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A Visit with the Morong 43

■ By Erlinda Palaganas

Much has been written about the Morong 43 since February 6, 2010. That day, joint elements of the 202nd Infantry Brigade of the Philippine Army (202nd IBPA) headed by its commander, Colonel Aurelio Baladad, and the Rizal Provincial Police (PNP) headed by Police Superintendent Marion Balonglong raided the compound of Dr. Melecia Velmonte, chairperson of the Board of Directors of Community Medicine Development Foundation (COMMED). 43 health workers, health professionals and volunteer community health workers were arrested, detained and falsely charged.

The group was part of a Community First Responders' Health Training program sponsored jointly by COMMED and the Council for Health and Development (CHD). The training was held at a residential compound located at Barangay Maybancal, Morong, Rizal. The property is owned by Dr. Velmonte, a renowned infectious disease specialist and a professor emeritus of the University of the Philippines College of Medicine. Among those arrested were two doctors, a registered nurse, two midwives and 38 volunteer community health workers.

Since the arrest I have become part of the "FREE THE 43" campaign that demands the immediate and unconditional release of the 43 health workers, and the withdrawal

of all false charges against them.

Last month I finally got the chance to visit the Morong 43 who are now detained in Bicutan, Camp Bagong Diwa. This was a visit I had long wanted to make, even when they were still at Camp Capinpin in Tanay. I did not hesitate to accept the invitation of Faculty Regent Judy Taguiwalo to her students and other foreign students from University of Southern California. The latter were with the CSWD, UP Diliman for an exposure on women studies. As I listened to the stories of my colleagues on the ordeals they underwent from the brutality of their captors, I couldn't help but cry. I saw myself in Merry Clamor, a 33 year old medical doctor and a CHD staffer, then in charge of the training. In the late 70's to mid-80's, I was like Merry, a young and dynamic community health nurse going around the plains of Cagayan Valley and climbing mountains and crossing rivers of the Cordilleras, training community health workers. Empowering communities through transfer of knowledge and skills in the realm of health was the world I embraced in my youth (and still do). In the Philippines, seven out of ten Filipinos die without ever seeing a doctor. Public health services are sorely lacking or inaccessible, so non-government organizations (NGOs) like the CHD and COMMED play an important

role in bringing health services to the people. These non-government organizations try to reach poor and underserved communities, setting up community-based health programs, organizing health committees, and training community health workers (CHWs). This way, poor people living in urban and rural areas can attend to their health needs in the absence or dearth of government services.

This is what we did with CHESTCORE and AKAP more than three decades ago. Yes, for 37 years, community-based health program practitioners have been training volunteers who would like to become CHWs, regardless of their educational attainment. CHD, for example, has trained tens of thousands of community health workers nationwide. Training participants are selected by the people themselves with little regard for their educational and socioeconomic background or their religious and political beliefs, so as long as they commit themselves to serving the people in their communities. These NGOs have been critical of government policies and programs that underlie the people's poverty and ill health and inadequate, low quality health services. Health training for community volunteers is a staple of these programs. We believe that the factors affecting the health of the Filipino people are ideological, political and economic. Any effort to improve the situation must be developed at these levels. These are structural problems needing structural solutions. Simply patching up the economy won't work. Any major improvement in the field of health will only be possible by overhauling the socio-economic and political system. Our contribution towards this goal is to lay down the foundation of a health care system that is responsive to the needs of the people.

At Camp Bagong Diwa we were allowed at least an hour to talk with the



23 women of the Morong 43 who were in a separate building from the 16 men. They knew we were coming for a visit. They even prepared a short program for us. They wore "Free the 43" yellow (prison color) shirts. We held the program in the small, limited space for visitors. After introductions, the opening number was an *awit indak* (song and dance) performance of the song *Ang Babae sa Panahon ng Ligalig*, based on a poem by Joi Barrios. Regent Judy Taguiwalo interpreted the performance for her students as: "To be a woman is to live in a time of war." The women recounted their experiences, some in poems they have written, reliving the torture and the fear from early days of captivity. I am sure the pain of recounting their experiences has not eased with days spent behind bars. I thought that this sharing was therapeutic for them and we were there to draw strength from each other. I am sure it was not easy; in between accounts were the tears of anger, pain and hope.

Based on the detainees' accounts, the AFP has subjected them to various forms of torture and sexual harassment. During the 36 hours following their arrest they were all blindfolded, their hands tied behind their back. They remained blindfolded and shackled when they had to use the toilet and it was the military escort who would pull down their panties and even wash

their private parts. Even if the escorts were women, the detainees felt sexually abused and humiliated and at times, "*Naririnig namin ang mga boses ng lalaki sa loob ng CR.*" Some of the women who frequented the CR were made to use diapers until one developed UTI. Even the pregnant women were subjected to hours of interrogation despite their demands for legal counsel. They were confined to dark cells and forced to listen to sounds of gunfire. Moreover, they were forced to admit that they were members of the New People's Army. They were not allowed to speak to each other and every night, they were slapped several times. Family members who visited them in Camp Capinpin, after traveling for almost three hours, were allowed only 10 minutes with the detainees. Family members cried openly when they were finally able to see their loved ones, yet were taunted by the military who called them "paid actors who are not really relatives of the detained." This is worse than the martial law years, according to Regent Taguiwalo, who herself was a political detainee during the Marcos dictatorship.

Having gone beyond our visiting privilege, (we were allowed to go on for almost two hours), we shared messages of solidarity: "Your stories of struggles are not only inspiring, they are empowering. I am even more empowered listening to you...". "We will do our share. We will advocate and campaign for your immediate release. We will write and urge our government to convey our concerns to the appropriate authorities." "Hold on and gather strength from each other...pray to the Source of all power for nothing is impossible." One of the students aptly said, "Your creativity and your strength inspire us. Your strength will transcend your situation," "Where there is no justice, there is no peace," and "Free our sisters, free ourselves." ■

Engendering Justice:

How do we resolve sexual harassment cases?

■ By Maureen Macaraeg

A proposal for out-of-court mediation may, in effect, deny justice to victims

The university is a social institution that is often represented as a space where social values are transmitted and where social ideals are upheld. However, this idealization of the university is myopic, for one may be led to create an image of the campus and the university as a sanitized space devoid of social ills. Although we strongly desire to see the university in its idealized state, it is a sad fact that many things taint and dismantle this ideal picture. With open eyes, one sees the flip side of this image, where social categories of difference such as status, gender, and ethnicity are reified in the social relationships of the people within the University.

The recognition of difference based on gender is the basis for ascribing categories to a particular gender. Gender-based stratification serves as bases for sexual violence. However, its dynamics with other social categories such as ethnicity and class further the impacts of such discrimination within different social settings. And this makes it all the more a complex subject matter of any discourse as gender holds a key position in social inquiry. I have been trained in the social sciences to analyze and critique the prevalent social order and other forms of hegemonic ideologies and oppressive structures. Thus it has become clear to me that gender-related concerns require problematization in theory and particular responses to gender issues in practice.

The opportunity for me to learn more about these themes came as the Office for Anti-Sexual Harassment invited representatives from different UP units to a seminar-workshop on Alter-



native Dispute Resolution on Anti-Sexual Harassment Cases. This was held from June 18-19, 2010 at the Stotsenberg Hotel in the Clark Economic Zone, Pampanga. I was tasked to represent Kasarian, together with Prof. Jennifer Josef.

Cognizant of the fact that the campus is a particular space where sexual harassment is most frequently committed but remains unaddressed due to the hesitation of the victims to undergo formal processes of complaint, investigation and trial, the main objective of the seminar-workshop was to come up with an alternative means of arriving at a resolution and rendering justice. Hence, internationally-accredited arbitrator, mediator, moot court trainer and UP Law Professor Rowena Daroy-Morales led this two-day workshop.

Alternative Dispute Resolution, as

discussed by Prof. Morales, is not an alternative to the judicial system but rather is an alternative to formal processes in court. The process usually takes place independent of or outside the formal processes of preliminary investigation and hearing. It only happens when both parties agree to meet in the presence of a mediator. Dialogue between the parties becomes the means to elicit other information usually not said in hearings or court trials regarding the charges filed. This dialogue is a step to arrive at resolution. However, different skill-based strategies should be learned to foster a range of civil cases that can be subjected to ADR. Hence, ADR can also mean Appropriate Dispute Resolution, depending on the varying nature of civil cases.

The idea of ADR was introduced to a group of representatives from different OASH and non-OASH offices of different UP units, spearheaded by UP Diliman Vice Chancellor for Academic Affairs Elizabeth Enriquez. Sexual harassment was explicated and to what extent OASH's jurisdiction could be invoked in the conduct of investigation and trial of sexual harassment cases.

Prof. Morales clarified that sexual harassment is an administrative case, as it involves a vertical relationship where the respondent (in common parlance, the "offender"/"harasser") possesses authority and exercises power over the complainant (the "harassed"). It is on this ground of a diametrical power relationship between the alleged perpetrator and the victim that one can file an administrative case citing Sexual Harassment as the offense committed.

What we had was a tedious and thorough discussion on civil law, a pseudo-crash course on Law 109 and Law 100 (Criminal Law and Law on Persons and Family Relations in UP College of Law's course numbering) plus a run-down of the UP and CSC Implementing Rules and Regulations with regards to RA 7877. Four hours was not enough to clarify issues and concerns regarding the obsolescence of the Implementing Rules and Regulations and how these do not necessarily address real-life situations, particularly on campus. In the succeeding discussions, it was emphasized how ADR is important as a probable means of conflict resolution through three modes: mediation, conciliation and negotiation.

The advantages of ADR are: a.) It is a means to mitigate the embarrassment and the psychological-emotional injury felt by the complainant; b.) It helps de-clog the courts where many cases have been pending for years; c.) Both parties do not have to go through the tedious and costly processes involved in formal procedures of litigation.

Prof. Morales outlined the basic processes into four phases: a.) Setting the climate for open communication between the parties so that perceptions of power are neutralized; b.) Diagnosing the conflict such that the source of conflict or dispute is identified; c.) Managing the conflict; d.) Resolving the conflict.

How it is exactly done begins with an agreement between both parties to opt for ADR over the formal procedures. A caucus between the mediator and each party should also be done after an initial meeting where both parties are present in a location agreed upon. The nature of questioning and eliciting the information not often heard in the courts requires a particular degree of verbal and non-verbal communication skills on the part of the mediator. It involves a certain degree of knowledge in psychology as well, such that the ability to dissipate emotions and fa-



ilitate open communication is a prerequisite.

From an interest to pursue substantive equality between and among genders, Prof. Josef asked a critical and substantive question, a concern that rami-fies from the principles of feminism: Are there criteria which will enable us to qualify which cases are "ADR-able" or not? To what extent can we use ADR? Will this compromise the function of the usually punitive nature of enforcing laws such that justice is served? While ADR provides another outlet for arriving at resolution, different from the formal procedures of investigation, hearing and trial, does ADR and the objective of resolution guarantee an end to cycles of harassment? These cycles hound spaces such as the campus where power is institutionalized in the roles of teacher-student, administrator-staff and where power is often used to harass others. Much more, is ADR a means of vindication and does it redress the harm done so that a sense of justice will be felt by the victim? Does this micro-scale mediation restore a sense of justice in the eyes of the public?

It is true that while an out-of-court resolution helps de-clog the courts of justice and that ADR also lessens the financial burden inherent in formal procedures, it does not necessarily mean that the evil done by the respondent is redressed. Should reconciliation be arrived at, will this mean an end of a behavior that is inherently violent? There

is a presumption in criminal law that states that the accused is "innocent until proven guilty beyond reasonable doubt." However, sexual harassment as an administrative case may mean that agreeing to ADR may carry with it another assumption: the admission of guilt on the part of the harasser. The lack of punitive measures (in the form of sanctions, fines, imprisonment, etc.) which could function as a means of restoring a sense of justice in the public sphere becomes a critical point to consider. What does mediation mean for the general public when a "serial harasser" is forgiven?

Prof. Morales suggests that the private, emotional and personal nature of ADR can be ideal in situations where the offense is not grave. The decision to subject a particular case under ADR (or not) should be context-based. I contend that not all sexual harassment cases, especially within the campus, be subject to this procedure. Denial of formal procedures against the respondent only because the complainant has "forgiven" (or has resorted to a resolution) is not a form of protection for the others who could be the next victims. It does not guarantee an end to the cycle of harassment committed by such a person. Furthermore, cases of a particular degree of gravity may also be pursued, emphasizing the criminal aspects of the offense. Denial of trial and hearing against a "harasser" who could have been complained about more than once is an insult to the institution of the law itself.

Thus, it is rather a tough call on those who have been given the jurisdiction to conduct preliminary investigation (and who may decide on resorting to ADR depending on the case filed). There is an appeal to informed and moral judgment for every case to be brought before this body more especially because UP Baguio does not have an Office for Anti-Sexual Harassment. It has yet to be institutionalized. ■

Teaching Managerial Economics to Management Students

■ By Corazon Abansi

Managerial economics refers to the application of economic theory and tools of analysis of decision science to examine how an organization can achieve its aims or objectives most efficiently. Most students view managerial economics as a tough subject to take, in the same way that it is also a tough subject to teach especially for non-economic majors. As a lecturer of managerial economics for the graduate management students of the Institute of Management, I have to go through a transition from teaching economics students to teaching management students. Painstaking preparation is needed as management students are customers who are sensitive to the opportunity cost of their time and therefore have to be persuaded, at the outset, of the huge value of studying economics. So, how do we make management students appreciate the beauty of managerial economics and minimize their anxiety towards this course without sacrificing the intellectual rigor that the course demands?

Emphasize relevance

Some management students may openly say that "The real world is not like your simple economic models." This is partly true but a lecturer's role is to make students understand that models are built and developed to approximate reality and for students to see quick ways in which to apply economic models and tools to practical management and business questions.

We provide students with a long list

of textbooks and references but we must avoid teaching from the textbook. Whenever possible, we bring our own experience and expertise so students realize they are getting something unique. Students respond actively when the faculty can illustrate a lecture by referring to research s/he has previously been involved in and if the research has an impact on business or policy audience.

Pay particular attention to pedagogy

It is important that the course syllabus clearly illustrates that managerial economics is not the study of unrelated topics but is a synthesis of economic theory, decision sciences and the various fields of administration studies and how these interact with one another to help managers reach optimal decisions in the face of constraints.

Giving life to the syllabus is a challenge to a lecturer. As has been discussed in our most recent teaching effectiveness seminar here at UP Baguio, most would agree that who the teacher is and what s/he does in the classroom have a greater influence on students' accomplishments than other school factors. To shape the mindset of students whenever a new topic is to be discussed, motivational quotes and techniques can be introduced, followed by a topical outline. Establishing familiarity with key terms before proceeding to the lecture and discussion is also advised.

Some management students have little patience for the intellectual rigor economics demands. They prefer that everything is distilled in a few bullet points in a powerpoint presentation. Likewise, their mathematical ability varies widely and those with background in the arts tend to be thrown off by mathematical models. The traditional way of emphasizing mathematical models and statistical tools has to be extended in many new and exciting directions to reflect modern managerial tools and methods. Since learner recall of materials is high at the beginning of the class, high-content information must be shared at the beginning of the class and as recall dwindles sometime in the

middle of the session, students can be engaged in various activities that maximize interaction and cooperation among them. Rushing through a well-packed syllabus with traditional lecture and seminar format and an exam at the end may not always give the best results and may even lead to high failure rates and dwindling of attendance.

Maximize output from student diversity

Diversity is one of the rewarding factors in teaching managerial economics to management students. Collectively, they have a breadth of knowledge and experience as they come from different disciplines and backgrounds. The beauty of this is that we can pick an example from a particular industry to illustrate a point or we can require students to share rich examples where their interests lie. The learning curve for management students is steep so learn from feedback of students although the propensity of students to complain is highly non-linear. Dealing with student inquiries is a matter of personal preference and style. According to Keynes, one should be gentle with students when they make foolish remarks, one must be tolerant of stupidity. It will be for both the faculty's and students' benefit if the teacher can gauge students' feedback in terms of how much they learned, what to them was the best part of the class session, the best output for them as students, and other suggestions they may want to impart. After all, teachers are responsible for the way they teach but students are responsible for their learning. ■



Excerpt

The Good Life and the Political Empowerment Project

■ By Leticia Tolentino



Dr. Alasdair MacIntyre

MacIntyre reveals that due to the fragmentation of contemporary society, establishing the rational organization of a just and right society has become imperative. It likewise demands positive, concerted and active participation of everyone. As philosophers-cum-academicians, our contributions lend moral order and vision to this present generation. MacIntyre strongly expresses such confidence when he said: “Philosophy as superintendent brings about good morals.” How can this happen? Piccolomini, an Italian philosopher and educator, provides the answer. According to him, MacIntyre writes, philosophy’s functions zero-in on human nature, and just like the theories and doctrines of education, it formulates and forms habits as outcomes of the analyses and possible influences of the doctrines and theories it has made.

To delve more deeply on this, time and again, MacIntyre returns to the claim that the bedrock in attaining the good life are the virtues. This return can be carried out, first, in the countless “practices” we do everyday – in households, in schools, in offices, among individuals and groups,

in communities and in large societies of which we are members. Secondly, this return can be claimed through a review of the traditional values and virtues we have sacredly affirmed and upheld through the years as a people.

One *practice*, to adopt MacIntyre’s term, badly in need of attention in the Philippines today, is political participation. Political participation and/or practice pertains to many things - it can be casting one’s ballot during elections, participat-

ing in affairs that serve general welfare, and the like. Many of the problems confronting the Philippines today emanate from the kind of leadership we have seen through time, and the concomitant lukewarmness or indifference of people in the exercise of their political rights. Truly, what should be done to ensure people’s participation in a political practice such as the elections? Also, is political education as another practice necessary to raise awareness and achieve the much-vaunted telos – a quality life that promises social, economic and political security for generations to come. Some people would say that political education does not necessarily need inculcation in a formal school although some others would contend that the school may very well be the place for its initiation and grounding next to the homes.

The debate on whether political education demands inculcation in schools or not was tackled by MacIntyre. He cites two perspectives to clarify the issue.

First, MacIntyre quotes Piccolomini (1535), an Italian educator and philosopher who expressed that the need for education

on politics is premised on the belief that “Nature forms appropriately what belongs to the body, habituation corrects desire, education forms reasoning.” Thus, “The education of reasoning,” to use his term, commences with its instruction by philosophy, in effect, making the task of philosophers indispensable in the process. Piccolomini qualified this belief and said that the education of reasoning implies the use of theories and their application without which individuals would fail to pass judgments on issues that confront them. Finally, it is this educated reasoning, duly informed and formed by philosophy that enables individuals to act prudently in political practice. This is why Piccolomini believed that his theoretical education is inseparably connected to civil philosophy and results in prudence. Accordingly, a deficiency in one’s knowledge of theory concerning the good life incapacitates reasoning and weakens it. Good, prudent actions entail a substantial knowledge about what makes these actions essentially what they are. Actions are good because the knowledge that informs them is good. Prudence, therefore, is fundamentally the virtue individuals develop in the course of their formal political education.

The second perspective about political education comes from Aristotle who debunks these ideas from Piccolomini. In consonance, he propounds three conditions that must be met in order for good actions to materialize. First, an action to be virtuous must be an outcome of *phronesis* – i.e., an individual knows that an action is an innately good action. For all intents and purposes, it is undeniably a good action. Second, an individual does the action since the situation requires that it must be done out of justice, courage or generosity. The individual understands the urgency of performing the act without fail. And third, the action lends voice and expression to an individual’s innate character. The action that the individual makes lends credence to the very principles and beliefs he upholds. Piccolomini was thus of the conviction that prudence is a virtue that individuals possess. It emanates from the developed moral and intellectual capacities of people.

Since humans are gifted with reason, they possess an implicit knowledge of what is right and wrong. Human nature is such that individuals do not only have reason; they also have the capacity for discernment in which a rigorous and serious practice of the same assures an equally good judgment and good action. Because of this, Aristotle is understood to have relegated theoretical knowledge per se in the background in the formation of a virtuous action. In his point of view, Aristotle upholds the necessity of training, not formal education in theory, “to become a virtuous agent.” When one abides by the three requisites he has formulated in relation to any practice, and endeavors their applications with consistency, one develops the habit and “becomes disposed in particular circumstances not only to act, but also to judge and to feel as one requires.” What one specifically needs, according to Aristotle, is a “teacher who possesses the virtue of prudence and is able to communicate a practical ability that is not fully articulable in theoretical terms. . . .” To Aristotle, a teacher is one who is not necessarily an intellectual beyond the reach of everyone; a teacher to him is someone whose knowledge revolves around the usual – who individuals are, what the state was, its workings and responsibilities and what essentially was the good life for everyone.

It is evident that both Aristotle and Piccolomini understood philosophy and the philosophers/rulers of their times in discrete ways. For Aristotle, philosophy assumes the role of “understanding the relationship between the actions and the practical reasoning of practically intelligent particular agents in particular situation.” This means that individuals have the inherent capacity to decide what actions to do in particular situations by virtue of their natural endowments. Humans are gifted with intelligence and reasoning, a moral disposition to intuit and to judge what is essentially right, good, and just in a situation. For Piccolomini, “it is philosophy that itself educates us into that prudence which issues in right action. Moral and political philosophy (have) been transformed into the keystone of education”³

because both form the bedrock of individual as well as social decisions.

In the broadest sense, education is the society’s formal mechanism for the transmission of its culture, or in MacIntyre’s term, tradition. Despite the presence of cultural diversity in society, education attempts to inculcate, strengthen and preserve this tradition among people. Thus, education will always be semantically understood in affinity with socialization. Ivan Illich (*Deschooling Society*) shares Aristotle’s conviction that socialization is not necessarily formal education. Illich be-

lieves that formal education is the “process whereby persons are acculturated into a human community. It is the manifest aim of schooling to produce human beings, who at best, will perpetuate and improve the present society, or who at worst, will not destroy the society, its values and structures.” In addition, Illich contends that while schools are venues for intellectual formation, they are likewise expected to fortify existing values and instill norms and standards which form the very core of tradition. ■

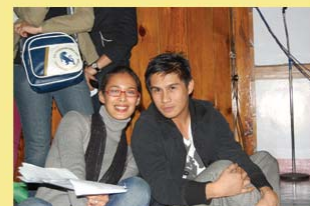
First Call for 2011

UP Baguio turns 50

Let’s come home for the party!

Alumni Homecoming

December 15-16, 2011



BETA GAMMA PHI SCHOLARSHIP DONORS VISIT UP BAGUIO. Mateo and Lydia Dacanay (right) recently handed a second scholarship grant through Chancellor Priscilla Supnet Macansantos (center). The Beta Gamma Phi scholarships (at P120,000 per grantee) cover tuition and other school fees for a deserving freshman in a four-year course here at UPB. A third scholarship is forthcoming. Others in photo are (from left): Pen Facunla of Scholarships and Financial Assistance, OSA and Prof. Teofino Macabiog, Director of the Office of Student Affairs.

Excerpt

The Igorot and the Traveler

Colonial travel writings on the Cordilleras

■ By Io Jularbal

Foreign travelers, ranging from Spanish soldiers and priests, German scientists, American soldiers and house wives to British tourists, wrote about the Cordilleras during the expanse of the Spanish and American colonial periods. What they wrote down on paper has found itself at present as an integral part of Cordilleran history. These also play a part in forging the essentialized image of the Cordilleran as the “other,” based on the colonizing discourse exhibited by such travel writings.

The Spaniards

As early as the sixteen hundreds, travel writing by Spanish priests and soldiers accounted for their exploits in the Christianization and colonization of Filipino natives. Most notable are those written about the Northern Luzon highlands. The impenetrable un-explorable mountain ranges created an image of the unknown at a time when the rest of the world still believed in sea monsters and mountain beasts. It was a time of exploration, when explor-



Dr. Richard Von Drasche

ers made a name for themselves by discovering uncharted territories. Spanish travel writings concerning the Cordilleras then consisted of mythical and imaginary ideas borrowed from the lips of illusory Spanish troops and lowland Filipinos, of a people so brutal and barbaric, of half man-half beast tree dwellers who chopped off peoples' heads with their vicious claws while they slept. These writings spoke of a race of upright monkey people who took delight in bestiality and the consumption of human flesh, and who did not know the difference between rock and gold. In 1619, Spanish explorer Francisco Vicente would define the Cordilleran in this way:

“It was said that they ate human flesh and that they were so cruel that when some Christians fell into their hands, they mutilated and disfigured them in a minute, one carrying off a finger, another an ear, with the greatest prize being the skull, which the chieftain carried off in order to drink out of it—oh inhuman cruelty! It was said that they prevented the Filipinos from becoming Christians, and they had fallen on Christian towns in troops, killing and robbing and carrying off baptized children whom they then raised among their idolatries, etc., a thing which without any manner of doubt the church can avenge by making war against them.” (Francisco Vicente, et.al. 1619)

Such images of the Cordilleran called forth many to see for themselves what it was all about. Such stories even elicited the awe and curiosity of Spain and its royal family. It was then similar to kids going to a circus just to gawk at the man who ate live chickens next to the contortionist and the pygmy. Travel writings mainly concentrate on a re-telling of that which is different, of that which is not conventional for the writer. The aspect of othering implies a comparison between the writer and the observed. In such instances, the colonizer takes the position of the higher level construct

and the colonized is represented as the implied marginal.

The Germans

The accounts of four German travelers, namely, Dr. Carl Semper, Dr. Richard Von Drasche, Hans Meyer, and Alexander Schadenberg were written in the late 19th century. These provide a more scientific look into the Cordilleras, as William Henry Scott states, “Four European travelers from north of the Alps visited the Cordilleras for reasons of scientific curiosity uncolored by military or missionary motives.” As compared to how decrepit and barbaric the Spaniards depicted the Cordilleras, the Germans saw similarities between Germany and the Cordilleras:

“With the presence of the pine trees, the region presents an almost Nordic appearance—The uniform tree-tops of the forest moving in the fresh wind made me feel right at home.” (Semper, 1861)

“My travels in this wilderness are among the fondest memories of Luzon and stand in direct contrast to my experiences in the so-called civilized lowlands—Once you pass the 3000-foot mark, you find beautiful pine forests with immensely tall trees that make the traveler forget that he is in a tropical country.” (Drasche, 1878)

In describing the Cordilleras the German travelers represented a more systematic method and structure, owing to their scientific background. Their travel writings would usually begin with a geographic description, combined with information on terrain and a general observation on flora and fauna. Anthropological descriptions on the Igorot natives consisted of physical descriptions and folkways, followed by an occasional comparison of the lowlander with the highlander.

The Germans showed less ethnocentric prejudices as compared to the other travelers. Headhunting, dog eating, and constant warring were seen with scientific bemusement and not as barbaric uncivilized acts.

The Americans

Cornelis de Witt Willcox, Samuel E. Kane, Mabel Cook Cole, and Maude Huntley Jenks are some of the more popular names from the American colonial period

in the Philippines. They also produced travel writings on the Cordilleras.

Cornelis de Witt Willcox' travel writings display a deep sense of adventure in going into the unknown Cordilleran highlands, but ironically, it was a controlled unknown.

"I was so fortunate as to be the one of these in 1910; how fortunate, I did not realize until the trip was over. For although an American may ride alone unmolested through the country we visited, still he would see only what might fall under his eye as he made his way..." (Willcox, 1912)

The ride, the adventure had to have a start and it was in Baguio. Travelers now had a pseudo-Shangri-La concept of that hill station in the land of the savages as once defined and repudiated by the Spaniards. But that which was repudiated may also be romanticized. As Willcox would write:

"As always on this trip, however, it was the splendor of the country that held the attention, the wild incoherent mountain masses thrown together apparently without order or system, buttressed peaks, mighty flanks driven to the core by deep valleys, radiating spurs, re-entrant gorges, the limit of vision filled by crenellated ranges in all the serenity of their distant majesty."

Samuel Kane stayed in the Cordilleras for over thirty years, beginning his exploits as an American soldier chasing Aguinaldo in northern Luzon and then becoming Governor of Bontoc. Kane was well aware of how the Cordilleras was transformed from hostile territory into a tourist destination.

"I was getting tired of answering the foolish questions of tourists who wished to know if it were actually true that the Igorots hunted for human heads, that they practiced trial marriage, sacrificed dogs in certain of their sacred rituals and had constructed the finest and most wonderful system of rice terraces in the world. One old lady from the Middle States had asked me if I had ever cut off any heads and how many dogs I had eaten." (Kane, 1938).

Mabel Cook Cole and Maude Huntley Jenks show the face of colonial domesticity in their travel writings. Mabel Cook Cole was a wife of an American ethnologist and

Maude Huntley Jenks an anthropologist's wife. Both were stationed here in the Cordilleras and wrote on their background as domestic figures placed in the more



Maude Jenks

patriarchal business of colonization. Their gender provided a spatial identity which tended to marginalize their views of the Cordilleras and its inhabitants.

"There were little mountain streams rushing down over the rocks; and finest of all, I thought, were the pines you can hardly realize what it is to be riding through a tropical forest and then go around a mountain curve and suddenly see spread out before you a forest of real Wisconsin pines! I hope when we go down the trail some future day it will be clear weather so we may enjoy again all this alluring soul stirring scenery." (Jenks, 1874)

"Each wore his headaxe and bolo thrust in his belt, and sometimes they carried their spears. I felt as safe as it is possible to feel anywhere in the world...they might be savages but they were gentlemen." (Cole, 1929)

Taking the position as the "first white women" in a society of uncivilized natives and hostile terrain, they had to take the role

of feminine reason and civility, seeing what is uncivilized as gentlemanly and hostile as soul stirring.

An Unknown Tourist

A 1924 account written by an unknown British man about his travel in Baguio was discovered in 1977 by Filipino artist Benedicto Cabrera. The account gives us an idea on what Baguio was then based on the experiences written down by the traveler. It is a look into how "others" saw Baguio and the Igorot. The traveler was witness to a Baguio which was a product of rapid development, mentioning cottages with electric lighting, running water and of course a civilized bathroom. Referring to a cottage in Baguio:

"The cottage is most compactly built and thoroughly up-to-date, with modern sanitation, electric light, water laid on etc. There was a sunken floor in the bathroom with a central drain-pipe and a shower-bath arrangement overhead - an unexpected luxury in such a primitive place."

Just like the Spanish and the American colonist travelers that preceded him, the tourist went on to describe each and every different and unconventional instance that got his attention. This is now a different form of travel writing, one that was devoid of colonialist exploration.

"These Igorot tribesmen fascinate me. They are dark brown in color, with shapely limbs, but their faces are scarcely handsome—flat-featured, broad nosed, eyes apart and lank black hair...As to their dress, it is reduced to the minimum, at any rate in regard to the men. They seem to find clothes irksome, specially when they are at work, and so we sometimes come upon stark naked brown men, whose only concession to decency is a narrow strip of embroidered work suspended from the waist."

As noticed in majority of first contact travel writings on the Cordilleras, a common and definitive descriptive aspect was trying to give a face to the native. Not drawing far from the descriptions given in the 1600's it is evident that the typical Cordilleran native still had the savage tagline. ■

Memory-Making in Kuala Lumpur

■ By Maureen Macaraeg

**For the late Dr. Benjamin McKay, independent film critic, professor, conference organizer, mentor, friend. Terima Kasih, Ben!*

In 2007 I was invited by Dr. Yeoh Seng Guan to submit a paper for an upcoming conference at Monash University in Kuala Lumpur. Three years after, on June 20, 2010, I left for Kuala Lumpur to read a paper entitled “Notes on Memory and Trauma in Film and History,” derived from my undergraduate thesis. It was included among 19 more papers from different institutions in Southeast Asia, Denmark and Australia for a conference themed as: “Memory, Trauma and Transformation—the Malaysian and Southeast Asian Experience.” The conference included two other Filipino academics – Dr. Ma. Serena Diokno and Dr. Flaudette May Datuin, both from UP Diliman.

The Role of Memory in the Epistemology of History

The first emergent theme at the Conference concerns historiography. Memory is an alternative source of history, that which tends to counter the grand narratives of statist Histories. As most of us in the plenary theater were Southeast Asians, it was noted that the narratives we find today on Southeast Asian national histories are usually aligned with the State and its agenda of propagating Nationalism. There is no question about the relevance of nationalism. However, given the plurality of societies in Southeast Asia, one cannot challenge the fact that many nationalist histories fail to include non-mainstream experiences which give another perspective on history.

The importance of memory in democratizing the writing and re-writing of history is undeniable. Memory gives a glimpse of how private experiences are rather ac-



(from left to right) Erna Anjarwati, Dr. Melissa Chow, Maureen Macaraeg, Dr. May Datuin and (seated) Dr. Margaret Kartomi

cessed by public events and how writing these help mediate the gap. It is through writing or “textualizing” memory where the private is made accessible to the public and where the public is made private through the mediating power of the auteur. These ideas are further elaborated by our keynote address speaker, Dr. Farish Noor.

Dr. Noor, public intellectual and historian based in Nanyang Technological University in Singapore and the Center for Civilizational Dialogue representing the University of Malaya at the University of Berlin, used the metaphor of ghosts in order to represent trauma. He defined trauma as a wound that refuses to heal, that which haunts us continuously as selective memory denies them recognition of their existence. He asserts that these ghosts haunt us as they insist on not being forgotten. He notes that this metaphor can be used to characterize Southeast Asian Histories as narratives of denial, where Nationalist projects may tend to strip off the historical relevance of otherwise traumatic experiences such as the experience of being colonized in order to escape the trauma and create a memory based

on the foundation of the new nation-state.

Dr. Noor notes further that writing and reading history involve blindspots, where particular selective mechanisms forget the role of certain trauma, such as the colonial experience which actually fills the role of a “constitutive other.” He also says that national histories are actually histories that favor particular ethnic groups within the state, thereby questioning the common notion that national histories are narratives of the people of the nation-state. This selectivity and hegemony of the nation-state in propagating grand narratives is actually said to have been brought by trauma itself, where the newly emergent nation-state protects itself through what he calls “the politics of erasure.” Allowing memory then to be a source of history mitigates this tendency as it re-incorporates what is inevitably sacrificed and intentionally forgotten in national histories.

Representations of Trauma and Memory

Films make up the first medium where memory is “textualized” through representation. In the panels that talked about film, Conference organizer and film critic Benjamin McKay and Tito Imanda of Indonesia explored how film plots are creative and interpretive representations of individual memory. Representation in films could be understood through recognizing the role of the auteur as he mediates between the film’s message and its invocation of cultural memory.

My paper explores how films can be possible sources of history as these offer individual interpretations of cultural memory or a collective trauma. It is through this interpretation where dialogue is created by the interpreter, the auteur-director, and the au-

dience. This dialogue creates a link as private recollections and interpretations are made public and directed to a captive audience through the process of filmmaking and the practice of film showing.

Looking into Kuala Lumpur

The history of the place I was in is interesting enough. On my first night there, I roamed the immediate areas surrounding the Sunway Pyramid Hotel where I was billeted. The nearest structure to my hotel is the Sunway Pyramid Mall. Funny how often we, the delegates of the Conference, poked fun at the Egyptian-inspired mall. Its exterior is an “almost-replica” of the great Sphinx with a mini-version of the great Pyramid of Khufu at Giza on top. Inside and outside of that mall are shops with quite expensive labels. The area is also dotted with *kopitiam*s, or cafes. It is with this ocular inspection of Bandar Sunway (which literally means Sunway Town) that I found out how peculiar its history is, quite different from the posh place that it is today.

The next morning in a local *kopitiam* just across the hotel, Dr. Yeoh told me the brief history of that place over a cup of Ipoh white coffee and *nasi lemak*. Bandar Sunway used to be a mining pit for tin and other metals. Around twenty years ago, the place was a far cry from the high end suburb that it represents today. It was James Cheah, a former contractor, who took the risk of developing the area. Today, much of the properties in Bandar Sunway belong to him. Hospitals, schools and other structures also bear his name inside the suburb.

Outside Bandar Sunway, in KL Sentral (Central Kuala Lumpur), there is much more diversity in terms of distribution and functions of spaces. During my years in College, my Southeast Asian History instructor always emphasized how ethnicity and even race are parts of the social dynamics in Malaysia (as well as Singapore) today. It is thus still a major subject of discourse and dialogue on who should be considered Malaysians. Often, the division of people in Malaysia relies on the categories of religion and ethnicity, i.e. Indian Malay, Chinese Malay, Muslim Malay. These categories are very evident as Dr. Yeoh identified

suburbs as areas where particular groups reside. For example, Petaling Jaya has always been known as the Chinatown of Kuala Lumpur. However, today, it is full of Bangladeshi and Nepalese migrants who now work as vendors for wealthy Chinese businessmen.

The dynamics between class and gender are also reflected as we passed by the red light district of Kuala Lumpur. Often, transsexuals are located in a specific *jalan* (street) of the red light district. It is said that their ‘clientele’ are often the migrant workers (including Indians, Nepalese, Bangladeshi). Female prostitutes however, have ‘clients’ who are usually Chinese Malaysians or Malays.

However, like any major city in Asia like Hongkong and Singapore, Kuala Lumpur also exemplifies cosmopolitanism inherent in the highly urban landscapes found at Sunway in Selangor, Putra Jaya, Johor Bahru and at Bukit Bintang which is a major shopping and bar haven for tourists. More than that, Kuala Lumpur is a global city, where popular culture permeates the social fabric of Malaysia. This is best exemplified in the omnipresence of football in the coverage of the FIFA World Cup from Johannesburg, South Africa. About three channels of the Cable TV in my hotel room covered this major sports event. I asked one of my friends why there should be more than one channel for one event. Aaron Raj who works as a video journalist for the online version of the Malaysian daily, the *Star*, answers, “Because different channels cover the same event from different angles!”

Aside from the social landscape of Kuala Lumpur, another noteworthy aspect to look at is language, food and the culture that comes with it. For five days, I tried my very best to learn and speak as much Malay words and phrases as I can. I came home with a boxful of Malay greetings, phrases and of course, counting.

I am very fortunate that the hosts of this conference billeted us at a hotel where breakfast meant truly heavy. The Atrium Café is a food haven beginning at six in the morning. A plethora of cuisines is served in the circumference of the space (thus its name). It is like three hundred sixty degrees of food found around the world – where Chinese cuisine is right next to Halal food (Muslim/ “*mamak*” food) and few steps more – Western, Sambal and Malay cuisines. Of course, there are dishes that reflect the confluence of these cuisines, making perfect examples of the syncretic, if not hybrid culture, that makes up Malaysia. However, the best place to experience local food is still in local restaurants that dot the streets. I also got to experience what they call “the steamboat” (the term they call for a hotpot) where we got to dump vegetables, dimsum, squid and fish fillets in a boiling pot of *tomyam*. I had it with a generous serving of chicken *rendang* which I eventually learned how to cook. This is what my friends set up for me and that night served as our reunion three years after we first met and bonded back home in Baguio and Sagada.

We ended the night by watching football in a local *kopitiam* called Restrees. As I sipped my coffee, I found out that this *kopitiam* is touted as the first eco-friendly café in the world as every major part of this café is made from recycled wood and other construction materials. In fact, Restrees comes from the contraction of the words ‘rescue’ and ‘trees’. ■



Dr. Farish Noor

College of Science takes on Meta-Analysis

■ By Rizavel Addawe

To improve the quality of its research skills and methods, the College of Science held a workshop on July 26, 2010, focusing on Meta-Analysis, a statistical methodology involving the combination of data input from different sources of a particular study.

The methodology allows easier derivation of conclusions and generalizations from particularly large amounts of data. The 22 faculty members of the College who attended deemed the methods of Meta-Analysis as “promising” for the current directions their studies are taking. They stated that the influxes of data they gather in their studies make it difficult to construct sustainable conclusions within the time-frame that practicality and topic relevance permit. Meta-Analysis will, in a quicker pace, allow them to construct broad postulates based on their data and these postulates will make it easier for them to produce more exact results as they continue to sift through the material.

Workshop facilitator was Dr. Noel Pabalan who guided the participants on the mechanics of Meta-

Analysis, particularly on inputting data, output analysis and result-investigation and interpretation. He also taught the participants how to run the Revman, the computer program that



supports the Meta-Analysis method. The participants were also immersed in several exercises where they investigated and interpreted the results of mock studies, Meta-Analysis style.

Noel Pabalan is a DOST *balik-scientist* and an expert on Meta-Analyses. He is a researcher of Chondrogene and Samuel Lunenfeld Research Institute, Mt. Sinai Hospital, in Toronto Canada, and a Postdoctoral Fellow of Cardiac

Gene Unit, Department of Laboratory Medicine and Pathobiology, Banting Institute, University of Toronto, Canada. Dr. Pabalan is currently working on several researches including Meta-Analyses in Cancer Genetics, Statistical Applications in Meta-Analyses, Explorations of Genes in the DNA Repair Pathway, Reviews of Meta-Analyses, Data Analysis and Management and other related fields. He has been invited for numerous lectureships in the Philippines, Thailand and Japan. He has published peer-reviewed articles, and is also a peer reviewer of international research journals with several manuscripts in

progress.

This Baguio-born visiting lecturer obtained a Ph.D. in Biology from York University, Toronto, Canada, and is now a professional lecturer of the College of Science, UP Baguio, and Saint Louis University. He handles seminar and molecular and cell biology courses here at UP Baguio. ■



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