

## **Day 1: Monday, 26 November 2018**

### **Concurrent Sessions 1: 12:11-1:25**

#### **Session 1: Law and Philippine Politics – Rm. 20.03**

**Chair:** Lemuel Lopez, *The University of Melbourne*

#### **Marcosian Atrocities: Historical Revisionism and the Legal Constraints on Forgetting**

Gemmo B. Fernandez, *University of Sydney*

Raphael Lorenzo A. Pangalangan, *University of Oxford*

Ruby Roselle L. Tugade, *University of Peace*

[gfer0133@uni.sydney.edu.au](mailto:gfer0133@uni.sydney.edu.au)

The Filipino resoundingly cried ‘never again’ to the horrors of the Marcos dictatorship during the EDSA Revolution. However, thirty years later, it was demonstrated that success is indeed fleeting. In 2016, the dictator’s remains were allowed to be buried in the Heroes Cemetery. The Philippine Supreme Court insisted that the hero’s burial for the author of the country’s darkest chapter is a political question. The proposed article disagrees. By looking at both foreign and domestic case-law, the article argues for the legitimacy of memory laws within the Philippine Constitutional framework. Finding guidance from the Auschwitz lie case of the German Constitutional Court, the article seeks to combat historical revisionism and prohibit the Marcosian lie. In Part [I], the article will look at the resurgence of authoritarianism as seen through the populist presidency of Rodrigo Duterte. In Part [II], it proceeds to address the threshold question on state-sanctioned narratives. Recognising that the duty to establish the truth is the power to determine the narrative, Part [III] seeks to reconcile the conflicting demands of the freedom of thought and the right to the truth. The article will then proceed, in Part [IV], by utilising the fact-opinion distinction deeply entrenched in law and jurisprudence, in demonstrating how the Marcosian atrocities may be the valid subject of regulation. Finally, Part [V] of the article confirms this view by looking into the approaches adopted by the UN Human Rights Committee and the European Courts of Human Rights in dealing with historical revisionism.

*Keywords: historical revisionism, negationism, Martial Law, right to remembrance, freedom of expression.*

### **Reframing Nationality Rules in the Philippine Constitution as a Tool for Political and Economic Suppression of the Filipino**

Arvin Kristopher A. Razon, *University of Melbourne*

[arazon@student.unimelb.edu.au](mailto:arazon@student.unimelb.edu.au)

Mass media and telecommunications are nationalised industries in the Philippines, limited to entities that are solely Philippine-owned, or at least 60 per cent Philippine-owned, respectively. This constitutionally enshrined protectionist policy, which was partly contemplated by the framers to prevent the propagation of foreign influence on Philippine culture and ideals at a time when the Internet had not even reached the Philippines, has been expanded by the Philippine Securities and Exchange Commission to include online service providers or Internet intermediaries involved in the dissemination of information. This paper argues, through comparative studies and research, that these supposedly nationalistic rules have been politically co-opted in a way that threatens the very people the Constitution vows to protect: the Filipinos. The apparent lack of discernment by the regulator in appreciating the divide between traditional mass media and the Internet, and applying the mass media limitation to the latter, poses a double threat to the Philippines in two ways. First, it produces a thinly veiled chilling effect on the freedom of speech (as shown in the Rappler decision) and a regrettable, if not assertive, demonstration of government-sponsored suppression of human rights, which are fundamentally set out in the Constitution in clearer terms than the supposed violation of foreign ownership limitation. Second, along with similar protectionist policies by other government agencies like the National Telecommunications Commission and the National Privacy Commission, the Philippines has, whether unwittingly or deliberately, created an unfavourable business climate for investments and innovation, that ultimately threatens the country's economic progress.

Keywords: *foreign nationality restrictions, protectionist policy, digital protectionism, Philippine Constitution, Internet intermediaries*

### **Islam, Law and the State in the Philippines: The Mindanao Conflict and the BBL**

Kerstin Steiner, *La Trobe University*

[k.steiner@latrobe.edu.au](mailto:k.steiner@latrobe.edu.au)

Islam plays a pivotal political role in Southeast Asian countries whether in the Muslim majority countries or the Muslim minority countries such as the Philippines. Previous government policies on the Moros (Muslims are known as “Moros” (or Moors by the Spanish) have taken many different forms, from armed intervention; failed attempts at integration; peace negotiations; and various largely unsatisfactory attempts at political and religious accommodation. They have also included mediation by a range of international

actors. The results have also included laws to create an Autonomous Region in Muslim Mindanao (ARMM) to be replaced by the Bangsamoro Basic Law (BBL) which was passed by the House of Representatives late May 2018 and the 1977 Code of Muslim Personal Laws (CMPL). The presentation will focus on the different responses of the Philippines' state to requests to enforce Islamic law by leaders of the Philippines' minority Muslim communities and the possibilities of ending this ongoing conflict.

Keywords: *Islam; relationship Islam, law and the state*

### **Reclaiming the Islands: The Need for a Third World Approach to International Law for the Philippines**

Nina Araneta-Alana, *University of Melbourne*  
[maraneta@student.unimelb.edu.au](mailto:maraneta@student.unimelb.edu.au)

International law, as generally accepted, was established in the Treaty of Westphalia in 1648 where the concept of sovereign nation-states was articulated. At the time, colonies - including the Philippines - were considered mere territories, held under trusteeship by Western states. Following decolonization post World War II, there was a formal attempt to dismantle imperialism. The Third World Approach to International Law (TWAIL) was conceptualized by third world scholars who, through critical analysis, argue that other forms of imperialism - such as neoliberalism, economic dependence, and Western-centric ideas of development - continue to exist as remnants of the world's colonial past. This paper lays down the arguments for a critical analysis using TWAIL for the Philippines. It seeks to respond to the question of how we may view Philippine identity in international law, with and without the lens of colonialism. The critical analysis aims to establish two things. First, there a rich history of pre-Spanish international and legal relations. Before the more than 300 years of colonial rule, the Philippines engaged in trade and international relations with its neighbors. Contrary to the principles laid down in Westphalia, the Philippines' was not merely a territory under trusteeship of its colonial rules. It had a rich history that was wiped clean, at least in conventionally understood legal terms of statehood. Second, events, specifically events of legal significance, that took place during colonialism, continue to have long-lasting effects in terms of societal and power structures.

Keywords: *International Law, post-colonial critical analysis, legal relations*

### Reaching 21st Century Ambitions with Stone Age Tools: The Philippines and its Approach to Choice of Forum Clauses

Lemuel D Lopez, *University of Melbourne*

[lem2lopez@yahoo.com](mailto:lem2lopez@yahoo.com)

One of the indispensable features of contemporary international commercial contracts is the Choice-of-Forum clause which allows parties to choose a priori which jurisdiction hears future disputes. Many countries have recognised their importance such that the latest ‘big’ achievement in the area of international judicial cooperation is the Choice of Court Convention, an international treaty whose primary aim is to establish certainty and effectiveness of exclusive choice of court agreements between parties to commercial transactions. The treaty, however, is just a part of a bigger project whose vision is to establish an international regime marked by uniform rules on jurisdiction and on recognition and enforcement of foreign judgments in civil or commercial matters. Ultimately, the end goal is to further the liberalist project of promoting international trade and investment through enhanced judicial co-operation. The Philippines, however, despite its 21st century ambitions of attaining faster economic growth and higher economic standing, appears oblivious to these developments. For instance, Philippine Supreme Court decisions fail to recognise the ubiquity of the use of these clauses in international transactions and their essential role in building greater certainty and effectiveness in international trade and investments. This paper shows that not only are the legal tools used by Philippine courts outdated, the judges also have a very confused understanding of the nature and effects of these clauses. The obsolescence of the Philippine approach is especially highlighted if seen from the developments in Singapore, Hong Kong, Malaysia, Europe and even in the United States. Nonetheless, this current state of approaching Choice-of-Forum clauses raises profound questions as to how legal reforms are to be approached in the country. Of course, simply because certain reforms are implemented in neighbouring Asian states or even in the US, it does not follow that the Philippine should also implement them. The paper hopes to draw key lessons and insights and to identify factors and other considerations in reforming legal approaches in the Philippines, which are relevant to attaining its economic goals in the 21st century.

*Keywords: Philippine law, Choice of Forum clause, international commercial contracts, legal reform, international law*

### **Session 2: Educational Policies and Practices – Rm. 20.04**

**Chair:** Perlie Velasco, *RMIT University*

#### **The Role of Power and Institutions in Education Reform in the Philippines**

Anne Lan K. Candelaria, *Ateneo de Manila University*

[acandelaria@ateneo.edu](mailto:acandelaria@ateneo.edu)

This paper examines education reform as a public policy, not in the normative or prescriptive sense, but as a social fact. Problems and solutions related to education, therefore, are a social construction of institutions and actors that are involved in the decision-making process. Taking cue from historical institutionalism, this study attempts to illustrate how education reform in the Philippines unfolded over a period of more than eight decades, beginning in 1925 with the Monroe Study and culminating in 2013 with the K to 12 Reform Program. This is a qualitative study that utilized process tracing and elite interviewing as methods of inquiry. Emphasis is given in the asymmetries of power that is associated with the evolution, operation, and development of the reform initiatives. The results reveal that while there were many attempts to reform the educational system in the country, the decision to commit to a reform program is sparse and disconnected. Hence, the latest reform – perceived as novel by many, is not a new idea, but one that was suggested decades ago. What changed however was the coming together of three factors: international commitment, bureaucratic stability, and legislative support – all of which have influenced the behavior of individuals and organizations involved in the process. This paper tentatively recommends that education reform perhaps should be seen as an institution in itself, rather than a process that is influenced by one. In doing so, it rejects the view of education reform as either market- or state-driven, and expands it into an independent ‘object’ that persists within the political landscape and can affect actions and decisions being made over time.

Keywords: *education reform, institutions, power, Philippine educational system*

#### **Mentoring Practices in the Philippines: An Exploratory Study**

Jose W. B. Decolongon, *PSTD*

Donn David P. Ramos, *AIM*

[jdecolongon@gmail.com](mailto:jdecolongon@gmail.com)

This study explores mentoring practice in the Philippines, and how it evolved with the needs of organizations. Using seven (7) case studies of selected Philippine Society for Training and Development (PSTD) and the Philippine Human Resource Organization Development Facility (PAHRODF) mentoring initiative for the Australia Awards Scholarship, the paper argues that the success of the mentoring programs and initiatives

lies in the capacity of the organization, mentor and mentee and how their intertwined relationships affect personal and professional facets of their corresponding contexts. With the qualitative thrust and the exploratory nature of the study, results reveal different forms of informal and formal practices that succeed in certain organizations in the Philippine context.

Keywords: *mentoring, organizational learning, learning and development*

### Critical Reflections on Australian Immersion Programs to the Philippines

Anna Torres-Abblitt, *Macquarie University/Miriam College*

Glenn Abblitt, *RMIT University*

[glennandanna\\_abblitt@yahoo.com.au](mailto:glennandanna_abblitt@yahoo.com.au)

Many Australian students and teachers from the Catholic education sector travel to the Philippines for programs variously labelled as study tours or immersions. While participants may be motivated by good intentions, such programs are problematic on a number of counts. This paper proposes a rethinking of these programs, drawing on literature from the field of liberation pedagogy and critical global citizenship education. This co-autoethnographic account examines these programs from different perspectives: One author draws from her experience of hosting Australian teachers at an educational institution in Manila, while the other writes as an Australian teacher who has participated in such programs. These perspectives are combined in their current situation as residents of Australia and parents of two students whose Catholic schools regularly engage in these programs. This paper contends that the way these programs are framed, promoted and conducted does not reflect the real essence of liberation pedagogy. On the contrary, participants are often misled with notions of “making a difference” for the passively suffering local communities which they visit. For parents who belong to both Australia and the Philippines, this patronising ethos then becomes a challenge in raising children to be dignified and empowered in their dual identities. In particular, this paper critically examines the dubious practices of slum tourism, contested notions of social justice, and the negative consequences of stereotypes contained in the “poor but happy” label. The authors advocate for a critical approach to global citizenship education to address these issues.

Keywords: *Global education, Filipino identity, poverty stereotypes, immersions; social justice*

### **Trends and Patterns of International Students Migration in the Philippines**

Maria Cecilia C. Sualog, *De La Salle Araneta University*

Cecilia G. Sabio, *De La Salle Araneta University*

[macel\\_jjj@yahoo.com](mailto:macel_jjj@yahoo.com)

This research is a descriptive quantitative study of foreign student's intake to the Philippines for the last five years. The main objective is to draw the historical trends and patterns of international students studying in the Philippines to determine whether the trend is upscaling or downward behavior. This is with the end view of drawing policy recommendations to sustain or aptly respond to the behavior that may be drawn out of this research. Results revealed that, as per the data obtained from the Department of Education, Commission on Higher Education (CHED) and Bureau of Immigration (BI), there is an upscaling pattern in the number of foreign students going to the Philippines; moreover, there is a continuously increasing trend every year which has even doubled in the most recent record compared to the figure five years ago. According to the most recent record of CHED, the data showed that the Philippines is attractive to students from more than 160 countries all over the world, primarily from neighboring countries in Asia and Africa. Further, results of analysis showed that most of these students are of ages 13-18 years old and mostly females. Majority of these students are enrolled in the National Capital Region, Region I (northern part of Philippines) and Region XI (southern part of Philippines).

Keywords: *international students, Philippines, trend*

### **Bridging Binaries: Exploring 'good teaching' within the dichotomy between learner-centered and teacher-centered pedagogies in an urban and a rural public schools in the Philippines**

Julie Lucille H. del Valle-Lopez, *The University of Melbourne*

[jlhdelvalle@gmail.com](mailto:jlhdelvalle@gmail.com)

In improving its public school education, the Philippines launched the K-to-12 program, overhauling its curriculum system and mandating a shift to learner-centered education. Such mandate however placed learner-centered instruction against teacher-centered, creating a simplistic dichotomy between 'good and bad teaching'. It is in this dichotomy that this study seeks to explore using ethnographic methods in understanding what constitutes 'good teaching' across a range of learner-centered and teacher-centered practices in disadvantaged schools. Findings show that 'good teaching' could not be limited to practices which are either learner-centered or teacher-centered. However, students perceived teacher-centered practices as 'good teaching' when teachers demonstrate academic caring. Anchored on a Filipino concept of 'malasakit', this academic caring is fostered through student-teacher relationships. Students also find

learner-centered practices as ‘good teaching’. However, when there is no effort to understand students’ disadvantaged backgrounds and establish relationships, or if there is, but the attempt is not perceived as care, these learner-centered practices are not regarded as ‘good teaching’. ‘Good teaching’ therefore is not confined to one end of a spectrum or the other but lies within a range of teacher practices, moving back and forth in a continuum in response to what is valued within a local place.

Keywords: *learner-centered, teacher-centered, rural urban schools, Bikol*

### **Session 3: Theatre and Cultural Performance – Rm. 20.16**

**Chair:** Dr. Reagan Romero Maiquez, *Advance League of Peoples’ Artists Inc. and Philippine Studies Network in Australia (PINAS)*

#### **Hokkien Performance in Manila: Past and Present**

Josh Stenberg, *University of Sydney*  
[josh.stenberg@sydney.edu.au](mailto:josh.stenberg@sydney.edu.au)

From the Spanish colonial period, there are records of Chinese theatre and musical performance in the Philippines, particularly in the Manila area. Theatrical communities were fostered by the visits of Chinese theatre tours from the mid-19th century until the Japanese occupation. In the post-war period, first Taipei and then Beijing have sent theatrical visits for tours intended to strengthen ties between the two countries and with the Manila Chinese community. Community performance, especially of a Hokkien form known as gaojia/kaoka has continued, due to the existence of a demand from temple associations. However, the cultural context has shifted, as performers are increasingly from mixed or non-Chinese background. The Hokkien musical genre nanyin, on the other hand, remains the amateur affair of Chinese associations. Renewed contact with China at both person-to-person and official levels is now generating new types of projects in the area of Tsinoy or Sino-Filipino theatre. Relying on archival and fieldwork, this paper argues that the different strategies and adaptations undergone by Chinese performance in Manila show Tsinoy identity as a productive force, independent from though in contact with larger cultural networks in the Sinophone world.

Keywords: *Tsinoy, nanyin, gaojia, Hokkien, Chinese theatre*

### **Living Beliefs and Practices of the Kalanguya of Northern Philippines**

Agnes S. Reyes, *Philippine Normal University*

Marissa R. Guiab, *Philippine Normal University*

[guiab.mr@pnu.edu.ph](mailto:guiab.mr@pnu.edu.ph)

This ethnographic research describes the beliefs and practices from birth to death of the Kalanguyas and their meaning and significance. The Kalanguyas is one of the Indigenous Peoples groups living in Kayapa and Sta. Fe, Nueva Vizcaya. Data gathering was done in the natural setting in the forms of videos, photos, interview, field notes, and official records. Data reveals the Kalanguyas possess distinctly unique culture. There are rituals performed to honor their dead ancestors. There are rituals for healing and blessing, customary laws in settling disputes and conflicts. There are practices in conception, birth, marriage, and death and burial. The beliefs and practices have been transmitted by their ancestors which they believe they have to perpetuate as a people. The Ba-liw and Dayomti performed in special occasions are forms of poetry that express their values reflecting respect for elders and others. They have their own language to communicate with each other. The beliefs and practices give meaning to the everyday life of the Kalanguya. Every ritual performance shows their ideals, principles and aspiration as a people. With the passing of time, the rich cultural heritage has also been influenced by religion, education, modernization and intermarriage that cause its gradual modification. Their living beliefs and practices have implications for education, and are considered in the preparation of an Indigenous Peoples Education Curriculum. The integration to the curriculum of these beliefs and practices is an effective means of understanding, preserving and promoting the Kalanguya cultural heritage as well as indigenizing and contextualizing Philippine education.

Keywords: *beliefs, culture, education, Indigenous Peoples, practices*

### **Evolution of Tadek Dance of Yapayaos in Dumalneg, Ilocos Norte**

Thelma R. Sacsac, *Bangui National High School, Schools Division of Ilocos Norte, Department of Education*

[thelma\\_sacsac@yahoo.com](mailto:thelma_sacsac@yahoo.com)

The Philippines is a country rich in cultural past. Indigenous Filipinos identity, history and richness of culture are reflected in their dances as well as their music and arts. As Filipinos, indigenous communities are set to transcend barriers and to expand their horizons. However, their world has suddenly become small due to the technological advancements apparent in the mainstream communities. This study focused on Tadek Dance, an Ethnic dance of Yapayaos in Dumalneg, Ilocos Norte. Specifically, it answered the following questions; 1) What comprise the cultural heritage of the natives, especially their language,

songs, dances, folktales and other practices? 2) How has Tadek dance evolved since the 1970's to the present in terms of steps, music, costume and accessories?; and 3) How is the cultural heritage of Yapayaos/Isnegs preserved in their community? The descriptive-qualitative research design was used to describe, analyze and record the steps and other distinctive features of the dances of Dumalneg. It employs systematic collection and analysis of dances using procedures with minimum research-imposed control. Apparent evolution happened to Tadek dance of Yapayaos. It was found out that the dance patterns, costume, music, accessories used in three decades were simpler than those in the present. It is concluded that ethnic dances of Dumalneg like Tadek, have evolved for over five decades. These changes prove the tenets of sociocultural evolution theory which views that culture, of which dance is a part, continuously develops and evolves, as a social group adapts to factors within and outside of their culture.

Keywords: *evolution, ethnic culture, modification, technology*

### Concurrent Sessions 2: 2:11-3:25

#### **Session 4: Gender Policies and Institutions - Rm. 20.03**

**Chair:** Allen A Espinosa, *University of Melbourne*

#### **The Silent Treatment: A Multimodal Study of Campaign and Advocacy Materials against Sexual Harassment**

Irish Joy G. Deocampo, *University of the Philippines-Diliman*  
[irish.deocampo15@teachforthephilippines.org](mailto:irish.deocampo15@teachforthephilippines.org)

The constitutive relationship between language and society supports the idea that an examination of one requires an examination of the other. Thus, one of the ways to understand how structures and systems influence social reality is to study how language is used to construct and represent discourse on different issues in society. However, with the increasing attention given to other non-linguistic modes like images, there is a need to reframe the study of the function of language alongside these other multimodal texts in analyzing discourse on particular subjects. This study applies a multimodal framework to uncover the prevalent discourse and the representations of sexual harassment in the University of the Philippines as reflected in the posters and campaign materials produced by the Office of Anti-Sexual Harassment (OASH). The ongoing campaigns aiming to fight sexual harassment demonstrate that sexual harassment remains to be a relevant and urgent problem that needs to be addressed given the gravity of its effects on the victims. By

focusing on the relationship between the visual elements and the linguistic features, the findings reveal a recurring narrative of silence and shame in the portrayal of sexual harassment victims. The campaigns and advocacy materials engage these representations by conveying imperatives that urge the victim to break the silence and overcome the shame by reporting and sharing their experiences. The results and observations noted in this study offer a glimpse of how sexual harassment is generally perceived and understood in the country.

Keywords: *advocacy materials, discourse, multimodal analysis, sexual harassment, visual elements*

### **Vignettes of the Sexually Marginalized: The Experiences of Openly Gay and Lesbian Students in Colegio de San Juan de Letran, Manila**

Mary Rose Magbujos-Salagubang, *Colegio de San Juan de Letran*

Franz Jude Abelgas, *Colegio de San Juan de Letran*

[maryrose.magbujos@letran.edu.ph](mailto:maryrose.magbujos@letran.edu.ph)

As a safe space for learning and personal development, the school must be open and accommodating to every student regardless of their personal life decisions. However, the institution cannot control the student-student and professor-student dynamics that are happening every day, especially when viewed from the perspective of the marginalized gender, primarily the LGBT students. Cases such as bullying of heterosexual students and unconsciously exposing the student to double standards of faculty members were reported by openly gay and lesbian students, therefore affecting their academic performance. Furthermore, the experiences of the LGBT students may serve as a clue as to how improvement in instruction can be attained in the Colegio de San Juan de Letran, Manila. Through a case study/life history methodology, vignettes of the sexually marginalized in the Colegio will be put into focus and will be a useful tool for analysis of student development, both academically and emotionally.

Keywords: *gender, gender studies, gender sensitivity, LGBT, school*

### **Women and Men in Church Work: Feminist Perspectives on Gender Functional Inequality in a Catholic Parish in the Philippines**

Allan C. Orate, *University of the East-Manila*

[acpray@yahoo.com](mailto:acpray@yahoo.com)

There is gender functional inequality between women and men working in the church. This issue is hidden by spiritualization of work, but is articulated from feminist perspectives by looking at church work in the aspect of functions which women are able to perform by virtue of their being human like men. Women's subordination is due to the church's

hierarchical structure which designates the clergy and the lay men to play more prominent roles. Catholic teachings refer to women's role in the church as expression of human freedom to offer the self for others. But feminist critique demonstrates this Catholic view to be the traditional construction of the gender roles of women as domestic workers. A feminist analysis of the actual works of women in a Catholic parish in the Philippines bares the functions they play. The works of the members of the Mother Butler's Guild highlight how women's roles of preparing, keeping and assisting are meant only to serve the men and, therefore, how these functions place the women in subordination to the men.

Keywords: *Catholic Church, feminism, men, women, work*

### **Session 5: Youth and Society – Rm. 20.04**

**Chair:** Athena Ong, *University of Melbourne*

#### **Social Perception on Philippine Juvenile Justice System Amidst Growing Millennial Delinquency**

Hazelyn E. Medina, *University of the East*

Roselle Christine S. Morales

Mitzi Rem P. Regala

Monica Joyce L. Ordoñez

Janelle Q. Sta. Ana

Franzine F. Valdes

[hazelynmedina29@gmail.com](mailto:hazelynmedina29@gmail.com)

Juvenile crimes in the Philippines are fast becoming tremendously heinous and the perpetrators are becoming younger and bolder. This has led to the emergence of different proposals to amend the existing juvenile justice system in the country. This research aims to understand the basic structure of the Philippine juvenile justice system, the level of awareness of the stakeholders such as the Philippine National Police, the Department of Social Welfare and Development, barangay officials, child psychologists, parents, and students, and their personal and professional perception regarding the implementing law that we have now amidst growing millennial delinquency. These stakeholders/respondents are chosen because of the role they play in handling juvenile cases and the influence and expertise that they respectively have among the youth of today. Their personal and professional perception and opinion would be relevant in giving the public and the policy makers a picture of the actual situations of our society in terms of the effect brought about by the juvenile justice system that we have that is centered on rehabilitation. This study was guided by the theory of social attribution which claims that the view of the people is given a sense of legitimacy and justification because of how well they construct the

meanings behind social occurrences. Two major findings emerged. The majority of the respondents still believe that the rehabilitative approach should be taken by the government. However, they believe that amendment is in order because its ineffectiveness is increasing.

Keywords: *Social Perception, Philippine Juvenile Justice System, Juvenile Delinquency, Rehabilitative*

### **Filipino Youth and Technology: Roles and Challenges in Sustainable Development**

Eduardo B. Ma Jr., *Philippine Normal University*

Marilyn U. Balagtas, *Philippine Normal University*

[ma.ejb@pnu.edu.ph](mailto:ma.ejb@pnu.edu.ph)

Sustainability is the growing concern around the globe. Numerous programs and integrated activities in education and government are implemented to ensure communities' participation in achieving the Sustainable Development Goals (SDGs). The youth and technology are viewed to have vital portion of achieving sustainable development. Hence, in this qualitative study, seven Filipino youth, who participated in a recent international program in Southeast Asia, are responding to the demand for young people to be part of the development process. Their experiences and thoughts are shared through interviews on online survey tool and over social media which are essential to discover their top priorities among SDGs, effect of their sustainability knowledge to the way they live, personal drivers and support for participating SD-related programs, roles and challenges of being a youth, and technologies needed to promote sustainable development among their fellow youth. Eventually, this study articulates its key finding that Filipino youth prioritize social dimensions of sustainable development and that their knowledge about sustainability gives them a sense of responsibility and more sensitivity to the problems in daily experiences.

Keywords: *sustainability, sustainable development, technology, Filipino youth, education*

### **Beyond hedonism: Clubbing and millennials**

Carl Johnson G. Anacin, *Panpacific University*

[carljanacin@gmail.com](mailto:carljanacin@gmail.com)

This paper shows how the engagement of young people in clubbing and in dance clubs form part of a subcultural practice in an urbanized city like Baguio City, Philippines. Such engagement is explained through the concept of play, its related rituals and the practices related to the phenomenon. This perspective frames the changes in young people's practices and values, which have taken place as Baguio City transitioned into a leisure destination. Drawing upon participant observations and interviews, the aim of this paper is to present how clubbing becomes a phenomenon and a space for young

people to live a certain reality outside of their everyday lives as millennials, beyond the hedonistic notion of nightclubs. This paper is important as it tries to give light to the fact that millennials are not homogenous since young Filipinos grow up in various contexts and socio-cultural environments such as in this northern part of the country, as reflected, in this case, through their leisure practice.

Keywords: *Baguio City, clubbing, dance club, millennials, youth*

### **Session 6: Marginalisation, Displacement, and Social Justice – Rm. 20.16**

**Chair:** Laurence Marvin Castillo, *University of Melbourne*

#### **The Philippines Welfare State: A quasi-minimalist model**

Gemma Rodriguez, *Griffith Law School, Nathan Campus*

[gemma.rodriquez@griffithuni.edu.au](mailto:gemma.rodriquez@griffithuni.edu.au)

This paper argues that the Philippine welfare state system is distinct and different from other Asian nations possessing a quasi-minimalist system. The welfare state system in the Philippines is composed of social insurance for the workers and social assistance for those below the poverty line. However, it does share with other Asian nations a cultural expectation that social security and wellbeing is a familial, not a state responsibility. There are three parts to this paper. The first part briefly examines poverty in the Philippines. It discusses the different ways poverty has been identified and measured. The second part explores the core characteristics of the Philippines welfare state system (social insurance and social assistance). The final part attempts to locate the Philippines within general models of the welfare state (the three models Gøsta Esping-Andersen, the oikonomic and Confucianist models of Catherine Jones, the Productivist model of Ian Holliday, and the developmental model of welfare state by Kwong-leung Tang).

Keywords: *Welfare state system, social security, social insurance, poverty and poverty alleviation*

#### **Resource Wars and Social Distrust: the Meranaw and Lake Lanao**

Arnold P. Alamon, *Mindanao State University-Iligan Institute of Technology*

[apalamon@gmail.com](mailto:apalamon@gmail.com)

This paper investigates the centrality of Lake Lanao to the evolving Meranaw identity given the lake's diminishing economic viability and persistence of conflict in the area. Although the study was conducted before the Marawi siege of 2017, the paper puts forward the argument that the story of Lake Lanao and its people is an important narrative thread that exposes social distrust and conflict as ultimately spurred by a war over local resources.

Keywords: *Lake Lanao, Meranaw, resource wars, conflict, Mindanao*

### **Indigenous Peoples' Inclusion and Participation in the Peace Process and Transitional Justice in Mindanao**

Patricia Mae D. Alino, *University of Sydney*  
[atitalino@gmail.com](mailto:atitalino@gmail.com)

The Philippines has been confronted with intrastate violence and conflict for the past seventy years. There are currently two major armed groups that the state is confronted with; the Bangsamoro separatists, and the Communist Party of the Philippines-New People's Army (CPP-NPA) - both are significantly found in the regions of Mindanao. In both conflict situations the Indigenous Peoples are the ones often caught in the crossfire, with most armed encounters happening in the territories. While the government has engaged with both armed groups to reach a political settlement and invites the Indigenous Peoples participation through local dialogues, indigenous rights have been largely left out of the equation, evident in the lack of representation in the creation of policies or decisions in peace negotiations. It is important to ascertain where the Indigenous Peoples are in the process, and what becomes of their status once agreements are put into place. This research looks at such considerations by looking at various legal, political, economic, and cultural arguments that focus on the marginalisation of the indigenous peoples, concluding that participatory approach to transitional justice and peace building is necessary to achieve just and sustainable peace.

Keywords: *Indigenous Peoples, Transitional Justice, participatory approach, Mindanao, Peace Process*

### **The “urban Badjao underclass”: Contesting Reified Marginalised Identities**

Regina E. Macalandag, *Australian National University*  
[regina.macalandag@anu.edu.au](mailto:regina.macalandag@anu.edu.au)

The evolving character of citizenship and political agency raises questions about how marginalised groups negotiate their political status with the State. The contextual analysis focuses on the case of the Badjao, a traditionally sea-based and nomadic indigenous peoples of the Philippines. Assumed to have little concern for notions of citizenship owing to the oft-repeated reference to their (semi)nomadic lifestyle, formal recognition of the Badjao as an Indigenous people had been less than successful in securing their claims for citizenship rights. Questions of identity in this paper subsists as a significant part of a larger study on how political recognition has impacted on the citizenship status of the Badjao. Drawing on field research using ethnographic methods and documents review, this paper reflects upon the influx of the Badjao in major urban centres in the Philippines problematised as internal displacement in which they have formed part of the “urban underclass”. It embarks on unpacking this reified marginalised identity as it acknowledges

political agency of people on the move. While the intersections of place, displacement, and discrimination undeniably reify their social location, the paper explores the urban Badjao experience as an emerging social morphology, from sea-based to (semi)sedentary identities. Contextualizing Badjao life in urban centres contributes to understanding how notions of belonging and agency inform and influence meaning-making around the discourse and practice of citizenship especially from those who do not have such proximate relations with the concept.

Keywords: *citizenship, political agency, rights, Badjao, Philippines*

### Concurrent Sessions 3: 4:16-5:30

#### **Session 7: Gender and Cultural Practices – Rm. 20.03**

**Chair:** Elizer Jay Delos Reyes, *University of Melbourne*

#### **Stabat Mater: The Localization of Mary in Holy Week Practices of Filipino Catholics**

Miguel Alvaro L. Karaan, *Asian Center, University of the Philippines / Philippine Social Science Council*

[mlkaraan@up.edu.ph](mailto:mlkaraan@up.edu.ph)

Filipino Catholicism has been described as folk or syncretic, i.e. mixed with elements from local cultures and practices. In connection to this, Filipino Catholicism has also been described as Marian, exemplified by the Virgin Mary's ubiquity in the narratives of Catholic practices such as those during Christmas and Holy Week, among others. Employing textual and narrative analyses, this paper explores how Filipino values and culture are manifested in Holy Week practices in Malolos, Bulacan, with an emphasis on how the matrifocality of the Filipino family and society is translated into the presences of Mary in the various texts associated with these practices. The depiction of the mother-and-son relationship of Mary and Jesus, as well as the Church's emphasis on the mother-and-child relationship of Mary and the Catholic faithful, contributes to the Catholic Church's discourse on family and motherhood.

Keywords: *Filipino Catholicism, narrative analysis, Holy Week, Virgin Mary, religion*

### **On Becoming Woman: Image of Female Characters in the 21st Century Philippine Mainstream Films**

Mara Pola Gail R. Mijares, *Philippine Normal University*  
[mijares.mpgr@pnu.edu.ph](mailto:mijares.mpgr@pnu.edu.ph)

The cultural notions of gender and gender roles have shifted in the context of popular culture for the past three decades. Moreover, it has dominated the space of Philippine cinema. Nevertheless, there has been feminist concerns towards women's film image in the past century that is conveyed as a subversion of female desire through suffering. Hence the films of the 21st century Philippine cinema with female characters have come a long way in liberating the women representation and in using her suffering to become a woman of her own. This study aimed to shed light on: (a) How was the woman represented in the films? (b) What are the influences in the life of female characters shown in the film that reinforce the feminist stance?, and (c) What could be the representation of a woman in the 21st century as portrayed in the films? To broadly address these issues, in which a French feminist stance and mise-en-scene analysis were applied, the research sought on reading three 21st century Filipino mainstream films (*Barcelona, A Love Untold*, 2016; *Four Sisters and a Wedding*, 2013; and *That Thing Called Tadhana*, 2014). Investigating how these films construct an account of woman becoming a woman, the study claims that its film form and the context where she comes from, interferes and complements at the same time. Consequently, the feminist stance on the women characters is acknowledged and actualized through the film form analysis and it is argued that on becoming a woman in the 21st century, one has to suffer, to be independent and to be brave.

Keywords: *French feminism, film, 21st century, cinema, woman*

### **Performing Darna: The spectacle of celebrity bodies in Darna adaptations**

Cherish Aileen A. Brillon, *Far Eastern University Manila/UP Tri-College Program*  
[cbrillon@feu.edu.ph](mailto:cbrillon@feu.edu.ph)

Superheroes are big business in today's globalized world. What was initially thought of as a children's world, a kind of low-brow pleasure, has become one of the most profitable products to have come out of the entertainment industry in recent years. In this regard, the superhero body as a focus of study is important not only because it is a symbol of power and perfection, but also because of its idealized and sexualized associations (Boney, 2013; Romagnoli & Pagnucci, 2013). This paper explores the body as site of performance and spectacle vis-a-vis the actresses selected to play Darna in movie and television adaptations. As the premier Filipino superheroine, a popular culture icon, and with a history as long and as distinguished as American superheroes, Darna has become of the most sought after roles for Filipino actresses. This paper focuses on two main points: how actresses are selected to

play Darna and how their body is presented as spectacle in the marketing and promotional materials of these adapted works. As these actresses performs Darna, their bodies are transformed into a spectacle in the name of capital. For the entertainment industry to profit, celebrity bodies are subsumed into a system of control and discipline in order to shape them into sexualized and idealized bodies for consumption by fans. To this end, the entertainment industry creates a discourse that privileges and commodifies certain types of female bodies, and prioritizes the economic functions of spectacle in a highly synergistic and convergent industry.

Keywords: *Body politics, Darna, female superhero, political economy, spectacle*

### **Session 8: Ethnicity and Pedagogy – Rm. 20.04**

**Chair:** Ethel Villafranca, *University of Melbourne*

#### **Customary Beliefs and Practices of the Gaddangs: Basis for the Development of a Contextualized Course Syllabus**

Marissa R. Guiab, *Philippine Normal University North Luzon*

Don C. Galdonez, *Cauayan City National High School*

[guiab.mr@pnu.edu.ph](mailto:guiab.mr@pnu.edu.ph)

This study aimed to document and describe the customary beliefs and practices of the Gaddangs on social gatherings and other life ceremonies, drawing its implications to indigenous education and integrate an enhanced and outcomes-based syllabus in Philippine Society and Culture in the General Education Curriculum. Ethnographic research method and participant observation as techniques were utilized in data gathering with the assistance of the NCIP in the conduct of conference and disclosure, and output validation. The study shows that the Gaddangs have rich cultural beliefs manifested through their customary practices such as baptism, birthday, fiesta, wedding, healing and death and burial that are beneficial particularly on the social aspects. Their customary beliefs and practices are simply their art of living, philosophy of life, attitudes towards God and nature, and towards fellowmen. The norms and values brought by modern culture continue to push the customary beliefs and practices to their modification or even deterioration. The integration of these customary beliefs and practices to the curriculum will contextualize and indigenize the study of Philippine Society and Culture. Consequently, the integrated and outcomes-based syllabus will be a contribution to indigenous education.

Keywords: *beliefs, culture, education, Indigenous Peoples, practices*

### **The University of Ottawa Indigenous Peoples Education Curriculum Model: Basis in the Development of Indigenous Peoples Education Curriculum for PNU North Luzon**

Nicette N. Ganal, *Philippine Normal University*

[ganal.nng@gmail.com](mailto:ganal.nng@gmail.com)

The study investigated and analyzed the Aboriginal Teacher Education Program (ATEP), Faculty of Education, University of Ottawa basis in the development of indigenous peoples education curriculum for Philippine Normal University-North Luzon, the indigenous peoples education hub. Data gathering procedure included document analysis, survey and interview. The respondents included the director, assistant director of teacher education, 6 faculty and one alumna, University of Ottawa, Ontario, Canada. The conceptual framework is anchored on active, collaborative inquiry of reflective practice. The ATEP is both campus and community-based. Variety of assessment techniques evaluate the program. The program reflects researches in teacher education and ethical standards of teaching profession of Ontario. ATEP courses have fewer contact hours than baccalaureate education program. Ontario College of Teachers certify ATEP graduates to teach in primary, junior to Grade 6. Moreover, graduates receive greater career opportunities nationally and abroad. Integration of indigenous knowledge and issues during instruction depends much on the professor. Other universities in Canada are more grounded and focused on indigenous education and have better enrolment in aboriginal teacher education program than the University of Ottawa.

*Keywords: Aboriginal Teacher Education Program, Indigenous education, Indigenous peoples, Indigenous Peoples Education Curriculum*

### **Ibanag Ethnography**

Ma. Merlina B. Josue, *Naguilian District, SDO-Isabela, Region 02, Department of Education*

[mbjpsds@yahoo.com](mailto:mbjpsds@yahoo.com)

The paper argues that anyone who is very willing and ready to help the Ibanags, should first of all, understand and appreciate his lifestyle and his culture. He has to respect the Ibanag system of beliefs. While it is true that Ibanag has beliefs that can constitute a hindrance to progress, he also has many beliefs that can be a means towards the attainment of personal maturity and national progress. To help the Ibanags, one should not emphasize his defects and limitations instead, put a stress on the positive aspect of his culture, harness his potentials and assets. His personalistic relationships could be developed towards authentic commitment, involvement and nurture freedom. Again, his small group centeredness could be channeled to cooperative action and group activity towards the common good. His dependence on in-group could be directed into intelligent cooperation.

Thus, for an agent of change, the study of culture of the people they served is a prerequisite. Among the youth whom we passed on the culture we were imbibed with, they must understand the uniqueness of their family lifestyle. This study may have encouraged them to have reflective thinking on their practices in the manner they will be able to evaluate and distinguish the desirable from the undesirable to enable them to determine which to preserve and perpetuate and not to the displeasure of the old folks. Educational planners design curricular offerings which is congruent and if possible complementary to the cultural pattern of the locality. They must see to it that education should be culturally based, this means that curricular endeavors should not come from the central office rather, it should be situated from the provincial level in order to have a more relevant one. School Administrator having a knowledge of the people lifestyle will enable him to approximate the school's capability to render its various social services. It will afford him the hard facts in planning for better delivery of educational services.

Keywords: *Systematic recordings of human culture*

### Putting Into Life the Hiligaynon Myths

Rabbi S. Malaga II, *Colegio San Agustin-Bacolod*  
[rabs.malaga02@gmail.com](mailto:rabs.malaga02@gmail.com)

The study provides exploratory account of the popular Hiligaynon myths in Negros Occidental using the essential elements of descriptive data analyses to construct the 3D lifelike models of the story characters. It utilized 22 participants from different cities and municipalities who were purposively selected and subjected to an in-depth interview with particular focus on the imagistic portrayal of story characters. The researchers also surveyed books, archived pieces, and documents as additional tools for data gathering and cross verification of responses. The content analysis based on oral sharing of mythical stories, field notes, documents, and audiotape was formed. Thematic sequencing of findings was observed to provide a logical flow to the presentation. Myths are depictive of Hiligaynon beliefs and culture. They can serve as useful instructional tools and enrich local culture. The absence of proper documentation and archiving can lead to the possible oblivion of the local myths. The government, learning institutions, and local community need to partake in the preservation and promotion of the local myths. The 3D prototypes, besides providing an authentic and more realistic representation, can help serve such purpose.

Keywords: *Hiligaynon myths, myth creatures, 3D models, descriptive, narrative*

### **DAY 2: Tuesday, 27 November 2018**

#### **Concurrent Sessions 4: 12:21-1:35**

##### **Session 9: Health and Well-being – Rm. 20.03**

**Chair:** Katherine Nicolas Fernandez, *Monash University*

##### **From Babaylans to Benilde: An Interdisciplinary Aesthetic Inquiry into “Ginhawa” (Well-being)**

Maria Angelica P. Vical, *De La Salle-College of Saint Benilde-School of Design and Arts, Arts and Culture Cluster*

[mariaangelica.vical@benilde.edu.ph](mailto:mariaangelica.vical@benilde.edu.ph)

The narrative of healing in the Philippines can be traced back to local shamans, called Babaylans, as well as throughout colonial history. Definitions and categories on how Filipinos approach well-being have been explored through science, social sciences, and humanities. Fast forward to 2018, just in time for the recently approved Mental Health Law in the Philippines, the De La Salle-College of Saint Benilde School of Design and Arts-Arts and Culture Cluster (Benilde) in Manila, in collaboration with the Central Student Government, produced an event titled “Get Wired: Understanding Creativity and Mental Wellness” in response to cases of mental wellness issues around the immediate community. The plenary was a roundtable discussion between an art historian, an educator, a neuroscientist, two artist teachers, as well as music and dance therapists. Expressive arts workshops and a multi-sensory theatre production were conducted during the rest of the week for the Benildean community and the public. From this curated event, the paper answers the question: How has “Ginhawa” (well-being) been explored through an interdisciplinary inquiry during Benilde’s “Get Wired” arts-led event? Using this question frame, arts-based method in research and performative writing, the research locates a discourse of arts and healing in the hope of finding a liminal space between art and science, cultural and scientific, creative and clinical.

Keywords: *Arts and Healing, Mental wellness, Ginhawa, Arts Based Research*

##### **The Role of NGOs in Fighting the Philippines’ HIV/AIDS Epidemic**

David Bryan C Lozada, *The University of Melbourne*

[dlozada@student.unimelb.edu.au](mailto:dlozada@student.unimelb.edu.au)

While the number of HIV/AIDS cases has decreased worldwide, the Joint United Nations Programme on HIV/AIDS notes that the Philippines is an exception. The country has “the

fastest growing HIV epidemic in Asia and the Pacific” as new infections doubled in the last six years. Despite this trend however, it was only recently that the Department of Health (DOH) declared the HIV epidemic a national emergency. While official response has been slow, NGOs have played an active role in responding to the epidemic. This research examines how the devolvement of health care services for HIV prevention and care for people living with HIV (PLHIV) in the Philippines has helped government institutions fight the epidemic. Examining the concepts of health and human rights, and the role of NGOs in health care, I analyse two case studies to prove my argument: LoveYourself Inc and the Positive Action Foundation Philippines Inc (PAFPI). By analysing their programs and policy proposals, I show that both organisations follow a human rights approach and indeed, are leading the way in curbing the epidemic. LoveYourself follows a holistic strategy to address HIV/AIDS prevention. While it promotes HIV testing and runs free clinics, it also tackles structural, cultural, and legal aspects of the epidemic. Meanwhile, PAFPI provides services that complements government initiatives, successfully empowers PLHIVs and their families, and influences national HIV/AIDS policies and projects.

Keywords: *civil society, HIV/AIDS, health care, development, devolvement*

### **Oral Vaccine Platform Technology: A Philippine Innovation for Animal and Human Health**

Anacleto M. Argayosa, *Trinity University of Asia*  
[amargayosa@tua.edu.ph](mailto:amargayosa@tua.edu.ph)

Challenges to better animal and human health through effective oral immunization has sparked an innovative technology in the Philippines. The study showed how a completely inactivated pathogenic bacteria could be nanoencapsulated as an oral vaccine delivery system with fish as a model organism. The oral vaccine against *Aeromonas hydrophila* improved the relative percent survival of the fish both in the laboratory and in field trials at 55-67 %. The invention has obtained an A rating from an international patent office and was approved for patent in the Philippines. Pioneering studies such as this indeed face major hurdles to commercialize. The opportunity to present an innovative technology that celebrates a Filipino idea seeks to promote Philippine science and make it accessible to the global community for development and support.

Keywords: *Fish oral vaccine, nanotechnology, invention*

### **Session 10: Language, Discourse, and Pedagogy – Rm. 20.04**

**Chair:** Katrina Ross Tan, *Monash University*

#### **A Critical Translation of a Sociopolitical Poem of Jose Maria Sison**

Jeconiah Louis M. Dreisbach, *De La Salle Araneta University*

[jecon.dreisbach@dlsau.edu.ph](mailto:jecon.dreisbach@dlsau.edu.ph)

Translation work is connected to political and cultural discourses. It is multidisciplinary as it requires the translator to look into the historical, cultural, and personal contexts of the author in order to fully interpret the message of their literary works. This paper aimed to translate a sociopolitical poem of Jose Maria Sison into Filipino to contribute in the development of texts pertaining to national and social liberation, and to deliver it to the greater Filipino masses. The translator utilized the Theory of Manipulation by Andre Lefevere to fulfill the critical and ideological translation of the poem. Despite the poem having been based in the Philippine context, the goal of this translation is to enlighten and mobilize the Filipino people towards genuine freedom.

Keywords: *Jose Maria Sison, manipulation theory, critical translation, prose poem, national democracy*

#### **Filipino Language in STEM Education in the Philippines: The Case of Philippine Science High School - Main Campus**

Mark Anthony E. Lopez, *Philippine Science High School/ University of the Philippines, Diliman*

[maelopez@pshs.edu.ph](mailto:maelopez@pshs.edu.ph)

This paper aims to discuss the role of Filipino as National and Mother-Tongue Language in science education in the prime science high school of the Philippines. This study assesses two main points: (1) the state of 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 Filipino culture and identity through the national language.

Keywords: *Filipino Language, Mother-Tongue Language, Science Learning, Culture-Based Learning, Science High School*

### **Being Filipino in the City of Brimbank: The Presence of Filipino Language in the Socio-Linguistic Landscape of Brimbank Community Libraries**

May R. Zafra, *La Trobe University*

[may.red.zafra@gmail.com](mailto:may.red.zafra@gmail.com)

The City of Brimbank is a municipality in the western suburb of Melbourne. It is the second largest municipality in Melbourne and 43% of its population is born overseas. Being a multicultural city, Brimbank is home to generations of migrants from diverse cultural and linguistic backgrounds. Unlike other groups of migrants such as Vietnamese, Italians and Maltese who have a greater number of population and who have settled in Brimbank as early as the post-war era, the Filipino community is relatively young, and small in number. Yet, it is interesting to observe that the Filipino language is present in the Socio-Linguistic Landscape of Brimbank Community. The focus of this study is to show the presence of Filipino language in the Socio-Linguistic Landscape of the Brimbank Community Libraries alone, other aspects of the community services are excluded in this study. The libraries are chosen as the research area for this study because of their vital role in the community not only as a place where people learn and create ideas, but more importantly, they are spaces that creates inclusion and accessibility to the members of the community. My research will show the quantitative aspect of official and non-official signs in Filipino in Brimbank Community Libraries and illustrate the contribution of Filipino language to the Brimbank's multicultural society. It will also provide awareness for Filipino migrants to take advantage of their cultural and linguistic presence in their community to maintain and preserve their language.

Keywords: *Filipino Language, Socio-Linguistic Landscape of Brimbank Libraries, Filipino migrants, Filipino in Melbourne, Filipino in the Socio-Linguistic Landscape of Brimbank*

### **Session 11: Cultural Practices – Rm. 20.16**

**Chair:** Oscar Tantoco Serquiña Jr., *University of Melbourne*

### **The Flight of Filipino Weavers Amidst Global Changes**

Renelyn Mae V. Malbog, *University of the East*

Camille S. Comia

Francis Co

Karlo N. Cuare

Chelsea D. Crisostomo

[maerenelyn@gmail.com](mailto:maerenelyn@gmail.com)

The practice of hand weaving in the Philippines has been a big part of the country's history; this craft greatly portrays the rich culture and arts of the country. However,

because of the possibility of stagnation in the craft of weaving in the Philippines, this study aims to know and to foster the efficiency and skills of the Filipino weavers for the preservation and restoration of the Philippine weaving industry. In order to achieve the objectives of this study, the researchers formulated several inquiries that will serve as a guideline and a parameter in conducting the research. First, what is the current situation of the weaving industry in the Philippines? Second, what are the developments in the skill trainings and technical assistance for the Filipino weavers? Lastly, how did the Filipino weavers conform with the global changes? In conducting this study, the qualitative research was used, and analysis of documents and other related materials, and interviews were conducted for gathering the significant information needed in the study. The researchers mainly focused on the weaving center of Vigan City, the Barangay Camangaan.

Keywords: *flight, global changes, Filipino weavers*

### The Jeepney as Symbol, Symptom, and Site for Socialization

Joseph Andrew A. Carvajal, *University of the Philippines Baguio*  
[jacarvajal@up.edu.ph](mailto:jacarvajal@up.edu.ph)

This paper is a contemporary functional analysis of the jeepney, a common public utility vehicle (PUV) in the Philippines that now faces the threat of a phaseout. Recognizing that the jeepney is more than just a mode of transportation, the researcher sought to determine its many functions, as well as dysfunctions, in Philippine society. A description and a brief history of this evolving sociocultural item precede the analysis proper. Autoethnography was employed to confirm, interrogate and supplement data gathered from secondary sources, including archived periodicals and more recent online sources. The researcher evaluated both common and lesser-known notions associated with the jeepney, which can be simultaneously viewed as a symbol of Filipino ingenuity, and a smoke-belching hazard on the road. Taking on a pragmatic approach, the researcher acknowledges the jeepney as a mobile site for socialization, a process by which people learn to think and act accordingly as members of a society. In the end, this paper looks into the future of the jeepney, in light of recent developments in technology, public policy and human behavior.

Keywords: *jeepney, functions, symbol, socialization, Philippines*

### **Retracing and Interpreting Prehistoric Maritime Cultural Heritage: The Case of the Ancient Balangay Ship Reconstruction and Voyages in Philippines, Southeast Asia and China**

Gloryrose Dy, *University of Melbourne*  
[dyg@student.unimelb.edu.au](mailto:dyg@student.unimelb.edu.au)

This paper talks about Filipino prehistoric maritime cultural heritage and how it has shaped tangible and intangibles cultures in the Southeast Asian Coast. The case study of this paper is the Balangay. It was the first wooden watercraft excavated in Southeast Asia. It was radiocarbon tested and was dated to 320 AD. Balangay is the oldest known pre-European watercraft to have been found in the Philippines. In 2009, KayangPinoy, Inc. recreated the Balangay in Butuan, Philippines together with the Sama Bajao tribe. The Sama Bajaos are indigenous tribes in Southeast Asia who are seafarers and sea dwellers and have known to have practiced boat building for generations. After recreating the watercraft, the organization then sailed across Philippines and then Southeast Asia using their interpreted prehistoric ways of constructing and maneuvering the boat. All of their voyages were successful. In 2010, the Balangay was given a space on the entrance of the National Museum of the Philippines and was given the title of a National Treasure. This research demonstrates how the reconstruction of the Balangay and its voyage across Southeast Asia in 2009 has spurred the reinterpretation of prehistoric maritime cultural heritage of boat building and seamanship and acknowledged the living heritage and a sophisticated technology transfer of indigenous seafarer practice in the Philippines.

Keywords: *Filipino Indigenous Peoples, prehistoric Philippines, seascapes, Filipino heritage, Balangay, Sama Bajao, maritime cultural heritage*

### **The Presence/Absence of Nostalgia: Generational Differences in the Culinary and Gastronomic Encounters of Filipino Migrants with “Authentic” Filipino Food**

Ma. Jemimah R. Uy, *Yonsei University*  
[jemimah.uy@gmail.com](mailto:jemimah.uy@gmail.com)

Food has always been tied to identity. It allows us to locate people and make sense of who we are. However, with the advent of globalization—wherein human mobility is deemed as an inevitable occurrence, the process of “locating” things and persons becomes no easy feat. With the Filipino palate continuously acquiring new tastes, I argue that there is both a presence and an absence of nostalgia in the varying encounters of Filipino migrants with “authentic” Filipino food. I will specifically be studying two generations of Filipino migrants. The first generation is comprised of Filipinos who moved out of the Philippines and settled in different parts of the globe. The second generation is comprised of the children of these Filipino migrants. This group is further divided into two categories: 1) the

children of two ethnic Filipino parents and 2) the children of multicultural families. This particular study asks the following questions: 1) What criteria are involved in considering a specific food to be “authentically” Filipino? 2) Is there really such a thing as an “authentic” Filipino food? 3) How does the presence/absence of nostalgia affect the two generations’ identity formation processes? To answer these questions, I will look into the history of Filipino migration, specifically how food acts as a driving force behind migration. I will also provide analyses on an episode of *The Migrant Kitchen* and on a short story published in *Moving Portraits: Life Stories of Children of Migrant and Multicultural Families in Asia*.

Keywords: *diaspora, authenticity, nostalgia, alienation, identity, migration*

### Concurrent Sessions 5: 2:21-3:35

#### **Session 12: Urbanisation, Displacement, and Vulnerability – Rm. 20.03**

**Chair:** Dr. Reagan Romero Maiquez, *Advance League of Peoples’ Artists Inc. and Philippine Studies Network in Australia (PINAS)*

#### **Olongapo City: A Coastal Area of Paradox Realities**

Jocelyn G. Mañago, *Columban College, Inc./ Philippine Normal University*

Josephine E. Tondo, *Philippine Normal University*

[jsgmriseup@gmail.com](mailto:jsgmriseup@gmail.com)

The coastal highly urbanized city found along the line of West Corridor in the Philippines is affected by the dynamic environment. It significantly meets the China Sea where agents of erosion compete with processes of deposition. This study attempted to gather information into the paradox realities of the coastal area and its implication to the people and the vicinity areas. Descriptive research was used and dug into the archives and files found at the city planning office of the local government of the area. It was able to describe systematically the paradox situation of the coastal area. It faces a paradox reality where its weakness (vulnerability) becomes its strength (tourism magic spot) that facilitates dedicated management of its coastal environment. It was found that the area is nested at the discharge end of this downspout absorbs the full onrushing water, rocks, soil and forest waste. The study recommended that a research development package should be undertaken to monitor slowly the hydrologic, micro-climatic behavior and socio-economic improvement of the coastal and the basin.

Keywords: *Olongapo City coastal, paradox, vulnerable, tourism, migration*

### **Communities Left Behind: How Internal Migration Creates Unsustainable Urbanisation in the Philippines**

David Bryan C Lozada, *The University of Melbourne*  
[dlozada@student.unimelb.edu.au](mailto:dlozada@student.unimelb.edu.au)

The Philippines is a highly urbanised country with over 50% of its population living in urban areas and its cities contributing to 70% of the national gross domestic product (GDP). Urbanisation brought the expected results of rapid economic growth, increasing job opportunities, and better services delivery. However, urbanization in the Philippines is also linked to rising poverty rates in urban and rural areas, and decline in agricultural productivity among other issues. What are the causes of these problems? What national policies should be undertaken to better manage urbanisation? This research examines the Philippines' experience of urbanisation and recommend policies to make it sustainable. I identify the continued high rates of rural to urban migration as a main cause of unsustainable urbanization in the Philippines. Furthermore, I identified the fiscal imbalance generated by the Local Government Code, and the stagnation of the agricultural sector because of failed agrarian reform programs as the causes of internal migration. I investigate the possibility of fiscal, structural, and agrarian reforms to make urbanisation more sustainable and equitable. The first set of economic policies includes: reforming the existing Internal Revenue Allotment (IRA) distribution in the LGC through performance-based grant system (PBGS), strengthening local governments' taxing capacities, and jumpstarting rural economic development through private-public partnership. Meanwhile, the second set of social policies aims to redevelop the agricultural sector in the Philippines through agrarian reform and redistribution.

Keywords: *internal migration, urbanisation, local government, rural development, agrarian reform*

### **Salimpusang Pinoy?: How urban informality produces 'resilient' poor with uncertain future**

Redento B. Recio, *The University of Melbourne*  
[redento.recio@unimelb.edu.au](mailto:redento.recio@unimelb.edu.au)

In everyday Filipino games, *salimpusa* refers to someone who participates in an activity but is not counted as a legitimate player. A *salimpusa* sometimes gains empathetic treatment from other players but often suffers from bullying, depending on the mood or attitude of the dominant players. This is how 'informal' workers – street vendors, pedicab drivers, etc. - thrive in many Philippine cities and urban centres. In 2013, a World Bank report estimates that Filipino informal workers constitute around 75% of the country's total

employment. Yet, state policies and programs have been unresponsive to the informal workers' needs and issues.

In this paper, I interrogate the roots and repercussions of informal workers' *salimpusa* status in Philippine urban governance processes in general and planning interventions in particular. I argue that *salimpusa* as a Pinoy vocabulary can shed light on the daily messy realities of urban informality and the complex relations of those involved in 'informal' transactions. Drawing on Baclaran (Metro Manila) as an empirical site, I examine how thousands of informal hawkers encounter socio-spatial marginalization as they occupy contested streetscapes to make a living. I also explain how the vendors exhibit 'resilience' amid the changing power relations and persistent economic precarity. In the last section, I discuss how framing informal workers as a *salimpusa* actor has significant implications for Philippine urban studies.

The findings in this paper – gathered through interviews, FGDs, observations, and document review - are part of a larger qualitative research that unpacks urban governance and informality issues.

Keywords: *Informal workers, urban governance, street vendors, salimpusa*

### Search for safe havens: the Bajau Migration to Tambacan, Iligan City

Arnold P. Alamon, *Mindanao State University - Iligan Institute of Technology*

Nimfa L. Bracamonte

Sulpecia L. Ponce

Kolin Manalastas

[apalamon@gmail.com](mailto:apalamon@gmail.com)

Culling quantitative data from a household survey and qualitative insights from FGD and key informant work, this Institute-funded study has revealed that the migration of the Bajau in Tambacan Iligan City is “pushed” by conflict and economic difficulties from their places of origin and transient locations. They are then “pulled” to settle in by family and community support in areas where they can find better means of living and where they can peacefully settle. This process of migration has taken place in waves for the past three decades. These data challenge popular regard for the Bajau as nomads. They are forced by social conditions of conflict and economic difficulties to flee their places of origin and move from one place to another until they could settle with their families and fellow Bajaus in a place relatively peaceful with opportunities to work and earn. In Tambacan, Iligan the Bajau have finally found their home and have no plans to go back to their places of origin. Key informant work reveals that the new generation of Bajau who were born and raised in Iligan City and who are now parents now aspire to have the same status as their

“Christian neighbors” i.e. to achieve an education for their children and find work in order to support their families.

Keywords: *Bajau, Iligan City, Diaspora, Mindanao, Conflict*

### **Session 13: Diaspora and Migrant Welfare – Rm. 20.04**

**Chair:** Dom Diocera, *The University of Melbourne*

#### **Cultural Intelligence (CQ), Emotional Intelligence (EQ) and Cross-Cultural Adjustment of Filipino Expatriates in the Kingdom of Saudi Arabia: A Structural Analysis**

Eugene M. Bijé, *University of Southeastern Philippines*

Ramil A. Dinglasa, *Ateneo de Davao University*

Ramon T. Crisostomo, *Ateneo de Davao University*

[em.bije@usep.edu.ph](mailto:em.bije@usep.edu.ph)

The intention of this study was to appraise whether cultural intelligence (CQ) and emotional intelligence (EQ) could influence the cross-cultural adjustment of Filipino expatriates in the Kingdom of Saudi Arabia (KSA), and know whether a structural model can be devised. Descriptive and causal research design were used in testing the research construct, anchored on the CQ theoretical model of Moon, Choi and Jung (2012) and Koveshnikov, Wechtler and Dejoux’s (2014) EQ theoretical model. The survey method was used, involving about 483 male Filipino expatriates across three (3) key cities: Jubail, Dammam, and Khobar. Mean and weighted mean scores were used to establish the descriptive information of the CQ, EQ and cross-cultural adjustment. A two-stage approach was utilized to test the research hypotheses with stepwise regression analysis, and covariance-based Structural Equation Modeling (CB-SEM). Majority of the Filipino expatriates belonged to the 31-35 years old age bracket (22.60 percent). About 70.40 percent of the respondents are Married, and that there were around 74.10 percent that were considered as Seasoned Expatriates. CQ have registered the overall weighted mean score (3.74; “Agree”) with the Metacognitive factor having the highest weighted mean score (3.87; “Agree”). EQ has yielded the overall weighted mean score (4.00; “Agree”), where the Regulation of Emotion factor registered the highest mean score (4.01; “Agree”). An overall weighted mean score of 3.67 (“To a Good Extent”) was yielded under Degree of Cross-cultural Adjustment, with the Interactional Adjustment factor generating highest mean score (3.75; “To a Good Extent”).

Keywords: *Filipino Expatriate, Cross-cultural Adjustment*

### Employment Conditions of Young Nurses in the Philippines: ‘Push’ Factors for International Nurse Migration

Jason V. Alacapa, RN, MD, MBA, *School of Public Health & Community Medicine, The University of New South Wales (UNSW), Ingham Institute for Applied Medical Research, Western Sydney University (WSU) and Southwestern Sydney Local Health District (SWSLHD), ACCESS Health International, Inc. (Philippine Country Office)*

Jonathan Monis, RN, MSPH, *Alliance of Young Nurse Leaders and Advocates, Project Management Program, The University of Sydney, Bureau of International Health Cooperation*

Reigner Jireh Antiquera, RN, LL.B, *Alliance of Young Nurse Leaders and Advocates, Supreme Court of the Philippines, Metropolitan Trial Court Pasay, Sigma Theta Tau International, Pi Iota Chapter, Hong Kong*

Robert Neil Leong, BSc, MSc, *School of Public Health & Community Medicine, The University of New South Wales, Mathematical and Statistical Modeling Unit, CENSER, De La Salle University, Manila, Philippines, Center for Complexity and Emerging Technologies, AdRIC, De La Salle University, Manila, Philippines*

Kristine Mae Fernandez, RN, *Alliance of Young Nurse Leaders and Advocates, Starkey Hearing Foundation*

[jason.alacapa@gmail.com](mailto:jason.alacapa@gmail.com)

Despite the majority of the Philippine nursing workforce belonging to the youth sector, little is known about their demographic profile and their employment conditions. Describing these factors would inform decision-makers in crafting relevant policies that would encourage domestic retention in the backdrop of international nurse migration. The paper thus asks, what is the baseline employment conditions of Filipino nurses? To answer this, we used data collected through an online cross-sectional survey designed to collect information on the demographics and work status of Filipino nurses. A total of 747 responses have been analysed. Logistic regression models were utilised for the dependent variables, while Chi-Square tests were used to test for association. Word clouds were generated to organise the qualitative responses related to job satisfaction. The study reveals that 58.77% of young nurses earn below PhP 12,000 (USD 225) per month. 74.03% have at least one social insurance. A significant number of nurses (67.20%) have also experienced rendering their services to the hospital and other health facilities without getting payment or paying the hospitals for the services the nurses rendered. Eight out of ten young nurses are not satisfied with their current job due to low salary, lack of social protection and part-time contracts. Salary and social protection have also been found to be a strong predictor of job satisfaction. The study thus concludes that lack of domestic opportunities, poor employment conditions and experience of exploitation will continue to be strong push factors for nurses to leave the country or find jobs in another field.

Keywords: *nurse; migration; labour; youth; diaspora*

### **The Impacts of Policy on Filipino Nurse Migration to Australia**

Martin Isidro, *University of Melbourne*

[martin\\_isidro@live.com.au](mailto:martin_isidro@live.com.au)

Overseas-trained Filipino nurses have become an important component of Australia's nursing workforce. The Philippines has established government policies that support the overproduction of nurses for export, while Australia has developed a robust, skilled migration program that receives these nurses. The research question is: how have the Philippines and Australia's nurse migration policies since 2000, impacted current Filipino nurse migration to Australia? This literature review utilised journal articles, government and non-government reports and migration data from the Philippines and Australia in order to examine the policy settings influencing Filipino nurse migration to Australia. The findings of the literature review showed that in the Philippines, key factors like governance, nursing education standards and remittance generation resulted in the overproduction of Filipino nurses, which encouraged them to seek migration to foreign labour markets. As Australia expanded its overseas-trained nurse workforce, policy reform regarding qualification recognition and English proficiency guaranteed these nurses could effectively contribute to the workforce. These reforms in the skilled migration program ensured Australia accepted Filipino nurses equipped with the attributes needed to succeed in the Australian health workforce. This was reflected in the increase of permanent and temporary visas granted for Filipino nurses and higher labour market outcomes in the 2011 Australian Census. Thus this presentation contributes to the literature of the globalised health workforce. It also discusses the impact of nurse migration policies to the Filipino nurse identity in Australia.

Keywords: *health workforce, nurses, migration, policy, Philippines, Australia*

### **Common Health Problems of Filipino Migrant Workers**

Veronica E. Ramirez, *University of Asia and the Pacific Center for Research and Communication*

[veronica.ramirez@uap.asia](mailto:veronica.ramirez@uap.asia)

Filipinos who apply for overseas work are required to take the DOH Pre-employment Medical Examination (PEME). As a rule, anyone without certification of Fit to Work, cannot pursue work abroad. However, there is a big number of health benefit claims of Overseas Filipino Workers in the regions Middle East, Asia and Europe that are made through the Overseas Workers Welfare Administration (OWWA) and PhilHealth. If those who have been found to have health problems are not allowed to work overseas, yet there

is a big number of OFWs who suffer from various illnesses, either at their country of work or upon return, what are the work-related, living conditions or geographical factors that may have caused these illnesses? What are the implications of these illnesses to health care systems? This paper examines the common illnesses of OFWs in three regions: the Middle East, Asia and Oceania and analyzes their implication to health care systems in both the Philippines and the OFWs' country of work.

Keywords: *Filipino migrant workers, health problems*

### **Session 14: Disaster and Resilience – Rm. 20.16**

**Chair:** Pamela Gloria Cajilig, *RMIT University*

#### **‘Building Back Better’ the Post-Disaster City: The Abjection of Vulnerability through the Discourse of Safety**

Kaira Zoe Albuero-Cañete, *University of New South Wales*

[k.canete@student.unsw.edu.au](mailto:k.canete@student.unsw.edu.au)

Evidence from disaster reconstruction projects in recent years highlight how common responses of governments and other actors to the imperative of building back better are focused on rebuilding resilient infrastructure and relocating communities from ‘danger zones’ to areas deemed ‘safe’ from natural hazards. And yet, being ‘safer’ has not always translated to becoming ‘better’ in terms of achieving improved living conditions for displaced populations. In many instances, resettlement premised on promoting ‘safety’ has ironically exacerbated impoverishment, created new risks for resettled populations, and contributed to deepening social inequalities. This qualitative study interrogates how the discourse of safety in Build Back Better reconstruction contributes to the abjection of vulnerability. I employ this term to refer to how groups classified as ‘vulnerable’ become further entrenched in conditions of “everyday abjection” through institutionally sanctioned processes of resettlement. As a case study, I examine post-disaster resettlement in Tacloban City following typhoon Haiyan/Yolanda as a major part of the City’s initiatives to rebuild itself after the disaster. To demonstrate how the abjection of vulnerability is played out in the resettlement process, I show how legal, spatial, and technological regimes conspire to regulate/produce subjectivities of vulnerability among women displaced by typhoon Haiyan. This exposition of classed and gendered dimensions of contemporary disaster recovery effort aims not only to provide a critical perspective of Build Back Better as a largely unquestioned principle of reconstruction but also to provide an invitation for disaster scholars to confront the structural and symbolic violence engendered by current disaster governance regimes.

Keywords: *Build Back Better, resettlement, gender, Haiyan, Philippines*

### Assessing Survival Skills as Response to Natural Disasters (Lifelong Learning Skills)

Camille Rose Carl T. Rodriguez, *Pampanga State Agricultural University*

Karina Pena

Robert Pena

Angelo Zapatos

Danica Marcelo

Eivan Mark Sigua

Sheena Cruzado

[camillerosecarl.rodriguez@upou.edu.ph](mailto:camillerosecarl.rodriguez@upou.edu.ph)

Preparedness is key to any organizational setup. Basic training in survival skills during emergency is essential to preparedness as disaster preparedness refers to measures taken to prepare for and reduce the effects of disasters (IFRC, 2018). In this study, the need to be aware and respond to natural disasters or emergency situation is recognized. As such, this research determined the Pampanga State Agricultural University stakeholders' (students, faculty and non-teaching personnel) survival skills and engaged them with disaster response programs of the Local Government Unit of the Municipality of Magalang. A random sample of 103 stakeholders was surveyed to identify their level of awareness in terms of risk knowledge, dissemination and communication, monitoring and warning, and response capability. Results revealed that respondents are less concerned and prepared towards wildfire and flood in which preparedness of respondents should be relevantly high as the community is flood-prone. Also, respondents appear to have less concern with specific training and emergency information for senior citizens and people with special needs. Moreover, people residing near a mountain (Mt. Arayat) should at least be highly concerned and very prepared in terms of survival skills. Thus, it is recommended that there must be more opportunities to intensify response capabilities by initiating regular local programs. For institutional level, special trainings must be a mandated course to entering college students. A certified organization comprising of stakeholders of the university must be installed to hold special trainings such as basic life support, surviving mountain treks, responding to vehicular accidents, and CPR.

Keywords: *disaster-preparedness, environment, survival skills, risk-reduction, disaster management*

### **Rainforestation as a Filipino Instrument in Creating Climate Change Resilient Communities: From the Perspectives of the Adopters from Pilar, Camotes, Cebu, Philippines**

Guiraldo C. Fernandez, Jr., *Visayas State University*

Marlito Jose M. Bande, *Visayas State University*

[guiraldo.fernandez@vsu.edu.ph](mailto:guiraldo.fernandez@vsu.edu.ph)

Rainforestation is a Filipino initiative that advocates for the use of Philippine native tree species in rehabilitating and reforesting denuded lands. This conservation technology was introduced by Visayas State University in the 1990s. This ingenuity finds its basis from the hypothesis that reforestation in the humid tropics would increasingly be more successful the closer it is to the species composition of its original rainforest. This then serves as an instrument of bringing back lost forests which serve as a means to mitigate the effects of climate change. Using the qualitative research method of hermeneutic phenomenology, this study aims to decipher how rainforestation has enabled the adopters of the island municipality of Pilar, Camotes, Cebu, Philippines to combat the effects of climate change and in the process develop a climate change resilient community, inquire into the benefits brought about by Rainforestation to their lives, and understand the nature of the challenges that the adopters met in adopting Rainforestation for the past decade. This study then concludes that Rainforestation has enabled the adopters to enhance the watershed in the island municipality and mainstreamed upland and lowland residents' collaboration in the use of their scarce natural resources. This study also concludes that Rainforestation has also brought environmental, economic, educational and political benefits among the adopters. Lastly, this study also concludes that harsh environment, people's initial attitude, and political difference of the community leaders have served as challenges in the adoption of Rainforestation in the Island Municipality of Pilar, Camotes, Cebu, Philippines.

Keywords: *Conservation, Reforestation, native trees, Filipino initiative, climate change*

### **Restorative justice for environmental crime in the Philippines: foreign import or awakening ancient traditions?**

Deborah B. Cleland, *School of Regulation and Global Governance (Regnet) ANU*

[deborah.cleland@anu.edu.au](mailto:deborah.cleland@anu.edu.au)

Almost 40 years ago renowned Filipino lawyer Antonio Oposa took the Department of Environment and Natural Resources to court on behalf of future generations, who were symbolised through his own children. Since then, questions of justice – both for those not yet born, and the elements of our natural world that cannot speak for themselves – have grown globally. Now it is becoming more common for natural features such as rivers to be represented in courts as victims of environmental crime, but the Philippines has lost its

early lead. The nation, however, is still a global innovator in restoring ecosystems: the scale and speed of loss across its forests and coral reefs only matched by the ingenuity of Pinoy scientists in devising new techniques for replanting and recreating. Similarly, as explored by Villero (2006), restorative justice forms the basis of age-old practices of Filipino indigenous peoples in conflict and dispute-management. Is there a possibility, then, for bringing these two ideas together in a uniquely Filipino form of Environmental restorative justice? This conceptual question is explored through a fisheries case study, but left open for discussion.

Keywords: *restorative justice, environmental crime, sustainability, traditional knowledge, environmental restoration*

### Poster Presentations

(Rooms 3.03 & 3.04)

#### **Hand Sanitizer Livelihood Project for the Aeta Community Using Crude Extract of Hibiscus rosa sinensis**

Jocelyn G. Mañago, *Columban College, Inc.*

Nelian Solano, Eden V. Evangelista, *Romblon State University*

[jsgmriseup@gmail.com](mailto:jsgmriseup@gmail.com)

The study utilized gumamela crude extract in the pilot-making of the hand sanitizer product for the proposed livelihood project. The experimentation and pilot-making of the product was conducted at the Chemistry Laboratory of known Higher Education Institution. The said preparation is labeled as Treatment A and Treatment B is the commercial sanitizer that served as the control. The alternative product was subjected to confirmatory sensitivity test at the Microbiology Section of the same institution. It was subjected to anti-microbial activity against *Staphylococcus aureus*, *Staphylococcus epidermidis*, *Candida albicans* which are opportunistic pathogen. The treatments were subjected to sensory evaluation by 10 respondents on odor and feeling to determine its acceptability. Data gathered was tabulated and was subjected to t-Test and graphical analysis. Confirmatory sensitivity test revealed that there are no significant difference between the alternative sanitizer and commercial antibiotic in terms of the anti-microbial activity in gram positive *S. aureus*, gram negative *S. epidermidis* and the fungus *C. albicans*. Both treatments passed the standard anti-microbial 10mm and above zone of inhibition. The alternative sanitizer can be an agent against these microbes especially fungus *C. albicans*. Statistics revealed that the sensory evaluation of the alternative sanitizer and the commercial one is comparable. The crude extract can be used as a potential component in the preparation of anti-microbial hand sanitizer. Further feasibility study can be done on the proposed livelihood project of the women aeta community at the Pastulan Village and the vicinity of Olongapo.

#### **Empowering Biological Science Pre-service Students as Facilitators in Community-Based Research**

Jocelyn G. Mañago, *Columban College, Inc.*

Antriman V. Orleans, *Philippine Normal University*

[jsgmriseup@gmail.com](mailto:jsgmriseup@gmail.com)

The researchers are aware of the latest project-based learning that emphasized the outcomes over learning due to its relevance in the 21st century teacher education program. It was conducted at Level 2 Accredited College in a highly urbanized city in the Philippines. The Pre-service students in the Educational Technology Class were

empowered in the community based research and created an online content. The students have stock of non-research community knowledge and they proceeded to transmit by making online website. They collaborated and utilized the data gathered by the environmental classes to write, design and publish designing an effective navigation for the web page for the community/ barangay in the highly urbanized City. Final task is to upload the site through free internet websites. The uploaded site underwent presentation and defense as part of the evaluation by IT experts in the college academic community. The result is an experiential, skills-based pedagogy that surpasses book learning and service learning. The support given by the teacher, the academic community and stakeholders will give an impact in the active participation of the student in the triangulation of instruction, research and community outreach in a globally competitive society. The study can be a unique tool for preparing students for lives of civic engagement and social responsibility. The findings, and the local knowledge gathered, all of which can be crucial for understanding and addressing local and environmental issues. It will expand their understanding of the world, increasing their commitment as a Filipino to a democratic society.

### **The UP Repertory Company and Tula-Dula (Poem-Play): Role of literature in students-artists' activism in Marcos Era**

Mark Anthony E. Lopez, *Philippine Science High School, University of the Philippines, Diliman*

[maelopez@pshs.edu.ph](mailto:maelopez@pshs.edu.ph)

The declaration of Martial Law in the Philippines gave rise to artists bringing their crafts to the streets to protest against the dictator's fascist rule. This also birthed The UP Repertory Company (UP Rep), a student-theatre organization in the University of the Philippines, Diliman. With the repressive state actions against dissent, UP Rep had to devise a new creative form of street performance called Tula-Dula (‘‘poem-play’’). This paper discusses the role of literature in students-artists, through UP Rep and Tula-Dula as a radical street performance, in expressing their opposition to regime and helping bring down the Marcos dictatorship.

### **Humanities and Science: Multidisciplinary Cradle of Being The Case of Philippine Science High School - Main Campus**

Mark Anthony E. Lopez, *Philippine Science High School, University of the Philippines, Diliman*

[maelopez@pshs.edu.ph](mailto:maelopez@pshs.edu.ph)

The Philippine Science High School (PSHS) is the prime science high school in the Philippines. As an institution, it specializes in science, mathematics, and technology

(SMT). This paper presents how the main campus of PSHS relates the disciplines SMT and Humanities to help build its students as holistic Filipino scholars. This research examines the importance of the co-relation and co-existence of science and humanities in forming one's being and identity. With these disciplines, the students see the world in multidisciplinary perspectives and help them to fully understand their being.

### **Trust, Psychological Empowerment, and Organizational Citizenship Behavior among Philippine Public School Teachers**

Ma. Joanna Tolentino Añonuevo, *De La Salle College of Saint Benilde- Antipolo*  
[majoanna.anonuevo@antipolo.benilde.edu.ph](mailto:majoanna.anonuevo@antipolo.benilde.edu.ph)

The research study examined relationship between trust, psychological empowerment, and organizational citizenship behaviour of public school teachers as there has been increasing demand and expectations from schools (Hoy & Moran, 2000) with the influx of information technology, globalization, and accompanying changes in the social and economic realities. Eighty-one public school teachers from a municipality in Rizal participated in the study (63 female and 18 male,  $M=43.07$ ). Psychological Empowerment Scale (Spreitzer, 1996), Faculty Trust (Tschannen-Moran & Hoy, 2003), and School Organizational Citizenship (Tschannen-Moran & Hoy, 2003) were the instruments used to measure the main variables. Results showed significant association among the three variables: psychological empowerment and school citizenship behavior  $r(79) = .23, p < .05$ , faculty trust and school citizenship behaviour  $r(79) = .37, p < .05$ , and psychological empowerment and faculty trust  $r(79) = .51, p < .05$ . Specifically, teacher experience of trust in colleagues has significant moderate positive correlation with self-determination  $r(79) = .58, p < .05$  and school citizenship behaviour  $r(79) = .43, p < .05$ . Results of the study lend support for the hypothesized relationship among variables.