



NATIONAL COMMISSION
FOR CULTURE AND THE ARTS



PCEP
PHILIPPINE CULTURAL EDUCATION PROGRAM



BANTULA

INTERNATIONAL CONFERENCE ON
CULTURE-BASED EDUCATION AND RESEARCH

November 20 -22, 2020
Online Conference via Zoom

**Conference Theme: Mapping the Role of Culture- based
Education in Times of Pandemic: Implications on the Local,
National, Regional, and Global Landscapes**

PHILIPPINE CULTURAL EDUCATION PROGRAM (PCEP)

PCEP is the *CULTURAL EDUCATION ARM* of the NCCA. It envisions *A NATION OF CRITICALLY INFORMED, CULTURALLY LITERATE AND EMPOWERED FILIPINOS* by upholding and promoting cultural education as the core of teaching and learning, and governance towards inclusive growth and sustainable development. It was designed to make cultural education accessible to all sectors of Philippine society, particularly the youth, teachers, artists and cultural workers, officials and employees of the government, members of the media, and civil society. It seeks to develop among Filipinos greater awareness, understanding, and appreciation of our culture and arts, towards the evolution of a consciousness that will improve the quality of our lives.

PCEP 2018-2023 Objectives

1. To retrieve, consolidate, enrich, preserve, and provide access to existing bodies of knowledge on Philippine culture
2. To utilize bodies of knowledge in Philippine culture in creating, developing and disseminating contextualized instructional materials, modules, and other learning resources for the cultural education of Filipinos here and abroad
3. To define and integrate the minimum learning outcomes and cultural competencies in Philippine culture in the formal, non-formal and informal education
4. To provide comprehensive and continuing education programs on culture for trainers, teachers, artists, cultural workers, civic leaders, and government officials and workers
5. To underscore the significance and ensure the implementation of the cultural heritage education provisions of the Heritage Law (RA 10066)
6. To advocate and facilitate the enactment of national and local policies or executive actions for cultural education
7. To establish coordinative and oversight mechanisms, and continue supporting an NCCA-based office for planning, organizing, implementing, coordinating, integrating and monitoring of PCEP initiatives at the local, national and international levels



BANTULA is a bamboo instrument used to call attention or summon the members of the community to gather for various reasons. This bamboo slit drum is played with two beaters.

**4th BANTULA INTERNATIONAL CONFERENCE ON
CULTURE-BASED EDUCATION AND RESEARCH**

November 20 – 22, 2020

Via Zoom

PROGRAM

Day 1 - November 20, 2020

9:00 – 9:30 am	Opening Ceremonies	Alvin Ringgo Reyes
	- Philippine National Anthem and Doxology	
	- House Rules	Carole Diamante, Ed.D, DBA
	- PCEP Overview	Joseph Cristobal, PhD Director, PCEP
	- Opening Remarks	Vicente C. Handa, PhD Commissioner for Cultural Dissemination, NCCA
9:30 – 9:50 am	Opening Keynote Address “Philippine Culture-based Education in the Age of Pandemics: Academic Shift from Residential to Flexible On-line Learning.”	Aldrin Darilag, Ph. D., RMT, RN Commissioner, Commission on Higher Education Moderator: Alvin Ringgo Reyes
9:50 – 10:00 am	Academic Exchange	
10:00 – 10:45 am	Plenary Session 1: “Culture-based Education in Flexible Learning Systems”	Robert S. Murphy, Ph.D. University of Kitakyushu, Japan Moderator: Alvin Ringgo Reyes
10:45 – 11:00 am	Academic Exchange	
11:00 – 11:45 pm	Plenary Session 2: “Filipino Language Studies Across Borders, Beyond Barriers”	Jovy M. Peregrino, Ph.D. Departamento ng Filipino, Unibersidad ng Pilipinas, Diliman Moderator: Alvin Ringgo Reyes
11:45 – 12:00 pm	Academic Exchange	
12:00 – 1:00 pm	Lunch Break	
1:00 – 2:15 pm	PARALLEL SESSION 1 Panel Presentation 1: Language, Culture, and the Pandemic Panel Presentation 2: Re-calibrating Pedagogy for the New Learners Panel Presentation 3: Language, Culture, and Education	

Panel Presentation 4: The Learning Ecosystem and Instructional Technology

2:15 – 2:30 pm Break

2:30 – 3:45 pm **PARALLEL SESSION 2**

Panel Presentation 5: Cultural Dialogue, Radical Hope and Conditions of Possibilities

Panel Presentation 6: Laws, Ethics, and Social Justice

Panel Presentation 7: Cultural Heritage, and the Technology of Transfer

Panel Presentation 8: Mapping Tangible and Intangible Heritage

Day 2 - November 21, 2020

9:30 – 9:45 am - Welcoming Remarks JC Mesana
- Introduction of Speaker

9:45 – 10:30 am **Plenary Session 3:** **Ferdinand Lopez**
"Transitioning as Pedagogy, Transmigration as Performance: Queering Philippine Culture-based Education in Times of Global Epidemics" Women and Gender Studies Institute, University of Toronto
Moderator: JC Mesana

10:30 – 10:45 am Academic Exchange

10:45 – 10:55 am Break

10:55 – 12:10 pm **PARALLEL SESSION 3**

Panel Presentation 9: Culture of Resiliency and Community Survival

Panel Presentation 10: The Nuances of Flexible Learning System: Adaptation in the Pandemic Present

Panel Presentation 11: Performing Intangible Heritage: Staging Indigenous People's Stories from Mindanao

Panel Presentation 12: Re-thinking Archipelago: Re-imagining the Filipino-Canadian Diaspora

12:10 – 12:50 pm Lunch Break

12:50 – 2:05 pm	PARALLEL SESSION 4	
	Panel Presentation 13: Revaluations: The Significance and Significations of Arts, Values, and Culture	
	Panel Presentation 14: Narrating Space and Time: History, Memory, and Performance	
	Panel Presentation 15: From Coast to Coast: Local Games, Health Education, and WellBeing	
	Panel Presentation 16: The Compass of Culture-based Education	
2:05 – 2:15 pm	Break	
2:15 – 3:15 pm	Round Table Discussion 1:	Panelists:
	“Addressing the Issues and Challenges in Philippine Teachers’ Education”	John Arnold Siena, Ph.D. Department of Education
		Edizon A. Fermin, Ph.D. National Teachers College
3:15 – 3:30	Academic Exchange	Rita May Tagalog, Ed.D. University of San Carlos, Cebu
		Moderator: Alvin Ringgo Reyes

Day 3 - November 22, 2020

9:30 – 9:45 am	- Welcoming Remarks - Introduction of Speaker	Alvin Ringgo Reyes
9:45 – 10:45 am	Plenary Session 4: “The Education Landscape in the Republic of Korea during the COVID 19 Pandemic”	Hon. Kim Sung-geun Chungcheongbuk-do, Office of Education Republic of Korea
		Moderator: Alvin Ringgo Reyes
10:45 – 11:00 am	Academic Exchange	

11:00 – 12:00 nn	Plenary Session 5: “PCEP Artists and Cultural Educators Rapid Assessment (PACER): Study Highlights and Steps Towards the Next Normal”	Richard Philip A. Gonzalo University of the Philippines Moderator: Alvin Ringgo Reyes
12:00 – 1:00 pm	Lunch Break	
1:00 – 2:30 pm	Round Table Discussion 2: “The Network of Care and Support: Philippine Response to the Pandemic” Panelist: Rowalt Alibudbud, MD , De la Salle University Raymond John Naguit , Youth for Mental Health Jay Nathan Jore , National Youth Forum on Heritage NACES Representatives: Melandro Pascual , Longos II Elementary School (Bulacan) Juribert T. Iligan , Sofronio Española Central School (Palawan) Mia Marie Biliran , Camaya-an National High School (Bohol) Salvador Patricio , Baliwasan Central School (Zamboanga City) Rodel Gentapa , Tampakan National High School (South Cotabato) Moderator: Richard Gonzalo	
2:30 – 2:45 pm	Academic Exchange	
2:45 – 3:15 pm	Closing Keynote Address “Indigenous Education as Foundation for Culture-based Learning: Mainstreaming Indigenous Education in the Philippines”	Edwin Antonio, Ph.D. Head National Committee on Northern Cultural Communities, NCCA Moderator: Alvin Ringgo Reyes
3:30 – 4:00 pm	Closing Ceremonies - Closing Remarks - Photo Opt	Carole Diamante, Ed.D, DBA
	Evaluation Form Submission	PCEP Secretariat

GUIDE TO PARALLEL PAPER PRESENTATIONS

DAY 1: NOVEMBER 20, 2020 (FRIDAY) 1:00 – 2:15 pm

Panel 1: Language, Culture, and the Pandemic: Performing the Discourse

Moderator: JC Mesana

Christian George Francisco	COVID-ictionary: Mga Nagharing Leksikon sa Panahon ng COVID-19	Pamantasang De La Salle-Dasmaringas
Reicon C. Condes	Ay Maubani'y: The Tagalog Mauban Code Switching in Formal Education	Talipan National High School, Quezon Province
Jerick T. Gonzales, Tracy Fate Tabuso, Joshua Advincula, Jherick Reotorio	Etnolingwistikong Pagsusuri sa mga Terminolohiyang Ilocano na Ginagamit sa Pangangisda sa Santo Domingo, Ilocos Sur	Naglaoa-an National High School, Ilocos Sur

Panel 2. Re-calibrating Pedagogy for the New Learners

Moderator: Jonathan Jimenez

Jiye A. Margate	From Intangible to Tangible: Development of Learning Module based on Local Dances as a Tool for Remote Learning in Camarines Sur	Central Bicol State University of Agriculture
Marvin C. Punsalan, Joshua S. Nares, Shaira Valdez, and Francis F. Diaz	The Emergence of Students' Neologisms as Counterculture to Academic Language Use	City College of Angeles
Luisito M. Nanquil	Service-Learning Project in ELT: Connecting Classroom Experiences to Community	Bulacan State University

Panel 3: **Towards a Critique of Language, Culture, and Education**

Moderator: Kenneth Roy Aranas

Voltaire M. Villanueva	WIKAKUL ng Kalinangang Bayan ng Bongabong, Silangang Mindoro Tungo sa Pagbuo ng Lunsarang Aralin sa Ugnayang Wika at Kultura	Philippine Normal University, Manila Faculty of Arts and Letters
Cailvin D. Reyes	Plight of Indigenous (the Aetas) Students in Conversational English: Inputs for a Proposed Module	Don Honorio Ventura State University- Porac, Pampanga Campus
Lora N. Gerardo	A Phenomenological Study on the Challenges of Contextualized Mathematics Teaching in the Countryside	Villareal National High School

Panel 4: **The Use of Instructional Technology in the Learning Ecosystem**

Moderator: Erika Valencia

Elizabeth Joy S. Quijano	Webinars and Professional Development of Faculty During the COVID-19 Pandemic: The SPAMAST Experience	Southern Philippines Agribusiness and Marine and Aquatic School of Technology Malita, Davao Occidental
Jeovanny A. Marticion	Cultural Perspectives on Crisis-Driven Distance Education in the Philippines	Zamboanga Del Norte National High School
Randy P. Acoba and Marion Faye Q. Ariola	Predictive Role of Classroom Learning Environment on the Academic Performance of Students in Mathematics in the Modern World in Isabela State University, Echague	Isabela State University, Echague, Isabela

DAY 1: NOVEMBER 20, 2020 (FRIDAY) 2:30 – 3:45 pm

Panel 5: Radical Hope: Cultural Dialogue, and Conditions of Possibilities

Moderator: JC Mesana

Janusz Prud, SVD	Cultural and Faith-based Response to this Pandemic	Piecki, Olsztyn, Poland
Prithiraj Borah and Pooja Kalita	She is Still Plucking: The culture of 'Assam' Tea during a Pandemic	Prithiraj Borah Department of Humanities and Social Sciences, Indian Institute of Technology Bombay. Pooja Kalita Department of Sociology South Asian University (New Delhi)
Bagui Bassa Lakougnon, SVD	The African Philosophy of "UBUNTU": Africa's Gift to the Whole World	Lome, Togo (Africa)

Panel 6: Upholding Laws, Ethics, and Social Justice in the Philippines

Moderator: Kenneth Roy Aranas

Ivan Efreaim A. Gozum	Highlighting Rawlsian Distributive Justice as a Possible Response in the Philippine Economic Situation during the COVID-19 Pandemic	Angeles University Foundation
Judge Emery Ma Jabal	Fake News in Mainstream Social Media: Implications to Existing Laws in the Philippines	Presiding Judge Municipal Circuit Trial Court Bansud-Gloria, Oriental Mindoro
Rhoderick John S. Abellanosa, Marvic John M. Leyson, Danilo I. Dillo	Educating for Business Ethics in the New Normal: Changing Contexts and Cultural Challenges	Sacred Heart School - Ateneo de Cebu

Panel 7: Cultural Heritage, and the Technology of Transfer and Transmission

Moderator: Erika Valencia

Emmanuel D. Dayalo	Istorya: An Exposition on the Oral Traditions of Capiz Amidst Pandemic	Capiz State University, Roxas City
Maria Clarissa S. Magdael	Analysis of the Ethnic Dance of Alangan Tribe	Mindoro State College of Agriculture and Technology
Archie Secuya Gallego	Socio-Cultural Dimensions of Palusad Practice Among Fisher Folks: Inputs to K-12 Instruction	Cebu Technological University Daanbantayan Campus, Cebu

Panel 8: Mapping the Tangible and Intangible Heritage of Luzon

Moderator: Jonathan Jimenez

Allan E. Avena	ADYA: Ang Danas ng Pag-aadya sa Balakid at Hakbanging Pag-angkop ng Teatro ng SSAM Departamento ng SHS sa Hamon ng Pandemyang COVID-19	St. Scholastica's Academy – Marikina
Cesar A. Arao	Cultural Mapping of Mayon Volcano National Park (MVNP) in the Municipality of Sto. Domingo, Albay as UNESCO World Heritage Site	Bicol University Daraga, Albay College of Social Sciences and Philosophy
Alma D. Guinto	Panitikang Oral Patungo sa Pasulat na Alamat: Proseso at Produkto	Balibago Integrated High School Santa Rosa City, Laguna

DAY 2: NOVEMBER 21,2020 (SATURDAY) 10:55-12:10pm

Panel 9: Re-discovering Cultures of Resiliency and Community Survival

Moderator: Kenneth Roy Aranas

Vijaylakshmi Brara	Rethinking Development Processes	Centre for Manipur Studies, Manipur University, India
Andy Peter M. Lubi	The Mangyan Chest of Resilience	Saint Augustine Major Seminary, Tagaytay City Catholic Theological Union at Chicago USA
Aldrin R. Logdat	Spirits, Rituals and Structures: Amplifying Alangan Mangyans' Perspectives and Stories to the Pandemic Dialogue	Divine Word Seminary Tagaytay Apostolic Vicarate of Calapan

Panel 10: The Nuances of Flexible Learning System: Adaptation in the Pandemic Present

Moderator: Jonathan Jimenez

Jacqueline A. Valleser	Cultivating Theatre Arts Skills Among SPA Learners Using Culture-based Pedagogy in Remote (Online) Learning During the Pandemic	Don Vicente Rama Memorial National High School, Cebu City
Gianinna Elaine M. Labicane	Competence and Attitude in Information and Communication Technology (ICT) Integration into English Language Teaching: Basis for Improved Language Instruction towards Education 4.0	Marinduque State College
Emilio Carag, Darin Jan Tindowen, and Jennifer Bangi	Local Knowledge Integration in Higher Education: E-local as Flexible Learning Environment	University of Saint Louis, Tuguegarao City, Cagayan

Panel 11: Performing Intangible Heritage: Staging Indigenous People’s Stories from Mindanao

Moderator: Erika Valencia

Amado Cabus Guinto Jr.	The Darangen Redux in Lanao Del Norte’s Sagayan Festival: Transcreating Oral Lore to Emergent Literature	Mindanao State University, Iligan Institute of Technology
Felimon Blanco	Staging a Legend: Performing Subanen Culture	La Salle University Ozamiz, Ozamiz, City
Hobart Savior	Reimagining “Pagkabihag Ta Nalandangan” into a Dramatic Text	Liceo de Cagayan University, Cagayan de Oro City

Panel 12: Re-thinking Archipelago: Re-imagining the Filipino-Canadian Diaspora

Moderator: Ferdinand Lopez

Darlyne Bautista	Evolving a Contextualized Filipino-Canadian Pedagogy: Responding to the Needs of the Filipino-Canadian Learners	University of Toronto Women and Gender Studies Institute
Matthew Mucha	Worlding Pain and Traumatic Remembering in Lualhati Bautista’s <i>Desaparecidos</i>	University of Toronto Department of Comparative Literature
Vhil Castellejos, Glyn Narca, Hilary Naluz	Building Relationality Through <i>Kapwa</i> : Filipino Student’s Association of Toronto (FSAT) Community Engagement in Time of the Pandemic Using <i>Kapwa</i> to Guide Communities	University of Toronto Dalla Lana School of Public Health Department of Politics and Public Administration Ryerson University Department of Curriculum, Teaching and Learning, Ontario Institute for Studies in Education University of Toronto

DAY 2: NOVEMBER 21, 2020 (SATURDAY) 12:50 – 2:05 pm

Panel 13: Revaluations: The Significance and Significations of Arts, Values, and Culture

Moderator: JC Mesana

Ma. Jesusa Ridor-Unciano Jerick T. Gonzales Wendel A. Lived	Kung Bakit Dapat Walang Masayang: Praksis ng <i>Kailala</i> sa Buhay ng mga Ilokano sa Panahon ng Pandemya	University of Northern Philippines Naglaogan-an National High School Saint Paul College of Ilocos Sur
Honey Libertine Achanzar- Labor	The Arts in Community Development: BA PhilArts projects in the Time of Pandemic	University of the Philippines, Manila Cultural Heritage and Arts Management Program
Baby Jean VC Jose	Ang D.A.N.A.S ng Panagkuripot: Marangyang “Padas Iti Biag” ng mga Ilokanang OFW ng Isabela ng/sa Isabela	Central Luzon State University

Panel 14: Narrating Space and Time: History, Memory, and Performance

Moderator: Kenneth Roy Aranas

Marian A. Caampued	Manipestasyon ng Babaylan sa Kapampangan	Central Luzon State University
Princess Mhay V. Hernandez	Virtual Site of Memory as Source of Historical Knowledge: The Case of Gumaca District Museo ng Gumaca Facebook Page	Museo ng Gumaca, Quezon Province
Mary Angel L. Gavina	Historiographical Empowerment of the Centennial Amidst the Global Pandemic	Philippine Science High School, CALABARZON

Panel 15: From Coast to Coast: Local Games, Health Education, and Well-being

Moderator: Erika Valencia

Ma. Zenia C. Dulce Merites M. Buot Jackyline A. Pobre	Local Games of a Philippine Coastal Town	University of the Philippines - Visayas, Tacloban University of the Philippines, Los Banos Department of Human Kinetics University of the Philippines - Visayas, Tacloban
Christian George F. Acevedo	Fake News, Pandemic, and Health Education: Lessons from the Early 20 th Century Philippines	Capiz State University, Roxas City
Merites M. Buot Rona C. Montecalbo -Ignacio Fr. Galen C. Cortes	A Look at Wellbeing Through the Lens of Kinetic- Family Drawing	University of the Philippines, Los Banos Department of Human Kinetics University of the Philippines - Open University Department of Education Davao Redemptorist Mission Community

Panel 16: **The Compass of Culture-based Education**

Moderator: Jonathan Jimenez

Rodel B. Guzman and Dave Tyron D. Paggao	Indigenous Knowledge of Gender: The Itawes Perspective	Isabela State University, Echague College of Education
Jenalyn T. Polanco, Jumar T. Amistad and Jerick T. Gonzales	Discovering the Meanings of Monuments in Santo Domingo, Ilocos Sur	Naglaoa-an National High School
Ramel Pajarillo	Factors Affecting Psychological Stress: Impact on Teachers' Delivery of Learning Continuity Plan in the New Normal	Villareal National High School, Western Samar

PLENARY

CULTURE-BASED EDUCATION IN FLEXIBLE LEARNING SYSTEMS

Robert S. Murphy, Ph.D.

University of Kitakyushu, Japan

Culture-based Education (CBE) and Flexible Learning make a formidable combination for student growth. Flexible learning gives the power of choice back to the students – regarding levels, content, when, and how. In 2020, Flexible Learning became a mostly unintended but nevertheless a natural part of many courses that were moved to online formats; many more teachers are now acquainted with greater reliance on autonomous learning. In this session, we will examine how Flexible Learning and CBE can be meshed even more powerfully. We will see highly practical applications along with their theoretical underpinnings. Perhaps more importantly, we will discuss how to make it all applicable to your specific teaching/learning context.

FILIPINO LANGUAGE STUDIES ACROSS BORDERS, BEYOND BARRIERS

Prof. Jovy M. Peregrino, PhD.

Department of Filipino and Philippine Literature

College of Arts and Letters

University of the Philippines - Diliman

Quezon City, Philippines

Language primarily serves as an instrument for understanding culture and tradition. It mirrors the worldview and life-making practices of a people. As such, cultural education thru Filipino Language Studies Program (FLSP) reveals not only a welter of information about the archipelago – the depth and breadth of Filipino lifeways, the rich pages of its history, the plethora of its bio-diversity, the fascinating tangible resources, and the awe-inspiring intangible heritage, but more importantly, it uncovers the colorful facets of the Filipino personality expressed in both local languages and the lingua franca, Filipino. As an articulation of the myriad of Filipino experiences and encounters, the national language must be accessible across borders, beyond barriers, if nations are keen in plumbing the depths of the Filipino soul.

This presentation titled, *Filipino Language Studies Across Borders, Beyond Barriers* situates Filipino, not only as a medium of instruction but, as an academic subject in the Philippines, and beyond. It extends its global presence in the academic programs of other countries responding to the economic, social, political, cultural, and diplomatic needs of the nation-states conjoined by the Filipino diaspora. With more than 15 million Filipinos overseas, spread across the various continents, Filipino, has indeed, become a transnational and global language.

This presentation maps the purview of FLSP, describes the various contexts and objectives of FLSP, compare and contrasts the utilization of language as tool for cultivating cultural knowledge inside and outside of the country, discusses the gains of the Philippines with the presence of FLSP beyond borders, and recommends concrete forms of action for the improvement and sustainability of FLSP around the world. FLSP takes into consideration the theoretical and practical needs of learners across

the world, leading to their heightened critical consciousness, pragmatic sensitivity, and enriched life-long learning.

FLSP beyond barriers, across borders, serves as catalyst for regional, and transnational cooperation by promoting international understanding and partnership, through academic programs, extension activities, and institutional exchange.

TRANSITIONING AS PEDAGOGY, TRANSMIGRATION AS PERFORMANCE: QUEERING PHILIPPINE CULTURE-BASED EDUCATION IN TIMES OF GLOBAL EPIDEMICS

Ferdinand M. Lopez

Women and Gender Studies Institute
University of Toronto

While “transitioning” is a process that belongs quintessentially to the transsexual subject whose process of “becoming other” is marked on the body, the motif of transitioning, however, is universal and it involves a crisis that puts in flux our history and destiny.

- Oren Gozlan

All times are transitional.

- Lauren Berlant

Our mind is still racing back and forth, longing for a return to “normality” trying to stitch our future to our past and refuses to acknowledge the rupture. But the rupture exists.

- Arundhati Roy

This pandemic has created a pandemonium. The transition is sudden, jolting, and persisting. The world has been turned upside down, revealing what John Milton alluded to as the “place of all demons” in *Paradise Lost*. What lies in the wake of death and destruction as a result of the spread of this deadly virus around the globe is chaos, disruption, anxiety, despair, and loss. In this mayhem, we realized how connected we are in the human and beyond human-worlds. We saw how vulnerable our lives have always been, and how fragile our relationships have become in this state of global emergency. We re-discover how the arts provide solace and healing in troubled times.

Transitions are changes, shifts, and movements. We are forever transitioning. Migrant people have perfected the art of mobility – transitioning from one state to another. Migrant’s messy lives enabled them to flow, move, and shift in everyday survival mode straddling past and present, home and exile, illusion and reality, belonging and un-belonging – each oscillation differing in the rhythmic ebb and flow of time. The accompanying flurry of emotions during ruptures and disruptions mark the tensions persisting in the *ongoingness* of the troublesome *meanwhile* and *meantime*. Airports, seaports, transports, walkways, doorways, conveyance corridors, threshold of turning and re-turning, points-of-no-return, and sites farther from sights, are loci of sudden outbursts or subtle release of affects between oscillating tides of emotions.

In addition, transitions are crises, breakdowns, breaches, and glitches in the infrastructures of everyday life. I am a transgender transitioning in my transnational migrant life. I am a bakla. For me, transitioning has become a way of life. In a culture which traditionally does not distinguish gender from sexuality, (*kasarian*) bakla, is a capacious term signifying non-gender conforming subjects in the Philippines and the diaspora. It embraces nuances of gayness, queerness, transgenerness, and is akin to the indigenous two-spirit beings in Asia, and in the Americas. In transnational queer studies, the necessity to locate gender and sexuality in the specific cultural provenance and context, gives impetus for the bakla to speak back to the colonial, metropolitan “other” that constructed them as *disappeared*, and rendered them silent and invisible in the globalized LGBTQIA+ movements.

What I purport to do in this paper is use queer (*kakaiba*) auto-ethnography as method in explicating the pedagogy of “paglilipat” (transitioning) in culture-based education. Interestingly, academics use the term “migrate” to denote the shift (paglilipat) from the face-to-face mode of residential learning to remote online instructions. By narrating my world-making, sense-of-place, and pedagogical practice as a Filipino archipelagic queer, flagging the embodied (Lyndon Gill), messy (Martin Manalansan), ephemeral (Jose Esteban Munoz), and performativity (Robert Diaz) of *kabaklaan*, I reclaim the pre-, and post-colonial moorings of the fluid *kasarian* as exemplified by the *babaylan*, *asog*, *agui*, *bayugin*, and *bakla*. Alison Rooke, in discussing queer methods and methodologies such as ethnography, talked about the need to ground queer theory in the material, lived and embodied experiences of queer subjects and not so much on high philosophical abstraction and reliance on theory that had characterized queer. Rooke said, “Queer is, after all, connected to emotions as much as it is a body of theory.” By focusing on the *everyday*, I hope to bring to the fore the complexity of queer Filipino life in its *elsewhereness* contemplating on the trope of transitioning (*paglilipat*) as guidepost in constituting culture-based pedagogy in times of global epidemics.

THE EDUCATION LANDSCAPE IN THE REPUBLIC OF KOREA DURING THE COVID-19 PANDEMIC

Kim Sung-geun

Chungcheongbuk-do, Office of Education
Republic of Korea

The first case of the coronavirus disease in the Republic of Korea was found on January 20, 2020 and the Korean government rapidly responded to this pandemic in order to stabilize the society. The Korean society has placed a high value on education for decades, and the disease could not stop educators and learners from their rights to grow and learn. The Ministry of Education and 17 provincial education offices in Korea have put the health and safety of students on top priority and ensured their learning during the global crisis. The government expanded the public online education infrastructure, sought out best practices in online education and provided customized support for vulnerable groups that needed extra care. Management knowledge and experiences on preparation for on/off-line classes during the COVID-19 pandemic will be discussed in depth in the presentation.

PCEP ARTISTS AND CULTURAL EDUCATORS RAPID ASSESSMENT (PACER): STUDY HIGHLIGHT AND STEPS TOWARDS THE NEXT NORMAL

Richard Philip A. Gonzalo

University of the Philippines

The COVID-19 Pandemic pushed societies into a crisis that affected institutions, industries, and various sectors. Despite the non-pharmaceutical interventions and policies employed by different National and Local Government Units, this experience continues to push the world into an unprecedented situation that could negatively impact societies and individual lives. The Pandemic has not spared the cultural educators' sector, even with remote and flexible learning modalities and innovations.

Artists, Heritage workers, and Cultural workers are the social forces that shape spaces for various expressions and promotion of worldviews. When they assume cultural educator roles, they become the agents that advance ideas that embody people's aspirations in national and global contexts. However, the declaration of the COVID-19 Pandemic in the early part of 2020 disrupted their functions, especially when schools were shut, and public gatherings were banned. Although the Pandemic offered opportunities to deliver learning activities online, cultural educators' work has been reportedly affected by isolation from their colleagues and audience and stress resulting from mental and emotional exhaustion.

The Plenary lecture provides critical points about the Cultural Educators' sector in the Philippines and its implications on crisis management. Given the Pandemic as a crisis, the PCEP sponsored a rapid assessment of the cultural educators' sector. Dubbed as the PCEP Artists and Educators Rapid Assessment (PACER) Project, the study gathered information on their situation during the COVID-19 Pandemic.

Recovery from the COVID-19 Pandemic requires transitioning from a state of disruption to a situation where communities and organizations can plan and control future activities. As an input to crisis management and recovery, the first part of the lecture provides information on cultural educators' degree of participation in transforming ideas into cultural goods and services. The factors that put them at risk in this Pandemic and those that ensure their welfare in this time of COVID-19 are also identified to explore opportunities that can enhance their capacity to cope. Given these pieces of information, implications on crisis strategies at different levels will be presented. The recommendations are based on the situation of groups of cultural educators that could be left behind and actions that could facilitate the effective transitioning to a post-COVID-19 normal.

PAPER PRESENTATIONS

COVID-ICITIONARY: MGA NAGHARING LEKSIKON SA PANAHON NG COVID-19

Christian George Francisco, PhD

Direktor, School of Governance, Public Service, and Corporate Leadership
Pamantasang De La Salle-Dasmariñas

Sinlakas ng impak ng COVID-19 ang impluwensiya ng wikang ginagamit sa pagpapapabatid ng mga impormasyong kinakailangang malaman ng mga mamamayan ng isang bansa. Sa ngayon, itinuturing nang global na krisis ang idinulot ng naturang virus - isang pandemik ayon sa mga eksperto ng virology. Ang COVID-19 ay isang uri ng pneumonia na nagmula sa Wuhan sa Tsina noong Disyembre, 2019. Ayon sa WHO (World Health Organization), ang naturang virus ay itinuturing na ngayong pandaigdigang usaping pangkalusugan at kanila na itong idineklara bilang pandemya noong ika-11 ng Marso, 2020. Panlahat na layunin ng pag-aaral na ito ay ang makabuo ng diksyonaryong may operasyonal na depinisyon ukol sa rehistro ng wika sa panahon ng COVID-19. Tinawag itong operasyonal na depinisyon sa kadahilanang inugat ang bawat kahulugan mula sa danas ng mga Pilipino sa panahon ng pandemya. Gayundin, isinailalim ito sa ebalwasyon na ginampanan ng dalawang guro ng/sa wikang Filipino upang matiyak ang dulas at naturalidad ng binuong depinisyon at eksperto sa medisina upang hagurin ang kawastuhan ng detalye ng bawat kahulugan.

Kwalitatibo ang metodong ginamit sa pananaliksik na ito, partikular ang dulong deskriptibo. Binigyang paliwanag ito nina Fraenkel and Wallen (2004) bilang isang uri ng pananaliksik na ang tuon ay mailarawan ang nananaig na penomenon. Ang pag-aaral ay naganap sa panahon ng quarantine na nagsimula noong Marso, 2020. Nagsagawa ng obserbasyon sa pamamagitan ng panonood ng mga balita at pagbabasa ng ulat sa social media ang mananaliksik.

Masinsing tinipon ng mananaliksik ang mga salita na may kaugnayan sa usapin ng COVID-19 gamit ang sistematikong rebyu ng mga literatura. Sa kabuuan, umabot sa isandaan at labinlima (115) ang kabuuang bilang ng mga entri na naging bahagi ng COVID-ictionary na ito.

Susing salita: COVID-19, Covid-ictionary, rehistro ng wika, leksikograpiya, leksikon

AY MAUBANI'Y: THE TAGALOG MAUBAN CODE SWITCHING IN FORMAL EDUCATION

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This paper looked into code switching language use with English and *Mauban* Tagalog. The study is qualitative in nature inasmuch as it focused on giving description of the observed code-switching events in English Classroom with regard to the *Mauban* Tagalog. For data gathering purposes, interviews, observed and recorded were employed. Convenient sampling was used to preselect the particular teacher and Grade 10 students in an English class. The results of the study showed that students would employ code switching for clarification which is therefore deficient-driven and on function words and enclitics/constituents' words. Also, teachers would commonly code switched on if-clause, tag-questions, and enclitics/ constituent words as well. Some features of *Mauban* Tagalog, such as the excessive use of *ay* and rate of speed of speaking, are the seen as primary concerns while other features such as the merging of *ay*, short cut method, and sets of circumflex intonations are

rarely observed during the code switching interactions in an English class. With the results of the study, it is suggested to consider heightened language exposure to *Mauban* Tagalog to balance the progress in second language learning which is English, to preserve the town's dialect among the students and teachers alike.

ETNOLINGGUWISTIKONG PAGSUSURI SA MGA TERMINOLOHIYANG ILOKANO NA GINAGAMIT SA PANGINGISDA SA SANTO DOMINGO, ILOCOS SUR

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Ang bayan ng Santo Domingo, Ilocos Sur ay mayaman sa dagat at mga ilog. Kaugnay nito, isa sa mga ikinabubuhay ng mga tao ay ang pangingsda. Sa pangingsda, may mga terminolohiyang ginagamit gawaing ito. Ganoon pa man, sa paglipas ng araw, unti-unting nalilimutan ang mga terminolohiyang ito. Ito ang dahilan kung bakit ang pag-aaral na ito ay naisagawa upang suriin at itala ang mga terminolohiyang ginagamit sa pangingsda sa bayan ng Santo Domingo, Ilocos Sur. Ang mga terminolohiyang kasama sa pag-aaral ay mga terminolohiyang ginagamit sa pangingsda sa dagat at ilog. Palarawang etnograpiya ang ginagamit na disenyo ng mga mananaliksik. Etnoichthyolohikal na interbyu sa mga impormante, obserbasyon, at pagkuha ng mga larawan ang ginagamit na mga instrumento sa pag-aaral. Lumabas sa resulta ng pagsusuri na may 105 terminolohiyang ginagamit. Kabilang dito ang katawagan sa mga isda, lugar kung saan nahuhuli at inilalagay ang mga isda; mga sasakyang ginagamit; mga kagamitan at pamaraan sa panghuli ng isda; mga meteorolohikong kondisyon; at mga kilos na may kaugnayan sa pangingsda. Pinakamaraming bilang ang naitala sa mga katawagan sa mga isda samantalang pinakakaunti naman ang mga termino sa mga sasakyang ginagamit. Natuklasan ding may mga terminolohiyang pareho at magkaiba na ginagamit sa pangingsda sa dagat at ilog. Natuklasan ding may mga terminolohiyang pareho at magkaiba na ginagamit sa pangingsda sa dagat at ilog. Natuklasan ding nagkakaroon ng baryasyon ang mga terminolohiya batay sa laki. Kaugnay nito, iminumungkahing ipagpatuloy ang pagtatala ng mga etnolingguwistikong terminolohiyang ginagamit sa pangingsda; bumuo ng glosaryo ng mga katawagan sa pangingsda; palawigin ang preserbasyon ng mga salitang Ilokano; magkaroon ng mga pananaliksik sa etnoekolohiya at etnomedisinal na gamit ng mga isda; at magkaroon ng integrasyon sa pagtuturo sa mga katawagang ito upang magamit at maunawaan ng mga kabataan.

Susing-salita: etnolingguwistiko, pangingsda, etnograpiya, Ilokano

FROM INTANGIBLE TO TANGIBLE: DEVELOPMENT OF LEARNING MODULE BASED ON LOCAL DANCES AS A TOOL FOR REMOTE LEARNING IN CAMARINES SUR

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Oral traditions are Intangible Cultural Heritage (ICH) that need to be protected and safeguarded. One of the best ways to ensure their sustainability is through education. It is unfortunate that contextualized, culture-based, and localized Instructional Materials have been insufficient since the implementation of the K to 12 curriculums in 2013. Based on the LRMS portal of the Department of

Education, there is a dearth on modules that center on the topic of local dances especially in this part of the country. At present, there is a need to develop sufficient number of modules due to the cancellation of face to face learning brought by this pandemic, which forced the education sector to shift to remote learning. This study in a way addresses both the dearth in culture-based Learning Module and written accounts on local dances. The local dances featured in this Learning Module are *panjardin* (Canaman), *tumatarok* (Minalabac), and *lagaylay* (Calabanga). Key informant interviews, field notes, observation, video and audio documentation were essential steps in gathering the data. The module design was based on the Learning Resource Management and Development System (LRMDS) of the Department of Education.

The Learning Module was evaluated by experts using the LRMDS Evaluation Tool for Content of the Department of Education. The module was rated *compliant* to all factors indicated in the evaluation tool. It is recommended that further studies on local culture, heritage, and tradition be done in order to safeguard their existence and relevance. Field validation of the Learning Module is also recommended.

THE EMERGENCE OF STUDENTS' NEOLOGISMS AS COUNTERCULTURE TO ACADEMIC LANGUAGE USE

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It is a general knowledge that language is the primary vehicle for communication. The use of language through various communicative events build connections among humans. To send intended messages to the receiver, the sender must use system of codes and symbols (Mangahis et al., 2008). The use of a particular language is influenced by culture. In school setting, a culture of using academic language is norm and standard of any educational institution. This is referred as cognitive academic language proficiency (CALP). Outside the classroom, students normally communicate using another sub-set of language skill called basic interpersonal communication skills (BICS). This paper aims to determine the new formed words called neologisms, which are considered colloquial and part of one's BICS, of the students in a community college. It also presents the intersection of the use neologisms and academic activities making it a counterculture to the use of academic language. This qualitative-descriptive research used a researcher-made survey forms. The proponents tabulated the responses and conducted a thematic analysis to come up with the pertinent results of the study. The respondents were identified through convenient random sampling among the students in a community college in Angeles City. There are 31 neologisms that emerged, mostly in multiple times. The academic set-ups where neologisms are used are 1) group discussion, 2) peer-review, 3) classroom presentation, 4) self-review, and 5) classroom discussions.

Keywords: Language culture, language education, communication

SERVICE-LEARNING PROJECT IN ELT: CONNECTING CLASSROOM EXPERIENCES TO COMMUNITY

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One of the mandated functions of a higher education institution is community extension. This area is also being evaluated by accrediting bodies for upgrade of academic standards or levels. Schools have different and similar ways on how they extend community services; but, the task itself is challenging. There are specific elements, tools, and procedures to be observed by people who would be assigned in the task itself. This is where the direction of this study emanated. Its main purpose is to describe and analyze the purpose of a service-learning endeavor in a school setting and how it connects classroom to community needs. The design of this paper is qualitative in nature. Moreover, the specific approach employed was ethnography. There were five participants involved in the study and the reflections of both the researcher and participants contributed to the development of the ideas leading to insights. In the selection of the participants, purposive sampling was used. The teachers selected are assigned a subject course titled, Purposive Communication, a general education course in college. Two instruments were used to collect textual data, that is reflective essay and field observation. Content analysis helped the researcher analyze and synthesize the data that were transformed into conclusions or insights. In conclusion, the researcher found out how participants practice service-learning project and with their critical reflections, a new definition of service learning was evolved as a result of the study.

Keywords: service-learning project, classroom experiences, community needs, ethnography, content analysis

PLIGHT OF INDIGENOUS (THE AETAS) STUDENTS IN CONVERSATIONAL ENGLISH: INPUTS FOR A PROPOSED MODULE

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This paper attempted to describe the level of academic performance of the Aeta students, their challenges and coping strategies in conversational English. A mixed method design specifically sequential explanatory design was utilized in this study. For the quantitative part, the researcher made use of the general weighted average of the participants. On the other hand, after securing permission from the heads of the university, qualitative part utilized a validated interview guide to strengthen further the needed data from the respondents. The results showed that majority of the respondents' level of academic performance are rated "*good*." Conversational English denotes a kind of communication done with the utility of the English language through speaking. Moreover, these Aeta students' challenges in conversational English include a personal belief that English is their weakness, they have poor vocabulary, their insecurities, lack of confidence, and difficulty in speaking. They try to cope with such challenges by researching and watching people on television. They also consult the dictionary. The proposed module to be used by the Aeta students includes grammar, essay, writing, reading, and vocabulary. It was made simple to cater to the needs of the Aeta students for better understanding and improvement. The researcher recommends that its activities should be assisted by an English teacher. Furthermore, the researcher suggests that the proposed module be used for pilot testing for improvement.

**WIKAKUL NG KALINANGANG BAYAN NG BONGABONG, SILANGANG MINDORO TUNGO SA
PAGBUO NG LUN SARANG ARALIN SA UGNAYANG WIKA AT KULTURA**

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Bawat bayan ay mayroong kuwento. Kung ito lamang ay maipababatid at maipauunawa nang lubos sa kaniyang mga mamamayan, makadaragdag ito sa malawak at malalim na pagkilala sa bayang pinagmulan.

Bagama't ang lalawigan ng Silangang Mindoro ay kabilang sa rehiyong Katagalugan, hindi nangangahulugang walang magiging tiyak na pagtugon sa umiiral na programa ng edukasyon kaugnay ng paggamit ng unang wika tungo sa pagkatuto ng iba pang mga wika. Sapagkat may tiyak na katangian ang wika ng lalawigan partikular ang bayan ng Bongabong na may kaugnayan sa pangkalahatang kaakuhan ng bayan. Marapat na ito ay alamin, suriin, at maipamahagi upang magamit ng mga paaralan bilang bahagi ng lunsarang aralin sa paglalapat ng MLE-MTBI *Multilingual Education o Mother Tongue Based Instruction* at pagtuturong nakaugat sa kultura o *culture-based education*. Sa sistemang ito bukod sa unang wika, itatampok ang mga katutubo o lokal na kaalaman ng sariling bayan. Ang mga lunsarang aralin ay kinakailangang kaugnay ng buhay ng mga mamamayan. Inaasahang palalakasin at patatatagin ng programang ito ng edukasyon ang pagkilala ng mamamayan sa sariling bayan na kalaunan ay magiging matibay na pundasyon ng pagkatao ng mga kabataang mag-aaral.

Sa tulong ng pagmamasid at pakilahok sa guro at mag-aaral ng bayan ng Bongabong, komprehensibong iisa-isahin ang pagkakakilanlan ng totalidad ng bayan. Ang mga impormasyong ilalahad ay mainam na batayan sa mga bubuohing lunsarang aralin sa paaralan. Ang nabuong lunsarang aralin ang magiging batayan sa mabilis na pag-unawa sa paksa at identidad ng bayan. Magiging ambag ang papel na ito ang hikayatin ang mamamayan, guro, at buong pamayanan ng bayan ng Bongabong na makibahagi sa pagbuo ng mga lunsarang aralin na makatutulong sa pagkilala at pagpapahalaga sa tinubuang bayan.

Susing Salita: Bongabong, Silangang Mindoro, Kagamitang Pampagtuturo, MLE-MTBI

**A PHENOMENOLOGICAL STUDY ON THE CHALLENGES OF CONTEXTUALIZED MATHEMATICS
TEACHING IN THE COUNTRYSIDE**

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This phenomenological study investigated the challenges of contextualized teaching in mathematics among teachers from selected schools in the rural setting. Purposive sampling was used in choosing the participants for the semi-structured interview. Using Colaizzi's approach for thematic analysis, the challenges in contextualization of mathematics lessons as experienced by mathematics teachers were unveiled. Despite the challenges encountered by the teachers, they do not consider this as hindrance in delivering mathematics lessons that are relevant to the needs of their students. Recommendations were proposed to overcome the challenges in the implementation of contextualization in mathematics lessons.

Keywords: Contextualization, phenomenology, thematic analysis, mathematics teaching

WEBINARS AND PROFESSIONAL DEVELOPMENT OF FACULTY DURING THE COVID-19 PANDEMIC: THE SPAMAST EXPERIENCE

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The purpose of this study was to describe the experiences of college instructors in joining webinars and professional development-related activities during the COVID-19 pandemic. Southern Philippines Agribusiness and Marine and Aquatic School of Technology (SPAMAST) is a level 3 state college in the province of Davao Occidental, Philippines. In its thirty-eight years, the state college is one of the Higher Educational Institutions in the country. Research design employed in this study was phenomenological since it explained the experiences and perspectives of the college instructors. Ten college instructors from SPAMAST were selected through purposive sampling. Through in-depth interviews and focus group discussion it was revealed that poor to no internet connection, self-motivation and interest, engagement and professional development, and informative and convenient were the issues confronted by college instructors during webinars and professional development in the new normal. As to their coping mechanisms: personal expenses on internet connection, patience and perseverance, efficiency and creativity, and interest and necessity of webinar. The college instructors realized the following: new knowledge and learning, necessity of good internet connection, convenience and finding solutions, engagement and cost-effectiveness. This study is significant in the field of education, since it is facing the challenges brought by the new normal.

Keywords: Webinars, Professional Development, COVID-19 Pandemic, SPAMAST, Philippines

CULTURAL PERSPECTIVES ON CRISIS-DRIVEN DISTANCE EDUCATION IN THE PHILIPPINES

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The unpredicted shift in the learning set-up in the Philippines has brought tremendous adjustments for every school stakeholder. Curriculum revision plans for delivery of learning and teacher's capacity building programs were laid down to realize the government's vision of continuous lifelong learning. Instead of traditional face-to-face education, distance education becomes the sole method towards responding to health emergency crisis brought by COVID-19 pandemic. Although distance education was already introduced in the higher education system in the Philippines, this alternative method has not actually taken-off. Hence, it has forced various educational institutions to adopt the crisis-driven distance education. As a globally discussed phenomenon, this study explored the experiences of Filipino college students in understanding their experiences using cultural perspective. The participants of the study utilized the learning modalities provided by the state universities – synchronous and asynchronous activities. Analysis of interviews revealed salient features of Filipino culture: *paggapasa-Diyos*, concept of *bayanihan*, optimism, power distance of teacher and learners, sense of collectivity, yearning for socialization and culture of shame. Themes of the study showed how culture becomes a factor in acceptance and rejection of distance education. This could also help schools in addressing critical issues, in-depth understanding of their experiences

and exploring the relevance of curriculum towards cultural sensitivity. A conceptual framework was formulated to represent the crisis-driven distance education in the Philippines during a nationwide emergency crisis and to further create a comparison with traditional distance education. The uncertainty of pandemic leaves the future of distance education in the Philippines unknown. Generally, crisis-driven distance education has influenced the perspective of Filipino students towards lifelong learning.

PREDICTIVE ROLE OF CLASSROOM LEARNING ENVIRONMENT ON THE ACADEMIC PERFORMANCE OF STUDENTS IN MATHEMATICS IN THE MODERN WORLD IN ISABELA STATE UNIVERSITY ECHAGUE

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This study aimed to investigate the role of the classroom learning environment in predicting the academic performance of students in Mathematics in the Modern World. The respondents were 342 students of Isabela State University Echague Campus who are officially enrolled during the First Semester of SY 2019-2020 and who took Mathematics in the Modern World during the First and Second Semesters of SY 2018-2019. Results show that there is statistical evidence of a positive classroom learning environment of the students particularly under the categories of student cohesion, task orientation, cooperation, and equity. Findings indicated that there is no significant difference in their perceived classroom learning environment when they are grouped according to sex. On the other hand, there is a significant difference in their perceived classroom learning environment when they are grouped according to college. A significant relationship was also observed between the academic performance of the students and their perceived classroom learning environment particularly under the categories: student cohesion, investigation, task orientation, and cooperation. Lastly, there is no sufficient evidence to conclude that the classroom learning environment can predict academic performance in Mathematics in the Modern World.

Keyword: *Classroom Learning Environment, Mathematics in the Modern World*

CULTURAL AND FAITH-BASED RESPONSE TO THIS PANDEMIC

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Cultural studies exhibit multiple derivations from different historical conjunctures and places. But so much as an experiential one, phenomenologically speaking. This essay examines three instances of cultural studies emanating from within Asia and mostly in Africa, in relation to the field in the Catholic Missions. What a “missionary” lens offers these cultures are different ways of making sense and a transnational framework that enables peer-to-peer conversations. This transe/trance quality is explained via a discussion of the scientifically unexplainable, superstition, and the noumenal. The essentiality and personal immersion of religion and its associated human performances as reified by

the humanity and utmost dignity of each culture is the example through which transnational theoretical hybridity is examined

SHE IS STILL PLUCKING: THE CULTURE OF “ASSAM” TEA DURING A PANDEMIC

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Assam tea has gained a name for itself regionally and globally. Many in Assam would go to the extent of asserting that tea is as good as food for them. Tea is an integral part of Assam’s culture. However, the tea gardens of Assam from where the world-famous Assam tea is procured have an additional story to offer. This story is about the working conditions of female labourers.

If one is asked about the most explicit mark of Colonial hangover that still makes its presence in Assam, Tea ‘gardens’ would probably top the list. The invention of garden space with hierarchies of domination and subordination was a colonial exercise which continues in the very same order in Post-colonial Assam only with minor modifications. Colonial racial hierarchies have continued, peppered with casteism, elitism and sexism. Labourers are still fighting for equal pay, proper sanitary conditions, healthcare, basic education to name a few.

This paper attempts to map the culture of tea along with the plight of women labourers in the tea gardens of Assam, focusing on the conditions of work and survival during the COVID 19 pandemic. These women, even when circumstances are ‘normal’ are subjected to exploitative working conditions. The image which is mostly used for selling Assam tea in the international market and also for tourism purposes is the one which is that of women leisurely plucking tea leaves amidst the lush greenery of the tea estates. However, reality is quite contradictory to this image. The pandemic has amplified these exploitative conditions especially for the women working here. We try to bring in these aspects through this essay.

THE AFRICAN PHILOSOPHY OF “UBUNTU”: AFRICA’S GIFT TO THE WHOLE WORLD

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The word “*Ubuntu*” is a Zulu term. Zulu is a language spoken by a tribe in South Africa. The right spelling is ùbùnt’ù. The Zulu language is part of the family language under the name Bantu. The Bantu languages have the largest spoken population throughout Sub-Saharan Africa. According to John Bendor-Samuel in his definition given to the Britannica, “*Bantu languages, a group of some 500 languages belonging to the Bantoid subgroup...the Bantu languages are spoken in a very large area, including most of Africa from southern Cameroon eastward to Kenya and southward to the southernmost tip of the continent.*”¹ Bantu is a family of languages spoken by at least 120 million Africans.

It was probably in the mid-19th Century, that Ubuntu impact life in South Africa in the post-apartheid period. It became planetary known through the influence of two personalities in the history of South

Africa: Nelson Mandela and Desmond Tutu. These two used the concept in their battle against the apartheid. And through their success, the Word has an impact outside the old continent, Africa.

Ubuntu solely means, humanity. Humanity towards others. This humanity is expressed by saying and following the maxim of, *"I am because we are"*. It is a strong and rough *"belief in a universal bond of sharing that connects all of humanity."* Ubuntu is also translated into "I am because of who we all are." The emphasis here is on the idea of interconnectedness and interdependence. Ubuntu is the mentality and capacity of African people to live together with a great sense of community. That sense of belongingness. African people are community-centered people rather than individualistic. The Ubuntu people as argued by Desmond Tutu is the one *"who is open and available to others, affirming of others does not feel threatened that others are able and good, based from a proper self-assurance that comes from knowing that he or she belongs in a greater whole and diminished when others are humiliated or diminished when others are tortured or oppressed."* (Desmond Tutu definition of Ubuntu in 1999)

Such is how Nelson Mandela, another figure in the history of South-Africa explained Ubuntu. *"A traveler through a country would stop at a village, and he didn't have to ask for food or water. Once he stops, the people give him food and attend him. That is one aspect of Ubuntu, but it will have various aspects. Ubuntu does not mean that people should not address themselves. The question therefore is: are you going to do so to enable the community around you to be able to improve?"*

HIGHLIGHTING RAWLSIAN DISTRIBUTIVE JUSTICE AS A POSSIBLE RESPONSE IN THE PHILIPPINE ECONOMIC SITUATION DURING THE COVID-19 PANDEMIC

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The COVID-19 Pandemic propelled the government to impose lockdowns in several areas in the Philippines. Such lockdowns bring with them a gamut of economic and financial problems especially in terms of resource allocation. For the past months, there are several news that were reported by different media networks which presented some citizens complaining about the distribution of *ayudas*. Some stated that they were not able to receive such help from the government while others complain that they received less compared to other people. With this, it is interesting to further examine the dynamics of resource allocation by the government and find possible responses to the economic and financial problems faced by the country during this pandemic. In light of such, this paper will focus on highlighting Rawlsian Distributive Justice as a possible response in the Philippine economic situation during the COVID-19 pandemic. This research will analyze the philosophical concepts of John Rawls and its possible implications on the economic decline during the pandemic. First, I will discuss the effects of the pandemic in our country in terms of our economic stability. Also, I will show the issues that were raised during the lockdown, to be specific, in the *ayudas*. Second, I will explicate John Rawls' concept of Distributive Justice. This part contains Rawls' principle on how we can achieve fairness when it comes to socio-economic institutions. Third, I will apply Rawlsian concept of Distributive Justice in the current situation to shed light on how one can deal with these situations. Thus, this paper will elucidate the readers on who deserves to be prioritized when we are faced with a situation in which we need to allocate limited resources.

Keywords: John Rawls, COVID-19 Pandemic, Distributive Justice

FAKE NEWS IN MAINSTREAM SOCIAL MEDIA: IMPLICATIONS TO EXISTING LAWS IN THE PHILIPPINES

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In the 15th century, people were made to believe that the world is flat. Today, there are still people who believe that the world is flat. That the world is flat is a lie. It is not supported by science. But it continues to persist. It may have been one of the ancient's world "fake news". But the term "fake news" was not yet coined at that time.

With the advent of technology, tons of information flood the internet. The internet gave birth to a new form of sharing information – Social Media. Suddenly, every Juan/Juana Pedro/Petra and Jose/Josie can now share any information with the tip of his or her finger. With this new phenomenon, the term "fake news" emerged.

In 2017, Kellyanne Conway, U.S. Counselor to the President during a Meet with the press interview in which she defended White House Press Secretary Sean Spicer's false statement about the attendance numbers of Donald Trump's inauguration as President of the United States. When presented with an interview with Chuck Todd to explain why Spicer would utter a provable falsehood, Conway stated that Spicer was giving alternative facts. Todd responded, "look alternative facts are not facts. They're falsehoods." *Alternative facts* were the phrase used. Later, Conway defended her choice of words, defining alternative facts as "additional facts" and alternative information.

As reported in cnnphilippines.com, the NBI summoned Overseas Workers Welfare Administrator Mocha Uson on May 13, 2020 for sharing a misleading information in her social media. Uson posted on her Facebook page photos showing a new set of personnel protective equipment supposedly purchased by the government. But netizens pointed out that one of the photos she used was from SM Foundation. This was not the first time said person, a blogger was called out for a social media post which misled the public. Sometime in 2017, she was criticized for posting a photo of soldiers with caption asking prayers for Filipino soldiers. It turned out the soldiers were not Filipinos. Defending herself, she said it was just "symbolism".

Alternative facts or fake news, both becoming mainstream in the society. Fake News is an untrue information presented as news. It often has the aim of damaging the reputation of a person or entity or making money through advertising revenue. Once common in print, the prevalence of fake news has increased with the rise of social media especially the Facebook News Feed. (Wikipedia). Social media is flooded with information which at first may look true. Almost in all aspects of life, there is a probable inception of fake news.

One law passed and approved to combat the proliferation of fake news is Cybercrime Prevention Act of 2012 otherwise known as Republic Act No. 10175. Approved on September 12, 2012, the State recognizes the vital role of information and communications industries such as content production, telecommunications, broadcasting electronic commerce and data processing, in the nation's overall social and economic development.

The State also recognized the importance of providing an information environment conducive to the development, acceleration and rational application and exploitation of information and

communication technology (ICT) to attain free, easy, and intelligible access to exchange and/or delivery of information; and the need to protect and safeguard the integrity of computer, computer and communications systems, networks and databases and the confidentiality, integrity and availability of information and data stored therein, from all forms of misuse, abuse and illegal access by making punishable under the law such conduct or conducts. In this light, the State shall adopt enough powers to effectively prevent and combat such offenses by facilitating their detection, investigation and prosecution at both the domestic and international levels and by providing arrangements for fast and reliable international cooperation.

In sum, however, the law makes it a crime to commit libel or slander thru the cyberspace.

EDUCATING FOR BUSINESS ETHICS IN THE NEW NORMAL: CHANGING CONTEXTS AND CULTURAL CHALLENGES

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The COVID-19 Pandemic has brought about significant changes in the landscape of business education in the Philippines. Unfamiliar issues in the area of labor relations, the tension between profit and people, and the need interface of the Filipinos' perspectives on family, life and well-being are academic themes that have come to life. They are nonetheless concrete matters that have to be dealt with by Management if everyone is to cross the current situations with a higher degree of survival. If Ethics in general and Business Ethics in particular is the study of how things 'ought' to be performed yet paying attention to how things 'are' actually done, then there is a need to revisit, rethink and even re-conceptualize the current curriculum.

In light of the foregoing, this paper is an exploration of how the said realities when studied, analyzed and reflected carefully can be used as opportunities and thus focal points for an improved teaching of Business Ethics more concretely in the Accountancy, Business, and Management (ABM) strand of the Senior High School program. Framed within the idea that a good approach to Business Ethics is context-based and also culture-specific, this paper argues further that the problems experienced by companies and how they have positioned themselves and refashioned their strategies during the COVID-19 pandemic can enhance and enrich the Business Ethics curriculum of the ABM strand in the SHS program.

Given more particular treatment in this paper are two major themes: (1) the changing contexts of companies in the field of Labor (relations and standards), (2) the cultural challenges brought about by the pandemic to companies.

For a concrete outcome, the researchers will share the current efforts made by the ABM strand of Sacred Heart School – Ateneo de Cebu in the review of the Business Ethics curriculum in light of the changing contexts and cultural challenges in the new normal.

ISTORYA: AN EXPOSITION ON THE ORAL TRADITIONS OF CAPIZ AMIDST PANDEMIC

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The study aimed to document and compile the gathered oral traditions from the selected municipalities of Capiz. It adopted the descriptive-qualitative research through informal fieldwork in the municipalities of President Roxas, Pilar, Cuartero, Dumalag, Sigma and Mambusao. To determine the existence of the oral traditions, the interviewers referred to reliable informants to either validate or narrate the gathered narratives, applying the Theory of Manuel (1985) on Three Generation Tests of Philippine Folklore. The study revealed the existence of the original and authentic versions of certain folk stories such as Dayang Aranghela, Bulawan nga Barko, Pedro, Pedro Mendez, Bagsang, Magbaruto and Dapae Dangaw. The unveiling of the aesthetics elements and the themes classified the narratives as folktales, myths and legends which define the artistic narration of the storytellers, attitudes, values, and mores of the people as depicted by the notable existence of the folk heroes and mythical characters.

ANALYSIS OF THE ETHNIC DANCE OF ALANGAN TRIBE

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This paper seeks to document and provide meaning to the Alangan Mangyans' traditional dance. As technology advances, external influences and enculturation continue to become more prevalent. There is a pressing need to preserve certain indigenous ways to maintain cultural authenticity. While there are efforts and past studies that aim to define the Alangan Mangyan culture, little is known about the meaning behind their hand motions, steps and musical integration especially with the Alangan Mangyan tribe. In line with this, the researcher pushed an in-depth study on an ethnic dance using an ethnohistorical data analysis to carefully seek meanings reflected on the special dance of the Alangan tribe. Their deep love towards this special dance, careful adherence to the original movements to its subsequent evolved versions are considered as key indicators. Hence, key-informants were purposely selected based on their interest and level of involvement in the dance. Open-ended questions were also utilized to identify the specific dance performed during planting and harvest seasons, and mostly weddings. This paved the way to the identification of *Tiktiko*, a special dance accompanied with traditional instruments while performers produce aesthetic dance movements: hopping with a body and eyes on a straight angle and closed fist hands that implies eagerness for a more bountiful harvest, gratefulness for all the graces and overall, showcases fun and excitement. With this, the natives are seeking ways for intergenerational passing on of this dance to preserve their ethnic dance. In this connection, the researcher documented an episode of *Tiktiko* performance which will be a gateway for a deeper understanding of archival preservation of the dance and its cultural heritage.

SOCIO-CULTURAL DIMENSIONS OF PALUSAD PRACTICE AMONG FISHER FOLKS: INPUTS TO K-12 INSTRUCTION

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Culture-based education is one of the components of the framework in the R. A. 10533, also known as Enhanced Basic Education Act of 2013, as it specifies in Section 10. 2 (d) and (h) that the curriculum shall be contextualized and global and flexible enough to enable and allow schools to localize, indigenize, and enhance the curriculum based on their respective educational and local context. It was for this reason that the researcher decided to conduct a study on the *palusad* practices in fishing in the locality of Daanbantayan, Cebu toward framing inputs for K-12 instruction. This was both qualitative and quantitative research, gathering data through interviews, guided by a self-evolved questionnaire. It was found out that fisher folks who engaged in *palusad* practices were mostly elementary graduates, male, married, and owned and operated their own boats. This *palusad* practice was, for 21 years or more, the dominant fishing technology being used. The most practiced ritual in *palusad* was the *paaso*, which was acquired through oral tradition, with the fisher folks believing that the ritual would yield a bountiful harvest. This *palusad* fishing boat ritual is performed once the boat is already constructed and about to be launched during high tide. This is believed to uplift the economic status of the fisher folks. Since, the *palusad* practice has been very evident in the community, the researcher developed a guide on how this *palusad* practice could be integrated in classroom instruction through the formulation of an instructional plan that could be a useful reference for the teachers and the school supervisors/administrators.

Keywords: socio-cultural dimensions, *palusad* practice, fisher folks, instructional plan, culture-based education

ADYA: ANG DANAS NG PAG-AADYA SA BALAKID AT HAKBANGING PAG-ANGKOP NG TEATRO NG SSAM DEPARTAMENTO NG SHS SA HAMON NG PANDEMYANG COVID-19

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This paper focuses on studying the narrative experiences of facing the obstacles, struggles, and adjustments of the Theater Arts field of Arts and Design Track under the Senior High School Department, St. Scholastica's Academy – Marikina in the current challenges of Coronavirus pandemic or also known as COVID-19.

The method of the study will follow this outline: First, tracing the historical traverse of theater in epidemic and pandemic; Second, identify the narratives through an interview with the director, actors, managers of the theater, and some theater viewers to see the aesthetic transactions of encounters and experiences of/to theater in its current context; Lastly, analyzed the initiatives of the Arts and Design Track in stimulating the Theater despite the challenges of the pandemic.

There is a different and unique experience when there is an actual direction, performance on the stage, preparation of props and costumes, and watching on a live performance inside the theater. However, due to the strict implementation of safety protocols to ensure safety from danger carried by the COVID-19, there are actions being done by different theater artists and advocates for them to pursue their mission and responsibility to represent life, culture, society, and humanity – the reality through theater. Thus, for the love and advocacy of arts, no obstacle from the pandemic can hinder them to defend theater of its purpose to strengthen our national awareness, consciousness, and identity.

CULTURAL MAPPING OF MAYON VOLCANO NATIONAL PARK (MVNP) IN THE MUNICIPALITY OF STO. DOMINGO, ALBAY AS UNESCO WORLD HERITAGE SITE.

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Mappers: Sheryl Balingquit, John Paul Roldan and Alfonso Buen

The purpose of the study is to include Mayon Volcano as one of the World Heritage Site. The over-all objective of the project is to document the tangible and intangible cultural heritage of the communities surrounding Mayon Volcano. *Specifically, it aims to 1) Conduct cultural mapping of Mayon Volcano and the People of Sto. Domingo, Albay; 2) Map the significant tangible immovable cultural heritage associated with Mayon Volcano; 3) Map the significant tangible movable cultural heritage associated with Mayon Volcano; and 4) Map the significant intangible cultural heritage related to Mayon Volcano such as but not limited to oral traditions, social practices, rituals, festive events and performing arts; The study employed qualitative approach using descriptive survey of research, utilized standard method of survey forms of National Commission for Culture and the Arts (NCCA) and focus group discussion.* Finding shows that Mayon Volcano National Park is very significant to the people of Sto. Domingo, Albay. Though it is dangerous, however, the fertile soil surrounding Mayon Volcano helps them to plant rice, vegetables, and tree bearing fruits. In addition, the gravel and sand that came from the volcano were their major source of livelihood. All the tangible movable and immovable were made with the materials from Mayon Volcano, all tangible and intangible cultural heritage such as practices and beliefs of the people were also associated with the Mayon Volcano.

Keywords: Mayon Volcano, Significance, International Heritage

PANITIKANG ORAL PATUNGO SA PASULAT NA ALAMAT: PROSESO AT PRODUKTO

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Ang pag-aaral na ito ay isinagawa upang makabuo ng mga alamat bilang produkto ng pananaliksik. Espesipikong hinangad ng pag-aaral na ito na makalap ang mga alamat ng bawat barangay ng Lungsod ng Santa Rosa, Laguna. Gayondin ang masuri ang mga alamat ayon sa uri, anyo at malalim na pagpapakahulugan sa mga nakalap na alamat at makabuo ng proseso sa pasulat ng alamat.

Kombinasyon ng pamaraang deskriptibo, katutubong pamaraan at naratibong pananaliksik ang ginamit sa pag-aaral na ito. Naisaayos ang alamat ng labimpitong barangay sa pamamagitan ng nabuong proseso na ang naging batayan ay ang naratibong pananaliksik ni Creswell (2012). Ipinakita sa proseso na ang pagbuo ng alamat ay nakabatay sa pangangalap ng alamat, pagkukuwento, muling pagkukuwento at pagbibigay kahulugan sa mga nabuong salaysay ng mga kalahok. Sa proseso, binigyang diin ang pakikinig o pag-alam sa umiiral na kuwento upang maging batayan sa muling pagpapawasto sa naging tulay o kalahok upang matiyak ang makatotohanang salaysay.

Iminumungkahi ng pag-aaral na ito na gumawa ng iba pang pananaliksik tulad ng pagtatala ng mga alamat sa ibang barangay. Suriin ang mga alamat na nagmula sa ibang barangay gamit ang ibang teorya ng panitikan. Gumawa ng mga pananaliksik na nagpapakita ng proseso ng naratibong pananaliksik tulad ng pagkukuwento, muling pagkukuwento at pagpapakahulugan sa nabuong kuwento upang mabigyang kahalagahan ang mga alamat at iba pang panitikang oral. Patuloy na saliksikin ang iba pang uri ng panitikang oral gaya ng kuwentong bayan, mitolohiya, epiko at mga karunungan-bayan upang magamit ang nabuong proseso sa naratibong pananaliksik. Buhayin ang panitikang oral na narinig mula sa mga kuwentuhan, umpukan at bidahan upang ang iba pang uri ng akdang pamapanitikan tulad ng alamat ay patuloy na maisalin sa bibig ng bawat mamamayan.

RETHINKING DEVELOPMENT PROCESS

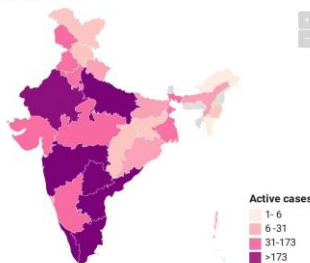
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Have you seen the map of India indicating the intensity of Covid cases? The whole of India is either darker shades of pink and purple and only Ladakh, parts of Uttaranchal and the North east of India and Chattisgarh are light pink. These are coincidentally also where the majority of population is indigenous. Of course, one can say that the density of population is less and that there is not much inflow of population etc. But nevertheless, one cannot deny that these are also the bio-diversity hot spots. And therefore, the smaller number of cases also may be because of that. When the initial lockdowns had just begun, people in Delhi (Capital of India) started noticing bluer sky, low pollution in the air etc. Nature will always hit back if we bring her to the brink of calamities, disasters and suffocation and transgress its boundaries.

Delhi, Tamil Nadu and Maharashtra have the highest number of covid-19 cases currently

Number of active covid-19 cases



Data as of 5th April 6 PM. Number of active cases are calculated by subtracting the number of recovered patients and deaths from the total number of cases.
Source: Ministry of Health and Family Welfare - Map data: © OSM - Created with Datawrapper

Now is the time to re-think what has been our thread of development. The Pandemic is necessitating us to have a paradigmatic shift. All over the world history the process of development has started by colonizing and marginalizing the indigenous. Destroying and making the indigenous knowledge system redundant and part of the so called primitive. So many herbs have been destroyed, so many trees cut, so many plants have become extinct and so many people with rich indigenous knowledge displaced and with that the possibility of building immunity and treatment of this disease. It is a known fact that the Native Americans with their indigenous knowledge were free of illnesses till they got inflicted by what they called the "White man's disease."

This paper will discuss and contest the unilinear invasive processes of development and the systemic marginalization of indigenous knowledge systems.

THE MANGYAN CHEST OF RESILIENCE

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It is greatly beneficial to be aware of the indigenous peoples' wisdom rooted in their distinct worldview and cultural traditions which contribute to their strength and endurance in overcoming whatever crisis they face. For the Mangyans, they have so much in their chest of resilience which they can continually tap in order to survive and overcome adversities. An evocative example is Lido Banay, a 70-year old Hanunoo Mangyan farmer whose photos of his makeshift "bao" mask went viral after being posted online. According to him, he had no choice but to make a mask from a coconut shell and cloth scraps because he had no money to buy one from stores. He is afraid that when he is caught not wearing mask, he will be arrested and imprisoned if he is not able to pay a hefty penalty. On one hand, Bapa (uncle) Lido showcases ingenuity and resourcefulness, but on the other, his predicament reveals the ongoing plight of many indigenous peoples who still do not have access to such basic necessities.¹ May this simple write-up contribute to greater understanding of the cultural treasures of our indigenous sisters and brothers leading to intercultural enrichment and solidarity.

In the midst of this current pandemic, the Mangyans strive more to keep and enhance their culture as a source of strength and security. Their love and value for their ancestral land make them dedicate more time to do upland farming to produce more palay, corn, root crops and fruit bearing trees which they bring to the lowland for commerce. The women and youth create items made up of *nito* or *bugnoy* like plates, bags and other accessories for supplemental income. Every time somebody gets sick, very seldom they would bring to the hospital or take pharmaceutical medicines. Instead, they often use herbal medicines or those with ailments are brought to their recognized elders who serve as healers as part of their religious belief.² The pandemic also brings them closer to home where they usually spend most of their time after working in the fields. They are happy and contented despite their material poverty and want. For them, what is more important is that no one gets sick, there are no conflicts, and they live healthy and with faith in God.

SPIRITS, RITUALS, AND STRUCTURES: AMPLIFYING ALANGAN MANGYANS' PERSPECTIVES AND STORIES TO THE PANDEMIC DIALOGUE

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In this postmodern era, humanity can no longer deny and neglect the scientific and existential truth that its relationship with nature has an intrinsic and inescapable connection with health. This is in fact clearly evident across many health public discourses which affirm the transmission of diseases from such a distorted entwinement, just as what people are experiencing with the current COVID-19 pandemic. People long to go back to their normal situation and yet there is a growing awareness of

the abnormalities inherent in the status quo that make them question their health care and food security and socio-economic norms. Thus, more and more experts in this pandemic discourse are calling on the global and local communities alike to create more sustainable and resilient societies.

This paper is concerned with the Alangan Mangyans' perspectives and stories, particularly on their belief on the spirits, ritual practices and social-cultural structures that are relevant to the ongoing pandemic dialogue. The Alangan Mangyans believe in the nature-spirits, *Kapwan*, *Alulaba*, and *Bakwel* who are present to protect and sustain the well-being of ecosystems, while simultaneously guarding them to prevent any kind of damage or harm. If the ecosystem is devastated or disturbed, these spirits will be enraged and will retaliate. Moreover, sicknesses are regarded as being caused by bad spirits like *Bukaw*. To drive away this spirit, they perform a ritual called *Tawtaw*. And as a vital social structure, *Balay Lakoy*, their traditional way of living together, highlights the primary ethical and ideological priority that centers on communal living in family-oriented structure and milieu.

The perspectives of Alangan Mangyans are effective key dialoguing points moving towards a more resilient COVID-19 world and future, providing alternative vision towards self-realization and sustainable well-being of the earth.

CULTIVATING THEATRE ARTS SKILLS AMONG SPA LEARNERS USING CULTURE-BASED PEDAGOGY IN REMOTE (ONLINE) LEARNING DURING THE PANDEMIC

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The global crisis caused by COVID-19 pandemic halted the face-to-face teaching-learning modalities and forcing an emergency shift to digital instructions as COVID cases arise in staggering proportions putting students' health in grave danger. With this, the online delivery system became such a Herculean task considering the lack of access to technology, the poor internet connection, and the scarcity of digital sources available to module writers. As Filipino teachers continues to expand their teaching repertoire and pedagogy, Teachers of the drama or the theatre arts creatively address the issue, by allowing the students to learn the values of creativity and imagination, inventiveness and improvisation.

Heeding this challenge, the teachers of Don Vicente Rama Memorial National High School, Special Program in the Arts (Theater Track) in Basak Pardo, Cebu City, continue in nurturing and developing students' theatrical skills into a non-traditional classroom way. It is essential to note, that the trope of *cultivating* students' knowledge, skills and attitude in theater arts is synonymous with agricultural cycles of clearing, sowing, harvesting, threshing, etc – a localized pedagogy of *basakanon*. What this paper elaborates is the contextualized basakanon teaching process in theatre arts employed by teachers in this pandemic moment.

Sun and Chen (2016) stated that educators can construct such possibilities by fostering critical learning spaces, in which students are encouraged to increase their capacities of analysis, imagination, critical synthesis, creative expression, self-awareness, and intentionality. This means that whatever available spaces students have, teachers must be creative enough to maximize available materials at home in honing students' aesthetic skills. Villegas and Lucas (2002) emphasized that teachers are moral actors whose job is to facilitate the growth and development of other human beings. According to them, students depend on teachers to have their best interests at heart and to make sound educational decisions. This implies that proper supervisions and guidance,

are ideal among teachers assigned to harness students' theatrical competencies through the triangulation of contextualization, localization and indigenization.

Malaluan and Masangcay (2015) highlighted that good, relevant, meaningful, and sound pedagogy require a broad repertoire of strategies attentive to the particularities and specificities of the student's learning environment. Moreover, they pointed out that Culture-Based Pedagogy is significant in establishing meaningful connections between prior and present experiences in the Schema Theory.

COMPETENCE AND ATTITUDE IN INFORMATION AND COMMUNICATION TECHNOLOGY (ICT) INTO ENGLISH LANGUAGE TEACHING: BASIS FOR IMPROVED LANGUAGE INSTRUCTION TOWARDS EDUCATION 4.0

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The rapid advancement of technology has made it almost imperative to change the way we live our lives to ensure that we meet the prerequisites of the changing era and the demands of the new generation. Technology has proven its immense impact to society, improving and innovating services along many fields including English language education, making instruction possible beyond the four corners of the classroom. This study aimed to determine the Competence and Attitude in Information and Communication Technology (ICT) Integration into English Language Teaching of English Language Teachers in the Marinduque State College (MSC), specifically seeking their profile, levels of competence and attitude towards ICT, difference in the respondents' level of competence and attitude when grouped according to their profile variables, the relationship between their competence and attitude and the challenges encountered by respondents in the integration of ICT into language teaching. With a sample of 30 language teachers, a survey questionnaire was developed to collect necessary data. Findings reveal that majority of the respondents are aged 25-29, female, attained a Bachelor's degree and attended 1-3 training relevant to ICT integration. Respondents also have a high level of competence along the technical operation and pedagogical application of ICT, and a high level of attitude towards its integration into language teaching. Significant difference in competence was observed when respondents were grouped according to number of training attended, and a significant relationship was determined between the respondents' competence and attitude towards ICT integration, suggesting that the higher the level of competence in ICT is, the more positive the respondent's attitude was towards its integration into teaching practices. Results also reveal however that the most prevalent challenges encountered by respondents in ICT integration were the insufficient number of computers, lack of training opportunities and problems in scheduling enough computer/ Internet time.

Keywords: Information and Communication Technology, English Language Teaching, Education 4.0, Marinduque State College

LOCAL KNOWLEDGE INTEGRATION IN HIGHER EDUCATION: E-LOCAL AS FLEXIBLE LEARNING ENVIRONMENT

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Local knowledge is an integral part of the development process of local communities and plays a very important role on sustainable development. With this, promotion, protection, and preservation of local knowledge is deemed necessary. Many studies have shown how important is the role of higher education institutions (HEIs) in local knowledge promotion. HEIs should integrate local knowledge promotion especially along instruction, research, and extension as stipulated by CHED Memo. No. 2 Series of 2019. However, with the current restrictions in education due to the COVID-19 pandemic, colleges and universities shifted to flexible learning modality to adapt to the current needs of the education sector. The University of Saint Louis implemented a flexible learning modality with the use of online learning. To uphold the said CHED policy amidst the pandemic, the university through the Center for Social Innovation, Local Knowledge and Educational Research introduced the Project E-LOCAL (Expert sharing on Local knowledge, Culture and the Arts, and Local history) to promote Cagayano Studies and Development to its students. The Project E-LOCAL is a weekly virtual sharing activity of authors and writers of research papers on Cagayano Studies to all Third Year Students of the School of Education, Arts and Sciences. Research papers focused on Indigenous Peoples Education, history of Cagayan, language and literature, and indigenous knowledge systems and practices of Indigenous Peoples of Cagayan province were shared to the students. An evaluation of the program through an open-ended questionnaire was also done after the implementation of the project. Results of the evaluation and its implications were also discussed in this paper.

Keywords: Local knowledge, Cagayano studies and development, Flexible learning environment, Higher Education, Project E-LOCAL

THE *DARANGEN* REDUX IN LANAO DEL NORTE'S *SAGAYAN* FESTIVAL: TRANSCREATING ORAL LORE TO EMERGENT LITERATURE

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This paper focuses on the political register of the tourism driven *Sagayan* Festival and its contribution to an assertion of a collectively imagined Lanao del Norte identity projected through the popular culture industry of festivals. Also, this paper shall center on the manner the *Sagayan* Festival interrogates the image of Lanao del Norte as a microcosm of Mindanao in the 21st century.

The performances in the *Sagayan* Festival are products of transcreation. Materials from the *Darangen* were taken and reshaped in ways that allow our kind of audiences to comprehend and experience. In the transcreative process, the *Sagayan* Festival interrogates and lays bare the image of Mindanao and the position of women in the 21st century by focusing on the relationships of the characters in the epic and by re-working the plot to reveal cultural nuances that plug the gaps between the Maranao society from which the source text is taken and the contemporary audience. The storyline provided by the provincial government of Lanao del Norte is transposed into the medium of cultural dance festival. At this level, the confrontations of power relationships that exist in Mindanao are embodied through the performers' movements and tableaux.

The transcreated version of the *Darangen* in the *Sagayan* Festival could be considered as an emergent literature. As a provincial festival from the Southern Philippines, the *Sagayan* Festival shows that literature and performance is inextricably interwoven with the Mindanao peoples' fight for the elusive genuine peace and national liberation. It is about the peoples of Mindanao who have long endured generations of unsolved conflicts brought about by cultural misunderstanding and social inequalities.

Keywords: Darangen, Sagayan Festival, transcreation, Lanao del Norte, emergent literature

STAGING A LEGEND: PERFORMING SUBANEN CULTURE

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Stories from indigenous cultures have become the basis of production ideas for many performing arts companies in the country. In the last two decades, problems of cultural appropriation and misrepresentation, as well as issues of cultural borrowing, have occurred in many stage productions. The purpose of this study is to present an appropriate research-to-stage model of production that is based on cultural sources influenced by indigenous communities. Case study was used to document the creative process used in the mounting and staging of *Ang Tambul ni Ilig* production, the story of which is based on the legend of the name *Tambulig*, a municipality in Zamboanga del Sur. The legend tells the story of a local chief named *Ilig*, a Subanen chieftain who was lost on a hunting trip. Various cultural traditions of the Subanen indigenous groups have been incorporated into the development process. This study proposes that the research-to-stage model requires participation and validation of experts from the community where the sources were taken to ensure reliability of the production.

RE-IMAGINING "PAGKABIHAG TA NALANDANGAN" INTO A DRAMATIC TEXT

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Liceo de Cagayan University

This proposed study re-imagines the Talaandig folk epic *Pagkabihaq Ta Nalandangan* into a dramatic text using my proposed theory called *Folk Semiological Dramaturgy*. The process uses representation, theater, and performance semiotics in the understanding of Talaandig's folk literature, specifically the folk epic. This study deals with signs and symbols that are linguistic representations and significations of forms, functions, and meanings. This study also deals with dramaturgy theories that support any theater meaning-making functional to the understanding of the dramatic and performance texts. The re-imagination of *Pagkabihaq Ta Nalandangan* through *Folk Semiological Dramaturgy* analyzes the Talaandigs lived and imagined consciousness, worldview, struggles for identity, and survival using ethnography and close-text analysis of the said folk epic. Also, the study identifies, describes, and verifies signs represented, and these will be used in the crafting of the drama text.

EVOLVING A CONTEXTUALIZED FILIPINO-CANADIAN PEDAGOGY: RESPONDING TO THE NEEDS OF THE FILIPINO-CANADIAN LEARNERS

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In the 1970s, Winnipeg became home to a growing Filipino community as labour migrants, sponsored family, and Canadian-born youth began to establish their lives in Canada. Soon dozens of families grew into the hundreds and Philippine-trained teachers sought to sustain an understanding of Filipino culture in Canada. Their pedagogy of Philippine culture supplanted the same pure and nationalistic ideals that they left behind during the Marcos era. This presentation will examine the evolution of this purist Philippine teaching to a present contextualized Filipino Canadian understanding via the works of the Manitoba Association of Filipino Teachers, Aksyon Ng Ating Kabataan (ANAK) Inc., and ANAK Publishing Worker Cooperative.

WORLDING PAIN & TRAUMATIC REMEMBERING IN LUALHATI BAUTISTA'S DESAPARESIDOS

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As many of the world's citizens deal with their first experience with a pandemic, a few have experienced ones before: the Hong Kong flu, the AIDS epidemic, and SARS are just a few examples from the last century. Now, with the onset of COVID-19, the transnational nature of pandemics is called to mind - both in the way they move, and also how they are experienced across different geopolitical spaces; for example, if they are likened to a concept such as warfare, it becomes clear how one can be used to allegorize the *other* in discussion focused on Manichean divisions along class, racial and ideological lines. Thus, with a model upon which themes such as the illegibility of trauma, the politicization of suffering, and the disparate value assigned to different human lives can be foregrounded, one can contextualize other instances of collective pain, as well as the attempts of some individuals to grasp the suffering of others.

In the novel *Desaparesidos* by Lualhati Bautista, the character of Malaya is a young Filipino-Canadian woman who comes to learn the truth about a revised history of violence and warfare. Although her self-identity and personal narrative are firmly rooted in memories past down to her through her family, it is only when she returns to the Philippines that she discovers the complexity of a previously unknown past - one that has resulted in ambivalence, pain, and silence. Her experience in the novel portrays one trajectory by which members of the Filipino diaspora come to know and re-claim a history which is both familiar and strange. In this essay, I analyze how Bautista's novel presents the workings of collective and intergenerational trauma and depicts how historical pain returns in 'waves' - like strange-yet-familiar ghosts from the not-so-distant past.

BUILDING RELATIONALITY THROUGH KAPWA: FILIPINO STUDENT'S ASSOCIATION OF TORONTO (FSAT) COMMUNITY ENGAGEMENT IN TIME OF THE PANDEMIC USING KAPWA TO GUIDE COMMUNITIES

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Inspired by Virgilio Enriquez's articulation of *Kapwa* as a term that translates as "both" or "fellow being," one that describes the "oneness of a person with other people", we utilize this Filipino value of *Kapwa* to guide us through the complexities of community-building as experienced by the Filipinx/a/o* student community in Toronto, Canada. Such complexities are further amplified by the COVID-19 pandemic that highlights the harms of a capitalist, neo-liberal society, such as economic instability, and the disregard for mental health and social wellbeing. As such, the shortcomings revealed by the pandemic pushes us towards a reconceptualization of society that utilizes socialist principles as a viable alternative. We then argue that *Kapwa*, embodying socialist beliefs, can not only ensure the survival of our community through the pandemic, but can also create a sustainable future that centers the needs of the collective over the individual. In demonstrating the possibility of *Kapwa* within educational spaces, we draw examples from the works of the Filipino Students' Association of Toronto (FSAT), a student-led organization operating at the University of Toronto, such as their *Kwentuhan Series* and *Filipino Appreciation Week*. FSAT leaders also utilize *Kapwa* to extend beyond the Filipinx/a/o community in maintaining solidarity with marginalized communities on a local and national scale. This revisioning of student community-building invites institutions, faculty members, educators and other service providers to use *Kapwa* in their own practices in rectifying the issues within a colonial and neoliberal state. In doing so, we move forward towards constructing a sustainable future that values the beliefs and needs of the community in educational spaces and, more importantly, weaves them in within the practices of institutions.

*Filipinx/a/o is a term the authors use to encompass the unique experiences of individuals beyond the gender binary.

KUNG BAKIT DAPAT WALANG MASAYANG: PRAKSIS NG *KAILALA* SA BUHAY NG MGA ILOKANO SA PANAHOON NG PANDEMYA

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Binago ng COVID-19 ang gawi ng bawat tao sa buong mundo. Dahil sa paglaganap ng sakit na ito, maraming tao sa mundo ang nawalan ng trabaho. Marami ang naghikahos at dumarami ang naghahirap dulot ng pangmalawakang krisis pangkalusugan at pang-ekonomiya. Ang tanong kung gayon, 'Paano ba dapat mabuhay sa gitna ng pandemya? Mabubuhay ka kaya gamit ang sarili mong pagpapahalaga? Sa papel na ito ay sinipat ng mga mananaliksik ang salitang *kailala* ng mga Ilokano at ang naging praksis nito sa panahon ng pandemya. Sa pag-aaral, ginamit ang lapit ng Sikolohiyang Pilipino (SP) na pakapa-kapa, pakikipamuhay, pagmamasid-masid, at pagtatanong-tanong upang tuklasin ang naging gamit at kabuluhan ng salita. Sa panahon ng pandemya, nagamit ang salitang ito sa pagpapahalagang inialay sa oras, kalusugan, at pagkain. Ang pagpapahalagang iniuukol sa *kailala* ay nakaugat sa psyche ng mga Ilokano. Dapat ay walang masayang sa lahat ng bagay. Ang kaisipang ito ay naiuugnay sa pananaw panghinaharap o *masakbayan*. Kaugnay ng kaisipang ito ay ang kaisipang pandugtong-buhay at tumutungo sa kagustuhang mabuhay pa. Samakatuwid, ang *kailala* ay kailangang mapanatiling buhay upang ang marubdob na pagpapahalaga ay hindi mawaglit sa kamalayan ng mga Ilokano at magamit ang karunungan nakapaloob dito para maging matatag at mabuhay sa gitna ng krisis.

Susing-salita: *kailala, Ilokano, Sikolohiyang Pilipino, pandemya*

THE ARTS IN COMMUNITY DEVELOPMENT: BA PHILARTS PROJECT IN THE TIME OF PANDEMIC

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PhilArts 144 or The Arts in Community Development is a required subject for all BA Philippine Arts – Cultural Heritage and Arts Management majors in U. P. Manila. It is offered every first semester of the academic year and in this particular year, right in the middle of a pandemic. The course deals with the functions of arts in communities, their role in community development, as well as problems and issues that affect it. At the end of the semester, the student is expected to

- develop an understanding of the importance of arts in communities and community development;

- demonstrate understanding of the different approaches to the use of arts in community development;
- foreground the particularities of the Philippine condition in the study; and
- plan and implement a community arts program that responds to the needs of community members.

It was not surprising then that the option of moving the subject to the next semester or even the next schoolyear was considered, given that the subject goals require dealing with a community.

How was the course redesigned so as to make it viable as subject offered this schoolyear? And what were some of the ingenious response of our students to achieve the same goals indicated above?

The paper concludes by showing our students' determination to extend help to those in need especially in this very peculiar time, as well as their ingenuity in coming up with creative ways to reach the people in the community. Certainly, the digital platform was highly utilized in doing this, and it just shows that as a platform that the millennial is most familiar with, a variety of ingenious responses can be rendered from this.

ANG D.A.N.A.S NG PANAGKURIPOT: MARANGYANG "PADAS ITI BIAG" NG MGA ILOKANANG OFW NG ISABELA NG/SA ISABELA

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Malaki ang gampanin ng Diasporang Pilipino sa aspektong pang-ekonomiya ng Pilipinas dahil gasolinang maituturing ang *remittances* ng mga manggagawang Pilipino o OFW mula sa ibang bansa. Sa kasalukuyan, Singapore ang pangunahing destinasyon ng mga migranteng Pinoy at Overseas Filipino Workers sa Timog Silangang Asya (Navarro at Tatel, 127). Sa paglisan ng mga OFW patungo sa iba't ibang pook-trabahuan sa daigdig, bitbit nila ang sariling kultura na maaaring maimpluwensyahan ng dinatnang kultura bunga ng akulturasyon o mananatili ito bunga ng lokalisasyon.

Samantala, henerasyong sakada (*sakasaka da/nakapaa-paa sila*) o mga "puli iti Manong" ang nanguna sa global na migrasyon ng Pilipinas hanggang sa pumalaot na rin ang mga Manang. Sila rin ay pumaloob sa lokal na migrasyon, mula Ilocos patungong Lambak ng Cagayan, partikular sa Isabela dulot ng hirap ng buhay. Dahil sa katangiang topograpikal at agrikultural na pamumuhay, kinakailangan nilang maging mapamaraan, matipid at mapag-impok na naipagkakamali sa istigmang kuripot-makasarili at maramot. Isang paraan nila ang pangigingbang-bayan o ng pangigingbang bansa sa paniniwalang ito ang magbibigay sa kanila ng maalwan at panatag na buhay.

Pangunahing layunin ng pag-aaral na ito na madalumat at maipakita ang kahalagahan ng "panagkuripot" sa D. A. N.A.S (*danag*-takot/alalahanin; *anus* – sakripisyo; *namnama*-pag-asa; *arapaap*—pangarap; *sanikua*-mga pundar) at sa literal na "padas"/karanasan ng mga Ilokanang OFW ng Isabela sa Singapore bilang babae, kapamilya, manggagawa at turista.

Sa pamamagitan ng "pakasaritaan" o kwentong-buhay, at pagsasagawa ng mga katutubong pamamaraan (hal. pagdalaw, pakikilahok at pakikisalamuha) ng pangangalap ng datos mula sa

labing-anim (16) na kalahok gayundin ang paglalapat ng mga teoryang panulak-panghila, *feminist ethnography* at teorya ng kapital ni Pierre Bourdieu lumabas sa pag-aaral na ang “panagkuripot” ay kalakasang-kultural ng mga Ilokana dahil tumutukoy ito sa matalinong paggasta, pagtitipid, pagbibigay at pagtulong. Bunga ng *triangulation*, lumabas sa pag-aaral na *diverse*, mayaman at multi-layered ang D.A.N.A.S at “padas”(danas) ng mga Ilokanang OFW bilang babae, kapamilya, manggagawa at dayuhan na may kategorisasyong sikolohikal, sosyolohikal, pulitikal at ekonomiko na nagbibigay sa kanila ng kapital o kapangyarihan.

Malaki ang impluwensya ng pagkukuripot sa pagbuo ng glokalisadong identidad na makikita sa kanilang mga pagpupundar at pakikibahagi sa kanilang komunidad na may pagsasabuhay ng halagahang Pilipino. Dahil kwentong buhay ito, nalirip na ang D.A.N.A.S at “padas” ng mga kalahok ay nagpapakilala sa kalagayan ng mga Ilokanang OFW na dumadaan sa proseso ng glokalisasyon at pagpopook bilang pagpapatingkad sa Kultura at Araling Filipino.

Mga Susing Salita: diasporang Pilipino, globalisasyon, feminist ethnography, OFW-Singapore, kulturang-Ilokano, kuripot, kwentong-buhay

MANIPESTASYON NG BABAYLAN SA KAPAMPANGAN

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Ang pag-aaral na ito ay pagsisiwalat ng mga katangian, kagawian, pagpapahalaga na naipapakitang tatak-babaylan o manipestasyon ng babaylan sa Kapampangan. Ito ay may pokus sa lokal na kasaysayan, sosyo-kultural na kalagayan, at marami pang magkakawing at nagsasanga-sangang usapin ng kababaihan, paghilom, paghahayag at pananampalataya. Layunin nito ang:

- 1) makulumpon ang mga nagsasangang larang ng babaylan sa lokal na kasaysayan ng Pampanga;
- 2) mailahad ang mga manipestasyon ng babaylan sa mga katangian, pagpapahalaga, at iba pang katulad batay sa pagbabahagi ng kababaihang Kapampangan na may danas-babaylan; at
- 3) maitanghal ang babaylan sa Kapampangan pati na ang mga isyung nakapaloob dito.

Gabay ang pamamaraang Filipinisasyon/ pagsasakatutubo at feministang perspektiba ginamit sa riserts ang pag-aanalisan pandiskurso sa mga muhon ng kasaysayan ng Pilipinas. Kaakibat nito ang tinatawag na prinsipyong reflexivity kung saan may malaking pagturing sa kaligiran ng buhay, lokasyon at pangyayari na may malaking impak o impluwens sa paksa. Ipinatatampok din ang paggamit ng malalimang panayam at naratiba-episodyong interbyu kasabay ng pagsasapraktika ng riserter sa teknik na gawaing pang-memorya (Memory Work) upang masapol ang mahahalagang bahagi sa kuwentong buhay ng mga kababaihan na kinapanayam.

Mahihinuha ang manipestasyon ng babaylan sa Kapampangan, una na sa kasaysayan kung saan namumuno ang kababaihan hindi lamang sa pagkakaroon ng matitingkad na ambag sa pagtulong sa simbahang katolika at pagiging pangunahing miyembro sa iba't ibang order, kundi maging sa labas nito. Maraming mga pagkilos at mga samahang itatayo, kung saan larangan ng babaylan ang nagsilbing dingas sa pag-alab ng mga nasabing muhon. Gayundin sa mga muhong pangkasaysayan na ito katulad na nga lamang ng Rebolusyong 1896 at Ikalawang Gerang Mundiyal, mga katangian ng

babaylan na katapangan, pamumuno, pagiging marekurso ang tatampok bilang huwaran ng mga kababaihang kalahok.

Patuloy ang paglaganap ng mga larang ng babaylan sa Pampanga tulad na nga sa pagpapaunlad ng kulitan, ang sinaunang pamamaraan sa pagsulat ng Kapampangan; ang pagpapahayag sa bisa ng mga simbolo tulad na lamang ng bundok Arayat; pagpapatibay ng gawing babaylan tulad ng pagpapayabong ng Pangalay (sayaw ng babaylan); at iba pang manipestasyon mula sa mga kababaihan na may pag-iral sa kasalukuyan tulad ng pagiging bisyonarya, pag-komunika sa kalikasan, pagiging wanas o makata at lalaong higit, ang pagiging tagahilom at tagapamagitan sa Maylikha.

VIRTUAL SITE OF MEMORY AS SOURCE OF HISTORICAL KNOWLEDGE: THE CASE OF GUMACA DISTRICT MUSEO NG GUMACA FACEBOOK PAGE

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The present study tackles the institutional projects of Museo ng Gumaca (a local museum in the Municipality of Gumaca, Quezon Province) in making the local history and heritage of its town publicly accessible through its Facebook Page. The COVID-19 pandemic severely affected the museum industry due to limited number of visits, albeit a new trend has dawned with the proliferation of virtual exhibits on Facebook. With Facebook's accessibility and user-friendly features, private individuals and interest groups can now participate not just in appreciating the past, but also in the process of collecting and preserving historical knowledge. History in this sense, as Raphael Samuel (1994) articulates, is indeed the work of "a thousand different hands". This breakthrough in technology, however useful, has a downside. The problem lies in the validity of historical knowledge we can derive from Facebook. Since everyone becomes a "historian of their own history," various narratives may stem out of it. As a result, the line between History and Memory becomes blurred, thus, historical distortion or manipulation is possible. Extending Pierre Nora's theory of "Lieux de Mémoire/Site of Memory" (1989) in digital space, the study will answer this general question: What are the challenges in using Facebook as source of Historical Knowledge? Methodically, the chief sources of data are the visual and textual materials (i.e. photos and narratives) posted or shared by administrators of the "Gumaca Heritage District: Museo ng Gumaca" Facebook Page, as well as the responses of the followers of the said page. These are categorized into themes such as Prominent Individuals in Gumaca, Landmarks as Cultural Heritage, Archaeological Findings and Language Preservation to understand how technological development, in general, and Facebook, in particular, shape and preserve the collective memories of people in the so-called "Age of Social Media".

Keywords: Museum, History, Virtual Memory, Social Media, Cultural Preservation

HISTORIOGRAPHICAL EMPOWERMENT OF THE CENTENNIAL AMIDST THE GLOBAL PANDEMIC

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Today's generation, particularly the so-called 'centennials', 'iGen' or Generation Z, are the ones greatly affected by the sudden pandemic that beset the entire world. How are they coping with the current situation that we have been experiencing for seven months now vis-à-vis the responses to which the education sector has been doing in order to ensure the effective delivery of online teaching and learning modalities?

While most people regard these days as the worst of times, having to adjust with the "new normal" and the onslaught of mental health cases among various age groups, the researcher believes that these could also be the best of times to empower the centennials in historiography.

"In this digital era, information abound which may or may not have factual basis or which may or may not be based on reliable sources. It is therefore important that the centennials develop the habit of searching for primary sources and analyzing these rather than relying on whatever is posted in social media. History would therefore come alive and relevant using primary sources and historiography." (Balais and Cristobal, 2020)

It is therefore germane for the centennials to have significant hands-on experience in the writing of historical account (referred to as historiography) using primary sources by linking their family history to the national or local events in our country.

This learning experience shall empower them to have a strong awareness in historiography and therefore endow them with the opportunity to prove that they are more than "just 'social justice warriors' despite growing up with technology, the internet and the social media causing them to be stereotyped as tech-addicted, anti-social." (Business Insider Intelligence, 2020)

Keywords: historiography, empowerment, centennials, experience, primary sources

LOCAL GAMES OF A PHILIPPINE COASTAL TOWN

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Games are particularly the favorite pastime of many, especially the young ones. In a coastal barangay of Tanauan, Leyte, the sea functions as the playground for the children and young adults. Local games serve not only as leisurely activities for the youth in the community, but also provide mechanisms for the players in achieving physical skills, psychosocial skills, and enhancing wellbeing.

The playing activities of the children in the area may however vanish over time. Factors affecting these could be due to the relocation of residents, tide embankment installation, online computer

games and man-made or natural calamities. This study is descriptive and aimed to show how these local games can have an impact on the overall wellbeing of an individual. Also, it determined the qualities and skills exhibited by the players to win a particular game and identified the socio-cultural practices and values evident in the performance of the games. The study is anchored on three thematic theories such as ***response and adaptation, cognitive behavior, and social interaction***. A random and unstructured interview among selected residents had been conducted to validate the observations made on the performance of the games. Experienced players gave insights about the games. Documentation through photos and videos was made for the nine (9) selected games.

Local games help in nurturing young children and in improving their life skills. Therefore, communities must support in propagating its culture by promoting, preserving and reviving their games. Moreover, communities must prepare the children in hurdling life's challenges by letting them actively participate in games and safeguard their well-being.

Keywords: physical skills, psycho-social skills, life skills, resilience, socio-cultural values

FAKE NEWS, PANDEMIC, AND HEALTH EDUCATION: LESSONS FROM THE EARLY 20TH CENTURY PHILIPPINES

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This paper explores past pandemics that have hit the Philippines, particularly the Asiatic cholera and Spanish flu, to draw historical narratives on how health literacy has been used as one of the interventions in containing health outbreaks. The case of COVID-19 draws significant parallels with the early 20th century pandemics, particularly in the unprecedented manner on how diseases spread and the role of information literacy in making health-related decisions. The latest health outbreak and the response to it has been accompanied by a massive "infodemic" –the over-abundance of information – some accurate and many not – that makes it hard for people to find trustworthy sources and reliable guidance when they need it. With this, the role of health literacy has a significant impact on health outcomes and the use of health services. As COVID-19 wraps the world with fear and uncertainty, promoting health literacy may help people better understand the significance of health measures, think of possible actions and act in a socially responsible way towards an infection-free community and decreased infection risk. Dissemination of basic information has been a path to prevent, if not slow, the spread of the disease. The goal should be directed towards capacitating the public to recognize and address misinformation, rumors, superstitions, and urban legends. Thus, contextualizing health literacy initiatives with community experiences, histories, and cultures would make sense to ensure that a clear and doable action is taken as the path towards an infection-free community and decreased infection risk

Keywords: cholera, Spanish influenza, COVID-19, misinformation, fake news, health education

A LOOK AT WELLBEING THROUGH THE LENS OF KINETIC FAMILY DRAWING

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“Mens sana corpore sano,” epitomizes our belief as worthwhile advocacy and purpose in this ultra-modern world. We would always begin the premise from here as an educator and a stout supporter in active living. Education as the means to improve humanity not only economically but most especially on improving sanity of humanity has always been the object of arguments from ancient period until the present time. But with the current scenario of our country and the world, this kind of perspective may have changed. The current paper would like to determine the prevailing thinking of people having been affected by the pandemic and examine the themes of the different cognitive reasonings in order to come up with a therapeutic program relevant to our learners and teachers. Using the framework of Kinetic Family Drawing developed by Burns and Kaufman in 1970, one painting which was an original work of the 2nd author, was shown to 150 research participants during the zoom meetings/webinars. Instead of requesting the respondents to draw, they examined one painting according to the image reflected on it. Identification of three images as maximum count and suggesting the title for the painting were done. Interestingly, the participants saw some animals, parts of a human being, a child, and symbols of emotions. The feeling of being loved and feeling of security were very evident in the narratives which might have been intensified due to our present dilemma. Either the wellbeing aspect increased or otherwise can easily be seen through their voices. Interpretations of all the results should be made with caution, and the limitations of projective tests would be considered when designing a therapeutic program for our learners and teachers.

Keywords: emotional wellbeing, philosophy, stress, therapy

INDIGENOUS KNOWLEDGE OF GENDER: THE ITAWES PERSPECTIVE

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The study was conducted to describe and analyze the Itawes perspective on gender particularly on the social status of male and female Itawes. The Itawes perspective on gender was elicited from an in-depth analysis of their different beliefs, rituals, and practices. Non-formal interview and observation were used to gather additional information and data. It was found out that the Itawes are not a patriarchal nor a matriarchal group of people. They enjoy the same privileges in the society without any prejudice to the opposite gender. The male and female Itawes share different but equally important roles in the family and community development. The father is usually regarded as the head of the family together with the mother. Important decisions with regards to family affairs are decided both by the parents. However, the Itawes male are expected to discharge responsibilities which need physical strength like plowing the field, building of their houses and leading its ritual- *patunnak* and *sissiwa*, building and detaching *damara* for ceremonies like weddings, birthdays, burials, etc. They are also expected to maintain peace and order in the family and in the community. The female Itawes are expected to provide moral and spiritual development among the young Itawes. This is the reason why most rituals like *dallut*, *novena*, *pasyon*, *gakit* are headed by female Itawes. They also take good

care of the family's health; hence, the mother leads the family in terms of food preparation, especially the preparation of *dendelut* during the Lenten season. The study also revealed that a female Itawes cannot just marry a female Itawes without undergoing *mangataatawa* where the man stays and works for the lady's family. This is to test his determination and to ensure that he has the capacity to head a family.

Keywords: Indigenous knowledge, gender, Itawes

DISCOVERING THE MEANINGS OF MONUMENTS IN SANTO DOMINGO, ILOCOS SUR

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Monuments represent notable individuals who made significant contributions for their homeland. Through these symbols, people residing in the town could emulate the life and works of these individuals. However, not all people are aware of these monuments and what do these symbolize. Hence, this study was conducted to discover the meanings of the monuments in Santo Domingo, Ilocos Sur. These monuments include *The Unknown Citizen Monument*, *Bust of Hon. Filomeno T. Tadena*, *Dr. Jose Rizal Monument*, *Benito Soliven Monument*, and the *Monumento iti Pagulidanan*. Through semiotic analysis, symbols and the interpretations of these symbols were revealed. Each monument has symbolic representations. For the *Unknown Citizen Monument*, the symbols represent the values of the people who work for the glory and pride of the town. These values include patience; bravery; humility; positive disposition; high regards to education, arts, and technical and vocational works; have a high regard to time; globally competitive; and have high regards to agriculture. The *Bust of Hon. Filomeno Tadena* symbolizes the mayor's tough and strict governance that brought progress and instilled values to the people of the town during his time. The *monument of Dr. Jose Rizal* which finger is pointing towards the north represents hope and imperative movement for change. The *Benito Soliven Monument* symbolizes heroism, bravery, and intelligence. The *Monumento iti Pagulidanan* symbolizes solidarity and bravery in all aspects and ways of life. Based from the result, it is recommended that the monuments should be preserved because this represents not only as memorial but signify the values of the Ilokano people living in the municipality. The findings should be integrated in the curriculum so that students will be able to appreciate their own heritage. Conduct another research study for other monuments in other places in Ilocos Sur.

Keywords: meanings, symbols, monuments, semiotic analysis, Ilokano

FACTORS AFFECTING PSYCHOLOGICAL STRESS: IMPACT ON TEACHERS' DELIVERY OF LEARNING CONTINUITY PLAN IN THE NEW NORMAL

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The global outbreak of the highly contagious new strain of coronavirus known as COVID-19, continues to pose unprecedented challenges. This whole situation drastically changed the life of the teacher's which can create a wide range of psychological stressors. This study explored the psychological impact of the COVID-19 pandemic of teachers of Villareal National High School, District of Villareal I during the stages of the outbreak in the Municipality of Villareal, Samar – their anxiety,

stress, and depression levels. It also examined the extent to which the following variables were associated to teachers' mental health: (1) demographics; (2) degree of concern about the pandemic; (3) environmental conditions during the home confinement; (4) changes in daily life as a consequence of the pandemic; (5) contact with the COVID-19 disease; (6) actual and perceived severity of the crisis; (7) information about the COVID-19; (8) perceived health status and (9) leisure activities. The results show that teachers consider the current COVID-19 health crisis as fairly severe, and the majority felt that the COVID-19 crisis had greatly impacted on their daily life, including changes in their daily routines and cancellation of important activities. About 31% of the participants reported moderate to severe psychological impact, 19% showed mild to severe levels of anxiety, 27% reported depressive symptoms, and 43% felt stressed. These findings can be used to design psychological interventions to help teachers cope with COVID-19 pandemic, both in the District of Villareal I and in other public schools in the Division of Samar for teachers to be able to deliver the Basic Education-Learning Continuity Plan Modular Distance Learning Print Modality in a safe work and learning environment amid the threat of COVID-19.

Keywords: COVID-19, pandemic, Learning Continuity Plan, psychological impact, psychological crisis intervention, stress, anxiety, depression

THEME

Mapping the Role of Culture- based Education in Times of Pandemic: Implications on the Local, National, Regional, and Global Landscapes

OBJECTIVES

This conference envisions to accomplish are as follows:

1. Provide a venue where participants can bring up practices in culture-based education;
2. Establish linkages between and among members of the ASEAN countries through academic colloquia, conference, and consortia in order to creatively and critically respond to the challenges of cross border cooperation as an important facet of ASEAN integration;
3. Facilitate meaningful discussion, and academic discourse on cultural education through interactive, innovative sharing of insights and ideas among cultural practitioners and stakeholders;
4. Formulate initial pathways and roadmap for future engagement involving culture-based education in the ASEAN region; and
5. To encapsulate the issues and concerns of the Youth, Community, and Academe through an environment of research and academic exchange.

STREAMS

1. The Role of the Arts in Times of Lockdown, Quarantine, and Social Distancing
2. Local Cultural Knowledge as Wellspring of Community-based Healing and Survival Strategies
3. Culture-based Education and the Challenges of Flexible Learning Modalities
4. Resiliency, Flexibility, and Risk-Reduction in the Global City
5. Localization, Contextualization, and Indigenization of Online, Remote Learning Resources and Pedagogy
6. The Language of Catastrophes, Epidemics, and Calamities
7. Mapping the Cultural Geographies of Empowerment, Support, Cooperation, and Care
8. Cross-Cultural Recovery Schemes and Culture-based Post-Pandemic Administrative System
9. Culture-based Information-Gathering, and Data-Collection for Equitable Resource-Allocation, and Distribution
10. The Pandemic as Warfare: Human Rights, Gender Issues, Fake News, and Historical Revisionism in the Troubling Times

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