

National Commission for Culture and the Arts
Philippine Cultural Education Program



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

Conference Proceedings

ORGANIZING COMMITTEE

Steering Committee

Joseph “Sonny” Cristobal, Ph.D.
Carole Diamante, Ed.D, DBA
Richard Gonzalo
Ferdinand Lopez

Convenor

Carole Diamante, Ed.D, DBA

Paper Review

Ferdinand Lopez

Carole Diamante, Ed.D, DBA

Moderators

Alvin Ringgo Reyes

Richard Gonzalo

JC Mesana

Jonathan Jimenez

Kenneth Roy Aranas

Erika Mae Valencia

Documentation

Ruby Amor Barraca
Dulce Amor Verdolaga
Jose Roy Verdolaga

Technical

Beverly Bautista
Pinky San Andres
Hans Diamante

“The responsibility for ideas and opinions expressed during the presentation, sessions, and the academic exchanges rest solely with authors and presenters”

PCEP Secretariat

Joseph “Sonny” Cristobal, Ph.D.
Director

Alpha Ruiz
Program Officer

Jennifer Barberan
Information and Documentation Officer

Agnes Villareal
Administrative Officer

Jonna Requistas
Project Assistant

2020 Project Conduit

Barasoain Kalinangan Foundation Inc. (BKFI)

Project Staff

Herminia Laudencia
Consolacion Gamboa
Estelita Dela Cruz

Acknowledgement

A Cappella Manila
Anak Bale-Balayan

Table of Contents

Conference Overview	6
Conference Program	7
Conference Streams	11
 <i>Day One</i>	
Welcome Remarks	12
Opening Keynote Address	
“Philippine Culture-based Education in the Age of Pandemics: Academic Shift from Residential to Flexible On-line Learning”	14
Academic Exchange	20
Plenary Session 1:	
“Culture-based Education in Flexible Learning Systems”	20
Academic Exchange	21
Plenary Session 2:	
“Filipino Language Studies Across Borders, Beyond Barriers”	22
Academic Exchange	24
Parallel Session 1:	
Panel Presentation 1: Language, Culture, and the Pandemic	25
Panel Presentation 2: Re-calibrating Pedagogy for the New Learners	28
Panel Presentation 3: Language, Culture, and Education	31
Panel Presentation 4: The Learning Ecosystem and Instructional Technology	33
Parallel Session 2:	
Panel Presentation 5: Cultural Dialogue, Radical Hope and Conditions of Possibilities	36
Panel Presentation 6: Laws, Ethics, and Social Justice	39
Panel Presentation 7: Cultural Heritage and the Technology of Transfer	42

Panel Presentation 8: Mapping Tangible and Intangible Heritage	44
--	----

Day Two

Plenary Session 3:

“Transitioning as Pedagogy, Transmigration as Performance: Queering Philippine Culture-based Education in Times of Global Epidemics”	48
--	----

Academic Exchange	49
-------------------	----

Parallel Session 3:

Panel Presentation 9: Culture of Resiliency and Community Survival	49
--	----

Panel Presentation 10: The Nuances of Flexible Learning System: Adaptation in the Pandemic Present	52
--	----

Panel Presentation 11: Performing Intangible Heritage: Staging Indigenous People’s Stories from Mindanao	55
--	----

Panel Presentation 12: Re-thinking Archipelago: Re-imagining the Filipino-Canadian Diaspora	57
---	----

Parallel Session 4:

Panel Presentation 13: Revaluations: The Significance and Significations of Arts, Values, and Culture	60
---	----

Panel Presentation 14: Narrating Space and Time: History, Memory, and Performance	63
---	----

Panel Presentation 15: From Coast to Coast: Local Games, Health Education, and Well-being	65
---	----

Panel Presentation 16: The Compass of Culture-based Education	68
---	----

Round-Table Discussion 1:

“Addressing the Issues and Challenges in Philippine Teachers’ Education”	71
--	----

Day Three

Plenary Session 4:

“The Education Landscape in the Republic of Korea during the COVID 19 Pandemic”	74
---	----

Academic Exchange	75
-------------------	----

Plenary Session 5:

“PCEP Artists and Cultural Educators Rapid Assessment (PACER):
Study Highlights and Steps Towards the Next Normal” 76

Academic Exchange 78

Round-Table Discussion 2:

“The Network of Care and Support: Philippine Response to the Pandemic” 78

Closing Keynote Address

“Indigenous Education as Foundation for Culture-based Learning: Mainstreaming
Indigenous Education in the Philippines” 82

Conference Overview

The global education landscape has changed dramatically in the year 2020 due to the COVID-19 pandemic. The sudden shift from classroom learning to virtual classes transformed the learning environment and this unexpected shift has been reshaping educational systems since. The role of culture-based education during this time of pandemic is a potent force in fostering a more inclusive and resilient adaptation to the new learning ecosystems.

The three-day international conference (via Zoom) gathered over 482 educators, cultural practitioners and advocates, researchers, community stakeholders, and learners from The Philippines and other countries to engage in meaningful knowledge-sharing, scholarly discourse, and insightful discussions. Five plenary sessions, four parallel sessions (with 16 presentations), and two round-table discussions were conducted, covering a myriad of topics encompassing culture-based education during the pandemic, flexible learning systems, tangible and intangible heritage, community adaptation and resiliency, and a lot more.

With the theme, “*Mapping the Role of Culture-based Education in Times of Pandemic: Implications on the Local, National, Regional and Global Landscapes*”, the conference provided an engaging platform to discuss the impacts of the pandemic in culture-based education, and how cultural educators, practitioners, and learners are adapting to the new forms of giving and receiving knowledge. The conference provided a venue for ventilating issues and challenges encountered by these cultural stakeholders, including concerns on reliable internet connectivity, provisions of technological equipment and devices, and adapting to flexible learning systems. How indigenous knowledge and contemporary cultural expressions (such as staging of virtual theater performances, writing songs and poetry, and others) may be vessels of adapting effectively to the changes brought by the pandemic to the educational milieu were also explored. Moreover, essential discourses such as recalibrating pedagogy, effectively managing virtual learning, integrating culture in the classroom in light of COVID-19, and mental health and well-being were also discussed and shared.

The COVID-19 pandemic has profound implications at the global level, but it may also be an opportunity to promote global solidarity through education, culture, and community. The Bantula International Conference on Culture-Based Education and Research will continue to be a potent platform to promote cultural dialogue and education through multicultural exchange, meaningful collaboration, and dissemination of knowledge across races, borders and societies.

Conference Program

Day 1 - Nov 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 am

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 – Nov. 21, 2020		
9:30 – 9:45 am	Welcoming Remarks Introduction of Speaker	JC Mesana
9:45 – 10:30 am	Plenary Session 3: “Transitioning as Pedagogy, Transmigration as Performance: Queering Philippine Culture-based Education in Times of Global Epidemics”	Ferdinand Lopez 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 Well-being 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 **John Arnold Siena, Ph.D.**
Challenges in Philippine Department of Education
Teachers’ Education” **Edizon A. Fermin, Ph.D.**
National Teachers College
Rita May Tagalog, Ed.D.
University of San Carlos, Cebu

Moderator: **Alvin Ringgo Reyes**

3:15 – 3:30 pm Academic Exchange

Day 3 – Nov. 22, 2020

9:30 – 9:45 am Welcoming Remarks
Introduction of Speaker **Alvin Ringgo Reyes**

9:45 – 10:45 am **Plenary Session 4:** **Hon. Kim Sung-geun**
“The Education Chungcheongbuk-do, Office of
Landscape in the Republic Education
of Korea during the Republic of Korea
COVID19 Pandemic” Moderator: **Alvin Ringgo Reyes**

10:45 – 11:00 am Academic Exchange

11:00 – 12:00 pm **Plenary Session 5:** **Richard Philip A. Gonzalo**
“PCEP Artists and Cultural University of the Philippines
Educators Rapid Moderator: **Alvin Ringgo Reyes**
Assessment (PACER):
Study Highlights and Steps
Towards the Next Normal”

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”
Panelists:
Rowalt Alibudbud, MD, De la Salle University
Raymond John Naguit, MD, 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 Philip 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 Op Evaluation Form Submission	Carole Diamante, Ed.D, DBA PCEP Secretariat

Conference Streams

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

Day One

Welcome Remarks

Vicente C. Handa, Ph.D.
Commissioner for Cultural Dissemination
National Commission for Culture and the Arts

Dr. Joseph “Sonny” Cristobal, PCEP Director, keynote and plenary speakers, round table discussants, panel presenters, participants, ladies and gentlemen.

We live in one of the most challenging times in our human history. All of a sudden, we have been holed in in our respective homes, instructed to refrain from unnecessary going out, maintain social distancing, and refrain from social gatherings such as birthdays, burials, weddings and even physically hearing of masses in churches or going to the cemetery during the All Souls Day. These restrictions in the time of the pandemic to me are so un-Filipino. We are so warm, friendly and fun-loving people who enjoy the company of our family members and friends. We love to celebrate and always find reasons to celebrate. Unfortunately, the COVID-19 pandemic puts no one as an exemption. Everyone is affected. We are flattened, so to speak, on even grounds, regardless of economic and social standing, ethnicity, gender, and religion--- the normal divides that COVID-19 finds no delineation at all. We are all at risks, be careful and so take care. In Hiligaynon words, “*halong gid kita tanan.*”

In the field of education, all of us in the sector are in quandary. We were confused and are struggling what to teach, how to teach, where to start, what pedagogy, what platform, what modality, how to cope with the demands, among many other concerns. In spite of and despite these quandaries and confusions, life must go on for us teachers, educators, particularly in the culture education sector. We cannot just stop, freeze all cultural education activities and do nothing because of the pandemic.

Filipinos as we are, resilient, always in a fighting form, never surrendering no matter how rough and difficult the situations are. We have about 400 years of subjugation experiences from our colonizers and since time immemorial, we were and are always fighting for survival against nature and calamities. The latest was Typhoon Ulysses, which wreaked havoc for the most part of Luzon and placed many of our major cities and towns under water. And the most recent, an earthquake in Surigao. Where do we get all the strengths for all those years of sufferings, oppressions and calamities? God bless the Philippines and God bless us all Filipinos.

In crises like these, should cultural education stop in the time of the pandemic? My short answer is NO. In what ways culture-based education find its place in the contemporary modalities of education and in our deliverable competencies particularly the MELCS? How do we make culture-based education alive in our instruction in spite of the pandemic and despite the modality?

Today and in the succeeding two days in 2020 Bantula, we will be listening to our keynote and plenary speakers, roundtable discussants and research paper presenters. Thanks to the Philippine Cultural Education Program, particularly to its indefatigable and solution-oriented director, Dr. Joseph “Sonny” Cristobal, for spearheading the 2020 Bantula International Conference on Culture-Based Education and Research with the theme, “Mapping Culture-based Education in Times of Pandemic: Implications on the Local, National, Regional and Global Landscapes.” We have a great mix of paper presentations in this virtual conference, from the practical to theoretical and research-based knowledge and practices, all in the name of culture-based education.

Let me share with you the overview of this conference. The esteemed scholar, culture-based education advocate, friend, mentor and consultant of PCEP, CHED Commissioner Aldrin Darilag will share to us in his keynote speech the Philippine Culture-Based Education: “The Philippines in the Age of Pandemics: Academic Shift from Residential to Flexible Online Learning.” Plenary speeches and presentations revolve around these courses surrounding flexible learning, language studies, transition, transmigration and peer theory, cartography and indigenous education all located at the intersection of culture-based education. Round-table discussions will center on issues and challenges in Philippine teacher education and the Philippine response to the pandemic through the network of care and support. Today and in the succeeding days, we’ll be listening to presentations from about 16 panels with topics ranging from culture-based education at the intersection of language, culture, pandemic, pedagogy, learning ecosystem, community survival, culture resiliency and many more. Indeed, research and conversations around culture-based education in the time of the pandemic are very much alive in Bantula in particular, and at NCCA in general.

Let me share with you some of our activities in the National Committee on Cultural Education and in the Sub-commission on Cultural Dissemination of the National Commission for Culture and the Arts. In this time of the pandemic, there was some kind of a lag in the cultural education dissemination activities at the early part of the pandemic. However, we were able to regain momentum in August and has made some significant strides in our culture-based education and dissemination activities. In September and October this year, the NCCA’s National Committee on Cultural Education was able to repackage the “*Mga Durungawan sa Kulturang Filipino*” in a webinar series on culture-based education. This professional development project was conducted in seven installments, hosted in seven major sites in Luzon, Visayas and Mindanao, and was virtually participated by thousands of teachers and culture workers all over the country. Through *Durungawan*, participants were able to learn and apply conceptual and theoretical designs in the contextualization, localization and indigenization of lessons and learning resource production for a relevant and meaningful alternative learning platform and class interaction.

Next year, the National Committee on Cultural Education will embark on a nationwide project dubbed *Balag at Tukod*, which will make use of home, school and community gardens for local communities, school learners, and families to engage in food production while learning culture-based lessons. The Sub-commission on Cultural Dissemination in partnership with Artist-PARS Arts, Inc. has been implementing *KRUHAY! HULAGWAY: Mga Trangkahan Sang De Kalidad Nga Kaaram* a third of a series project of the Sub-commission on Cultural Dissemination emanating from the documentary on language and other cultural practices of the *Dupaningan Agta and Tandula'nen Tagbanua* groups. *Kruhay Hulagway* has developed 65 audio educational modules for radio broadcasts, 65 modules as online resource materials for teachers and a publication of a compendium of culture-based education module exemplars.

Finally, under the Sub-commission on Cultural Dissemination, the TWG for Research was able to put up a five-segment research colloquium on *Saliksik-Kultura*, a platform for NCCA research grant awardees to deliver their papers in an online platform.

Why I mentioned this SCD and NCCEd projects? This is my way of highlighting a major point. The COVID19-pandemic cannot and will not stop us from doing the cultural education and dissemination activities. From the grassroots, from the local, to the regional and the national level, culture-based education is very much alive in this country. No amount of calamities, natural or man-made, can prevent us from doing our mandates and advocacies. *Ang NCCA, lalo na ang Sub-commission on Cultural Dissemination, National Committee on Cultural Education at PCEP, ay inyong kaagapay para lalong pagyabungin ang Kulturang Filipino.*

I wish you all success in this 2020 Bantula International Conference on Culture-based Education and Research. *Maraming salamat, magandang umaga sa lahat at mabuhay ang Kulturang Filipino!*

Keynote Address

Dr. Aldrin A. Darilag, CHRP, RMT, RN
Commissioner
Commission on Higher Education

Maraming salamat po sa isang pagpapakilala. Tunay po akong nagagalak na maanyayahan sa ating pagtitipon at maatasang magbigay ng susing talumpati sa umagang ito. Bago ang lahat, nais ko nang magpasalamat sa mga namumuno at nag-aayos ng ating pagtitipon ngayong umaga. Ang Pambansang Komisyon para sa Kultura at mga Sining, at ang Philippine Cultural Education Program, para sa inyong walang maliw na suporta sa sining at kultura ng ating bayan at sa pagtataguyod ng kahalagahan nito higit lalo't sa panahong ito.

Nais ko rin batiin ang director ng PCEP na si Dr. Joseph Cristobal para sa kanyang kahanga-hangang pamumuno sa organisasyon at sa di-matatawarang adbokasiya na mas palalimin pa at palawakin ang kahalagahan ng sining at kultura para sa patuloy na pagtataguyod ng isang mas inspirado at mas matibay na bayan.

Nais ko rin batiin ang bawat isa higit lalo't sa ating manlilikha, sa ating mga pintor, manunulat, manghahabi, at sa lahat ng ating mga iskolar, at dalubhasa, para sa inyong tapang, pagmamahal at paniniwala sa ating sining at kultura. Salamat sa inyong mga salita, likha at obra na sumasalba at humihilom sa ating kapwa Pilipino na humaharap sa krisis na dala ng pandemya. Maraming salamat sa pagdalo sa ating pagtitipon ngayong umaga at ganoon din sa mga susunod pang mga araw dahil ang inyong presensya ang tunay na bumubuo sa isang Bantula. Nawa sa patuloy nating pakikipagtalastan sa pagpupulong na ito at sa matagumpay nating pagbabahaginan ng kaalaman, opinyon, paniniwala ay matagpuan natin ang mga dahilan na magtutulak sa atin upang mas mangarap pa, mas manalig pa, para sa isang mas magandang kinabukasan.

Sa bawat isa, nais ko sana maalala natin na sa mitolohiya, habang may mga kwento ng pagkasira, digmaan at delubyo mayroon din namang naratibo ng bagong simula, paglikha, pagbabagong anyo at buhay. Nais kong ipabatid ang mensaheng ito na sa kabila ng lahat ng balakid, sa kabila ng mukha ng dusa at lungkot, kakayanin natin buhayin muli ang ating mga sarili, ang ating pamilya, komunidad, ang ating bansa nang sama-sama at nang may pagpapahalaga, hindi lamang sa pisikal na dimensyon ng ating pagkatao bagkus, emosyonal at metapisikal na dimensyon ng ating bayan.

Bilang manlilikha, narito ang ating misyon na sagipin ang kamalayan ng ating bayan, protektahan ang depinisyon ng isang makabayang Pilipino gamit ang ating mga sining, gamit ang ating mga likha. Oo, maaaring binago ng pandemya ang tipikal na takbo ng ating bayan ngunit naniniwala ako sampu ng aking kasamahan sa larangan ng edukasyon, sining at kultura na makakabangon tayong muli mula sa krisis na ito. at pagkatapos ng lahat ng ito, ganoon na rin habang patuloy nating binabalakid ang krisis na hindi matatapos ang paglikha, pag-indayog, paglilok, at pagsusulat.

Sa atin nakasalalay ang estado ng sining at kultura ng bayan. Dapat nating ipagpatuloy ang pakikipagtulungan sa bawat isa dahil mahalaga ang sining, mahalaga ang wika, mahalaga ang pagkakakilanlan bilang mga Pilipino. Habang dinadakila natin ang ating mga alagad ng sining, manlilikha at iniisip natin kung paano mapapanumbalik ang estado ng sining at kultura sa ating bayan, kailangan nating harapin, gaano man ito kahirap, ang naging epekto ng pandemya sa larangan ng sining at kultura.

Nakalulungkot man banggitin, ngunit ayon na rin mismo sa Pambansang Komisyon para sa Kultura at mga Sining, halos 400,000 libong manggagawa na nagsisilbi para sa sektor ng sining at kultura ang nawalan ng trabaho dahil sa pandemya. Ayon din sa isang pagsasaliksik ng Ateneo de Manila University, mula sa inisyatibang #creativeph, ginambala ng COVID-19 ang sektor ng sining at kultura, di lamang ang mga naglalakihang gallery at museo ngunit ganon na rin ang pamumuhay ng mga

“independent” na manlilikha gaya ng mga karpentero at pintor na ang tanging pinagkukunan lamang ng kabuhayan ay ang kitang makukuha mula sa pagtitinda ng kanilang mga likha.

Habang nararamdaman ang epekto ng pandemya sa sektor ng sining at kultura, ginagambala rin ng pandemya ang sektor ng edukasyon. Sa isang ulat mula sa United Nations Educational Scientific and Cultural Education o UNESCO patungkol sa epekto ng COVID19 sa sektor ng edukasyon, tinatayang halos 28 milyong mag-aaral na Pilipino ang apektado ng pagkagambala na ito. Nakalulungkot malaman na naitala sa ulat na ito na halos 3.5 milyong Pilipinong mag-aaral ang naka-enrol sa ating kolehiyo at unibersidad. Nakalulungkot na isipin na ang ating mga kasamahan sa larangan ng sining at kultura kasama ang mga practitioner at akademiko ay kasama sa mga lubhang naapektuhan ng pandemya. Gayunpaman, ang ating mga kasamahan sa sektor na ito, mga manggagawa at mga tagapagturo ng kultura ay laging makakahanap nang pagkakataong umunlad, lumikha at magpatuloy sa gitna ng pandemya at krisis.

Ilan sa mga kapansin-pansing halimbawa ng manlilikha na ito na patuloy na nagbibigay ng inspirasyon sa gitna ng pandemya ay si Leonardo Bing Cariño, na ang makukulay na guhit ng mga traysikel ay ipinakita sa publiko sa anim na magkakaibang sentro ng Mindanao. Dahil sa kanyang obra, naging isang malaking open air gallery ang buong Mindanao. Ang ating mga kasamahan mula sa Philippine Educational Theater Association o PETA tulad nina Doods Teranya, Jeff Hernandez at Phil Noble ay nagsagawa ng malikhaing pedagogy sa pamamagitan ng Zoom upang matulungan ang mga guro na gamitin ang sining, musika at teatro sa kanilang mga online na klase. Ang ating mananayaw kasama sina Naira Beltran, Shirley Halili, at Liza Macuja ay nagsagawa rin ng mga klase sa sayaw gamit ang makabagong paraan, ang internet. Bilang karagdagan, ang paaralan tulad ng Mano Amiga Academy ay nakaka-engganyo din ng mga artista gaya ni Judy Ann Santos, na magbasa ng maikling kuwento gamit ang online na pamamaraan tulad ng kuwentong pambata ni Randy Garlitos na pinamagatang “May Higante sa Aming Bahay.”

Tunay ngang sa pamamagitan ng manlilikhang gaya ni Ginoong Robert Alejandro, mga kompanya tulad ng Tanghalang Pilipino, nagagamit natin ang iba’t-ibang makabagong pamamaraan upang isalin ang sining biswal at teatro upang patuloy na umambag sa paghihilom ng ating bayang Pilipinas. Ang sining sa lahat ng anyo at midya ay tunay ngang napaka-kritikal at mahalaga dahil nagsisilbi itong punto kung saan maaring kumuha ng mga solusyon sa mga personal at sistematikong hamon na kinakaharap ngayon ng ating bayan.

Hindi natin maaaring burahin o ipagsawalang bahala ang kahalagahan ng sining dahil itinataguyod ng sining ang ating kaugalian, paniniwala, at damdamin na kahit ano pa mang disiplinang ay hindi kayang tapatan. Ayon sa mga bigkas ng manunulat na si Leo Tolstoy, “Through art, we are able to build a bridge of empathy between us and others.” Sa pamamagitan daw ng sining nagagawa natin makiramay, makiramdam sa bawat isa. Ang tungkulin ng sining ay tunay ngang napapanahon higit lalo upang

makisimpatiya sa ating mga kababayan, upang malabanan natin ang pandemya, higit bilang mga magkakahiwalay na indibidwal kundi bilang isang maintindihang nasyon. Ayon din kay Maribel Legarda, artistic director ng PETA, “The arts is the multicolored thread that binds us together. Without it, what we value will disintegrate and leave us in a kind of limbo without color and rhyme.” Bilang karagdagan sa tungkulin ng sining na bumuo ng tulay ng pakikiramay at pakikiramdam sa bawat isa, tungkulin din ng ating sining na palayain tayo. Ayon sa mga kataga ng French-Cuban novelist na si Anais Nin, “Art is a way for us to exercise or exorcise our emotional excess.” Ibig sabihin nito, tungkulin ng sining na balansehin ang pangungulila at saya. Nang dahil sa sining, nagkakaroon tayo ng instrumento upang tuluyang malumbay at nagkakaroon din tayo ng saligan upang maging maligaya. Sa pamamagitan ng mga konseptong ito, una, sa paniniwalang makabuo ng nakabubuo ng tulay ng pakikiramdam at pakikiramay, at ikalawa, sa paniniwalang dahil sa sining ay maari tayong maging malaya.

Tunay ngang hindi natin maikakaila na napakahalaga ng tungkulin ng sining sa ating bayan. Kagaya ng mga salita ni Alain De Botton, “Art is a tool that can variously help to inspire, console, redeem, guide, comfort, expand and reawaken us.” Sa konteksto ng Pilipinas, tinatawag tayo upang patuloy pang protektahan di lamang ang bayan para sa sining ngunit ang ating sining para sa bayan. Ayon sa mga pahayag ni Nanding Josef, artistic director ng Tanghalang Pilipino, sa isang interview tungkol sa epekto ng pandemya sa sining at kultura, “As long as arts and cultures are not recognized as essential for shaping the human being and the society we live in, we will continue to be confronted with the age-old problems of the world. Humanity has been focusing only on our physical existence, our temporal needs, our earthly life. Many of the psycho and social, political problems we have, are violence, greed, lust for power, injustice. These are all products of humanity’s weak and shaky moral fiber, founded on self-centeredness, lack of compassion for others and the lack of understanding of the real value of our transient existence on earth.”

Dahil sa di mapantayang kahalagahan ng sining at kultura sa ating lipunan, patuloy na nagsusumikap ang Komisyon sa Lalong Mataas na Edukasyon upang suportahan ang cultural education at culture-based education, suportahan ang ating mga guro itaguyod ang kahalagahan ng arts education, cultural education, culture-based education para sa kasalukuyang henerasyon at mga susunod pang salinlahi. Sa katunayan, ang teknikal na komite para sa cultural education na pinamumunuan ni Dr. Eufrazio Abaya mula sa Unibersidad ng Pilipinas ay patuloy na ina-update ang patakaran, pamantayan at alituntunin para sa posibleng pagbabago ng curriculum para sa Bachelor of Cultural Arts and Education Program ng Komisyon bilang sagot sa panibagong normal. Patuloy na inaaral at hinuhulma ng Komite ang polisiyang ito upang magabayan ang ating mga kolehiyo at unibersidad sa pagbuo ng malikhain at reflexive na guro. Ang mga gawain at talakayan ng komite ay patuloy na iginagalang ang mahalagang tungkulin ng sining at kultura para sa pagtataguyod ng ating bansa. Kasama sa kanilang hangarin ay palalimin pa ang mga katangian ng pagiging creative at reflexive na kinakailangan upang patuloy na maging matagumpay ang ating mga magsisipagtapos para sa isang mundong binago ng isang krisis.

Ang mga gawain ng komite para sa cultural education ay naka-angkla sa kanilang mandato na tugunan ang pangunahing tanong, sa kung paanong tuluyan at malayang maipapahayag ng bawat isa ang kondisyon ng pagiging tao sa lipunang patuloy na nagbabago at binabago ng mga sitwasyon. Habang patuloy nilang inaayos at tinatapos ang patakaran, tinitiyak ng Komisyon na nakikita natin ang development ng isang curriculum, na nakikita natin ang pagbubuo ng isang curriculum na integrative, intersectional at context responsive, habang patuloy rin nating minamapa ang mga immediate ecologies ng cultural production.

Ang mga patakaran, pamantayan at alituntuning ito ay tumutugma rin sa CHED Memorandum Order No. 4, s. 2020 na pinamagatang “Guidelines on the Implementation of Flexible Learning.” Layun nitong gabayan ang ating mga kolehiyo at unibersidad sa kanilang pagpapatupad ng flexible learning sa bagong normal. Sa pamamagitan ng patakarang ito sa flexible learning, magagawa nating mapabilis ang kilos ng pag-aaral sa kahit anong oras, lugar at audience, kasama ngunit hindi limitado sa paggamit ng teknolohiya. Ang aming paniniwala sa Komisyon ay ang flexible learning ay hindi lamang nangangahulugang maari tayong gumamit ng iba’t-ibang pamamaraan upang magturo kagaya ng online, offline o face-to-face ngunit ang flexible learning ay isang mindset na ang bawat isa ay may kakayahan na matuto sa kahit anong oras at sa kahit ano pa mang istruktura ng pagtuturo at pagkatuto.

Bilang karagdagan sa mga kasalukuyang mga pagkukusa ng Komisyon at sa paghahanda ng ating mga institusyon tumugon sa mga hamon ng arts and culture-based education, nais kong ipagbigay-alam na nakapagbigay ang Komisyon ng pondo sa ating kolehiyo at unibersidad sa ilalim ng Salikha grants sa pakikipagtulungan kasama ng NCCA. Tinatayang halos 43 proyekto ang nabiyayaan ng Komisyon. Layon ng Salikha na suportahan ang iba’t-ibang malikhaing proyekto at tuluyang makapag-ambag sa pagbabago ng mas mataas na sektor ng edukasyon sa pamamagitan ng paglinang ng sining at kultura sa ating bayan.

Ang pangunahing layunin ng Salikha ay suportahan ang paggawa ng pagpapalaganap ng mga makabuluhang ouput at kaalaman na may kinalaman sa sining at kultura. Pangalawang layunin, pagpapahusay ng mga institusyon ng mas mataas na edukasyon sa pamamagitan ng pagtaas ng kalaaman sa mga guro at kakayahan ng ating mga guro. Pangatlong layunin, pagpapaigting ng cultural education sa buong sistema ng mas lalong mataas na edukasyon. Pang-apat, promosyon ng sining at cultural literacy sa local at pambansang lebel, at pang-lima, palakasin ang pakikipagtulungan ng mga disiplina ng sining at kultura, agham panlipunan at agham at siyensya at matematika.

Sa kasalukuyan, halos humigit kumulang na 148 milyong piso ang nailaan para sa 43 malilikhaing proyekto mula sa publiko at pribadong institusyon ng mas mataas na edukasyon katulad ng mga sumusunod: “Revitalizing the Oral Language Transitions and Cultural Practices of Itawid Aklanon and Kinaray-a” mula sa De La Salle University Manila, “Applied Biomechanics and Codification of Igalaut of the Badjao’s Inputs for an Illustrated Dance Literature” mula sa proponent Pamantasan ng

Lungsod ng Maynila, “Preservation and Documentation of Manobo and Tedurai Textiles Weaving and its Mathematical Implication” mula sa Sultan Kudarat State University, “Oral Literature on Supernatural Beings and Beliefs of Aetas in Partido” mula sa Partido State University, Bicol and “Devising a Participative Cinema for Inclusive Education” mula sa University of the Philippines, Diliman.

Sa pamamagitan ng mga proyektong ito, patuloy na pinapalakas ng Komisyon ang pagsuporta, pagdadakila, pagtataas at pagprotektahan sa sining at kultura ng Pilipinas sa pakikipagtulungan sa ating mga kolehiyo at unibersidad mula sa Luzon, Visayas at Mindanao. Sa pamamagitan ng iba’t-ibang patakaran at programa, napananatili ng Komisyon ang kaniyang mandato na patuloy na protektahan, pangalagaan at itaguyod ang karapatan ng lahat ng mamamayan sa abot-kaya at kalidad na edukasyon at gumawa ng naangkop na hakbang upang matiyak na ang edukasyon ay maging isang karapatan. Narito ang CHED upang protektahan ang academic freedom ng ating mga institusyon para na rin sa patuloy na paglago ng intelektwal na kapital ng ating bansa. Mananatiling nakatuon ang CHED para sa pagsulong ng pag-aaral at pagsasaliksik, isulong ang edukasyon ng propesyunal at higit sa lahat, pagyamanin ang ating mga pamana sa larangan ng kasaysayan, sining at kultura habang patuloy nating hinaharap ang iba’t-ibang mga balakid para sa patuloy na pag-usad.

Hangad kong ipaalam na magpapatuloy ang CHED na makipagtulungan sa ating manlilikha upang protektahan ang sining bilang isang propesyon, bilang isang motibasyon at bilang isang inspirasyon. Ang kultura at ang sining ay palaging magiging bahagi ng sektor ng edukasyon sa pamamagitan ng tuloy-tuloy na pakikipagtulungan ng CHED sa ating mga alagad ng sining, manlilikha at dalubhasa, publiko at pribadong ahensya. Maipagpapatuloy ng ating Komisyon ang kanyang mandato na gumawa ng patakaran, polisiya at programa na totoong makabubuti para sa ating mamamayan. Naniniwala ako na ang culture-based education bilang impetus ng pagpapalawak ng kaalaman at pangangalaga ng kamalayan ay may kakayahang magsilbi sa patuloy na pagbabago ng edukasyon lalo’t higit sa harap ng mga krisis.

Ang edukasyon na nakabatay sa kultura ay may malaking papel sa pagpapalakas ng buong sistema ng ating lipunan na kinabibilangan ng pagpapalakas ng mag-aaral, mga guro, curriculum at layunin ng pagtuturo at pagkatuto. Ang edukasyong batay sa kultura ay bumubuo ng mga positibong pananaw sa iba’t-ibang kultura. Samakatuwid, kailangan nating tulungan ang ating mga paaralan na gabayan ang kani-kanilang mga mag-aaral na may kakayang bumuo ng konstruktibong pananaw sa iba’t-ibang sitwasyon. Sa pag-unawa sa edukasyon nakabatay sa kultura, kailangang maunawaan ng mga indibidwal kung paanong tuluyang makatutulong ang kanilang pagkatuto upang mapagyaman nila ang kani-kanilang mga propesyon at personal na buhay. Patuloy nating panghawakan ang obserbasyon na ang epekto ng kultura sa edukasyon ang pangunahing kosidersasyon sa pagtindi o pagsidhi ng edukasyong nakabatay sa kultura.

Kasama sa mga aspetong kailangan nating mas mapag-aralan pa at pagtuunan ng pansin ay ang curriculum at pagtuturo nito, ang kalidad ng mga institusyong pang

edukasyon, ang kalidad ng mga tagapagturo, ang kalidad ng materyales sa pagkatuto, ang kalidad ng pagpapatakbo ng institusyong pang-edukasyon, pang-unawa sa kultura, edukasyon ng kultura para sa kultura, pagpapaunlad ng teknolohiya, extra-curricular at malikhaing aktibidad at pagsasakatuparan ng pangkaraniwang kultura ng mga tao.

Sa pagharap natin sa panibagong araw, patuloy sana tayong humabi , humulma, lumilok at lumikha nang sama-sama. Nawa ay patuloy tayong maniwala na balang araw masasaksihan nating manahan sa isang lipunan na mas buo ang pag-asa, mas malaya at mas malikhain.

Muli, malugod ang aking pagbati sa PCEP at sa NCCA para sa Bantula 2020. Mabuhay po ang kulturang Pilipino, mabuhay po tayong lahat!

Academic Exchange

Q1: We hope CHED can provide scholarship for tertiary teachers who would like to pursue cultural education degrees.

Aldrin A. Darilag (AAD): We can provide scholarship grants to teachers and mentors in cultural education, kindly submit your proposals, so CHED can provide funding. Hindi po nagkukulang ang ating pondo para mapaunlad ang kakayahan ng ating mga guro upang lalo nating mapagyabong ang kanilang kakayahang magturo lalo't higit ngayon na tayo ay nakararanas ng pandemya. Kami po sa kumisyon ay tumutugon sa pangangailangan ng patuloy na pag-aaral ng ating mga guro, marami po tayong scholarship grants.

Q2: Kumusta po ang estado ng Filipino bilang kurso sa kolehiyo?

AAD: Ito po ay isang batas na (Supreme Court Order) at kung atin pong ibabalik, ito po ay kailangang dumaan sa isang malawakang proseso, sapagkat mayroon pong court order regarding Filipino as a subject, as a course. Gayunpaman pwede po tayong mag-propose para sa ibang dimensiyon o sa ibang panukala kung gusto natin ibalik ang Filipino sa GenEd curriculum.

Plenary Session 1

“Culture-based Education in Flexible Learning Systems”

Dr. Robert S. Murphy

University of Kitakyushu, Japan

Dr. Murphy shared practical examples of activities and methods that proved to be very successful in engaging his students and developing high support contexts to maximize their learning and development. Having studied cognitive development as well as educational design specifically in the context of English as a Foreign Language (EFL), Dr. Murphy highlighted that culture-based education and flexible learning systems are a theoretical match and work together really well. The presentation explored the

Dynamic Skill Theory and differentiated between low support and high support contexts. He explained that as learners move forward with their education, on the average, skill levels are going up but just only gradually across the years (low support context; asking the *whats*). But there exists a high support context where students are more interested, engaged and are performing better (asking the *hows* and *whys*). The opportunity for educators is to create an environment where a high support context can be created or developed. Dr. Murphy recommended two systems: cyclically designed deep-thinking tasks embedded into the curriculum, and explicit metacognitive nurturing of students' understanding.

He elaborated these systems and gave practical ways on how to utilize them: to have a structure of learning that will remain constant while the content of the student materials are changing. He gave further examples such as learners doing a group presentation, a peer assessment, and an essay. The networks in the brain get more efficient and results are more reliable when these networks are used over and over again in the same way. In essence, learners will get better and efficient tackling different contents but using the same structure as they progress with their studies. He emphasized that this is made possible because of the cyclical, repeating design employed in this system; as such, keeping the cycles the same while using different contents is key.

Dr. Murphy also shared the TRIDENT or the Triangular Denary System for Translation. The TRIDENT can be useful in several fields including translation work as well as in studying the differences between cultures. It helps identify elements of a concept such as figurative and literal meanings as well as how unique or universal an idea is. This helps learners to be engaged and negotiate their beliefs and ideas with their teachers and peers, and can be particularly beneficial in appreciating different cultural concepts, creating conversations around cultural ideas, and encourage learners to think creatively, fostering a very student-centered system in the process.

Dr. Murphy concluded his talk by posing several challenges on how to make newer, efficient, flexible learning content, which include: letting students design their tests; celebrating mistakes; differentiating the instruction; eliminating slow-return high-stakes tests; utilizing the trinity of assessment that includes teacher-student, peer-to-peer, and self-assessment by the students; and making understanding visible (mind maps). He challenged educators to discuss with their fellow teachers and even their students new ways to implement these challenges and highlighted that the essence is to find new ways of teaching and learning.

Academic Exchange

Q1: Are higher-order thinking processes culturally set, as western authors seem to think so?

Robert S. Murphy (RSM): Culture are specific norms we live in, that's how we are programmed to respond.

Q2: Have you tried your teaching model to learners of different levels of language skills, and which level group is it most effective?

RSM: The model is student-centered and self-adjusting; students will select what's appropriate for them.

Q3: In neurolinguistics, there has been research saying Americans are monolinguals, Europeans are tri- or quadlinguals, Asians are polylinguals. Are these theories universally applicable given those circumstances?

RSM: EFL context for teachers in Japan are particularly challenging. EFL context, where most people are monolingual, it's easier to implement to paces where there are more bi- or monolinguals. So the challenge is less of a challenge when you're not working with monolinguals.

Q4: How do you view situations in which foreign schools prefer native speaker of English with regard to employment?

RSM: Probably a never-ending problem, but perhaps one of the best ways to work this out is have two teachers in the classroom working together, like a team-teaching. The strengths and weaknesses are vastly different between the two, and so it's difficult to compare them, but working with the strengths of each teacher, and finding creative solutions, may be key. Teachers should learn more about the local culture and that will help them become more effective in the classroom.

Q5: What part of the brain is triggered when talking about culture?

RSM: I do a lot of work about neuromyths. People have certain beliefs how the brain works, a lot from media. When you see just one concept flashed upon your screen, a whole brain lights up like an orchestra, it's not like a specific center in the brain that does only one thing and that's the only area that's working to reach a goal. The brain is always working on solutions. One part of the brain has to work but the rest of the brain will have to work to interpret and come up with solutions.

Plenary Session 2

“Filipino Language Studies Across Borders, Beyond Barriers”

Dr. Jovy M. Peregrino

University of the Philippines - Diliman

Dr. Peregrino shared the main difference in the teaching and learning of the Filipino language in the Philippines and in other countries. In the Philippines, teaching and learning of the Filipino language complies with the vision and mission of the Philippine educational system. On the other hand, teaching and learning of the Filipino language in other countries depends on the context created by the country studying the Filipino language based on their personal, national and economic needs.

Dr. Peregrino emphasized that the Filipino language is not just a medium of instruction nor simply an academic subject. It involves an academic schema of giving importance to how one should think as a Filipino. It does not merely constitute teaching of grammar or the proper usage of the Filipino language, but an instrument to cultivate communicative, reflective, and critical thinking that will contribute to the cultural literacy, national identity and consciousness of the learners of the language and adapt to changes happening around them.

For other countries studying the Filipino language, the rationale for the teaching of the language has evolved. It expanded from purely supporting the arts and humanities, to military support/requirements for national security, and has now progressed into studying the Philippines' economic, diplomatic, cultural and political education programs. These programs aim to establish political relations, cultural diplomacy and academic partnerships which may result to economic ties between the Philippines and the specific countries learning the Filipino language.

This makes Filipino, in a sense, an international language because it is being used to establish international relations between the Philippines and other nations. Further, the Filipino language may be considered as a global language, in view of the presence of a Filipino Language Studies Program (FLSP) in more than 18 countries around the world such as Russia, South Korea, China, Japan, Taiwan, Brunei, Malaysia, New Zealand, Australia, USA, UAE, London, Italy and France, among others.

Dr. Peregrino also shared his experience as a Visiting Professor at the Busan University of Foreign Studies in South Korea. He noted that the Korea's Ministry of Education had an influence in establishing the Filipino academic program in Korea. They wanted to have the language and culture of a specific country (which they already have diplomatic relations with) to be a part of their international academic program. Since they identified the Filipino (Tagalog) language as one of the critical foreign languages under Indo-ASEAN languages, the Filipino academic program was established. Dr. Peregrino also observed the relationship between Korea's academic program in the university with its economic program since graduates of foreign studies are allowed to work in the countries whose language they are learning.

The importance of the Filipino language in and outside the country cannot be overemphasized as it serves as an entry point to the culture, history, society, economics and politics of the Philippines, thereby promoting understanding and connecting the Philippines and other countries.

Dr. Peregrino recommended a concrete cultural and language program integrated in the Philippine education system that does not only include the Filipino language but all other languages of the country which mirror the Philippines' rich culture. The Filipino language as an academic subject should contribute to the ideology of the Filipinos and at the same time help foreign students in understanding the Philippines and its people for their personal and professional needs and life-long learning.

Academic Exchange

Q1: What are possible topics for thesis/dissertation on language and how can culture be integrated in these undertakings?

Jovy M. Peregrino (JMP): There are various topics that one can use for his/her research work. In fact, there is a need for further studies with regard to variety and variation and socio-linguistic issues of a particular language that you would want to study and explore. But I suggest a framework wherein one should study first the current situation of the language and culture in the country, identify the problems and seek solutions to address these. From here, one can already come up with possible topics for research

Q2: What is the role of the Filipino language in the context of globalization and workplace?

JMP: Both external and internal. It is clear for other countries why they study the Filipino language in order to take part in globalization: community participation, demand for historical, cultural, heritage identity, academic internationalization, economic relations tourism, diaspora, social understanding, diplomacy, foreign trade, foreign management, research, translation work, economic understanding, political understating, among others. On the other hand, the internal role is not clearly defined since Filipino language in the country is mostly seen as a medium of communication and not as a subject that one can do scientific studies on. If one wants to participate in globalization, your way of thinking as a Filipino should be well-defined, based on your cultural education.

Q3: How can the Filipino language be intellectualized and globalized when this is being eradicated in the colleges and universities in the country?

JMP: It is how we elevate the regional languages in the academe. It can be said that the Filipino subject may have been removed but the utilization of the Filipino language is still present. I believe that if you will discuss about Filipino and grammar, this should be included in the basic education curriculum. But when we speak of tertiary level, it means Filipino discourse, the relationship of the Filipino language with the society and social institutions.

Comments

- A huge percentage of required accreditation points of universities and colleges in Europe requires diversity among professors and program offerings. Just to add to your example, the University of Zurich, University of Düsseldorf, Alpen-Adria University in Klagenfurt, Austria also offer Filipino in their philosophy and psychology departments. There henceforth is a great need to indigenize most of our disciplines not just the teaching of Filipino languages abroad. Thank you for initiating these moves.
- It is encouraging that foreign countries give significance to the Filipino language but it is saddening that in the Philippines, it is not only given

- importance but being suppressed. Teaching of foreign language is given more priority, especially the English language.
- It is an eye-opener to us Filipinos the real value of the Filipino language as a subject. We, cultural educators, have a tough task to be one of the frontrunners to be fighting for our own language.

Parallel Session 1

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

Moderator: JC Mesana

COVID-ictionary: Mga Nagharing Leksikon sa Panahon ng COVID-19

By: Christian George Francisco

Pamantasang De La Salle-Dasmaringas

Lexicography is the art and discipline of compiling words in order to write or develop a dictionary. According to Zgusta (1971), lexicography is a very difficult undertaking since the lexicographer's goal is to collect and collect words, which proved to be an unending task since one can encounter new words each day to be included in the dictionary one is developing.

In this study, the researcher aims to develop a dictionary that provides an operational definition of words or how these terminologies were utilized in the Filipino context amidst the background of the COVID-19 pandemic. In order to come up with the entries in the dictionary, the researcher gathered terminologies from social media (Facebook, YouTube, ABS-CBN News Online, etc.). Through comparison of various online sources, definitions of these words were established. Experts in the fields of medicine then validated these terminologies and lexicography and revisions were made accordingly.

As a result, the researcher was able to come up with 115 entries for the dictionary. These entries were both technical terms (utilized by the Department of Health and World Health Organization) as well as popularized terms (widely used in social media and by ordinary citizens). Examples of the former include work-from-home, locally stranded individuals, fresh cases, while the latter includes Judith (due date) and *bawal lumabas*.

This study showed the importance of developing a dictionary as a contribution to language through compilation of predominant lexicons during the pandemic. It also demonstrated that regardless of political phenomenon, a language register can be developed even in difficult situations.

Ay Maubani'y: Tracing Tagalog Mauban during Code Switching in Formal Education

By: Reicon C. Condes

Talipan National High School

The Tagalog Mauban has different characteristics, as follows: 1) circumflex intonation; 2) /d/ to /r/ change; 3) back clipping /an/ through /i/; 4) abrupt change of speech rate; 5) excessive utterance of 'ay'; and 6) merging with 'ay'.

This study evaluated whether there is a decline in the characteristics of the Tagalog Mauban based on the use of both teachers and students. The study found out that the excessive utterance of 'ay' and the abrupt change of speech rate are the most prominent of the characteristics that were traced on both populations. The study also revealed that with regard to percentage of each utterance in each code-switching event (English and Tagalog Mauban), the percentage of code-switching events that has traces of Tagalog Mauban is lower for students at 47% compared to around 69.75% for teachers. This translates to a decline in the manifestations of Tagalog Mauban, which, if it persists, might lead to a gradual death of the Tagalog Mauban.

The study concluded that there is a language hegemony happening through the use of English language. This necessitates a possible language maintenance that may ensue by establishing a linguistic identity of the town of Mauban and identity preservation since language is part of the culture.

Etnolingguwistikong Pagsusuri sa mga Terminolohiyang Ginagamit sa Pangngisda sa Santo Domingo, Ilocos Sur

By: Jerick T. Gonzales, Tracy Fate Tabuso, Joshua Advincula and Jherick Reotorio

Naglaoa-an National High School

In Sto. Domingo, a town in Ilocos Sur whose main source of livelihood is fishing, there are terminologies in fishing used by the fisherfolks. However, these are gradually being forgotten especially by the youth due to the improvement in their socio-economic status.

In collecting the data, the study employed photo-ethnography, ethno-ichthyological interview of fishermen, observation and taking of still photos of the equipment/item used in fishing. The study was able to gather a total of 105 terminologies for fishing and presented the following observations: 1) there are similarities in the terminologies used when fishing in the river versus fishing at sea; 2) the similarities can be seen in the terminologies for equipment being used in fishing; and 3) the differences can be observed in the terminologies for the fish variety as well as in the equipment used for fishing. The study also showed that terminologies are different for fish varieties when they are still small compared when these are already full-grown.

The study recommended conducting a research on ethno-ecology and the ethno-medicinal use of the different varieties of fish present in the area. Likewise, it suggested

collecting ethno-linguistic terminologies continuously, developing a glossary and integrating the terminologies in the classroom to preserve these terminologies and pass these on to future generations.

Academic Exchange

Q1: As an educator and a person of culture, how do you see the role now of culture or language in our current educational setting?

Reaction (R): Focus on the language acquisition first. The local language should be strengthened first prior to the acquisition of second language learning. The culture that we are now could be the starting point since it is our own identity. Build our identity first starting from the young ones and since culture should be passed from generation to generation, there should be a focus on language maintenance.

R: Language is vital especially in time of this pandemic. Because if we're talking about information dissemination, we're talking about public health information, we talk of language. It is best if we use the local language in giving information to the public so that the public would know the exact information that they really need. With regard to education, culturally speaking, Filipino learners are relational. We are all relational by nature – we learn because there are people around us. I do not think Filipino learners are ready as far as education at home is concerned. There is an issue of readiness among parents. There is an issue on the learning styles of our students. Readiness will be a concern since culturally speaking, Filipino learners are the type of learners who would always ask questions, even the basic ones.

R: Culture is important since it becomes the identity of the youth these days. When we did our research, I asked the researchers to focus on the terminologies related to their location (river, sea, plains, etc.). Because of this, they became aware of the terminologies which may soon be forgotten since many of the residents in our town preferred to work abroad due to poverty, thus, some terminologies might not be passed on to future generations.

Q2: [To Dr. Francisco] Can you share with us any possible implications of your study on informing theories or practices in any aspect of language or Filipino language?

R: The focus of the study is to help the Filipino language to be fully intellectualized. This is part of intellectualizing the Filipino language. Many scholars would say that the Filipino language is an intellectualized language already, but I would say that we still need to do a lot of work in order to become fully intellectualized. By doing lexicographic works, translation studies, if you combine all these disciplines in language, we get to help the Filipino language progress and prosper.

Q3: [To Dr. Condes] In the study you conducted, are you seeing code-switching now as beneficial or disadvantageous to the research participants, both the teachers and the students?

R: In terms of learning new language, code-switching connects the dots between the ideas from L1 to the idea from L2 and will not be detrimental in learning the new language. But in the aspect of culture, it needs further studies.

Q4: [To Mr. Gonzales] In what specific subjects or courses can the Ilocano terminologies be integrated? Please cite one or two examples on how educators can facilitate it?

R: These can be applied in the contextualization of instructional materials. Since this is related to culture, we can integrate these in all subjects, in particular, MTB-MLE in basic education and in Komunikasyon at Pananaliksik sa Wika at Kulturang Filipino and Understanding Culture, Society and Politics in senior high school. The school, the parents and the community are partners in safeguarding and promoting of the Ilocano language.

Panel 2: Re-calibrating Pedagogy for the New Learners

Moderator: Jonathan Jimenez

The Emergence of Students' Neologisms as Counterculture to Academic Language Use

*By: Marvin C. Punsalan, Joshua S. Nares, Shaira Valdez and Francis F. Diaz
City College of Angeles*

This study aims to determine the neologisms used by college students and identify the activities in which these are used.

Neologisms are new words or vocabulary that are transitory and are not used in the more formal aspects of education. They are insinuated by social events and social variations in language. We hear them through online communities, though social media and day-to-day situations.

The study found out that neologisms are present in the academic set-up, particularly in the following areas: 1) group discussion; 2) peer-review; 3) classroom presentations; and 4) self-review classroom discussion. In terms of general academic performance, the study revealed that neologisms are utilized since students will most likely perform better if they can express themselves or find a way to be able to speak freely and communicate more easily. In addition, neologisms categorized as basic interpersonal communication skills (BICS), which refer to day-to-day utterances by people, aids in analyzing and understanding the lessons easily. However, the use of neologisms can be considered as counter-culture against the norm of using academic language in an educational setting since the students tend to use neologisms more compared to the more formal language in the classroom.

Service-Learning Project in ELT: Connecting Classroom Experiences to Community

*By: Luisito M. Nanquil
Bulacan State University*

Service learning as defined by McLeod (2017) is a two-way academic task where learners apply their classroom-acquired ideas for a real product in the community. Immersing students in the community provides them with actual experiences where they can apply the theories learned inside the classroom.

Five English language teachers participated in the study, which aims to describe and explain the functions of the classroom in connecting lessons and experiences to the existing community needs. Most of the participants believe that classroom skills and experiences can be delivered and brought to the community through the service-learning project. With the participants' skills and ideas, they can identify the existing community needs and develop a program that can serve the community and provide solutions for its needs. They redefined service learning as an approach to identify and examine the needs of the community and that recognizing the knowledge, talents and skills of students, teachers, and stakeholders can also be connected to the existing community needs. When addressing the needs of the community through projects created by the teachers, the study recommended that the teachers should discuss with the students and stakeholders the project objectives, outcomes and plans so that all may contribute in the accomplishment of the activity.

From Intangible to Tangible: Development of Learning Module based on Local Dances as a Tool for Remote Learning in Camarines Sur

By: Jiye A. Margate

Central Bicol State University of Agriculture

The researcher describes dance as an ephemeral art since unlike other arts, it does not leave concrete object behind for posterity. According to one source, after a dance is performed, there is nothing left but its memory in the minds of the audience and bodies of performers.

Traditional dance is considered as an intangible cultural heritage (ICH) – it cannot be touched or interacted with without a vehicle for culture. For centuries, traditional dances were able to survive through the culture bearers who served as agents for culture transmissions. However, the Vanishing Cultures Project claims that a tribal elder dies every two weeks bringing with them the knowledge and traditions of the community that they belong to. In addition, the advent of globalization and culture bearers' aging population threaten our traditions and diversity, thus, it is imperative to capture this ICH into tangible representations and be utilized in education for preservation and sustainability.

The study aims to address the lack of written accounts on local dances, particularly in the Bicol area, and develop a culture-based learning module. The local dances featured in the learning module are *panjardin* (Canaman), *tumatarok* (Minalabac), and *lagaylay* (Calabanga). The module design was based on the Learning Resource Management and Development System (LRMDS) of the Department of Education (DepEd). The

module was rated using the evaluation tool for content of the DepEd and was rated compliant by experts in the field of dance, physical education and module development.

The study recommended that ICH be converted into tangible materials and representations such as context in learning modules (both virtual and printed) so that it can be accessible to everyone especially to the younger generations.

Academic Exchange:

Q1: [To Mr. Diaz] What will be the effect if some educators insist formality in the academic discourse?

R: We have to find the middle ground wherein we stay with the virtues of the formalities of language learning and the students are still able to interact and explain them.

Q2: How does the use of these emerging neologisms among the students affect traditional learning in the academe? Do these have an implication to the academic culture's demand for formality, convention and tradition?

R: In general, neologisms do not entail that traditions will be eradicated, and that we will lose all education standards that we have. It might be a way for educators to understand that students innovate within themselves and it might be a point of innovations for teachers as well to be more effective and affective.

Q3: [To Dr. Nanquil] With the dynamic change in the attitude, value system and principles of our learners nowadays, especially in time of pandemic, how does your study symbiotic connection between the classroom and the community?

R: Service-learning projects can still be conducted through technology and social media which have made the world boundless and borderless. It is important that the teacher set a particular goal for community service.

Q4: [To Mr. Diaz and Dr. Nanquil] How does your study resonate with contextualized, culture-based teaching and learning and localized teaching pedagogy?

R: Understanding our diverse culture and languages will spread awareness which can lead to unity and help us teach our students better.

R: We have our own Philippine English and we should be proud of it because it suggests our culture and identity. Through the service projects, the students will feel and explore the culture of others and help the community as well. When we are open to cultures, we can build intercultural competencies where we respect diversity and share ideas.

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

Moderator: Kenneth Roy Aranas

WIKAKUL ng Kalinangang Bayan ng Bongabong, Silangang Mindoro Tungo sa Pagbuo ng Lunsarang Aralin sa Ugnayang Wika at Kultura

By: Voltaire M. Villanueva

Philippine Normal University, Manila

The study aims to develop preliminary studies on the relationship and integration of language and culture in the town of Bongabong, Oriental Mindoro.

Among the preliminary studies developed are a play (Dapo) and legend/folklore (Sina Lisay and Ligawon), both of which embody the experience of the community and students which can lead to better understanding since these are contextualized in their everyday lives. The study also discussed the relationship of language and culture by showing the peculiarity of words related to the town's popular dish, *bulanglang*. The author illustrated that adding prefixes (a- or ina-) to words made these unique to Bongabong.

The author hopes that the study will contribute to the formation of students' national identity and love for the local culture.

Plight of Indigenous (the Aetas) Students in Conversational English: Inputs for a Proposed Module

By: Cailvin D. Reyes

Don Honorio Ventura State University - Porac, Pampanga Campus

The study explored the level of academic performance of the Aeta college students in relation to the usage of the English language, as well as their challenges and coping strategies to address these.

Results of the study showed that none of the participants was rated "Excellent" and "Superior," only 9% was described as "Very Good," majority (28%) of the respondents was described as "Good" and 22% was described as "Fair or Passing." The remainder of the students were either on "Conditional Failure" (25%) or Failure (16%) status.

The study found out that academic performance of the Aetas were affected by their personal belief in the utilization of the English language such as their insecurities, lack of self-confidence, belief that English is their weakness and that they have poor vocabulary. To address these challenges, they consult the dictionary, conduct research and watch people on television. The study proposed that in order to improve the speaking and understanding of the English language, modules comprising of grammar, essay writing, reading and vocabulary must be prepared for the Aeta students.

A Phenomenological Study on the Challenges of Contextualized Mathematics Teaching in the Countryside

By: Lora N. Gerardo

Villareal National High School

Contextualization in this study refers to the teaching of mathematical problems that give emphasis on real-life situations utilizing problems in mathematics that are authentic. The study looked into the challenges teachers face in contextualizing mathematical instruction and how the teachers address these challenges.

Based on the phenomenological approach employed in the study, the following were identified as the perception of teachers on contextualization: 1) contextualization facilitated the learning and long-term retention of lessons; 2) learning was observed to be more participative during contextualized instruction; 3) contextualized lessons become easier to understand because students can relate with the different topics discussed; 4) there is increase in conceptual understanding through application; and 5) there is enhanced engagement in the learning process because it elicits more interest in the topics being discussed.

The study ascertained the following challenges faced by the teachers in contextualizing the teaching of mathematics: 1) inapplicability of contextualization in some mathematical competencies and concepts; 2) inaccessibility and unavailability of local materials that can be used for contextualization; 3) unfamiliarity with the local icons, especially for teachers hailing from other places; 4) contextualized teaching is time consuming; 5) individual differences of the learners makes it more difficult for the teacher to contextualize mathematical concepts since the learners came from different backgrounds; and 6) choosing the appropriate method.

In spite of these, the teachers also identified strategies in addressing these challenges, as follows: 1) conduct trainings and seminar workshop; 2) list and map local icons to familiarize the teachers and integrate these icons in the contextualization of the concepts; 3) provide technical assistance, mentoring and FGDs; and 4) rely on the teacher's resourcefulness in looking for alternative ways to practice contextualized teaching of mathematics.

Among others, the study recommended conducting a bench-marking activity to gain insights on the best practices of other schools on contextualized teaching. School and teachers should develop alternative ways in preparation for teaching mathematics using contextualization by designing a time-on-task scheme different from the actual teaching. It was also recommended that teachers craft a journal of pedagogies for every lesson with contextualization to ease up the preparation of lessons and the teaching phase.

Academic Exchange

Q1: What do you think is the role of language and culture in helping improve contextualized learning strategies for our 21st century learners?

R: Language and culture help students understand themselves more and the skills they acquire from the different learning areas. The focus of 21st century learning is on collaborative learning between the teachers and students.

R: Language and culture affect each other. As a language teacher, I should be aware of the source language and target language of my students and these should meet halfway so that the culture and language of my students would be given emphasis in the contextualization.

R: The challenge in this current situation is to integrate language and culture. The challenge for the teachers is to indigenize, localize, contextualize lessons and use culture as springboard, create and innovate materials using the integration of language and culture, and intensify passion in teaching.

Q2: [To Dr. Villanueva] How does the mainstream media (local/western) affect the recognition of the Bongabong students of their first language?

R: Effects of mainstream media is not a threat since as more information comes in, one's knowledge is enriched. However, local language and culture should not be neglected. The relevance of local and native culture should be highlighted and strengthened in the teaching process.

Q3: [To Mr. Reyes] What do you think is the role of social media in influencing the level of conversational English of indigenous groups?

R: They are motivated to improve in the English language but they are afraid to commit mistakes. But we encourage them to use the English language, especially now that they utilize the social media (e.g. posting in Facebook).

Q4: [To Ms. Gerardo] Despite the inaccessibility of local materials and the unfamiliarity with the local icons, what do you think is the strength of those teaching outside of the urban areas such as Metro Manila, Cebu and Davao?

R: The teachers try to reach out to community and how they can be familiarized with the local icons. They are very resourceful and enlist the help of the experts of the area.

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

Moderator: Erika Valencia

Webinars and Professional Development of Faculty During the COVID-19 Pandemic: The SPAMAST Experience

By: Elizabeth Joy S. Quijano

Southern Philippines Agribusiness and Marine and Aquatic School of Technology

Due to the current pandemic, professional development of teachers was attended to by joining webinars and other online activities. The study described the experience of college instructors in attending webinars, their challenges and coping mechanisms.

The study showed that the main concern of the instructors was poor to no internet connection, as well as interruptions whether they are at school or at home. The respondents also cited that in joining webinars, it requires more self-motivation and personal interest. According to one respondent, webinars are limitless but attendance is still dependent on one's engagement and expertise.

In order to attend these webinars, the respondents have to shell out personal money since the school does not provide internet allowance or registration fees. Respondents also mentioned that attendance to webinars necessitates engagement and creativity (listening to recorded video/transcripts or asking colleagues when one misses important points). The study concluded that while the respondents are very much willing to attend webinars, they need the support of the school specially in providing stable internet connection and payment for webinar fees.

Cultural Perspectives on Crisis-Driven Distance Education in the Philippines

By: Jeovanny A. Marticion

Zamboanga Del Norte National High School

The study aims to describe whether the country is ready for a distance learning/education. The author differentiated the typical distance education (where there are still face-to-face sessions and both teachers and students are prepared to meet online), with a crisis-driven distance education (where there are completely no face-to-face interaction and teachers and students were not psychologically prepared since they were forced into it because of the pandemic).

The study revealed that even in distance learning, the cultural characteristics of the Filipinos are evident: *bayanihan* (concern for those with less resources), *pagpapasa-Diyos* (gratitude to God for having surpassed the difficulty of distance learning), optimism (looking on the bright side in spite of the challenges brought about by the current health crisis), culture of shame (fear of failure), and (absence of) power distance of teachers and students (students view teachers as guides).

The researcher recommended that for a more effective distance education, there should be awareness among teachers of how the cultural background of the students influences their experience and skills. It also suggested crafting learning objectives, activities and tasks that are culturally appropriate, and building social relationship between teachers and the learners, especially in teachers providing feedback to students.

Predictive Role of Classroom Learning Environment on the Academic Performance of Students in Mathematics in the Modern World in Isabela State University, Echague

By: Randy P. Acoba and Marion Faye Q. Ariola

Isabela State University

The role of the classroom-learning environment (social dimension aspect) as a predictor of academic performance was explored in this study. The study employed indicators such as student cohesion, instructor's support, investigation, involvement, task orientation, cooperation and equity. A total of 342 students enrolled in the subject "Mathematics in the Modern World" participated in the study.

Results of the study revealed that there is no significant difference in students' perceived classroom learning environment when they are grouped according to sex, but the opposite is observed when they are grouped according to college. The study also showed that a significant relationship was also observed between the academic performance of the students and their perceived classroom learning environment under the following indicators: student cohesion, investigation, task orientation, and cooperation. Nonetheless, the study showed that there is no sufficient evidence to conclude that the classroom learning environment can predict academic performance of students in this particular subject.

Based on the results of the relationship in the study, it was recommended that a student-friendly classroom should be promoted as this can contribute to the academic success of the students. Investigative learning tasks should also be provided, but students must be oriented first of the learning activities before starting the lesson. Cooperative learning where students can interact with their peers and be allowed to share ideas must also be promoted and encouraged.

Academic Exchange

Q1: How can we use technology of culture-based education in sustaining growth and development in the country especially in the time of pandemic?

R: The role of ICT is very important, especially in communication. But for us in the provinces, it is a distant possibility to engage in digital learning using ICT in education because of poor internet connection, with other places still not having electricity. The leaders should be pro-active in providing the basic needs of the teachers and learners first before going to the ICT integration in digital age learning.

R: There should be a review of the framework on how technology should be implemented in the country especially in the academic institutions like state universities. By empowering state universities, this could be another channel to elevate technology. There should be a political will on how to integrate technology in the Philippine education.

- I also believe that it should start with the academic institutions since most of the research come from the universities. In our University, all faculty members were encouraged to come up with at least one research particularly on ICT.

Apart from these, we have research outputs that were transferred to stakeholders, the community and the funding agency.

Q2: [To Ms. Quijano] How do instructors cope with webinar fatigue since self-motivation and interest prove to be essential in attending webinars and professional development programs?

R: Our president approved mental wellness webinars and our psychometricians and counselors are always available for consultations. However, due to the small proportion of these professionals to the number of teachers, we just pray and listen and help one another. Teamwork plays a vital role in our organization.

Q3: [To Mr. Marticion] Following the conceptual framework of Filipino culture crisis-driven distance education, how can the framework help in the policy level especially in the implementation of distance education in public schools and state universities?

R: Based on the findings, we need to go back to the curriculum. We already have flexible learning, we just have to make a tweak and review the learning tasks and activities and try to align these with culturally-sensitive values and try to link culture-based education. For modular delivery, we can devise strategies where there is a feedback mechanism since the role of the teacher is very important.

Q4: [To Mr. Acoba] How can the students practice and experience social cohesion, involvement and cooperation in an online classroom setup?

R: All our syllabi and learning materials were re-structured to fit in the current situation. One of the revisions of our learning modules is to include different learning activities that could involve student participation even if through virtual. We use a different ICT material in the discussion. For example, in teaching quadratic equation, we use PowerPoint presentations containing the different applications of the equation in real-life situations. In teaching geometry, I allow them to measure objects that can be found in their surroundings and instruct them to submit evidence (photos) that these activities were conducted.

Parallel Session 2

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

Moderator: JC Mesana

Cultural and Faith-based Response to this Pandemic

By: Janusz Prud, SVD

Piecki, Olsztyn, Poland

Fr. Prud shared that understanding one's culture and faith beliefs will enable one to respond to any pandemic. He shared his experience as a missionary in Africa where

HIV/AIDS was prevalent but because of the culture of shame, people did not admit that a family member is infected, or a family member's cause of death was HIV/AIDS. As with the current pandemic, being honest with one's real condition will help stop the chain of infection.

Fr. Prud mentioned that dealing with any Pandemic requires a proper diagnosis to understand the issue. However, according to Fr. Prud, the Catholic Church did not come up or has not come up with any sort of unified diagnosis of the pandemic from the theological perspectives, thus, it is difficult to deal with.

Fr. Prud concluded that we have to understand that the pandemic is a global culture and not an issue of individual nations. It needs a global understanding, a global strategy and a global implementation on how to fight against it. He said that faith plays a big role in addressing the pandemic through managing fear, anxiety and depression. And having the Catholic Church/faith's presence in different parts of the world can help in dealing with the pandemic.

She is Still Plucking: The culture of 'Assam' Tea during a Pandemic

By: Prithiraj Borah, Department of Humanities and Social Sciences, Indian Institute of Technology Bombay

Pooja Kalita, Department of Sociology, South Asian University (New Delhi)

Assam tea is famous not only in the region but in the whole world as well. Behind this world-renowned tea are women laborers plucking the tea leaves. This paper described the plight of women laborers in the tea garden of Assam, especially during the time of pandemic.

The researcher described that even before the pandemic, working conditions for the women laborers are no longer favorable. They work from sun up to almost sun down, with no little breaks under the heat of the sun. The garden lacks toilets which made it more difficult for pregnant women or women who have their with menstruation. And these exploitative working conditions were exacerbated by the pandemic. The laborers were given cheap masks and proper physical distancing were not being followed. In addition, the workers did not receive their wages during the lockdown; it was only when workers and students protested that their salaries were released.

In spite of these unhealthy conditions and the constant fear of being infected with the virus, the women pluckers still continue to labor so they can still perform their roles as a "good mother and wife" by sacrificing their health while providing for the financial needs of their families.

The African Philosophy of “UBUNTU”: Africa’s Gift to the Whole World

By: *Bagui Bassa Lakougnon, SVD*

Lome, Togo (Africa)

“Ubuntu” originated from the original Zulu saying “Umuntu ngumuntu ngabantu” which means “humanity towards others.” This paper described what the concept of “Ubuntu” and how this ideology is very much needed in the world today.

According to the author, “Ubuntu” is a strong belief and a universal bond of sharing that connects all of humanity and speaks of the idea of interconnectedness and interdependence. With Ubuntu, we can understand that what makes us human first and foremost is our being part of a community. “Ubuntu” is the sense of being human and implies that a person is a person through other persons. While “Ubuntu” is similar to the golden rule, it goes one step ahead because “Ubuntu” is not only about one’s actions but one’s way of being.

“Ubuntu” provides that one’s humanity is intertwined and inextricably linked to the others’. Thus, when one person harms another, that person immediately inflict the same harm upon himself.

The author summarized the core of “Ubuntu” as follows: 1) a person is a person through other people; 2) my humanity is so conceivably bestowed upon the other and me; and 3) humanity is a quality we owe to each other. And in today’s chaotic and confusing world, when people need to join together to overcome difficulties, problems and differences, the concept of “Ubuntu” is more important than it has ever been.

Academic Exchange

Q1: How do cultural studies and research be of help in alleviating the situation or addressing the issues faced by the vulnerable sectors of the society like women, LGBTQ+ community, the elderly and most especially the youth?

R: [Fr. Lakougnon] I think cultural studies and research should bring awareness. When we do this kind of research, it brings awareness that there is no such thing as a superior culture. Our cultures are at the same level, so we share with each other to enrich each other and to bring this togetherness because we cannot just stay in the level of ideas. We have to make it practical, that is why we need to do research. And share it with others.

R: [Mr. Borah] Cultural studies like in the humanities and social sciences help rebuild, whether in academics or in practice. They are trying to generate solidarity or consciousness, because now, the people from the marginal sections try to study in the big universities all across the city, trying to take their own community, their own voices, to the global world.

R: [Fr. Prud] I cannot say how the culture can help alleviate the issues of certain groups in the society. The issue is, how do we understand the person.

Q2: [To Mr. Borah] What could be the implication of your study to this ongoing problem against women?

R: This is a very difficult question actually. We should write articles mainly, maybe in the regional language, and this should not be confined in the borders of the academe.

Q3: [To Fr. Lakougnon] How can the philosophy of Ubuntu be reflected in the context of Filipino culture or living?

R: Filipinos also have this philosophy of Ubuntu but not at the same level. In every part of the world, we have this kind of togetherness, that's why we have to share, so we all know the culture of each other and we understand each other more. When we understand each other more, we can live together.

Q4: [To Fr. Prud] Could your study provide an insight on how to help the Filipino youth get back and strengthen their faith to face the challenges given by the pandemic to them?

R: When you talk about the spiritual aspect, I would not worry about it since there is access to prayers, meditations and the Mass online. The issue here is that COVID-19 has brought to the surface how the family/parents deal with the younger generation, how the parents accommodate their children now that they are at home and have more time. The children can even see how their parents struggle with the modules. Now is an excellent time to learn from one another, to discuss about their own family. I think this is the culture and the issue nowadays.

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

Moderator: Kenneth Roy Aranas

Highlighting Rawlsian Distributive Justice as a Possible Response in the Philippine Economic Situation during the COVID-19 Pandemic

By: Ivan Efreaim A. Gozum

Angeles University Foundation

The study focused on the economic situation of the Philippines during the pandemic, in particular the allocation of *ayuda* given by the government, distribution of which raised several concerns. The study proposed a solution using the Rawlsian Distributive Justice, a theory which emphasizes giving aid to support the well-being of the least well-off.

Because of the health crisis, several parts of the country were placed under quarantine, travel bans were implemented and establishments were temporarily closed resulting to a low or no income for many Filipinos. In response, the government provided *ayuda* or emergency subsidy program to help those who are greatly affected by the financial crisis. However, during the distribution of cash aids, there were some complaints and clashes between the sentiments of middle-class workers and recipients of the *ayudas*.

Based on John Rawls Difference Principle, it is the duty of the state to help the least advantaged, or those who cannot fully claim the goods of the society. Based on the current situation, the researcher described the least advantaged as those who lost their jobs because of company closure, workers who have no salary because of the no-work, no-pay scheme, unemployed citizens, owners of small businesses, private school teachers whose workplace closed, the agricultural sector, flight attendants, Overseas Filipino Workers (OFWs), owners of manufacturing establishments, jeepney and tricycle drivers and real estate renting owners since they are the ones who are not experiencing the basic primary goods, thus, should receive the *ayudas*.

Fake News in Mainstream Social Media: Implications to Existing Laws in the Philippines

By: Judge Emery Ma-Jabal

Presiding Judge, Municipal Circuit Trial Court, Bansud-Gloria, Oriental Mindoro

The speaker shared that there is a proliferation of fake news not only in the Philippines, but in other countries as well. And it does not emanate from ordinary citizens alone, but may be propagated even by government officials. These misleading information may come in different forms like chain messages and Facebook posts and may cover a gamut of topics from cosmic rays to the corona virus. Communication educators categorized fake news into two types: misinformation, wherein a false information is unintentionally disseminated in online platforms, no propaganda was mentioned and there is no political intention; and disinformation, which is intended to convince online users to favor a group or individual's political perspective.

The speaker also shared that there is a law passed in the Philippines to fight against the proliferation of fake news. This is RA 10175, otherwise known as the Cybercrime Prevention Act of 2012. Among others, the law recognizes the contribution of information and communications industries in the nation's economic and social development 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. Committing libel or slander through cyberspace is a violation of the said law, thus, one should be mindful and responsible when posting and sharing contents in their social media accounts or other online platforms.

Educating for Business Ethics in the New Normal: Changing Contexts and Cultural Challenges

By: Rhoderick John S. Abellanosa, Marvic John M. Leyson, Danilo I. Dillo

Sacred Heart School - Ateneo de Cebu

The researchers studied the changing business landscape particularly in the field of labor and the cultural changes brought about by the pandemic. According to the

researchers, teaching business ethics should not be the same after the pandemic. While the DepEd curriculum is appropriate, it is no longer sufficient because of the changing needs of our society. For example, teaching the role of business in economic and social development (DepEd curriculum) is a good foundation, however, in light of the pandemic we are experiencing, this should be enhanced through teaching the role of businesses as partners of economic resiliency and a disaster-resilient society. Instead of teaching only the theories on the foundations of the principles of business, emphasis should be given to what is the common good, the dignity of labor, human flourishing, as well as culture as a context of business ethics. The concept of corporate social responsibility should also be reviewed. Instead of dole-outs, social responsibility should be enhanced towards the workers and the promotion of a more culture-harmonized businesses.

The study concluded that teaching Business Ethics should be informed and guided by the social situations the country finds itself in. It should be able to adapt beyond the mere teaching of how companies are expected to operate based on the desired ethical practices but emphasis should also be given on the collective effect of businesses to the whole nation.

Academic Exchange

Q1: What do you think is the main barrier to practicing proper ethics and exercising the law in the Philippines today?

R: [Mr. Abellanos] It is affected by two factors, the structural dimension of justice (ways things are distributed, proportioned, even the way things are taught) and individuated level of justice (how each and every person thinks of himself in relation to the society). Between the society and himself, the Filipino's tendency is to choose the good for himself and his family over the good of the society.

R: [Judge Jabal] It is the lack of knowledge or information even on the laws that can protect them.

R: [Mr. Gozum] It is the justice system that is being implemented by human who are subject to errors, as well as the people who are motivated by personal preferences. These people should be educated to aspire the common good.

Q2: [To Mr. Gozum] Do you think the concept of *ayuda* has now been skewed in the Filipino people because of the pandemic?

R: I think it has changed but the government still needs to convince the people that they are trustworthy and they can distribute the goods justly.

Q3: [To Judge Jabal] What do you think is the role of social media in influencing the information literacy of older generations of Filipinos?

R: Social media is helpful for the older generations since they can also obtain information from the online platforms. The older generations also tend to share religious posts, which are needed in this time of pandemic. However, the older

generations are also prone to spreading fake news because of the proliferation of misinformation in the social media platforms.

Q4: [To Mr. Abellanos] What do you think are some practical solutions that schools should implement on order to better suit moving forward in teaching business ethics after this COVID-19 pandemic or even the next school year?

R: I think we must take work immersion seriously (productivity) which is affected by how students were taught formation or values in their schools so that they will really desire productivity in what they do. Also, research is important and should be encouraged in students because it heightens our capacity to think.

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

Moderator: Erika Valencia

Istorya: An Exposition on the Oral Traditions of Capiz Amidst Pandemic

By: Emmanuel D. Dayalo

Capiz State University, Roxas City

The study documented oral traditions from the different municipalities of Capiz. It was able to gather more than a hundred folk literatures or oral traditions composed of legends, myths and folktales.

The researcher found out that several themes of the literatures are relevant to this time of pandemic, some of which are: love and good leadership is indispensable in times of needs (like this pandemic); to be a great leader, greed and discontentment must be set aside in order to serve the people; trust, forgiveness and reconciliation is very important among families and friends; strong faith in God essential especially in times of challenges and misfortunes.

Analysis of the Ethnic Dance of Alangan Tribe

By: Maria Clarissa S. Magdael

Mindoro State College of Agriculture and Technology

The researcher documented and analyzed the ethnic dance of the Alangan Tribe in Mindoro. She was able to identify that only the *Tiktiko*, a special dance accompanied by traditional instruments (e.g. bamboo and barks of trees), performed with costumes and accessories, is the tribe's special dance performed during wedding, planting and harvesting. It could be performed by anyone from the tribe or even visitors and natives from the lowlands. Its movements signify different characteristics of the members of the Tribe such as eagerness to collect blessing, bravery, courage, overcoming challenges, independence and strength. The researcher also found out that due to modernization, there is the danger of losing this cultural heritage of the Tribe. The researcher's documentation (videos) will somehow serve as archival record of this important cultural heritage.

Socio-Cultural Dimensions of Palusad Practice Among Fisher Folks: Inputs to K-12 Instruction

By: *Archie Secuya Gallego*

Cebu Technological University, Daanbantayan Campus, Cebu

The study focused on the *Palusad*, a practice done by fisherfolks as a way of launching a boat before it is actually used for fishing. One of the most common rituals of the *Palusad* is the *paaso*, where the boat is smoked with frankincense. By performing the *paaso* during high tide, the fisherfolks believe that they will have a bountiful catch and thus uplift their economic status. The researcher also observed that those who perform the *paaso* are mostly elementary graduates, male, married, and owned and operated their own boats. Apart from the *paaso*, the researcher was also able to identify several other rituals involved in fishing.

The researcher recommended that the findings of the study be integrated in the curriculum/lesson plan of students, especially in the senior high school.

Academic Exchange

Q1: What are your practical recommendations for preserving and strengthening the transmission of traditional and indigenous cultural heritage?

R: [Mr. Dayalo] In my area, it is that every Capiznon should know and appreciate our cultural heritage. The use of technology, innovation and the copyrighted materials may help increase awareness of our cultural heritage.

R: [Ms. Magdael] Strengthen the quality of the education that we have, imparting integration between students and society and educating the public.

R: [Mr. Gallego] Strengthening integration in teaching and using culture as our instructional tool with the application of technology.

Q2: [To Mr. Dayalo] What do you think is the best possible educational approach in preserving the originality and authenticity of folktales, myths and legends?

R: In preserving originality and authenticity, documentary analysis is important, comparing data from the previous books or documentation given by researchers or early peoples who collected the data about literature. Immersing in the community who are performing such kind of oral literatures in order to collect and validate the data that we have is also essential.

Q3: [To Mr. Magdael] What do you think are the possible consequences (positive or negative) of transferring cultural heritage into virtual reality as a form of documentation?

R: It is helpful to use technology in informing the public of the practices of the Alangan Tribe. However, the negative effect is that the people will not be able to observe fully the characteristics, attitude and behavior of the Mangyans since the encounter/performance is not face to face.

Q4: [To Mr. Gallego] Can you further elaborate and share how the *palusad/paaso* ritual help the fisherfolks in their economic status?

R: They believe that with the *paaso*, they were able to drive away evil spirits, thus, result to a bountiful catch. Because of their practices and beliefs, may be in part because of their faith, they were able to provide food for their children, send them to schools and universities and some of them became professionals. The fisherfolks also revealed during the interview that those who did not perform the *palusad* had a bad luck in fishing, so they continue doing the rituals.

Panel 8: Mapping the Tangible and Intangible Heritage of Luzon

Moderator: Jonathan Jimenez

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

By: Allan E. Avena

St. Scholastica's Academy – Marikina

The study described the challenges faced by ADYA, the arts group of the St. Scholastica's Academy – Marikina Senior High School Department, during the COVID-19 pandemic and how the group addressed these challenges.

In spite of the difficulty and the challenges, ADYA was able to stage performances for “Departure,” “XXX: The Untold Stories” and “Ensayo” held on 13-15 July 2020. The production was entitled “Hugpungan sa Panahon ng Pandemya.” It aims to bring audience together amidst the distance brought about by the pandemic. The casting for the production was voluntary due to unavailability of production equipment like cameras, microphones, stable internet connection, etc.

Based on the survey conducted with the members of the ADYA, the group identified the following challenges: 1) theatrical performance with no face-to-face interaction; 2) limited space for performance where only half of the performer's body can be seen in the camera; 3) the absence of lights and sounds that contribute to the spectacle of the performance; 4) attention and focus since performers can be distracted at home; stable internet connection; 5) bulk of the work borne by a single person or a specific group; and 6) encouraging people to watch/marketing of the shows.

To cope up and address these challenges, the group utilized Zoom and Facebook live for their rehearsals and performances. They also employed the assistance of the Philippine Educational Theater Association (PETA) for professional development of the theater instructors on virtual performance. During the performance, they put emphasis on the tone of voice, emotions, dialogue, facial expression, and distancing of the face from the camera to create spectacle. They also maximize the use of other platforms like Facebook messenger and Google drive for their communications and sharing the detailed plans of their scope of work. Some of them even upgraded their internet plan in order to address connectivity issues. In order to address the short attention span of the audience, they chose performances which have a relatively short duration suited to the preference of their target audience.

The ADYA had demonstrated that they can cope and adapt with the challenges and that difficulties and limitations during the current health crisis will not hinder them from raising awareness and consciousness among its audience.

Cultural Mapping of Mayon Volcano National Park (MVNP) in the Municipality of Sto. Domingo, Albay as UNESCO World Heritage Site

By: Cesar A. Arao

Bicol University, Daraga, Albay, College of Social Sciences and Philosophy

The study aims to perform cultural mapping to determine the significance of Mayon Volcano to the people of Sto. Domingo, Albay and identify tangible immovable/movable cultural heritage and intangible cultural heritage such as oral traditions, social practices, rituals, festive events and performing arts.

Mayon Volcano, with its perfect cone shape, is a source of livelihood (tourism and fertile soil) for the people. In addition, it is also a source of construction materials and revenues for the barangays and provinces surrounding it. Likewise, it made the people religious and paryerful because of the fear of explosion.

Based on the cultural mapping performed, the researcher was able to identify two tangible immovable cultural heritage: the Gabaldon Building and the St. Dominic de Guzman Church. The Gabaldon Building was built in 1913 with volcanic rocks and aggregates from Mt. Mayon as construction materials and was formerly used as classroom and evacuation center. St. Dominic de Guzman Church, on the other hand, was built in 1820. The bells of the church were used to warn the people of impending harm. Both maintained their original structure and are protected by the 1987 Constitution. Both are located within the danger zone.

Among the tangible movanle cultural heritage identified were the ethnographic object known as “Lubang” and a religious object known as the “Image of Nuestra Senora de Sta. Misericordia.” “Lubang” was made in 1970 using volcanic stones and measured 17inches in height and 45 inches in diameter. It was shaped like a mortar and pestle and was used for crushing and grinding. Howeverm due to its present condition, it was no longer used for food preparation but was preserved and displayed in the garden gallery of the family.

The Image of Nuestra Senora de Sta. Misericordia was already 134 years old from the time it was brought to the barangay by a missionary priest in 1885. It was made of wood and about 1 foot in height. It has kinky black hair with small crown on the head and a ring on the finger and have four colorful dresses. It was associated with Mayon Volcano because the people believed and observed that when the dress of the image was spotted with amorseco leaves, Mt. Mayon will soon erupt.

The “Kristiyanong Turog” was the intangible cultural heritage identified. It is a social practice and workshop rights of the residents and parishioners done in August of every year because they believe that this is the month they suffered most. It involves a procession within the 8km danger zone led by a male devotee carrying a cross who suffered from illness. The people believed that the practice can heal the man carrying the cross and spare the people from natural calamities like the eruption of Mayon Volcano.

The cultural mapping revealed that Mayon Volcano provides livelihood to the people, contributes to the local and national culture through the tangible (movable/immovable) and intangible cultural heritage present in the area and associated with the volcano. Among others, the researcher recommended that the nomination for Mayon Volcano National Park as one of the World Heritage Sites must be supported by both local and national government and that further cultural mapping be conducted in the area.

Panitikang Oral Patungo sa Pasulat na Alamat: Proseso at Produkto

By: Alma D. Guinto

Balibago Integrated High School, Santa Rosa City, Laguna

The study gathered the folklores/legends in the different barangays of Sta. Rosa City in Laguna with the aim of analyzing the kind and form of these narratives have and identify the process involved in writing these from oral literature.

The study was able to identify 17 folklores from the barangays. These folklores have specific form and the elements of characters, setting, plot and theme were present. The folklores are made up of three parts, the beginning, the middle and the ending, and the characters may be fictional or non-fictional. It was also observed that the folklores mirror the way of life of the natives and reflect their beliefs, dreams and aspirations.

The study also showed that 16 out of the 17 folklores were “etiological” in nature and told the story of how each barangay came about. Positive values such as honesty, courage, etc. as well as negative values as greed, revenge, etc. were also apparent as themes of the folklores.

The study was able to identify the process of writing the folklores from oral narratives through research, storytelling, re-telling and constructing the meaning of the folklores.

Academic Exchange

Q1: [To Mr. Avena] What courses of action can a theater art teacher advocate and practitioner do in order to sustain the performance arts program amidst the pandemic?

R: Study the situation in order to adapt appropriately. Participating in workshops and trainings and enlisting the assistance of professional groups like PETA

will help in expanding the knowledge of theater instructors to adapt to virtual performances.

Q2: [To Dr. Arao] What specific contributions can the mapping of the Mayon Volcano National Park make in the furtherance of contextualized teaching in the different basic education courses?

R: We have to teach the students the important contribution of Mayon Volcano not only to the people but the whole community as well. In addition, we have to teach them how to be resilient and prepared because the volcano can erupt any time.

Q3: [To Ms. Guinto] What are some of the important guidelines a writer needs to observe in transforming oral literatures to printed forms without deviating significantly from the form, intentions and substance of the original folklores?

R: Folklores contain the usual elements of characters, setting, plot and theme. In this study, the process of research, storytelling, re-telling was employed and thus able to identify the presence of such elements in the barangays' folklores, even if folklores are seen as products of imagination.

Q4: How will the local cultural landscapes of Luzon be used as an analytic for an in-depth appreciation of both natural and man-made tangible/intangible cultural heritage of the island?

R: [Mr. Avena] I have not read studies on arts and culture on theater in Marikina. In this regard, it is important to establish and pursue studies on the arts and history of theater in Marikina especially there are a lot of available spaces in Marikina for theater performance. These studies should also translate to academic discourse in the formation of the local's identity as a Filipino and a Marikeño.

[Dr. Arao] It is important to impart the significance of the intangible and tangible cultural heritage to the children. This can be done through integration in the curriculum the importance of local culture. It is also imperative that the local government pass and implement ordinances that will protect and preserve these pieces of cultural heritage.

[Ms. Guinto] As a professor, I will bring the written folklores in the classroom where these can be used as instructional materials for the children. It is important that teaching should be contextualized, localized and indigenized and children should be made aware of their history.

Day Two

Plenary Session 3

“Transitioning as Pedagogy, Transmigration as Performance: Queering Philippine Culture-based Education in Times of Global Epidemics”

Dr. Ferdinand Lopez

Women and Gender Studies Institute, University of Toronto

Dr. Lopez shared that transitions are changes, shifts and movements, and in our lives, we are forever in transition. Some of the transitions we experience are earth-shaking, thus, we remember them clearly while others are commonplace occurrences which became neglected and lost. According to Dr. Lopez, the Filipino migrants have perfected the art of transitioning, as they struggle between past and present, home and exile, illusion and reality, from belongingness to un-belongingness.

Dr. Lopez shared her experience as a transnational, transmigrant in transition, where even the pronoun that should appropriately be used to address her had been a concern in the country she migrated into because mislabeling and misgendering are considered offenses. She also related how she was *baklang-bakla* even when it was fashionable to refer to oneself as a gay scholar in the nascent field of gender and sexuality in the 90s. She commented that the *bakla* were the breadwinners, caregivers and survivors who refuse to wallow in self-pity and victimhood. They have always been in the forefront in the daily struggles for recognition, acceptance and tolerance. According to Dr. Lopez, as a *bakla*, transition has become a way of life for her and she always finds herself between acceptance and rejection, belonging and unbelonging, lost and found, vulnerability and courage, and lack and completion.

With regard to pedagogy of transition, Dr. Lopez relayed that she was inspired by the works of Filipino vernacular scholars like Zeus Salazar, Virgilio Enriquez, Prospero Cobar, Bienvenido Lumbera, Renato Constatinto, Randy David, among others, as well as the scholarly activism of black radical feminist third world women like M. Jacqui Alexander, Hazel Carby, Lauren Berlant, etc.

Transitioning as pedagogy, according to Dr. Lopez, is based on Filipino traditions on transitioning similar to changing of one's status from single to married, the concept of bayanihan, and the transition from ordinary mail to emails, Zoom, Facebook, etc. Transitioning is always accompanied by fear and uncertainty, similar to what the Filipinos are experiencing because of the pandemic. There is also sadness due to the possibility of not being able to return to what one was used to e.g. face-to-face teaching.

Transitioning as pedagogy entails preparation. The educators should know the cultural background of his/her students, their experience, way of life, beliefs and even dreams. Transitioning as pedagogy aims to reach what students can attain based on their

capacity and capability. The concept of one-size-fits-all teaching is no longer acceptable.

According to Dr. Lopez, for a culture-based education, we need to touch-base with our indigeneity and pre-colonial knowledge systems reserved in our indigenous communities through the culture bearers and community leaders. There is also a need to evolve our own localized, indigenized and contextualized pedagogy.

In conclusion, Dr. Lopez suggested that it is best not to look back at the normal, because the normal is the source of intersectional oppression of women, queer and indigenous people, the source of widespread discrimination perpetuated by academic institutions, family, church, media and other ideological state apparatuses. She suggested that as we transition, we should imagine and build a better society with genuine care, justice and compassion, a world that outlaws hatred, aggression, abuse of authority and toxic masculinity.

Academic Exchange

Q1: What could be your simple advice on embracing yourself and focusing on teaching the students despite of how people sees the LGBT community?

Ferdinand Lopez [FL] It is not easy to be a *bakla*, you have to be courageous and unyielding because the society is not yet ready. You need to discover yourself, find your inner strength and do not listen to all these criticisms around you. We need to come up with a creative strategy and we have to form alliances and solidarity so we can be able to withstand these walls that blocked our movement that prevents us from crossing over from a transitioning. We need a collective stance. I took strength and inspiration from those who believed me, from those who supported me, from those who loved me unconditionally.

Parallel Session 3

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

Moderator: Kenneth Roy Aranas

Rethinking Development Processes

By: Vijaylakshmi Brara

Centre for Manipur Studies, Manipur University, India

The presentation's underlying theme is that a lot of unlearning and re-learning need to be undertaken in order for the world to function and survive. The hierarchies when it comes to gender, class, race, religions and the systems of hegemonies need to be questioned. Dr. Brara reiterated that the practices of gender discrimination along with other forms of hierarchies are not simple primitive practices which people presume will get eroded with the so-called laws of progression, modernization, and the rise of capitalism; but ironically, all form of hierarchies have become the base on which the economic accumulation process rests today.

It was also highlighted that women are primarily the repository of indigenous knowledge systems, such as knowledge on traditional medicine, river sources, farming, and others. However, in spite of such rich knowledge system, women were not given enough platforms to be involved in developmental plans and help shape the future of the society. Dr. Brara lamented that the world claims inclusive planning but does not include the carrier of traditional and indigenous knowledge systems, and this brings about two issues: the marginalization of the indigenous knowledge systems, and the marginalization of women as a result of development.

The issue of rethinking development processes has become very pertinent especially now during this pandemic where a lot of people have lost their jobs, experience hardships, and the collective consciousness is dismally low. In summary, it was emphasized that today's developmental models are creating severe class divides between the elites with their vested interests, and the common people who are directly impacted with the so-called developmental initiatives. The presentation also concluded that there is a great need to partner with nature and bring indigenous knowledge systems at the forefront.

The Mangyan Chest of Resilience

By: Andy Peter M. Lubi

Saint Augustine Major Seminary, Tagaytay City

Catholic Theological Union at Chicago USA

The Mangyan Chest of Resilience (Mangyans are the indigenous people in the island of Mindoro, Philippines) demonstrates the Mangyan's ability to face calamities and crises with great resolve, enabling them to survive the most difficult challenges that come their way. The metaphor of the chest or *baul* in Filipino refers to the collective worldview, customs and traditions of the Mangyans which are cultural treasures and need to be constantly valued and preserved to ensure the rootedness in their sources of strength and stability and can serve as a springboard for the continued growth and development as individuals and as a community as they face the challenges of an evolving social context.

Fr. Lubi further illustrated the Mangyan's worldview or worldfeel, called *pananaw* or *pandama*, which has been a treasure source of resilience for the Mangyans. They see themselves as interdependent with others and a strong sense of community is manifested in their daily activities such as planting, harvesting, fishing, and others. They care for every member of their community, with solidarity exercised through *pagdadamay* and *bayanihan*. They know how to best live with nature, and believe in a supreme higher being. From the Mangyan's worldview, cultural sensibility and belief system flow distinctive customs and traditions that have become their source of strength and endurance in facing life's vicissitudes, and in the midst of the current pandemic, the Mangyans strive more to keep and enhance their culture as a source of strength and security of their people.

Spirits, Rituals and Structures: Amplifying Alangan Mangyans' Perspectives and Stories to the Pandemic Dialogue

By: Aldrin R. Logdat

Divine Word Seminary Tagaytay

Apostolic Vicariate of Calapan

One of the most vulnerable and most affected by this pandemic are the indigenous peoples whose voice and participation are invaluable component in the pandemic discourse. According to the study, there is a strong evidence across diverse contexts that indigenous knowledge is a major source of resilience as it serves as a repository of accumulated experience that indigenous ways of knowing, doing, and being are now increasingly recognized as integral in our response to global pandemic. One recognizes the validity and value of indigenous standpoints and promotes reciprocal respect for stakeholders input in knowledge creation

The study informs that the Mangyans believe that nature must be respected and protected at all times. They believe that plants and animals are being protected and inhabited by spirits, along with the forest and river ecosystems. Moreover, disrespect to the spirits will earn their ire and punishment will be given such as those that can result to natural disasters, earthquakes and even epidemics. The presentation also highlighted the Mangyan's different forms of rituals that affirm the basic relationship with the divine and other spirits, such as the community prayer of gratitude for good harvest, thanksgiving, and sharing of harvest that reflect the community solidarity, as well as offering of sacrificial pig for the purpose of reading omens. The Mangyans' socio-cultural structure revolves around their families, their community, and their valued relationship with the land.

The study also emphasizes that indigenous knowledge and science must come together. The epistemological truths of Alangan Mangyan's indigenous knowledge particularly in maintaining harmony with the whole ecology including nature, culture, and world of spirits are needed to provide significant insights on how to collectively respond to the presence of COVID-19. There is a need to recover our sense of unity with our common home and rediscover and retrieve the wisdom of indigenous values and traditions. Amplifying such perspectives to the global stage and in the pandemic dialogue, in particular the attempt to integrate indigenous knowledge with science, calls for an ecological conversion, consciousness and spirituality which are indispensable components for a holistic and inclusive approach to the pandemic.

Academic Exchange

Q1: What cultural barriers does mainstream media play in preventing or enabling the wider understanding of various and often undermined cultures?

R: Most of the sources are coming from the sciences, and these scientific discourses may actually hinder people who have different perspectives, for their insights to be taken into consideration. It is essential that those particularly in

- the academic circles or those helping indigenous people amplify the perspectives and stories of the indigenous communities.
- R: Indigenous peoples are not given access to digital information so their voices can be heard, and in turn we also fail to learn from them.
- R: Media today are also playing in the hands of the capitalists, so they will not be working to have better alternatives with the kind of unfortunate development that's happening these days.
- Q2: How can the positive sense of self and reality continue to be strengthened moving forward from the pandemic?
- R: We have to get in touch with ourselves, the spirit of stewardship begins with being responsible for one's self.
- Q3: Can the dialogue presented be contextualized into other similar indigenous cultures across the region?
- R: Here dialogue means taking the indigenous peoples' systems and beliefs as valid and important along with other cultural perspectives and understanding, and it is important especially for those in the academic circle to cultivate this 'attitude of dialogue', of accepting and respecting different standpoints.

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

Moderator: Jonathan Jimenez

Cultivating Theatre Arts Skills Among SPA Learners Using Culture-based Pedagogy in Remote (Online) Learning During the Pandemic

By: Jacqueline A. Valleser

Don Vicente Rama Memorial National High School, Cebu City

Theater arts is a field that requires massive collaboration, engagement and dynamism. The study aims to describe the lived experiences of the theater arts students via online learning during the pandemic, the mechanisms they adopted in their local environments, the impact of the "culture of cultivation" as culture-based pedagogy in teaching theater arts, and what contextualized instructional plan for an online learning can be proposed.

The study informs that learners adapted to the new ways of learning during the pandemic by using readily available materials and spaces available in their local environment, such as gadgets, wireless internet connection, and household spaces in order to participate in the remote online learning of their theater arts class. Several challenges were also encountered by the learners such as limited access to internet connectivity, poor connection, budget to finance gadgets and internet connectivity, and finding suitable spaces for dramatic activities and drills. Nonetheless, with the help of the "Pedagogy of Cultivation", the learners were able to accomplish the desired learning performance of their assigned tasks.

These lived experiences of the learners highlighted resiliency and tenacity or *matiyaga*, an important Filipino cultural value. The metaphor of “Cultivation” as a culture-based pedagogy utilized in this teaching-learning process was deemed to be an essential vehicle that assisted the learners to adapt, understand, and relate contents of the lessons in theater arts to the current situations in the “new normal”.

Competence and Attitude in Information and Communication Technology (ICT) Integration into English Language Teaching: Basis for Improved Language Instruction towards Education 4.0

*By: Gianinna Elaine M. Labicane
Marinduque State College*

With the shift from classroom teaching to virtual classes, the role of teachers shifted as well – from being the main source of information in a classroom to becoming facilitators of learning. The study aims to determine the readiness of the English language teachers in the integration of ICT into their teaching methods by assessing their levels of competence and attitude towards it. The study revealed that amongst the 30 teachers that took part in the research, there is a high level of competence in terms of technology operation as well as the use of social media platforms. The educators also have a positive attitude towards ICT integration into English language teaching, highlighting that utilizing technology improves the quality of learning for students and makes the creation of learning materials easier on the part of the teachers. Thus, a significant relationship between competence and attitude was also observed. Attending and participating in training activities also increased the level of competency of the teachers. Nonetheless, several challenges were also identified, such as the insufficient number of computers available for the educators, the conflicts in terms of scheduling the available equipment, and the lack of training opportunities on the use of technology in teaching. Overall, while technology will never be able to fully replace educators in imparting knowledge to their students, technology in the hands of great educators can really be a game-changer for all.

Local Knowledge Integration in Higher Education: E-local as Flexible Learning Environment

*By: Emilio Carag, Darin Jan Tindowen, and Jennifer Bangi
University of Saint Louis, Tuguegarao City, Cagayan*

Local knowledge or indigenous knowledge plays a very important role in the development of local communities towards sustainable development. It is important that these knowledge systems be documented, promoted, and preserved. Higher education institutions therefore play a very important role in the promotion and preservation of local knowledge among indigenous communities. Indigenous

knowledge should be part of the curriculum at all levels and in all programs where applicable. The University of St. Louis introduced 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.

Based on the evaluation of the study respondents, the project is very effective with helping students in acquiring important information and methodologies in doing cultural studies and researches, helps in the appreciation of the Cagayano culture and identity, and the enhancement of research skills and capabilities. The desire to conduct extension and service learning programs, as well as being able to live the missionary character of the CICM, were also themes highlighted in the study. Project E-LOCAL attains its goal of integrating local knowledge in higher education and is recommended to be implemented in all programs and across all levels and departments of the university.

Academic Exchange

Q1: As a researcher and educator how can we maneuver within the purview of remote online learning and ensure the delivery of quality instructions in these troubled times? What roles do our local government units, business institutions and national government agencies play in easing pressures brought upon by the global south realities?

R: This requires a collaborative effort from everyone, collaboration with the LGUs, the communities, learners and their families, and others. Findings of the different studies can provide a starting point in discovering that there are pedagogies like culture-based pedagogy that is found to be effective and innovative. We need to challenge the creativity and innovativeness of our learners. The local government units must also allocate funds to aid the needs of school teachers as well as learners who need digital services for their studies.

Q2: How does the 'Pedagogy of Cultivation' become adaptive to the demands of flexible learning?

R: Cultivation is a system of care; it requires flexibility of time, space, and even good weather. Similar to nurturing a seed, learners are nurtured by providing them information, enhancing their theater skills through enrichment activities, and allowing them to display their learning outcomes as a manifestation of their acquired learning competencies.

Q3: How will ICT learning be the best way to improve the overall performance level of Filipino students when it comes to learning English?

R: We have to be flexible with the delivery of our lessons by exploring different platforms, to be more innovative, and integrate technology in educating students.

Q4: How will the E-LOCAL project be a potential model in keeping up with the DepEd mandate for contextualized, indigenized and localized learning materials?

R: The study focuses on the contextualization of culture through contextualization of materials so that at least with the basic level learners would appreciate their culture and traditions and would help them be proud of their identity.

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

Moderator: Erika Valencia

The Darangen Redux in Lanao Del Norte's Sagayan Festival: Transcreating Oral Lore to Emergent Literature

By: Amado Cabus Guinto Jr.

Mindanao State University, Iligan Institute of Technology

This study 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. Festivals create a shared belief origin myth that allows the people to imagine their community, and the Sagayan festival can also be contextualized in this manner. Sagayan Festival opens opportunities for “imagining the antiquity”, collective imagination and a communal consciousness of Lanao del Norte. Despite the varying ethnicities, the festival has allowed the beautiful inclusion of the non-Maranao members of Lanao del Norte community in the celebration.

Materials from the Darangen, a Maranao epic poem, were taken and reshaped so that audiences may comprehend and experience the narratives found in it. Through the transcreative process, the image of Mindanao and the relationships of the characters in the epic – narrating the position of women in the 21st century – were highlighted through the Sagayan Festival. Re-working the plot to reveal cultural nuances between the Maranao society from which the source text is taken and the contemporary audience was also undertaken in the Sagayan Festival.

The Sagayan Festival makes for an emergent literature as it is understood by people and shows how the people of Mindanao continue to fight for the elusive genuine peace and national liberation. It is an ethical technology as it forms Mindanao and produces the Mindanao's subjects of thought and action which are the students.

Staging a Legend: Performing Subanen Culture

By: Felimon Blanco

La Salle University Ozamiz, Ozamiz City

The beginning of the 21st century saw many experts from the IP communities starting to reclaim their cultural identities when these experts started to correct wrong practices by other creators who do not belong to the IP communities themselves. As such, cultural appropriation has been considered to have negative connotation as it is assumed to exploit cultures by the most dominant cultures. The study aims to present an appropriate research-to-stage model of production based on cultural sources influenced by indigenous communities, with the mounting and staging of *Ang Tambuli ni Ilig* production and its creative process documented. The creative work procedure, which becomes the research-to-stage model using indigenous sources being proposed, follows a sequential flow: local research, library research for triangulation, actual field work, writing of the script, mounting of the play, validation by experts, and the actual performance.

The presentation also emphasized the importance of crediting sources of work, allowing validation of one's work with the right channel or agency, and the concept that one can never transfer or copy the original from the community, but one can present a culture-sensitive stage interpretation of these stories.

Reimagining “Pagkabihag Ta Nalandangan” into a Dramatic Text

By: Hobart Savior

Liceo de Cagayan University, Cagayan de Oro City

The proposed Folk Semiological Dramaturgy theory uses studies on representation, theater, and performance semiotics to approach and analyze the Talaandig spoken literature specifically the *Ulaging*. The study deals with signs and symbols that are linguistic representations and significations of forms, functions, and meanings, and also deals with dramaturgy theories that support any theater meaning-making functional to the understanding of the dramatic and performance texts compositions. The re-imagination of *Pagkabihag Ta Nalandangan* through Folk Semiological Dramaturgy analyzes the Talaandig's lived and imagined consciousness, worldview, struggles for identity, and survival using ethnography and close text analysis of the said folk epic.

Various media are envisioned as tools in mainstreaming folklores as film, visual art, retelling of folk literatures, architecture and designs and in the author's study, drama. In the interest of reimagining *Ulaging: Pagkabihag Ta Nalandangan* into a dramatic text, is the responsibility to appropriately reflect the Talaandigs and by identifying and using their sign system that reflects the aspects of their representation in the crafting of the dramaturgy for the said reimagined dramatic text. This creative study respects, appropriates, strengthens, and promotes the culture of the Talaandigs. A careful identification, drawing out, and description of the Talaandig representation shall be rendered as it will be taken from the deepest cultural sense among the Talaandigs as based and compared with their cultural framework. Their representation describes the way how collectively the Talaandigs respond and understand their community and to analyze representation is actually to determine the reflection and presence of cultural

and social behaviors and practices among the Talaandigs. These cultural and social behaviors and practices are communally shared and these reflect on their beliefs, values, norms, and even religion that shape their worldview, their framework of awareness, and consciousness.

Academic Exchange

Q1: What are your suggestions to the government's conservation management plan to also put emphasis on intangible cultural assets?

R: The government should make sure that the appreciation for intangible cultural assets will be inculcated to our students. The transfer of knowledge and documentation is also very important. The government should be more open to researchers and heritage experts to conduct projects. The academe plays a key role as well. Moreover, Regional Development Councils should also push for the activation of the local culture and arts councils.

Q2: How can the Sagayan Festival help prompt a more achievable peacemaking process?

R: The festival promotes a new way of looking at culture and its source. The Sagayan Festival involves a lot of people from different ethnicities in the province and that helps in the peace-building process. Making sure women are involved and have the capacity to broker peace between two warring tribes would also be one way to help achieve this goal.

Panel 12: Rethinking Archipelago: Re-Imagining the Filipino-Canadian Diaspora

Moderator: Ferdinand Lopez

Evolving a Contextualized Filipino-Canadian Pedagogy: Responding to the Needs of the Filipino-Canadian Learners

By: Darlyne Bautista

Women and Gender Studies Institute, University of Toronto

Winnipeg is home to Canada's largest per capita Filipino community, which has grown since the 1950s when medical professional and later on garment industry recruits arrived from The Philippines. The presenter shared that to be a child in a multicultural working class environment meant learning how to navigate what differences the Canadian society celebrated or criticized. Culture was the focus of learning as students and as a way of instilling ethnic pride among Filipinos. To develop a Filipino-Canadian pedagogy within the Winnipeg context is to recognize the diverse learning strategies being employed towards difference, racially and culturally, within an era of multiculturalism.

The disparities felt between Canadian-born Filipinos and Philippine-born Filipinos had been growing for decades. The challenge of identifying as Filipinos from the diaspora with a connection to a distant homeland that is felt first or second hand invites

tensions between those who perceive the other as less or more Filipino. Here we can draw the Canadian understanding of multiculturalism as a version of contextualized Filipino-Canadian pedagogy. There is no model Filipino. There is no singular idealized Filipino. Filipinos in Canada are different and this difference may be celebrated for better mutual understanding. These sentiments guided the Aksyon ng Ating Kabataan or ANAK Incorporated, a youth organization formed in 2006 with the objective of offering culturally relevant support to Winnipeg schools and the Filipino-Canadian community.

The Filipino-Canadian pedagogy continues to evolve in Winnipeg in terms of its formal and informal representation in the classroom and at home. The values placed on learning Filipino culture and languages from within the diaspora will vary as the needs for survival are first to be met. Moreover, the need to define what an ideal Filipino in Canada may be has evolved towards the individual construction of personalized Filipino-Canadian identities. The context of Canadian multiculturalism and the *labas* perceptions of difference will require individualized responses if we choose to celebrate difference among Filipino-Canadian learners.

Worlding Pain and Traumatic Remembering in Lualhati Bautista's *Desaparecidos*

By: Matthew Mucha

Department of Comparative Literature, University of Toronto

In this study, the author analyzed how Lualhati Bautista's novel *Desaparecidos* 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. The intent is to understand not only how traumatic memories are reconstructed but also how diasporic subjects participate in these processes of remembering.

In the novel the reader witnesses how the characters struggle as a result of the notion of the legibility or illegibility of pain. Traumatic remembering refers to both the act of reminiscing trauma but also the traumatizing experience of recognizing martial law (in this context) violence and acting out of the past in the present. This process is represented in the novel both through the characters' attempts to share their testimonies with members of the human rights watch in order to seek reparation for the victims of martial law. Traumatic truths are unspeakable until they can be worked through. For this reason there is authenticity that surrounds traumatic narratives that represent the inability of the traumatized to organize their memories into a coherent chronological storyline and the struggle of later generations to comprehend their peculiar behaviors or pregnant silences. One generation may attempt to spare the next from intergenerational trauma through the editing of events or even complete silence. However, traumatic pasts that are not worked through will return as hauntings. While diasporic subjects try to piece together narratives in order to preserve cultural memory and historical legacies from their countries of origin in order to create their own personal identities, to know collective trauma whether it be martial law or a pandemic is to know the anxiety of not knowing; not knowing how long a war will last, whether

you and your loved ones will live, and when you will be saved or perhaps die under which circumstances. A pandemic approximates precisely this form of not knowing and in its virality new strains emerge making it at once local and foreign, familiar and unfamiliar. At the bottom of Pandora's box after all the evils of this world escaped one thing remained at the bottom: hope. If this myth offers us any truth then perhaps after all the havoc that this recent pandemic has unleashed this is one gift that will move the world through this moment of pain.

Building Relationality Through Kapwa: Filipino Student's Association of Toronto (FSAT) Community Engagement in Time of the Pandemic Using Kapwa to Guide Communities

By: *Vhil Castellejos (University of Toronto)*

Glyn Narca (Dalla Lana School of Public Health, Department of Politics and Public Administration, Ryerson University)

Hilary Naluz (Department of Curriculum, Teaching and Learning, Ontario Institute for Studies in Education, University of Toronto)

Kapwa is the product of a deep connection as well as a shared commitment to other people. As a value, *kapwa* is a recognition of shared identity, an inner self shared with others. It is the idea that individuals have this deep and intricate relationships with each other that altogether form a collective familial identity which governs the way how groups of people understand the world. Because of this deep shared connection *kapwa* is a concept that emphasizes the importance of community over the individual, but unlike other traditional notions of community, *kapwa* takes it further and warrants a shared commitment from individuals within that group which then ensures the well-being of the collective.

The Filipino Students Association of Toronto (FSAT) was established in 2006 and at the center of its guiding values is the core value of *kapwa*. FSAT created events that recognize the shared identities and then function as a sustainable way of life that really tends to the community and ensures its survival and well-being. Some of these events/activities include student volunteerism, *kwentuhan* series where students gather to explore and discuss themes including mental health, gender, intergenerational relationships, and others, all of which are related to the students' unique experiences as Filipinos. The FSAT helped create spaces that offer mutual support; and in the process help build trust and community.

Lessons gathered from FSAT's activation of *kapwa* include lessons within the university which can also be scaled up to other educational institutions and seeing the positive impacts of *kapwa* many students of the university found not only a community but a space for healing and overall better mental health. As such it is now an invitation to the university and other institutions to begin to understand how resources can be redirected to such programming. This is also an invitation to staff and faculty within universities to embody *kapwa* as they interact with students. This is also an invitation to students to do better for their fellow students and help promote a healthy,

sustainable, and community-centric environment. Finally this is an invitation to Filipinos and non-Filipinos alike to embody *kapwa* in their actions and help create societies founded on trust, support, and love, where societies can become healthy and stay healthy so that when another pandemic hits, the impacts will be less felt and that people can bounce back.

Academic Exchange

Q1: How important is the reimagining/rethinking/remapping/reconnecting with the Philippine archipelago in your intellectual pursuits and cultural advocacies as Filipino-Canadian activist scholars?

R: Much of it has to do with understanding myself and my identity, it's part of my own self-journey so the more I learn about myself the more I learn about my past and my history.

R: We have to negotiate our own subjectivity so we want to engage in dialogue with scholars and also share our own perspectives.

R: Reconnecting with the Philippine archipelago is important in reconnecting with my Filipino identity. Doing such helps in re-centering the realities of Filipino students and as an educator, allows me to provide culturally relevant teaching strategies and teaching materials to students.

R: It is important because it allows me to understand culturally appropriate approaches in delivering, designing, and evaluating programs that I deliver within the scope of public and mental health.

Parallel Session 4

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

Moderator: JC Mesana

Kung Bakit Dapat Walang Masayang: Praksis ng Kailala sa Buhay ng mga Ilokano sa Panahon ng Pandemya

By: Ma. Jesusa Ridor-Unciano, University of Northern Philippines

Jerick T. Gonzales, Naglaoan-an National High School and

Wendell A. Lived, Saint Paul College of Ilocos Sur

“*Kailala*” is an Ilocano term which means giving importance to things, but with a deeper meaning since it connotes giving importance so as not to put something to waste. The results of the study showed that during this time of pandemic, the “*kailala*” term was utilized in the respondents’ giving importance to the value of time, health and food.

For example, when respondents were given a quarantine pass, they ensure that when they leave their homes, every minute of their time is well allotted, because time is “*kailala*.” In addition, they spent their time gardening in their backyard making sure

that their time is well spent amidst the lockdown. With regard to health, all the directives and protocols of the local government were complied with to curb the spread of the infection because they know the importance of one's health and well-being.

The study also discovered that the term "*kuripot*," especially with regard to food, has a connection with "*kailala*." For Ilocanos, it has a positive connotation since it prioritizes eating first what one has before consuming other food. The concept of "*kailala*" is rooted in the psyche of an Ilocano and therefore should be preserved for one to endure and survive, especially in time of crisis.

The Arts in Community Development: BA PhilArts projects in the Time of Pandemic

By: Honey Libertine Achanzar-Labor

University of the Philippines Manila

The study explored how the subject PhilArts 144 or The Arts in Community Development, a required subject for all BA Philippine Arts – Cultural Heritage and Arts Management majors in U. P. Manila, was redesigned to still meet its objectives during the pandemic, given that the subject goals require dealing with a community.

The study revealed that the students were able to come up with ingenious ways of rendering services to the community amidst the pandemic. Among others, the students plan to conduct an online art workshop for children making use of the images of the Kalye Faura heritage book as starting point for instruction. With regard to promotion of Original Filipino Music as an intangible cultural heritage, students were required to post two videos online: 1) an original composition of a song or a poem; and 2) a previously recorded OPM song which for them promotes our country and its heritage. Some students also identified heritage houses in their community, one of which include a bookstore owned by National Artist F. Sionil Jose. Another project posted by one student showcased both tangible (structure of the *panaderia*) and intangible cultural heritage (recipes of the offerings/breads which have been kept for years). Students also submitted proposals for projects dealing with mental health, one of which proposes to conduct an art therapy.

Ang D.A.N.A.S ng Panagkuripot: Marangyang "Padas Iti Biag" ng mga Ilokanang OFW ng/sa Isabela

By: Baby Jean VC Jose

Central Luzon State University

The study investigated the significance of the term *Panagkuripot* for Ilocana OFWs from/in Isabela. It also explored the concept of D.A.N.A.S [D(anag).A(nus).N(amna).A(rapaap).S(anikua)] which may translate to the OFW's concern, sacrifice, hope, dream and raise/establish.

The study revealed that the Ilocana OFW's experience is diverse, having played different roles as a family member, a worker, a tourist and a woman. It also showed that the term *panagkuripot* is a way of saving or investing in preparation for their future, to be able to help others and to build something for their family (house, livelihood, etc.). This concept of *panagkuripot* is very significant to Ilocana OFWs because it enabled them to spend wisely and preserve their economic capital. Because of the improvement in their economic status, it also contributed to the progress of the community they belong to.

Academic Exchange:

- Q1: Can you provide your insight on the relevance of arts and culture or culture-based education among the Filipinos in this global pandemic that we are experiencing?
- R: Contextualization using the local culture is very important for students in understanding what they are currently studying and in creating consciousness.
- R: Especially in this time of pandemic, arts and culture are very relevant, very unifying because what one student feels is also shared by the other students, stakeholders and even the online community.
- R: Culture-based education is very important especially at the onset of education for students to know their own culture and identity. Cultural mapping is also important and should be taught until tertiary education.
- Q2: [To Mr. Lived] Are the implications of your study on "*kailala*" which is endemic to Ilocano be also shared or applicable on a national level? If yes, how so?
- R: If we will speak of implications, I cannot answer with certainty. But I am sure that all Filipinos have responded to the pandemic with the spirit of "*kailala*" although using a different term because of our diverse culture.
- Q3: [To Dr. Labor] How were the competencies of the course PhilArts144 measured or going to be measured considering our current education set-up? Does the concept of the most essential learning competencies apply to this course as well?
- R: The objectives of the subject were the same, but requirements were adjusted and simplified by just submitting projects promoting one tangible and one intangible cultural heritage.
- Q4: [To Ms. Jose] Can you see the applicability of your study "*panagkuripot*" using Filipino males as subjects?
- R: Yes, both the concept of "*panagkuripot*" and "D.A.N.A.S" can be applied Filipino males and all gender.

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

Moderator: Kenneth Roy Aranas

Manipestasyon ng Babaylan sa Kapampangan

By: Marian A. Caampued

Central Luzon State University

Babaylans were treated differently by Spanish friars and Filipino scholars. The former accused the *babaylans* of practicing witchcraft and sorcery, were thrown into the water to serve as food for crocodiles, and were paraded in town and beaten to death. Those who were able to escape were continuously persecuted. On the other hand, Filipino scholars regard *babaylan* as important members of the community. According to Mangahas & Salazar, they are of equivalent status with a *datu*, *bagani* and *panday*. These three will not make any important decisions without consulting each other, together with the *babaylan*. *Babaylan* are women; men who would want to become a *babaylan* should act like a woman.

The study presented several *babaylans* in the Kapampangan history such as Luisa de Leon (first Filipina to publish a book), Praxedes Fajardo (peacemaker between Luna and Mascardo), and Remedios Gomez and Simeona Punzalan (HUKBALAHAP leaders), among others. The papers also looked into contemporary *babaylans*: an ambassador, a singer/performer, nature advocate and Apo Joy, who can perform distance healing.

The paper also showed the characteristics of the *babaylans* in Pampanga like intelligence, initiative resourcefulness, faith and military leadership, as well as their contribution in the fields of agriculture, arts, communication, nature and healing.

Virtual Site of Memory as Source of Historical Knowledge: The Case of Gumaca District Museo ng Gumaca Facebook Page

By: Princess Mhay V. Hernandez

Museo ng Gumaca, Quezon Province

The museum industry, like many industries in the country, was severely affected by the COVID-19 health crisis. In order to stay relevant and reach its stakeholders in spite of the pandemic, the Museo ng Gumaca utilized using the social medium Facebook. They regularly post old and rare photos about important events, individuals, culture and traditions and augment these by incorporating captions and write-ups based on historical evidence and credible studies. In turn, townfolks can comment and share their version of the story with the hope of deriving historical facts, involving them in the process of collecting and preserving historical knowledge.

However, the Museo encountered challenges in this endeavor, in particular, historical distortion or manipulation. Some people cannot accept the narratives posted on the page because they might have other memories about a certain topic or a place. While

the Museo welcomes such, these claims should be supported with verified sources to verify its authenticity. Unfortunately, some were apparently hearsays or rumors encountered or collected. The Museo realized that it is difficult to argue with people whose traditions are challenged since what they want to see are the narratives that fit and accommodate their traditions. Thus, some of the Museo's posts were branded as fake news. The researcher also discovered that materials posted are problematic, e.g. taken out of context. In a post featuring Lorenzo Tañada, a former Philippine Senator, the Museo was accused of politicking.

Despite these challenges, the online museum, being a virtual "site of memory" (Nora,1989) is helpful in bridging the rift between history and memory. As pointed out by Nora (1989), Sites of Memory were created precisely to link two competing concepts. Thus, museums as a meeting point of history and memory, are also a social process that welcome competing narratives or discourse which enable us to better understand how history was constructed in the past and reconstructed in the present.

Historiographical Empowerment of the Centennial Amidst the Global Pandemic

By: Mary Angel L. Gavina

Philippine Science High School, CALABARZON

In this study, respondents were introduced to Historiography, the hands-on experience in the writing of historical accounts. The respondents were overwhelmed at first in conducting historiography due to a bit of confusion when it comes to studying history because of the dates, places and chronological events as well as the exercise being time-consuming. Nonetheless, they were happy and had fun as they enjoy the experience in getting to see how being a historiographer is like and the challenges they face.

They realized that they need to have a good understanding of research skills and analysis of the sources and references so that they can sort which information is significant. They also realized the importance of learning history in order to appreciate more how we can become better as a person and as a nation by avoiding doing the same mistakes again. Finally, they realized that it is essential to possess willingness to learn and investigate, patience, and hard work in doing historiography.

Academic Exchange

Q1: What has been the greatest strength of mainstream media in playing a key role in preserving the wider understanding of culture and heritage in the Philippines?

R: There are a lot of webinars promoting culture and heritage where teachers, educators and even parents participate in. When they post their learnings in their social media accounts, even the younger people were made aware of what transpired during the webinars and thus also learn in the process.

R: In our case, Facebook has helped us gain traction. Now, more people are aware of our town and our museum.

- R: Social media has awakened interest and curiosity from different members of the society and one can obtain a lot of information from the social media. Nonetheless, this information should be filtered and there should be formal studies in order to properly manage information from the social media.
- Q2: [To Ms. Caampued] In what ways can the demonstration of the personality/character of *Babaylan* help in the promotion and development of the culture, traditions, and the people's way of living of in our present society especially of the women?
- R: It negated the belief that we are ignorant and that we cannot compete with other race or culture. It also helped us understand the full aspect of our being and surroundings (physical, spiritual, etc.) and realized the power within ourselves to adapt to all that is happening to us whether these are favorable or challenging circumstances.
- Q3: [To Ms. Hernandez] In the context of your study, how can culture and heritage continue to be strengthened through social media moving forward after this pandemic?
- R: There are a lot of locals who are living outside Gumaca who will still patronize the website after the pandemic. In addition, those who became aware of the museum because of the Facebook posts are showing interest to visit the museum after the pandemic. And as a member-affiliate of the Local Historical Committees Network, I was able to introduce the museum to other members and since they cannot visit Gumaca, we will bring Gumaca to them through our Facebook page.

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

Local Games of a Philippine Coastal Town

By: Ma. Zenia C. Dulce, University of the Philippines - Visayas, Tacloban

Merites M. Buot, University of the Philippines, Los Banos, Department of Human Kinetics

Jackyline A. Pobre, University of the Philippines - Visayas, Tacloban

According to Bejerano and Buot (2018), playing local games as pastime and recreation may help sustain local culture. The researchers conducted the study in order to show how these local games can have an impact on the overall wellbeing of the individuals, to determine the qualities and skills exhibited by the players to win a particular game, and to identify the socio-cultural practices and values evident in the performance of the games.

Local games can empower children by strengthening and developing their capacities physically, mentally, emotionally and socially. They can also enhance the psycho-social well-being of children as seen in its implication to response and adaptation, cognitive behavior and social interaction theories, thus, allowing the players to live a

healthy and satisfying life. Local games are also seen to contribute to having desirable traits and qualities among players by showing support, care, and concern for each other. Players also manifested qualities such as courage, endurance, determination, resilience, and patience during games. Games can also improve relationships thereby fostering unity and peace.

Fake News, Pandemic, and Health Education: Lessons from the Early 20th Century Philippines

*By: Christian George F. Acevedo
Capiz State University*

The study discussed misinformation and how it affects health literacy in times of pandemic in the country, focusing on early 20th century pandemics specifically, the Spanish era cases of cholera in the Philippines, the early American cholera cases (1902-1904), and the Spanish flu (1918-1919).

The study showed that “fake news” can lead to grave consequences. For example, in trying to contain the cholera, the Americans burned an entire village, sowing fear to the natives. Thus, the natives fled to nearby provinces, which resulted to further spread of the disease. Wrong beliefs (diseases were caused by evil spirits, refusal to believe in the presence of the disease, etc.) also prevented the people from taking wise health decision-making.

In order to address this misinformation, health literacy was incorporated in the curriculum especially in the primary and secondary courses. Likewise, health bulletins were translated in various local languages and circulated to teachers as part of their readings. The study implied that empowering individuals through health literacy (knowing what or what not to do during an outbreak) is already a crucial part of the response in preventing the spread of diseases.

A Look at Wellbeing Through the Lens of Kinetic Family Drawing

*By: Merites M. Buot, University of the Philippines Los Banos
Rona C. Montecalbo-Ignacio, University of the Philippines - Open University, Department of Education
Fr. Galen C. Cortes, Davao Redemptorist Mission Community*

The study explored whether the current pandemic has affected the thinking and cognitive reasoning of individuals. Employing the framework of Kinetic Family Drawing developed by Burns and Kaufman in 1970, a painting (an original work of the 2nd author of the study), was shown to 160 participants during zoom meetings/webinars. The participants were asked to identify what images they can see in the painting. Based on the responses, four images were identified: animals, human face, human/person and emotions. Among these, the image of human face has the most number of recognition. In addition, the study also found out that there is a

moderate relationship between the age (31-35yo) of the participants and the images that they see in the painting.

With regard to the narratives provided by the participants, the study discovered that most of the narratives deal with emotions, the family and the home. This can be attributed to the current situation wherein we look at our home as our security and our family support. The study concluded that through the narratives, one can see the need to protect, to love and be loved by the participants, especially in this time of pandemic.

Academic Exchange

Q1: How will health literacy be conducted in poverty-stricken communities, which is considered one of the most vulnerable groups?

R: The government should invest in human capital and must come up with activities that would preserve and develop the body and mind of the vulnerable sector (poor, women, children, aged) since the implications and cost to health care is tremendous.

R: For health literacy programs to be successful, the first step should be to contextualize these programs and see what works for the community so that these programs are suited or can easily be understood and penetrate the minds and culture of the community. The national government has good plans but cannot be implemented in the local level because the grassroots have different ways of thinking, culture, and concept of health and sickness.

R: In our case, we need to establish the real therapeutic (mental health) program and this is our way of helping the masses who cannot afford to consult with doctors. Using our research now, if we can establish it, it would be an effective and convenient way of doing the analysis of our poor brothers and sisters and this could be our way of helping our government and our community.

Q2: [To Ms. Dulce] Because of the pandemic and the 8-month lockdown, how does the coastal barangay in Leyte able to cope up since gaming and social interaction are very important parts of their psycho-social well-being?

R: The children find ways and means to play, either in their neighborhood or they try to sneak out to the sea if there are no guards nearby. So far, I have never heard of anyone in the area getting sick.

Q3: [To Mr. Acevedo] How can health literacy be contextualized in a community that has a strong resistance from scientific facts or knowledge stemming from their own conservative/traditional beliefs on health?

R: The beliefs on health are deeply rooted in the community's traditions since these have worked for their ancestors for generations and they simply cannot disregard these beliefs. The community leaders or influencers should cooperate with their own people as well as the government agencies in order to successfully implement the health literacy programs from the top to the grassroots level. It is a matter of meeting halfway-- opening your eyes, ears and senses to the needs of the community and at the same time, the community

opening itself to the message of goodwill and good health that the national government is trying to communicate.

Q4: [To Ms. Buot] With the images shown through kinetic family drawing, how was Filipino culture resiliency on today's pandemic presented on those images and narrative?

R: It can be seen though the things that they have expressed by looking at the images. For example, they have seen the images of a mother, a child, and a family, which express the Filipino's love for family and how they try to keep the family intact (based on their responses in the study). They also saw a cat, a puppy a fish, and when they were asked how they were able to see such, they commented that they have pets/aquarium which are things that can be seen at home.

Panel 16: The Compass of Culture-based Education

Moderator: Jonathan Jimenez

Indigenous Knowledge of Gender: The Itawes Perspective

By: Rodel B. Guzman and Dave Tyron D. Paggao

Isabela State University, Echague Isabela

The researchers investigated the concept of gender using the perspective of the Itawes, one of the original ethno-linguistic groups living in the province of Isabela long before the coming of the colonizers. The paper focused on describing the rituals, beliefs and practices of the Itawes and analyzed the Itawes perspective of gender, especially on male and female. Among the rituals considered were the *pattunak* (planting corn), *sissawa* (house blessing), *mangatatawa* (service of the groom-to-be to his future family); *dallut* (final wedding) and *gakit* (healing).

The researchers learned that for the Itawes male, they are considered to be born with physical strength and leadership skills, hence, they are expected to perform the rituals of *sissawa* and *pattunak* and other community activities like wedding, burials, etc. They are considered the head of the family and head of activities related to agriculture. On the other hand, female Itawes are considered to be born with emotional skills and are thus expected to be the spiritual, social and emotional leaders of the family and the community.

The study concluded that the Itawes are neither a patriarchal nor matriarchal group since both male and female Itawes are enjoining different but equally important responsibility in various activities, in the family and in the community.

Discovering the Meanings of Monuments in Santo Domingo, Ilocos Sur

By: Jenalyn T. Polanco, Jumar T. Amistad and Jerick T. Gonzales

Naglaoa-an National High School

Monuments are the cultural epitomes and mirrors of a society where the past are conjoined towards the future (Kumar, 2014). In the Philippines, monuments are protected by the 1987 Constitution, RA 10066, among other laws.

The study looked into the meanings of the symbols attached to the five monuments erected in Santo Domingo, Ilocos Sur. These are the Jose Rizal Monument, the Unknown Citizen Monument, the Benito Soliven Monument, *Monumento iti Pagulidanan* (Monument for Role Models) and the Bust of former Mayor Filomeno Tadena.

For example, Jose Rizal, in this particular monument in Sto. Domingo is facing northeast and is pointing to the rising of the sun. Based on the interview with the informant, the rising of the sun symbolizes that there will be another Rizal to be produced in the Philippines. Further analysis revealed that another interpretation of the rising of the sun is for the people, particularly the youth, to move for change, similar to how the sun is moving from its rising until its setting. Moreover, Rizal is holding books which symbolize education, which will shed light to the minds of the people and be liberated from ignorance and strive for change.

The symbols attached to the monuments of Sto. Domingo embody the Ilokano values of the people living in the community, thus, the monuments should be restored and preserved. The researchers also recommended that the findings be integrated in the school curriculum, to strengthen socio-cultural and historical consciousness of the students.

Factors Affecting Psychological Stress: Impact on Teachers' Delivery of Learning Continuity Plan in the New Normal

By: Ramel Pajarillo

Villareal National High School, Western Samar

The study aims to explore the mental health status of teachers in Villareal National High School during the outbreak of the pandemic in terms of psychological impact. Respondents of the study were teachers from Junior and Senior High levels.

Results showed that about 31% of the participants reported moderate to severe psychological impact. In terms of specific mental health status, 19% showed mild to severe levels of anxiety, 27% reported depressive symptoms, and 43% of the participants felt stressed.

Among others, the study also revealed the following: 1) psychological impact seems to ameliorate as people get older; 2) the academic impact of the pandemic, a loved one getting infected, and not knowing when the pandemic will end were the concerns that worried the participants the most; 3) participants with the highest psychological impacts were the contractuals; 4) participants working on a skeleton workforce showed

higher levels of psychological impacts compared to those who work from home; and 5) female teachers and those who consider themselves to be in the high risk population group suffered the most.

It is hoped that with the results of the study, a contextualized psychological intervention plan be developed to reduce negative psychological impacts of the pandemic among teachers.

Academic Exchange

Q1: [To Dr. Guzman] Being outside the cosmopolitan and metropolitan center, how does the indigenous construction of gender render in commensurable the western-inflected LGBT discourse on gender and sexuality?

R: They don't have local terminologies for gay or lesbian or bisexual, because the gender is not an issue for them. For example, even if women were viewed to have the emotional and spiritual strength, there are still healers and fortune tellers who are male.

Q2: [To Mr. Gonzales] How do these monuments in Sto. Domingo revitalize the cultural memory of Ilocanos in moments of global cultural erosion?

R: It is saddening that when we conducted a survey on the symbols and meanings of the monuments, only 10% of the respondents are aware of these meanings. It is thus imperative that these monuments and their symbolism be integrated in the curriculum since these monuments are not just commemorative works but also represent values that should be emulated by the youth.

Q3: As cultural worker and academic in the academe, how do you think we operationalize culture-based education within our specific sphere of influence? Can such aspiration be a safeguard against the threat of cultural erasures brought about by the strong tides of globalization?

R: [Dr. De Guzman] We should integrate culture in our day-to-day teaching, especially in the basic education where culture concepts and culture safeguarding are not taught unlike in the college level. We can start by creating awareness and from there proceed to a higher level of perspective, dialogue and analysis.

R: [Mr. Gonzales] I agree that cultural concepts should be integrated in the curriculum and there should also be indigenization of curriculum and pedagogy. We should start with what is in the locality so that students can also take pride in what they have.

Round-Table Discussion 1

“Addressing the Issues and Challenges in Philippine Teachers’ Education”

Moderator: Alvin Ringgo Reyes

Panelists:

John Arnold Siena, Ph.D., Department of Education

Edizon A. Fermin, Ph.D., National Teachers College

Rita May Tagalog, Ed.D., University of San Carlos, Cebu

This round table discussion (RTD) explored the space of culture and basic education in teacher education, particularly on understanding the value of its integration in the basic education and teacher education curricula. Challenges encountered by teacher education institutions (TEIs) and the future directions that must be taken were also identified.

The first point of discussion was **why does the teaching of culture matter especially in our country that prioritizes economic development**. The panelists relayed that it is important because if the country needs to be developed, it has to go back to its roots, its culture. According to one panelist quoting former Sec. Ernesto Pernia, in creating well targeted plans and effective policies that can bring about positive changes in our country, identifying Filipino culture is important. In order to build a sustainable economy, it is advisable to invest in cultural education, where the people appreciate their identity, and they have an understanding that they are very much similar, despite and in spite of geography-related differences. According to the panelist, this will propel the nation towards a more lasting and sustainable appreciation of any developmental efforts.

The panelists then discussed the **essential culture-based learning competencies that must be taught to K-12 learners**. The panelists gave different but related answers. One panelist believed that now that we are in a society that is characterized by high plurality in terms of culture, respect for that culture, for the differences and for the diversity of culture, is an essential competency that must be taught to K-12 students. In relation to this, one panelist relayed that there are three steps that are essential: 1) knowing our culture and country; 2) loving our culture and our country; and 3) growing our culture and our country. According to the panelist, knowing the culture and the country is essential because we are a part of it. Once we know and develop our appreciation of the culture, love for the culture and the country comes after and this will strengthen our identity. And when we are capable of understanding both the underpinnings and loving or manifesting our love for what we have, then we should be compelled to do the third dimension, which is to help grow our culture and country. On the other hand, one panelist relayed that K-12 learning competencies may be developed through adherence to culturally-based curriculum principles such as the mother -tongue based education for early grades, the culture sensitiveness of the curriculum, and the contextualization, the personal and social cultural setting of the curriculum.

With regard to **integrating culture seamlessly and effectively in subject areas not commonly associated with culture**, the panelists all believed that culture can be easily integrated by relating everyday situations or things to the subject matter. One panelist gave an example that in teaching the concept combinatorics in mathematics, they use the concept of *tapsilog* (tapa with fried rice and fried egg) and combo meals in the country. And these students who learned the concept using the combo meals, got higher scores because they are thinking as Filipinos and using advanced concepts in other disciplines within their cultural realities. Another panelist shared that in teaching mathematics, one researcher found out that students who were taught using the mother tongue as the medium of instruction performed better in the teacher's assessments. They believe that there are always openings for culture to be integrated in subjects like mathematics and science and that teachers should find innovative ways to integrate culture in these subjects.

The next point of discussion was **how the teacher education curriculum from CHED prepares pre-service teachers in becoming effective agents of culture and why the cultivation, preservation and/or propagation of culture should begin in teacher education**. One panelist relayed that our undergraduate programs respond to the Philippine Qualifications Framework Level 6 wherein we have articulated certain indicators that our students should be able to demonstrate by the end of their four years in the undergraduate program. And we can find that there is a specific emphasis on preserving, cultivating and developing our cultural heritage across the degree programs in teacher education. He added that cultural education competencies are also enshrined in the professional education subjects. Further he relayed that there are three new courses that integrate cultural education in the consciousness of the pre-service teacher education students. One of the courses discusses the confluence of the school, the community and the curriculum and prefaces the entire instructional process or educative process on the needs of the community. The second one is an introductory course on inclusion where we have to embrace diversity in our country and where the cultural education specific competencies were included. The last course deals on building literacy across the curriculum, including cultural literacy as an important dimension.

One of the panelists replied that she is grateful to know that the curriculum is designed to develop highly motivated, creative and reflexive teachers equipped with knowledge, skills and values in culture and arts education. She added that since TEIs or Teacher Education programs are responsible in developing future teachers, the formation and training of these teachers must include the promotion of cultivating, propagating and preserving one's culture as well as understanding of other cultures so that they too and their students can be agents of a culture that can transform a society. The other panelist also commented that it would be very difficult already for the Department of Education to intensify its efforts in training our teachers for cultural education when the preparation is not very solid, thus, the pre-service education will play a very critical role in equipping our teachers for cultural education.

The panelists were requested to share, as administrators, the **institutional support being provided for the integration of culture in teacher education**. One of the panelists relayed that in her university, there are currently two activities being done, a research which aims to provide mother tongue-based reading materials for children in the communities, and the other one is an ongoing production of unpublished local and indigenous folk tales to support public school teachers reading materials in the new normal. The project outcomes are printed books that will be distributed to a chosen elementary school. The approach of the other panelist is to ensure that they have the right people who will manage their program, e.g. looking for a PhD holder in cultural education. They also invested in strategies geared towards engaging students in adapting, localizing and more importantly looking for the indigenous variation of teaching and learning experiences. The last panelist shared that they are advocating IT education for the IPs and doing cultural mapping of the Visayas to gather cultural artifacts, structures and landmarks, which can be made official references in the contextualization and localization process.

The panelists then discussed the **challenges that they might encounter or might deter them in the future in effectively integrating culture in teacher training**. According to one panelist, he considers the assessments as a threat to effective integration of cultural competencies in the teacher learning process because sometimes, the efforts are directed towards the preparations for these assessments. On the other hand, one panelist considers the absence and presence of culture and arts education program in a TEI may influence the effective integration of culture in the teacher training. The last panelist commented that we are failing in our direction towards making cultural education work because we are operating in a policy environment that seeks to establish a monolithic and heavily standards-driven orientation towards education, but culture doesn't operate that way since culture celebrates diversity, plurality, and spontaneity – anything but standards. He commented that we should have a bigger policy environment that does not only press upon teachers and learners' definitive standards.

The RTD ended with the discussion on the **future direction of culture-based teacher education in the country and the recommendations to effectively achieve this course**. One of the panelists suggested that coming together with the policymakers and the lawmakers to define what cultural education is as the sum of our individual voices, and we can develop a cultural education directory of the Philippines which contains specific, measurable skills that can be mapped out into any program. The other recommendation is for TEIs, in-service trainings, NEAP, and other related centers to find a way to seamlessly connect the contents of that directory into the daily habits/practices so that culture can be ingrained within us and will be lived out. He also added that the NCCA could create a national agenda/roadmap for integrating cultural education across levels of learning, whether it is informal education or indigenous peoples education.

Another panelists shared two recommendations. The first one is for the culture and the arts education program in TEIs to offer and provide scholarship to the takers of the

program and enroll in CHED qualified institutes, to be able to raise the quality, standards, knowledge, and pedagogy of teachers assigned to teach the culture-based education in the basic education. The second is to train teachers on culturally based education and the perspectives of education for sustainable development (ESD), a teaching learning perspective, which is centered in the community's culture.

The last panelist commented that the way he sees it, cultural education is like a subject matter by itself and not something that is systematically integrated into the curriculum whether in pre-service education curriculum or K-12 program. He thus envisions cultural education as seamlessly integrated in the curriculum, in the pedagogy, in the learning systems and materials being produced. He envisions a consciousness that cultural education is not just in a particular learning area, but it is something that we live everyday, something that we are able to transmit and communicate to our learners everyday as we encounter them whether online or face-to-face.

Day Three

Plenary Session 4

“The Education Landscape in the Republic of Korea During the COVID-19 Pandemic”

Kim Sung-Geun

Chungcheongbuk-do, Office of Education, Republic of Korea

Mr. Kim shared how the Ministry of Education responded to the pandemic by ensuring that learning continues without sacrificing the health and safety of the students. The Ministry's approach is three-pronged: 1) quarantine; 2) childcare and mental health services; and 3) learning.

The schools provided sanitation supplies like masks, hand sanitizers and alcohol wipes to students and disease prevention and control measures were implemented: five-level social distancing, desks were spaced two meters apart, windows were opened more frequently, thermal cameras were installed in big schools while manual temperature checking was done in smaller schools. They also practiced a rehearsal training in case there will be a confirmed case of COVID-19. In addition, students downloaded a government-funded mobile application to check their health conditions before coming to school. If they manifest symptoms, they can report it to their teachers through the app and the teacher will coordinate with health experts to advise the students whether to come to school or stay. Further, the Ministry of Education and Ministry of Health and Welfare have offered free flu vaccines to all students. A revision of the School Health Act is also being proposed: instead of the head of unit preventing students from coming to school through a doctor's diagnosis only, it is being proposed that suspension may also be applied through the government's infectious disease alert.

With regard to childcare, the Ministry of Education provided emergency childcare (including kindergarten) for families in need by extending service hours from 9am-7pm

with provisions for lunch and snacks. Since young students are not old enough to use the internet at home, retired teachers and volunteers were designated as assistants to help the young students with their online classes either at home or at the school computer labs. In relation to mental health services, mental health check (through phone calls or social media), professional counseling (online, face-to-face) with medicine support, and online activities (peer counseling, clubs, etc.) were provided to both students and school staff.

With respect to learning, the objective of the Ministry is to provide a sustainable environment even during the pandemic through a full-scale offline curriculum in online classes. In order to achieve this, the Ministry strengthened public infrastructure through coordination with the Korean Education Research Information Service (KERIS) e-Learning and (Educational Broadcasting System (EBS) Online Class to increase their server capacity, new EBS TV channels, lining and expanding online learning resources and relaxing regulations on copyrights. To bridge the digital divide between high- and low-income families, free use of computers and gadgets, donations from private companies, internet subsidies and free e-book use were afforded to students.

In addition to infrastructure, the Ministry also retrained teachers on online class management. The Ministry selected leading teachers from all schools who will share their best practices with fellow instructors and provide feedbacks. Some professional groups and training institutions also provided trainings on technical skills for online platforms.

Dr. Kim relayed that only minor adjustments on the school calendar were done. Before reopening the schools (in different stages/dates), the Ministry had to consider the number of positive cases (should be less than 100 daily), the capacity of the government to control the epidemic, and the consensus of the parents.

Dr. Kim concluded that education schedule in Korea remained the same in spite of the change in the mode of delivery (online vs. offline). Plans for the future after the pandemic include establishing Korea's online education system on cloud-based artificial intelligence, continuing the expansion of infrastructure, upgrading administrative systems, and strengthening cooperative governance and educational autonomy (decentralization of the 17 regional offices of the Ministry).

Academic Exchange

Q1: What was the greatest challenge you encountered in implementing the education programs during the pandemic and how did you overcome it?

Kim Sung-Geun [KSG]: The most difficult part of the challenge was the learning gap between the high-performance and low-performance students because low-income families and their children are not able to access the internet or online classes as much as the high-income families, so the learning gap between high-

- performance and low-performance students has been increased. The Korean government is still concerned how we can provide or support this gap.
- Q2: With the additional tasks levied on your classroom teachers, were they afforded extra compensation for such additional duties?
- KSG: They did not have extra compensation for their extra works. The Korean government and the whole citizen of Korea supported with their emotions and warm heart so that they have high pride in themselves.
- Q3: Can you spell out concrete support towards classroom teachers other than trainings and retooling?
- KSG: Other than trainings or retraining on their competencies, for the first three weeks of the pandemic, teachers created their own materials so they can upload the files because first- and second-year students in the elementary schools are not able to access the internet as they want. Also, teachers created they own package of learning and they send the package to the student's home.
- Q4: With the pandemic, how are the trainings in the performing arts conducted?
- KSG: Through mutual classrooms such as Zoom or YouTube or social media platforms, teachers created major studies in their classroom activities and give tasks or contents though written form or through videos so that students can practice their physical activities or arts performance at home. They will have to record themselves through videos and upload it to YouTube or EBS or other platforms.
- Q5: How did the Korean government go about the relaxation of the copyright laws?
- KSG: The release of the copyright was one of the biggest challenges in Korea as well, as it is a sensitive question in Korea. We collaborated with other ministries, for example, the Ministry of Education does not have any copyright on media content, but we worked with Ministry of Schools, Culture and Tourism so that they can release contents to the online classrooms. Since we are also protecting the copyright owners, only parts of the contents (textbook, videos) can be used and not the whole material. Also, these can only be utilized by teachers and educators, exclusively in the online classrooms and specified platforms.

Plenary Session 5

“PCEP Artists and Cultural Educators Rapid Assessment (PACER): Study Highlight and Steps Towards the Next Normal”

Prof. Richard Philip A. Gonzalo
University of the Philippines

Prof. Gonzalo shared highlights of the PCEP Artists and Cultural Educators Rapid Assessment (PACER) Study conducted to gain information on the factors that might be helpful for the cultural educators to transition to the next normal. The study looked into the cultural educators' degree of participation in transforming ideas into cultural goods and services. It also identified factors that put cultural educators at risk in this

pandemic as well as variables that ensure cultural educators' welfare in this time of the COVID-19.

The study was participated in by 200 cultural educators through an online survey. Most of the respondents are undergoing graduate studies. In terms of sex and gender identity, most of the participants identified themselves as female (110), 63 identified themselves as male, 10 identified themselves as queer, while the rest (17) preferred not to disclose their identities. With regard to employment, 87% of the participants were employed on a regular/full time basis. In relation to the six UNESCO cultural domains, all the participants participated in the domains, majority of whom are under the Books and Press domain.

The speaker also discussed the culture cycle which is composed of five cycles, the creation (originating and authoring ideas and content), production (creating reproducible forms, tools, infrastructure and processes), dissemination (bringing generally mas-produced cultural products to consumers and exhibitors), transmission (transferring knowledge and skills), and consumption (taking part in cultural activities and experiences). According to Prof. Gonzalo, when creators assume role as cultural educators, they become the agents that advance ideas that embody people's aspirations in national and global contexts. They institutionalize worldviews and ideas in different contexts and are the ones responsible for transmitting culture education from one generation to the next.

The speaker shared that before the pandemic, the participation of cultural educators in the different cycles ranges from significant to low participation, but when the pandemic hit, all the degree of participation was down to low in all categories. Based on the statistical analysis performed, the study revealed that there are risk factors and protective factors that affect the coping mechanism of the cultural educators. Among the risk factors identified were sex (female can cope better), financial support from LGUs (compromises ability to cope) and involvement in performance celebration domain (dancers, musicians can cope well). The protective factors that were identified were gender identity (female), remuneration in chosen cultural occupation, and adequacy of financial support.

In view of these results, the study provided recommendations for both crisis management (transitions plan) and post-crisis activities. The following are the suggestions for crisis management: creating/promoting gender-responsive actions for women cultural educators (incorporating women's concerns in the response program); reviewing local government response and evaluating the amount/adequacy of the financial assistance; and assessing the needs of the cultural educators that are not yet being addressed by social amelioration programs.

With regard to post-crisis activities and in light of the protective factors identified, the study recommended advocating anti-discrimination policies and promoting safe spaces both in the workplace and in work-from-home arrangements; providing just compensation for cultural educators; designing programs that create opportunities for

cultural participation to enable our cultural educators to express their talents in their chosen occupation.

The speaker concluded that we need to do things differently to respond to the needs of the cultural educator's sector and to explore new pathways in order to transition to the next or better normal.

Academic Exchange

Q: What future research could be elicited from the result of the PACER study in connection with public administration and policy?

Richard A. Gonzalo [RAG]: For the crisis phase, we could look at the foundation for minimally viable strategies that can be employed at the local government level. For the post-crisis phase activities, we need to look at the different culture occupations and know the realities from their areas, especially among the performing artists' culture domains because they need interaction with their audience. The other groups have a higher ability to cope better because they do not necessarily have to be with their audience in order to express their ideas and conduct their activities.

Round-Table Discussion 2

“The Network of Care and Support: Philippine Response to the Pandemic”

Moderator: Richard Philip Gonzalo

Panelists:

Rowalt Alibudbud, MD, De La Salle University

Raymond John Naguit, Youth for Mental Health

Jay Nathan Jore, National Youth Forum on Heritage

National Association of Cultural Educators And Scholars (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)

The round table discussion (RTD) aims to determine and identify insights and ideas where culture-based strategies can be formulated. Culture-based strategies may provide opportunities to create support networks needed to improve health and behavior and help enact policies to address mental health concerns. The RTD is also intended to elicit key points and actions to care for the welfare of individuals employed in various cultural occupations including those engaged in cultural education.

The RTD opened up with a discussion on **what causes or influences mental health concerns and disorders**. Several themes emerged, one of which is the importance of self-awareness. According to one informant knowing one's self and being aware of one's actions and how this will translate to one's attitude in the workplace is essential, especially during this time of pandemic that a lot of triggers may cause mental health concerns. Mental health was also viewed by another as a state of mind, including the emotional, psychological and social well-being, with the recognition that everyone experiences challenging moments in life including the present time, dealing with uncertainties due to the pandemic. Influences both external and internal were also highlighted, emphasizing that one's belief systems, environment, and his/her own responses to these external and internal influences make up one's mental health. The ability to cope especially during times of uncertainty was also stressed as part of managing one's mental health.

Key informants also shared on how they cope as cultural workers and educators and how they help their students and their communities in managing their mental health during this time of pandemic. Engagement in activities like writing, making art, theater, webinars, sports, farming with the community, and sharing culture-based materials for teachers were some of the activities that key informants participated in to cope during the COVID-19 pandemic.

The next point of discussion revolved around the **sources of emotional stress as well as the available support in one's social environment**. Key informants shared several sources of stress and challenges during this time, such as work-related stress especially with regard to adapting to the new mode of virtual teaching and learning, and the use of technology in order to communicate and teach effectively to learners. Another stress emphasized is the necessity of appearing to be strong and well all the time in front of the learners so as to inspire the learners to keep going and help the students cope with the new modes of learning.

In terms of support in their social environments, key informants identify the following as their main source of support and help in coping with the crisis: family, friends, colleagues, faith, their students, the institutions that they belong to such as DepEd, their communities, and social media. Continuing to be engaged as an educator and culture practitioner; tapping into the creative arts such as poems, narratives, theater; engaging the community (neighborhood farming) and the students; attending webinars and activities to help think creatively and cope, including sharing self-learning materials with cultural content and other information related to culture-based education, were some sources of support that the informants mentioned in terms of promoting mental and emotional stability.

With regard to **sources of information about mental health**, key informants shared their views on whether there is enough information about mental health or not. Two of the key informants have background on health services (as a nurse and as a guidance counselor) and they advised that having such prior knowledge and background helped them not just in obtaining information but in managing their own mental health as

well. The support of DepEd was also emphasized with regard to learning more about mental health through some of its webinars, and in managing one's mental health through the department's upskilling webinars, *kumustahan* sessions, as well as seminars on technology usage. One key informant also shared how engaging with local recreational groups, attending webinars about mental health, and browsing through social media helps in getting more information about mental health.

The last point of the round table discussion centered on the **differences in culture, language, and social status between individuals and clinicians that may cause difficulties in communicating concerns to come up with a proper diagnosis and treatment.** One key informant pointed out that people are using the same language of healing in the sense that everyone is affected by the pandemic and coping, but the technical terms used by mental health practitioners may be a barrier; but using culture-based terms may play a key role to bridging the differences. The difficulty in detecting and knowing the signs or manifestations of a mental health concern for an ordinary person was also mentioned. This was agreed upon by another key informant, sharing that it is difficult if one has no idea on how to respond when someone they know shared with them their mental health concerns because without intending to, one might trigger a negative reaction and cause adverse effects on the other party. Another key informant informed that there exists individual differences, diverse cultures and different understandings in the society that may result to misconceptions and miscommunications, and that mental health practitioners have scientific ways of treatment while the ordinary individual have their usual practices and beliefs as well, and this may lead to contradiction and collision.

After the RTD, the panel of experts shared their thoughts on the sharing of NACES representatives.

Dr. Rowalt Alibudbud shared that the discussion reflects the collectivist side of Filipinos being a closely knitted society, thriving in groups rather than as individuals. This includes leaning in for support to other people, including the Filipino values of *pakikipag-kapwa*, which is very helpful in managing mental health. The construction of the concept of mental health, based on the discussion, also emphasized the regard for the 'self', one's attitude, personal coping strategies, self-view, and one's social self. He also informed that it is important for clinicians to understand how people view mental health for the former to adapt based on these personal views, as this will help immensely on the strategies or interventions that will be advised on the individual's mental health. Leaning into social institutions including family, education, and religion for support is also another very important part of the Filipino culture. Dr. Alibudbud also emphasized that mental health is more of a "more or less" than a "yes or no". One can be mentally healthy now but not the next day; the important thing is how to cope.

Dr. Alibudbud also shared that mental health programs and services are currently more for targeted individuals (children, abused women, etc.) but not for cultural educators and this may be attributed to the fact that data is lacking with regard to the

needs of educators regarding their mental health concerns. He also narrated that one challenge for Filipinos is the thought that they are being experimented upon when they become a part of a study; when in reality the goal of these studies is to provide better understanding and services for everyone. He also put emphasis on the need for data in order to establish better mental health programs and to improve the system of support and care.

Dr. Naguit in his presentation advised that in the Philippines, discussions on mental health usually has a negative connotation, like suffering from anxiety, depression, even suicide, etc., and suggested that currently it would also be best to talk about the positive side when one talks about mental health, such as resilience, well-being, and others. He explained that mental health is an interplay of different factors such as biological, psychological, and even social factors, which need more solutions based on the ground-up and not only from professionals especially in determining interventions. Moreover, the demand for mental health services is higher now compared to pre-pandemic times. Not everyone is talking about their mental health concern though because of the underlying stigma. Dr. Naguit emphasized that the culture and arts sector plays a very big role in building a safe environment for people to access mental health programs and services that they need. Culture also plays a very big role in utilizing art as an expression. When someone feels a negative emotion and can express it through art and find meaning in things, it could be therapeutic and can help in the coping process. He also shared the role of “*pagpapanday ng komunidad*”. The act of people engaging in art that helps with community processing after a disaster or a pandemic is also recognized. Health interventions should be community-based as well and be accessible to everyone.

Dr. Naguit advised that it is important to listen to cultural educators and workers themselves, as sometimes the best solutions are the solutions that are identified by the community members themselves. Building a network of support and infrastructure to help address the need for mental health programs and services are also crucial. For the availability of programs and services for cultural educators, Dr. Naguit shared that the National Center for Mental Health and the Philippine Mental Health Association offer low-cost services that one can avail of, and cultural workers can also look into the Artist Welfare Project Initiative. In conclusion, Dr. Naguit put emphasis on positive psychology (creating spaces for positive emotions), finding meaning in what we do, maintaining a sense of community, recognizing that as educators one is not immune to developing mental health concerns, and effective policies and implementation programs are key to support and care for educators in this time of pandemic.

Mr. Jore shared that most of the time, the culture and arts are framed in the lens of cultural industries or creative industries, mostly through looking at art and culture as a potential to stimulate economic growth, promote tourism, and looking at culture as materials and objects. He shared that the idea of ‘expressive culture’ as a means to express the self and to connect with others is gaining traction in the country. It brings expressions of culture, such as culinary, painting, music, etc. to the people and how this can express a person’s concept of self, their self-esteem, and appreciated by a wider

community. Mr. Jore highlighted that the network of art and culture educators are very important in supporting and encouraging one another. “Humanism” must then be brought back in order to enact change and be the center of all government initiatives. Culture and arts educators – teaching in the sphere of humanities – play a big role as culture and arts are very much needed and crucial in creating new ideas and new pathways to be able to hurdle the challenges of the pandemic.

Closing Keynote Address

Dr. Edwin V. Antonio, PhD

Head, National Committee on Northern Cultural Communities

Founder, Director, Katutubo Exchange Philippines

Mabuhay! Magandang araw po sa lahat! Good day everyone! It’s an honor and a privilege to be invited as one of the resource persons in this prestigious international conference on culture-based education and research called Bantula, a project initiated by the Philippine Cultural Education Program or PCEP of the National Commission for Culture and the Arts or NCCA. My warmest congratulations to the organizers for the success of this 4th edition, as well as to all the participants of Bantula International Conference.

This is just a manifestation that the people of the world will rise above this situation, no matter what. This is just to manifest, even though we are in the midst of a pandemic, we have successfully carried out our plans and activities for this year with the use of technology by the online platform and we call this the new normal. We hope and pray that we will have a better situation by next year. Keep up the fight and keep on learning.

I was tasked to give a talk on the topic indigenous education as foundation for culture-based learning, mainstreaming indigenous education in the Philippines. I would like to quote from a former Ms. Universe, Alicia Machado, “A man is a man in every part of the world. It has nothing to do with race. It has to do with the culture and education that each man has received since he was a child, in his home. It has to do with how he was raised.” You know ladies and gentlemen, when we talk about indigenous peoples, it really warms my heart and makes me smile when I remember my IP friends whom I also consider as IP family. I have so much memories and unforgettable cultural experiences with them. I have visited several indigenous communities across the country. I did cultural immersions and I have lived with them. I truly fell in love with their simple but rich way of life.

Allow me to relate an experience of meeting a Blaan community in Sarangani in Mindanao. I had a direct interaction with all of them from the children to the elders. I have come to know their characteristics as one group of people. I was able to pick up some of their indigenous words. If you want to learn and pronounce them right, then you can easily connect with them. They will be ecstatic especially the elders, to hear

from a guest, speak out some of their local words. They would be delighted to teach you more words only if you manage to pronounce them all because, sometimes, it becomes a tongue twister. But the phrase that remains with me up to this time is “kando ta ge” meaning I love you in Blaan language.

After familiarization with their indigenous language, the community prepared some native food, using indigenous materials, even the plates and bowls are made from anahaw leaves. I'd like to show you some of the picture. This is the Blaan community that I visited in Saranggani. There are elders as well as young, young kids, children and youth and of course to welcome a guest, they prepared their indigenous food and as I've mentioned, they made use of indigenous materials for their plates and bowls and they used the anahaw leaves. And I also tried helping them create the plates and bowls and I discovered their traditional ways of preparing food. Food preparation and cooking. They have free-range chicken, fish, fresh vegetables, fruits, rice and root crops are their staple food. Before we had the meal, members of the community rendered some welcome music and dances then they even invited me to join the dance and asked me to wear a traditional attire, that I looked like I belong with their group. After the hearty dinner we had some sharing of welcome messages and songs and chants. Then went back to dancing. It was really a wonderful experience, an amazing experience for me. I can claim that it was a culture-based learning for me direct from the community.

So, I also had the chance to visit our national living treasure, Estelita Bantilan, from the same community of Blaan and she is a master mat weaver. I was being told that the boys and girls in the community were being taught to do performances, beadworks, embroidery and other art forms at their very young age. They were being trained to be creative. They spend their free time and specially during school breaks or vacation to practice their skills. Aside from honing their skills, cultural values were instilled in them by their parents. Indigenous education indeed starts from home. From the family then to the community, and to the school.

Indigenous education is an aspect of education that focuses on teaching indigenous knowledge, models, methods and content within formal or non-formal educational systems. The growing recognition, appreciation and the use of indigenous education methods can be a response to the erosion and loss of indigenous knowledge, through the processes of globalization, colonialism and modernity. Indigenous communities are able to reclaim and revalue their languages and traditions and in so doing, improve the educational success of indigenous students, thus ensuring their survival as a culture.

Indigenous education is being advanced in the Philippines. The government as well as the private organizations collaborate and implement programs and projects. One particular program of the government is the indigenous people's education or IPEd under the Department of Education which was started around 2013. It is implemented now in the basic education that help localize, contextualize and indigenize the K-12 program. However, this is a continuing development of the education program that needs further enhancement.

The National Commission for Culture and the Arts is another government agency that has been supporting programs and projects that are focused on indigenous education. Learning resource materials for indigenous education are being assisted by the agency under the competitive grants. The Dayaw indigenous peoples festival is one institutional program of the NCCA that truly supports IP education. Every year, in the month of October, we staged this Dayaw festival wherein different IP groups converge in one place and showcase their dances, songs, and chants. But they are not just there to perform and entertain, but they are there for the public to educate. They introduce their respective communities and share what are the meanings of every particular art form of their community and we have here on the slides, pictures of the Dayaw celebration. We just had recently, last October, and the theme is “Ipinagmamalaking Buhay na Dunong”. We highlighted the intangible cultural heritage of the indigenous people.

For the northern cultural communities, we invited just a few of them. We invited Isnag of Apayao, Gaddang of Mountain Province, Aeta of Pampanga. So, every year we had this convergence of all the different IP communities in one place and we invite some students, teachers, and other interested parties to join us and we teach them, the indigenous peoples of their arts and crafts, their intangible cultural heritage, and they enjoy that moment of learning from the indigenous peoples. I think this is one of the indigenous education that we’re doing in the Sub-commission for Cultural Communities; and traditional Gaddang girl recites an epic story of Gaddang and they also shared some indigenous dance from the community and also on this picture, another picture is from the Balangao of the same province. They’re the head of delegation, teach the netizens as well as our viewers online some of the indigenous words and phrases and another picture shows an Aeta elder who shared the traditional healing and ethnomedicine and she brought to show us some of the herbal medicines that they use in their community and Isnag, head of delegation, also showed some of their agricultural implements that they use in their community so it’s really a way of sharing their culture through online. This is the very first time that they experienced this. We had difficulty on connectivity because of the poor signals in the community, but we were able to successfully conduct the program on the air.

Next slide, you can see on the picture there are some Teduray community here. They shared some dances and then bottom picture is Obo Manobo from the North Cotabato. They shared some courtship dance and another picture at the bottom is a picture of an Ibaloi youth demonstrating the proper way of wearing the attire as well as the meanings of their attire. And of course, on top, a picture, we conducted a global conversation with the different IP youth, together with the foreign youth, we celebrated the 75th anniversary of the United Nations Day. And of course another program that we have in Katutubo Exchange Philippines, we have outreach programs, we visit some overseas Filipino communities especially the Philippine embassies abroad. We visited on this picture China and some locals like Chinese youth attended the program and we brought with us the Ibaloi community and Maguindanaoan of Mindanao so they have musical performances as well as dances and they were being

taught how to dance the Tayao dance or the BienBien dance of the Ibaloi. And on the lower photo you can see some of the African South African youth or kids who tried to wear the Panay Bukidnon attire and of course aside from the international communities, we also visit the indigenous communities around the country.

So as I've said, we also implement the SFT Programs in our group and we had the first one, the textile weaving in Ilocos because teachers and students, they had no knowledge about weaving and one summer vacation, we invited them to come over to the center of our national living treasure, Magdalena Gamayo, to learn the craft and they were able to harvest cotton from the farm and of course, prepare all the threads and of course do the weaving.

And we had to support the declaration of the United Nations that 2019 as the International Year of the Indigenous Language. We went to Mindoro because we had an alumna who is knowledgeable of their surat Mangyan so I asked her to teach her community learn their ancient script so we had that, a combination of young people as well as elders who were really inspired to learn. They were so enthusiastic, so you can see from the picture, even a mother who was raising her kid brought with her to the center to learn the surat Mangyan and we provided of course materials for their learning and we brought papers and of course t-shirts to write their ancient script, their surat Mangyan and of course they also wrote ambahan or their poetry on the bamboo tubes, they call it, I forgot the name of this bamboo tube. It's a container they write the script that they learned from the sessions they had at the center and of course we had also a visitor, a Japanese who came to Mindoro just to learn the script. Just imagine this foreigner at that but she's more interested than us to learn the cultural heritage that we have.

So I guess it's time to ponder on and reflect what shall we do with our intangible cultural heritage. I think it's about time, it's high time that we learn all of these things, get to know the different ethnolinguistic groups and learn their culture and we had 20 learners who graduated in the program, we had that six months. Every weekend, they had the sessions with their master teacher, master cultural master, master and this young mother who always bring her baby to the class she was given a special award because she was the best learner in that group for the elders, so she cried when she received her medal because she never went to school. But this one I think she graduated in this program. And of course, the old man, Mangyan elder also recited some and they were happy presenting their output during the graduation. The nearby school invited us to conduct the culminating activity in their school so everyone's happy for that program and we moved out after that program.

We conducted another school of living tradition for surat Tagbanwa because these are a vanishing tradition that we have. Only one of them, I think, he is an alumnus in the program so I asked him also to teach surat Tagbanwa and of course a combination of elders and young people, youth joined the program. But it was stopped because of the pandemic. We had lockdown and we were, we had the quarantine, so we were not able to continue. But we are hoping maybe next year we can put in the program and

of course just recently after the Katutubo Exchange online or virtual program, we had also conducted webinar on traditions and we featured Baybayin, surah Tagbanwa, as weaving Gaddang weaving and beadworks and of course Blaan dress designs and embroidery and of course Maguindanao performance art. It was attended by teachers, professionals as well as students and of course not just in the country but also overseas. We have some people, Filipinos overseas who really eager, who are eager to attend so they attended the program and I think these are part of our indigenous education so the government as well as the private institutions or private organizations pitch in to give programs and projects to mainstream our indigenous education.

A cultural community exists as one solid community. They help each other as compared to the urban setting that we observe now so individualistic. The traditional community or the culture community act and achieve collectively. They experience pains and joys together. They value the spirit of bayanihan. They have that intangible cultural heritage, vital wisdoms or living wisdoms or buhay na dunong which they are always proud of. And of course, they usually apply it in their daily lives. These are the cultural treasures that remain with them in the community and serve as a tool to hurdle changes and challenges of time.

Let us not forget also that there are issues and concerns that the indigenous people experience. Of course, number one is discrimination, still rampant up to today. They are forced sometimes to assimilate other cultures, some of them are ashamed to use their languages. There's an ignorance of their epics and other oral literature. There's also influence of foreign or western cultures and of course our young people nowadays are too much engaged with the technology, online games, but I think this is creating a negative impact to indigenous education as well as culture-based learning so I hope, we hope, that the authorities will do some concrete actions to address these concerns.

There are a lot of things to do with the programs and projects are presented on indigenous education. There's still a long way to go to achieve mainstreaming indigenous education in the country. So we encourage the creation of more programs and crafting of policies on the widespread dissemination of our tangible cultural heritage as well as our indigenous education in collaboration work with the national government and private organizations as well as community organizations to further strengthen culture-based learning of our children, since it takes an entire village to educate a child.

Maraming salamat po.