

Exploring Culturally Responsive Teacher Language Patterns in Socratic Dialogues: A Phenomenological Study in the Philippine Context

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ABSTRACT

This phenomenological study explored how Purposive Communication teachers at Kolehiyo ng Lungsod ng Dasmariñas enacted culturally responsive language during Socratic Dialogue and how students experienced these patterns amid hiya and high-power-distance classroom relations. Interpretative Phenomenological Analysis was used with six teachers and ten students selected purposively from the institution. Data were obtained through semi-structured individual interviews and one classroom observation session, with participant accounts interpreted through the Cognitive Apprenticeship Model, Speech Act Theory, and Sikolohiyang Pilipino. Teacher interviews showed that Socratic Dialogue was reconceptualized as guided conversation through relational modeling, warm-up sequencing, storytelling, wait-time, and strategic code-switching. Students described validation, non-shaming

correction, code-switching, deliberate wait-time, and open-ended questioning as conditions that reduced hiya and enabled participation. In the single observed session, circular questioning and broadly accessible cultural anchors coincided with the highest observed engagement, while teacher speech progressed from invitational prompts to analytical challenge and metacognitive reflection. Synthesizing these findings produced the five-component Guided Usapan Protocol: Relatable Hook, Safety Signaling, Strategic Code-Switching, Circular Rotation, and Wait-Time Buffer with Peer Consultation. Culturally responsive teacher language functioned as a relational and cognitive-emotional scaffold within the KLD context. The findings are context-bound, and the proposed protocol was neither implemented nor evaluated; it requires expert validation, feasibility testing, and classroom piloting.

Keywords: *culturally responsive pedagogy, Socratic Dialogue, teacher language patterns, Interpretative Phenomenological Analysis, hiya, Guided Usapan Protocol*

INTRODUCTION

Purposive Communication is intended to develop communicative competence, critical thinking, collaboration, and multicultural awareness among higher-education students. These outcomes require learners to articulate positions, question assumptions, and engage with the ideas of others rather than remain passive recipients of information (Mallillin & Caranguian, 2022; Salendab & Laguda, 2023). Socratic Dialogue offers a structured form of cooperative inquiry through which students explain, defend, revise, and synthesize ideas (Mahinay & Andrade, 2025).

The classical Socratic elenchus, however, is commonly associated with direct cross-examination and the exposure of contradictions. Contemporary educational adaptations increasingly emphasize supportive, scaffolded, and collaborative questioning to preserve intellectual rigor without turning dialogue into public confrontation

(Giuseffi, 2024; Sun, 2021). Such adaptation is especially important when a questioning model developed in an individualistic intellectual tradition is introduced into collectivist and high-power-distance classrooms.

In Philippine classrooms, *hiya*, *pakikipagkapwa*, respect for authority, and the desire to maintain group harmony can shape whether and how students speak. Silence may represent culturally guided self-regulation rather than lack of knowledge, while direct disagreement may be interpreted as disrespectful or socially risky (Ignacio, 2024; Ole & Gallos, 2023; Tabajen et al., 2025). Teachers must therefore balance the cognitive demands of inquiry with relational and linguistic conditions that make participation safe.

Language is central to this balancing process. Hedging, validation-first feedback, collective framing, storytelling, wait-time, and strategic code-switching can soften face-threatening acts while sustaining the demand for explanation and reflection. Research on multilingual classrooms indicates that code-switching can bridge comprehension and participation when it is deliberate rather than habitual (Bardinas et al., 2025; Peregrino, 2025; Quinto, 2024). Pragmatic mitigation can likewise support second-language learners by changing how correction, challenge, and teacher authority are experienced (Li, 2021).

Despite the established value of culturally responsive pedagogy, limited Philippine research has examined the micro-level language patterns through which teachers adapt Socratic Dialogue in higher education. Existing studies describe face-preserving talk or communal engagement in other collectivist settings, but they do not provide an equivalent taxonomy of hedging, code-switching, wait-time, validation, and circular questioning for the Philippine context (Ngubane & Makua, 2021; Sum & Kwon, 2020). This gap limits the availability of locally grounded guidance for Purposive Communication teachers.

The study therefore explored how six Purposive Communication teachers at Kolehiyo ng Lungsod ng Dasmariñas conceptualized and enacted culturally responsive Socratic Dialogue, how ten students experienced teacher language in relation to *hiya* and participation, and how selected language patterns coincided with engagement in one observed classroom session. The findings were synthesized into the proposed Guided Usapan Protocol, a teacher-usable framework intended for future validation and piloting rather than presented as an already tested intervention.

Literature Review

Socratic Dialogue, critical inquiry, and communication learning

Socratic Dialogue positions knowledge as something constructed through questioning, explanation, and revision. In communication-oriented courses, it provides students with opportunities to organize reasoning, defend ideas orally, and negotiate meaning with others. The method can therefore strengthen both critical inquiry and communicative competence when questions move beyond recall toward justification, comparison, and synthesis (Mahinay & Andrade, 2025; Mallillin & Caranguian, 2022).

Modern classroom adaptations distinguish the educational dialogue from a purely confrontational elenchus. Scaffolded Socratic practice uses modeling, prompts, progressive challenge, and reflection so that learners can participate at different levels of readiness. Giuseffi (2024) described a supportive dialogic adaptation, while Sun (2021) emphasized that Socratic circles must be modified to fit language-learning contexts rather than transferred mechanically.

The value of inquiry consequently depends on how the teacher asks. Questioning acts carry pedagogical intentions and interpersonal consequences; open-ended, probing, reformulating, and reflective prompts do not merely retrieve information but position learners within the dialogue (Darong et al., 2021). A culturally responsive analysis must therefore examine the linguistic form and perceived effect of teacher questions, not only the topic or cognitive level.

Filipino cultural values and classroom participation

Sikolohiyang Pilipino provides a culturally grounded explanation of classroom participation. Enriquez (1992) positioned *kapwa* as the core Filipino value of shared identity and described *hiya* as a relational regulator

rather than merely individual shame. Pe-Pua and Protacio-Marcelino (2000) further explained pakikipagkapwa as the enactment of mutual recognition and shared personhood. These constructs make classroom participation a relational act rather than solely an individual demonstration of confidence.

High power distance can intensify the risk associated with speaking. Students may avoid challenging a teacher or exposing an incomplete answer because the interaction threatens dignity and harmony. Philippine studies have shown that authority relations and relational expectations shape how learners interpret participation and teacher feedback (Ignacio, 2024; Valle, 2022). Thus, silence cannot automatically be treated as disengagement or limited understanding.

Culturally responsive dialogue requires teachers to read subtle emotional and relational cues and adjust their language accordingly. Inclusive framing, humor, validation, and shared examples can move learners from outsider positioning toward a sense of belonging. Santiago (2021) and Tabajen et al. (2025) support the continued relevance of Filipino relational constructs for understanding knowledge sharing in contemporary educational settings.

Scaffolding, code-switching, validation, and wait-time

The Cognitive Apprenticeship Model organizes complex learning through modeling, coaching, scaffolding, articulation, reflection, and exploration (Collins et al., 1989). In Socratic Dialogue, these stages may be realized linguistically when teachers demonstrate reasoning, prompt hesitant students, break difficult questions into manageable parts, request justification, and gradually transfer ownership of inquiry. Recent language-education research continues to support cognitive apprenticeship as a framework for guided communicative learning (Fakour & Imani, 2025).

Code-switching can function as a pedagogical bridge when the demand to express an idea in English creates additional risk. Deliberate movement between English and Filipino may allow the concept to emerge before the teacher and student collaboratively refine its English expression. This functional view treats code-switching as a pragmatic resource rather than a deficiency (Bardinas et al., 2025; Peregrino, 2025; Quinto, 2024).

Validation and wait-time provide complementary support. Brief affirmations can preserve face before probing or correction, while deliberate silence gives students time to process, translate, and organize a response. Speech-act mitigation changes the perlocutionary effect of a teacher's question: the same intellectual challenge can be experienced as invitation rather than public evaluation (Hussain & Khan, 2024; Li, 2021).

Culturally responsive pedagogy and relational language

Culturally responsive pedagogy integrates learners' cultural references, linguistic identities, and community knowledge into rigorous instruction. Philippine higher-education research has emphasized that local cultural practices can serve as pedagogical resources rather than obstacles to academic standards (Camiring-Picpican et al., 2025). In dialogic teaching, this means constructing questions and examples that students recognize while still requiring analysis and reflection.

Relational storytelling or kuwentuhan is particularly relevant because it frames knowledge sharing as participation in a common narrative. Sales-Batang et al. (2025) highlighted culturally grounded pedagogies in Philippine higher education, while culturally responsive approaches more broadly encourage teachers to validate students' language and experience. Such practices can reduce the perceived separation between formal academic discourse and everyday communicative life.

A culturally responsive Socratic classroom does not remove intellectual challenge. Instead, it changes the relational conditions under which challenge occurs. Teachers may remain epistemically more experienced while treating students as relational equals, thereby preserving the guidance function of teaching without reproducing unnecessary humiliation or exclusion.

Interpretative Phenomenological Analysis in educational research

Interpretative Phenomenological Analysis is suited to questions that require detailed examination of how people make sense of experience. Its idiographic commitment privileges depth, case-by-case analysis, and

attention to convergence and divergence rather than statistical representation (Nizza et al., 2021; Smith, 2025). The double hermeneutic recognizes that participants interpret their experience while the researcher interprets those interpretations (Spiers & Smith, 2020).

Small, purposively selected groups are appropriate when participants share the lived experience under investigation. Rich contextual description allows readers to judge transferability rather than assuming generalizability (Merriam & Tisdell, 2021). Interviews are primary because they preserve participant meaning, while observation can corroborate how reported experiences appear within a particular setting (Casteel & Bridier, 2021).

High-quality IPA requires transparency, reflexivity, and traceability from participant words to interpretive claims. The researcher must analyze each case before clustering themes, maintain an audit trail, check transcripts with participants, and distinguish participant meaning from theoretical interpretation (Nizza et al., 2021; Robinson & Williams, 2024). These principles guided the present study's analysis of teachers and students as separate idiographic groups.

Theoretical integration

The study combined three complementary lenses. The Cognitive Apprenticeship Model explained what teachers did pedagogically through modeling, coaching, scaffolding, articulation, reflection, and exploration. Speech Act Theory explained how these moves were realized through directives, expressives, reformulations, mitigated challenges, and other utterances (Searle, 1969). Sikolohiyang Pilipino explained why particular forms were culturally necessary in a relational field shaped by kapwa, hiya, and pakiramdam.

The combination resolves an important tension. Teachers retain instructional expertise, as described by cognitive apprenticeship, while exercising that expertise through language that treats students as kapwa. Epistemic asymmetry is therefore not identical to relational inequality. A teacher can guide the reasoning process while signaling that student contributions are valued and that incomplete responses are part of collective inquiry. This integrated architecture informed interpretation rather than predetermining findings. Participant accounts were analyzed idiographically first; themes were mapped to the theoretical frameworks only after they were traceable to the words and meaning-making of teachers and students. Figure 1 presents the original conceptual framework used in the source manuscript.

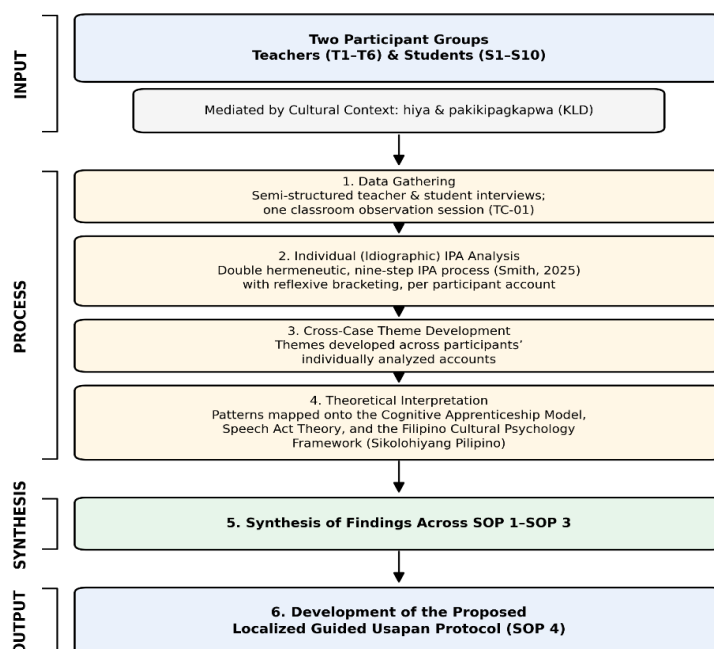


Figure 1. *Conceptual framework of the study*

METHODS

Research Design

The study employed a qualitative phenomenological design using Interpretative Phenomenological Analysis. The design was grounded in hermeneutic phenomenology and the double-hermeneutic process, allowing the researcher to interpret how teachers and students made sense of culturally responsive language during Socratic Dialogue (Smith, 2025; Spiers & Smith, 2020). Each participant account was analyzed as a complete case before cross-case themes were developed.

Teacher interviews and student interviews were the principal sources of lived-experience data. One classroom observation, coded TC-01, was used as corroborative evidence for the first two research questions and as the primary descriptive source for the third question. Because only one session was observed, observation findings were treated as illustrative of that session rather than as evidence of recurring practice.

Research Locale

The study was conducted at Kolehiyo ng Lungsod ng Dasmariñas, a publicly funded higher-education institution in Dasmariñas City, Cavite, Philippines. The institution offers Purposive Communication as a required General Education course and provided a shared linguistic and institutional context in which *hiya*, *pakikipagkapwa*, English-medium academic expectations, and teacher–student hierarchy could be examined in depth.

Participants and Sampling Technique

Purposive sampling was used to select participants with direct experience of Socratic Dialogue in Purposive Communication. The target population comprised ten course teachers and 575 enrolled students during the second semester of Academic Year 2025–2026. Six teachers and ten students were recruited, producing two separate idiographic groups rather than one pooled sample.

Teachers were required to be current KLD Purposive Communication faculty members, possess at least two years of relevant teaching experience, have direct experience facilitating Socratic Dialogue, hold a graduate degree in a related field, and provide voluntary consent. Students were first- or second-year undergraduates enrolled in the participating classes who volunteered and provided consent or, when applicable, parental consent and assent. Individuals in a direct supervisory relationship with the researcher were excluded.

Table 1. *Participant groups and their analytic roles*

Participant Group	Number	Key Inclusion Features	Primary Analytic Role
Purposive Communication teachers (T1–T6)	6	At least two years of course teaching and experience facilitating Socratic Dialogue	Primary source for teacher conceptualization and enactment
Purposive Communication students (S1–S10)	10	First- or second-year students enrolled in participating classes	Primary source for participation, confidence, and <i>hiya</i> -related experience
Observed classroom session (TC-01)	1 session	One Purposive Communication class taught by a participating teacher	Corroborative for SOP 1–2; illustrative primary source for SOP 3

Research Instrument

Three instruments were used. The semi-structured Teacher Interview Guide elicited teachers' conceptualizations of Socratic Dialogue and their use of hedging, validation, code-switching, storytelling, wait-time, and other scaffolding strategies. The semi-structured Student Interview Guide examined how learners experienced teacher language, participation, confidence, language anxiety, and *hiya*. Interviews lasted approximately 45–60 minutes for teachers and 30–45 minutes for students.

The Classroom Observation Protocol documented cognitive-apprenticeship moves, speech-act forms, culturally responsive language, and student-engagement indicators during one approximately 60-minute session. Its four-point salience scale—Not Observed, Occasional, Recurrent, and Pervasive—served only as a structured field-note aid and was not analyzed statistically.

Three experts with graduate-level expertise in English-language education and qualitative research evaluated the instruments for clarity, relevance, cultural compatibility, and theoretical alignment. A five-day pilot test involved one teacher and two students who were excluded from the main sample. Pilot data were used solely to refine wording, timing, and observation procedures.

Data Gathering Procedure

After ethics approval and institutional permission, participants were recruited through formal invitations and informed-consent procedures. Individual teacher and student interviews were conducted in the participant's preferred language, English or Filipino, and were audio-recorded with permission. One classroom observation was completed using the validated protocol and contemporaneous field notes.

Recordings were transcribed verbatim, and Filipino or code-switched excerpts were accompanied by English translations when reported. Each participant reviewed the accuracy of their transcript. The researcher maintained a data-management log, reflexive notes, coded transcripts, and an audit trail connecting significant excerpts, codes, themes, theoretical interpretation, and the eventual protocol components.

Data Analysis

Analysis followed a six-phase IPA framework operationalized into nine steps: repeated reading; initial noting; identification of significant statements; initial coding; development of participant-level emergent themes; subsequent mapping to the Cognitive Apprenticeship Model, Speech Act Theory, and Sikolohiyang Pilipino; comparison of teacher, student, and observation evidence; development of final cross-case themes; and synthesis of findings into the Guided Usapan Protocol.

Teachers and students were analyzed as two distinct idiographic sets. Every transcript was examined in full before comparison, preventing the larger student group from numerically overwhelming the teacher accounts. Theoretical categories were applied only after participant-anchored themes had been identified. Reflexive bracketing involved a pre-analysis memo, margin-level notes distinguishing participant statements from researcher inference, and repeated checks of developing interpretations against the original transcripts.

Trustworthiness

Credibility was supported through member checking by all sixteen participants and triangulation across teacher interviews, student interviews, and the single classroom observation. Dependability was supported through documented instrument validation, pilot testing, and an audit trail. Confirmability was strengthened through reflexive memos and traceability of themes to participant words. Transferability was addressed through detailed description of the KLD setting and participant characteristics; no claim of statistical generalizability was made (Nizza et al., 2021; Robinson & Williams, 2024).

Ethical Consideration

The study obtained approval from the Research Ethics Committee before recruitment and data collection. Participation was voluntary, and written informed consent was secured; participants under 18 required parental or guardian consent and their own assent. Student recruitment was conducted without participating teachers present, and teachers were not informed which students participated, reducing the risk of perceived academic coercion.

Teachers and students were identified through codes T1–T6 and S1–S10. Digital files were stored in encrypted, password-protected folders, while physical forms were kept in a locked location accessible only to the researcher. Data were scheduled for retention for five years, after which digital records would be permanently deleted and physical documents shredded. Participants could decline questions or withdraw without consequences for grades, employment, or institutional standing.

RESULTS AND DISCUSSION

Teacher conceptualization of culturally responsive Socratic Dialogue

Table 2. *Themes, supporting practices, and representative evidence for teacher accounts*

Theme	Supporting Practices/Codes	Representative Evidence	Interpretive Meaning
Relational modeling and strategic unfolding	Guided conversation; moderator stance; presuppositional invitation; experience-based opening	“Parang guided siya na usapan.” (T4)	Dialogue was reframed from confrontational recitation into shared inquiry that reduced hierarchical distance.
Linguistic scaffolding and mitigation	Warm-up sequences; storytelling; wait-time; face-saving redirection; deliberate code-switching	“Language ang pumipigil sa kanila, hindi ang idea.” (T2)	Teachers separated intellectual contribution from immediate English performance and maintained participation without shaming.

Teachers conceptualized Socratic Dialogue as guided conversation rather than as adversarial cross-examination. Participants described repositioning themselves from answer-holding authority to moderator, opening sessions with familiar experience, and inviting contributions through presuppositional phrases that implied the learner had something worth saying. The observed session began with an experience-based invitation about workplace communication, corroborating the relational opening described in the interviews.

The second theme concerned the language used when students hesitated or produced incomplete responses. Teachers reported using hypothetical warm-ups before difficult questions, storytelling to make inquiry feel like *kuwentuhan*, wait-time and later return to protect face, and deliberate code-switching when English rather than the idea was blocking participation. These moves align with modeling, coaching, and scaffolding in the Cognitive Apprenticeship Model and with mitigated illocutionary acts in Speech Act Theory.

The convergence across accounts did not erase individual variation. One teacher emphasized moderation of authority, another relied on storytelling, and another used wait-time and peer assistance. IPA treats these routes as substantively meaningful because the shared relational stance was enacted differently according to each teacher’s pedagogical history and *pakiramdam* of the classroom.

Student experience of participation, confidence, and *hiya*

Table 3. *Themes, supporting codes, and representative evidence for student accounts*

Theme	Supporting Codes	Representative Evidence	Interpretive Meaning
Mitigating <i>hiya</i> through teacher validation	Explicit validation; encouragement; humor; non-shaming correction; supportive follow-up	“Excellent” or “Great thought” made the student feel more engaged. (S6)	Validation protected dignity before further questioning and changed the interaction from judgment to support.
Code-switching and wait-time in building agency	Barrier removal; class-wide confidence shift; deliberate processing; open-ended questioning	“Nare-remove niya po yung language barriers.” (S9)	Linguistic and temporal space allowed students to formulate ideas and move from silence toward intentional participation.

Students identified explicit validation as a central means of reducing hiya. Brief expressions such as “Excellent,” “Great thought,” and “Sige, kaya mo iyan” communicated that an incomplete or tentative response would not result in humiliation. Humor and non-shaming correction performed the same protective function for some participants, although students differed in which form of support they considered most important.

Code-switching was experienced as both a comprehension aid and a reduction of the social stakes of speaking. Students explained that movement into Filipino removed language barriers and stress, after which ideas could be developed in English. Other students foregrounded deliberate wait-time and open-ended questioning, which gave them time to process rather than produce an immediate recitation-style answer.

These findings indicate that confidence was associated with the teacher’s language choices within this participant group, but the relevant mechanism was not identical for every student. IPA’s idiographic orientation prevents the less frequently named strategies from being treated as weaker findings. Validation, code-switching, wait-time, and open-ended questioning each served a distinct cognitive-emotional function in helping particular students move from hiya-related silence to participation.

Observed language patterns and student engagement during TC-01

Table 4. *Illustrative themes from the single classroom observation*

Theme	Observation Evidence	Observed Association	Boundary/Qualification
Circular questioning and thematic synthesis	Teacher linked one student’s answer to another and returned the ideas to the group.	The session’s strongest student-generated synthesis followed cumulative linking of responses.	One session cannot establish recurrence or causation.
Cultural anchors as engagement catalysts	Prompts used hiya, diskarte, and pakikipagkapwa; nine students raised their hands after a broadly recognizable hiya prompt.	Accessible cultural references coincided with visible engagement spikes.	Profession-specific anchors were less engaging for students without corresponding experience.
Cumulative engagement and CAM–SAT integration	Speech acts progressed from invitation to analytical challenge and metacognitive reflection.	Voluntary participation, extended responses, student-to-student questioning, and nonverbal engagement increased across the session.	The pattern is illustrative of TC-01 only.

Circular questioning linked one learner’s response to another’s contribution, creating a cumulative line of reasoning rather than isolated question-and-answer exchanges. One student described the effect as making the idea “mas nagiging malawak.” In TC-01, prompts that asked students to connect different workplace experiences coincided with higher-order comparison and collective synthesis.

Cultural anchoring also coincided with heightened engagement. A question about whether hiya shaped communication with supervisors produced laughter of recognition, nine raised hands, and extended discussion. The observation also revealed a boundary condition: a culturally specific example was not automatically inclusive when it depended on professional experience some students did not have. Accessibility of the anchor mattered as much as cultural relevance.

Across the session, teacher talk moved from invitational directives grounded in experience to hedged analytical challenges and finally to metacognitive reflection. Student participation appeared to deepen alongside this progression. The observation is consistent with the cognitive-apprenticeship premise of progressively transferring responsibility, but additional sessions and teachers are required before recurrence can be established.

The proposed Guided Usapan Protocol

The Guided Usapan Protocol was developed by tracing each component directly to findings from the teacher interviews, student interviews, and TC-01. It is a proposed, evidence-informed output, not an intervention that was implemented or evaluated in this study. Table 5 presents the traceability from finding to intended classroom function.

Table 5. *Traceability and intended functions of the Guided Usapan Protocol*

Component	Source Finding	Teacher Action	Intended Function
1. Relatable Hook (Usapan Opening)	Relational reframing and experience-based invitation	Begin with one familiar, open-ended question rather than lecture or recitation framing.	Build rapport and lower power distance before rigorous inquiry.
2. Safety Signaling	Validation and non-shaming redirection	State that ideas may be incomplete; validate contribution before probing or correcting.	Permit intellectual risk-taking while protecting dignity.
3. Strategic Code-Switching	Code-switching as barrier removal	Allow Filipino or Pinoylish expression when English blocks the idea, then co-construct the English formulation.	Prioritize meaning and restore participation without abandoning language development.
4. Circular Rotation—Linking Student Voices	Circular questioning and thematic synthesis	Connect one student's answer to another's and return emerging patterns to the group.	Foster pakikipagkapwa and cumulative, collective reasoning.
5. Wait-Time Buffer with Peer Consultation	Wait-time as deliberate processing	Provide 5–10 seconds, allow notes or brief peer consultation, and return to the learner later when needed.	Support translation, reflection, and intentional rather than reactive responses.

The protocol integrates relational safety with cognitive demand. The Relatable Hook and Safety Signaling establish the conditions for participation; Strategic Code-Switching and the Wait-Time Buffer provide linguistic and cognitive access; Circular Rotation prevents students from being treated as isolated respondents and turns their contributions into a shared argument. The protocol's contribution is therefore its translation of context-bound qualitative findings into a coherent teaching sequence.

Its status must remain clear. The protocol has not yet undergone expert validation as a final instructional product, feasibility testing, usability review, or classroom outcome evaluation. Claims concerning effectiveness, improvements in critical thinking, English proficiency, or participation over time cannot be made from the present study.

CONCLUSION

Within the KLD sample, teachers reconceptualized Socratic Dialogue as a culturally grounded relational practice rather than confrontational interrogation. Relational openings, hedged questions, storytelling, validation, wait-time, and strategic code-switching allowed teachers to retain the intellectual demands of inquiry while reducing the face threat associated with hiya and teacher–student hierarchy.

Among the ten students, willingness to participate appeared closely associated with teacher language choices. Validation and non-shaming correction supported psychological safety, while code-switching and wait-time created linguistic and cognitive space. The specific strategy that mattered most differed across students, demonstrating that culturally responsive facilitation requires pakiramdam and adaptation rather than a rigid script.

In the single observed session, circular questioning, thematic synthesis, and accessible cultural anchors coincided with the highest observed engagement. These results are illustrative and cannot establish a general classroom pattern. Synthesizing the four sets of findings produced the five-component Guided Usapan Protocol, which is best understood as a research-based starting point pending validation and piloting.

Recommendation

Purposive Communication teachers may consider validating contributions before probing, treating code-switching as a deliberate bridge to English expression, using broadly accessible cultural anchors, linking student voices through circular questioning, and providing a consistent 5–10 second wait-time buffer with optional peer consultation. These practices should be adapted to student readiness rather than applied mechanically.

KLD and comparable institutions should not adopt the Guided Usapan Protocol as a mandatory curricular standard at this stage. The next sequence should include expert review of the five components, revision based on feedback, small-scale feasibility and usability testing, structured teacher and student evaluation, and only then limited classroom piloting before broader use.

Future research should observe multiple teachers across repeated sessions, compare different institutional and regional language contexts, and examine the protocol longitudinally across a semester. Quantitative follow-up studies may develop culturally valid measures of *hiya* and *pakikipagkapwa* in classroom interaction. Sociolinguistic studies may also examine whether different syntactic forms of Pinoylish carry different face-preserving functions, a question outside the present study's pragmatic scope.

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