



NATIONAL COMMISSION
FOR CULTURE AND THE ARTS



BANTULA

INTERNATIONAL CONFERENCE ON
CULTURE-BASED EDUCATION AND RESEARCH

**“Roots, Routes, and Rituals: Philippine Culture-based Education
in the Age of Epidemics and Emergencies”**

October 14-16, 2021

Free Online Conference via Zoom

PHILIPPINE CULTURAL EDUCATION PROGRAM (PCEP)

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

PCEP 2018-2023 Objectives

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



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

BANTULA: INTERNATIONAL CONFERENCE ON CULTURE-BASED EDUCATION AND RESEARCH

**5th Bantula International Conference on Culture-based Education and Research
“Roots, Routes, and Rituals: Philippine Culture-based Education
in the Age of Epidemics and Emergencies”**

October 14 – 16, 2021

Via Zoom

PROGRAM

Day 1 – October 14, 2021

9:00 – 9:30 am	Opening Ceremonies	Alvin Ringgo Reyes
	- Philippine National Anthem and Doxology	
	- Conference Overview and House Rules	Ferdinand Lopez Conference Convenor
	- Opening Remarks	Joseph Cristobal, PhD Director, PCEP
9:30 – 9:50 am	Opening Keynote Address <i>Learning to Live with COVID-19: What Every Filipino Should Know about the Post-Pandemic Normal</i>	Fr. Nicanor Austriaco, Jr. O.P Professor of Biological Sciences & Professor of Sacred Theology, University of Santo Tomas, and Professor of Biology, and Professor of Theology, Providence College, USA.
		Moderator: Alvin Ringgo Reyes
9:50 – 10:00 am	Academic Exchange	
10:00 – 10:45 am	Plenary Session 1: <i>Writing-Performing Philippine Cultural Heritage: Between Decolonial Resistance and Care</i>	Merlinda Bobis, DCA Honorary Senior Lecturer Australian National University
		Moderator: Alvin Ringgo Reyes
10:45 – 11:00 am	Academic Exchange	
11:00 – 11:45 pm	Plenary Session 2: <i>Humanizing the Tao: Filipino Ethics of Relationality in this Troubled Times</i>	Fr. Albert Alejo, S.J. Ateneo de Manila University
		Moderator: JC Mesana
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: Collaborative Education: Bringing Together Parents, Teachers, Students, and the Community for a Common Goal

Panel Presentation 2: Innovative Culture-based Strategies in Teaching Literature and Popular Culture in the Pandemic Present

Panel Presentation 3: Of Rites and Rituals: Sacred Practices for Protection, Healing, and Honoring the Dead

Panel Presentation 4: ENKWENT(R)O: Writing and Narrating Encounters in Place, Time, and the Beyond

Panel Presentation 5: Signifying Indigeneity and Ethnicity: Structures and Infrastructures of Learnings

2:15 – 2:30 pm

Break

2:30 – 3:45 pm

PARALLEL SESSION 2

Panel Presentation 6: Indigenous Peoples, and Cultures: Organizational Structure, Skill, Knowledge, and Attitude

Panel Presentation 7: Arts, Artists, and Art Teachers: Learning Styles, Life Experiences and State Institutions

Panel Presentation 8: Interrogating the New Normal: Perceptions, Pedagogy, and Preparedness

Panel Presentation 9: Care Work, Intimacies, and Affective Connections: The Pandemic as Evidence of Lived and Embodied Experience

Panel Presentation 10: Mapping Culture: Space, Place, and the Environment

3:45 – 4:45 pm

LAUNCHING OF PCEP LEARNING MATERIALS

Talas Volume 5 – Galileo Zafra, Ph.D

CBG Volume 1 and 2 - Eric Zerrudo, Ph.D

Philippine Pedagogy in Time of the Pandemic – Filomena Dayagbil, Ph.D

12:50 – 2:05 pm	PARALLEL SESSION 4	
	Panel Presentation 16: Representations and Reflections: Illuminations and Insights in Philosophy, Media, and Education during the Covid-19 Pandemic	
	Panel Presentation 17: Voices from the Diaspora: Re-imagining and Re-telling Philippine History, and Heritage	
	Panel Presentation 18: From Coast to Coast: Local Games, Health Education, and WellBeing	
	Panel Presentation 19: Language and Culture: Resource, Policy, and Register	
	Panel Presentation 20: Cultural Heritage: Tourism, Festival, and Community Lifeways	
2:05 – 2:15 pm	Break	
2:15 – 3:00 pm	Plenary Session 4: <i>The Philippine Maritime Culture and History as Foundation of Philippine Culture-based Education</i>	Alicia Magos, PhD University of the Philippines – Visayas Moderator: Alvin Ringgo Reyes
3:00 – 3:15	Academic Exchange	
3:00 – 5:00	Round Table Discussion 1: VIEWPOINTS: Cultural Competencies in Philippine Basic and Higher Education	Moderator: Rodel Bugarin Presenter: Asst. Prof. Alvin Ringgo Reyes, LPT, MA University of Santo Tomas, Manila Discussant: Aldrin Darilag, PhD Commission on Higher Education Reactors: Marilu Madrunio, PhD University of Santo Tomas Vicente Handa, Phd West Visayas State University Jocelyn DR. Andaya Department of Education

Day 3 – October 16, 2021

9:30 – 9:45 am	- Welcoming Remarks - Introduction of Speaker	Alvin Ringgo Reyes
9:45 – 10:45 am	Plenary Session 5: <i>“We Make Beauty Anyway”: Recovering Our Babaylan and Other Wisdom Traditions in a Time of Eco-apocalypse</i>	S. Lily Mendoza, PhD Oakland University, Michigan Moderator: Alvin Ringgo Reyes
10:45 – 11:00 am	Academic Exchange	
11:00 – 12:00 nn	Plenary Session 6: <i>Mula sa Liwayway Hanggang sa Teleserye: Paggigiit sa Kahalagahan ng mga Akda ng Kababaihan at ng Feministang Pananaw sa Pagtuturo</i>	Joi Barrios Le-Blanc, PhD University of California, Berkeley Moderator: Alvin Ringgo Reyes
12:00 – 12:15 pm	Academic Exchange	
12:15 – 1:00 pm	Lunch Break	
1:00 – 2:30 pm	Round Table Discussion 2: INSIGHTS: Challenges and Opportunities in Teaching Gender and Sexuality in Philippine Culture-based Classrooms	Moderator: Rodel Bugarin Panelists: Robert Diaz, PhD University of Toronto Shane Carreon, PhD University of the Philippines, Cebu Christine F. Godinez Ortega DFA, Mindanao Creative and Cultural Workers Group, Inc. Naomi Fontanos University of the Philippines
2:30 – 2:45 pm	Academic Exchange	

2:45 – 3:45 pm	The Dr. Orlando B. Magno Professorial Lecture on Culture-based Education	Filomena Dayagbil, Phd Cebu Normal University
	<i>Localizing Pedagogy: An Academic Adventure in the Philippine Pandemic Moment</i>	Moderator: Alvin Ringgo Reyes
3:45 – 4:15 pm	Closing Keynote Address <i>Aesthetics of Possibilities: Life Lessons from the Intersections of Medicine and the Arts in the Pandemic Portal</i>	Joey A. Tabula, M.D. Philippine Society of General Internal Medicine
4:15 – 4:30 pm	Closing Ceremonies - Closing Remarks - Photo Op	Ferdinand Lopez
	Evaluation Form Submission	PCEP Secretariat

GUIDE TO PARALLEL PAPER PRESENTATIONS

DAY 1: October 14, 2021, Thursday

PARALLEL SESSION A

Panel 1: **Collaborative Education: Bringing Together Parents, Teachers, Students, and the Community for a Common Goal**

Moderator: Rica Palis

NAME	TITLE	AFFILIATION
Luisito M. Nanquil	<i>English Language Teaching Through Home Education: Collaboration of Parents and Teachers</i>	Bulacan State University and Wesleyan University-Philippines
Franklyn D. Vargas	<i>Paratukdong Rawisenyo sa Bag-ong Normal: A Community-Based Literacy Program for Grade 9 Students During the Pandemic</i>	Rawis National High School
Cailvin D. Reyes	<i>Challenges and Coping Strategies of Upland Elementary Teachers in the Implementation of Modular Learning Modality</i>	Don Honorio Ventura State University, Porac Campus

Panel 2: **Innovative Culture-based Strategies in Teaching Literature and Popular Culture in the Pandemic Present**

Moderator: Tim Dacanay

NAME	TITLE	AFFILIATION
Jocelyn Perida-Castro	<i>TrESE: Demystifying Philippine Mythology in Literature and Popular Culture</i>	De La Salle-College of Saint Benilde-Manila
Charina Lourdes Tianzon	<i>Angela Manalang-Gloria's "Soledad": A Literary Podcast</i>	De La Salle-College of Saint Benilde-Manila
Jimmy B. Dillo, Jr	<i>The Motion of Remembering in F. H. Batacan's Smaller and Smaller Circles</i>	De La Salle-College of Saint Benilde - Antipolo

Panel 3: Of Rites and Rituals: Sacred Practices for Protection, Healing, and Honoring the Dead

Moderator: Kenny Aranas

NAME	TITLE	AFFILIATION
Fluellen I. Cos	<i>Kabkab: A "ritual of protection" of the Manobo tribe in Pantukan, Carrascal, Surigao del Sur, Philippines</i>	Carrascal National High School, Surigao del Sur
Felix A. Madriñan	<i>Si'let: The Ritual Art of Healing</i>	Palawan State University-Quezon Campus
Randy Nobleza	<i>Tubong/Putong as healing ritual in the age of pandemics: Corona (crown) ritual in the island province of Marinduque</i>	Marinduque State College

Panel 4: ENKWENT(R)O: Writing and Narrating Encounters in Place, Time, and the Beyond

Moderator: Erika Valencia

NAME	TITLE	AFFILIATION
Pauline Bianca B. Ma-alat	<i>Mapping the Istorya: Narratives of Place with Communities of Albay</i>	Ateneo de Manila University
Dennis Bruce A. Lerion	<i>Encounters with Supernaturals: Mythic Creatures and Their Representations in Selected Susumaton of Leyte</i>	Philippine Science High School—Eastern Visayas Campus, Palo, Leyte
Mark Anthony Angeles	<i>Interbensiyon sa Daglî bilang Micro-Memoir sa Panahon ng Pandemya</i>	Unibersidad ng Santo Tomas

Panel 5: Signifying Indigeneity and Ethnicity: Structures and Infrastructures of Learnings

Moderator: JC Mesana

NAME	TITLE	AFFILIATION
Grace Ayson, Erickah Joy Centeno, Franzen Mae Santos, Josephine Princcess Santos	<i>Difficulties of Indigenous Students during Online Classes in a University in Pampanga</i>	Don Honorio Ventura State University, Porac Campus
Bernard Boy Aranzado Cepillo	<i>Katutubong Laro ng Piling Pangkat-Etniko ng Silangang Mindoro sa Pagpapaunlad ng Tradisyon at Kulturang Pilipino</i>	Puerto Galera National High School and Divine Word College of Calapan
Irene Sumedca Angway	<i>Establishing Infrastructure of Culture-based Education Through Indigenous Peoples Education (IPEd) as K to 12</i>	DepEd-Tabuk City

PARALLEL SESSION B

Panel 6: Indigenous Peoples, and Cultures: Organizational Structure, Skill, Knowledge, and Attitude

Moderator: JC Mesana

NAME	TITLE	AFFILIATION
Myla L. Isip, Jayfee D. Alcantara, Marissa P. Gegante	<i>A Study on Note Taking Skill of Indigenous Students: Basis for an Intervention Program</i>	Don Honorio Ventura State University, Porac Campus
Benedicta D. Repayo, Ersyl T. Biray, Celedonia R. Hilario, Ailyn Q. Relojero, Karen F. Pagunsan, Jannine M. Rafael, Jonah Eliza C. Prado, and Gay Ann S. Solanoy	<i>Komposo: Indigenous Music of the Akeanon Bukidnon</i>	Aklan State University

Jeremy G. Lagunday	<i>Understanding the Organizational Culture of Indigenous Peoples Schools: Its Implication to Instructional Supervision</i>	Can-ayan Integrated School, Malaybalay City
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Panel 7: Arts, Artists, and Art Teachers: Learning Styles, Life Experiences and State Institutions

Moderator: Kenny Aranas

NAME	TITLE	AFFILIATION
Kryztal Ivy F. Dayo, Jerny Bless O. De Leon, Noreen P. Echague, and Gino A. Cabrera	<i>Life Experiences of Visual and Literary Artists: Influences and Challenges</i>	Southern Luzon State University, Lucban, Quezon
Jonathan T. Jimenez	<i>Dominant Learning Style of Arts Students: Basis for the Development of Enhanced Contextualized Curriculum Implementation Plan</i>	Don Vicente Rama Memorial National High School
Almighty C. Tabuena, Carrie Danae S. Bravo, Feliz Danielle R. Dimalanta, Kate Ashley P. Jusay, Martina Ysabel Vitug	<i>Inclination State on Philippine Culture and the Arts: Factors Affecting Progress and Deterioration</i>	Espiritu Santo Parochial School of Manila

Panel 8: Interrogating the New Normal: Perceptions, Pedagogy, and Preparedness

Moderator: Erika Valencia

NAME	TITLE	AFFILIATION
Roy C. Sumanduran	<i>Exploring the Expectations and Perceptions of Public-School Teachers Toward the New Normal: The Case of Malaybalay City Division</i>	DepEd Division of Malaybalay City, Bukidnon
Genevieve C. Macalandag	<i>Utilization of School's Action Plan to Increase Level of Preparedness of Bagong Silang Elementary School: Towards a New Normal</i>	Bagong Silang Elementary School Malaybalay City, Bukidnon
Mark Paulo Y. Tanjente	<i>Culturally-Responsive Teaching: Emerging Strategies and Practices in the New Normal</i>	Richwell Colleges Incorporated

Panel 9: Care Work, Intimacies, and Affective Connections: The Pandemic as Evidence of Lived and Embodied Experience

Moderator: Edward John Padilla

NAME	TITLE	AFFILIATION
Darlyne Bautista	<i>The Filipina Narrative in a Post-COVID World: Understanding the Filipina Migrant Worker as Producer in the Knowledge Commons</i>	University of Toronto
Alfred Kristoffer Guiang	<i>Sa Labas ng Bayan ni Juan, May Bayanihan: Food Bank Drive as Mutual Aid Support During the Pandemic</i>	Philippine Consulate in Jeddah, Kingdom of Saudi Arabia

Soeey Garcia Valencia	<i>Displacements: The Narrative Articulation of Quotidian Realities Faced by a Filipina PWD Amidst the COVID19 Pandemic</i>	University of Santo Tomas, Senior High School Department
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Panel 10: Mapping Culture: Space, Place, and the Environment

Moderator: Rica Palis

NAME	TITLE	AFFILIATION
Marjorie A. Española & Alexes Mae C. Diaz	<i>Cultural Mapping for Heritage Preservation in Cuyo and its Neighboring Islands, Palawan, Philippines</i>	Palawan State University
Arjun V. Adame, Arriane P. Rodriguez, King Elvan A. Abella	<i>Cultural Mapping: Ancestral Houses in Lucena City</i>	Maryhill College, Inc. Lucena City,
Gino A. Cabrera	<i>Socio-environmental Triggers and Culturally Rooted Yearnings of Incarcerated Males due to Drug Use: Inputs to Effective Drug Rehabilitation Program</i>	Southern Luzon State University (Main Campus), Lucban, Quezon

DAY 2: October 15, 2021, FRIDAY

PALLALEL SESSION C

Panel 11: The Body Archive: Narratives of Pain and Resilience in Filipino Literature, History, and Culture

Moderator: Tim Dacanay

NAME	TITLE	AFFILIATION
Edward John Padilla	<i>Of Disease and Dis-ease: Agonizing Bodies in Fifteen Filipino Short Stories in English</i>	University of Santo Tomas
Arrienne Joi Pena	<i>Troubled Mind, Tortured Body: Reading Trauma in Maria Rosa Henson's "Comfort Woman: A Slave of Destiny"</i>	Spanish Ministry of Education
Ernesto Thaddeus Solmerano	<i>FAT BODY, BODY FAT: The Deformed, Degenerate, and Disabled Bodies in Philippine Fiction</i>	Laguna State Polytechnic University

Panel 12: The Cultural Heritage of Bohol: An Appreciation of their Tangible and Intangible Heritage

Moderator: JC Mesana

NAME	TITLE	AFFILIATION
Mia Marie J. Biliran	<i>Integration of Lobocanon Heritage in the Eight Learning Areas of Junior High School Curriculum</i>	Camaya-an National High School, Loboc, Bohol
Michelle D. Manug	<i>Integrating Bolibongkingking Ritual Dance in Mathematics: The Topic on Measurement</i>	Camaya-an National High School, Loboc, Bohol
Victoria J. Raya	<i>Loboc Children's Choir: Best Practices and Milestones</i>	Camaya-an National High School, Loboc, Bohol

Panel 13: Performing Gender, Signifying Queerness: The Art of Intimacies, and Care

Moderator: Rica Palis

NAME	TITLE	AFFILIATION
Reinerio A. Alba	<i>Filipino Gay Cultural Workers as Potential Residents of Bahay ni Lola: A Phenomenological Inquiry into Issues on Liveability, Productivity, and Sustainability</i>	Institute for Labor Studies-Department of Labor and Employment
Pak Hei Yuen White	<i>Celebrification, (De-)queering Transgender Performativity, Transnational Receptivity: Reading Ayana Tsubaki's "I Am a Woman Graduated from Boys' Schools"</i>	National Taiwan Normal University
Ariel Dela Cruz	<i>My Lola and I: Queer and Trans Filipinx Canadian Intimacies and Moving With Care</i>	Cornell University

Panel 14: The Logoscentres of Empire: Museum, Library, and the Archives

Moderator: Kenny Aranas

NAME	TITLE	AFFILIATION
Alain Zedrick Camiling	<i>Appropriating Museum Education Programs as Supplements to Senior High School Learning and Instruction</i>	De La Salle- College of Saint Benilde
Christine Marie Lim Magpile & Cynthia Lim Cordova	<i>An Analysis of How a University Library Should Extend Its Services to Students and Faculty Engage in Remote Learning during the Pandemic</i>	University of the Philippines, Diliman / De La Salle University, Manila

Fralynn Manalo	<i>Libraries, Archives and Museums as Interconnected Learning Sites and Resource Centers</i>	Tao Management Corporation
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Panel 15: Expanding the Scope of Culture-based Learning: Mining, Modules, and Mediation as Research Objects

Moderator: Erika Valencia

NAME	TITLE	AFFILIATION
Salvador M. Patricio	<i>Effectiveness of Contextualized Learning Modules to Learners' Performance in the Arts</i>	Latap Elementary School, Zamboanga City
Michael Jaye P. Ribleza & Rizalyn M. Magno	<i>Societal Impact of Mining Activities in the Province of Marinduque</i>	Marinduque State College
Amado C. Guinto, Jr.	<i>Sining Kambayoka's Usa Ka Damgo: Transplanting Shakespeare into Lanao</i>	Mindanao State University – Iligan Institute of Technology

PARALLEL SESSION D

Panel 16: Representations and Reflections: Illuminations and Insights in Philosophy, Media, and Education during the Covid-19 Pandemic

Moderator: Rica Palis

NAME	TITLE	AFFILIATION
Juliet C. Tero	<i>The Representations of the Department of Education Core Values in the Ecumenical Prayer Videos of the Good Manners and Right Conduct: Students Meditate Their Perceptions of COVID-19 Crisis</i>	Mindanao State University -Iligan Institute of Technology
Ivan Efreaim A. Gozum	<i>Rekindling Hope in a Hopeless Pandemic: Envisaging Filipino's Faith during the COVID-19 Pandemic through Marcellian Hope</i>	Angeles University Foundation
Adam J. Ang	<i>Exploring Gender Identity During the Pandemic: An Anecdote from a Filipino LGBTQ+ Youth</i>	University of the Philippines-Diliman

Panel 17: Voices from the Diaspora: Re-imagining and Re-telling Philippine History, and Heritage

Moderator: Edward John Padilla

NAME	TITLE	AFFILIATION
John Andrew Del Prado	<i>Death and the Inoperative Community in the Works of Gabriel Garcia Marquez and Merlinda Bobis</i>	Korea University
Matthew Mucha	<i>Traumatic (Dis-)Tresses and Diasporic Memorializing:</i>	University of Toronto

	<i>Reading Merlinda Bobis' Fish Hair Woman</i>	
Elen Joy Alata-Bruza	<i>The Teaching of Luisa Igloria's Juan Luna's Revolver in an Online Modular Class Using 5E Instructional Design</i>	St. Scholastica's College

Panel 18: Culture-based Instructions: Practice, Pedagogy, Platform

Moderator: Erika Valencia

NAME	TITLE	AFFILIATION
Jeric V. Rey	<i>Improving Self-Efficacy in Understanding Functions in General Mathematics Through Culture-based Module</i>	Nursery High School, Masbate City
Ted Nudgent Tac-an and Chiedel Joan G. San Diego	<i>Art Appreciation in Online Platforms: Culture-based Approach</i>	La Salle University, Ozamiz City
Emmanuel Denolo Dayalo	<i>Balay Turun-an: Operations, Practices and Challenges</i>	Capiz State University, Roxas City

Panel 19: Language and Culture: Resource, Policy, and Register

Moderator: Kenny Aranas

NAME	TITLE	AFFILIATION
Charlene Joy G. Oliveros	<i>Challenges on the Language Policy of MTB-MLE Program: A Critical Content Analysis</i>	Alabat Island National High School
Jhon Benedict L. Layoc	<i>Pagsusuri sa Leksikon ng Wikang Koreano sa Kontekstong Filipino Batay sa</i>	Politeknikong Unibersidad ng Pilipinas

	<i>Maka-Filipinong Indihenisasyon ng Salita</i>	
Lita A. Bacalla, Jasmin C. Lim, and Jovy C. Cullano	<i>Rehistro ng Pagraraffia Pagpapanatili sa Wika at Kultura</i>	Cebu Normal University

Panel 20: Cultural Heritage: Tourism, Festival, and Community Lifeways

Moderator: JC Mesana

NAME	TITLE	AFFILIATION
Apolonio P. Espiritu Jr.	<i>Immuno Dance Ritual of Gakit Festival of Angadanan Isabela</i>	Santiago City National High School
Rogelio O. Ladiero	<i>Arts and Culture in Botolan: Community Perspective in Time of Pandemic</i>	Zambales National High School

PLENERY ABSTRACTS

LEARNING TO LIVE WITH COVID-19: WHAT EVERY FILIPINO SHOULD KNOW ABOUT THE POST-PANDEMIC NORMAL

Fr. Nicanor Austriaco, Jr. O.P

Professor of Biological Sciences & Professor of Sacred Theology, University of Santo Tomas, and Professor of Biology, and Professor of Theology, Providence College, USA.

As the national vaccination rollout continues and we exit the pandemic in the Philippines, we have to learn to live with COVID-19. The post-pandemic normal is going to be shaped by improved COVID-19 vaccines, emerging medical interventions, and a reimagined health care system in the Philippines. We as a Filipino society have to work together to realize this vision of life after COVID-19”

WRITING-PERFORMING PHILIPPINE CULTURAL HERITAGE: BETWEEN DECOLONIAL RESISTANCE AND CARE

Merlinda Bobis, DCA

Honorary Senior Lecturer, Australian National University

How can creative and critical strategies assert one’s Philippine cultural heritage within a dominant Western culture? How do these strategies function as decolonial resistance informed by a Bikol sensibilidad? In times of emergency, how does this sensibilidad reconceptualise decolonial resistance as care that crosses borders? Novelist, poet, dramatist, performer, and retired academic Merlinda Bobis will share how she responded to these 'creative-critical perturbations' in her own practice in Australia.

“We Make Beauty Anyway”: Recovering Our Babaylan and Other Wisdom Traditions in a Time of Eco-apocalypse

S. Lily Mendoza, Ph.D

Oakland University, Michigan

In a world full of grief and trauma, unmetabolized and metastasizing into cancer-like growth that is wreaking havoc on the Earth’s ecosystems and auguring the end of life as we know it, what is left for us to do? “We make beauty anyway” is the fierce and stubborn reply of original peoples who still carry a measure of intactness in their lives amidst our modern culture’s unrelenting assault. This moment not being their first holocaust—many in fact have not ever *not* been in one, fighting the corporate giants that would dam their waters, clearcut their forests, pave over their farmlands, bulldoze their sacred places for real estate development, etc.—their call is not just to fight, but to keep the seeds of real culture alive through the hard lesson of learning to suffer with grace, beauty, and dignity.

Learning from them doesn't necessarily guarantee survival, but filling the world with beauty on our way out has always been the greatest gift we have to give.

**MULA SA LIWAYWAY HANGGANG SA TELESERYE: PAGGIGIIT SA KAHALAGAHAN NG
MGA AKDA NG KABABAIHAN AY NG FEMINISTANG PANANAW SA PAGTUTURO**

Joi Barrios-Leblanc, Ph.D
University of California, Berkeley

Sa loob ng maraming dekada, madalas na itinuturo ang panitikan, kultura, at kasaysayan mula sa mga librong nasulat ng kalalakihan, sa punto de bista na mula rin sa kalalakihan. Gayon pa man, nasaksihan na natin na kasabay ng pag-unlad ng mga teoryang feminista at kilusang feminista, dumami na ang panitikan, kritisismo, at pananaliksik na tumitingin sa usapin ng kasarian kaugnay ng espasyo o space, uri o class, at relasyong kaugnay ng kapangyarihan o power relations.

Laman ng aking papel ang mga sumusunod: 1) ang maikling paliwanag ukol sa mga feministang teorya at kasaysayan at kilusang kababaihan sa Pilipinas; 2) ang mahahalagang pananaliksik at malikhaing akda na nakasandig sa feministang pananaw at puwedeng magamit sa pagtuturo; 3) feministang pagbasa mga akdang posibleng hindi ituring na "mahalaga" dahil bahagi ng kulturang popular -- halimbawa na ang romantikong maiikling katha ng kababaihang kuwentista noong panahon ng kolonyalismong Amerikano at maging ang mga teleserye sa kasalukuyan.

PAPER PRESENTERS

ENGLISH LANGUAGE TEACHING THROUGH HOME EDUCATION: COLLABORATION OF PARENTS AND TEACHERS

Luisito M. Nanquil
Bulacan State University and Wesleyan University-Philippines

On the so called new normal, many impediments and disruptions come to the lives of stakeholders. Thousands of schools were forced to shut down due to financial constraints and/or issues. Parents have thought of finding alternative way on how they can continue with the schooling of their children. In the Philippines, modular approach was introduced which represents the 'home education/schooling' type of instruction. This is where the purpose of this study comes in. It aims to analyze how parents and children deal with home education as well as its effectiveness. Teachers and parents served as the participants of this study in which ethnography was used as its qualitative approach. Towards the end, home schooling and education was proved to be responsive and relevant to many people due to tangible benefits and perks enjoyed by the learners and parents. On the other hand, some challenges were also seen and experienced by parents and children in doing the requirements in the modules. It is advised that parents, children (learners), and teachers need to work in collaboration for the successful outcomes of home schooling. Another issue was how assessment should be performed by parents with their children as learners. But teachers should not only be there for online consultation. This method of teaching and learning is still in the process of adjustment but soon people involved in this paradigm will realize its value and role in today's global education and situation.

Key Words: language teaching, homeschooling/home education, modular approach, flexible learning, collaboration, assessment

PARATUKDONG RAWISENYO SA BAG-ONG NORMAL: A COMMUNITY-BASED LITERACY PROGRAM FOR GRADE 9 STUDENTS DURING THE PANDEMIC

Franklyn D. Vargas
Rawis National High School

As the Philippines wage war against COVID-19, the Department of Education (DepEd) admonished the sector to shift to alternative learning delivery modalities. The unwavering commitment of the DepEd to learning and instructions prompted the development of Self-Learning Modules (SLMs). This is to be integrated in the different delivery systems such as printed modules, television-based learning programs, radio-based instructions, blended, flexible, and online platforms. The SLMs were crafted and evaluated by a pool of experts. From the National Office, it cascades to the different regions, and municipal divisions for the purpose of contextualization, localization, and integration.

Sorsogon City Division in the Bicol region adapted the Modular Distance Learning, (MDL) while taking into account the demographic data (enrolment data, access to electronic gadgets and internet connection, desired learning modality, family involvement and participation to learning) of the learners. In the first phase of MDL, it is worth considering that fifty percent (50%) of the learners were able to diligently perform the learning tasks, while the other fifty percent (50%) finished SLMs for sake of compliance. Based on this experience, the teachers observed that most of the learners have just started to adjust and cope with the new modality. One of the most pressing concerns in the modular evaluation was the poor students' cumulative performance. Thus, a feasible plan was crafted to address such challenge.

The paper aims to highlight the significance of community-based teaching, bringing school to the community in the time of pandemic while adhering to health and safety protocols. The initiative desires to reach the learners where they are at, build community network of care, and provide wellsprings of hope, assistance, and encouragement in this troublesome situation.

Keywords: community-based teaching, contextualization, localization, network of care

CHALLENGES AND COPING STRATEGIES OF UPLAND ELEMENTARY TEACHERS IN THE IMPLEMENTATION OF MODUALR LEARNING MODALITY

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This study aimed to describe the challenges and coping strategies in the implementation of modular learning. Moreover, it proposes an intervention program that will address the challenges and coping strategies of the six elementary Teachers in one of the upland Integrated School. The researchers used qualitative descriptive study and utilized a validated interview guide to capture the needed data from the participants. Findings showed that the participants' challenges were pupils' poor reading comprehension, parents who are undergraduates and who are busy that they cannot help their children to do the activities, and schools were lacking funds for modules and transportation for the delivery of modules. The participants cope with their challenges in the by being flexible, having a positive, giving proper guidance to parents, and watching educational videos. Support from the stakeholders like the local government was huge help too in the implementation of Distance Learning. The researchers recommend that the participants need to simplify the module and translate them in their native language because the parents are undergraduate. Furthermore, the researchers suggest that parents and teachers should communicate with each other regarding their challenges that they encounter in the implementation of modular learning modality for further improvement.

TRESE: DEMYSTIFYING PHILIPPINE MYTHOLOGY IN LITERATURE AND POPULAR CULTURE

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Trese, a horror/crime comic book series originally published in 2008 by Budgette Tan, (writer) and Kajo Baldesimo (comic book artist) is adapted for Netflix presentation. It showcases Philippine Folklore casting it in contemporary light. This paper will analyze how the creative visualization approach is gleaned in the six episodes included in season 1 *Trese* in order to demystify Philippine Mythology so it can attract more viewers who might be interested to find out how the film adaptation re-shaped the traditional narrative form to cater to modern audience. The text is further discussed within the context of LITEPOP (Literature and Popular Culture) for students to glean how literature has the potential to reflect not only popular beliefs, values, attitude, and lifeways but also how the capitalist power underwrites its mode of production, distribution, and consumption.

ANGELA MANALANG-GLORIA'S "SOLEDAD": A LITERARY PODCAST

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Literary works throughout history have been reflections of individuals and societies. They mirror the circumstances that define people and community revealing how inclusive or exclusive they actually are. Join Charms Tianzon in this podcast episode where the traditional form of the sonnet is discussed in relation to traditional gender roles, societal expectations, and value system. Theme of Angela Manalang Gloria's *Soledad* reveals an undertone of colonial, class-inflected belief system which emphasizes chastity and purity as cultural norm, ethical standard, and social convention. The established tradition would then extend to the sensual *othering* of women – from the poetic persona to the witer, Angela Manalang-Gloria who was othered by her male contemporaries during the Pre-War Period.

THE MOTION OF REMEMBERING IN F.H BATACAN'S SMALLER AND SMALLER CIRCLES

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In Trauma Studies in literature, the dominant approaches are heavily drawn from the West. They do not reveal local knowledge system, indigenized worldview, and vernacular way of remembering. The paper aims to articulate vernacular thought in contemporary Trauma Studies using F. H. Batacan's novel as springboard of discussion. In doing so, I will attempt to examine *Smaller and Smaller Circles* through the concept "palabas," as the spectacle and

appearance exemplifying forms of vernacular remembering. I posit that palabas is an e/motional remembering.

KABKAB: A “RITUAL OF PROTECTION” OF THE MANOBO TRIBE IN PANTUKAN, CARRASCAL, SURIGAO DEL SUR, PHILIPPINES

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Manobo tribe of Pantukan, Carrascal, Surigao del Sur is culturally rich in traditional practices, diversity, traditional knowledge, and rituals. The traditions and rituals are strongly anchored on their belief of good and bad deities around and even the ones coming from the outer parts of their area. This study seeks to investigate the ritual of protection of the Manobo tribe in Pantukan, Carrascal, Surigao del Sur to recommend measures in preserving it through legislations from the Local Government Unit of Carrascal. It sought to find the materials used with the ritual and how the ritual is performed. *Kabkab* is a ritual where two native roosters are fanned to each visitor to ward-off bad spirits and illness brought from the outside. The *Baylan* (tribe healer) performs *Tud-om* (chant) while fanning the other rooster to the area where the visitors are standing. It was also found out that COVID-19 is considered by the natives as an illness brought about by bad deities and warding them off will protect the tribe from being infected. *Kabkab* is part of the *Uyagdok* (ritual) performed in front of *Binangko* (platform) with *Minhow* (young coconut leaves), candies, food, and wine on it. This ritual is still performed by the Manobo of the place as part of their living tradition.

S’LET: THE RITUAL ART OF HEALING

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This research delineates and articulates in detail the distinctive healing ritual phenomena observed in Sitio Soked of the Domadoway valley, a small indigenous carving community in the outskirts of Pinaglabanan, Quezon and Abo-Abo, Sofronio Española, Palawan border.

S’let is an idiosyncratic kind of a healing ritual using a carved wooden figure sculpted exclusively from a tree termed as “Girangan”. This ritual art consummates the function of healing a disease that cannot be mended by contemporary medicine, according to the beliefs and traditions of the tribe. This ritual art of healing served as a living tangible proof of culture associated to the repertoire of Indigenous Peoples’ community life.

Using an ethnographic methods and participant observation approach, integrated with proof from related literature, audio-visual documentary and in-depth interviews, the researcher produced a compelling testament of the occurrence. Uncovered and examined relevant facts correlated to the Pala’wan Indigenous Peoples history, its way of life to supply the large body

of common readers on whether the ritual art of healing called Si'let deemed to have of substantial value to culture, to the contemporary society and to the present-day health crises.

Key Words: Si'let Healing Ritual; Pala'wan Culture; Art and Healing; Palawan Indigenous Woodcraft; Soked Art

TUBONG/PUTONG AS HEALING RITUAL IN THE AGE OF PANDEMICS: CORONA (CROWN) RITUAL IN THE ISLAND PROVINCE OF MARINDUQUE

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Mainly based on the continuing work on ritual dance and music by Bryan Viray, Tubong/Putong is among the three most iconic intangible cultural heritage of Marinduque along with the Moriones Lenten Rites and Kalutang instrument playing. This hopes to consolidate the island and archipelagic studies with History of Marinduque excerpts from Perfecto Mirafuente and Ramon Madrigal as reference of the performance of putong/tubong. The cultural research of Dr. Rex Asuncion and Mam Celeste Manrique-Romulo is also added to make more sense of the said healing ritual. Especially during the time of the centennial celebration in February 21, 2020 shortly before the declaration of the Philippine Government of a national health emergency and nationwide lockdown. There is also an ongoing debate with the town of Mogpog which holds tubong as sacred and ritual rites among lowland Christians as holy tradition. Since the celebration of Marinduque Centennial, the Marinduque National High School Special Program for the Arts had modernized the practice with some innovations to music and dance with the same original words and song. Marinduque with six towns practice at least one or two variations of tubong/ putong like in Buenavista with Kano-Kano which takes hours to perform; in Gasan there is a magic putong (hunot-bunot) and in the capital town of Boac, it was already institutionalized through a resolution at the legislative branch, a Festival of Putong.

Keywords: putong, tubong, dance, ritual, music, performance

MAPPING THE ISTORYA: NARRATIVES OF PLACE WITH COMMUNITIES OF ALBAY

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Over the years, the province of Albay has developed a strong infrastructure for community-oriented disaster mapping. However, the data-driven maps that are produced inadvertently blur out the unique and visceral histories that communities have in regard to disaster. Informed by participatory and process-oriented modes of curatorial engagement, this paper explores the imaginings of a sense of place and of community in two barangays in Albay, chosen because of their shared history as the hardest hit communities during the 2006 Super

Typhoon Durian. Through a cultural mapping project, the partner barangays are encouraged to harness their own narratives of place in the implementation of creative projects that embody community histories. It is here that we observe manifestations of the community's *istorya*, herein defined vis-à-vis three spatially bound strands of signification--istorya as myths and legends, istorya as histories, and istorya as community voices. This paper proposes that it is through participatory modes of curation and mapping that we might understand *why* and *how* these communities persist in sites of loss and despite threats of disaster. When communities are given the opportunity to take upon themselves the project of self-expression and framing their own *istorya*, how would they go about it? Further, given their contentious histories with their immediate physical space, how do these communities now approach the task of placemaking?

ENCOUNTERS WITH SUPERNATURALS: MYTHIC CREATURES AND THEIR REPRESENTATIONS IN SELECTED *SUSUMATON* OF LEYTE

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The selected stories of mystery and magic in Merlie Alunan's *Susumaton: Oral Narratives of Leyte* mirror the Waray community's belief in a spirit world, where he co-exists with invisible but powerful beings and elementals. This critical analysis aimed to identify the mythical creatures found in the selected oral narratives of Leyte and to analyze their archetypal, as well as their symbolic representations. As a qualitative study anchored on Jungian Archetypal Theory, the textual analysis found that the pantheon of mythic creatures in the oral narratives of Leyte includes the *duwende*; the *engkanto*; the *agta*; the forest giants, or the *kapre*; the weredog or the *sigbin*; the *aghoy*; and the strange carabao, or the *angab*. The Post-Colonial, Marxist, and Feminists reading of this paper also revealed that the mythical creatures in the oral narratives of Leyte are symbolisms of Waray folks' desire to escape their oppressive economic situation and representations of their post-colonial history of violence and usurpations. As this paper is a step forward in studying the oral narratives of Leyte, it is significant in contributing to the limited number of critical studies ever done in Waray literature and in responding to the urgent need for instructional materials in the teaching of oral narratives in the literature classrooms. Thus, it is recommended for teachers to include the teaching of oral narratives in their literature classrooms and for literary scholars to study other inherent features found in the oral narratives of Leyte.

Keywords: Mythic Elements, Oral Narratives, Jungian Archetypal Theory, Post-Colonial, Waray Literature

INTERBENSIYON SA DAGLÍ BILANG MICRO-MEMOIR SA PANAHOON NG PANDEMYA

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Isang maikling-maikling akdang may kasiningan ang daglî. Itinuturing ang “Maming” ni Vicente Sotto bilang pinakaina nito— “ang unang nalathalang makabuluhang daglî” (Almario 2012). Nalathala ang nabanggit na naratibong Cebuano sa *Ang Suga* noong 16 Hulyo 1901, gaya ng *feuilleton* sa mga diyaryong Pranses (Moretti 2006, 326). Sa pagdaan ng mga dekada, mistulang naghuhunos ang daglî, sa pagpapalit-palit ng leksikal na kahulugan, anyo, nilalaman, at tema ng katutubong *genre*. Noong panahon ng pananakop ng mga Amerikano, lumitaw na ang *pasingaw* ng mga manunulat na Tagalog. Para kay Teodoro Agoncillo, ang daglî ay nasa anyong tuluyan (1965). Para naman kay E. Arsenio Manuel, ito ay isang tulang tuluyan (1955). Ayon kay Rolando Tolentino, ito “ay maaaring dedikasyon, malasanaysay, o malakatha” (2005). Sa panayam na ito, susuyurin ang bawat *school of thought* na may kani-kaniyang palagay sa anyo at nilalaman ng daglî. Susuriin din kung nagkaroon ng resureksiyon ang akda noong 2000s, bilang “natural na tunguhin ng maikling katha” ng “maraming mas bagong henerasyon ng manunulat” (Tolentino 2016). Panghuli, igigiit ang tungkulin ng daglî, bilang isang micro-memoir (Fennelly 2018), sa pagbubuo ng pambansang naratibo, lalo na sa social media, sa panahon ng pandemyang dala ng COVID-19.

DIFFICULTIES OF INDIGENOUS STUDENTS DURING ONLINE CLASSES IN A UNIVERSITY IN PAMPANGA

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This qualitative research is about the difficulties of college indigenous students (IPs) during their online class. There are 20 participants in this study, and they were selected using Purposive Sampling Technique. These 20 participants are homogenous in terms of their ethnicity (Aetas); their educational level (tertiary); and the educational institution [that] they are attending. However, they are heterogenous in terms of their year level and courses. A self-made-validated-open-ended-structured with nine (9) items questionnaire was used in the collection of the participants’ responses. These responses were solicited through a one-on-one interview with the participants and with the use of an audio and video recorder for accuracy. Subsequently, the responses (without alterations) were translated and transcribed into codes for thematic analysis. The results showed eight (8) themes that describe the difficulties of the participants. These themes are navigation of available gadgets, online connectivity, moral responsibilities, LMS navigation, signal difficulty, health stress, personal predicaments, and financial or mobile load difficulty. Moreover, the results prove the online learning modality advantageous to the participants in terms of access to the internet to supplement their own learning; while it is deemed disadvantageous because of the difficulties in connectivity, technologies, and finances. Based on these findings, alternative modalities of learning and connectivity, alongside basic training on digital literacy for the IP participants are recommended.

Keywords: online learning, IP, difficulties

KATUTUBONG LARO NG PILING PANGKAT-ETNIKO NG SILANGANG MINDORO SA PAGPAPAUNLAD NG TRADISYON AT KULTURANG PILIPINO

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Isinagawa ang pag-aaral upang matukoy ang kaugnayan ng katutubong laro ng Silangang Mindoro sa pagpapaunlad ng kulturang Pilipino ng lalawigan at bansa. Layuning matukoy at bigyang pagkilala ang mga katutubong laro ng tatlong (3) pangkat-etnssiko; Iraya, Alangan at Tadyawan na sasalamín sa mayamang kultura ng bansa.

Ang pananaliksik na ito ay sumaklaw sa dalawang pangkat ng respondente sa bawat pangkat-etniko sa Silangang Mindoro. Unang pangkat ay kinabilangan ng mga matatanda sa komunidad na may edad 30 taong gulang pataas, kung saan pitong (7) respondente ang kailangan sa bawat pangkat. Sa ikalawang pangkat ay may edad 10-29 na taong gulang, na may anim (6) na respondente sa bawat pangkat.

Sa Tribong Alangan binubuo ito ng Alabado o alibado, Patong-buwan, Paway, Puyusan, Singki, at Turong-turon.

Sa Tribong Iraya, Bagyo-anan, Barangas, Bato-bola, Ke-ubi-ubihan, Lantayanan, Pamuybuyin, Siklot, Sumping o suong, Tangku-do, at Tigbi o Salukan.

Sa Tribong Tadyawan, Baboy-babuyan, Baguy, Balugo, Banggan, Bisuan, Kadang-kadang, Kalutang, Padaos-us, Pagatan, Singkian at Uway.

Salamin sa katutubong laro mula sa Tribong Alangan ang mayamang kultura ng pangkat, saklaw ng mga katutubong laro ang natural at likas na pamumuhay ng mga Katutubong Mangyan.

Repleksyon ng mga katutubong laro ng Tribong Iraya ang esensyal na kabuluhan ng kanilang kultura na nagpasalin-salin hanggang sa kasalukuyan.

Ang mga katutubong laro mula sa Tribong Tadyawan ay isang paglalarawan sa uri ng pamumuhay mayroon ang pangkat. Sa mga materyales at bagay na mayroon sa lugar ang siyang nagsisilbing simula ng paglikha ng iba't ibang uri ng kultura.

Sa tulong ng koleksyon ng mga katutubong laro ng tatlong (3) pangkat-etniko sa lalawigan ng Silangang Mindoro na pinamagatang "TIAKLO" isang akronim mula sa nabuong salita na Tadyawan, Iraya, at Alangan : Katutubong LarO, na may pangunahing layunin na buhayin muli, paunlarin at maisalin sa sunod na lahi ang mga kayamanang taglay ng katutubong laro bilang bahagi ng kulturang Pilipino.

ESTABLISHING INFRASTRUCTURE OF CULTURE-BASED EDUCATION THROUGH INDIGENOUS PEOPLES EDUCATION (IPEd) as K TO 12

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This research aimed to study the status and impact of the implementation of IPEd as K to 12 in the Schools Division of Mountain Province composed of ten municipalities namely Barlig, Bauko, Besao, Bontoc, Natonin, Paracelis, Sabangan, Sadanga, Sagada and Tadian.

It used both quantitative and qualitative research designs. Respondents of the study were the teaching and non-teaching employees of DepEd-MP, learners, parents, elders, and other community members. Data were gathered through survey questionnaire, Focused Group Discussions (FGDs), interviews and document analysis.

IPEd in Mountain Province is much implemented as revealed by the survey results corroboratively revealing no significant difference between the observations of the DepEd personnel with that of the non-DepEd employee stakeholders at five (5) percent level of significance. It has facilitated the implementation of a contextualized K to 12 and has not only changed the implementation of basic education in schools but also impacted the whole ancestral domain along different aspects as its reach, effectiveness, adoption, implementation, and maintenance (RE-AIM).

IPEd is developing the resilience in each of us imbedded in the indigenous values being included in the teaching-learning processes. With IPEd, the positive values of indigenous peoples are highlighted and are consciously passed on to the next generation establishing infrastructure of a resilient community. It is then a panacea to the education through its intended and unintended intentions of checking the wrongs of the past and current education system, while strengthening positive indigenous systems and values that could help the community survive during emergencies.

A STUDY ON NOTE TAKING SKILL OF INDIGENOUS STUDENTS: BASIS FOR AN INTERVENTION PROGRAM

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With the aim of helping the Aeta students in developing learning strategies that will aid them in their pursuit of a college degree, this study had endeavored to describe their skill in note taking from a printed informational text. By applying content analysis procedures, the participants' quantity, and quality of idea units in their note taking outputs were described and the challenges that they encountered in note taking were unraveled. Details of the findings revealed that the participants' exhibited "inadequate" and less "significant" ideas in their responses. Moreover, the outputs indicated the participants' inability to use effective

note taking skills such as, organizing ideas that will serve a function and retrieving information to help them in a class discussion. With note taking skill as a valuable learning strategy inherent in learning across disciplines in the tertiary level, the findings suggest the need to assist the students in this academic task. Further research is also encouraged on the possible contributing factors in the participants' unsatisfactory performance in the task. A program intended to address the assistance needed by this group of students was proposed. Using the findings of this study as the initial basis, the researchers intend to start a program envisioned to be included as part of a university-wide program that is collaborative, multi-disciplinary-oriented and research-data driven aimed to holistically address the needs of the students for a better learning path.

Keywords: note taking, content recall, idea unit, content analysis

KOMPOSO: INDIGENOUS MUSIC OF THE AKEANON BUKIDNON

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The komposo is, literally, a composition meant to be sung. It expresses the sentiments of the manugkomposo (singer). The manugkomposo, thus becomes the culture bearer of the community. It is believed that in the Philippines, the komposo may already have existed even before the coming of the Spaniards, notably the Mangyans of Mindoro. The Akeanon Bukidnon - those living in Barangays Manika, Oyang, and Dalagsaan in Libacao, Aklan, in Central Panay, express their life stories, beliefs and cultural practices through the komposo. The komposo is a vanishing genre due to the lack of interest of the younger generation. Moreover, the komposo has not been written down, thus, there is danger that once the manugkomposo dies, much of the community's history and culture will die with him. There is, therefore, a sense of urgency to document the komposo orally and in written form to preserve this rich legacy. The study used ethnography as research design. Five komposo were collected, transcribed in the Ilaya language then translated to English. The themes found in the komposo, a reflection of the life events of the manugkomposo, were on history, war, belief in the supernatural, courtship, love, and family life. Musical notations were then made for the five komposo.

Keywords: komposo, indigenous music, Akeanon Bukidnon, manugkomposo, Ilaya

UNDERSRANDING THE ORGANIZATIONAL CULTURE OF INDIGENOUS PEOPLES SCHOOLS: ITS IMPLICATION TO INSTRUCTIONAL SUPERVISION

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This study determined the prevailing and preferred organizational culture of the Indigenous Peoples Schools of Malaybalay City Division during the school year 2018-2019. The study sought to deepen the school heads' understanding of the organizational culture of IP Schools so they can better perform their supervisory function.

A combination of quantitative and qualitative research design was employed in this study. The Organizational Culture Assessment Instrument which was developed by Cameron & Quinn was used in the study. The mean and standard deviation were used to facilitate analysis and interpretations. Answers to interviews were carefully organized and used to supplement the data.

Findings revealed that the prevailing Organizational culture of IP schools was *hierarchical* but the preferred culture was *clannish*. Further, the school heads who were managing the IP schools encountered problems on pupil absenteeism, work overload, fast turn-over of teachers, unavailability of indigenized materials, and limitations in terms of technical knowledge among themselves. Findings also indicated that some IP elders needed to be more acquainted with the proper implementation of IP education. Implications were then formulated to address the identified challenges.

LIFE EXPERIENCES OF VISUAL AND LITERARY ARTISTS: INFLUENCES AND CHALLENGES

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The main purpose of this research was to explore the life experiences of selected visual artists such as painters and literary artists such as spoken word poets and writers. Specifically, this study identified their biographical profile, the influences that made them artists, and the challenges they faced. The study was conducted in the localities of Quezon Province and Metro Manila. This qualitative research used an interview guide to unearth the life experiences of 9 artists which included three (3) painters, three (3) spoken word poet, and three (3) writers. Their narratives were analyzed thematically to identify the influences and their challenges. To increase the veracity of the themes generated, a research auditor was tapped to validate and confirm the data. Findings revealed that the emergence of these artists were due to (1) inherited traits; (2) early exposure to arts; (3) parental encouragement; (4) unexpected life events; (5) meeting influential people or finding a mentor; and (6) historical events. Meanwhile, these artists faced challenges that included (1) financial constrains; (2) lack of opportunity in their places or artistic isolation; (3) rejections

and criticisms; and (4) social pressures. Given all these, it is recommended that teachers and school administrators should adapt academic curriculum and teaching strategies that address and promote multiple intelligences. Likewise, schools, government agencies and other key organizations may strengthen the promotion of arts to raise more awareness to the lay public about the various genres of arts by providing psycho-educational activities such as seminars-workshops and mentoring programs.

Keywords: artists, life experiences, influences, challenges, painters, spoken word poets, writers

DOMINANT LEARNING STYLE OF THE ARTS STUDENTS: BASIS FOR THE DEVELOPMENT OF ENHANCED CONTEXTUALIZED CURRICULUM IMPLEMENTATION PLAN

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Most learners who left the Arts Curricular Programs of the Don Vicente Rama Memorial National High School were due to low grades which is below the final grade of 80 in the academic/core subject areas especially in the Junior HS-Special Program in the Arts (SPA). Students were usually advised to transfer to the regular class as they fail to meet the minimum grade requirements for the SPA. Because of this, enrolment trends of the SPA drastically become low in the next grade level.

The researcher, being the SPA program head of the school finds the enrolment trends very alarming. He hypothetically presumed that the teachers handling the academic/core subjects must be one of the potential factors who have contributed to the academic performance of the learners in their respective classes. That probably, teachers may have difficulties in identifying teaching strategies suitable for these critically diverse classes and may be adjusting in the extreme diversity in learning styles of the learners.

With the study, data gathered can help the teachers profile the learning styles of the learners. Profiling them can be an opportunity to develop a specially designed instructional plans or even a curriculum plan that will tailor fit the teaching-learning strategies, pedagogies, approaches, and environments of each class.

Appropriate learning models like Differentiated Instructions (DI) and other teaching-learning approaches can be efficiently utilized to maximize learning experiences. Thus, this will remain a puzzle unsolved until a valid response from the students themselves on how they would prefer a learning experience are drawn-out. The findings of the study can be a reliable basis for teachers in choosing suitable activities for different class groups or individuals to boost their academic performance interphase with the students' artistic potentials in every lesson across the content, process, and products where they can maximize their talents.

Key Words: academic performance, learning style, special program in the arts, arts and design track, instructional plan

INCLINATION STATE ON THE PHILIPPINE CULTURE AND ARTS SUING APPRAISAL THEORY: FACTORS OF PROGRESS AND DETERIORATION

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This study aimed to examine the inclination state among selected Filipinos using the Appraisal Theory in evaluating the appreciation level as an advocacy perspective towards the Philippine culture and arts. This study employed a transformative mixed method research design, both quantitative and qualitative views were considered through a survey questionnaire, interview, and assessment process conducted at Espiritu Santo Parochial School of Manila, Inc. and the National Commission for Culture and the Arts, Philippines. They were selected through convenience-quota and purposive sampling based on the subjects' basic knowledge and appreciation of Philippine culture and heritage. The data were analyzed using frequency distribution and content analysis. Hake factor analysis was also used to measure the appraisal level in terms of art awareness and appreciation. The results revealed that the respondents grasped a high appraisal of the Philippine culture and arts. This implied progress factors in terms of art as a form of communication, museums as a priority resource on preservation and promotion, and the country's identity and cultural history as to reframe art appreciation. On the contrary, they adapted more to the culture and arts of other countries than to cultural roots due to factors that cause it to deteriorate such as foreign cultures and modern technologies adaptation, lack of knowledge and participation, and the primordialism of ethnocentrism. The researchers assessed that the theory exposed understanding emotions as it is evident that the respondents can reframe others with their beliefs and values towards Philippine culture and arts.

Keywords: appraisal level, appraisal theory, deterioration, inclination state, Philippine arts, Philippine culture, progress

EXPLORING THE EXPECTATIONS AND PERCEPTIONS OF PUBLIC SCHOOL TEACHERS TOWARDS THE NEW NORMAL EDUCATION: THE CASE OF MALAYBALAY CITY DIVISION

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With the end to provide quality education among its learners despite the challenging educational atmosphere brought by COVID-19, the current study investigated the expectations and perceptions of public school teachers towards the new normal education in the Division of Malaybalay City for the school year 2020-2021. It utilized the descriptive and quantitative research design. A researcher-made questionnaire using 5-point Likert Scale was developed as research instrument. There were 100 public school teachers from

the different schools in Malaybalay City Division who were selected randomly as the participants of the study. Data were gathered and analyzed using mean, standard deviation, and Pearson Correlation. Findings revealed that most of the teachers do expect more challenging, risky, and quite difficult teaching and learning situations. Further, it was also found out that they have perceived an opportunity to make learning meaningful and doable amidst the pandemic crisis. The study concluded that there was no significant relationship on the expectation and perception of the teachers towards the new normal education.

Keywords: Education, teachers, new normal, expectations, perceptions, descriptive quantitative design, Philippines

UTILIZATION OF SCHOOL'S ACTION PLAN TO INCREASE LEVEL OF PREPAREDNESS OF BAGONG SILANG ELEMENTARY SCHOOL TOWARDS NEW NORMAL EDUCATION

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The schools are making all of the necessary arrangements to ensure that students can continue their education without interruption, in accordance with all of the standard operating procedures (SOP) that have been established. This study examined the outcomes of utilizing an action plan towards new normal to increase the level of preparation among Bagong Silang Elementary School. This study used descriptive-correlational design and has been administered among six teacher respondents of Bagong Silang Elementary School. The results indicated that on the first phase of preparation, teachers showed low preparation on the new normal education. However, on the second phase, there is already a level of increased on its preparation after integrating the intervention. Thus, there is a significant difference between before and after using the action plan towards the new normal. This study is delimited among the faculty of Bagong Silang Elementary School of Malaybalay City Division. Moreover, the subject of the study is also limited in scope as to what its purpose to measure.

Keywords: action plan, descriptive-correlational design, intervention, new normal, discipline, Bagong Silang Elementary School, teachers.

CULTURALLY RESPONSIVE TEACHING: EMERGING STRATEGIES AND PRACTICES IN THE NEW NORMAL

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In the current global crisis, COVID -19 compelled all the schools to be closed worldwide. The pandemic's containment tactics, particularly the lockdown measures, directly impacted the economy, medical care, and education. All the academic activities are greatly affected as these pandemic limits teachers and student to have face to face interactions. The need for

effective strategies and practices are essential as we shift to virtual settings in the new normal type of education system. Recent studies and articles provide evidence that culture can be a great intervention to teach diverse students in virtual classroom. Through Culturally Responsive Teaching, we can relate the backgrounds, perspectives, and beliefs to the right approach of the strategies and practices that teacher should employ in the classroom. As the outbreak continues, the need to determine the emerging strategies and practices using Culturally Responsive Teaching needs to be highlighted as it can help teachers and facilitators to employ the appropriate strategies in the virtual discussions. This paper aims to describe and highlight the emerging culturally responsive strategies and practices of language teachers which will enhance the incorporation of cultural awareness in instructions from the findings through focus group discussions, interviews, and conversation analysis. This study reveals that teachers' strategies and practices are affected due to the effect of this pandemic in the education system. Teachers also emphasize the implementation of Culturally Responsive Strategies to minimize the effects of the mismatch between students' home culture and the school culture. Awareness of the students' background, assessments of students' behaviors through cross-cultural perspective is also highlighted, and the importance of modification of lesson plans to sustain the interest and observe ethical cultural standards in the teaching-learning process.

Keywords: Culturally Responsive Teaching, strategies & practices, virtual classroom, COVID-19, Diverse Students

THE FILIPINA NARRATIVE IN A POST-COVID WORLD: UNDERSTANDING THE FILIPINA MIGRANT WORKER AS PRODUCER IN THE KNOWLEDGE COMMONS

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For Marxist Feminists Sylvia Federici (2019) and Maria Mies (2014), neoliberalism via World Bank and International Monetary Fund policies have evolved into “new enclosures” which steal, colonize, and commodify “the commons” in the name of development and modernization. The COVID-19 pandemic has only further demonstrated this violence as a structural determinant to global health. Access to hospital care, effective vaccines, physical distancing, financial supports, and safe work have brought into question the needless disparities found globally (Buyum, et al. 2020). Yet throughout this troubling and uncertain time, the racialized body, specifically that of the Filipina, endures to provide the social reproduction and labour necessary to flout today's emanating global economic crisis. As the Filipina migrant is hyper- visiblized as a care worker and essential employee, how do we understand her knowledge, culture, and language within the realm of “the commons” in a post-COVID world? Do we feature her then as a commodity? Or do we argue of her work instead as a producer towards our collective survival? This presentation is an epistemological investigation of today's Filipina migrant workers in care work and essential labour. Analyzing media reports on Filipina labour during the pandemic, I employ Virgilio

Enriquez's (1992) Sikolohiyang Pilipino and Marxist- Feminist theory to argue that the Filipina narrative is needed to convey the knowledge necessary to decolonize care and rationalize global health towards our collective survival.

SA LABAS NG BAYAN NI JUAN, MAY BAYANIHAN: FOOD BANK DRIVE AS MUTUAL AID SUPPORT DURING THE PANDEMIC

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The economic effects of the COVID-19 pandemic in Saudi Arabia started as early as March 2020 when the Saudi government ordered the temporary suspension of work in the private sector as a preventive measure against the further transmission of the disease which was quickly spreading in the Kingdom. The extended suspension of work in the private sector as well as in government offices resulted in the loss of income of companies and their eventual bankruptcy, which in turn led to loss of jobs among OFWs. Those whose companies didn't close were subjected to a "no work-no pay" policy where their income was not sufficient to pay for their bills and for their daily sustenance. The first half of 2020 saw a high unemployment and underemployment rate among OFWs in Jeddah and the Western Region of KSA who were unable to go back to the Philippine because of cancellation of international flights in the Kingdom and in most parts of the world.

This loss of jobs among OFWs with no financial assistance provided by the Saudi government led to a Food Bank Drive project spearheaded by the Philippine Consulate General in Jeddah, with the support of the Overseas Filipino Workers Council of Leaders (OCL), a federation of several Filipino community organizations in Jeddah, where Filipinos in Jeddah and nearby areas, Filcom organizations, and other institutions were encouraged to donate food items for distressed Filipinos heavily affected by the pandemic. The Philippine Consulate General in Jeddah served as food reservoir for donors and recipients of the food bank project. The project, which lasted for two months, was able to provide food assistance to some 4,000 OFWs in distress—showing the Filipino bayanihan spirit.

DISPLACEMENTS: THE NARRATIVE ARTICULATION OF QUOTIDIAN REALITIES FACED BY A FILIPINA PWD AMIDST THE COVID19 PANDEMIC

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As the wrath of the COVID19 pandemic continues to ravage the world, the neglect and marginalization towards persons with disabilities (PWDs) has only heightened, causing this vulnerable population to experience a deeper sense of displacement. The dangers of the invisible pathogen has robbed them of resources that are otherwise essential to their

quotidian survival: the inability to meet basic needs, lack of access to adequate and affordable healthcare, decreased opportunities to make a living and to function as contributing members of society, interrupted rights to a proper education, inadequate protection from unfair treatment and violence, and the lack of platforms through which they can rally for their rights. Persons with disabilities have lost their voices amidst this pandemic. Through a combination of the narration of lived experiences and factual information, the author aims to present a phenomenological study of the quotidian existence of the Filipino woman living with a disability amidst the current healthcare crisis and ways in which she copes with this grueling reality.

CULTURAL MAPPING FOR HERITAGE PRESERVATION IN CUYO AND IT'S NEIGHBORING ISLANDS, PALAWAN, PHILIPPINES

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Development is not only in physical forms such as infrastructures and economic growth but also in forming a community's strength. A community can create its power when a community has its sense of identity – belongingness to one another. Anthropological events may ruin heritage. People may leave their community; thus, the culture may gradually be only a part of the memory, worse maybe forever forgotten by the succeeding generation. Cultural mapping will be a valuable tool to identify, classify, and record various cultural resources or assets in a given community. Such inventory of the cultural resources will help conserve the heritage to be intergenerational to perpetuate the community's real identity. Apart from conservation, the cultural mapping results will improve the baseline information on a municipality's cultural assets or a barangay. In the aim of heritage conservation, this research collected both tangible and intangible cultural properties and assets to provide formal documentation of cultural resources of the island of Cuyo, Magsaysay, Agutaya, and Barangay New Cuyo in the Municipality of Roxas, Palawan. While the researchers identified most of the cultural resources of the communities, the study found some heritage and customs had been long ruined and unfortunately had no documentation in any form, thus, existing only in the community's memories. Hence, this study emphasizes the value of cultural mapping for every barangay to record their various cultural attributes and inheritances, thus perpetuating the community's roots and lineage.

Keywords: Cultural mapping, Heritage conservation, Tangible and Intangible Cultural resources, Cultural assets

CULTURAL MAPPING: ANCESTRAL HOUSES IN LUCENA CITY

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Modernization is inevitable resulting in some changes in the physical structure of our community. Private establishments are being built on places where ancestral houses were. This is why, this study aims to trace the surviving ancestral houses in Lucena City, then analyze the common concepts among them based on the descriptions and short narratives associated with them, and finally create a conservation method for the sustainability of the ancestral houses. The research method used is a historical analysis approach wherein the researcher used the historical thinking standards which helped to explain and analyze the history of the ancestral houses. With this, the researchers were able to identify the problems, issues, and challenges encountered by the owners of each ancestral house. In the study, the participants were limited to only seven ancestral houses which are the 1.) Gabatin Ancestral House, 2.) Queblar Ancestral House, 3.) Aquilino & Laurean Daleon Ancestral House, 4.) Zaballero Ancestral House, 5.) Mauro Salvacion Ancestral House, 6.) Dr. Eufemio Jara Ancestral House, and the 7.) Villanueva Ancestral House, because of the privacy concern and personal issues of the families. Upon interviewing the owners/heirs/representatives of seven ancestral houses, the researchers found out that the houses are mainly situated in the población areas and resulted to know the different characteristics and physical features of each ancestral house. This also resulted in the researchers to think a possible way on how to help the families to sustain their ancestral houses.

Keywords: cultural mapping, cultural heritage, ancestral houses, conservation

SOCIO-ENVIRONMENTAL TRIGGERS AND CULTURALLY ROOTED YEARNINGS OF INCARCERATED MALES DUE TO DRUG USE: INPUTS TO EFFECTIVE DRUG REHABILITATION PROGRAM

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The rampant use of illegal drugs has always affected not only the individuals and their families, but also the society. Substance use disorder is considered as a global pandemic. The Philippines is one of the countries that struggles to eradicate the issue of drug use. This qualitative study involved 10 Persons Deprived of Liberty (PDLs) who are housed at Lucena City Jail – Male Dorm, located at Quezon Province. The oldest is 63 years old; the youngest is 23 years old. Five of them were single, four were married, and 1 was separated. They were previously working as tricycle drivers (2), fish port workers (2), skilled laborers (2), business owner (1), vegetable vendor (1), helper (1), and waiter (1). Meanwhile, their educational attainment shows that two of them were elementary school graduate, four were unable to finish their secondary school, three were high school graduates, and one has

reached college level but unable to finish it. Four of them have previously completed the jail-based rehabilitation program (known as KKDK). Using a validated instrument, data were collected through an in-depth Focus Group Discussions (FGDs). Upon 2 cycles of coding, their FGD transcription generated 150 meaningful units after undergoing content thematic analysis. Superordinate themes centered on (1) socio-environmental factors that triggered their use of illegal drugs and (2) culturally rooted yearnings. Subordinate themes for socio-environmental triggers centered on the influences of their parents and other close relatives, friends, and community and other circumstantial experiences. Meanwhile, their yearnings include family support and reconciliation, social acceptance, and spiritual connection among others. All the identified areas were seen as important inputs in the formulation of more effective and culturally fit drug rehabilitation program.

Keywords: drug use, rehabilitation program, substance use disorder

OF DISEASE AND DIS-EASE: AGONIZING BODIES IN FIFTEEN FILIPINO SHORT STORIES IN ENGLISH

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This study aims to investigate the representations of Disease and Dis-ease in Philippine Fiction in English, by focusing on how agonizing bodies have been imagined and portrayed in fifteen Philippine short stories in English through a qualitative analysis via deduction-induction approach supported by the triangulation of the researcher's close reading of the 15 short stories expressed in first-person textual explanations; the theoretical principles of Susan Sontag, Suzanne and James Hatty, Elaine Scarry, and Lennard Davis as primary lenses; and the confirmation and refutation of the researcher's claim through intertextual discourse, backed up by a roster of reading materials.

In all the stories, pain is imagined to be both negative and yet necessary. Negative because, just like in sickness, torture, and disability, it creates dread, fear, and resistance; aside from the fact that continuous and recurring pains bring about self-pity, disorientation, and displacement. Based on the statements above, one might question the importance of such destructive feeling, but in reality, and on a positive note, pain helps us in adjusting to whatever conditions that can worsen our situation. It is our body's way of letting us know that we must do something—that there is something wrong. In either way, the sufferings of the characters will lead the readers into grasping the importance of pain and agonies not only in fiction, but in their real worlds, as well.

**TROUBLED MIND, TORTURED BODY: READING TRAUMA IN MARIA ROSA HENSON'S
*COMFORT WOMAN: A SLAVE OF DESTINY***

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This paper revolves around the life narrative of a comfort woman revealing her harrowing past as a sex slave of the Japanese Imperial Army. Maria Rosa Henson was the first comfort woman in the Philippines to go on public to reveal the pain, anguish, and suffering of a young Filipino Woman forced into sexual slavery during the Pacific War in the Philippines. She recounts the violence, and suffering that persist after the sexual abuse. The study aims to illustrate the repressed traumatic experiences of a woman who is a victim and collateral damage of a male-engineered war. The study employs a close reading of the autobiography using psychoanalytic approach to understand the effects of war on the women's minds and bodies.

**FAT BODY, BODY FAT: THE DEFORMED, DEGENERATE AND DISABLED BODIES IN
PHILIPPINE FICTION**

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Fiction is a powerful invention of human beings. It is part of peoples' cultural heritage – intangible as the oral tradition literatures that explain forces of nature, and tangible as the printed books that communicate the significant human experience in literature. It is clear that our human life is expressed and enhanced by works of fiction. Fat Fiction as an appendage of Body Politics are narratives which deals with what is generally perceived as deformed, depraved, and degenerate body. If body is the locus and the object of gaze, then it would be interesting to discover how the male power optics envision the female body, the wom(b)an and her body, venerated as sacred and virginal, grotesque and devoid of rationality. The task of fat fiction in Philippine Literature is to challenge the objectified, digitized, technologized, photo-shopped women bodies to sell beauty at all costs. Reading Fat Fiction is an attempt to probe the psyche of a culture divided between fat-and-thin, sick, or healthy, beautiful, or ugly in a capitalist, consumerist, ableist patriarchal Philippine society.

INTEGRATION OF LOBOCANON HERITAGE IN THE EIGHT LEARNING AREAS OF JUNIOR HIGH SCHOOL CURRICULUM

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Loboc, the “music capital” and heritage town of Bohol is passionately committed towards one dream, “Loboc, a piece of heaven”. Inspired with this vision this study desires to investigate what and how local heritage education has been integrated in the eight subject areas of the Junior High School curriculum in the three public schools of Loboc, Bohol Division and serves as springboard towards the pursuit of Culture-Based Education which promotes self-discovery, appreciation, and community building. The Culture-Based Integration Framework of Orlando Magno (2017) is the major theoretical foundation of this study. According to him, integration involves the Essential Cultural Knowledge, content standards (what to integrate) and performance standards (how to integrate). This study analyzes the understanding of the standards of heritage integration and the extent of local heritage integration in every learning area. Findings revealed that among the learning areas with more heritage integration processes implemented are Mathematics, English and MAPEH while Filipino, Araling Panlipunan, Edukasyon sa Pagpapakatao and Technology Livelihood Education demonstrated very low heritage integration. Only Science subject showed no integration of local heritage education hence, as an outcome, a model of culture-based self-learning module in science is designed. The learning module was tested and evaluated by experts of Learning Resource Management and Development System of Bohol Division.

Keywords: Local heritage integration, learning areas, Essential Cultural Knowledge (ECK)

INTEGRATING BOLIBONGKINGKING RITUAL DANCE TO THE TOPIC ON MEASUREMENT

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Many teachers of subjects such as mathematics, chemistry, physics, and biology are under the impression that mathematics is a non-cultural subject (Banks, 2008). This study explores the techniques in designing a self-learning module integrating an intangible heritage of Loboc, Bohol which is Bolibongkingking to the topic on measurement. During fiesta celebration, the devotees dance the bolibongkingking ritual before the image of the Blessed Virgin of Guadalupe de Extremadura for healing, thanksgiving and offering for good harvest. Its name is derived from the sound of the gumbao (drum) which goes “bolibong” and the sound of the agung which goes “kingking”. The long process of designing the module involves four phases. First phase includes making module framework. Content webbing was employed as well as consultation with instructional mentors and leaders to accomplish this phase. Second phase comprises gathering significant resources and validation of information direct from the local experts involving community dance trainers and performers, musicians,

cultural mappers, local guimbao makers and strong devotees of the Blessed Virgin. Third phase includes the writing process which entails a lot of creative thinking to organize while the last phase is the quality assurance process conducted by Loboc District Learning Resource Management and Development System committee. The last phase was a tedious process of exchanging ideas from the committee members and several revisions until its approval.

LOBOC CHILDREN'S CHOIR: ITS BEST PRACTICES AND MILESTONES

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The world renowned Loboc Children's Choir just celebrated its 40th year anniversary in the year 2020 since it was first organized by a group of teachers in 1980. Besides innate skills of Lobocanons in music, what has sustained the quality of performances over the years until at present? This paper desires to unveil the best practices and significant achievements of the choir not just winning in competitions and having concerts here and abroad but the individual life changing experiences of its members. Thirty choir members from different batches were randomly picked as participants of this study. It was found out that most of the members started their training at the age of 9 or 10. Each of them passed through the same training program but according to one's own pace until qualified to join the group in performances, an indicator that he/she becomes a full-fledged member of the choir. All participants declared commitment in following the choir's basic discipline on time practices, food, and drinks to avoid, things to bring, etc. while also learning the values of obedience, respect, humility, generosity, appreciation, and endurance. Furthermore, all has responded that their training and experiences greatly influenced their lives in terms of choices and involvement whether in their studies, career, family and/or community.

Keywords: Loboc Children's Choir, best practices, milestones

FILIPINO GAY CULTURAL WORKERS AS POTENTIAL RESIDENTS OF *BAHAY NI LOLA*: A PHENOMENOLOGICAL INQUIRY INTO ISSUES ON LIVEABILITY, PRODUCTIVITY, AND SUSTAINABILITY

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Councilor of Pasay City Justo C. Justo's name will always be linked with the Home for the Golden Gays, his own house in Pasay, which he opened to elderly gays in 1990. This was the first known house that exclusively accommodated a group of elderly queers. Sadly, when Justo died in 2012, the Home for the Golden Gays was closed down and the elderly gays were ejected from it by Justo's family (Busa, 2014). Through a phenomenological approach, this paper revisits the idea and concept of Justo's Home for the Golden Gays, and proposes a residential care facility, as defined by the Department of Social Welfare and Development

(DSWD), but this time designed exclusively for elderly gay cultural workers, building on the concept of the Haven for the Elderly (formerly Golden Acres). Specifically, it intends to explore how to make Bahay ni Lola not only economically viable but also culturally sustainable and relevant not only to its target residents but to the community where it can be situated. The proposed “queer” haven for elderly gay cultural workers by itself is also a dynamic critique of the heteronormativity of local architecture, not only of the community where it will be situated but also of the Philippines where it is targeted to be located. It is also hoped to encourage a shift in thinking: that the old are not necessarily worthless; that knowledge even from queer elderlies can be passed on to the younger generation through mentorship. The dream scenario is always a world that cares for all that has life, whether young or old. *Bahay ni Lola* dreams of being that queer space that celebrates both diversity and uniqueness, and where one can take root and flourish, a space that is simultaneously critical of its composition and supportive of its potential for creating liberating, pleasurable spaces for relating with others even for already marginalized groups in their twilight years, and where young LGBTQI can find life in turn.

**CELEBRIFICATION, (DE-)QUEERING TRANSGENDER PERFORMATIVITY,
TRANSNATIONAL RECEPTIVITY: READING AYANA TSUBAKI'S *I AM A WOMAN
GRADUATED FROM BOYS' SCHOOLS***

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How is the fact that a life story written by a celebrity Ayana Tsubaki, which sold more than 100,000 copies in Japan and translated into Chinese, significant? And what do I see when I read this life writing? This paper, on the one hand, probes into the negotiation of Tsubaki's transgender identity in *I Am a Woman Graduated from Boys' Schools* by bringing into dialogue, Judith Butler's conceptualization of gender performativity in relation to the materiality of the body. On the other hand, Tsubaki has become a *celebrificated* trans woman whose body is foregrounded and emphasized in social media as a site of attention, object of curiosity, subject of heterosexual capitalist gaze. Thus, it becomes a publicly owned marketable commodity. This paper demonstrates how *I Am Woman* serves as a vehicle for (de-)queering transgender performativity—a project of doing/embodying gender and solidifying heteronormativity and patriarchy—as a token presence not only in Japan's, but also, in Taiwan's market.

MY LOLA AND I: QUEER AND TRANS FILIPINX CANADIAN INTIMACIES AND MOVING WITH CARE

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The globalization of the feminine caregiving figure has not only been used as a tool to bolster Canada's political economy, but as a technology that reifies performances of tenderness, nurturing, care, and the affective labour that constitutes these affects as both feminine and female. Though there is a vast amount of scholarship that examines the lives of bakla and Filipinas in care work (de Leon, 2009; Diaz, 2016; Francisco-Menchavez, 2018; Isaac, 2016; Manalansan, 2003; Tungohan, 2013), investigations of care work rarely centre tomboys – a Filipinx term that refers to gender non-conformists, lesbians, transmasculinity, and female masculinity (Fajardo, 2014; Tang, 2011) – who are engaging in these same affective labours. To further understand the broader scope of care and domestic work, we must expand our interrogation towards, around, and with tomboys, lesbians, and transmasculine people. Reflecting on performances of care between my lola and I during the COVID-19 pandemic, this paper suggests that tomboyness shapes a different way of relating to others that counters American notions of female masculinity. I argue that tomboy intimacies rupture notions of sexuality and gender that continually work to categorize and commodify racialized bodies and that moving *with* care opens space to reimagine otherwise possibilities of being amongst one another.

APPROPRATING MUSEUM EDUCATION PROGRAMS AS SUPPLEMENTS TO SENIOR HIGH SCHOOL LEARNING AND INSTRUCTION

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The abrupt shift to full online modality in schools caused by the COVID-19 pandemic has been grueling for educators in terms of access to free, viable, and reliable learning and instructional materials online, among many others. Museums remain spirited in providing and facilitating educational projects such as talks, workshops, and modules despite being faced with unimaginable constraints on operations and programming. Through analyses of curricula, projects, and modules, and conducted interviews, the study explored possibilities in appropriating available museum education projects on contemporary art implemented by the Jorge B. Vargas Museum and Filipiniana Research Center, or commonly known as the UP Vargas Museum, during the pandemic as supplementary learning and instructional materials for the K to 12 Basic Education Curriculum's Senior High School by the Department of Education. This study is indicative of museums' implicit function as an alternative learning space/provider stays strong and viable despite the ongoing pandemic and many constraints such as in operations, programming, manpower, and support.

AN ANALYSIS OF HOW A UNIVERSITY LIBRARY SHOULD EXTEND ITS SERVICES TO STUDENTS AND FACULTY ENGAGE IN REMOTE LEARNING DURING THE PANDEMIC

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According to the Swiss philosopher Henri Frédéric Amiel "Everything you need for better future and success has already been written. And guess what? All you have to do is go to the library." Unfortunately, most schools have decided to shift the mode of learning using an online platform for safety measures. How do students and faculty access then reference materials from the library during this pandemic?

This paper seeks to identify how the main library of the country's two top universities, University of the Philippines, Diliman and De La Salle University, Manila have addressed the need to provide its students and teachers in accessing learning resources from the library considering that most of its staff are on a work-from-home mode. Specifically, this paper would like to illustrate the programs or measures which the main library of these universities has implemented to deliver an effective and efficient service to its clients who are under remote learning.

This paper would also like to compare if there are similar or different practices utilized by the main libraries from these two universities. Lastly, this paper would like to find out the challenges met by the library staff which affected the quality of library service to its users.

Keywords: learning resources, library, online platform, reference, remote learning

LIBRARIES, ARCHIVES, AND MUSEUMS AS INTERCONNECTED LEARNING SITES AND RESOURCES CENTERS

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The pandemic has unexpectedly struck people's lifestyles, which resulted to closure of physical spaces especially non-essential facilities including learning sites such as libraries, archives, and museums. These three agencies are interconnected in grounding culture-based education and important to rise up in this challenging period of the global crisis.

Cultural agencies such as museums safeguarded our identity as a nation and as Filipinos. Exceptionally curated exhibitions and museum programs effectively communicate to the audience and encourage research and curiosity. Archives as the primary source of materials play an important role in the exhibition concept, design and lay-out as mounted by the curator. Visual or virtual experience encourages audience engagement. Cultural

materials elements and research are priorities in content development provided by books, manuscripts, write-up, and other published materials. These valid sources will render the exhibition's reliability and reconnect people with its culture from a valid source of references hence, as culturally well-grounded individuals from the narratives. Archival materials on exhibit become accessible to the students, teachers as well as researchers. It negates exclusivity to select individuals or remain in the repositories but rather reaches out to the greater public. Digitization of archival materials and online library access easily aids research and gathering of information.

EFFECTIVENESS OF CONTEXTUALIZED LEARNING MODULE TO LEARNERS' PERFORMANCE IN ARTS V

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The global pandemic brought about by COVID-19 compelled the Department of Education to make a major shift in its delivery of basic education. In adherence to the implementation of its Learning Continuity Plan, the SDO-Zamboanga City had developed its version of learning module for its learners known as Capsulized Self-Learning Empowerment Toolkit or *CapSLET*. These contextualized *CapSLETs* were used for the entire Quarter One (1) of school year 2020-2021 but were immediately replaced with regional office's developed modules for the succeeding quarters. In contrary to the former, the latter's content was not localized. With forging concern, the study was designed to determine the efficiency level in terms of academic performance of learners in Arts V using contextualized and non-contextualized modules. The result projected that the learners' formative test scores using contextualized module is higher than learners using the non-contextualized module, thus, finding supports the effectiveness of contextualized learning module to learners' performance in ARTS V.

SOCIETAL IMPACT OF MINING ACTIVITIES IN THE PROVINCE OF MARINDUQUE

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Utilization of natural resources became the avenue for economic development of developing countries. This is in partnership with international companies from progressive countries. This utilization was done to produce raw materials needed for production of goods in the global market. However, this turned to exploitation and abuse when concerned organizations mishandled, misused, and incautious. This exploitation can cause environmental degradation and hazards that can affect the ecosystem and nearby communities. One of such activities is mining. On March 24, 1996, a tragedy caught attention of the world when Tapani pit cracked and spilled 1.6 million cubic meters of mining waste in the Boac river which affected the river's ecosystem and devastated agricultural lands and

livelihood. Moreover, Calancan Bay, from 1975 to 1991, has been the dumping site of tailings wherein the heavy metals toxicity affected a number of fishing community along the area (Coumans, 2002). The marginalized community is still haunted by the “footprints” left by the catastrophe.

With this context, this research will be conducted in order to reveal the *Societal Impact of Mining Activities in the Province of Marinduque* and recognize the role of “grass-roots” community in policymaking. The research will use Community Participation Model by Botterill and Fisher as its framework and will employ Bryman’s Case Study design in selection of sample and dealing with data from respondents in Kilo-Kilo, Makulapnit, Labo, Ipil, and Botilao. Data will be gathered using a semi-structured interview. To ensure data credibility, participant observation will be conducted by the researchers.

Keywords: Marinduque, mining, societal impact, Calancan Bay, tragedy, Tapiian Pit

Sining Kambayoka’s *Usa Ka Damgo*: Transplanting Shakespeare into Lanao

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This paper explores and lays bare how the study of Shakespeare’s *A Midsummer Night’s Dream* in its translation or adaptation brings artistic and theatrical invigoration and opens up possibilities of dialogues between the local and western cultures. Zeroing-in on Sining Kambayoka’s *Usa ka Damgo*, this study also discusses how the translated work exemplifies this opportunity for creative invigoration in theater and the potential for building an avenue to connect vastly distant cultures as it resituates *A Midsummer Night’s Dream*, a cultural product from the west, into not one but two Philippine cultures – Cebuano and Maranao.

This paper’s purpose is anchored on this opportunity and potential: to investigate Sining Kambayoka’s practice of translating and adapting not only on the linguistic level of translation, but also on the often neglected yet more crucial aspect of translation – cultural mediation. The paper concentrates on the cultural transformation that occurs in the transfer between the source and the target text. Particularly, the paper examines how culture is negotiated in the translation process to suit the cultural context, and the target audience of the performance. By understanding how a narrative set in a different period and distant place converses with the local Maranao setting, it is then possible to assess this particular translation of *A Midsummer Night’s Dream*.

The study reveals that the strategies employed by the translators may be grouped into two approaches: selective suppression and re-creative translation. Omission, reduction and

implication are strategies that selectively suppress the source text by stripping the source text with elements that are no longer necessary in the target text, while expansion, amplification and adaptation are strategies that re-create the source text by means of adding cultural nuances that would lead to the re-location of the translated play. Both approaches aim at domesticating the foreign text such that the play becomes re-situated in the Lanao context.

Keywords: translation, cultural mediation, drama, Shakespeare, *Usa ka Damgo*

THE REPRESENTATIONS OF THE DEPARTMENT OF EDUCATION CORE VALUES IN THE ECUMENICAL PRAYER VIDEOS OF THE GOOD MANNERS AND RIGHT CONDUCT STUDENTS MEDIATE THEIR PERCEPTIONS OF COVID-19 CRISIS

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This paper determined the representations in the Department of Education (DepEd) core values in the seventeen videos created by students. Anchored on the notion that in any natural history of human species, language connecting members of community by information-sharing network with great collective powers, exchanges of knowledge, beliefs, opinions and feelings. President Duterte mandated *Bayanihan* as resilient measure, to intensify the core values: *Maka-Dios* [love for God], *Makatao* [love for fellowmen or others], *Maka-kalikasan* [love for nature] and *Maka-bansa* [love for country].

Founded on Discursive Representation and Semiotics Theory, this qualitative research utilized purposive sampling in selecting 17 participants as Key Informant Interviewees and participants in the Focus Group Discussion via Google Meet, with 4 individuals in one group. Findings showed that the significations had generated meanings in the prayer videos, proving that the pandemic did not hinder their drive towards being responsible students and citizens of the country. After this pandemic would be over, these meanings would remain perennial guide to whoever they would become in the future.

Recommendations: 1) The representations would be nuggets of cultural heritage to be used in the College of Education Audio Visual Media Center's as ecumenical prayers during international, national, and local meetings, and 2) future research to make a follow-up study using Hierarchical Regression, where micro details would be keenly scrutinized in a qualitative-quantitative approach.

Keywords: Representations, Department of Education, Core Values, Ecumenical Prayer Videos, Good Manners and Right Conduct

REKINDLING HOPE IN A HOPELESS PANDEMIC: ENVISAGING FILIPINO'S FAITH DURING THE COVID-19 PANDEMIC THROUGH MARCELLIAN HOPE

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The COVID-19 pandemic changed the way people live due to the restrictions implemented to mitigate the spread of the virus. Different issues and concerns were experienced by the people because of the pandemic. These issues and concerns, then, put the people in a difficult situation. Thus, due to the difficult experiences during the pandemic, some people experience despair or hopelessness because of the uncertainties which the pandemic presented to us. As for Filipinos, since they are known to be hopeful people, finding hope became a challenge for them during these trying times. For this reason, I present an understanding of faith as their source of hope through French philosopher Gabriel Marcel's concept of hope to point out how hope can still be experienced during the pandemic. In the first part, I discuss the experiences of Filipinos during the pandemic. Second, I explicate Gabriel Marcel's concept of hope. Third, I analyze the discussion on the experiences during the pandemic to point out that hope can still be found amidst the difficult situation through re-appropriating Gabriel Marcel's philosophy. To end, in this difficult period of our lives, Marcel proposes that hope can still be found because hope arises from one another.

Keywords: Gabriel Marcel, COVID-19 pandemic, hope, Filipinos, faith

EXPLORING GENDER IDENTITY DURING THE PANDEMIC: AN ANECDOTE FROM A FILIPINO LGBTQ+ YOUTH

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With social mobility restricted and physical queer spaces diminished, many young LGBTQ+ people have turned online to explore their gender and sexuality during the COVID-19 pandemic. Online media have provided them with resources and avenues to locate themselves in the broad gender spectrum. English-language television series are such resources that influence people's view of gender and sexuality. This paper provides an anecdotal narrative of a Filipino LGBTQ+ youth who have explored their identity during the COVID-19 pandemic through watching *Pose*, an American television drama series that depicts New York's ballroom culture scene and the lives of queer and trans people of color at the height of the HIV/AIDS crisis in the 1980s. This study chooses the US-based television series for its cultural impact among queer communities worldwide. The anecdotal narrative used in this study is based on an interview with a young viewer from the Philippines. From this, factors of the show's influence have been identified and described. Notwithstanding, this research is a preliminary undertaking to understand COVID-19's impact on LGBTQ+ individuals' exploration of their gender and sexuality.

Death and the Inoperative Community in the Works of Gabriel Garcia Marquez and Merlinda Bobis

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Gabriel García Márquez's short story "The Handsomest Drowned Man in the World" ["El ahogado más hermoso del mundo," 1968] and the novel *Chronicle of a Death Foretold* [*Crónica de una muerte anunciada*, 1981] and Merlinda Bobis's novel *Fish-Hair Woman* (2012) and short story "O Beautiful Co-Spirit" (2021) feature unusual scenarios of death: the arrival of a drowned man's corpse at an island; the inaction of the community to stop the foretold death of a supposedly-innocent man; a woman with long hair that can fetch dead bodies at the bottom of the village river; and a Filipino Catholic and a Malaysian Muslim working together to prepare an Italian Catholic's corpse for a funeral. These narratives demand critical attention as all deaths make the community's existence meaningful as they alter its social reality. Looking into the works of the aforementioned Colombian writer and Filipino writer and unveiling how death affects the community, this paper relies on Jean-Luc Nancy's theory on death and inoperative community.

TRAUMATIC (DIS-)TRESSES AND DIASPORIC MEMORIALIZING: READING MERLINDA BOBIS' *FISH HAIR WOMAN*

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While many works of fiction that deal with historical moments of collective trauma create storylines and characters that represent the lived experiences of those who actually encountered them, others narrate allegories using typology, symbol, and metaphor. Merlinda Bobis' *Fish Hair Woman* is a magical realist novel about the Martial Law period in the Philippines which portrays scenes of collective trauma and traumatic remembering. The main character, Estrella, uses her absurdly long hair to trawl the bodies of salvaged victims, members of the community who were killed and then thrown in the mythic Iraya river. Once her locks touch the corpse, she recalls the circumstances in the life and death of those who were considered as insurgents, and enemies of the State. Consequently, her hair grows one hand-span longer each time she remembers.

Susan Signe Morrison explains that in creating a historical narrative, we inevitably create waste. Bobis, re-functions the debris of State sponsored aggression – the low intensity conflict in Bicol, by re-telling the stories of those who were deemed dispensable, disposable, and discarded detritus (human waste) in the militarized regime. This paper will examine how *Fish Hair Woman* embodies the notion of 'intimate distance,' temporal, cultural, and

geographical separation experienced by diasporic authors writing about the homeland, using feminist postcolonial theories as guideposts in the study.

THE TEACHING OF LUISA IGLORIA'S *JUAN LUNA'S REVOLVER* IN AN ONLINE MODULAR CLASS USING 5E INSTRUCTIONAL DESIGN

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Within the last year and a half, the global pandemic of COVID 19 has thrust the Philippine education into a wholly unexpected position, that of having to shift from a traditional classroom set-up to one which is completely without physical contact, either through online instruction or modules for distance learning. Nevertheless, there are clear and significant advantages to online learning, such as the flexibility of time for both the instructor and the student, as well as the vast resources of information that can be accessed through the Internet. Rather than prematurely forcing face-to-face classes or anticipating the time when classes can return to “normal,” it would be more productive to focus on how these particular advantages can be utilized in providing effective instruction.

This paper presents a proposed instructional plan for teaching Luisa Igloria's poem *Juan Luna's Revolver* to Senior High Students for the subject 21st Century Literature from the Philippines and the World, using the 5E Instructional Model for online instruction during this pandemic. The five phases of this model are as follows: Engage, Explore, Explain, Elaborate and Evaluate. The phases of Engage and Explain will consist of synchronous sessions, while Explore, Elaborate and Evaluate will all be asynchronous. All materials for the phases will be available online, and the submission of the output during the Evaluate phase will be online as well. The lesson will aim to cover how the poem as a 21st century text tackles the critical examination of widely accepted historical narratives through literature, as well as the colonial constructs of identity and power at play within the text.

IMPROVING SELF-EFFICACY IN UNDERSTANDING FUNCTIONS IN GENERAL MATHEMATICS THROUGH CULTURE-BASED MODULE

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This school year, the school adopted the printed modular learning modality where the teacher-learner physical engagement is restrained. Statistical record of the students' first two-week performance shows a very low proficiency in General Mathematics lessons about functions. Based on the data gathered from observations and interviews, the researcher

hypothetically thinks it is contributed by the students' low self-efficacy towards the subject. Thus, a culture-based module integrating the context of Lapay Bantigue dance was developed. This action research was carried out to determine if culture-based module can improve the self-efficacy of the students in understanding functions. The study is a quantitative dominant mixed research. The Pre-test-Post-test Control-experimental group research design was utilized. The experimental group is comprised of 20 ICT students. The control group is comprised of 24 massage and automotive students. Purposive sampling was utilized. The experimental group was exposed to the use of the culture-based module as supplement to the self-learning module while the control group only used the self-learning module. The data were statistically treated using independent t-test and descriptive statistics. The hypotheses were tested at 0.05 level of significance. The findings of the study revealed that there is a significant difference between the proficiency level of the control and experimental group. The experimental group shown improvement in their conceptual understanding as revealed by their increased MPS from very low to average. The students' responses on the 10-item researcher-made questionnaire also revealed that the culture-based module improved their self-efficacy which led to their improved performance in General Mathematics.

ART APPRECIATION IN ONLINE PLATFORMS: CULTURE-BASED APPROACH

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This study aimed at determining the students' level of art appreciation when immersed in a culture-based art appreciation course in an online platform. The study used cross-sectional research design using standardized 5 sets Likert Scale Survey Questionnaires. This study was conducted in La Salle University Ozamiz City. The respondents were the enrolled students in Art Appreciation course for the second semester of AY 2020-2021. In the study, a descriptive screening model was used. Statistical analyses were performed using the latest version of SPSS. One-way Analysis on Variance was used to compare mean scores and post hoc test was carried to confirm where the significant differences occurred. It was found out that the respondents' level of Art Appreciation in an online platform was satisfactory. The level of Art Appreciation did not significantly vary with their course program, year level, gender, and internet connection source. On the contrary, it significantly varied based on the devices used while taking the online course. As a conclusion, the respondents' level of Art Appreciation even in online platform is greatly influenced by familiarity, exposure, immersion to local art pieces or cultural icons. This familiarity influences their involvement, engagement, and participation to the whole of Art Appreciation learning experiences. This leads to respondents' inspirations to create and produce their own digital artworks. Hence, teachers must continually develop culture-based learning materials, considering appropriate digital tools, to sustain or improve students' satisfactory level of Art Appreciation will be sustained.

BALAY TURUN-AN: OPERATIONS, PRACTICES, AND CHALLENGES

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This study was established to describe and document the operations, practices, and challenges of *Balay Turun-an* and to develop a framework for the informal learning modes of the Schools of the Living Traditions (SLT) of *Panay Bukidnon* for the enhancement of the cultural and educational management practices in the province of Capiz.

Findings of the study revealed that the establishment of the School of the Living Traditions of Panay Bukidnon with salient notions: reviving of the Panay Bukidnon's culture and heritage and teaching of beliefs, practices, and heritage.

Present condition of the School of the Living Traditions of Panay Bukidnon as Indigenous People (IP) in the province of Capiz significantly analyzed and presented its Vision, Mission and Goals; Faculty/Cultural master; Curriculum and Instruction; Support to Cultural Learners; Community Involvement; Physical Plant and Facilities and Administration.

The challenges that the School of the Living Traditions have in transferring the knowledge system that needed to be addressed and be improved were insufficient budget/financial support and sustainability of the SLTs implementation.

For the best practices, SLTs of Jamindan has reviving of indigenous weaving like *nito* and *birang* while in the SLT of Tapaz, conceptualized and developed learning materials, manual and activities being utilized both in formal classes in schools and in the SLT management of learning.

Keywords: Balay Turun-an, challenges, indigenous people, practices, School of the Living Traditions

CHALLENGES ON THE LANGUAGE POLICY OF MTB- MLE PROGRAM: A CRITICAL CONTENT ANALYSIS

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The study focused on the challenges on the language policy of MTB-MLE Program through critical content analysis. This study aimed at identifying and analyzing the challenges of MTB-MLE Program. The researcher made use of a qualitative research design that deals with the critical content analysis of data. Since this study is mainly qualitative in nature, it used

an in-depth critical content analysis to fully gain a clear understanding of the challenges on MTB-MLE as a language policy. In the critical content analysis, five studies on the challenges of MTB-MLE were analyzed using the framework of Spolsky (2004). The findings revealed that the challenges on the implementation of MTB-MLE program as a language policy lies on the fact that several actors are not prepared to fill the cup that constitutes the policy. The beliefs of the teachers, even the parents; the practices of teachers, students, and parents; and the management of the government on providing needed materials and other resources, led to the challenges that impede learning. Findings generated in this study showed that even up to this date, the challenges of the study are repetitive. In light of findings, this paper would like to recommend that the policymakers try on hearing-out the problems and challenges in the ground level to improve its implementation. They might consider assessing first the readiness of the language policy in the future before its roll-out by looking at the components of the language to be implemented.

PAGSUSURI SA LEKSIKON NG WIKANG KOREANO SA KONTEKSTONG FILIPINO BATAY SA MAKA-FILIPINONG INDIHENISASYON NG SALITA

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Nakatuon ang pananaliksik sa pagsusuri ng leksikon ng wikang Koreano na nakabatay sa maka-Filipinong indihenisasyon ng mga salita.

Gamit ang mga teoryang Ang Pantayong Pananaw Bilang Diskursong Pangkabihasan ni Salazar (1991), Kaalamang Bayang Dalumat ng Pagkataong Pilipino ni Covar (1993) at Mga Batayang Sikolohiyang Pilipino sa Kultura at Kasaysayan ni Eriquez (1975) (ang mga ito ay muling nailathala sa Daluyan: Journal ng Wikang Filipino ng Unibersidad ng Pilipinas e-journals noong 2015) nasuri ang mga salitang Koreano kung paano ito nagkakaroon ng indehenisasyon sa kontekstong Filipino at ang gampanin ng kulturang Pilipino sa pagbibigay ng bagong kahulugan ng mga salitang Koreano sa kontekstong Filipino.

Sa patuloy na panghihiram at pag-aangkop ng mga iba't ibang kultura mas yumayabong ang kaalamang bayang mayroon ang isang kultura. Sa nangyayaring adapasyon, ang banyagang mga salita ay nagiging lokal na wika ng isang pangkat. Nagkakaroon ng indihenisasyon ng mga salita na bumubo sa panibago at sariling kalamang bayang dalumat at sikolohiyang Pilipino.

REHISTRO NG PAGRARAFFIA PAGPAPANATILI SA WIKA AT KULTURA

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Ang hanap-buhay ng tao ay napalamalaking ambag sa paglikha at pagkakaroon ng varayti ng wika. Isa sa kulturang popular pangkabuhayan ay ang paghahabi ng Raffia at ang pagbuo ng mga bagong produkto gamit nito. Ang pangunahing layunin ng pag-aaral ay masuri ang mga rehistro ng mga salita sa pagrarafia sa bayan ng Inabanga, Bohol. Tinitiyak nito ang mga natatanging rehistro ng salita sa pagrarafia, gamit at proseso. Nakaangkla ang pag-aaral sa sosyolinggwistikong teorya. Kwalitatibo at palarawan ang paraan ang ginamit sa tulong ng mga talatanungan. Mula sa pakikinayam ng mga taong naghahabi at nagtatrabaho ng bahagi tungo sa pagbuo ng rafia at produkto ang mga salitang nakalap. Gamit ang mga talahanayan sa paghahanay ng mg kahulugan ng mga terminong ginamit. Natuklasan sa pag-aaral na may sariling rehistro at terminolohiya sa pagrarafia sa bayan. Umusbong ang mga kontekstong kahulugan ng hanap-buhay. Sa proseso ng pagraraffia ay pagbuo ng mga katutubong katawagan o termino batay sa anyo ng mga produkto at hugis ng mga kagamitang ginagamit. Pinagkasunduan ng grupo o pangkat ang mga terminolohiyang nalikha batay sa kanilang karanasan sa paggawa. Napatunayan sa pag-aaral na may sariling rehistro ng wika at terminolohiya sa pagrarafia sa bayan na nagpapanatili sa wika at kultura ng lugar.

Mga susing salita: pagraraffia, rehistro, wika, sosyolinggwistiks

IMMUNO DANCE RITUAL OF GAKIT FESTIVAL OF ANGADANAN ISABELA

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This study was designed to document and analyze the Immuno Dance Ritual, performed before the start of Gakit Fluvial Parade of Angadanan, Isabela. The study was conducted mainly in Angadanan Isabela using descriptive analysis approach. Interviews with the key informants such as the organizers and tourism officers, actual observation of the dance, still photos and video recording will be utilized to gather needed data for description and analysis.

The Gakit Festival is an annual festival held at Cagayan River by the people of Angadanan Isabela. It was revived to remind Angadanians of their culture tradition of resourcefulness and self – reliance. *“Gakit”* is a gaddang term for raft. It is made of several bamboo pole bonded together by using bamboo ropes (bamban).

The dance ritual will document and analyze through an analytic scheme providing information about the following: origin, costume, instrumental tool, and the meaning of the steps / folk steps and materials used peculiar to Dance Ritual.

The Dance ritual reference material which is the output of the study could serve as a good material in promoting appreciation and love for our own native dance ritual and festival. Dance directors, choreographers and teachers would be guided accordingly in their teaching of the culture of Immuno Dance Ritual through distinct movements of the dance, giving respect to the uniqueness of specific character traits peculiar only to Angadanians.

Keywords: Immuno Dance Ritual, GAKIT Festival, Learning Reference Material

ARTS AND CULTURE IN BOTOLAN: COMMUNITY PERSPECTIVE IN TIME OF PANDEMIC

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Festivals and gatherings dedicated to the arts are gradually becoming forums for people to share their opinions on broader cultural, social, and political topics. In the face of a pandemic, modernization and globalization, debates often polarize into those promoting reform and those seeking to maintain "traditional" or "local" culture.

The arts and culture industry has been in a perplexing condition since the outbreak of the Coronavirus pandemic. While demand for cultural and artistic content has grown during the lockdown--and digital access has become more important than ever before--economic indicators forecast that the cultural sector will be one of the most affected, and one of the slowest to recover.

Beyond short-term initiatives such as surveys or data collection aiming to provide artists and intermediaries with financial and logistical supports, both academics and practitioners must engage in joined up thinking on the future of art consumption, especially from a consumer's perspective.

The discourse on cultural festivals from the perspective of the community involved in traditional and popular culture events like the "Domorokdok" Festival in Botolan. There is generally a high level of agreement about the aims of cultural events and the cultural content that is appropriate for them. In particular, the importance of cultural events in underpinning Botoleños identity is seen as being important. However, native of this town tend to differ more in the meanings attached to concepts such as identity, with policy makers exhibiting a greater emphasis on economic and political issues, whereas cultural producers are more concerned with social aspects of identity. However, the consensus on the social role of cultural events between the different individuals may be one explanation for the relatively vibrant festival culture in Botolan.

THEME

“Roots, Routes, and Rituals: Philippine Culture-based Education in the Age of Epidemics and Emergencies”

Environmental degradation, destruction of non-human habitats through deforestation, zoonosis, overcrowding of metropolitan centers, interplanetary urbanism, wildlife trade, borderless societies, mass migration and transport mobility are some of the causes of global emergencies and epidemics. We have in fact, according to Belgian virologist, Peter Piot, entered the Age of Pandemics and Emergencies. With COVID 19, Ebola, SARS, Zika, MERS, HIV, H5N6, Tuberculosis, Malaria, Dengue, Hepatitis, Cholera, and Typhoid persisting in our midst, we need to find ways and means of coping, managing, and surviving the global crises. What role does culture-based education plays in creating critical awareness and understanding of these emergencies and epidemics? How is the production, circulation, dissemination, and consumption of knowledge about global emergencies and epidemics facilitated through culture-based education? What are the roots, routes, and rituals in our lifeways that can promote life-affirming practices, harm-reductions, peaceable co-existence between human and beyond human worlds, and generative cultural interventions? How does culture-based education facilitate the demystification of discourses and practices about ongoing and persisting global calamities and cultures of catastrophes?

Walter Benjamin mentioned that the state of emergency provides the necessary condition precipitating the emergence of radical possibilities and educated hope. “The tradition of the oppressed teaches us that the ‘state of emergency’ in which we live is not to be an exception but a rule. We must attain to the conception of history that is in keeping with this insight.” The pandemic constricts and dilates. It reveals structural inequalities, social injustice, racial prejudice, gender discrimination, ableism, institutional inabilities, and militarized violence. But at the same time, it brings to the fore human ingenuity, care, compassion, persistence, and solidarity during these troublesome moments.

This 3-day virtual conference aims to gather educators, scholars, policy makers, local government officials, industry leaders, community activists, professionals, and cultural workers to discuss and dialogue regarding our common past, present and future threatened by newly emerging, re-emerging, and deliberately emerging epidemics and existing biopolitical and eco-cultural emergencies. Specifically, we need to critically understand, analyze, and evaluate our present condition in order to create meaningful solutions to the threats and challenges that confront us in all dimensions of human existence; organize networks of care, supportive collaborations, healing aesthetics, affective solidarities, infrastructures of wellness, and mutual aid programs in providing wholistic interventions to our

interconnected oppressions; adapt culture-based educational framework, pedagogies, methods, strategies, learning resources, modules, and innovative modalities of delivery for relevant academic discussion and significant interaction during this pandemic moment.

Conference Streams:

ROOTS:

- Legacies of the Anthropocene - Colonization, Capitalism, Migration, and Environmental Degradation
- Indigenous Knowledge Systems, Ecology of Care and Geographies of Survival
- Cultures of Catastrophes and Roots of Intersectional Sufferings
- Roots and Routes of Epidemics: Surveillance, Safety, and Security
- Zoonotic, Zoo-Semiotics, and Human-Animal Relations
- Biopolitics and the Warfare: Struggles Within and Beyond Borders
- When the Pandemic Dilates: Structural Inequalities in Gender, Sexuality, Class, and Ethnicity

ROUTES:

- Cultural Mapping: Re-thinking Space, Body, and Relations
- Cultural Statistics for Emergency Assistance, Disaster Interventions, and Risk-reduction Management
- Translations and Retrievals: Cultural Projects in the Pandemic Moment
- Libraries, Archives, and Museums as Interconnected Learning Sites and Resource Centers
- Infrastructures of Culture-based Education: Theory and Praxis in Knowledge Production During Emergencies
- Pandemic Portals: Emerging Language of Emergencies
- Archipelago of Human Kindness and Islandic Empathy
- Cruel Mathematics: Counting, Accounting, and Recounting Casualties
- Environmental, Social, and Healing Justice in Exceptional Times
- Vaccinations, Safety Protocols, Lockdowns, and Local Government Pandemic Response and Practices
- Re-thinking Education in Cyberspace
- Sustainability, Flexibility and Adaptability in Local, National and Global Landscapes
- Digitization of Knowledge Resources: Institutional Commitment to Educational Emergency
- Cyber Connections: Emerging Forms of Sociality and Intimacies in Precarious Moments
- Virality: Border Crossing Virus and the Filipino Diaspora

RITUALS:

- Faith Rituals and Spirituality Amidst National and Global Crises
- Breathing, Wellness, Health, and Survival in Toxic Spaces and Precarious Moments
- Narrating Emergencies and Epidemics: The Experiences of Front-liners
- Pandemic Art and Aesthetics of Healing
- Community-based Rituals: Building Solidarities and Re-building Relations
- Communion: Food, Fellowship, Friendship During the Pandemic

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