, how the deaf interact with each other, how the deaf described things based on how they deal with their environment. This also meant that familiarization in the deaf culture could be an avenue for better interpretation of the message.

Meanwhile, aside from familiarization, the S-L-Is should expose themselves to the deaf community to enhance their knowledge about F-S-L as the deaf community language. By doing so, the S-L-Is would broaden their knowledge in signing especially in the jargons of the deaf; as there were deaf who were identified as schooled and non-schooled, and by divulging themselves to the schooled and non-schooled deaf culture, they would know how the visual signs should be done for the literate and illiterate deaf.

Further, exposing the interpreters with the deaf community culture, the S-L-Is would discover that in the culture of the Filipino deaf, the visual signs of the literate deaf were different from the visual signs being done by the illiterate deaf; where the schooled deaf known more signs than the non-schooled deaf, which meant that it would be a challenge for the interpreters to make himself familiar with the signs of the

schooled and non-schooled, especially that he or she does interpretation for the TV inset, where all types of deaf were watching.

This was the reason why the S-L-Is should open to view the culture of the deaf, to broaden his knowledge with the signs, with the jargons, with the right visual representation of the context of the message, and what type of deaf are there (i.e. schooled or non-schooled) so that, he or she could manage the signing to make the interpretation more accurate and understandable on the part of the deaf; on contrary, by not having this, it would probably become a dilemma on the part of the deaf, because they would not understand the information being stated by President Duterte.

On the other hand, S-L-I participants expounded that the F-S-L visual representation was based on the deaf culture; wherein in this culture, the information must be expressed through visuals based on how the deaf deal with the things that he or she sees in his or her environment. One S-L-I described:

“Sa F-S-L, ang signs nya ay based sa culture ng Filipino deaf, may mga salita tulad ng yaya or katulong, sa atin lang talaga meron nun.” (“In F-S-L, the signs were based on the culture of the Filipino deaf, there were words like “yaya” or “katulong” that can only be heard here”).

She added:

“F-S-L is a visual language, so para kang nagseset-up ng stage, para kang nagdradrawing sineset-up mo yung itsura.” (“F-S-L is a visual language, so it was like you were setting up a stage, it was like you were drawing something, setting up the looks”).

Additionally, it is also essential in F-S-L to include the facial expressions because through facial expressions, it shows how the sender or the source of

information express how he or she feels about the messages he or she provides. One S-L-I expressed:

“We have to do the message analysis, and not only the message but also the emotions na kaakibat nung sinasabi, parang minimirror talaga namin yung gustong sabihin ni Duterte and yung emotion na gusto nyang iparating.” (“We have to do the message analysis, and not only the message but also the emotions which correspond to has been said, it was like we really mirror what Duterte wants to say and that includes the emotion that he wants to express”).

In the presence of S-L-Is’ exposure with the deaf culture, they would know the right thing to do in terms of proper signing and proper use of a facial expression which could make the deaf audience understand easier the information that the S-L-I signed and would sign in the TV inset. The S-L-Is’ exposure to the deaf culture could also provide them an information that not every deaf do have the capability to understand the sign, which would require them to be eager in finding out, how they could be able to deliver the message to the deaf especially the illiterate. One S-L-I described:

“Pag nag-iinterpret ka kasi for inset, di mo alam kung sinong deaf ang nanunuod sa iyo, pwedeng aral, pwedeng bahay lang, pwedeng grade school, kaya dapat very universal kang magsenyas para sana kahit sinong deaf ang nanunuod sa iyo kahit saang lupalop sya ng Pilipinas siya andun, mapipick-up nya, may makukuha siya from interpretation.” (“If you are interpreting for the inset, you do not know if what type of deaf is watching you, it could be a schooled, it could be someone who is just staying at home, it could be a grade school, that is why you have to be universal when signing so that whatever type of deaf is watching you or wherever in the Philippines he or she is, they could somehow be able to get something from the interpretation”).

Meanwhile, other S-L-I expressed:

“Sa pag-iinterpret, there are many factors to consider, one deaf factor, nakapag-aral ba yan, pag nakapag-aral yan, mas maraming alam na sensyas yan, pag hindi yan nakapag-aral kahit na very very natural ang signing ng interpreter di pa rin maiintindihan nung deaf kasi, maraming vocabulary di nya alam kasi di sya nakapag-aral.” (“In interpreting, there are many factors that need to be considered, one of those is a deaf factor, wherein, you have to know if the deaf is a schooled or non-schooled, if the deaf is a schooled deaf, he or she knows different signs, while if the deaf is a non-schooled, even if the interpreter use a very natural way of signing, the deaf would not still understand it, there are many vocabularies that he or she does not know because he or she was not sent to school”).

She added:

“Another factor is interpreter factor, yun kasi kami, as interpreter we sign according to how we learned, how to sign with a deaf person.” (“Another factor is the interpreter factor, because we as an interpreter, we sign according to how we learned, how to sign with a deaf person”).

Diversely, exposing the S-L-Is with deaf culture can enhance their knowledge of how certain signs should be signed, especially the words that colloquial in the deaf culture, such as a curse, common conversation, etc. This is very important because the participants noted that the language by President Duterte is very colorful and unpredictable, which has been a challenge for the sign language interpreters, because they must process interpretation to the extent that deaf people can understand this, particularly, the non-schooled deaf.

In addition, participants find the interpretation of President Duterte’s speech at his SONA more difficult because they must follow the code of ethics of their profession,

where they should not filter the message notified by the President, that meant that interpreters should also interpret the foul words expressed by President Duterte. One participant described:

“Ang deaf language dapat prinapRACTICE lagi, kasi makikita ng deaf kung mali yung senyas ng interpreter, so pag ganun, marerealize ng interpreters na, ah ang sensyas pala dapat ganito, ah, yung sensyas pala sa sinasabi ni Duterte ganito.” (“The deaf language should always be practiced, because the deaf would see if the sign of an interpreter was wrong, so if it was that, the interpreters would realize that, oh the signs should be like this, oh, the signs that Duterte says should be like this”).

Another participant expressed:

“Yung interpreting process is very complicated, hindi sya verbatim, na kung ano ang marinig namin yun ang isesenyas namin, kumbaga, ahmm, kailangan idigest naming yung sinasabi ng speaker and ilabas namin in such a way na maintidihan ng mga deaf.” (“The interpreting process is very complicated; it was not verbatim, like immediately sign whatever we heard, it was like, ahmm, we have to digest what the speaker was saying and we should interpret in such way that the deaf could understand the message”).

He also added:

“It is part of code of ethics namin na we should ahm, try as much as possible to do a 100% message equivalent, although it is close to impossible, pero at least we do not filter anything, hindi kami pwede magdagdag o magbawas kasi nga nasa code namin yun.” (“It is part of our code of ethics that we should have ahm, try as much as possible to do a 100% message equivalent, although

it is close to impossible, but and least we do not filter anything, we cannot add or subtract because it was in our code of ethics”).

Further, he described:

“In fact, dahil nga masyadong makulay yung language ng current president natin noh, we consult our deaf adviser kung ano ano yung mga sensyas ng mga iba’t-ibang mura, so may special session kami na ginagawa about that.” (*“In fact, it is because the language of our current President was very colorful, right, we consult our deaf adviser if what were the various signs for a curse, so we have special sessions to do about that”).*

In addition, having F-S-L as a language to the deaf would reflect a culture with a strong understanding of information, because it was the language that was familiar to the deaf, and it fulfilled the part of the sign language interpreters if the deaf understand information especially when the President discusses his actions and the plan of actions.

Moreover, the people should understand that the language used by the sign language interpreters is based on Filipino Sign Language (F-S-L) which described as the culture of Filipino deaf. Further, the information or the messages delivered in President Duterte's speech in his SONA was interpreted via F-S-L as the language of the deaf, and it was not interpreted by words, but through the context of information and based on the culture of the deaf Filipinos. This is comparable in communication if the sender sends a message using a language that she or he is familiar with a medium (Ex: Facebook) and that message being delivered by a medium is blocked on the noise (Ex: jargon of words, language differences (Spanish, Portuguese, Chinese)), the receiver cannot decode the message because the receiver is unfamiliar with the language. It now requires a sender to adjust the delivery of the message by using a

medium-language translator (familiar with all language types) that can properly deliver the message until understood by the receiver.

This is exactly how interpreters should look at themselves, as a medium of communication, they have to realize the significance of the exposure and familiarization to deaf community culture which is F-S-L because if they do not do so, their unfamiliarity with the language based on the deaf culture can be blocked; the tendency is that the deaf will not understand the message. In this scenario, the sender (President Duterte) cannot adjust his speech because he has to deliver his speech simultaneously, now it requires waterways (the sign language interpreter) to adjust themselves by exposing and familiarizing to the deaf community culture, to assure the understanding of the deaf on the message conveyed.

The exposure and familiarization to the deaf community culture is the same as using communication, such as communication, the message cannot be understood by people especially if the message is not delivered, because of the poor use of the medium or poor delivery of the message, while in the exposure and familiarization to the deaf community culture, the deaf cannot understand the message if the interpreters are unfamiliar with their culture, which will be tantamount to unsuccessful delivery of clear information.

In the TV Inset Sign Language Interpreting system of the SONA coverage, sign language interpreters must inherent the exposure and familiarization to the deaf community culture which is the Filipino Sign Language (F-S-L). The interpreters involved in such an inset should know the deaf community culture that is familiar to the deaf. Further, the interpreter that is included in the inset, must have an exposure to F-S-L as this is the language known by the Filipino deaf and as well as their culture. By doing so, it will help those who are deaf to clearly understand the message because

the language and the culture to be used on TV inset for sign language interpretation is the F-S-L. It may feel to the deaf that they are composed in the SONA because they can understand the language being rendered on the TV inset.

Meanwhile, in the case of social inclusion, it stated that the deaf must be ensured to equal access to social, political, and physical spaces. This meant that structurally, the role of the interpreters is to assure the deaf that the information that they are interpreting or about to interpret, especially the message of President Duterte on his SONA is accessible to every deaf audience, and that is very important. Diversely, if sign language interpreters (S-L-Is) are unfamiliar and not exposed with F-S-L (as deaf language and described as deaf culture) they cannot correctly convey the message; if translators do not understand the culture of the deaf and may not understand how the message should be delivered, it will affect the proportionate access of the deaf to the SONA.

Keirns, Strayer, Sadler, Cody-Rydzewski, & Scaramuzzo, (2015) on the other hand, assert that in structural functionalism, a social system is assumed to have a functional unity in which all parts of the system work together with some degree of internal consistency. Moreover, they add that structural functionalism also postulates that all cultural or social phenomena have a positive function and that all are indispensable. Meanwhile, Silver (2015) argued that social inclusion encourages social interaction between people with different social-related traits, or an impersonal institutional mechanism of infringement, access to the participation of all humanity in social life.

This meant that in TV inset interpreting system, the structural-functional approach of the S-L-Is was basically to understand that when they interpret specifically

for TV inset, it is important for them to consider the exposure and familiarization to the deaf community culture; as determining and sustaining the activity of the exposure and familiarization to the deaf community culture will give a positive consequence to the deaf and as a system of TV inset interpreting. In addition, an interpreter with exposure to deaf culture may ensure that the information they interpret is correct because structurally, the S-L-Is interpretation of the information is based on how they understand the deaf culture so that when they interpret using the TV inset, it will make it more functional. In this regard, social inclusion can be invoked in the TV inset if the interpreters are exposed and familiar with the deaf community culture, because the interpreters can deliver the message based on the culture of the Filipino; the deaf will understand the message.

Adjustment of the TV inset size for deaf visual signs recognition and understanding

The second theme emerged on how the deaf understood the vital information upon watching the State of the Nation Address of President Rodrigo Duterte. When the participants were asked about their understanding of the information interpreted by the sign language interpreters, each participant described how they had understood the delivery of the information from the TV inset.

The lived experiences of the deaf participants described that they understood some of the information interpreted by the sign language interpreters, however, some expressed that there were points that they would not clearly understand the

information and/or the messages because they could not see in the TV inset what did the sign language interpreters sign. One of the deaf participants described:

“I understood about the SONA, from the explanation of the President, for the interpreters, it is really matched for us because he or she is using Filipino Sign Language... But sometimes, the movements.

Second deaf added:

“Yes, I think it is clear, kasi when we TV inset...Ang concern talaga namin is lakihan, para makita, kunwari kalahati ng TV, so alam na nila, kung di kaya ng half, siguro lakihan naman ng konti yung TV inset.” (“Yes, I think it was clear because there was TV inset... Our main concern was for the TV networks to enlarge the size of the TV inset so that it can be seen, for example, half of the TV screen so they would know. If they could not enlarge it by half, I think, they should enlarge the TV inset a little bit more”).

A third participant added:

“Sometimes, I understand, but there are, kunwari, minsan kasi for example nagsasalita president, dapat lakihan ang TV inset kasi yan yung pinapanuod namin e.” (“Sometimes, I understand, but there were, for instance, sometimes for example, when the President was talking, the TV inset should be enlarged because that was what we were watching for”).

The participants were able to describe that they would understand some of the information, but some were less clear. One of the factors is the size of a TV inset. Deaf members were deeply saddened by the size of the TV inset that was used in GMA 7’s special coverage of the SONA because according to the deaf, the inset was too small on TV and it affected the interpretation of the information; they could not see and understand the signs by the S-L-Is, which gave them a sense that the TV network had

put inset on TV for the sake of its existence. They felt that the network had not intended to make the deaf understand the message of the Philippine President.

As previously discussed, that deaf were visual learners, this meant that visuals were so important to them. By the visuals, they would understand the message which the interpreters have narrated through hand gestures and facial expressions. The deaf understands the message if they could see the signs that the interpreters do, especially on how the S-L-Is interpreted President Duterte's speech. And if the size of the TV inset was too small, this meant that it could affect how they understand the messages delivered using TV inset, because they could not see the visuals; what the S-L-Is are signing.

On the other hand, the deaf described that because the TV inset in GMA 7 was very small, it pushed them to browse other TV networks to find coverage that has a bigger TV inset. They also described that when they did not find the appropriate size of the inset, they considered those TV networks whose interpreters were more familiar to them.

Deaf participants expressed the reasons why they were eager to encourage TV networks to enlarge the size of the inset so they could see signs to understand what the S-L-Is interpret. ***"Kailangan lakihan yung inset, kailangan lakihan kasi kung maliit ang hirap makita. Ano yun, sisilipin pa namin? So kailangan syang lakihan. ("The TV inset should be enlarged, it should be enlarged because if it was too small, it was hard for us to see, it was just like do we really have to move the TV closer to our face? So, it must be enlarged")***.

Evidently, the lived experiences of the deaf in terms of their understanding of the conveyed message of the Philippine President was not good enough, the biggest factor that they have considered was the size of the TV inset. All deaf participants

stated that compared to the other country, the TV inset being used in the Philippines is too small, which makes it difficult to understand what the sign language interpreters were trying to interpret. One deaf participant described: ***“Ang senyas very important yan for the deaf community, ah... That is what we use in communication kaya dapat yung TV inset lakihan kasi yun ang pinapanuod namin e.”*** (“The signs were very important for the deaf community, ah.. That was what we used in communication; hence, the TV inset should be enlarged because that was what we were watching for”).

The S-L-Is support the lived experiences of the deaf regarding their dilemmas on the size of the TV inset. The S-L-Is described their lived experiences as they did the interpretation in the TV inset. One S-L-I participant described:

“Sa sobrang liit ng size ng inset, mahihirapan talaga silang kunin yung message, kasi ang liit-liit nun, 1x1 picture ka lang dun, di ba.” (“Since the size of the inset was too small, it would be harder for the deaf to understand the message, because it was too small, it was like you are in a 1x1 frame, right?”).

Another S-L-I participant added:

“Ang nakikita kong balakid, sobrang liit nung inset, ang liit nung mukha nung nag-iinterpret, di mabasa ng deaf yung mukha lalo na pag ginamit yung cellphone, mabuti kung yung TV ng deaf is 50 inches plus, ayun, Malaki-laki na yung, yung inset nun, pero kung 20 inches lang maliit, di kaya basahin ng deaf.” (“The barrier that I could see was that the inset was too small. The face of the interpreter was too small. The deaf could not read the face, especially those who were using a cellphone, It could have been better if the TV of the deaf was 50 inches plus, that was big enough, but if the size was like 20 inches, it was really small, that was why the deaf could not read it”).

It was evident that the lived experiences of the S-L-I in terms of the size of the TV inset used in GMA 7's special coverage of the SONA also became a dilemma on their end, that even if they wanted to clearly deliver the message to the deaf community, the size of TV inset became a struggle since the size of the TV inset was too small, the deaf could not see what they were signing and interpreting. One S-L-I participant expressed:

"Minsan yung senyas namin masyado nang maliit, kaya dapat lakihan talaga yung inset." ("Sometimes, our signs were too small, so, they should enlarge the size of the TV inset").

Another S-L-I expressed:

"Yung mga deaf ang ginagawa nila, tinatabihan nila yun e, or parang they will change, palipat-lipat kasi it will depend also on the deaf person. May mga deaf na akong alam na, they will prefer to watch, titiyagain nila sa TV 5 kasi si Sir xxx yung na-aalala, na-iintidihan nila, may mga deaf lalo na kung mga naging estudyante ko, hahanapin nila ako kasi sanay sila sa sensyas ko. Familiarity. May ibang mga deaf na mag-sho-shopping ng interpreter, change change channel hanggang sa eto ang pinaka-iintindihan ko, so ang question ko, do we think that the deaf fully understands the SONA, no, I don't think so, but they are many many reasons for that and not just by interpreting. Pero mas magandang sabihin na through SONA inset interpreting may na-iintidihan yung deaf, better than wala." ("What the deaf usually do, they watched near the TV, so it was like they changed the stations. It depends on the deaf person. I have known some deaf that they preferred to watch on TV 5 because they could recall Sir xxx, they have understood him. There are also deaf, especially those who became my students. They will look for me because they are familiar with my signs. It is familiarity. There are also

some deaf, who like they are in the shopping mall, they would browse other TV stations until they came up with the stations that they have totally understood the signs. So, my question is, do we really think that the deaf fully understood the SONA, no, I don't think so, but there are many reasons for that and not just by interpreting. But it is much better to say that through the SONA inset interpreting, there was some information which was understood by the deaf. It is better than none").

Fig. 3. The Size of the TV Inset used by GMA News Special Coverage of the State of the Nation Address of President Duterte.

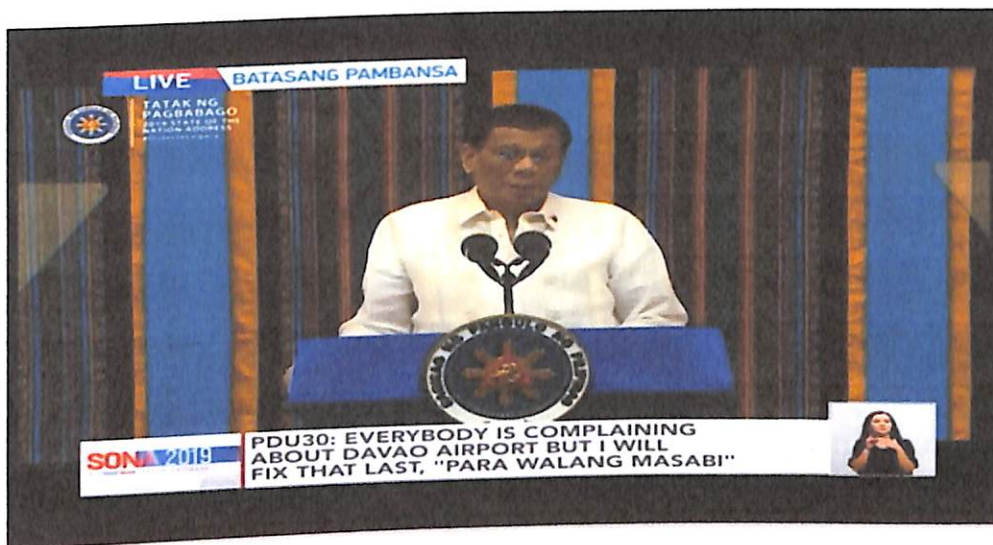


Photo courtesy: <https://youtu.be/zqiz825-pLw>

In figure 3, it has been shown the actual size of the TV inset last 2019 SONA, and all deaf participants described it as very small. One participant described: ***"Kailangan lakihan kasi maliit, ang hirap makita, mahirap makita."*** ("It should be enlarged, it was too small, it was too hard for us to see").

Structurally, in the TV inset interpreting system, the appropriate size of the TV inset matters, through the right size of the TV inset, the deaf could see the hand gestures of the S-L-Is which is very important to them, because the hand gestures served as the tool of the S-L-Is to describe and interpret the message contextually. In addition, through the appropriate size of the TV inset, the deaf could also see the facial expression of the sign language interpreters, which also plays a vital role in TV inset interpreting system, where through the facial expression, the deaf would know what emotions (i.e. mad, frustrated, happy) that the President was trying to express in his SONA; on contrary, if the size of inset is not adequate, this meant that the deaf could not see the hand gestures and the facial expression which were very important for them to understand the message.

Further, the adequate size of TV inset is very important because it could be intended for hearing-impaired people a clearer understanding of the message because the visual signs, gestures and facial expressions of the sign language interpreters while interpreting are visible, and the deaf do not have to carry their faces on TV. In the Philippines, for example, not all people have access to TV sets in larger sizes, this meant that most people are watching TV on a middle scale size, so most deaf people will find it challenging to understand the context of SONA.

Even more, the adequate size of the TV inset meant that the deaf will no longer browse for different channels only to find a TV network that caters a suitable size of the TV inset or look for a sign language interpreter that could deliver a good interpretation in the absence of the adequate size of the TV inset. Moreover, the adequate TV inset size could serve as a key for people with hearing disabilities to gain access to important information provided in the Philippine President's speech in his SONA. Further, the deaf would feel that they belong to the society because the

adequate size of the TV inset is equal to the escalation of their visual access, which could escalate the deaf understanding of President Duterte's statement in his SONA.

Fig. 4. The Preferred Size of the TV Inset used by GMA News Special Coverage of the State of the Nation Address of President Duterte.

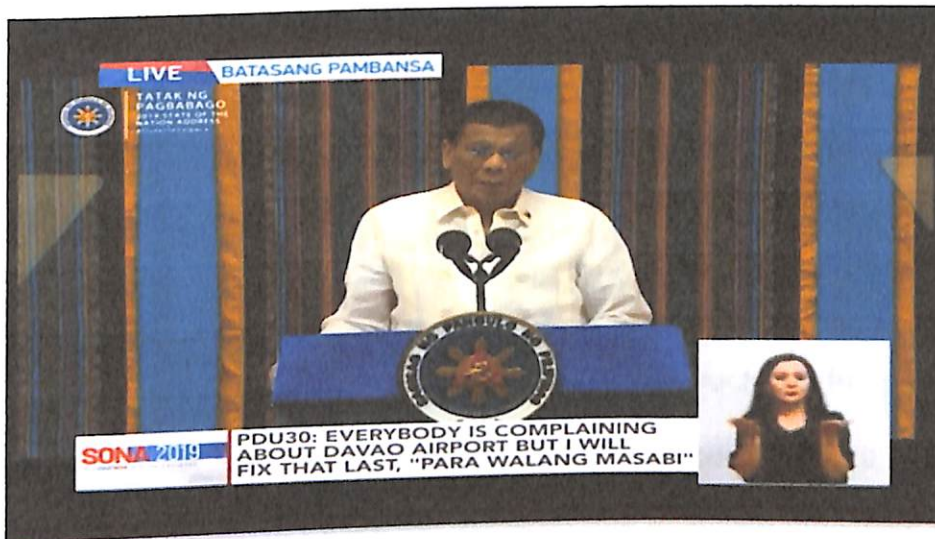


Photo courtesy: <https://youtu.be/zqjz825-pLw>

Edited by: Daniel Magayon

In figure 4, the photo showed the preferred size of the deaf and Sign Language interpreters. The lived experiences of the deaf and the Sign Language Interpreters described that what they saw on the previous SONA in terms of the size of the TV inset was like a 1x1 photo, and they have expressed that it must at least 1/9 of the TV screen as shown in the picture above, the depicted TV inset size preferences could make the S-L-I move and express the signs and facial expression and could help the deaf to see what the S-L-Is were signing.

Concurrently, Magennis (2011) argued the importance of the size of the inset. He posited that the signer should appear on the TV screen particularly in the inset at a size large enough, and the resolution which enabled viewers at normal viewing distances to clearly see and accurately recognized all movements and facial expressions of the interpreters. Furthermore, he also argued that the practical recommendation of the Ofcom (a regulator for the communications services) in the United Kingdom in the context of standard-definition television is that the signer or the sign language interpreters should not be smaller than one-sixth of the picture. Nevertheless, and perhaps unsurprisingly, the research recommended that the deaf prefer larger signers.

Meanwhile, Bryan (2016) explained that in structural functionalism, the functionalists acknowledge that change is sometimes necessary to correct social dysfunctions (the opposite of functions). It meant that to invoke the social inclusion of the deaf in terms of equal access to information, adjustment of the TV inset size should be made structurally; by adjusting it from a 1x1 frame into at least 1/9 of the TV screen. This is to correct the social dysfunction role of GMA Network, Inc. as the one who covered the State of the Nation Address. This adjustment should be done to make the TV inset interpreting system more functional for the proportionate access to information of the deaf to the SONA. Further, it would make the deaf feel that the network has really intended to make the deaf understand the message of the Philippine President and to invoke their social inclusion.

On the other hand, Vincent (2015) posited that the structural divisions emphasized the formal ordering of components and their functional relationship as contributing to maintaining the needs of a structured social system. This may be associated with the explanation of the adjustment of TV inset size. By adjusting the

TV inset into enough size, it could stress the formal ordering of the part of the TV inset interpreting system, the functional interrelation size of the TV inset could be served as a contribution to the retention requirements of the TV inset interpreting structured social system.

Validation of TV insets interpreting with a deaf consultant

The deaf participants described in their lived experiences that consultation with them is one of the things that sign language interpreters and the TV networks should take into consideration in TV inset interpreting. As a system, one part of the TV inset interpreting is to assure that the deaf alone will be involved in the interpreting process. This could give them the impression that the networks and the sign language interpreters do have the intention to really make the deaf community understand the entire information dissemination using TV inset because there is a deaf as a consultant could validate if the signs being done by the S-L-Is are correct and valid.

Even more, it could give the deaf community the impression that the networks and S-L-Is are professional for considering the ethics of interpreting because it is really a must to consult the deaf in signing to check if the context is reliable.

One participant expressed:

"If the interpreter is not professional, it is difficult for me to understand the message. Being professional is important and F-S-L is important, why? Because they know our culture, because they know that the deaf must not miss something, so when they hear it, they sign."

Another deaf participant expressed:

“Sometimes I understand, but there are, kunwari, minsan kasi for example nagsasalita president, tapos yung interpreter, minsan ahead, minsan sabay minsan hindi.” (“Sometimes, I understand, but there were, for example, the president was talking, then the interpreters have spoken ahead, sometimes there were too delayed, sometimes the interpretation was not clear at all”).

One participant added:

“The interpreter kailangan gagayahin din ang facial expression.” (“The interpreter should also express the facial expression of the President”).

One participant also described:

“Yung ibang networks, hindi kumukuha ng deaf consultant. Ang feedback sa amin, hindi natutuwa yung deaf community, kasi parang hindi namang naiintindihan yung senyas ng mga interpreters doon.” (“Other networks did not consider getting a deaf consultant, and that was the reason that most of the deaf were complaining because they could not understand the signs of the interpreters”).

The deaf participants strongly believed that to check and make the sign interpretations using the TV inset trustworthy, the interpreters should deal closely with them. They added that by having interpreters to know them, their culture, their beliefs, interpreters would expand his knowledge of the correct interpretation of the message or how the message should be delivered to the deaf community. Further, the deaf participants stated that, if the sign language interpreters bring in the deaf along with them in the studio, it will make the S-L-Is' interpretation more accurate because there is someone who will counter check if the sign interpretation of the information which is being done by the interpreters are correct or understandable.

Moreover, the deaf participants expressed that this factor should be taken into consideration especially when TV inset will be injected into special TV coverage. In

addition, participants invoked that TV inset should not only be used to say that deaf people need to be informed because the deaf as a community is getting frustrated when they see TV inset yet, but they also do not understand the message interpreted by sign language interpreters.

On the other hand, the lived experiences of the S-L-Is viewed that as the arbitrator of the message, they must make sure that the information that they are interpreting is accurate. Moreover, they believe that to make their interpretation credible, it deserves to be sure that during the TV inset interpreting, there is a deaf consultant that will check if the information that they are interpreting is correct. One S-L-I participants described:

“Kapag nagiinterpret kasi kami, may kasama kaming deaf, may kasama kaming bingi sa studio, so kapag nagsesenyas ako na nakikita ko na nakakunot na ang noo, nila, alam ko na di nila ako naiintidihan, pero kapag ako nagsesenyas, at nakita kong, nagrereact sila, alam ko, naiintidihan pa ako.”
(*“When we were interpreting, we had deaf with us, we had a deaf companion in the studio, so when I was preaching and I could see that the forehead was going out, I knew that they did not get me, but when I was preaching, and I saw, they were reacting, I know, they could understand me a bit”).*

The accuracy of the information dissemination to the deaf is at stake, that is why it is essential to assure that the sign language interpreters are credible in terms of signing the right visual signs for the deaf, because the deaf are relying on what the S-L-Is are interpreting. In addition, a deaf consultant must be present in the TV inset interpreting to check if the interpreters are doing the signs correctly; the deaf should be consulted because they are the ones who is using the language.

On the other hand, the information given by the Philippine President's speech in his SONA is very important for every Filipino. This is the trail of the Filipino to determine what steps the President has made and the plan of actions he will do for the Philippines; the importance of those who have the ability to hear what the President has done or plan to do is as important as the deaf people to know.

This is the essential role an interpreter should play. He should assure that the message he translates is right for the deaf understanding of the vital information given in the speech of the President on his SONA. If an interpreter is not trustworthy, how will he constitute the social inclusion of the deaf understanding of what the President is saying on his SONA? How would he correctly give to the deaf the President's desired message?

Even more, the deaf as part of the Filipino people have the right to know what is going on in his community, this meant that as an interpreter, he must have the ability to clearly convey the President's message to his reports for the town. Having a reliable interpreter is important in constituting deaf access to the message provided by the President of the Philippines. In addition, the credibility of a sign language interpreters must be anchored in a responsibility; a responsibility to make sure that they can understand the deaf and their culture. Being trustworthy meant, you know how to assure the deaf understanding. As an interpreter, he must be exposed to the deaf culture; and by doing so, he will know how he will sign the message for the understanding of the deaf.

Diversely, this is now required the S-L-Is to work closely with the deaf, being a credible interpreter requires years of experience, it included to work for hand and hand with the deaf, even more, they must know the culture and involve themselves with the

other activities and signing events. This meant that an interpreter wishing to be part of these TV inset interpreting must have continuous exposure to the deaf culture so that they would know how the deaf do the signing, how the deaf interact with one another, how do the deaf describe things based on how they deal with their environment. In addition, working hand and hand with the deaf could lead the interpreters to know if the signing that he or she is doing is understandable on the part of the deaf.

As previously discussed, the exposure of the S-L-Is to the deaf culture could help them to discover the variations between the schooled and non-schooled deaf; how the literate deaf do their signing (knowing that that the schooled or literate deaf known more signing as they were taught on the different way of signing), as well as how the illiterate deaf do theirs (knowing that they do not have wide knowledge on the signing which is being taught in school).

Furthermore, the S-L-Is exposure to the deaf culture and working closely with the deaf, the S-L-Is could be allowed to know if they are on the right track and in TV inset interpreting is considered important because knowing that the language of President Duterte is very colorful (i.e. he uses curses, adlibs, and unpredictable words), the sign language interpreters must know how the phrase or context of the message and including the facial expressions (emotions) such as a curse, and adlibs should be interpreted so that both literate and illiterate deaf could understand this message of the President. In addition, the S-L-Is' exposure to the deaf culture could help to enhance their knowledge of the signing and interpretation for both literate and illiterate deaf, so that it could strengthen their trustworthiness to the deaf community.

In the Philippines, for example, not all people know how to sign, this meant that only a few people can understand and deliver the language of the deaf, so most deaf

will find it challenging to understand the context of the SONA. The credibility of the interpreters plays a vital role, it will be a mean of an accuracy; being a credible interpreter meant an accuracy of the information being interpreted, especially on the President's speech; considering that the deaf have relied on the visual signs of the interpreters, it meant that he is responsible for ensuring the deaf understanding about the message.

Silver (2015) argued that social in/exclusion as one of a multi-dimensional, relational process of enhancing capabilities to satisfy normatively prescribed social roles. It meant that the interpreter should enhance his capability to clearly do the visuals signs to satisfy his social role for the deaf community. Variously, Graybill (2015) argued that it was a responsibility of the interpreters to sift through ambiguities and rendered a whole, truthful, completely clear picture of what the message was.

Social inclusion is about giving equal opportunity for all, and as far as communication is the concern, every individual must be given equal access to information, the receiver should be able to receive and understand the message of the sender, and the channel that has been used to deliver the message must be effective so that the delivery of the message is clear and accurate.

In the case of the State of the Nation Address, the sender (President Duterte) must be able to equally deliver his message to the receiver (audiences), and for him to deliver his message to the audiences, he now uses the TV broadcast as a channel of communication. But this could only be applied to the hearing people, that is why the sign language interpreters in a TV inset play a vital role as a channel of communication for the hearing-impaired people, they serve as an important tool for the deaf to equally understand the message of the President. Even more, this is also the reason why the

S-L-Is must be trustworthy because as stated, the deaf are relying on what S-L-Is are signing, what they are interpreting, which meant that their role is essential in the social inclusion of the deaf to the SONA of President Duterte.

Odunga (2013) on the other hand, presumes that structural functionalism made assumptions that focused on several levels of analysis (e.g. society, community, individual, social unit: (1) Systems have a property or order and interdependence. (2) Systems tend toward self-maintaining order, and/or equilibrium. (3) Systems could be static or involved in an ordered process of change.

This meant that sign language interpreters must set a system of the property of order and interdependence through observing his credibility especially that the understanding of the deaf was at stake. It also requires S-L-Is to equilibrate the systems by exposing himself more in the culture of the deaf to have a more understanding of how they give meaning into visuals. With the presence of this system, it can have a smooth run especially in the next coverage of the country's address state and be functional.

Accessibility to communication through clear policy and guidelines of TV inset interpreting

The fourth theme emerged on the lived experiences of the deaf participants in terms of equal access to information which is the main framework of social inclusion. The deaf as part of the society should be given the right amount of information because

they also need to know the things happening in society. The deaf participants were asked about the role of TV inset as their access to communication, the participants expressed how valuable the TV inset for them.

One participant described:

“It helps us kasi pinapakita nila yung suporta sa deaf community, it is really important kasi nga visual kami; we have the sign, they are giving us access. May respeto sila sa amin, so it is really important yung message, makuha namin through that inset para alam namin kung ano ang gagawin naming bilang isang mamamayan.” (“It helped us because they were able to show their support to the deaf community, it was really important because we were visual learners; we have the signs, they are giving us access. They have respect for us, so the message was really important, that we should be able to get the message through that inset so that we would know what to do as part of the society”).

A second deaf participant expressed:

“Yes, yes naman, it is important if there is an interpreter inset because if they are going to remove that, how can we able to be connected to the society? How can we able to understand the society?” (“Yes, yes, of course, it was important if there was an interpreter inset, because if they were going to remove that, how could we be able to be connected to society? How could we able to understand society?”).

The third participant added:

“Yung sa TV inset, yeah it is good for us din, ahm it is easy for us to learn what happened, if what happened, kung ano nangyari ngayon, kung nag-improve na ba ang Pilipinas.” (“The TV inset, yeah, it was good for us, it was easy for us to learn what happened if what happened, if the Philippines has already improved”).

Participants strongly believed that having a TV inset in the State of the Nation Address of the Philippine President could assure the social inclusion of the deaf. The participants invoked the importance of the TV inset to the community. Furthermore, the deaf participants expressed that having TV inset in the State of the Nation Address meant access to communication for them to understand the information and messages delivered in the speech of President Duterte on his SONA. But, their lived experiences with the previous SONA made them feel frustrated. They expressed that while the network was able to inject TV inset in the SONA and they were thankful for having it, at the same time, it brought frustration on their end because the TV inset was poorly projected.

One deaf participant described:

“Ang concern talaga namin is lakihan yung inset para makita, kunwari kalahati ng TV. So alam na nila kung hindi naman kaya ng half, siguro lakihan naman ng konti yung inset, siguro 1/9 ng TV para maintindihan namin. Yung hindi sya blurred, sa totoo lang blurred e.” (“Our main concern was to enlarge the inset to be seen, for example, half size of the TV screen. If they could not enlarge it that way, we hope that they enlarge a little bit more, maybe 1/9 of the TV so that we could understand it. It seemed like not blurred, but actually it was blurred”).

The second deaf participant added:

“Kailangan lakihan yung inset, kailangan lakihan kasi maliit, ang hirap makita, ano yun, sisilipin pa makita? Kasi ang nakikita namin is 1x1, mahirap talagang makita” (“The inset should be enlarged, it should be enlarged because it was too small. It was too hard for us to see, what was that, do we have to peep? What we saw is like a 1x1, so it was really hard to see”).

The third deaf participant also described:

“Ah, actually pag TV inset, yung interpreter hindi dapat sya basta basta nag-iinterpret, so kailangan, nafefeel nya yung feeling din namin, so we can really feel na included kami. It is really important na magkaaccess ang mga deaf... Yung TV inset, ang problema lang is size, kailangan lakihan para klaro.”
(“Ah, actually if it was TV inset, the interpreter should not immediately sign the signs. He or she should feel what we feel, so that we could feel that we really included. In terms of the TV inset, the problem was the size, it should be enlarged to make the message clear”).

Meanwhile, the lived experiences of the deaf were supported by the lived experiences of the sign language interpreters. The S-L-I participants described that having the TV inset corresponded to the responsibility of them as the interpreters and TV networks such as GMA Network, Inc. One S-L-I participant expressed:

“Access sya e, part talaga sya ng social inclusion e, napakahalaga nun kasi isang paraan para magkaroon talaga nang access ang mga deaf na for the longest time, walang access sa communication.” *(“It was access, it was a part of the social inclusion, it was very important because it was one way of letting the deaf to have access for the longest time that they have no access to communication”).*

He added:

“Actually, very thankful ang deaf, kasi ganito yan Sir, ang TV kasi meron siyang visuals di ba, nakikita mo yung nangyayari, pero sa deaf, di nila ma-iintidihan yung detalye nun kung walang nag-iinterpret. So together with the visuals nung TV nakikita yung video, etc., pag may nag-eexplain dun sa baba, kasi yun naman ang ginagawa ng mga interpreter.” *(“Actually, the deaf were very thankful, let us look at this way, TV has visuals, right? For hearing people, they could be able to see what is happening, but for the deaf, they would not understand the*

details, because no one was interpreting for them. So, together with the visuals of TV, the videos can be seen, etc., If, someone was explaining/interpreting at the bottom because that was what the interpreter usually do”).

He also added:

“Ang laking bagay nun, kasi na-iintindihan nila yung nagyayari, in real time, hindi yung ikwekwento na lang ng nanay nila o ng kapatid nila. Sa interpreting sa TV inset, kung ano yung sinasabi yun ang nakikita mo and to be clear and accurate about it.” (“It was a big help because they could understand what was happening in real-time, it was not like, their mom or siblings would narrate it to them. In TV interpreting, whatever you see, you should be clear and accurate about it”).

Meanwhile, the second S-L-I participant expressed:

“Kailangan mo yung inset, una kasi, ok, dito sa Pilipinas, marami ring deaf ang hindi nakapag-aral, so kahit na maglagay ka nang, kasi si Sen. Grace Poe, ang suggestion nya is closed-captions di ba ah.” (“The inset was needed, first, here in the Philippines, there were many deaf who have not experienced schooling, so even if you place the... because Sen. Grace Poe suggested that it should be closed-captions, right?”).

She added:

“Maraming deaf ang di makakaintidi nun, kasi di sila umabot nang high school... So that is why, a better option would be signing ngayon sensyas, sabihin mong nagkamali ng intindi, meron pa ring naiintidihan, so this gives a deaf person, mas dumadami na syang nalalaman sa lipunan, mas madami na syang kakausapin, kaya pwede sya magcontribute sa discussion kasi may alam na sya sa SONA through the TV inset sign language interpreting.” (“There were

many deaf who would not understand that because they were not able to experience high school. So that is why a better option would be signing, now that signs, let's say it was mistakenly understood, but still, there was something that they have understood. So, this gives a deaf person, more knowledge about society. They could be able to converse with different people, that is why they could contribute something to the discussion because they knew something about the SONA through the TV inset sign language interpreting").

The third S-L-I participant described:

"Yung TV inset, nakakatulong for the deaf to be aware kung ano ang nangyayari sa mundo." ("The TV inset, it could be able to help the Deaf to be aware of what was happening in the world").

The fourth S-L-I participant added:

"So, by having that inset, we are assured that the deaf are abreast about what is happening, and hindi sila excluded. In fact, having that inset, it is just giving back to them what they rightfully own kasi for the longest time, inalis natin yung karapatan na yun sa kanila na magkaroon ng access to communicate." ("So, by having that inset, we were assured that the deaf were abreast about what is happening, and they are not excluded. In fact, having that inset, it is just giving back to them what they rightfully own, because, for the longest time, the people have taken away from the deaf their right to have access to communicate").

He added:

"Pero by doing so, by having that inset, we are ensuring na kabilang pa rin sila sa society dahil karapatan nga nila malaman ang nangyayari sa paligid nila." ("By doing so, by having that inset, we were ensuring that they were still included

in the society because those were their right, their right to know what is happening in the society”).

Both participants believed that the presence of the TV inset played a vital role in the information dissemination of the State of the Nation Address of the President. For the deaf, they expressed that TV inset is essential for them, as its presence meant access to information, especially on the speech of the President at his SONA. Whilst, for the sign language interpreters, they were totally aware of the importance of the TV inset and their role as the arbitrator of the information from the President's speech to the deaf access to this information, that is why, they substantiate to various factors (i.e. deaf factor, interpreter factors) that could affect the attribution of the social inclusion of the deaf on the SONA of the Philippine President.

The intention of the TV networks to socially include the deaf by giving access to information meant a responsibility to consider possible guidelines in placing TV inset in their program. Considering that deaf are visual learners, this meant that for them to understand the message that is interpreted by the sign language interpreters, they must see the visual signs of the S-L-Is on the TV inset that includes the hand gestures and the facial expressions of the S-L-Is. In TV inset interpreting, hand gestures and facial expressions were the important parts of the process. Through the hand gestures, the S-L-Is can visually narrate (interpret) the context of the message, while through the facial expressions, the S-L-Is can deliver the emotions that a speaker is expressing (i.e. angry, disappointed, serious, etc.).

Hence, by having a small size of the TV inset for the deaf meant, they are being ignored to know the President's delivered messages to his word in the State of the Nation Address; due to a small size TV inset, the deaf may not be able to see what the interpreters were signing which composed of the hand gestures and the facial

expression that would cause them to not understand the message of the Philippine President. Thus, TV networks should consider adjusting the size of TV inset with at least 1/9 of the TV screens, by doing so, it could slightly help the deaf see the visual signs of interpreters which are the most important thing on the TV inset interpreting system.

On the other hand, the Filipino Sign Language or F-S-L is known as the language of the deaf, and the users of this language are the Filipino deaf. Given so, this meant that to attribute the social inclusion of the deaf, involving them in the TV inset interpreting process must be taken into consideration. This meant that if the TV inset will be injected in such a program such as the special coverage of the State of the Nation Address, the deaf must be present and serve as a consultant of the interpreters while interpreting. With the presence of the deaf as a consultant, especially on TV inset interpreting, the deaf community can be assured that the interpretation of the S-L-Is on the information on the speech of the President Duterte at his SONA is correct because there is deaf that may tell whether an interpreter is making visual signs right or not. Even more, the deaf community can also be assured that the information interpreted by the interpreter is sure to be properly understood by the deaf because a consultant is there to check the trustworthiness of the interpreters and his interpretation.

Diversely, the special coverage becomes advantageous for the hearing people because they can easily see and hear the President's statements in his SONA, but for the deaf community members the vital information in the SONA is crucial, this meant that they must appoint interpreter in TV inset interpreting is professional in terms of how he will sign the President's speech. It also meant that an interpreter or interpreters should have exposure to the deaf culture; interpreter who knows how the interpretation

should be done based on the exposure and familiarization to the deaf community culture, which is the Filipino Sign Language or F-S-L, this is to assure the deaf understanding on the vital information on the speech of President Duterte in his SONA.

In 2018, the Congress and President Rodrigo R. Duterte have signed. Republic Act No. 11106 or *An Act Declaring the Filipino Sign Language as the National Sign Language of the Filipino deaf and the Official Sign Language of Government in all Transactions Involving the deaf, and Mandating its Use in Schools, Broadcast Media, and Workplaces*. Section 10 of this R.A. stated that the F-S-L shall be the language of broadcast media interpreting. To guarantee access to information and freedom of expression of the Filipino deaf, "the *Kapisanan ng mga Brodkaster sa Pilipinas* (KBP), and the Movie and Television Review and Classification Board (MTRCB) shall, within one (1) year from the effective date of this Act, require F-S-L interpreter insets, compliant with accessibility standards for television, in news and public affairs programs.

Subsequently, the MTRCB should take steps to promote the progressive use of F-S-L in all other broadcasts and programming, especially in educational television programs designed for children, in conjunction with the National Council for Children's Television and the DepEd" ("*An Act Declaring the Filipino Sign Language,*" 2018).

But, despite the signed Republic Act, there is still no clear implementing rules and regulation (I-R-R) that will guide the TV networks on how TV inset interpreting should be implemented in their programs. This meant that because IRR is not yet polished, the social inclusion in terms of access to information is still in the sink or swim scenario because the standardization size of the inset TV is still unclear, the F-S-L as the language for interpretation on TV has not yet been fully implemented.

Bryan (2016) argued that structural functionalism sees society as built upon order, interrelation, and balance among parts to maintain the smooth functioning of the whole. This meant that the social inclusion of the deaf as part of the society can be seen as functional, orderly, indivisible and balanced if the F-S-L enforcement law has polished implementing rules and regulations as part of the structure to make it smooth functioning of the TV inset interpreting as a whole. Even more, when the TV networks have started to implement the use of the TV inset interpreting with a clear policy and guidelines, it will slowly correct the social dysfunctions of social exclusiveness of the deaf in terms of the information dissemination of the SONA.

Diversely, as part of the IRR, MTRCB should come up with a model that can be used by TV networks in using the TV inset especially in the coverage of the SONA. This must include the following:

(1) A system of exposure and familiarization to the deaf community culture

As a system, the big role of the interpreter is to widen his or her knowledge on the interpreters, structurally, this could only be done if the S-L-Is would years of exposure to the deaf community culture, this is to make themselves familiarize with the culture of the deaf in which they would know how the signs should be signed based on how the deaf communicate with one another, how the schooled (literate) and non-schooled (illiterate) do and understand the signs.

Even more, the part of the S-L-Is on the TV inset interpreting system is not only about doing the sign but to assure that the information that they are interpreting is understandable on the side of the deaf. Social inclusion is about giving the deaf an equal amount of information, and by having the S-L-Is an exposure and familiarization to the deaf community culture, the sign language interpreters could broaden their

knowledge on the proper signing for any type of deaf, which would make the deaf feel that they are socially included because they would understand the message being stated by the President on his SONA.

(2) A system of adjustment on the size of the TV inset

It has been discussed that deaf are visual learners, they could understand the message if they can able to see the visual signs being done by the S-L-Is, this meant, that the role of the TV networks which includes the production staff (director, cameraman, etc.) is to structurally adjust the size of TV inset that they will show during the SONA coverage and consider at least 1/9 of the TV screen, they have also to consider the framing of the interpreters, they have to check if the sign language interpreters could be able to move his hands and arms comfortably and if the facial expressions could also be frame, this is very important because these are the important things that need to be considered since that the deaf are relying on the hand gestures and facial expressions of the S-L-Is.

In the case of social inclusion, it could be invoked because the right information could be delivered to them by having the right size of the TV inset, the deaf could be able to see the interpretation which would make them understand the message of President Duterte.

(3) A system of validation of TV insets interpreting with a deaf consultant.

As a system, TV inset interpreting should be a medium for clear understanding and credibility. This meant that the interpretation should be checked and/or validated by an expert to make sure that the information being disseminated is something informative, especially for the deaf audiences. In the scenario of TV inset interpreting, whatever the sign language interpreters do, which includes the gestures of the hands

and the expression of the face should be validated by the deaf which will be served as the consultant for the process of interpreting.

The S-L-Is and the TV networks should really take into consideration to involve the deaf in the process of interpreting since the deaf are the expert of the sign language, they are the ones using it. By doing so, it could make the TV inset interpreting system run smoothly.

(4) A system of accessibility to communication through clear policy and guidelines of TV inset interpreting.

Social inclusion meant an equal opportunity or equal access to communication and information. This requires the sender of the message to make sure that the receiver of the message could be able to receive and understand the message being sent. Every receiver must be able to receive an equal amount of the information especially on the State of the Nation Address of the Philippine President.

The SONA as a medium of the Philippine President in delivering his actions made and plan of actions for the country should be delivered to the Filipino people which includes the deaf. And for the deaf audiences, they do have the prerogative to also understand what President Duterte is trying to deliver, this meant that the one who covers the SONA should do the responsibility of assuring accessibility to the communication of the President Duterte on his SONA.

Chapter V

SUMMARY, CONCLUSION, AND RECOMMENDATIONS

Summary

The study analyzed and determined how the sign language interpreter attributes the social inclusion of the deaf during the delivery of the State of the Nation Address 2019 on GMA 7. In accomplishing this objective, it became paramount to (1) know how do S-L-Is interpret the SONA; (2) describe how do the deaf find the inset sign language in delivering the 2019 SONA; (3) find out how is social inclusion constituted as perceived by the S-L-Is and the deaf based on their lived experiences; and (4) discuss what policy, guidelines, and models can be formulated to attribute social inclusion of the deaf community in accessing vital information like the SONA.

Data were gathered through phenomenology using in-depth interview guide questions which were personally asked eight participants, four deaf and four sign language interpreters from Manila City, Pasay City, Quezon City, and Mandaluyong City. The deaf and sign language participants must have seen the State of the Nation Address 2019 and experienced to engage with the TV inset. The four deaf participants were able to see and experience the State of the Nation using the TV inset. While the

four sign language interpreters were experienced sign language interpreter in the TV inset of GMA Network during its coverage of the State of the Nation Address 2019. The answers of the eight participants; four deaf and four sign language interpreters have been coded and organized by four major findings: (1) exposure and familiarization to the deaf community culture which is the Filipino Sign Language (F-S-L). (2) Adjustment of the TV inset size for deaf visual signs recognition and understanding. (3) Validation of TV insets interpreting with a deaf consultant. (4) Accessibility to communication through clear policy and guidelines of TV inset interpreting.

Exposure and familiarization to the deaf community culture which is the Filipino Sign Language (F-S-L)

The lived experiences of the Sign Language Interpreters expressed that they have used Filipino Sign Language (F-S-L) on a TV inset; the F-S-L has been described as a representation of the culture of the Filipino deaf which would require every sign language interpreter to expose themselves in this culture of the deaf to know and understand the language.

In the TV Inset Sign Language Interpreting system of the SONA coverage, sign language interpreters must inherent the exposure and familiarization to the deaf community culture which is the Filipino Sign Language (F-S-L). The interpreters involved in such an inset should know the deaf community culture that is familiar to the deaf. Further, the interpreter that is included in the inset, must have an exposure

to F-S-L as this is the language known by the Filipino deaf and as well as their culture. By doing so, it will help those who are deaf to clearly understand the message because the language and the culture to be used on TV inset for sign language interpretation is the F-S-L. It may feel to the deaf that they are composed in the SONA because they can understand the language being rendered on the TV inset.

Meanwhile, in the case of social inclusion, it stated that the deaf must be ensured to equal access to social, political, and physical spaces. This meant that structurally, the role of the interpreters is to assure the deaf that the information that they are interpreting or about to interpret, especially the message of President Duterte on his SONA is accessible to every deaf audience, and that is very important. Diversely, if sign language interpreters (S-L-Is) are unfamiliar and not exposed with F-S-L (as deaf language and described as deaf culture) they cannot correctly convey the message; if translators do not understand the culture of the deaf and may not understand how the message should be delivered, it will affect the proportionate access of the deaf to the SONA.

Adjustment of the TV inset size for deaf visual signs recognition and understanding

The deaf expressed how important the size of the TV inset for their understanding. The participants described that the size of the TV inset could affect their understanding of the interpreted message of the sign language interpreters; it

could affect their understanding because if the size is not large enough, they could not be able to see the visual signs of the interpreters.

Structurally, in the TV inset interpreting system, the appropriate size of the TV inset matters, through the right size of the TV inset, the deaf could see the hand gestures of the S-L-Is which is very important to them, because the hand gestures served as the tool of the S-L-Is to describe and interpret the message contextually. In addition, through the appropriate size of the TV inset, the deaf could also see the facial expression of the sign language interpreters, which also plays a vital role in TV inset interpreting system, where through the facial expression, the deaf would know what emotions (i.e. mad, frustrated, happy) that the President was trying to express in his SONA; on contrary, if the size of inset is not adequate, this meant that the deaf could not see the hand gestures and the facial expression which were very important for them to understand the message.

Further, the adequate size of TV inset is very important because it could be intended for hearing-impaired people a clearer understanding of the message. After all, the visual signs, gestures, and facial expressions of the sign language interpreters while interpreting are visible, and the deaf do not have to carry their faces on TV. In the Philippines, for example, not all people have access to TV sets in larger sizes, this meant that most people are watching TV on a middle scale size, so most deaf people will find it challenging to understand the context of SONA.

Even more, to invoke the social inclusion of the deaf in terms of equal access to information, adjustment of the TV inset size should be made structurally; by adjusting it from a 1x1 frame into at least 1/9 of the TV screen. This is to correct the social dysfunction role of GMA Network, Inc. as the one who covered the State of the Nation Address. This adjustment should be done to make the TV inset interpreting

system more functional for the proportionate access to information of the deaf to the SONA. Further, it would make the deaf feel that the network has intended to make the deaf understand the message of the Philippine President and to invoke their social inclusion.

Validation of TV inset interpreting with a deaf consultant

The deaf participants described on their lived experiences that there were interpreters who did the signs in the SONA but did not check if the deaf have understood it, and that led the deaf to confusion on what the President said on his SONA; this made the deaf socially excluded.

The sign language interpreters must have to work closely with the deaf, being a credible interpreter requires years of experience, it included to work for hand and hand with the deaf, even more, they must know the culture and involve themselves with the other activities and signing events. This meant that an interpreter wishing to be part of these TV inset interpreting must have continuous exposure to the deaf culture so that they would know how the deaf do the signing, how the deaf interact with one another, how do the deaf describe things based on how they deal with their environment. In addition, working hand and hand with the deaf could lead the interpreters to know if the signing that he or she is doing is understandable on the part of the deaf.

Social inclusion is about giving equal opportunity for all, and as far as communication is a concern, every individual must be given equal access to information, the receiver should be able to receive and understand the message of the sender, and the channel that has been used to deliver the message must be effective so that the delivery of the message is clear and accurate.

Accessibility to communication through clear policy and guidelines of TV inset interpreting.

The intention of the TV networks to socially include the deaf by giving access to information means a responsibility to consider possible guidelines in placing TV inset in their program.

The social inclusion of the deaf as part of the society be functional, orderly, indivisible, and balanced if the F-S-L enforcement law has polished implementing rules and regulations as part of the structure to make it smooth functioning of the TV inset interpreting as a whole. Even more, when the TV networks have started to implement the use of the TV inset interpreting with a clear policy and guidelines, it will slowly correct the social dysfunctions of social exclusiveness of the deaf in terms of the information dissemination of the SONA.

Conclusion

The study concludes that while sign language interpreters used F-S-L, social inclusion could only be invoked by adjusting the size of the TV inset, as for the inset sign language system, the visuals signs of the S-L-Is which includes the hand gestures and facial expressions matters. S-L-Is also need to be exposed and familiar with deaf community culture to increase their knowledge on the signs that considers the schooled and non-schooled deaf. As policy and guidelines, TV networks should consider adjusting the size of the TV inset, involve the deaf as a consultant to validate the signing and assuring the access to communication of the deaf to make them socially included. Structurally, inset sign language implementation must have a model to follow to make it functional.

Recommendations

For Further Research

1. Explore how the government specifically the Movie and Television Review and Classification Board (MTRCB) manages the implementation of the TV inset interpreting especially in the State of the Nation Address of the President.
2. Conduct a study with randomly sampled respondents to find out how does the implementation of the TV inset interpreting affects the deaf community.

3. Future researchers should use other methodologies (i.e. survey, case study, etc.) to explore and find out the satisfaction of the deaf community in the implementation of the TV inset interpreting.
4. Investigate how the sign language in the TV inset affects the awareness of the deaf in vital information like news and current events.
5. Determine how structural functionalism as a theory can be used to increase engagement among the intended audience.

For Communication Practitioners

1. Consider adjusting the size of the TV inset into 1/9 of the TV screen. This could help the deaf to see the visual signs of the S-L-Is which includes hand gestures and facial expressions.
2. Consider involving the deaf as a consultant in TV inset interpreting. This is to have someone to validate if the signing is done by the S-L-Is are correct and valid.

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Appendix 1:

Research Instrument:

Greetings!

I am Melvin N. Espineda from the University of the Philippines Open University taking up Doctor of Communication. I am currently conducting a study on Inset Sign Language and Social Inclusion: The case of the State of the Nation Address (SONA) In line with my Dissertation, I would like to seek your help in answering the following questions indicated below. Rest assured that all the information you have provided will be considered confidential.

Thank you very much!

Interview Guide Questions for the Interpreters:

1. Based on what you have seen in the State of the Nation Address of President Duterte, could you say that it was delivered and conveyed to the Deaf? Could you describe how?
2. What way do you consider in interpreting the information, is it the language being used by the deaf, is it the knowledge that they already know? What factors do you consider? Could you describe it?
3. How do you make sure that the information or messages are well interpreted and understood? Could you describe it?

4. How important to consider the inset sign language interpreter as an intervention for the social inclusion of the Deaf on the SONA of the Philippine President? Could you describe it?
5. Upon watching the State of the Nation Address 2019, could you say that the message is well interpreted? Why or why not?
6. If it is not well interpreted, what could you suggest improving the interpretation of the message in terms of signing? Could you expound it?
7. What can you suggest to the other interpreters, especially those who are engaged in the inset sign language interpreter? Could you describe it?

Interview Guide Questions for the Deaf:

1. In watching the State of the Nation Address 2019, were you able to understand the message being interpreted using the inset of sign language? Could you describe it?
2. How did you understand the message? Did the interpreter use language that suits the signs you know? Could you describe it?
3. If it is yes, how could say so? How do you understand it? Could you describe it?
4. If it is no, what actions or performance did the interpreters do to make you not understand the message?
5. Does language matter to you in understanding the interpretation? If it does, can you describe what language is it, and expound why does this language should be used?

6. Does the inset sign language interpreter make you feel that you are part of the SONA? Could you describe it?
7. What can you suggest for the future inset sign language interpreters, to make sure that the messages are well interpreted? Could you describe it?

Appendix 2:

Consent Form of the Interviewee/Participants:

Dissertation Title: Inset Sign Language and Social Inclusion: The Case of the State of the Nation Address

I agree to participate in a research project conducted by Melvin N. Espineda, MDC. A Doctor of Communication Student from the University of the Philippines – Open University in Los Baños, Laguna.

1. I have received sufficient information about this research project and understand my role in it. The purpose of my participation as an interviewee in this project and the future processing of my data has been explained to me and is clear.

2. My participation as an interviewee in this project is completely voluntary. There is no explicit or implicit coercion whatsoever to participate.

3. Participation involves being interviewed by Melvin N. Espineda, MDC. The interview will last approximately ninety [90] minutes to one hundred twenty [120] minutes. I allow the researcher(s) to take notes during the interview. I also may allow the recording of the interview and subsequent dialogue by audio/videotape. It is clear to me that in case I do not want the interview and dialogue to be taped I am fully entitled to withdraw from participation.

4. I have the right not to answer questions. If I feel uncomfortable in any way during the interview session, I have the right to withdraw from the interview and ask that the data collected before the withdrawal will be deleted.

5. I have been given the explicit guarantee that the researcher will not identify me by name or function in any reports using information obtained from this interview, that my confidentiality as a participant in this study remains secure. Personal data will be processed in full compliance with the UPOU's Data Protection Policy.

6. I was assured that this research project has been reviewed and approved by Melvin Espineda's adviser.

7. I have carefully read and fully understood the points and statements of this form. All my questions were answered to my satisfaction, and I voluntarily agree to participate in this study.

8. I obtained a copy of this consent form co-signed by the interviewer.

Researcher's Signature and Date

Interviewee/Participant's Signature and Date