



MANUAL SA PAG-AARAL NG EDUKASYONG KULTURAL

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NCCA

National Commission for Culture and the Arts

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The National Commission for Culture and the Arts (NCCA) is the overall coordination and policymaking government body that systematizes and streamlines national efforts in promoting culture and the arts. The NCCA promotes cultural and artistic development: conserves and promotes the nation's historical and cultural heritages; ensures the widest dissemination of artistic and cultural products among the greatest number across the country; preserves and integrates traditional culture and its various expressions as dynamic part of the national cultural mainstream; and ensures that standards of excellence are pursued in programs and activities. The NCCA administers the National Endowment Fund for Culture and the Arts (NEFCA).

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INTRODUKSIYON

Sa patuloy na pagsisikap ng National Commission for Culture and the Arts – Philippine Cultural Education Program (NCCA-PCEP) na sanayin ang mga gurong Filipino, manggagawang pangkultura, artista, mga mag-aaral, at sambayanan sa gawaing kultural na edukasyon, hinanda ng PCEP ang isang Manual na magsisilbing guide book sa pagtuturo at pag-aaral gamit ang kultura upang mabigyang direksyon ang pagsasagawa ng isang planong pang-edukasyon at gawing pundasyon ang kultura sa pagpapatatag ng edukasyon ng nakararaming Filipino.

Ang manual na ito ay aktuwal na ginagamit ng mga awtor, facilitator, at faculty ng PCEP sa nakalipas ng sampung taon (2013-2023) na pagpapalaganap ng edukasyong kultural sa bansa. Ginamit ito sa mga isinagawang oryentasyon, pag-aaral at pagtuturo ng edukasyong kultural sa mga gawaing formal, informal at non-formal na mga proyekto ng NCCA-PCEP. Layunin ng manual na ito na magsilbing gabay sa mga guro, manggagawang pangkultura, artista at mga estudyanteng interesado sa larang ng gawaing edukasyon. Magsisilbi din itong salalayan ng mga prinsipyo, paniniwala, polisiya , metodo, estratehiya at teknik para sa mga guro na ibig landasin ang propesyon ng pagtuturo - ang pagpapalawak at pagpapalalim ng kaalamang kultural - para higit na ikapagmumulat ng sambayanan Filipino.

Mapaghamon ang gawain sa edukasyong kultural. Kailangan ng isang masusing pagpapalano tulad ng ginawa ng NCCA noong taong 2001. Nakita ang pangangailangan na magkaroon ng masinsing plano ang bansa upang isulong ang edukasyong kultural. Isinilang ang Philippine Cultural Education Plan (PCEP) ng NCCA. Nilatag nito ang mga pangunahing hakbangin upang pangarapin at abutin ang isang plano – dapat na akuin at tanggapin ng pamahalaan at mga nagpapatupad ng sistema ng edukasyon sa bansa ang isang edukasyong ang pundasyon ay kultura upang makaasa tayo na ang mga susunod na saling lahi ng Filipino na mamamahala sa bansa ay may pagsasaalang-alang sa kulturang Filipino. Ibig sabihin pauunlarin ang kaisipan ng isang mag-aaral gamit ang kanyang kultura – karanasan, kasaysayan, kasanayan, katangian, kabuhayan, kayamanan, kagamitan, kapaligiran, kapwa, at iba pang sangkap ng kultura upang mapaunlad ang lahi/bansang Filipinas.

Pangunahing isinagawa ng PCEP ang pagtatatag ng isang indeks ng kaalamang Filipino sa pamamagitan ng pangangalap at publikasyon ng mga Pambansang Sagisag Kultura. Pinangalanan din ng PCEP ang mga kakayahang dapat makamtan ng mga Filipino sa kaalamang pansining at kulturang Filipino. Tiniyak din ng PCEP na magagamit ang mga materyal sa edukasyong kultural upang makamit ang mga itinakdang kakayahan sa batayang edukasyon, kolehiyo, hanggang sa antas masterado at doktorado. Pinag-ibayo din ng PCEP ang paglikha ng mga kagamitang panturo at publikasyon ng mga akademikong saliksik upang magsilbing sanggunian sa mga formal, in-formal at non-formal na edukasyong isinasagawa tulad ng serye ng refereed Talas Journal. Lumikha din ang PCEP ng kurso, kurikulum, modyul, programs, education packages, mga pagsasanay, mga pagtatanghal, mga kumperensiya, forum, videos, posters, youtube, Tiktok at iba pang mga pamamaraan upang ilunsad ang edukasyong kultural sa iba't ibang sektor ng lipunan ng bansa. Isinagawa din ng PCEP na makipag-uganayan at mabigyang pagkakataon ang edukasyong kultural na gawain sa mga pambansa, lokal at internasyunal na sangay ng pamahalaan tulad ng DepEd, CHED, TESDA, DILG, LGU's, DFA, HEI's, NGO's gayundin sa iba't ibang organisadong sektor ng lipunan tulad ng civil society, mga artista ng bayan, manggagawang pangkultura, media, at edukasyon. Nagkaloob din ang PCEP ng mga pagkakataon sa mga guro na pag-ibayuhin ang kanilang propesyon sa pamamagitan ng pag-aaral ng masterado at doktorado na may pokus sa edukasyong kultural sa pamamagitan ng mga scholarship. Itinayo din ng PCEP katuwang ang mga institusyong pang-edukasyon sa bansa ang pagkakaroon ng

Graduate Diploma in Cultural Education (GDCE), Graduate Diploma in Teaching Arts (GDTA), M.A. in Arts Management, at PhD sa Edukasyong Kultural. Naitatag din ang taunang mga pagsasanay na LGU Culture-based Governance, Pag-aaral sa Edukasyong Kultural, Kongreso ng mga Gurong-Mag-aaral, Diwang Sagisag Kultura ng Filipinas Competition, at ang AGORA na edukasyong kultural para sa general public.

Hanggang sa kasalukuyan ay patuloy ang NCCA-PCEP na nagsasagawa ng plano para sa edukasyong Filipino. Ang pagmamahal sa bayan, values o halagahang Filipino, pagpapahalaga sa kaakuhang Filipino ay mga pangunahing domain ng kakayahang dapat malinang gamit ang kultura. Dito nakasalalay ang edukasyon ng mga bansang nagnanais ng ganap na kaunlaran, lalo na sa mga bansang nasakop sa mahabang panahon ng malalakas at mayamang mga bansa, gaya ng Filipinas. Kinubkob ng mga mananakop ang kultura at kaisipan ng mga mamamayan. Kaya kakambal ng katangian ng mga mamamayang ito ang mabuhay sa kanyang kahapon o magtaglay ng kolonisadong isip.

Naging mapait man o matamis ang kahapong iyon, naging bahagi na ito ng kamulatan, kasanayan at buhay ng mga mamamayan. Subalit hindi dapat sa ganitong estado ng kamulatan huminto ang mga edukador na Filipino. Kung may pagmamalaskit sa bayan, hindi ito ang ating comfort zone – dapat hanapin natin ang ating tunay na sarili, dapat tuntunin natin ang ating identidad, dapat tayong mabuhay at umunlad gamit ang ating sariling kultura. Dapat nating pag-aralan kung paano baklasin ang mga iginiit na kaalamang na hindi natin namamalayang yumuyurak sa ating sarili katauhan. Baklasin ang kolonisasyong bumabalot sa ating pagkatao, lipunan at lahi.

Pitumpu't-pitong (77) taon nang malaya ang Filipino sa kamay ng mga dayuhan, sa kolonya ng Espanya at Amerika. Wala na ang mga dayuhan! Wala na, pinababalik-balik pa kasi. Baguhin mo na ang pananaw mo sa tao, bayan at daigdig mo ngayon, panahon na ng kompyuter. Napakahalaga ng paggigiit ng identidad ngayong nabubura na ang hangganan na ang mga bansa.

Pitumpu't-pitong taon na tayong malaya, hanggang ngayon ang lesson mo pa rin ay, A is for Apple. Hanggang ngayon, litong lito ka pa rin kung Ingles o Filipino ang gagamitin mo sa pagtuturo. Hanggang ngayon hindi ka pa rin makapagdesisyon kung palalaganapin mo ang wikang Filipino o hindi.

Hanggang ngayon hiyang hiya ka pa rin na gamitin ang wikang sarili sa loob ng paaralan. Hanggang ngayon hindi mo pa rin masabing ang Filipino ay isang mahusay na wika kapantay ng ibang wika sa daigdig. Pinipilit mo pa rin na igiit ang ibang wika sa iyong anak dahil ikinahihiya mo ang iyong sariling wika! Pero ipinagmamalaki mo ang iyong kultura? Paano mo maipagmamalaki ang kultura mo kung hindi mo kayang ipagmalaki ang wika mo?

Kung ikaw ay guro, manggawang pangkultura, estudyanteng Filipino, hinihikayat ka ng manual na ito na gamiting pundasyon ang KULTURA sa iyong pagtuturo, edukasyon at pamamahala. Magsilbing gabay nawa ang mga tala na hinanda ni Prof. Ferdinand Lopez upang baybayin ang mga pamamaraan at katangian ng pedagohiya, gamit ang kultura sa pagtuturo at pagkatuto. Gayundin magagamit na gabay ang mga panimulang sipat ni Dr. Jovy M. Peregrino upang tunguhin ang karunungan dala ng mga kaalamang pangwika sa pagkamit ng karunungan o kakayahang Filipino. Samantala, ang gabay sa paglikha ng mga banghay-aralin na nakasandig sa kultura ay hinanda ni Dr. Orlando Magno. Ang kanyang mga pagmumuni-muni ay detalyadong nagsasalaysay ng epektibong paglikha ng mga araling nakasandig sa kultura.

Ang gabay- aklat na ito ang sagot sa malaon nang hiling ng mga gurong nagsanay sa PCEP na magkaroon sila ng kopya ng mga powerpoint ng mahuhusay na guro ng PCEP. Inaasahan ng NCCA-PCEP na maging kapakipakinabang ang publikasyong ito sa lahat ng magbabasa.

Joseph J. Cristobal, PhD.

Director

Philippine Cultural Education Program

National Commission for Culture and the Arts

April 25, 2023



ANG PAGDAMA AT PAGDALUMAT SA KULTURANG FILIPINO: DECOLONIAL SENSING AS CULTURE-BASED PEDAGOGY

Ferdinand M. Lopez
University of Toronto

Intended Learning Outcomes

At the end of the sessions, the participants manifest the ability to:

- a. Cultivate a heightened sense of consciousness and awareness regarding the complexity of Philippine archipelagic cultures using *pagdama* as analytical tool in the culture-based classroom.
- b. Exhibit a profound understanding and appreciation of decolonial sensing method in culture-based pedagogy which enable a critical sifting through of imperial debris and persisting effects of colonization for transformative learning.
- c. Internalize the Filipino values of *pakikipagkapwa*, *pakiramdam*, *pagmamalasakit*, *pakikipagtulungan*, *pagkalinga*, *pagkamalikhain*, at *pagmamahal* as proactive education synergy in the culturally responsive classroom and beyond.
- d. Apply decolonial sensing approach, method, and framework in the transdisciplinary discussion of topics and subject matter across the different learning areas in the Philippine postcolonial classroom.

Key concepts:

Culture

- Total complex of values, beliefs, practices, and behavior patterns shared in common, and transmitted by a group of people from one generation to the next.
-UP CULTURAL DICTIONARY FOR FILIPINOS
- Etymology

colere (Latin) :to cultivate, inhabit (*colonus*: colony), honor with worship (*cultus*: cult)

kultur (G) which is synonymous with civilization

culter (L) which means cultivation or tending

couture (F) which suggests fashion

- Raymond Williams, 1983. *Keywords: A Vocabulary of Culture and Society (Revised Edition)*. New York: Oxford University Press. pp 87-93

- Way of life
 - Kulturang masayahin
 - Kulturang maalalahanin
 - Kulturang mapagkalinga
 - Kulturang mapanalanginin
 - Kulturang matiisin at mapagtimpi
 - Kulturang mapangkalimot

PAGDAMA: Sensing as Method

- Involves External and Internal senses
- Engages with manifestations of culture which are visible and invisible, subtle, and direct, implicit, and explicit, verbalized, and silenced (pakiramdam; pagdama and pandamdám)
- Decolonial Sensing – ability to see what is invisible, hear which is not audible, and perceive what has been hidden by colonization. This requires a reorienting of the senses so that we can track what has been concealed by capitalism and modernity (Mignolo) or account for enduring imperial debris (Stoler).

METHOD: PAKAPA-KAPA, PATANONG-TANONG (Enriquez)

- Decolonial approach in social scientific inquiry
- Groping
- Searching
- Probing
- Multi-sensorial attunement to the environment.

Group Discussion. Divide the class in groups made up of 7 members each. Assign a rapporteur to facilitate the discussion and a scribe to note the proceedings. Group 1 will answer questions 1 and 8; Group 2 will respond to questions 2 and 7; Group 3 will answer questions 3 and 6; Group 4 will respond to questions 4 and 5. After 20 minutes of discussion, each group will report their findings in the plenary session.

Questions:

1. How does environmental neglect and destruction reflect the colonial mindedness of its perpetrators?
2. How does racial capitalism result to ecological exploitation in the wake of neocolonization?
3. Why is *lumad* killing an example of colonial violence and aggression?
4. Why is the regime of disinformation and misinformation politically engineered by political actors with colonial appetite?
5. Do you agree that the exploitative nature of OFW contracts in the Philippine diaspora, caused by capitalist modernity, an extension of neocolonization?
6. How is colonization manifested through a culture of forgetting?
7. When does pollution becomes a form of colonization?
8. How can the extractive nature of knowledge production be considered a colonial practice and enterprise?

Education

- Is the acquisition of knowledge, skills, and attitudes that enables people to come up with better and informed choices in life.
- An organized system of instructions designed to create meaningful transformation of an individual and the community.
- Derived from the Latin word *educare* (to nurture and nourish), *educere* (to draw out or lead out), and *educatum* (act of instructing or training and the art of teaching)

Culture-based Education

- Is a broad transdisciplinary teaching and learning system where culture is the object of inquiry, framework, approach, methodology, impetus for discussion, tool for assessment, and evaluation.
- Is an educative process where instructions and student learnings are grounded in the unique Filipino cultural beliefs, values, norms, knowledge, heritage, practices, language, experiences, and cultural expressions of the individual and the community.

Why Culture-based Education?

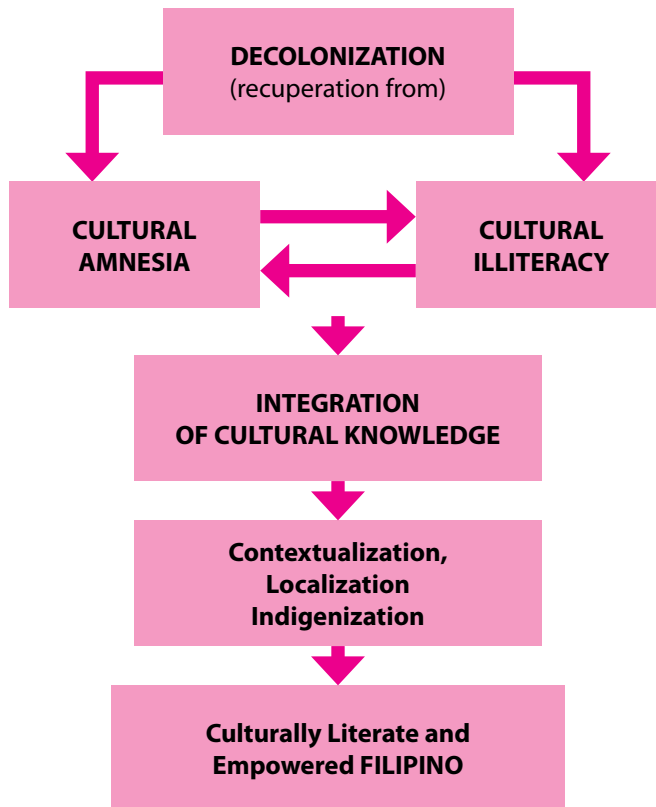
“Successive crises in the Filipino nation’s life have led many thoughtful analysts to suspect that the country’s main problem could be the dysfunctionality of the entire educational system. This system, largely borrowed and imposed from without, has failed to spring roots in the soul of the people. Instead of drawing strength from local milieu, it arrogantly asserts its [colonial] superiority...In the name of nationhood, it has suppressed native sensibility. It continues to denigrate traditional folkways and wisdom in the name of global cosmopolitanism.”

- Randy David

Goals of Culture-based Education

- In culture-based education, culture is the core and the foundation of education, governance, and sustainable development. It seeks to develop among Filipinos a greater awareness, understanding, and appreciation of our arts, history, geography, and heritage towards the evolution of a consciousness that will improve the quality of our life.
- A CBE in the Philippines envisions to develop A NATION OF CULTURALLY LITERATE AND EMPOWERED FILIPINOS who are not only patriotic and ardent nationalists but at the same time, responsible and committed global denizens as well.

What is the End Goal of Philippine Culture-Based Education?



- Decolonial method, and decolonization process facilitate the healing of our cultural woundedness brought about by our multiple colonization.
- Decolonization hastens our recuperation from cultural malady: cultural amnesia, cultural dementia and cultural schizophrenia.
- Decolonization allows us to interrogate the politics, aesthetics and ethics of knowledge production, which promote efficient and effective cultural integration across the disciplines.
- Decolonization provides impetus for critical contextualization, localization, and indigenization of universal knowledge disseminated through formal, informal, and non-formal channels
- Decolonization creates culturally literate and empowered Filipinos.

On Decolonization, decoloniality, and decolonizing

"It makes sense: The nation state is a constructed modern/colonial institution. It is embedded in the spirit of modernity that unavoidably carries the evil of coloniality. You see modernity and feel modernity, it is announced, it is promoted, it is celebrated, it is full of promises. Coloniality is more difficult to see. Modernity's storytelling hides it. But it is felt, it is felt by people who do not fit the celebratory frames and expectations of modernity.

When you felt coloniality, you felt the colonial wound. Then the question is what to do: to live with it in silence or to find ways to heal colonial wounds. Decoloniality is the path to heal the wounds that are not physical but mental (which Ngugi wa Thiong'o clearly understood in the expression "decolonizing the mind" as well as Frantz Fanon in the epigraph), and mental wounds are inflicted by words, and assumptions that sustain the words, colonial wounds are perpetrated by epistemic weapons... Decolonial healing requires building to re-exist rather than energy to only resist. Resistance implies that you accept the rules of the game imposed upon you, and you resist. Re-existence means you delink from rules imposed upon you, you create your own rules communally and therefore you re-exist affirming yourself as a human being who doesn't want to be Man/Human."

- Walter D. Mignolo. 2016. "Decolonial Body-Geo-Politics at Large" in *Decolonizing Sexualities: Transnational Perspectives, Critical Interventions*, eds. Sandeep Bakshi, Suhraiya Jivral, and Silvia Posocco. Oxford: Counterpress. p. vii-viii.

"More broadly the term 'decoloniality' and 'decolonizing' have come to signify the attempt to resuscitate knowledge and everyday practice outside the dominant power structures of Western/ European/North American thought, with particular references to people of color who have been marginalized by that configuration, but also including peoples of marginalized sexualities and ethnicities. Interests has moved away from articulating the inequities of colonial history or detecting signs of indigenous resistance in the past, to decolonizing the present ... The need for decolonization is precisely because we are postcolonial. It is not just the cultures of postcolonial countries that need to be decolonized, but even moreso, the cultures of once colonizing countries too, in particular, those countries of the

Americas and Australasia whose settler populations became independent one or two centuries ago.”

- Robert J.C. Young. 2020. *Post Colonialism: A Very Short Introduction*. 2nd edition. Oxford: Oxford University Press. p.38.

“At a conference on educational research, it is not uncommon to hear speakers refer, almost casually, to the need to “decolonize our schools,” or use “decolonizing methods,” or “decolonize student thinking.” Yet we have observed a startling number of these discussions make no mention of Indigenous peoples, our/their struggles for the recognition of our/their sovereignty, or the contributions of Indigenous intellectuals and activists to theories and frameworks of decolonization. Further, here is often little recognition given to the immediate context of settler colonialism on the North American lands where many of these conferences take place.

Of course, dressing up in the language of decolonization is not as offensive as “Navajo print” underwear sold at a clothing chain store (Gaynor, 2012) and other appropriations of Indigenous cultures and materials that occur so frequently. Yet, this kind of inclusion is a form of enclosure, dangerous in how it domesticates decolonization. It is also a foreclosure, limiting in how it recapitulates dominant theories of social change. On the occasion of the inaugural issue of *Decolonization: Indigeneity, Education, & Society*, we want to be sure to clarify that decolonization is not a metaphor. When metaphor invades decolonization, it kills the very possibility of decolonization; it recenters whiteness, it resettles theory, it extends innocence to the settler, it entertains a settler future. Decolonize (a verb) and decolonization (a noun) cannot easily be grafted onto pre-existing discourses/frameworks, even if they are critical, even if they are anti-racist, even if they are justice frameworks. The easy absorption, adoption, and transposing of decolonization is yet another form of settler appropriation. When we write about decolonization, we are not offering it as a metaphor; it is not an approximation of other experiences of oppression. Decolonization is not a swappable term for other things we want to do to improve our societies and schools. Decolonization doesn’t have a synonym.”

- Eve Tuck and K. Wayne Yang. 2012. “Decolonization is Not a Metaphor,” in *Decolonization: Indigeneity, Education and Society*. 1:1 p. 140

Approaches to Culture-based Education

Epistemology- How knowledge is created?

Ontological – How Being and reality shape our knowledge?

Ethical – How we exercise our capacity to will and act towards a common good?

- Epistemology – How is knowledge made, created and curated?
- Ontology – How does our lived and embodied realities shape our learning?
- Ethical – How is the knowledge we create, able to work for the common good?



DECOLONIAL Teaching and Learning



TRANSDISCIPLINARY Approach and Instruction



EDUCATION for Cultural Empowerment and Social Transformation

- **CREATE** a decolonial thinking practice as emancipatory paradigm in the teaching and learning ecosystem.
- **ADAPT** a transdisciplinary perspective in interrogating cultural formations, power asymmetry, structural inequities, and intersectional and systemic oppressions in society.
- **MAINTAIN** and **SUPPORT** an education for meaningful cultural empowerment and social transformation.

Components of Culture-based Education



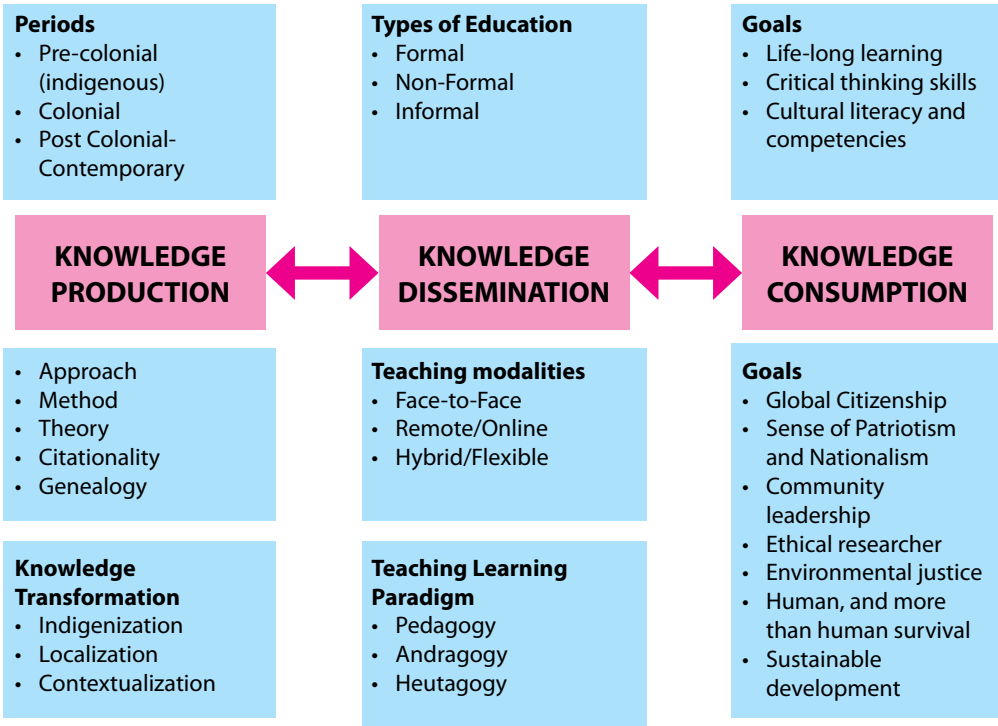
Pedagogy

- Method, technique, and practice of instruction
- Pedagogical approaches include constructivist, collaborative, reflective, and integrative perspectives.
- The art of teaching

Culture-based Pedagogy

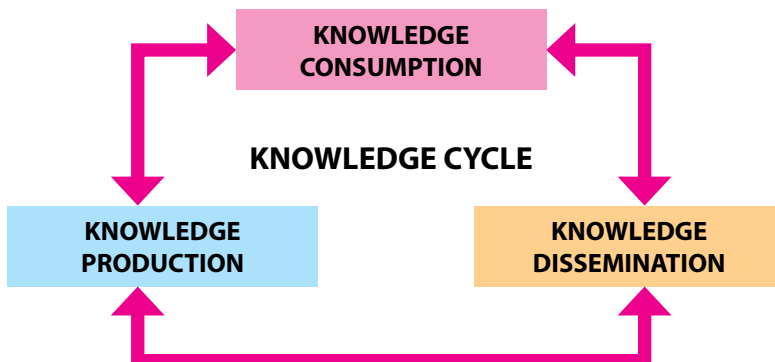
- Is an organized set of instructions – methods, activities, and assessments which are designed to foster awareness, understanding, and appreciation of lifeways: beliefs, values, arts and technology of individuals or a social group.
- The underlying principle of a culture-based pedagogy is that all types of teaching are essentially cultural – which means that all knowledge system – ideas, skills, and affect in any learning environment proceed from a Filipino perspective, consciousness, and context.
- Localized and Indigenized forms of pedagogy include pagmamasid, paglalakad, pakikipagkwentuhan, pagtatanung-tanong, paglalala, pagtatawid, etc.

What are the Tasks of Culture-Based Education Pedagogy?



Culture-based Pedagogy involves the interrelated and interconnected functions of:

- Knowledge Production
- Knowledge Dissemination
- Knowledge Consumption



Knowledge: Way of Sensing, thinking, and apprehending

- Generated in the everyday, everywhere, and everyhow
- Acquired through education and experience
- Involves both theoretical and practical knowhow
- Involves a process
- Produced in the intersecting axes of time and space (context)
- Is political
- Is a shared responsibility
- Is culturally situated

Skill: Way of Doing

Attitude: Way of Being

Issues and Challenges in Culture-based Education

- The colonial state of Philippine Education is inimical to the growth, development, and institutionalization of culture-based education in the Philippines
- Most teachers and administrators do not know and understand the value of culture-based education as the foundational requirement for a revitalized culture-based Curriculum.
- Lack of national educational policy that will spell out the nature, purview, framework, method, and approach in culture-based education. The need to enact law which mandates that all formal, non-formal and informal education be CB is needed.
- There is a cleft or divide between the Community and the Academe, the Academe and the Market which account for educational missed-matched and disparity of skills and knowhow with the demands of both industry and community.
- There is little or no research conducted in schools, districts, provinces regarding the impact of CBE in their region or locality.

Proposed Interventions

- Various decolonial thinking practices and modes of decolonization must be done in order to retrieve indigenous and local knowledge which have been effaced, devalued, and displaced by colonial education.

- Bridge the information gap through orientation fora, conferences, write-shops, and retooling seminars in order to familiarize the faculty and administration regarding the importance of CBE.
- The national government must enact laws or executive orders that will institutionalize CB instruction in K-12, the tertiary level and beyond in order to produce citizens who are not only nationalistic and patriotic, but are responsible global denizens as well.
- Educational agencies and institutions must encourage the development and production of instructional materials, teaching aids, and learning resources which will strengthen culture-based instruction.
- A CBE is rooted from the community and informed significantly by the heritage and history of a given locality. The Academe must use CBE as a bridge that will connect the interests, and priorities of various stakeholders.

Perceived Cultural Competencies

- Develop a heightened awareness regarding the uniqueness of one's culture through vicarious experiences, and actual exposures to indigenous, local, regional and national communities.
- Demonstrate sensitivity, understanding and respect for one's own culture and the cultures of others by recognizing the diversity of world-views, knowledge systems, beliefs, values and practices in a multicultural setting.
- Transmit and disseminate cultural heritage and tradition by embracing the whole range of cultures in the archipelago as part of the social fabric.
- Provide equal access, support, and opportunities in a multiethnic and poly-cultural society by advocating social, cultural, and environmental justice.
- Recuperate cultural memory as the archive of peoples' lived, and embodied experiences by documenting, retrieving, analyzing, transmitting, preserving, and conserving indigenous expressions and local practices.
- Utilize decolonial and decolonizing methods, approaches, and framework in understanding peoples, places, histories, expressions, and cultures.
- Promote better understanding among diverse individuals and communities through sensitivity training and immersion programs which strengthen ties between diverse cultural groups.
- Appreciate and value cultural knowledge, integrity, memory, identity, and expressions by integrating them in the Basic Education and the Higher Education curricula.

Consider this:

“The molding of men’s minds is the best means of conquest. Education, therefore, serves as a weapon in wars of colonial conquest.”

- Renato Constantino

A Culture of Forgetting

“We are a country without memory.”

- Francisco Sionil Jose

“We have our own version of cultural Alzheimer”

- Bienvenido Lumbera

“What we have is worse than amnesia, it’s dementia.”

- N.V.M. Gonzales

- Our more than 350 years of Spanish Catholic religious orientation taught us to forgive wrong-doings as an expression of our Christian charity. The admonition is to forgive and forget. We have forgotten that forgiveness is anchored on justice, recompense, and restoration. How can we forgive someone who never comes forward to admit and to acknowledge the infraction, crime, or sin? Recognition is the conscious ability to account for the mistake, be responsible for the consequences and learn the precious lesson it teaches.
- We have long-term and short-term memory loss because we do not have any sense of history. History should have taught us the important lessons of the past which must not be forgotten because they were written with the blood of our countrymen. We do not take seriously our historico-cultural education because up until today, our educational system is very colonial in character. K-12 without a strong cultural base will never become meaningful and relevant. It will never heal the woundedness in our national psyche. Without cultural roots, without cultural memory, without cultural soul our educational system will fail, for in these cultural essentials we find meaning in being human, in being a member of human and humane society.

- Culture-based Education help us remember who we are, and what we are as a people. It develops not only our identity as a nation, but more importantly, it instils in us a sense of national pride.
- By preserving Cultural Memory through culture-based learning, we come upon a greater understanding of our destiny in our global society of human beings and the global community of nations. By facilitating the healing of our national wound through culture-based education, we can now move-on, move forward, and finally join other nations in their steady march to progress, marching to the beat of our own drum.
- In this age of misinformation, disinformation and historical distortion, Culture-based education premised on recovered cultural memory will enable us to expose and fight massive information inaccuracies and blunders in social media and other learning platforms.

Archipelagic Approach

- Way of sensing, knowing, doing, and being in the islands.
- Decolonial strategy in uncovering the hidden trappings of colonization, modernity, globalization, and capitalism from an island perspective.
- Goes beyond the limit and border of the nation state.
- Set of more than-human and beyond-human relationalities, ethics of care and belonging.
- Represents Filipino world- view, life-, art- and meaning-making principles and imaginaries in the archipelago and its elsewhere.
- Recognizes the living, dynamic (historical, mythological, social, cultural, economic, legal, ethical, aesthetic, affective, ecological) practices and performances.
- Sees islands as moving bodies, travelling affects, and sites of desires and spaces for desiring.
- Trope, tropicity, and tropicalization of the sea of islands, sea of relations, oceanic lifeways, and islands splayed of at sea.
- Island plenitude and abundance are reflected in our epics, dances, architecture, literature, flora and fauna, rituals, native syllabary, etc.,.
- Manifested in our archipelagic unconscious and our islandic consciousness in naming places in the country.
- Reflected in our diverse seafaring vessels such as balanghai, baroto, banca, batil, salambao, casco, vinta, etc.,

AQUAPELAGIC Philippines

SUBANEN - "People of the River"	SAMA-BADJAO - "Sea - Gypsies"	MARANAO - "People of the Lake"	TAGALOG - "People from the River"
PAMPANGA - "Riverbank"	MANDALUYONG - "Where there is surge"	MAKATI - "Where there the tide is low"	TACLOBAN - "To cover"
AGUSAN - Where the water flows	CAGAYAN - Place near a River	ALBAY - Near the coast	CEBU - To walk on shallow water
	LAGUNA - Lagoon	SULU - Ocean Current	

Global Heritage Education in Culture-based Education

- Education for Sustainable Development
- Global Citizenship Education

Global Heritage Themes:

- Cultural Diversity
- Gender Equity and Equality
- Peace and non-violence
- Human Rights
- Environmental sustainability
- Food security
- Climate change
- Sustainable production and consumption
- Human survival and well-being

Conclusion

This seminar-lecture offers instructions regarding the transdisciplinary nature, method, approach, pedagogy, and perspective in the study of culture-based education in the Philippines in the Age of Epidemics. We clear the ground, by offering a meditation on the current state of things that re-structured the world-view, and lifeways of peoples, communities, and nations in the Age of Global Epidemics. Further, we delve into the heritage component of global education by discussing the features of Education for Sustainable Development (ESD) and Global Citizenship Education in order to keep abreast with the opportunities and challenges of a borderless world. Then, we explore the breadth and depth of culture-based education by discussing its enabling laws, significance, purview, contexts, framework, genealogies, and implications to the Basic, and the Higher Education in the country. In this lecture, participants demonstrate competence in, and appreciation for integrating the facets of Philippine cultures in the different fields, levels, and streams of learning.

Environmental degradation, destruction of non-human habitats through deforestation, zoonosis, overcrowding of metropolitan centers, interplanetary urbanism, wildlife trade, borderless societies, mass migration and transport mobility are some of the causes of global emergencies and epidemics. We have in fact, according to Belgian virologist, Peter Piot, entered the Age of Pandemics and Emergencies. With COVID 19, Ebola, SARS, Zika, MERS, HIV, H5N6, Tuberculosis, Malaria, Dengue, Hepatitis, Cholera, and Typhoid staying with us for a longer time than what we expected, we need to find ways and means of coping, managing, and surviving the global crises. What role does culture-based education plays in creating critical awareness and understanding of these emergencies and epidemics? How is the production, circulation, dissemination, and consumption of knowledge about global emergencies and epidemics facilitated through culture-based education?

What are the roots, routes, and rituals in our lifeways that can promote life-affirming practices, harm-reductions, peaceable co-existence between human and beyond human worlds, and generative cultural interventions? How does culture-based education facilitate the demystification of discourses and practices about ongoing and persisting global calamities and cultures of catastrophes? Walter Benjamin mentioned that the state of emergency provides the necessary

condition precipitating the emergence of radical possibilities and educated hope. "The tradition of the oppressed teaches us that the 'state of emergency' in which we live is not to be an exception but a rule. We must attain to the conception of history that is in keeping with this insight." The pandemic dilates revealing structural inequalities, social injustice, racial prejudice, gender discrimination, ableism and militarized violence but at the same time, it brought to the fore human ingenuity, care, compassion, and solidarity amidst the troublesome moments.

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USAPIN NG WIKA, IDENTIDAD, AT LIPUNAN SA EDUKASYONG NAKABASE SA KULTURA: ANO ANG DAPAT?

Jovy M. Peregrino
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LAYUNIN

- Nilalayon ng presentasyong ito ang sumusunod:
- Maunawaan ang papel ng wika sa edukasyong nakabase sa kultura
- Mailahad ang papel ng makabuluhang edukasyon sa paghubog ng identidad;
- Mailahad ang papel ng danas bilang bahagi ng pagtuturo at pagkatuto
- Mailahad ang konsepto ng makabuluhang edukasyon at pagkatuto

KAHULUGANG WALANG SAYSAY

- Napakarami nating inaalam, binabasa, at sinusulat dahil gusto natin makapasa.
- Lahat ng ito ay puro kahulugan at pagpapakahulugan.
- Ang tanong ay may saysay ba ang kahulugan.
- Hindi dahil may kahulugan ay may saysay.
- Hindi lahat ng may kahulugan ay nagsasaysay.

PAGPAPAKAHULUGAN MULA SA DANAS

- Ang mga nakasulat sa libro ay isang bahagi lamang ng realidad.
- Ang tunay na hamon sa pagtuturo, pagbalangkas, paggawa, at paglikha ng makabuluhang kaalaman ay hindi natatapos sa pagbabasa ng libro.
- Pagdanas sa pinag-aaralan ang nagbibigay ng malalim na pagpapakahulugan at pag-unawa sa pinag-aaralan
- Nakakatulong ang pagbasa at pakikinig sa ginawa o sinabi ng iba para may masabi ka, ngunit hindi dapat matapos ang iyong paliwanag sa pag-uulit sa sinabi ng iba.
- Dapat magsalita ka base sa iyong pagsusuri/pagpapakahulugan/pagsasaysay at realisasyon sa sinabi ng iba.
- Sa huli, ikaw dapat ang nagsasalita at hindi ang iba.
- Ang tunay na saysay ng edukasyon ay hindi lamang sa pag-alam ng kaalaman.
- Dapat alam mo rin itong gamitin sa tunay na buhay tungo sa pagtuklas ng kabuluhan o saysay nito sa lipunang kinabibilangan mo.
- Dito pumapasok ang kultural na edukasyon bilang isang pilosopiya, lapit, at metodolohiya ng pagtuturo at pagkatuto.

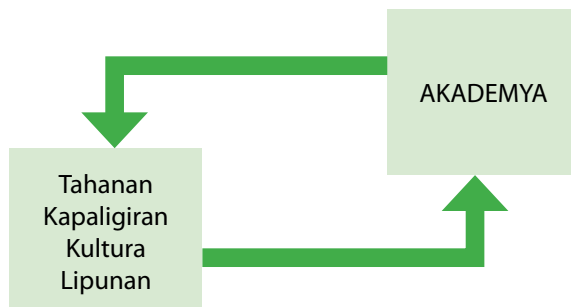
Kultura na edukasyon/Edukasyong nakabase sa Kultura

- Isang edukasyong nakabase ang lente ng pag-unawa at pagbuo ng kaalaman at karunungan sa kultura ng bayan.
- Isang edukasyong gumagamit ng mga hibla ng kultura para sa pag-unawa at pagkatuto sa mga unibersal na kaalaman.
- Isang edukasyong nakalilikha ng kamalayang nadukal mula sa karunungang bayan.

Peregrino 2013

BAKIT BA MAY AKADEMYA? PARA SAAN ITO? ANO ANG SAYSAY NITO?

- Ang saysay ng akademya ay makikita at masusukat sa nilalaman nito. Ang laman ng akademya ay dapat nagmumula sa pangangailangan ng tahanan, kapaligiran, kultura, lipunan. Ang pag-alam sa unibersal na kaalaman o universal knowledge ay dapat umagapay sa ikauunlad ng lipunan.
- Suriin ninyo ang kasunod na larawan.



Peregrino dayagram 2012

- Ang halaga ng pag-iral ng akademya/edukasyon ay nakasalalay sa saysay nito sa tahanan, kapaligiran, kultura at lipunan.
- Anumang pinag-aaralan ay dapat makatulong sa pag-unlad ng komunidad at may saysay sa buhay ng mga naninirahan dito.
- Anumang kaalaman na hindi nakakatulong/nagagamit ng bayan ay hindi mahalaga.
- Hindi nasusukat sa dami ng alam mo ang ikagagaling mo, susukatin ang halaga ng alam mo sa pamamagitan ng saysay ng gamit nito na nakatutulong sa paglago mo.
- Sa kultural na edukasyon, dapat tumulong ang akademya na makalikha tayo ng mga kaalaman, karanasan, at kamalayang magagamit natin upang maging kapakipakinabang tayo sa paglutas ng mga suliranin at maging kritikal sa ating pag-iisip sa kapaligiran.
- Ang kultural na edukasyon at edukasyong nakabase sa kultura ay isang edukasyong gumagamit ng makabuluhang wika ng bayan na nanggagaling ang kahulugan sa sariling danas at konteksto ng lipunan at nakabase ang lente ng pag-unawa at pagbuo ng kaalaman at karunungan sa kultura ng bayan.
- Dahil ang wika ay hindi simpleng instrumento lang ng pagpapahayag.
- Ang wika ay isang paraan ng pag-iisip.
- Dahil sa wika ka nag-iisip.
- Minsang nabanggit sa akin ng isang kaibigang guro at dekanı Dr. Zosimo Lee na :

A teacher's role is done when the student himself realizes it is preferable for him to discover his truth through his own insights and reflections, and that something is stolen from him when he is not allowed to discover it for himself.

Zosimo Lee 2012

MAKABULUHANG PAGTUTURO AT PAGKATUTO

- Malawak ang usapin ng paksang metodo sa pagtuturo. Walang matatawag na standard na metodo.
- Nakabase ito sa iyong nilalayan at uri o klase ng kaalamang at nilalaman na gusto mong ituro.
- May koneksiyon ang pagtuturo, pagkatuto at kritikal na pag-iisip sa pamamagitan ng paggamit ng kultura bilang pundasyon ng edukasyon.
- Tinutulungan nito ang tao na hindi lamang umalam o magmemorya sa halip ay umunawa at makabuo ng makabuluhang pagpapakahulugan sa kanilang mga pinag-aaralan.
- Kapag ang tao ay nakakapagpakahulugan na mula sa kanyang inaalam o pinag-aaralan, indikasyon na ito na sinasaysay na niya ang kanyang inaalam.
- Ang pagsasaysay sa anuman ay manipestasyon ng isang malalim at makabuluhang pag-alam at pag-unawa.
- Ibig sabihin, merong walang kwentang paraan ng pag-alam at meron ding makabuluhang pag-alam.

ANO ANG DAPAT?

- Dapat gumamit ng kagamitang panturong kilala at alam ng tao upang ituro at makabuluhang ipaunawa sa tao ang isang kaalaman.
- Sa proseso ng pagtuturo, dapat magamit ang wika, kultura, at lipunan ng bayan sa pagtuturo ng anumang asignatura sa kabuuan ng kurikulum.
- Dapat magkaroon ng pagtalakay sa ugnayan ng wika, kultura, at lipunan base sa kanilang mga tunay na karanasan at hindi simpleng paggamit o pagbabasa lamang ng libro.
- Dapat maiugnay ang kaalamang ito sa kalagayan ng edukasyon ng bansa.
- Dapat masuri kung makabuluhan ba ang paraan ng pagtuturo, makabuluhan ba ang itinuturo, at makabuluhan ba ang natutuhan.
- Makatutulong sa inyo kung pag-aaralan ang replektibong pagtuturo at replektibong pagkatuto.
- Dahil sa dulo, mahalagang mapagmunian kung anong uri ng estudyante ang nabuo mo. Paano siya mag-isip, kumilos at magpahalaga.
- Kapag ang lahat ng ito ay hindi pinakinabangan ng bayan, walang saysay ang edukasyon sa ating lipunan.
- Baka may saysay ang edukasyon sa ibang lipunan.

MGA GAWAIN


- Pag-iimbentaryo. Sa pagtuturo halimbawa ng ugnayan ng wika at kultura, bukod sa pagbasa ng mga artikulong isinulat tungkol dito, iminumungkahing gamitin ang pag-iimbentaryo. Igrupo ang klase ayon sa kanilang mga rehiyon o lokalidad na pinagmulan at gumawa ng imbentaryo ng mga gawaing kultural at paniniwala na alam nila at nararanasan ayon sa mga mungkahing sumusunod na kategorya :

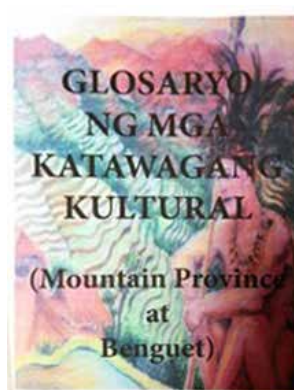
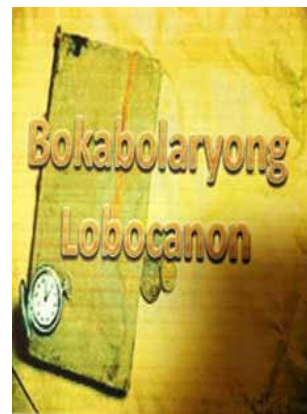
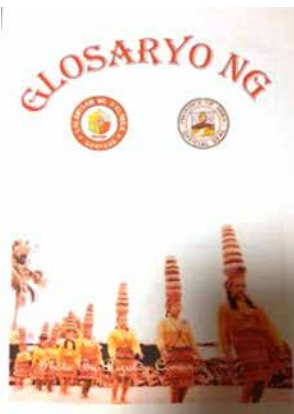
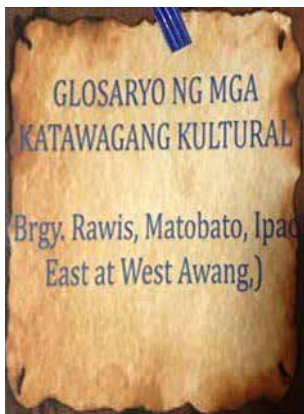
Aksiyon	Likas na penomena
Anting-anting	Sumpa
Hayop	Numero/pagbilang
Aswang	Halaman
Kamatayan	Sasakyan/transportasyon
Direksiyon	Sandata
Engkanto	Libing
Fiesta	Pagpapangalan
Pambayan/taal na panggamot	Binyag
Laro	Mahal na araw
Bahay/gawaing bahay/kagamitan sa bahay	Pandemya
Kasal	At iba pa

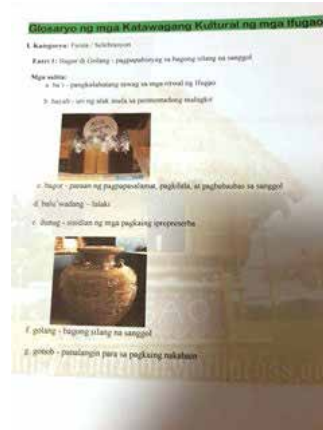
Maaaring gamitin ang ganitong talahanayan sa pag-iimbentaryo

Kategorya	Gawaing Kultural	Paglalarawan
Libing	Laktaw	Bago ipasok sa nitso o ilubog sa lupa ang kabaong ng namatay, ang lahat ng kamag-anak nito na nasa edad 1 hanggang 3 ay iaangat sa ibabaw ng kabaong upang ilaktaw ng tatlong beses na pabalik-balik sa paniniwalang hindi ito dadalawin ng kaluluwa ng yumao.
	Dapit	Isang seremonya sa loob ng simbahan na kung saan sinasalubong ng pari ang bangkay ng yumao sa pintuan ng simbahan at ihahatid ito sa harap ng altar sa saliw ng musika bago magsimula ng misa para sa yumao
Kasal	Bawal isukat ang damit pangkasal	Paniniwalang hindi matutuloy ang kasal kapag isinukat ng babae ang kanyang damit pangkasal.

Paggoglosaryo. Sa pagtuturo pa rin ng wika at kultura, mula sa pag-iimbentaryo ng mga gawaing kultural, maaaring din magpagawa ng simpleng glosaryo ng mga katawagang pangkultura. Maaring gamitin ang talahanayan sa kasunod na slide:

Kategorya	Salita	Kahulugan	Larawan
fiesta	karakol	Matandang tradisyon sa bayan ng Kawit, Cavite na nagpaparangal sa patrona ng Kawit sa pamamagitan ng pagsasayaw ng imahen ng santo kasama ang taumbayan sa saliw ng masasaya at masisiglang musika na tinutugtog ng banda ng musiko. Ginagawa ito tuwing Hulyo 21, bisperas ng kapistahan ng patronang si Sta Maria Magdalena. Ang kapistahan ay tuwing Hulyo 22.	





Matapos makabuo ng mga glosaryong kultural, maari itong ilapat sa template na makikita sa kasunod na slide na binubuo ng apat na kolum.

Paglalatap ng mga sagisag kultura sa tiyak na aralin at kakayahang kultural

SAGISAG KULTURA	WIKA KAHULUGAN/ SIMBOLISMO	KAGAMITANG PANTURO	KAKAYAHANG NILILINANG
alitaptap	Isang uri ng kulisap na nagtataglay ng ilaw o liwanag sa tiyan at pinaniniwalaang nabubuhay sa malinis na hangin	Ang _____ ay gagamitin sa pagtuturo ng araling _____ para sa asignaturang _____.	Napapahalagahan ang kalikasan/ kapaligiran sa pamamagitan ng agham
Piso (loboc bohol)	Paghihilot sa masakit na bahagi ng katawan	Ang piso ay gagamitin sa pagtuturo ng araling friction para sa asignaturang physics	Naiuugnay ang kaalamang bayan sa agham
Bawsahan, bisikleta, gakit, tims, bigiw	Iba't ibang uri ng sasakyan	Ang _____ ay gagamitin sa pagtuturo ng mga araling Three Laws of Motion at Simple Machines para sa asignaturang Physics	Napapalalim ang halaga ng kalinangang bayan sa agham

gagamitin ang _____ (sagisag kultura) sa pagtuturo ng _____ (aralin/paksa) para sa subjek na _____ (asignatura)

Gagamitin ang alitaptap sa pagtuturo ng organic compound para sa subjek na chemistry

Gagamitin ang bibingka para sa pagtuturo ng diametric/circumference para sa pagtuturo ng subjek na matematika

- Nagkakaroon ng saysay ang atp, luciferine, chemistry, friction, physics, laws of motion, simple machines dahil naiuugnay ng sistema/paraang ito ang unibersal na kaalaman sa lokal na kultura at lipunan ng nag-aaral.
- Malaki ang papel ng wika at simbolikong kultural bilang bahagi ng makabuluhang pagkatuto.
- **Pagbabalanghay.** Iminumungkahi din ang gawain sa pagpapatalas ng kaisipan sa malawak na pagpapakahulugan sa pamamagitan ng pagbabalanghay ng kultural na kategorisasyon. Hindi ito simpleng pagmamapa ng konsepto. Ang pagpapatalas ng kaisipan sa malawak na pagpapakahulugang nakabase sa kultural na pag-iisip ay kinapapalooban ng salitang maaring pagmulan ng iba pang salitang nagbibigay ng elaborasyon sa orihinal na salita gamit ang mga kultural na kategorya ng pagiging tao, bagay, lugar, o pangyayari. Pansinin ang halimbawa sa susunod na slide (hango sa ideya ni Prospero Covar):



- Sosyolinggwistikong pagdanas at pagmamalay. Sa pagtuturo naman ng tiyak na ugnayan ng wika sa anumang institusyon at usaping panlipunan, tulad ng social media, relihiyon, gender, ekonomiya at iba pa, hindi sapat ang nakagawiang pagpapabasa at pagpapaunawa sa mga artikulo tungkol dito. Iminumungkahing mas ilapit ang aralin sa danas ng mga estudyante para sa awtentikong pagdama at pagdamdam nila sa paksa. Maaring dukalin sa kanila mismong karanasan ang pag-uugnayan ng kanilang wika sa paggamit nila ng social media, danas sa relihiyon, kamalayan sa usapin ng gender, at pag-unawa sa wika ng ekonomiya.
- Maaaring gamitin ang talahanayan sa susunod na slide.

WIKA AT MEDIA

Wika mo sa Internet, Facebook, Twitter, Instagram, Mobile Phone, Blog, Vlog, at iba pa	Kahulugan at paglalarawan
hotdog	Ginagamit na sagot kapag sinabi ng kaibigan na “huh” ang sagot ko ay hotdog na ibig sabihin ay pang-aasar.

WIKA AT RELIHIYON

Ordinaryong Salita	Ordinaryong kahulugan	Kahulugang Pangrelihiyon
tinapay	Kinakain ng mga Pilipino sa almusal, minsan may palaman, minsan wala, pagkaing isinasawsaw sa kape.	Katawan ni Kristo sa pananaw ng mga Katoliko.

WIKA AT GENDER

Mga Salita, parirala, pangungusap, at ekspresyon	Kahulugan
waley	Salita ng mga bading na ang ibig sabihin ay wala.
tol	Ginagamit ng mga lalaki na ibig sabihin ay utol o kapatid
sis	Ginagamit ng mga babae at bading para tumukoy sa kapatid.

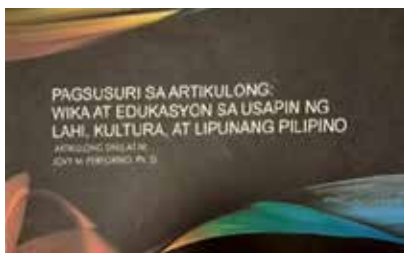
WIKA AT EKONOMIYA

Mga salitang may kaugnayan sa ekonomiya	Kahulugang kultural
Halimbawa: suki	Salita ng mga bading na ang ibig sabihin ay wala.

WIKA AT PANDEMYA

Mga salitang may kaugnayan sa pandemya	Kahulugan
Halimbawa: Enhanced Community Quarantine	Pagpaloob ng mga mamamayan sa kwarantena o quarantine upang maiwasan ang pagkalat ng pandemya. Ang mga tao ay inuutusan ng pamahalaan na manatili sa loob ng bahay. Mula sa kalagayang ito, makikita ang iba't ibang gawaing kultural ng mga pamilya tulad ng sabay-sabay na pagkain, pagkilos, pagtutulungan, suporta at iba pa.
Ayuda	Salitang hindi na bago sa Pilipino ngunit sa pagkakataong ito ay tila pantay-pantay ang lahat na nararapat tumanggap ng ayuda dahil mga suliraning dulot ng pandemya sa usapin ng mga materyal na pangangailangan ng tao.

- Maaari din magpagawa ng mga pagsusuri gamit ang malayang pagbuo ng sariling mga dayagram na hango o base sa kanilang kritikal na pagkaunawa at paglalapat ng paksa sa realidad ng buhay nila tulad ng larawan sa kasunod na slide:



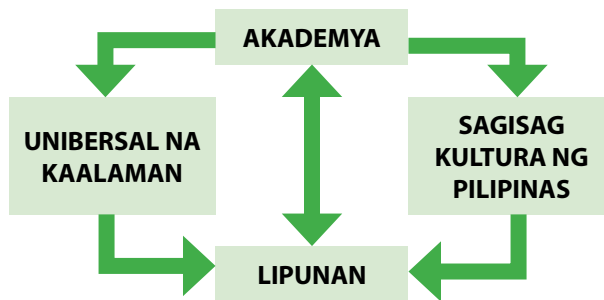
KABULUHAN NG PAGTUTURO AT PAGKATUTO

- Ang kabuluhan ng pagtuturo ay makikita at masusukat sa produkto nito.
- Ang paraan ng pagkatuto ay nagiging makabuluhan kung kasangkot dito ang kakayahan ng tao na magpakahulugan base sa kanyang kritikal na pag-unawa sa kaalamang ibinahagi sa kanya.
- Suriin ang dayagram sa kasunod na slide.



Peregrino dayagram 2012

- Isa itong makabuluhang proseso ng pagtuturo at pagkatuto. Tamang wika, angkop na kultura, at sariling lipunan ang kaluluwa ng isang edukasyong magpapatibay sa tao sa pagharap sa edukasyong global na kumikilala sa daigdig sa pamamagitan ng pagkakaroon ng kritikal na kamalayan at hindi simpleng unibersal na kaalaman.
- Pansinin ang dayagram sa kasunod na slide.



Peregrino dayagram 2017

PAALALA

- Hindi masama pag-aralan ang iba, ngunit may problema ka kapag hindi mo alam ang iyo.
- Kilalanin mo muna nang malalim ang iyo, bago mo pag-aralan ang iba. Habang pinag-aaralan mo ang tungkol sa iba, gamitin mo ang prosesong iyon upang mas mapalalim mo ang pag-unawa mo sa sarili mo.
- Tiyakin mong ang pag-aaral mo tungkol sa iba ay may gamit/halaga/saysay para sa mas malalim mong pagkilala kung ano ka at kung sino ka talaga.

HAMON

- Huwag manatiling pinag-aaralan ang tungkol sa iba habang hindi alam at hindi ginagamit ang kanya para lamang magkaroon ng diploma.

SANGGUNIAN

- Peregrino, Jovy M., Lapit Tambalang Labas-Loob-Lalim at mga Metodong Nakaugnay sa Gawaing Kultural para sa Pagtuturo. 2020.

BALANGKAS SA PAGBUO AT PAGPAPAYAMAN SA PAGTUTURO AT PAGKATUTO NG EDUKASYONG NAKABASE SA KULTURA: LESSON EXEMPLAR

Orlando B. Magno
University of Cebu

I. LAYUNIN

1. Naipaliliwanag at nagagampanan ang pagtuturo at pagkatuto sa edukasyong nakabase sa kultura; at
2. Nakasusulat ng banghay-aralin na may pagsasanib ng MELCs at ng mga hinihinging kakayahan at kasanayan mula sa DepEd, UNESCO at RBPM batay sa pinag-aaralang larang.

II. PAKSA

PAKSA 1. ANO ANG EDUKASYONG NAKABASE SA KULTURA? (CULTURE-BASED EDUCATION LANDSCAPE)

Culture-based education is made clear through the understanding of the following concepts:

- 1.1 Culture
- 1.2 Education
- 1.3 Culture-based education
- 1.4 Sangkap / elements
 - 1.4.1 Indigenization
 - 1.4.2 Localization
 - 1.4.3 Contextualization

1.1 CULTURE:

The distinctive ideas, customs, social behavior, meanings, laws, and values which together form the foundation for the way we live; it enables people to communicate with each other, behave in an accepted way and do things together towards common ends. (Unesco, 1982)

Ang kultura ay ang kabuuan o kalipunan ng mga ideya, sangkap, ekspresyong materyal o di-materyal, mga hangarin at pagpapahalaga na bumubuo at nagbibigay-buhay sa kakayahan ng isang pangkat o komunidad ng mga tao.

Ito ay tumutukoy sa paraan ng pamumuhay na nakagawian ng tao. Kabilang dito ang wika, paniniwala, kaugalian, tradisyon, pamahiin, kaisipan, pananaw, saloobin, pagkilos, pananamit at mga mamahalagang moral ng isang pangkat ng tao sa isang pamayanan. (Florentino H. Hornedo, 2004)

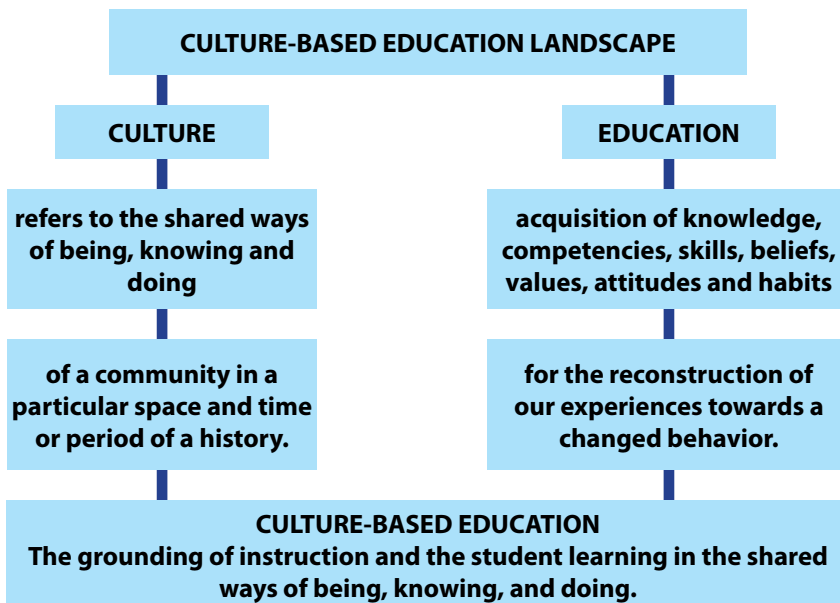
Culture refers to the ways of being, knowing and doing of a community in a particular space and time or period of a history. (Magno, 2016)

1.2 EDUCATION:

Acquisition of knowledge, competencies, skills, beliefs, values, attitudes and habits for the reconstruction of our experiences towards a changed behavior.

1.3 CULTURE-BASED EDUCATION:

Grounding of instruction and the student learning in the shared ways of being, knowing and doing.



1.4 Mga sangkap / elemento sa edukasyong nakabase sa kultura (K-12 Curriculum)

- 1.4.1 Indigenization
- 1.4.2 Localization
- 1.4.3 Contextualization

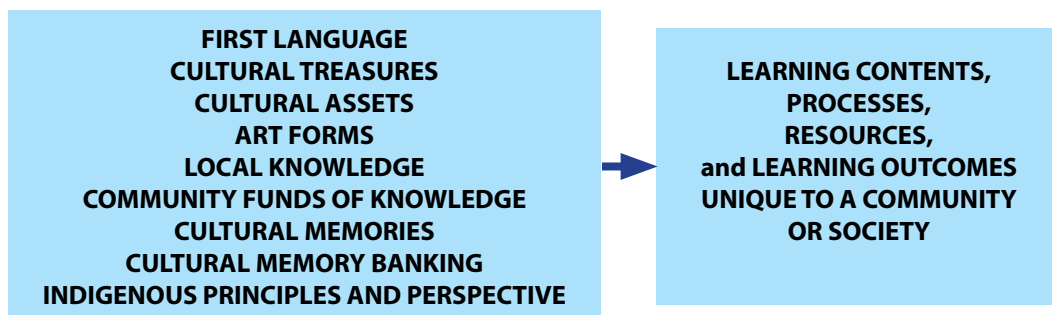
1.4.1 INDIGENIZATION:

It is the utilization into the process of teaching and learning of the following:

- a. the first language (as a content and/ or as medium of instruction)
- b. cultural treasures
- c. cultural assets
- d. art forms
- e. local knowledge
- f. community funds of knowledge
- g. cultural memories
- h. cultural memory banking

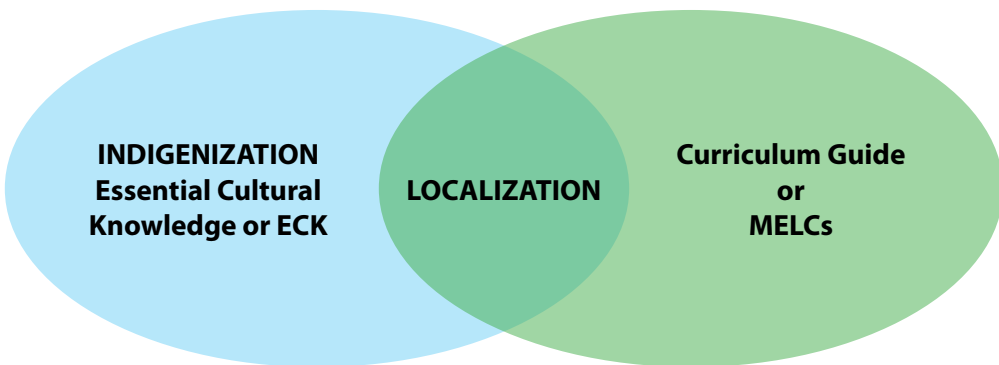
which are unique to a community or society. It is focused on ensuring that the life and culture of the people (learners) are the central learning contents, resources, processes, and outcomes for their transformative learning.

It is a form of our creative expression which is rooted in our tangible and intangible cultural heritage which is truly ours, or what is innate in us, what is indigenous to us declaring to the world what is uniquely Filipino - that which makes us distinct as a people.



1.4.2 LOCALIZATION:

- a. It is the process of learning the contents specified in the curriculum to local information, materials or essential cultural knowledge from the learners community. It is the act of aligning or interfacing of cultural knowledge with and/ or to the K to 12 basic curriculum prescribed by DepEd (MELCs).
- b. It is the process of adapting a product or content to a specific locale to make curriculum content standards and performance standards to be achieved.
- c. This type of teaching is “grounded” in the belief that learning is actively built, experiential, evolving, collaborative, problem – solving and reflective (Silverstein and Lyne, 2010).



1.4.3 CONTEXTUALIZATION:

This refers to the educational process of relating the curriculum to the particular setting, situation, issues, environment, and people where the learners are in a community setting or local environment making knowledge, competencies, skills and values/ attitudes meaningful, important and relevant to their lives.

It is making instruction and learning more appealing, motivational and engaging enough for all learners.

This type of teaching allows the learners to create meaning out of what they are learning in class (constructivism) and make these learning demonstrated in life. (differentiated instruction) Magno,2016.



PAKSA 2. ANU-ANO ANG MAHAHALAGANG HAKBANG SA PAGSASANIB?

2.1 Kahulugan ng pagsasanib

Integration is an attempt to make education and learning more meaningful, appealing, motivational and engaging for all students. (Alter, Hays and O'Hara, 2009).

Learning to be engaging enough - lessons and activities must be based on learner's needs: readiness, interest and learning style. (Magno, 2016).

"One-size-fits all teaching" is not allowed.

2.2 Pagtiyak sa mga kakayahan at kasanayan ayon sa MELCs na nasusulat sa anyong layunin o tunguhin. (cognitive, social and emotional, and behavioral)

2.3 Pagtiyak sa gagamitiing sangkap / elemento sa edukasyong nakabase sa kultura (indigenization, localization, contextualization)

2.4 Pagkilala sa paraan ng pagsasanib at pagtukoy kung saang bahagi ng banghay-aralin ito gagamitin.

2.4.1 Bilang gamit sa pagtuturo

2.4.2 Bilang proseso sa pagkatuto

2.4.3 Bilang pagtasa

2.4.4 Bilang gawain ayon sa pangangailangan

2.4.5 Bilang kasunduang gawain ayon sa kakayahan

2.5 Paglalapat sa Result-based Performance Management System (RBPM) o sa pamamaraang isinusulong ng paaralan.

Parts of RBPM:

2.5.1 Accomplishments of KPAs and Objectives

2.5.2 Competencies

2.5.3 Summary of Ratings for Discussion

2.5.4 Development Plans

PAKSA 3. MGA IBA'T IBANG METODOLOHIYA O LAPIT SA PAGTUTURO NG EDUKASYONG NAKABASE SA KULTURA

- 3.1 integration
- 3.2 holistic teaching
- 3.3 transformative learning
- 3.4 self-directed learning
- 3.5 individually guided instruction
- 3.6 interdisciplinary learning
- 3.7 collaborative learning
- 3.8 cooperative learning
- 3.9 experiential learning
- 3.10 problem-solving
- 3.11 inquiry-based learning
- 3.12 reflective learning
- 3.13 constructivism
- 3.14 differentiated instruction
- 3.15 creative learning
- 3.16 etc.

Reminder:

The tools used in teaching and learning tend to shape and determine what we learn and how we learn.

PAKSA 4: GENERAL INSTRUCTIONAL DESIGN FOR CULTURE-BASED LESSON INTEGRATION (LEARNING CYCLE)

1. DESIRED LEARNING OUTCOMES

Specifically what students have to learn and at what level of competencies, skills, and understanding toward target learning goals and standards.

2. CONTENT OBJECTIVES

- 2.1 What are the learning targets?
- 2.2 What does the teacher want the students to learn?
- 2.3 What are the students expected to learn?
- 2.4 How will the teacher know what students are learning what he/ she wants them to learn?

3. PRE - TEACHING ACTIVITIES

- 3.1. Diagnostic activities: identify the degree/ level of knowledge, competencies and skills to construct a well-structured knowledge-base on drawn in hierarchy.
This serves as a formative assessment.
- 3.2. What kind of motivation/ preparation must the teacher do to facilitate conditions/ interests in learning the contents?
- 3.3. How will the teacher activate students, prior knowledge about the present content?
- 3.4. Are they congruent and logically arranged according to concepts and essential skills?
- 3.5. Are they given as an assignment or as a diagnostic activity?

4. PROCEDURE/ PRESENTATION OF THE LESSON LEARNING SEQUENCE PRESENTATION

- 4.1 What approaches, methods, strategies, techniques, etc. will be followed as lesson/ learning unfolds? Identify the steps to be followed.
- 4.2 What activities or ways of learning will be presented to ensure that students demonstrate learning contents?
- 4.3 How will the teacher plan the activities to engage all diverse students in Learning?
- 4.4 How is learning appropriately designed to elicit different kinds of engagements based on the readiness, interests and learning profile of students?
- 4.5 Are they congruent with the Guiding Principles, Objectives and Pre-teaching activities?

5. MATERIALS/ LEARNING RESOURCES

What are the needed materials resources and references to facilitate learning to meet the desired learning outcomes and target objectives?

6. WRAP - UP ACTIVITIES

- 6.1. What activities (not paper and pencil tests) could be given as synthesis and closure of a lesson?
- 6.2. How would an enrichment, reinforcement or intervention/ remediation be given to students based on the levels of their learning development?

7. ASSESSMENT OF STUDENT LEARNING

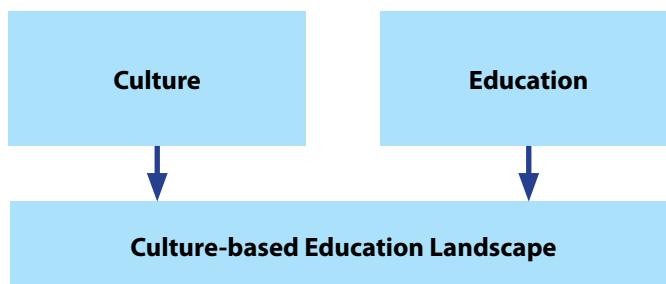
- 7.1. What engaging activities could the teacher use to prove that the students have achieved/ attained the identified outcomes and objectives?
- 7.2. What instruments could the teacher use to evaluate if the students have learned what the teacher set out to teach? (portfolio, paper report, projects, authentic assessment, performances, exhibits, etc.)
- 7.3. What are the indices exhibited that will indicate that both the teacher and students have achieved the lesson?
- 7.4. How else could the teacher help best the students in learning?

PANGKABUANG PAGTATAYA

Mga gawaing tutugon sa pagkakatuto mula sa iba't ibang paksa/ gawain/ tungkulin na hinihiling dito:

Tungkulin I-A (Masasagot ito mula sa PAKSA 1)

Present a scheme or illustration on how you understand the integration of "culture" and "education" into a Culture-based Education Landscape.



Tungkulin I-B

Make a list of or an inventory of your –

1.1 local art forms found in your community (at least a minimum of two for each form or genre).

1.2 Local cultural heritage, cultural icons, cultural resources and expressions from the community, province or region where you are presently teaching (at least a minimum of three for each category or kind).

From the list or inventory you made (#1.1 and #1.2) group them according to the following specific themes:

- 2.1 Festivals and dances
- 2.2 Local heroes and events
- 2.3 Beliefs and values
- 2.4 Musical pieces, songs, instruments
- 2.5 Games
- 2.6 Legends, myths, folktales
- 2.7 Food
- 2.8 Local products
- 2.9 Others

Tungkulin II : (Balikan ang PAKSA 2)

Pagtiyak sa aralin mula sa itinakda sa MELCs ng K to 12 Curriculum or College Syllabi.

Pagkilala sa paraan ng pagsasanib at pagtukoy kung papaano ito magagamit sa pinaplanong banghay-aralin:

Art form Cultural assets Cultural treasures Cultural heritage Cultural icons Cultural resources Cultural expressions	Aralin/ Paksa mula sa MELCs o College Syllabi	Pagsasanib sa gamit bilang:
		Gamit sa pagtuturo
		Proseso sa pagkakatuto
		Bilang pagtaya o ebalwasyon
		Bilang gawain ayon sa hinihiling ng paksa o pangangailangan
		Bilang kasunduang Gawain ayon sa kakayahan at kahandaan ng mga mag-aaral

Tungkulin III : Pagsulat ng isang culture-based lesson exemplar. Balikan ang PAKSA 3 at PAKSA 4

Tuntunin:

1. Sumulat ng isang banghay-aralin ayon sa kahilingan ng Learning Cycle sa PAKSA 4 at aralin mula sa MELCs o College Syllabi.
2. Pumili ng isang metodolohiya o lapit sa pagtuturo ng edukasyong nakabase sa kultura (PAKSA 3) na pangunahing gagamitin sa pagbuo ng Lesson Exemplar.
3. Sundin ang template ng Learning Cycle sa PAKSA 4.

BIONOTES

JOSEPH “SONNY” CRISTOBAL, Ph.D.

Ay nakapagtapos ng kursong Bachelor of Science in Education sa Meycauyan College, Bulacan, 1989; Master of Arts in Language and Literature degree sa De la Salle University, 1996; Managing the Arts Certificate Program sa Asian Institute of Management, 2003; Master of Arts in Education Major in Arts Management degree sa La Consolacion University Philippines, 2010 at PhD sa Pagpaplanong Pangwika sa University of the Philippines. Siya ay senior officer sa CCP mula 1990 hanggang 2012; Executive Member ng National Committee on Cultural Education (NCCE) sa National Commission for Culture and the Arts (NCCA), 2008-2013; at naging Provincial Tourism Officer ng Provincial Government of Bulacan, 2012-2013. Itinatag niya Bulacan Arts Culture and History Institute (BACH Institute), 2008. Namuno bilang Executive Director ng Barasoain Kalinangan Foundation, Inc. (BKFI) since 1998; Director of the NCCA Philippine Cultural Education Program mula 2013; at Pangalawang Pangulo at kasalukuyang Direktor ng NCCA-Department of Education Cultural Education Program (NDCEP) mula 2014.

Si Dr. Cristobal ay sumulat ng maraming dula tungkol sa buhay at kabayanihan ng mga Bayaning Filipino ng bansa tulad ng: *Pasyong Dapat Ipag-Alab*, tungkol kay Gat Marcelo H. del Pilar; *Oyayi ni Pule*, isang dulang musikal tungkol sa buhay ni Apolinario Mabini; and *Awit ni Francis B*, tungkol sa kinikilalang Prinsipe ng Manunulang Tagalog na si Francisco Balagtas; kasama sa kanyang mga naisulat ang mga kinikilalang Pambansang Alagad ng Sining ng Bansa: *Atang at Amado* base sa buhay at sining ni Atang de la Rama at Amado V. Hernandez; *Bato sa Buhangin* na ang inspirasyon ay ang mga likhang musika ni Ernani Cuenco; *Joya: Guhit, Hugis, Kulay*, tungkol sa talang buhay at pinta ni Jose Joya; at *Rio Alma: River and Soul*, na base sa mga panulat ni Virgilio S. Almario.

Kinilala ang kanyang kahusayan bilang artista ng Sining Pandulaan at Pinuno ng mga gawaing pangkultura sa pamamagitan ng mga tinanggap niyang parangal: Alumni of Meycauyan College, 2000; Outstanding Alumni of Dr. Yanga's Colleges, 2010; Outstanding Alumni ng La Consolacion University Philippines, 2012; at Gawad Rizal of Bocaue, Bulacan, 2014.

FERDINAND M. LOPEZ

Is a retired Associate Professor in Literature at the Faculty of Arts and Letters of the University of Santo Tomas. SHE was the U.P. - J. Vargas Museum Centennial Fellow in Arts, Culture and Society (1990); the 2002 DLSU – NCCA Fellow in Literary Criticism at the University of Saint La Salle; the 2001 British Council Fellow to the 16th Oxford Conference on the Teaching of Literature at the Corpus Christi College, Oxford University; Fellow to the Nagoya American Studies Summer Seminars at Nanzan University (2011); Fellow to the Asian American Studies Summer Institute at the Tsing Hua National University, the National Taiwan University, the National Taiwan Normal University(2014-2016).

In addition, Prof. Lopez was the Vice Chair of the National Committee on Cultural Education of the National Commission for Culture and the Arts (2017-2019). SHE is an Academic Council member of the Graduate Diploma in Cultural Education of the National Commission for Culture and the Arts (NCCA) – Philippine Cultural Education Program (PCEP); a Board member of the College English Teachers Association (CETA); and the President of the Council for Department Chairpersons in English (CDCE).

Prof. Lopez has edited *Views: Beyond Borders, Between Barriers –Understanding Peoples and Cultures Through World Literatures* (Manila: UST Publishing House, 2010); *Edith Tiempo Made Easy* (Manila: UST Publishing House, 2009); co-edited *Kritique/Kritika: Essays From the J. Elizalde Navarro National Workshop in the Criticism of the Arts and Humanities 2009-2012* (Manila: UST Publishing House, 2014); *Gabay sa Araling Sagisag Kultura ng Filipinas: Lesson Exemplars* (Manila: NCCA-PCEP, 2015), *Talas: A Transdisciplinary Journal in Culture-based Education* (Manila: NCCA- PCEP, 2017), and *Performing Philippine Pedagogy in the Precarious Pandemic Present* (Manila: NCCA-PCEP, 2021).

In 2015, she was listed by 8List Philippines as one of the 8 Iconic Teachers Students Loved in College. At present, Lopez, is an International Scholar at the PhD Program of the Women and Gender Studies Institute at the University of Toronto. SHE was awarded the Connaught bursary in 2018. In 2019, SHE was honored with the Jack Hallam Award of Excellence by the Mark Bonham Center for Sexual Diversity Studies. SHE received the University of Toronto Graduate Award for Scholarly Achievement in the Area of Gender-based Violence in 2020. And, in 2022 was awarded the Ontario Government Scholarship for International Students.

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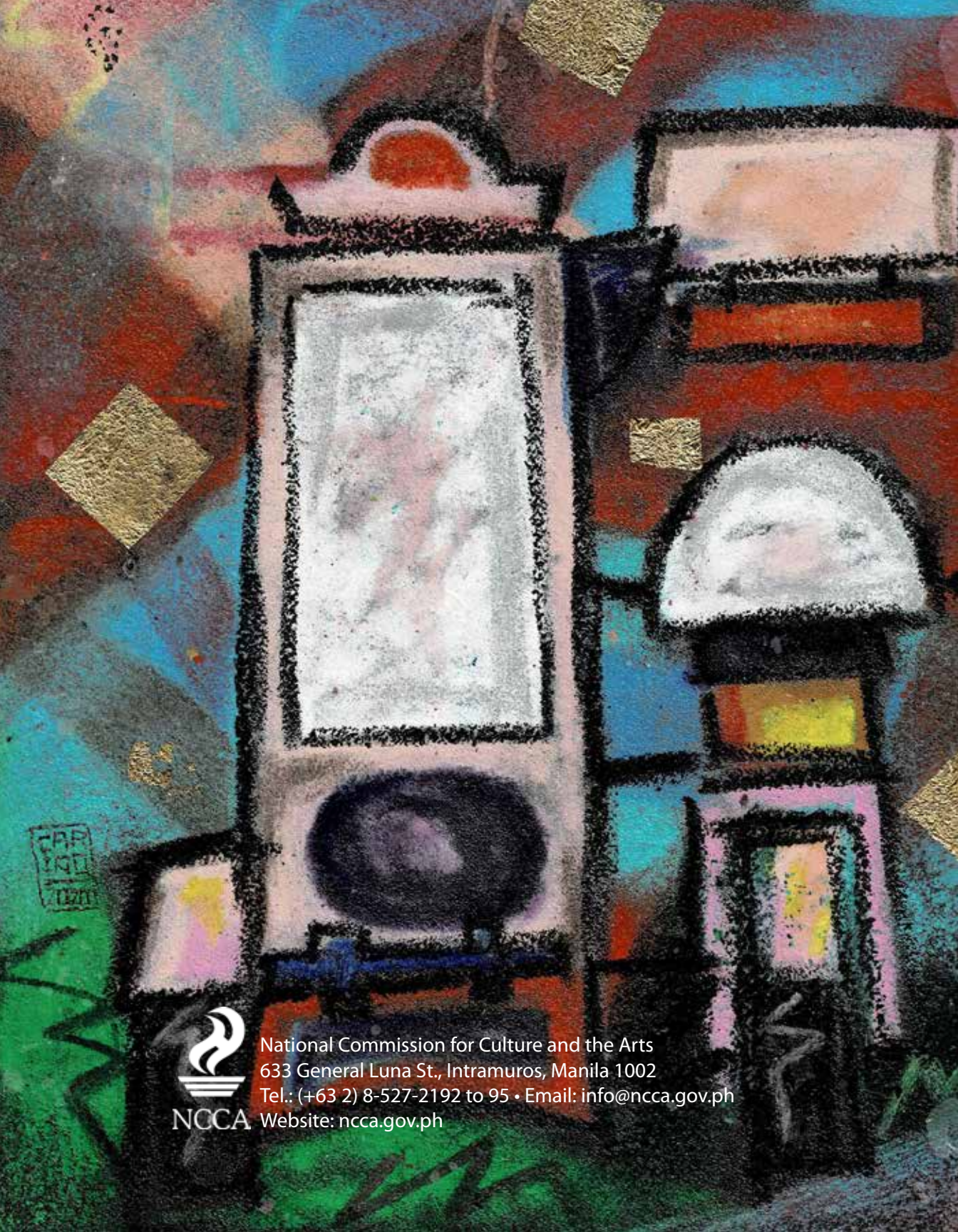
Dating nanungkulan bilang Komisyoner ng Subcommision on Cultural Dissemination and Head ng NCCA, National Committee of Cultural Education nuong taong 2014 - 2019; naging tagapag-sanay sa kursong GDCE at GDTA ng NCCA - PCEP mula pa nuong 2013 hanggang sa kasalukuyan; kinikilalang mahusay na guro at administrador sa larangan ng edukasyon simula pa nuong siya ay nagturo at namuno sa elementarya, sekundarya, kolehiyo at sa graduate school. Nakapagtapos siya ng pag-aaral sa University of Santo Tomas, Ateneo de Cagayan at Cebu Normal University. Nakapagsanay siya sa larangan ng teatro mula sa Shekespeare Theatre House, Banff Centre for the Arts, PETA-CITASA at Ateneo - MOWELFUND Filmmaking.

JOVY M. PEREGRINO, Ph.D.

Kasalukuyan siyang **Full Professor** sa Departamento ng Filipino at Panitikan ng Pilipinas, Kolehiyo ng Arte at Literatura sa UP Diliman. **Vice Head** ng National Committee on Cultural Education (NCCED)2023-2025 ng Sub Commission on Cultural Dissemination (SCD) ng National Commission for Culture and the Arts. **Konsultant at Resource Person** sa Cultural Diversity and Languages of the Philippines Module, Philippine Cultural Education Program (PCEP), Graduate Diploma in Cultural Education (GDCE), at National Commission for Culture and the Arts (NCCA). **Speaker at Workshop Facilitator** ng DEPED sa usapin ng wikang Filipino, at pagtuturo ng wika at kultura.

Naitalaga siya bilang **Visiting Professor** sa School of Southeast Asia, Busan University of Foreign Studies, Busan City at pinangunahan ang pagtatayo ng Philippine Studies Program sa South Korea. Naitalaga din siya bilang **Pinuno ng mga Visiting Professors** mula sa Vietnam, Indonesia, Malaysia, Myanmar, Thailand, Cambodia, at Laos upang makabuo ng mga kagamitang panturo para sa wika at kultura ng Southeast Asia.

Naging **Opisyal na Kinatawan** siya ng mga professor na Filipino para sa Council of ASEAN Professors in Korea sa ilalim ng pamamahala ng ASEAN-KOREA Center ng Ministry of Foreign Affairs. Naging **Konsultant** siya sa Sentro Rizal: Programa para sa Wikang Filipino at Kulturang Pilipino ng Philippine Embassy sa Seoul.



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