

National Commission for Culture and the Arts – Philippine Cultural Education Program

## **BANTULA:**

International Conference on Culture-Based  
Education in the Context of ASEAN Integration

Conference Proceedings

La Consolacion University of the Philippines  
December 1-3, 2017

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## Conference Overview

Culture is the heart and soul of a nation constituted in the nexus of time and space, and framed within the context of an ever-shifting ideological horizon. As network of human relations constellate towards a common goal, communal desire, and collective aspiration, culture-based education revitalizes cultural memory, forges national identity, and affirms a culturally-diverse human connectedness.

Over 150 educators and cultural workers from the Philippines and neighboring ASEAN countries attended the conference. Five (5) plenary lectures, three (3) panel discussions, and three (3) parallel sessions were conducted, covering topics in the role of culture-based education in the ASEAN Integration, contextualization of learning, culture and spirituality in Southeast Asia, environmental health awareness, and many more.

With the theme “Building Bridges and Sharing Lives through Culture-based Education in the ASEAN Region”, the three-day conference provided a venue for ventilating issues and concerns regarding ASEAN integration by discussing the pivotal role of culture-based education as driver of sustainable development and inclusive growth in the region. Culture-based education as catalyst for regional cooperation, facilitate socio-cultural mobility by promoting partnership – respect and understanding—among members of ASEAN Community, whose lives and cultures are intertwined and interconnected through shared histories and common traditions. In addition, a responsive and relevant culture-based education ensures the creation, promotion and preservation of a peaceable environment conducive to productive collaboration, creative interaction and meaningful cooperation.

## Conference Program

### DAY 1 December 1, 2017 (Friday)

7:00 – 9:00	Registration	
9:00 – 9:30	Opening Ceremony	
	Philippine National Anthem	BKFI
	Doxology	BKFI
	Welcoming Address	Sr. Imelda Mora, OSA <i>President, LCUP</i>
	Inspirational Message	Hon. Wilhelmina Sy-Alvarado <i>Governor, Province of Bulacan</i>
	Opening Remarks	Hon. Virgilio S. Almario <i>National Artist in Literature Chairman, NCCA</i>
	Conference Overview	Dr. Orlando Magno <i>Commissioner, NCCA</i>
9:30 – 10:00	Keynote Address	Hon. Loren Legarda <i>Senator, Republic of the Philippines</i>
10:00 – 10:30	Snacks	
10:30 – 12:00	Opening of Exhibit and Viewing of Poster Presentations	
12:00 – 1:00	Lunch	
1:00 – 1:45	Plenary Lecture 1	Prof. Ferdie M. Lopez <i>University of Sto. Tomas</i>
1:45 – 2:00	Academic Exchange	
2:00 – 3:00	Parallel Session 1	
	A. ASEAN Integration and the evolving landscape of Philippine Cultural Education	
	B. The Creative Expression: Art as Cultural Signifier and Social Artefact	
	C. Millennial Mediations: Reading culture, participatory politics and distance education	
	D. Showcasing the nationL Heritage, culture, and tourism	

3:00 – 3:30	Snacks	
3:30 – 5:00	Panel Discussion 1	Ms. Eileen Dalusong <i>Toronto, Ontario</i> Steve Patrick Fernandez, Ph.D. <i>Mindanao State University</i> Jazmin Llana, Ph.D. <i>De La Salle University - Manila</i>

DAY 2 December 2, 2017 (Saturday)

9:00 – 10:00	Parallel Session 2:	
	A. Contextualized Learning: Localization of instructional materials, and the use of National Language as a medium of instruction	
	B. Tone, taste, temperature: Sensing time and space in Southeast Asian Literatures	
	C. An ecology of the body, mind, and spirit: Re-defining identity, commitment, and advocacy	
10:00 – 10:30	Snacks	
10:30 – 11:15	Plenary Lecture 2	Hon. Christian Natividad <i>Mayor, City of Malolos, Bulacan</i>
11:15 – 11:30	Academic Exchange	
11:30 – 1:00	Lunch	
1:00 – 1:45	Plenary Lecture 3	Bro. Armin Luistro, FSC <i>President, De La Salle Philippines</i>
1:45 – 2:00	Academic Exchange	
2:00 – 2:45	Plenary Lecture 4	Prof. Wong Chee Meng, Ph.D. <i>Nanyang Technological University</i>
2:45 – 3:00	Academic Exchange	
3:00 – 3:30	Snacks	
3:30 – 5:00	Parallel Session 3:	
	A. Health, Music, and Visual Arts	
	B. Araling Panlipunan and English	
	C. Math, Araling Panlipunan, and Filipino	

DAY 3 December 3, 2017 (Sunday)

9:00 – 10:00	Panel Discussion 2	Maria Lourie Victor <i>DepEd IPSeO</i> Ruel F. Bondoc <i>EPSI-ALS/IPED</i> Arnold Montemayor <i>EPS II Regional Supervisor</i>
10:00 – 10:15	Academic Exchange	
10:15 – 10:30	AM Snacks	
10:30 – 11:15	Plenary Lecture 5	Prof. Vivien How, Ph.D. Universiti Putr Malaysia
11:15 – 11:30	Academic Exchange	
11:30 – 1:00	Inspirational Talk	
1:00 – 2:30	Panel Discussion 3	Prof. Rebecca Anonuevo <i>De La Salle University</i> <i>Navotas Polytechnic College</i> Trisilpa Boonkhachorn, Ph.D. <i>Chullalongkorn Univerity</i> Prof. Gary Devilles <i>Ateneo de Manila University</i>
2:30 – 3:00	Academic Exchange	
3:00 – 3:30	Closing Ceremony	
	Closing Remarks	Mr. Joseph Cristobal Director, NCCA PCEP

## Day 1

### Welcome Address

Sr. Imelda Mora, OSA  
President, LCUP

The timely conduct of an international conference on culture-based education in the context of ASEAN integration encourages learning advocates and stakeholders to take a close look at the significance of culture in the global pursuit for integration. As what Mahatma Gandhi once said, “A nation’s culture resides in the hearts and in the soul of its people.” It is therefore of utmost importance that education, particularly this conference called Bantula: International Conference on Culture-Based Education in the Context of ASEAN Integration, be instrumental in the inculcation of a unique, morally upright, truly Filipino norms, customs, and traditions. We share in your advocacy to mold a culture-based education—one that can be perfectly identified as ours—in the midst of integration in Asia.

It is with gratitude that I, on behalf of Sr. Imelda Mora, OSA, welcome you at La Consolacion University of the Philippines. May you find your stay at LCUP memorable and productive, and may Bantula and LCUP’s partnership find to bear fruits in the hearts and in the soul of our people.

Congratulations and God bless us all!

### Opening Remarks

Hon. Virgilio S. Almario  
National Artist in Literature  
Chairman, National Commission for Culture and the Arts

Good morning everyone. First of all, I whole-heartedly welcome all of you to the historic city of Malolos for this conference. Secondly, let me acknowledge our esteemed speakers, honored guests, reliable teachers and efficient cultural workers gathered here today. You come from all parts of the country and our neighboring lands—from Luzon to Mindanao, and from other lands, Singapore, Malaysia, Taiwan, Hong Kong, and Thailand. In view of this, I would also like to mention the hosts from the Philippine Cultural Education Program of the National Commission for Culture and the Arts, particularly, the leadership of Mr. Joseph Sonny Cristobal.

We are confronted with the task to begin to open up corridors and byways to the free-flow of ideas, sentiments, peoples, cultures, goods and services in the ASEAN Region. In addition, we need to constantly remind our people to cultivate a profound understanding of history, heritage, geography, and culture so that we may meaningfully celebrate cultural differences and diversities. We must rely on the power of cultural education to collectively transform us and to inspire the desire for the inclusive growth and sustainable development within the nations and the region. It is through a culture-based education which can lessen the stresses brought about by the constant threat of terrorism, global warming, wide-spread



drug addiction, and messy aftermath of globalization by incorporating indigenous knowledge systems, traditional beliefs and values.

*Para sa inyong mga Pilipino na nandirito— gusto kong idiin na tayo ay narito hindi lamang para pag-aralan ang culture-based education. Palagay ko, ang mahigit na mahalaga ngayon sa puntong ito ng ating kasaysayan, ay mas malaman natin kung ano ba talaga ang ating kultura. Sabi tayo nang sabi ng “culture-based” pero hindi tiyak kung ano ang culture na laman ng inyong utak. Madalas ay napaka limitado ng mga perception sa kung ano ang culture. Madalas ay nawawala ang konsepto ng national culture—kanya kanya tayo ng tribo at barangay kung mag-isip. Kaya nais kong ipaalala sa inyo na simula sa taong 2018 ay mas tututukan natin ang cultural research.*

*Ibig sabihin nito ay dadagdagan natin ang kaalaman natin tungkol sa ating kultura. Dahil sa pamamagitan lamang ng pagkakaroon ng sapat na kaalaman at malalalim na pagkakaunawa sa ating kultura mas makakapagtrabaho tayo para sa isang culture-based education. Kung walang pagsasaliksik ay bali wala ang programa para sa culture-based education dahil malamang limitado, kung hindi mali, ang kulturang tinitutro natin. Kaya sana sa inyong paguusap ay magkaraoon din ng usapin sa halaga ng cultural research. Dahil palagay ko, doon lamang magsisimula ang mas masiglang pagtatrabaho para sa kultura ng Pilipinas.*

Finally, I would like to close my little talk by saying, that motivated by our deep sense of nationalism and patriotism, we take active engagement in the participation in the collective education of our nation and the ASEAN region.

## Conference Overview

Dr. Orlando Magno

Commissioner, Sub-commission on Cultural Dissemination, National Commission for Culture and the Arts

To our distinguished speakers, our guests, friends, participants, and staff—good morning. In the recently-concluded Philippine chairmanship of ASEAN’s 50<sup>th</sup> year celebration which was held in Manila last November 2017, its theme was “Partnering for Change, Engaging the World”. The youth is the key centerpiece in forging partnership to achieve a strong and peaceful future. The youth is inevitably important partners in shaping changes and engaging them with more opportunities and challenges. We, who are in the education sector, are largely responsible for the formation and education of our youth. It is in our hands that we engineer the blueprint of our nation’s future: our youth, who will be the future citizens of the country.

Beyond the numbers and letters, our teaching and learning approaches must be geared towards understanding and gaining insights. It is in equipping our learners to succeed in an expanding economy through shared values and building sound and moral behavior will communities be forged. The annual Bantula conference of the NCCA-PCEP serves as an occasion to participate and experience a model to engage successfully in helping learners to address the present and new environments involving us all.

This year’s theme, “building bridges and sharing lives in cultural education in the ASEAN region”, uplifts means to appreciate the rich differences among ASEAN students in terms of responding to social trends,

current world situation, and present realities to take a broader approach to addressing issues educating communities that will enable learners vital roles in the global community.

Our program will guides us to five (5) plenary lectures, three (3) parallel discussions, three (3) panel discussions, and eight (8) teaching demonstrations that are models of culture-based lesson exemplars. They were the winners of our yearly competition for writing lesson exemplars.

May this year's Bantula conference ignite the creative imagination to guide is in innovations in various fields and disciplines that will lead us to a brighter future.

Maraming salamat sa inyong lahat.

### Keynote Address

Hon. Loren Legarda

Senator, Republic of the Philippines

*Delivered by Ms. Bai Ilagan, Legislative Office of Sen. Loren Legarda*

To the conference participants, guests, and distinguished speakers, Dr. Magno, Chairman Almario, Ms. Janette Valdez—good morning to everyone. Much as Senator Legarda would have wanted to be here today, she is needed at the senate because of the bicameral conference for the Tax Reform Acceleration and Inclusion or TRAIN Bill, where around 90% of the 7.5 million taxpayers will be exempt from paying income taxes. Please allow me to read her speech on her behalf.

ASEAN is a culturally-diverse region of more than 600 million people, including 100 million indigenous peoples who speak more than 900 different languages and dialects. It is a region that seeks to create a community anchored on the strength of its diversity. Aside from its abundance of natural resources, the ASEAN region is also gifted with rich cultural heritage. Thus, as we open our borders to one another, we must not get lost. It is an advantage if we can easily adjust to other cultures, but we must be careful not to lose our identity and culture. It is important that we establish and strengthen programs for cultural preservation and promotion of among respective citizens. This is where culture-based education becomes crucial.

Here in the Philippines, we have started the inclusion of mother-tongue-based, multi-lingual education in the school curriculum for basic education. This helps children grasp basic concepts more easily and at the same time, establishes cultural rootedness among the youth through language. We would also want to improve our culture-based curriculum to expand not only in indigenous communities, but also in all public schools, so that appreciation of culture is engrained in the minds of young citizens.

Our gathering today provides us an opportunity to share and learn from innovative practices in culture-based education among ASEAN members and established linkages to respond to issues of ASEAN integration. Amid development in globalization, culture should never be buried in oblivion. There is no other way for us but to preserve our cultural heritage as they reveal the meaning of who we are and help us move forward as one people. Our heritage is a fundamental source of socio-economic development. We need to strengthen our cultural energy, which is the motivation for work and achievement. We must

cultivate creativity among our citizens and this can be achieved from the mind and heart of the culturally-enriched.

As we have commenced the ASEAN integration, we must not get lost as we welcome each other into one community. We must grow rooted to our respective cultures while also being aware of our shared heritage with our fellow ASEAN members. Our respective identities as sovereign nations must remain intact because it is in a stronger and strengthened individual country's identity that regional integration is enriched.

Thank you very much.

## Plenary Lecture 1

*Philippine Cultural Education in the Context of ASEAN Integration: Decolonization and the Recuperation of Cultural Memory in the Age of Regionalization and Globalization*

Prof. Ferdinand Lopez, University of Sto. Tomas

Professor Ferdinand Lopez talked about how culture-based education in the Philippines, as an emerging tool in the knowledge production system in the country, is necessary in decolonizing the country's educational system. Opening with a quote from Renato Constantino mentioning how "education serves as a weapon in wars of colonial conquest", Professor Lopez painted a problematic Philippine education system rooted in a lack of identity and nationhood because of the lack of understanding of Filipinos' colonial encounters, past and present. He mentioned that the educational system has been displaying symptoms of acute cultural amnesia that is very evident in the way our society works, where poverty, injustice, graft and corruption prevails.

He argued that the introduction of the K-12 educational program has no solid culture-based foundation or strong heritage-grounding. Despite its good intentions for Filipinos to be able to be competitive in view of ASEAN integration and globalization, the primary goals by which K-12 was established cannot be achieved without willful decolonization of Filipinos' minds and hearts. He advocated for culture-based education that will nurture a collective sense of identity that strengthens individual affiliations and communal ties. By strengthening the education system through culture-based education, it will prepare Filipinos to combat the impacts of regionalization and globalization by forming ardent nationalists who are responsible global denizens at the same time.

Teachers then have a huge responsibility in cultivating nationalist and patriotic views in their students. Professor Lopez said that the teacher in Philippine post-colonial classroom must re-connect with the taproot of history and culture to be able to resuscitate subjugated knowledge and local values if we are to participate actively in the Southeast Asian community linked by shared history and connected by common tradition. Taking lessons from neighboring ASEAN nations, strengthening knowledge and understanding of local resources and native cultures is imperative to withstand strong global upsurge. Despite semblance of stability, democracy and plurality, there is always an underlying cultural hierarchy fueled by transnational interests and capitalist desires. Culture-based education then leads the way in allowing students to understand and question foreign beliefs, values and ideas; learn how to handle adversities and uncertainties in the future; and anticipate and imagine what the future holds for them.

## Academic Exchange

Moderator: Prof. Richard Gonzalo

1. How can we reconcile ASEAN integration in a multicultural nation?
  - It is important to know and understand your own culture and history first then begin learning the culture of other ASEAN member countries and take these as dialogue points to discover commonalities and differences.
2. Are we doing enough to promote culture-based education? What are the initiatives of the Department of Education (DepEd) on culture-based education for teachers?
  - DepEd already has initiatives in promoting culture-based education. Aside from the dropping numbers of teachers in the country, we need to mainstream culture-based education by providing more training for teachers.
3. How do we start implementing culture-based education in our respective classrooms with our superiors and standard curricula?
  - It is a perennial problem entangling the mind of the superiors. The mindsets of top administrations should be influenced so culture-based education is mainstreamed. As teachers, you have to take the challenge in your classroom even without their knowledge, in a sense, to smuggle ideas into your classroom.

## Parallel Session 1

### ASEAN Integration and the Evolving Landscape of Philippine Cultural Education

#### Advancing ASEAN Integration and the On-going Education Reform through Knowledge Management in Kalinga, Philippines

Presented by: Eric Joyce D.C. Grande, University of the Philippines – Los Baños

One of the issues expected of ASEAN integration is knowledge gap. This hypothesizes that a knowledge-based economy ushers in another form of social polarization called the digital divide with information rich on one hand and the information poor on the other. This is becoming more apparent in the education sector that prepares graduates for knowledge-based professions. The ongoing education reform in the Philippines, most popularly known as K-12, now prescribes qualitative and quantitative research courses in Senior High School (SHS). These engage teachers and students not only in the production of knowledge but, more importantly, participation in the discourse of research and development. Besides, the Department of Education (DepEd) intensified its research thrust through the Research Management Guidelines (RMG). However, there seem unattainable in far-flung schools with mainly textbooks at the library and where journals have not yet been heard, seen, and read. Despite the satellite dish, computer units still struggle with Internet connectivity. My paper documents an initiative called KM4K12, which taps the knowledge management (KM) unit of ASEAN and national agencies to help a SGS in Tandan, Kalinga establish and maintain its own KM facility. We envision that this will also advance the local culture by documenting, storing, sharing, and reusing indigenous knowledge systems and practices (IKSP).

Awareness on Culture-based Education among Junior High School Teachers of Los Baños, Laguna: Basis for its Effective Implementation

Presented by: Mavin A. Umali, Kyla. Suba, and Erieth M. Paramio, Mayondon National High School and Bayog Science High School

The line “to protect and promote the right of every Filipino to quality, equitable, culture-based and complete basic education” which is taken from the Department of Education’s mission emphasizes the provision of Culture-based Education to all Filipino learners. To fully realize this duty of DepEd of building a nation with culturally literate and empowered Filipinos, the most significant and direct implementers of CBE, the classroom teachers, must be full equipped with the competencies required of them to effectively deliver culture-based lessons in their daily routine of teaching-learning process. However, a thorough and on-field assessment must be the paramount action to fully recognize where the CBE implementation begins. Hence, this paper aims at assessing the level of awareness among the Junior High School teachers of Los Baños, Laguna to address the needs for the effective implementation of CBE in the actual classroom setting. It likewise aims at achieving greater awareness, understanding and appreciation for Culture and Arts of the historic municipality of Los Baños. More so, it will particularly seek answers to the following questions: (1) What is the respondents’ profile in terms of age, gender, teaching experience, number of CBE trainings/seminars and conferences attended and designation; (2) What is the level of awareness of JHS teachers on CBE in terms of its objectives, pedagogy and content, programs, applicability, resources, adequacy of training and seminar, monitoring and evaluation; and (3) based on the findings of the study, what action plan can be proposed?

The ASEAN in the Social Studies K-12 Curriculum in the Philippines

Presented by: Rogerick F. Fernandez – Malinta National High School

One way to learn about the ASEAN is through formal education. With the School as the second important source of information about ASEAN (Thompson and Thianthai, 2007), this serves as a confirmation that education, at all levels, should be utilized as a valuable medium in realizing the aims and aspirations of the ASEAN. The paper will argue that it is best to learn ASEAN concepts at these stages of formal education to work as “scaffolds” for higher learning when a student reaches tertiary level. For the review of content related to ASEAN, the paper will be limited in the examination of Social Studies K-12 curriculum of the Philippines. The paper will be using as an anchor the aspirations for an ASEAN integration and community building. Hence, the considered specific contents related to ASEAN are to be complemented by the Roadmap for an ASEAN Community 2009-2015 and the ASEAN charter. These contents are grouped into two: (1) general knowledge, and (2) selected issues crucial for the fleshing out of the curriculum, discussion of its ASEAN contents will be included as well. Textbooks to be reviewed are the ones currently in use in the public high school system. The paper will conclude on how awareness, accompanied by appropriate educational practices and pedagogy, will prepare the learners to adopt a more participative role in achieving the goal of regional identity, of “One Vision, One Identity, One Community”.

## The Creative Expression: Art as Cultural Signifier and Social Artefact

### Mural Art: Sining Dinging

Presented by: Robert Frederick Hayden Jr., Lyceum of the Philippines University

A case presentation on cultivating a cultural climate in a university setting, the presentation is an action research that sought to transform the traditional campus environment to a creative one in effort to establish arts and culture programs in the university. The researcher initiated a mural painting competition among non-visual arts students that aims to measure the impact of community arts development in their campus and to answer the challenge of promoting cultural icons among millennials who have little awareness on these icons.

### Teaching and Promoting Indigenous Filipino Music through Bamboo Ensemble

Presented by: Patson Opido, Cabatuan East Central School

This presentation demonstrated a case to incorporate culture-based education in teaching music in primary school. Composed of 30-40 students in the 6<sup>th</sup> grade, a bamboo music ensemble was formed in Cabatuan East Central School. As bamboo is abundant in the Philippines and widely used by ethnological groups, it has become an effective material to teach music to students. While teaching music has become a difficult feat for teachers in primary school because of the lack of training and resources, the use of bamboo instruments and forming a bamboo ensemble encouraged and honed musical abilities of the students.

### Teksto at Elemento ng *Pulosa* bilang Panitikang Kapampangan

Presented by: Rey Manalo, San Beda College – Alabang

*Pulosa* is a poem, sung impromptu, and is considered a dying art form. While it is not considered a formal art form by Kapampangan literature scholar, the presenter argues that it should be considered as one because it contains several components of poetry. Introduced by the National Artist Virgilio Almario, the research is guided by formalism as its theoretical framework to determine characteristics, themes, and challenges of *Pulosa*. Findings show the lack of support from national and academic institutions to encourage and preserve the art form. The presenter emphasizes the need to document and maintain the art form as it traces back its origins to pre-Spanish colonial history.

### *Academic Exchange*

1. Can *Pulosa* be transformed into a newer art form such as rap, for better appreciation from the younger generation?
  - There are no attempts to do it, and will be difficult because of the uniqueness of *Pulosa*.
2. What are the different initiatives to preserve *Pulosa*?
  - First step is documentation. Those who know and do *Pulosa* were recorded and saved in CD for reproduction. Mr. Manalo also partnered with Holy Angel University and Angeles University Foundation to include *Pulosa* in the curriculum. A website is also being put up that showcases its history and sample recordings.
3. Has DepEd been involved in helping to incorporate teaching *Pulosa* in schools?

- Mr. Manalo presented his research to the Division Office of the City of Mabalacat, but received underwhelming response from superintendent. For this reason, Mr. Manalo partnered with private institutions such as Holy Angel University.
4. What are the challenges of teaching music using bamboo instruments?
    - The mobility of students is a primary concern because he only teaches one grade level. As soon as the students move to the next grade level, the training stops. There are talks of teaching music through bamboo instruments in earlier grade levels.
  5. After the mural art event, what are the next steps of the school to fully incorporate art appreciation in the curriculum?
    - Mr. Hayden responded that he is requesting his school's management if he can teach basic arts appreciation for the upcoming grade 12 students. He also said that he continues to look for partners and sponsors that will help develop his program

## Millennial Mediations: Reading Culture, Participatory Politics, and Distance Education

### The Millennial's Reading Predicaments: How are They Treated?

Presented by: Ronaldo R. Larioque, Nueva Ecija University of Science and Technology

The deteriorating performance of Filipino students in the national and international English proficiency tests for the last decade has become a major challenge to Philippine education. Attributed to this problem were student's poor reading comprehension that even at the tertiary level they cannot read effectively and understand fully the reading materials assigned to them. However, this problem extends globally because of the lack of difficulty and complexity found in high school reading materials. Reading comprehension tests were administered in five colleges and four universities to compare reading comprehension levels in different taxonomies, literal, interpretive and applied. The findings show that low comprehension can be attributed to reading habits at home, low perception on reading, and class hour schedule. As a solution, educators must use different instructional reading approaches to address the needs and problems of students in reading with appropriate group practices, instructional strategy, extended practice opportunities and other interventions and parents encouragement help students to achieve practical efficiency.

### Mediations and Social Consequences of a Distance Education Program among Aetas of Bambang, Tarlac

Presented by: Abigail Martha S. Abelardo, University of Sto. Tomas – Manila

This study delves into the social impacts of the University of Sto. Tomas Distance Education Program (UST DEP) on Aeta learners. It seeks to provide concepts on addressing the issue of illiteracy among indigenous peoples, assist institutions in conceptualizing more fitted educational programs for IPs, and to contribute to researches about distance education and non-formal education. Ten (10) participants from various sitios that are engaged in the UST DEP were evaluated to document their experiences and progress. With UST DEP serving as the Aeta's main source of learning, it allowed them to recognize actual numbers and letters, read and compute better, sign documents, save and realize the value of and money, their rights–

respect for culture, pride as IP, right to vote, ability to travel by themselves – read signages, explore, form organization and be leaders. Mainly using two-way radio technology, this program allowed Aetas to value dignity and enhance confidence in communicating.

### The Extent of Participation of Local School Board on Selected Public Elementary Schools in the Fifth Congressional District of Iloilo

Presented by: Danilo F. Rubrico – Northern Iloilo Polytechnic State College

This culture-based education descriptive study was intended to fine out the extent of participation of the local school board on public elementary schools in the fifth congressional district of Iloilo. The local school board is one of the most logical vehicles for local education reform owing to its legal mandate under the Local Government Code for coordinating efforts to improve the governance of the public school system, and catalyzing community involvement in the delivery of public education services. Respondents 62 members of the local school board were purposely selected to determine the sources of funds and the amount of appropriation for six (6) municipalities, levels of organizational capacities and participation, and find significant differences among the organizational capabilities of the local school board members when the respondents were classified according to the personal variables. The study showed that there were no significant differences on the organizational capabilities among the six municipalities in terms of educational qualification and type of municipalities, on the participation in the appropriation in terms of position or role as LSB, and on the extent of participation in the appropriation based on type of municipality. Whether the members of the local school board are female, young, old, with or without doctorate or master's degree, chairman, co-chairman or members, the participation on selected public elementary school is the same. There are certain patterns in terms of access to funds. Steps have to be taken to assure some system to allocate fund equally. Local members of the school board tend to score themselves high in terms of theoretical aspects of work, but in terms of appropriation and hiring, their scores are lower. Power wielders exists along these practical aspects. Most members have little control of placement of personnel and disposition of funds.

#### *Academic Exchange*

1. Several insights from other educators on the declining reading comprehension:
  - The problem about reading comprehension is countrywide because of diverse culture and it is observed not only in the secondary level but also in senior high school level.
  - The possibilities or reasons why the problem exist is because learners find it hard to culturally connect or contextualize the passages in their textbooks.
  - Learners' reading skill is on the frustration level and up to now DepEd. is doing nothing on how to address this problem.
  - Teachers are to blame on the poor reading comprehension of the students due to mother-tongue-based intervention which is not giving emphasis on teaching English language. However, teachers should not be solely blamed as it is not a one-way responsibility and they must continue to work with a heart.



2. How did UST DEP deal with the local culture of the community regarding the use of two-way radio in distance education program? How did you know if the sensibilities of the community were considered?
  - Through consultation with the elders, the conduct of the Free and Prior Informed Consent (FPIC) where they consulted the community regarding the distance education program.
3. How did the UST DEP ensure that the topics included in the modules are understood by the Aetas?
  - Through consultative strategy, encouragement and motivation, modules are prepared based on the ideas and concept the Aetas suggested to be included in the program.
4. What are the LSB's considerations for appropriating funds?
  - They know the problem of the elementary schools through a meeting with the mayor and the school representatives that's why they provide funds.
5. How do LSBs appropriate funds appropriated for the schools?
  - Funds are appropriated upon Mayor's approval of the proposed program recommended by the LSB.

### Showcasing the Nation: Heritage, Culture and Tourism

#### The Home as a Commodity: Exploring the Socio-Psychological Effects of Tourism to Families owning Homestay in Buscalan, Tinglayan, Kalinga

Presented by: Cris Rechon Telin Guiral, University of the Philippines – Los Baños

This study seeks to understand the socio-psychological effects of tourism development in Buscalan, Tinglayan, Kalinga. It aims to look at the status of tourism and homestay as a commodity in Buscalan, and document changes in the homes relative to tourism development and changes in the psychological aspect of relationships within the family and in the community. Methods used to document is based on the Filipino Psychology and went through different stages or levels of measures of relationship between the participants and researcher. Centered around Whang-Od and tattooing practice, tourist arrivals continue to increase of both domestic and foreign tourists. There are significant changes in the physical aspect of relationships of families inside and outside homestays. Changes are also observed in the psychological aspect of relationships (thoughts, perspectives & meanings) within the family and in the community.

#### The Mamalaspas in Pampanga: Dance and Politics behind their Performance

Presented by: Bettina Ariola, National Historical Commission of the Philippines

The paper focuses on the Mamalaspas, the magdarama who flagellates with the Burillo. Dance that has ever since part of the lives of the human being. However, it has never been analyzed as an avenue to express political self. The paper analyzes the correlation of dance and politics in the ritualistic performance of the Mamalaspas. From observations and interviews, it can be perceived as Condoling with one's suffering, of Christ, of oneself, or of a relative is very much evident in what the Mamalaspas partakes to come into being. The gestures or movements of the Mamalaspas as he goes on to his journey, wounding and pounding of the body, enduring the excruciating pain from the

voluminous cuts, matching along the road around the scorching heat of the sun, all these contribute to releasing the self to others. The Mamalaspas as a dance performer expresses through non-verbal language the injustice and turmoil he experiences due to the ill of the society. The performance shows the communal characteristics of the Filipino by which everyone takes a role in the event. Flagellation is not only a form of altruism, it is a way where one fits into a community. The performer becomes the agent to which political issues are expressed in the whole performance. This goes to present the flagellants as victim of oppression who in turn opt to flagellate due to their religious vows.

#### Touching the depths: Well-being in Management

Presented by: Peter S. Batha Jr.

#### War within war: Challenging aspects of students' lives in war-affected areas of Mindanao

Presented by: Mohamar D. Rindo, Dinas National High School

#### *Academic Exchange*

1. What are the initiatives of the local government to address issues and challenges in the current situation of tourism in Buscalan?
  - The government established the tour guiding fee. The study is already to be presented to the local government, to look deeper in the families of cultural bearer. Another initiative is for cultural development because there are no related literatures available.
2. Whang-Od is unmarried. What is the logic or principle why is she holding male testicles when is tattooing?
  - In Kalinga, men and women are treated the same. If Whang-Od is doing it, it is culturally valued. She remained single after her love died in a tribal war. Initially tattooing is being passed only from one single women to another, but because of tourism this was broken. She passed it on to a married woman.
3. Is there an initiative on the part of the NCCA regarding Whang-Od?
  - That question could be addressed to NCCA.
4. What are the initiatives of the school to students affected by war?
  - The study does not cover the initiatives of the school. My study focused only on the experience of the students in war affected areas.
  - The research is valuable on what the students are going through. As social development researchers, we should always ask, if we are going to assist, to point out the significance of the study.

#### **Panel Discussion 1**

##### *The ARTS in Culture-Based Education in Southeast Asia*

Panel Members: Ms. Eileen Dalusong (Toronto, Ontario)  
Prof. Steve Patrick Fernandez, Ph.D. (Mindanao State University – Iligan Institute of Technology)

Prof. Jazmin Llana, Ph.D. (De La Salle University – Manila)

Moderator: Tim Dacanay

Each panel discussant started by how they are involved in cultural education and the role that they play in encouraging and describing the challenges involved in the promotion of arts through culture-based education. They all agree that art is a consequence of culture, and to make it relevant, it has to be able to connect to the people, society, and the world. Thus, management of such should be culture-based.

Ms. Eileen discussed how Toronto, one of the most multi-cultural city in the world, has used a multi-cultural policy to acknowledge, strengthen, and promote arts and cultures. The Ontario cultural strategy reflects many cultural expressions, and engagement has been the key to this. The policy's goals are: (1) Promote cultural engagement and inclusion; (2) Strengthen culture in communities; (3) Fuel and create an economy of culture (4) Promote the value of arts throughout the government. She emphasized the crucial role of the government in cultivating and mainstreaming arts and culture.

Prof. Llana shared her experience in Bicol, and the role the academe played in encouraging students to come out of their shell through art. They set up a Center for Culture and the Arts which led to the renaissance of Bicol writers. Here she agrees with Ms. Eileen that institutionalization, through a strong support from the government, has been the key to a successful culture and arts program. Meanwhile, Prof. Hernandez also reminded everyone that culture cannot be preserved and that it is lived. Aside from the government, he mentioned that it is in the hands of teachers to foster appreciation of arts and culture from within the classroom, that arts and culture may also not be viewed as elitist, but for everyone's sake.

### Academic Exchange

1. For Prof. Patrick Fernandez: What did you mean by there's no concept of dance for Manobos?
  - It just means that what is true for one, may not be true for others. The concept of "dance" we know from Western thought, may not be the "dance" in indigenous cultures. How we should classify Filipino culture should not be the same as how the western cultures. Meanings come out depending on your upbringing, your own perceptions.
2. We have been talking about teaching cultural education from different perspectives. How do we now draft our lesson plans, try to transition to teaching from the Filipino, or more relevant to us, point of view?
  - This is in large part through personal initiative. PCEP and DepEd will continue to work in institutionalizing CBE but it has to start with curriculum changes from the teachers. Most teachers have been trained in colonial education, and there should be a conscious

## Day 2

### Parallel Session 2

Contextualized Learning: Localization of Instructional Materials, and the Use of the National Language as Medium of Instruction

## Filipino Language in Science Education in the Philippines: The Case of Philippine Science High School

Presented by: Mark Anthony E. Lopez, University of the Philippines – Diliman

The presentation delves into the role of Filipino as National and Mother-Tongue Language in science education. It assesses two main points: (1) the state of the Filipino language in acquiring higher and culture-based science education and (2) the contribution of the premier science high school in the country – the Philippine Science High School—in the development and celebration of the culture through the national language.

## Dunang Manggad

Presented by: Michle M. Celeste and Joel Labos, Iloilo National High School and UP Visayas

Aimed to create documentaries as instructional materials in Senior High School, this study is based on Core Learning Area Standards of the Department of Education (DepEd). This study is also based on the constructivist theory, which focuses on 21<sup>st</sup> century skills of learners, inclusive of communication and collaboration, critical thinking and problem solving, creativity and innovation. The production of documentaries is based on Sagisag Kultura ng Filipinas, a project of the Philippine Cultural Education Program (PCEP) under the National Commission for Culture and the Arts (NCCA) that aims to develop and enhance knowledge among Filipinos. This study is expected to uplift Filipino pride and to deepen their love and awareness for the nation. The creation of these documentaries were successful due to the collaboration and efforts of a production team. The product of this study entitled, “Dunang Manggad” has a running time of 44.32 minutes. It includes 2.27 minutes to 11.19 minutes discussing each cultural icon about Dumangas, Iloilo. To enhance the production, a trailer and recap were included.

## Developing Lessons Exemplar Based on Local Culture as Supplement: Teaching Material for Filipino Grade 7

Presented by: Pamela S. Caday, Leon National High School

This study aims to identify ten most popular cultural icons from a total of thirty four local icons documented in the Municipality of Sta. Barbara. Through rankings done by three evaluators, the top five icons was used to develop five lesson exemplars based on the 2013 K-12 Curriculum Guide where the cultural icon was integrated in lesson exemplars for Grade 7 students as supplemental materials for teaching. The three evaluators determined the effectiveness of the lesson exemplars using the descriptive method. The exemplars were evaluated through a questionnaire based on the criterion of the 2015 Lesson Exemplar Competition of the NCA PCEP that describes the following aspects: (1) Content learning; (2) Method of teaching-learned and the expected outcomes; and (3) materials for learning. The questionnaire determined the effectiveness of the lesson exemplars in four levels: Excellent, Very Good, Good and Poor. Lesson exemplars passes a process of revision and editing based on the suggestions and guidance of the adviser and the evaluators. Statistical tool used to evaluate the effectiveness of exemplar include the weighted mean. Based on the result of the evaluation, experts describe that the whole aspect of five lesson exemplars was excellently developed and proved by the combined weighted mean (M=3.73). Lesson exemplars evaluated based on the three aspects was proved to be excellent in content learning

(M=3.77), method of teaching – learning and the expected outcomes (M=3.59), and the materials for learning (M.3.84). It was clear and effective that the developed lesson exemplars for teaching Grade 7 may be based on proper clear and effective cultural icon.

## Tone, Taste, Temperature: Sensing Time and Space in Southeast Asian Literatures

### Humid Reading: Temperature and Time in Philippine Fiction in English

Presented by: Timothy F. Ong, University of the Philippines – Diliman

Following Singaporean artist Ho Tzu Nyen's pronouncement of Southeast Asia as the "empire of humidity" in his multimedia art installation entitled "The Critical Dictionary of Southeast Asia", this paper seeks to theorize the concept of humidity as that particular instance by which time is felt climatologically, as an instantiation of temporal slowness where a "sluggish melancholy" is felt on humid Southeast Asian afternoons because "time itself seems to have slowed down to an infinite crawl." As such, reading through and against this notion of humidity becomes an originary premise by which time and temperature can be analyzed in terms of how they are developed in narratives and how both affect each other.

Specifically, the paper proposes a method of reading humidity, nominated as humid reading, to explore how the temporal and the climactic are configured in three texts that are staples in Philippine Literature in English classes, especially at the tertiary level: short stories "Midsummer" by Manual Arguilla a "Summer Solstice" by Nick Joaquin, and the novel "Killing Time in a Warm Place" by Jose Dalisay, Jr. Thus, this paper seeks to enrich existing culture-based pedagogies by providing a moment where a possible distinction of the experience of narrative time in Philippine fiction in English can be intuited in the Southeast Asian temper, and how such a distinction points to an articulation of patience as a gesture that seeks to turn away from but simultaneously affirms humid narratology.

### "These Words Gave Me Courage": Aural Narrative of Selfhood and Human Rights in Janet Lim's "Sold for Silver"

Presented by: Hei Yuen White Pak, National Taiwan Normal University

This paper probes into the individual life story (selfhood) and the collective history (human rights violations) in Janet Lim's "Sold for Silver: An Autobiography of a Girl Sold into Slavery in Southeast Asia" through the agent of ears, namely aural narrative, alongside the mouth. The interconnectedness of life writing and identity formation is no doubt lucid, but what about that of life writing and human rights? Surely, there is an affective relationship between literature and human rights: life writing as a literary genre, as James Dawes argues, aims at evoking readers' empathy which in turn arouses their awareness of human rights abuses. Intermingling her personal story with the historical account of the Second World War and the slavery institution, the *mui tsai* (literally the younger little sister) system in specific, Janet Lim's life story, on the other hand, epitomizes a woman's desire aroused by her friend to bear witness to her existence in a chaotic past and testify how the past has shaped the present in terms of selfhood; on the other hand, it, if viewed as a human rights story, demonstrates human rights abuses, as a *mui tsai* in

Lim's childhood and a prison slave of the Japanese army during the Second World War, from which reader's awareness and empathy are stimulated and according to which they are spurred into action out of what Margaretta Jolly calls "a sense of identification." In order to recognize the identity with Lim, readers have to listen as an initial step and speak to respond; these two procedures are as paramount for Lim the victim as for the readers who are expected to "listen, to follow the strands of personal storytelling, and to respond through an ethics of recognition" (Chaffer and Smith 12).

### A Gustatory Journey: Chia Gio as a Symbol of Multicultural Identity in "Stealing Buddha's Dinner: A Memoir"

Presented by: Jenny Huan, Independent Scholar

"Stealing Buddha's Dinner: A Memoir" (2008), written by a Vietnamese-American writer Bich Minh Nguyen (1974), is based on her own life story which depicts her family life in Grand Rapids, Michigan after fleeing Vietnam in 1975, especially focusing on her fascination with American foods and her growing interest toward Vietnamese foods. This essay analyzes the construction of Nguyen's multicultural identity through a gustatory journey and argues *cha gio* as a symbol of Nguyen becoming a multicultural individual. In the memoir, *cha gio*, as the title of the last chapter serves as a key symbol. Commonly, the ingredients in *cha gio* are ground meat and sliced vegetables inside, but with unhealthy oily, crispy rice paper coat. In Nguyen's childhood, her interest in American food is mostly commercial junk food, like potato chips or ice cream; however, for Vietnamese food, she comes across with ordinary family cuisine, like green sticky rice or *cha gio*. On the way to pursuing American lifestyle, she does not notice that her Vietnamese identity is also inside herself—just like *cha gio*, there must be filled with various ingredients inside the crispy rice paper coat, or it would be nothing. With both rich fillings and crispy rice paper, namely Vietnamese and American Identity, Nguyen, similar to *cha gio*, can be a whole.

### An Ecology of the Body, Mind, and Spirit: Redefining Identity, Commitment, and Advocacy

#### A Catholic Nun's Spiritual Journey in Vietnam

Sr. Maria Nguyen Xuan Bich Thu, University of Sto. Tomas

This presentation introduces Catholicism in Vietnam, and how it has changed the community's landscape and inspired locals to pursue a religious life. Vietnamese authorities decided to ban Catholicism because the intentions of the missionaries in the country is perceived as a threat to traditional customs and feared for the citizens to be disloyal to the Royal Court. Vietnamese Catholicism developed strongly during the period of French Colonization which was at that time controlled by Communist party. The Geneva treaty in 1954 divided Vietnam to northern and southern Vietnam. Millions of people afraid of communism moved from north to southern Vietnam and established parishes there. Catholics who remained in the north endured oppressions from the authorities, and are still threatened until now. This study, by recounting personal experiences and research into the Catholic Missionary journey, the presenter continues to evangelize and proceed with the missionary work despite struggles and threats from Vietnamese authorities.

## The Development of Bamboo Straw: A Cultural Promotion of Subanen Culture and the “No to Plastic” Advocacy

Presented by: Mary Grace Tiano Luna, La Salle University – Ozamis City

An advocacy and academic pursuit at the same time, this presentation aims to promote a plastic-free lifestyle, build awareness about the impacts of plastic straws and to develop alternative solutions including bamboo straws. Three different things were tackled and discussed: notions about having bamboo straw, promotion of the culture of the local community members and the school’s advocacy to zero the use of plastic. In Misamis Occidental, there are plenty of bamboos in different spots, rich source of many local products in the community. La Salle Senior High, in cooperation with La Sallian Institute for the Environment (LIFE)-De La Salle Philippines has this initiative to go carbon-neutral, no to styrofoam, and no to plastic in the De La Salle system. In the La Salle Senior High, at the onset of the high school curriculum, the Accountancy, Business Management group of students and teachers came up with projects or proposals regarding how to sustain or give sustainable development projects for those under the *Subanon* community. “*Gasi*” is a celebration of the wine, and they call it “*talug bwat dig beksuk*” or “talk from the straw” in English. It is a ritual of calling the spirits to allow them to celebrate such occasion with the use of civic wine from the jars. This is where they got the idea of using bamboo straws. Bamboo straws are created from real whole bamboo stalks-nothing re-compressed or processed and cleaning is easy. In partnership with BambuhayPh, further development is to be expected.

## Textbook as Constructs of Imagined Communities: Facets of Filipino Identity in K-12 Araling Panlipunanan Textbooks

Present by: Almar J Java and Randy M. Madrid, West Visayas State University

The study aims to examine the representations of the facets of Filipino identity in the elementary K-12 *Araling Panlipunan* textbooks in the Philippines. It concerns the responsiveness of the *Araling Panlipunan* textbooks to the goal of the K-12 curriculum to produce learners who are proud to be Filipinos and embody Filipino identity. Assessing textbooks for grades 1-4, researchers analyzed the content of these textbooks to provide empirical knowledge on the present condition of the K-12 textbooks in the Philippines that could be used in policy making with regard to textbook revisions best suited for Filipino learners. Researchers have found ten (10) facets of Filipino identity in the four (4) elementary *Araling Panlipunan* textbooks in the Philippines as determined by the National Historical Commission of the Philippines. There is a strong correspondence on the inclusion of the facets of Filipino identity with in the curriculum standard. Filipino identity in *Araling Panlipunan* textbooks are generally evident in the content which qualify them as the key constructs of “imagined Filipino communities.” As such, there is a need for competent authors to make sure that the concepts written are significant Filipino identity themes contextualized for Filipino learners. Policy makers, the Department of Education and the Instructional Material Secretariat and publishing houses responsible in writing and producing textbooks may consider the findings for a more comprehensive inclusion of the facets of Filipino identity through curriculum revisions and updating of textbooks content.

### Academic exchange:

1. How many times can the bamboo straw be used and what do you do with those that are not advisable to use?
  - It depends on the quality of the bamboo, those that are not in good condition are used in art galleries for arts and design use. There is no study as to how long it can be used, but that is one of the issues being addressed.
2. How can the bamboo straw be improved in terms of sanitation and concept?
  - There is currently a community extension program through the STEM strand that has an on-going study on the proper way of sanitizing bamboo products.
3. Are there restrictions as to who can or cannot use the bamboo straw?
  - It is not advisable for small kids.
4. The bamboo straw of the *Subanens* has a long internode. If we want to preserve this culture, we should do it exactly the way it is done by the *Subanens*.
  - There are different types and variety of bamboo that can be used as material for straws because of cultural diversity. Development of products is related to what the environment offers to us. There is a preservation issue in promoting the *Subanen* culture if the bamboo is to be cut. There is restriction on rituals that one cannot use it in any way, if one is not a Subanon.
5. Who were the respondents in studying the *Araling Panlipunan* textbooks and how did you come up with the themes?
  - There were no respondents to the study because he used content analysis, textbooks were utilized and analyzed for the study. Words related to Filipino values were gathered and categorized to come up with the facets of Filipino identity

### Plenary Lecture 2

*The January 23, 1899 Philippine Constitutional Convention and its Implication to Contextualized and Localized Education*

Hon. Christian Natividad

Mayor, City of Malolos, Bulacan

Schools in the Philippines fail to include in the curriculum the significance in the celebration of the establishment of the Republic of the Philippines, apart from the Independence Day Celebration, despite considering that the first Republic in Asia was established in Philippines. This must be instilled in the minds of the Filipino Citizen because the declaration of independence is just part and parcel of our sovereignty. The City of Malolos, through the initiatives of the Mayor, hopes that a Republic Day be held, to celebrate the significance of the establishment of the Republic.

Through scholarly study and analysis of archival documents, discussions on the establishment of the Republic of the Philippines is integrated in the curricula of schools in Malolos. By contextualizing the importance of the city in the Philippine history, education then is put in the priority services of the Local



Government and of the students as well. Realizing the role education and the City of Malolos played in the revolution and the establishment of the Republic, perceptions on the administration of education within the local government has been revolutionized.

The Mayor tackled in his presentation the periphery of education that sprung from the grassroots level of teaching and learning and of course within the realms of the community's innate views and experiences. He also expounded on the root causes of the identified fragmented views of Filipinos who are said to be victims of oppression, exploitation and failed practices of the country's conquerors that elicit chaotic views and disintegrated actions. He extorted the need for us cultural educators to have a full view of our historical malady, and should enable us to diagnose societal diseases so that we as one nation be able to initiate, formulate and implement significant treatment and intervention for the welfare and sustainability of our Filipino community notwithstanding the utmost desire of having unifying values, cultural framework and Filipino Identity.

### Plenary Lecture 3

*Culture and Spirituality in Southeast Asia*

*Bro. Armin Luistro, FSC*

President, De La Salle Philippines

Bro. Armin recounts his encounters with the teachers affected by Typhoon Haiyan that hit the country in November 2013. This experience, he said, is a testament to the spirituality of the Filipinos that is resilient and joyful. He says that "When everything is lost, you are just about to discover the essence of spirituality." What makes Filipinos unique is their ability to smile, even when they are struggling, experiencing devastation...there is life after tragedy. It is from this attitude that makes Filipinos spiritual as well.

Spirituality is beyond rituals. It emanates from within, This should reflect to the Philippine education system and the educators, seeking profoundness in the vocation of teaching. This spirituality can be interspersed with cultural education in which teaching should be looked at in a holistic view of transforming oneself and the society. Teachers then are commissioned to perform a significant role in teaching the minds and hearts of learners to realize their cultural identity while upholding the true essence of true Filipino spirituality.

### Plenary Lecture 4

*Intercultural Dialogue through Collaborative Performance: Negotiating between Identities and Heritage in ASEAN*

*Prof. Wong Chee Meng, Ph.D.*

Nanyang Technological University, Singapore

Prof. Meng opens with a description of the cultural diversity present in Singapore—the CMIO model (Chinese, Malay, Indian, Others). Each group has its own identity and heritage, and that intercultural dialogue is essential. He describes intercultural dialogue as a process of exchange through participation in artistic activities between different cultural groups that may emphasize on representation of cultural

heritages and identities, or on overcoming consciousness of cultural differences through creative interventions

The presenter discussed heritage, that it is the cultural landscape of the community, and that it must be protected. He cited examples of places of collective memory, from his childhood, being torn down due to progress and deforestation; that economic structures changes society and that this changes create a new form of diversity. Despite the challenges in translation, policies and social psychology, these can be overcome by collaboration and openness that nurture heritage.

### Academic Exchange

1. How does culture contribute to the economic development of Singapore?
  - In Singapore, culture is not just a way of life but as an industry. The structures they built (theater and museum) and the events and festival they do are designed to attract tourists and investments. The planners have designed it decades ago to make an attractive place.
2. What are the roadblocks in doing cultural dialogue through the performing arts?
  - One can't escape historical legacy; sometimes the representation of other culture is not complete; and the issues on the uniqueness of one culture. In the context of ASEAN, one must preserve and be proud of its own culture before they can enter cultural dialogue.

### Parallel Session 3

#### Health, Music, and Visual Art

##### Filipino Reproductive Beliefs and Practices: Reproductive system

Teaching demo by: Jonathan Jimenez, Don Vicente Rama Memorial National High School – Cebu City

The lesson delves into the unique attitudes of Filipinos in understanding the reproductive system. The lesson exemplar is for grade 8 students that aims to teach students to become fully aware of their personal, moral, and social responsibilities in relation to reproductive health. Using visual aids and labeled illustrations of the reproductive system to fully understand the basic concepts, the students are expected to be able to describe the uniqueness of the Filipino beliefs and practices related to sexual reproduction, relate Filipino beliefs on reproductive health and pregnancy, and acquire an awareness of the responsibilities of adolescents and parents. In order to assess the students' understanding, they are to use art such as creative writing and visual arts to integrate various concepts of culture and science on reproductive health.

##### Identifying Elements and Principles of Arts through the Use of Vinta

Teaching demo by: Salvador M. Patricio, Baliwasan Central School SPED Center

This culture-based lesson exemplar in ARTS VI features a general overview of how a local cultural icon can be used as an instrument in presenting a lesson that seeks to develop learners' wide understanding of the

elements of art. The lesson uses *vinta*, a cultural icon of Zamboanga to help learners understand its significance. It is from this icon that lessons are on the elements of arts such as lines, shapes, and colors were derived. Specifically, the structure and sail of the *vinta* serves as the core emphasis that aids learners to acquire the academic skills in art. The coverage of the lesson is around a week, but since art is an integral part of the subject MAPEH (Music, Arts, Physical Education, and Health) that is only taught once a week, this lesson may reach up to three weeks. The various teaching techniques and strategies introduced in this lesson is expected to motivate learners to participate, collaborate, and actively engage in the classroom and field discussions.

### Music Teaching Demonstration for Grade 7 Music of the Cordillera

Teaching demo by: Jhames F. Labrador, *Miriam College Middle School*

This demonstration focuses on the music of the Cordillera, particularly the Ifugaos, as a way of expressing one's personal and social beliefs. The demonstration emphasizes on Ifugao musical instruments used as a sacred and secular object. It uses various sociological, political and anthropological perspectives to explain the cultural value of music in the lives of the Ifugao. It also includes a brief discussion of Sachs-Hornbostel classification of instruments. Since the focus of the K-12 Music and Arts curriculum is student-centered, learners are encouraged to participate, and correlate music to the appreciation of his/her own cultural identity and the expansion of his/her vision of the world.

### *Academic Exchange*

1. (To all three demonstrators) As you intend to use visual and dramatic arts to integrate learning concepts, have you included modules on these on your lesson exemplar?
  - It is assumed that the students are already familiar with those principles since they are included in prior sessions and grades on MAPEH.
2. In the case of teaching Cordillera music, how does one teacher localize the subject matter for students in Metro Manila?
  - Mr. Labrador responded that he also imposed the same question in a critique of K to 12 he had written 2 years ago. He mentioned that the schools hire legit music teachers, and these teachers undergo seminars for them to understand and incorporate local culture. And with the use of technology they are able to download videos and music for classroom use. At present they intend to do research on how to improvise instrument making.
3. As a music teacher, what is your take on Western music being more popular than Filipino music?
  - Mr. Labrador admit it's a problem, and a difficult one to address. He mentioned some initiatives they made in their school, where they collaborate and integrate. Teachers sit down and discuss their lesson plan and designs activities where they can integrate each of their topics.
4. (To all three demonstrators) Did you follow the 4A's in your module? This was not evident in the presentations.
  - Mr. Patricio mentioned that the 4A's were in his presentation, under the preliminary activities. Mr. Jimenez said that while he did not explicitly made mention of the 4A's, it is

implied that it is in his presentation. The moderator then mentioned that the lesson exemplars followed a format by the NCCA competition where the 4A's are intrinsic to the modules.

5. (To all three demonstrators) Did your modules work and what are the evidence that it did?
  - Mr. Labrador said that the output was already tested, and it was already included in the publication "Talas".
  - Mr. Patricio said that the use of vinta was based on his experience with the old curriculum, that the vinta was the identified cultural icon by the students themselves.
  - Mr. Jimenez said that the photos he used were actual implementation of the module. He also mentioned that one disadvantage of the module is "time is always against us" pertaining to the short amount of time in teaching the module.

## Araling Panlipunan and English

### Culture-based Teaching Demonstration in *Araling Panlipunan*: Grade 7 Asyano

Teaching demo by: Ramel F. Pajarillo, Plaridel National High School

The demo-teaching mainly focuses on introducing contextualization in teaching Araling Panlipunan curriculum through culture-based education. The presenter argues that contextualization must have a rationale that is integral and consistent with the K to 12 curriculum. He also points out that the justification on the inclusion of local cultural icons directly contributes to the student's learning must point to instructional strategies in the concepts on *Araling Panlipunan*. Through a step-by-step presentation on the instructional strategies used, the teaching demonstration follows the social constructivism theory. According to Derry and McMahon, social constructivism theory stresses the importance of culture and context in understanding what takes place in the society and constructing knowledge based on this. Thus, contextualization and localization of the curriculum is being practiced in teaching K-12 Curriculum, where the lessons taught to students are connected to the history of the local community. The design of the contextualization says that it is very important that we have to know our learners, and that will be the basis in coming up with our lesson. We have to contextualize it according to the level of the community we belong or we are assigned to. The curriculum for the *Araling Panlipunan* is focused on the enrichment of Filipino children who are aware and recognize their role as Filipino Citizens, in the nation and the whole world. Aside from nurturing our identity and honing our skills on civics, we need to have a deeper understanding on our past and present and the interactions within the community, the environment and the world we live in. Thereby, studying the changes, how it transforms individuals and create a better future.

### Culture-based Lesson Exemplar in English

Teaching demo by: Realyn F. Belen

Using the story the Legend of the Coconut, the demonstration is a four-day culture-based lesson exemplar for grade 3 students. The topics discussed within the lesson exemplar are identifying elements of a story and learning the use of adjectives. The content is focused on the grammatical awareness and structures

in the story which is considered indigenized and localized by the pupils. The students come up with their own localized story which revolves around San Pablo City. All subjects such as Math, Filipino, Hekasi and the Mother Tongue are integrated in the lesson. Different activities are used in the exemplar such as semantic webbing, KWL chart, collaborative approach, graphic organizers, brainstorming, singing, inquiry-based method, and mini exhibit. The teaching tools used, learning process, knowledge, content and performances enhances the teaching and learning process to develop language and reading skills.

### *Academic Exchange*

1. In regards to the lesson exemplar for *Araling Panlipunan*, is this a one-day lesson? If so, how is colonialism, a very rich lesson, is discussed for only one day?
  - This lesson is Unit 4 in *Araling Panlipunan*. The concepts of colonialism and imperialism were already discussed in Unit 3, thus, the assumption is that those concepts are already familiar with the students.
2. For the English lesson exemplar, is the rubric presented the actual one used?
  - Actually there are different kinds of rubrics, so the one shown is the rubric based on the performance of the pupil. It is only base on the performance on the pupils so that it can be easily understood.

### *Math, Araling Panlipunan, and Filipino*

#### Mathematics 10: Patterns and Algebra

Teaching demo by: Etelbert Conde

Patterns and Algebra: A contextualized lesson on generating patterns on the color, design, and process of weaving *Tikog* mats is a culture-based lesson exemplar in Mathematics 10. *Tikog* is an indigenous material ubiquitous in Basey, Samar. The traditional skill of generating colors, designs, and the process of weaving *tikog* into mats are among the best examples of pattern and sequence. This lesson is firmly anchored on ASEAN 2020 Vision, which identifies ASEAN communities to be conscious of its ties history, aware of its cultural heritage, and bound by a common regional identity. The Philippines, being a member of the ASEAN, is drawn to cooperate in the attainment of this vision given its multi-faceted implications to education, economic integration, security and socio-cultural community. Having a significant implication on the educational system of the country, it steers the reformulation of policies toward culture-based education. The main objective of the lesson is to allow learners to examine the relevance of pattern within the context of algebra using *tikog* mats and at the same time show appreciation of the cultural and economic significance of weaving *tikog* mats to the people of Basey, Samar. The pedagogical procedures are based on contextualized learning strategies that are structured to encourage five essential forms of learning, namely: (1) relating mat weaving as traditional art and skill; (2) experiencing this cultural identity; (3) applying processes in generating patterns with the concept of arithmetic sequence; (4) developing cooperation among and within the students, their family, and community; and (5) transferring these skills and values to the lives of the millennials. This lesson uses authentic materials and meaningful activities. The methodology employs an evocative process that creates opportunities for students to raise questions and formulate strategies together.

## Culture-based Education: Teaching Adjectives using *Dendelut* as Cultural Icon

Teaching demo by: Rodel B. Deguzman, College of Teacher Education – Isabela State University

This paper presents and analyzes the different strategies and practical application of teaching adjective Filipino using the *dendelut* as basic springboard and instructional material. This paper is in response to the requirement set by the Department of Education under the new K-12 curriculum which requires the teaching-learning process to be culture-based. It narrates and explains the different processes of the teaching-learning following the requirement of the curriculum for Filipino subject.

Using the deductive, integrative, interactive, and interdisciplinary approaches, this paper used the different beliefs and traditions of the Itawes people that is connected with the *dendelut* preparation in response to the requirement of the Filipino curriculum for Grade 7 particularly the topic of the types of adjectives, level of adjectives, descriptive terminologies, and identifying adjectives in a given text using the essay entitled “*Sa Pamamasyal*”, “*Ang Dendelut ng mga Itawes*”, and “*Kankanen Festival Song*” composed by Dr. Constante Andres and a video entitled, “*Dendelut: Proceso ng Paggawa at Kahalagahan sa mga Itawes*”.

Utilizing the schema or prior knowledge of the students about the *dendelut* and terms that are used to describe, the basic concepts about the topic were introduced. Group activities were conducted to allow cooperative learning and the promote camaraderie, creativeness, and unity among the students. On the other hand, individual activity like essay writing promotes individual learning. All students were given corresponding grades in every activity and output based on teacher-made rubrics.

In general, it was observed that the students have deep understanding on the topics and they developed deep appreciation n *dendelut* and other traditions important to the Itawes culture and society. A positive interaction and understanding was noted among students using the *dendelut* as basic springboard in the teaching topic.

## Day 3

### Panel Discussion 2

*Contextualization, Localization, and Indigenization in Culture-Based Education*

Panel Members: Maria Lourie Victor, Department of Education – IpsEO  
Ruel F. Bondoc, EPD-I-ALS/IPED  
Arnold C. Montemayor, EPS II Regional Supervisor

Curriculum contextualization and cultural sensitivity is an essential facet of the K-12 framework. It is crucial in creating a nation rooted in culture. It conforms to the needs of the learner, being and becoming a whole person. It is inclusive by acknowledging the diversity of learners, schools and communities by recognizing the different cultures. Contextualization has two degrees—localization and indigenization. Localizations looks at connecting content to local information and materials, while indigenization delves into enhancing curriculum, framework, and the design process and relate to biogeographical, socio-cultural and historical context.

All three speakers talked about their experiences in adopting this practice in their teaching. With the Department of Education issuing an order highlighting the need for contextualization, there is now a conscious effort to use cultural expressions properly in classrooms. For instance DepEd Region III was able to map out different ethno-linguistic groups that enabled them to work with indigenous teachers who are well-versed in the different cultures and languages and tailor-fit lessons to members of the different groups. This ensures a culture-responsive, universal and equitable access to education that is grounded in the context of the different groups' community lives, indigenous knowledge systems and practices, and perspectives of different cultures.

While protocol and standards must be put into place, content must always be in accordance and culturally-sensitive to communities. Schools are encouraged to localize, indigenize, and enhance teaching based on respective educational and social contexts. Moreover, outputs must be validated by communities, and they be allowed to communicate using appropriate languages, including the use of mother tongue. Overall, culture-based education essentially allows education to be more inclusive and accessible through contextualization, localization and indigenization.

### Academic Exchange

1. How can teachers be culturally-sensitive if they are not well-versed in CBE or the DepEd program?  
Is there a convergence between DepEd and NCCA to merge these programs?
  - NCCA and DepEd have yet to discuss, but it has been brought up previously. DepEd recognizes that it should be more proactive in supporting reviews for the Licensure Exam for Teachers (LET) especially for IP teachers. Besides, the current program does not particularly aim to train IP teachers, but to train teachers in general to be responsive to the needs of the learners.
2. What is IP teachers are not available?
  - Then we prioritize teachers that are closest to their locality who might will most likely have a better knowledge about the IPs close to them.

### Plenary Lecture 5

*Environmental Health Awareness and Culture-based Education*

Prof. Vivien How, Ph.D., Universiti Putra Malaysia

Public health professionals must ensure the healthy conditions of the families in the community. Communities usually visit the doctor when symptoms occur due to exposure to bacteria, virus and ingestion of chemicals which are dangerous to one's health. The role of the public health professional is to make people aware of the health risks they may be vulnerable within the environment they are in and help prevent people from getting sick at the onset. However, sending a message to the community is difficult when there are culture constraint. Help from the teachers of the community is necessary in extending the message in the best way the community can comprehend it.

Prof. How presented her environmental health awareness initiatives in collaboration with community teachers in Malaysia in conceptualization and application of localized information that will best suit the

needs of the community by immersing with the community and understanding their culture. Community engagement in this project involved the scientists, leaders, teachers and students. Community participation is influenced by the following factors: community beliefs and perception, motivation of people in the community and awareness of the problems. Through talks, mass media displays and exhibitions, one-to-one teaching, and counseling became tools to improve health awareness, raise consciousness on health issues, and creating societal and environmental changes in the physical and social environment.

During the SARS epidemic in 2008, the World Health Organization worked on a proper hand washing video campaign. This campaign served as an alternative preventive measure aside from the vaccine. In 2010, the WHO collected data to evaluate the effectivity of the campaign which turned out to be unsuccessful. It was a waste of money because people did not practice it. For the second attempt, localization of this was made by composing a children's song and creating an animated video. This was found to be effective for the children. They had to devise another video campaign for the hospital, so instead of using the animated version, the nurses choreographed the process of handwashing using their local dance and music.

She then presented several other examples of programs where they had to deal with multiple cultures and religions. This involved programs in pesticide health risk assessment, flooding in Malaysia, and reducing communicable health risks. What stood out from all examples is the involvement of community teachers and religious leaders to close the cultural and lingual gaps between the communities, governments, educators and advocates. To address cultural constraint challenges, it is best to find ways to localize and adjust to the needs of the community.

This presentation emphasizes a much bigger role for teachers to take outside the classroom in terms of human development work. The teacher's job is no longer limited in the classroom, but also in the community, in the environment where we are immersed in. The teacher now becomes an agent of human development, by becoming a messenger of environmental health. Our main challenge is basically looking at our multi-cultural and multi-lingual context. Most of us would probably look at it as problems but this is basically the context where we will be working in.

### Panel Discussion 3

#### *Voices and Visions in Southeast Asia*

Panel Members: Prof. Rebecca Añonuevo (De La Salle University, Navotas Polytechnic College)  
Assoc. Prof. Trisilpa Boonkhachorn, Ph.D. (Chulalongkorn University, Thailand)

Moderator: Richard Gonzalo

Southeast Asia has a long shared history and a common regional identity as evidenced by historical accounts and maps. With the ASEAN integration in places, each nation must not lost their national



identities. Instead, ASEAN integration should work towards weaving ideologies, take the commonalities among nations, encourage fluid movement and intercultural exchange.

Prof. Añonuevo talked about building a solid ground in the Philippines with much support from the government. Through stronger efforts among local universities and colleges, they need to better suit the needs of learners outside the cosmopolitan area. Furthermore, with the solid grounding and forging of ASEAN integration, these should help address issues such as terrorism and violent extremism, piracy and robbery, the menace of illegal drug trade and human trafficking.

This was supported by Prof. Boonkhachorn who highlighted the multicultural interconnectedness of the region. She shared various icons, stories, artefacts that are common among Southeast Asian nations to show the strength of the interconnectedness within the region. In order to foster and enhance the aims of the ASEAN integration, she emphasized the need for mobility and knowledge sharing for scholars, students, academics, and governments to learn and harmonize.

### Academic Exchange

1. How can we not lose national identities of each nation within the ASEAN integration?
  - Knowing one's identity and culture, identifying similarities and differences, but still recognizing camaraderie with other nations is the key.