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# Ti Similla

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## CSC Launches Book on Cordillera Autonomy

*"More than two decades have passed since the start of the debate on autonomy for the Cordillera Region of Northern Philippines of Northern Luzon. In view of recent developments-the resumption of talks on autonomy and its connection to moves for a Philippine Federal state-it is important to recall the context for the demand for regional autonomy and the arguments raised by various sectors to support and dispute it. This book by Athena Lydia Casambre is a response to this need."*

*-From Discourses on Cordillera Autonomy cover note*

As part of the activities during the Philippine Social Science Association Conference held on April 8-10, 2010 at U.P. Baguio, the Cordillera Studies Center (CSC) launched *Discourses on Cordillera Autonomy* by Dr. Athena Lydia Casambre, professor of political science at the College of Social Sciences and Philosophy, UP Diliman and faculty of U.P. Baguio from 1968 to 2001.

The book brings together in one volume three papers that have ensued from the author's engagement with the subject matter for over a decade to provide a comprehensive account and incisive analysis on the issue of Cordillera autonomy.

"Interpretation of the Debate on Cordillera Autonomy" was first presented in the CSC-sponsored conference in 1990 and subsequently published by the same in 1991 as part of its Working Paper Series. "The Frustrated Discourse on Regional Autonomy in the Cordillera (Northern Luzon, Philippines) and Notes Toward a Productive Discourse" was presented during the 16<sup>th</sup> International Philippine Studies Conference held at U.P. Diliman in 2000. "The Failure of Autonomy for the Cordillera Region" was presented by Dr. Casambre at the CSC-sponsored 1<sup>st</sup> National Conference on Cordillera Research held in Baguio City in 2000.

In the introduction to the volume by Profs. Arellano Colongon, Lorelei Mendoza and Raymundo Rovillos, they write: "Casambre's papers are useful references for a wide range of audiences: first, for partisans and advocates directly involved in the debate on regional autonomy for the Cordillera; second, for scholars and students who would like to understand processes involved in improving governance through institutional design mechanisms, whether regional autonomy, regionalization, or federalism; and finally, for the general public who would like to understand better the political dynamics between government and society in the Cordillera people's pursuit of self-governance and self-determination."■



Photos courtesy of Prof. Arellano Colongon, Jr.

# On Discourses on Cordillera Autonomy

■ Athena Lydia Casambre

*Discourses on Cordillera Autonomy*  
by Athena Lydia Casambre; Introduction  
by Arellano Colongon, Jr., Lorelie  
Mendoza and Raymundo Rovillos;  
UP Baguio: Cordillera Studies Center,  
2010, 108 pages

Good afternoon. First, I would like to thank the Philippine Political Science Association for accommodating the launching of this book.

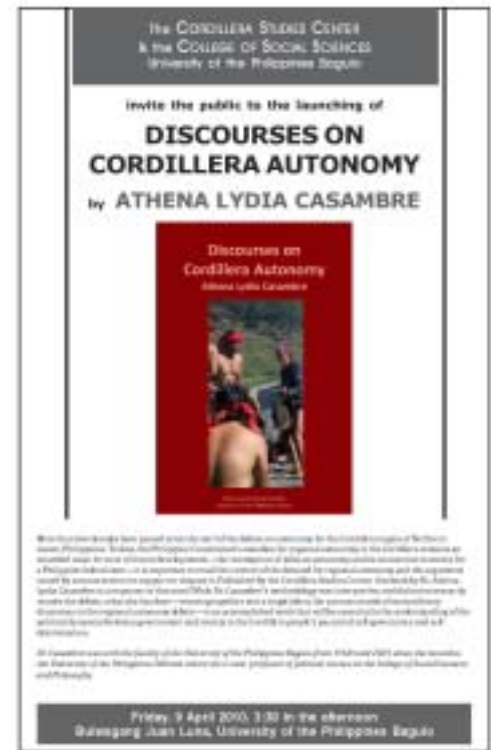
As always, it's good to be back in UP Baguio. I am grateful to the Cordillera Studies Center for collecting my papers on Cordillera autonomy into a book. I want to thank Dr. Lorelei Crisologo-Mendoza, past director of the Center, who first entertained the idea for this book, and Prof. Delfin Tolentino, current director, who saw the book through to its publication. Del and I conducted the editing process of the book entirely through the wonderful technology of email, and he has to admit that I was a very easy author to work with, obedient to deadline instructions and meticulous in work submissions. We wrangled slightly only at the end when it came time to decide on the book cover, but we quickly resolved our difference upon consulting premier Cordillera anthropologist Dr. June Prill-Brett. Thank you, June, for your expert advice. Lastly, and most importantly, I would like to thank the research assistants who went on field, following the different fora at which the partisans in the Cordillera autonomy debate expressed their position, recording these, as well as collecting documents, for my text analysis. And for this afternoon, thank you, Ali, for your heartwarming words, and Toto, for your wonderful summary of the papers.

I would like to address two audiences this afternoon—the academics and the actors in the narrative-in-progress of Cordillera

autonomy. In 1981, when I reported back to UP Baguio for duty, the College Executive Board quizzed me on my dissertation, and were just a bit intrigued by the big word that I had brought back from my graduate training—hermeneutics. It soon became an amusement when people would ask, “what’s that word again?” As someone who had been conveniently spared from committee work for several years, I was naturally immediately tagged to head one, the College Lecture Series committee. Fortunately for me, I was gifted with the perfect subject for a series on the hermeneutics of Filipino identity. The city had then just named Kidlat Tahimik (formerly known as Eric de Guia) one of its outstanding citizen awardees on the city’s foundation day, hailing him precisely as a successful balikbayan; yet, the Kidlat Tahimik that some of us saw was someone who knew himself to be steeped in the project-conducted here in the Philippines—of surfacing what is Filipino, peeling off the layers of false identity accrued from colonial and bourgeois influences. I quickly grabbed Kidlat Tahimik as the first speaker in a line-up for my College Lecture Series program. It has to be told that Kidlat himself asked, “what’s that word again,” but by bringing himself to the forum, toting his films, *Mababangung Bangungot* (and maybe *Turumba*), he made the point for me. Who we are is who we construct and construe ourselves to be, as this is observed in the narratives of our life as we live it.

When the Governance and Public Policy

We reprint below the response given by the author during the book launch, held at UP Baguio on April 9, 2010



(GPP) research program, then headed by Cordillera Studies Center research director Dr. Steven Rood, undertook a team research project on Cordillera autonomy, I took on the interpretation of the debate on Cordillera autonomy as my individual contribution to the team effort, convinced once more that the vigorous debate going on presented a perfect subject for hermeneutic analysis.

For the academics here this afternoon, especially the growing number of social constructivists, as indicated in the panels that happily have been scheduled for today, I want to direct attention to the section in the first paper (p. 70 in the book) where I explicate the framework of hermeneutics that I employed in the research project. Interpretation as analysis is deceptively easier and less rigorous than quantitative analysis. I have noticed, as well, that in the desire to address these criticisms, the new generation of social constructivists present themselves as the middle ground between rigorous

**“There is as yet no community for an autonomous region, as evidenced precisely by the absence of a discourse that has survived and overcome divisive contestation, attempts at bureaucratic capture, and general failure of imagination of the form or substance of a Cordillera region. An autonomous region, in the sense of a set of social practices constituted as such, will come into being when a fruitful, productive discourse is able to emerge and is nurtured.”**

**- A. L. Casambre**

positivism and soft interpretation (Adler, Emanuel. *European Journal of International Relations* 1997). Social constructivists now want to count predicates in content analysis. Social construction of reality goes much farther back to Peter Berger and Thomas Luckmann (*The Social Construction of Reality*, 1966; republished through the decades-70s, 80s, 90s, and 20s), and there was a time when interpretive analysis consisted in allowing a text to present itself to the reader, to make sense of it *qua* text, a whole text constituted by parts that have been put together in such a way as to convey a meaning.

My own touchstone for hermeneutics, Hans-Georg Gadamer (*Truth and Method*, 1975) did not instruct the counting of predicates. Nonetheless, hermeneutics does indeed have two important attributes of knowledge production: discipline and direction. (These, of course, are sacred words in positivist knowledge production—I refer to the discipline of operationalization for data collection and data analysis and the direction toward establishing causality.) In hermeneutics, the rules of the discipline are simple: first, one begins the project of understanding the unfamiliar precisely from a thing, a point, a space that is familiar; second, understanding entails an iterative movement in which one constructs an understanding of the whole (a whole picture, if you will) from piecing together parts, at the same time that one understands the still separate parts in the context of the whole that is being constructed; this is referred to as the hermeneutical circle; and third, one is ready to propose an understanding when one has moved the horizon farther, enlarging the

hermeneutical circle. This third step indicates that hermeneutical understanding entails the element of direction as a criterion for validation. Throughout this process, the scholar researcher is undeniably present rather than standing apart from the subject of study. On one hand, this means that the positivist desire to be objective is misplaced; on the other hand, however, this does not give the researcher license to dispense personal, i.e., idiosyncratic, opinion.

For the actors in the narrative-in-progress of Cordillera autonomy, I want to summarize and reiterate my analysis and understanding of the project. Through at least a decade of paying attention, I have come to the conclusion that Cordillera autonomy has not been achieved because a tenable basis for it has not surfaced. There is as yet no community for an autonomous region, as evidenced precisely by the absence of a discourse that has survived and overcome divisive contestation, attempts at bureaucratic capture, and general failure of imagination of the form or substance of a Cordillera region. An autonomous region, in the sense of a set of social practices constituted as such, will come into being when a fruitful, productive discourse is able to emerge and is nurtured. In the realm of social practices, i.e., social and political life, just as it is in the realm of academic research, the discipline of hermeneutics is a key factor. For those engaged in the making of Cordillera autonomy, the same principles of hermeneutics-discipline and direction-apply: first, acknowledgment of the fact that the unfamiliar can be understood only from what is familiar; second, however, instead of narrowing the hermeneutic circle by insisting that the unfamiliar take on the form or substance of the familiar, the task is to move the circle outward, to move the horizon of understanding. In practical terms, this requires that actors are able to listen carefully to other speakers, always with the intent to find cooperatively, the means of expanding and enlarging the sphere of understanding. What this implies is that the observation that “we have a different set of indigenous practices” ought not to be something that stops the

discourse but rather something from which to move forward on the project of regional autonomy. The same holds true for observations such as “barangays are the basic unit of administration,” as the Legal Resources Center noted, the challenge is to imagine the unit of a Cordillera autonomous region beyond the conventional political divisions. From the first paper, to the second, and from the second paper to the third, I suggested possible points from which productive discourse might be pursued.

Another person to whom I owe my intellectual bearings is Alasdair MacIntyre. If I may condense my learnings from him, I would come up with four words: interpretation, community, social practices, and internal goods. I suggest that these are words that ought to be at the core of a project such as Cordillera regional autonomy, as these words can provide clarity of purpose to the project. I suggest that in its barest outline, the dreamed of, aspired for, autonomous Cordillera region is a community constituted by social practices, sustained by a conception of a good that is internal to or inherent in the practice of community. The currency in this community comes through interpretation—that is to say, the community is sustained by the shared meanings that are constantly and continuously built, revised, and rebuilt.

In closing, and still using the hermeneutical discipline, the question might be raised: Are there disciplines beyond hermeneutics? A quick answer is, Yes indeed there are. But that’s for another book, and another author. ■

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**- A.L. Casambre**

## Understanding the Aquatic Ecosystems of Northern Luzon

■ Karen A. Ballada and Deemson G. Mones  
(Text and photos)



Dr. Hildie Nacorda and Dr. Romy Dizon

True to its objective to update and train biology teachers, the Biology Department conducted a seminar-workshop on Aquatic Ecosystems of Northern Luzon in this year's Summer Institute in the Natural Sciences and Mathematics (SINSM) held at the UP Baguio Multipurpose Hall last April 8 – 10, 2010.

A series of lectures on the theme was the highlight of the three-day activity. Dr. Hildie Maria Nacorda of the UP Marine Science Institute presented a lecture on Coastal Ecosystems of Northwestern Luzon with emphasis on mangroves and seagrass ecosystems. In her lecture, Dr. Nacorda reiterated the present condition and importance of coastal resources, especially in the Philippines with 36,300 km of coastline where mangroves and sea grasses thrive.

Seagrasses, according to the speaker, are marine flowering plants adapted to the near shore environment. They form beds/meadows which serve as nursery and feeding ground of fish and shrimps, sediment stabilizers and as buffer against erosion. Mangroves on the other hand are plants that live predominantly in intertidal zones. There are about 70 species of mangroves worldwide and about 35 to 40 species occur in the Philippines. They also play crucial roles in providing breeding grounds and home to various animals both land and marine.

Anthropogenic effects like siltation brought about by deforestation, mining and agricultural activities, and pollution impose stress on seagrass beds and mangrove forests. Decreased or loss of shelter and grazing area to food for fishery species (e.g. shrimps

and fish) and endangered species, decreased stability, increased water movement, and coastal erosion are some of the drastic impacts of the damage.

At present, according to Dr. Primavera (senior scientist of the Aquaculture Department of the Southeast Asian Fisheries Development Center based in Iloilo) in her paper entitled "CRM in the Philippines: Seeds of Hope," overexploitation, destructive fishing practices and anthropogenic pressures have degraded coastal

habitats including the coral reefs. Therefore, remaining marine habitats must be conserved and degraded areas rehabilitated within the framework of integral coastal zone management. Key factors to success of coastal resource management (CRM) in the Philippines include participation of stake holders, community empowerment through continuing education and training, linkages and networking among various sectors including government/non-government organizations, academe and church, and grant of tenurial rights.

On the other hand, Prof. Hermogenes Abedania of the Biology Department presented a lecture on Seaweed Resources of Northern Luzon. The biology and the different divisions of algae including seaweeds were thoroughly elaborated in his lecture. According to him, algae are important to the entire biosphere because of the ecologically vital functions they perform. These functions include the production of carbohydrates (about 70% of the earth is water and the algae are the only producers), which places the algae at the base of food chains, and the fixation of nitrogen and reef building. They are also economically important to people since they serve as fodder, fertilizer, used in industries and pharmaceuticals (e.g. carrageen, agar, and alginates) and most especially as food. Reports showed that over 19 species are consumed as food in the provinces of Ilocos Norte,

La Union and Pangasinan. In the Visayas and Mindanao, species of green and red algae are eaten as salad. These are the genera *Kappaphycus*, *Gracilaria*, *Hypnea*, and *Euucheuma*. The genus *Porphyra* known as *nori* by the Japanese and *purple laver* by the English was reported abundant along the shores of Burgos, Ilocos Norte.

Also from the Department of Biology, Prof. Celia Austria prepared the third lecture which focused on freshwater ecosystems of Northern Luzon presented by Dr. Romy Dizon on her behalf. The discussion started with holistic overview on watersheds, which are the main source of water supplying freshwater ecosystems. In the lecture, the Cordillera region is claimed to be the "Watershed Cradle of the North" because it has the majestic range of mountains called the Cordilleras. The watersheds of Northern Luzon encompass the springs from all over the area, flowing downstream and coalescing with other streams and finally finding the lowest point to eventually empty into the sea. The Cordillera Region's place as the Watershed Cradle of the North is anchored on the presence of the headwaters of the upland springs in the plateaus and peaks of the very high mountains and lower hills and foot hills of the Cordillera Range that sprawl to the east the west and east in the Ilocos Region and the Cagayan Valley, respectively. There are major and minor rivers systems that figure in the vast watershed net-

*continued on page 8*



Prof. Gene Abedania lectures on seaweed resources

# CAC Holds Annual Summer Arts Workshop

■ Ria Guzman  
(Text and photos)

The College of Arts and Communication (CAC) once again opened its doors to young art enthusiasts eager to learn from the various workshops offered every summer as part of the college's extension program. The Summer Arts Extension Program (SAEP) was held from April 5-10, 2010. This year, a total of six art workshops were offered to kids from 6 onwards. Workshops included were: Basic Drawing and Illustration, a certified favorite and crowd-drawer which was facilitated this year by Fara Martia Manuel (faculty member of the Fine Arts), Crafts and Sculpture with resident artist Prof. Bob Acosta as facilitator, Water-based Painting and Basic Drawing and Illustration for Teens were facilitated by guest artists Russel Anthony Angeles and Earl John Desuasido and Basic Oil Painting was handled by another Fine Arts faculty member Manuel Sicat.

This year the college also introduced the offering of an *Intensive Fine Arts Training Program*, which included preparatory workshops for incoming freshmen who are scheduled to take the Talent Determination

Test (TDT) required by the Fine Arts Program. This year Prof. Liza Ann Ilagan facilitated the Visual Composition Workshop while Manolo Sicat handled Basic Drawing Techniques. Although students in the said workshops were relatively few, the college expects more potential fine arts students and art enthusiasts to take advantage of such short courses to hone their artistic skills in the future.

While no workshops for teachers were offered this summer, the college hosted the annual Lecture-Forum in coordination with the U.P. Diliman Institute of Creative Writing (ICW) on April 9, 2010 which was opened to teachers of various levels but especially to elementary and high school teachers of the city. This year Prof. Cristina Pantoja-Hidalgo talked about *Teaching Creative Non-Fiction* and Prof. Jun Cruz-Reyes on *Teaching the Novel*. The CAC TV room where the lecture-forum was held was packed with teachers from Baguio and nearby provinces who were eager to listen to the literature gurus of our time.

CAC also played host to the UPD Film



Institute's summer extension program Workshop on Scriptwriting for Film. Advance scriptwriting workshop was held for budding writers who have already written for television and the movies by renowned writer Bing Lao. Although many aspiring writers were eager to join the rare event, only a select few were selected as participants. This workshop was held in coordination with the CAC Department of Communication with Prof. Abalos as coordinator.

The 2010 Summer Arts Program ended with the distribution of certificates by the respective workshop facilitators, class pictorial in the Dap-ay and a potluck courtesy of the kids and their facilitators. Most of the kids and their parents are looking forward to next summer's workshops and are hoping for the offering of more interesting and equally enjoyable classes for both kids and kids at heart. ■

# What I Did Last Summer: From the Field Notes of a Development Voyeur

Anna Christie Villarba-Torres  
(Text and photos)

## *Of perks and pleasant changes*

Being a development worker's wife has its perks, sometimes. Semestral or summer breaks may become brief respites from academic furor, especially when the development worker-husband is scheduled to inspect projects in some god-forsaken corner of the archipelago, and takes me, a "no accidental tourist," for what I'd like to believe would be a mutually pleasant change.

At the end of April, officially the start of teacher's leave at UP Baguio, we headed south.

Our first stop was Cagayan de Oro, my second favorite city, next only to Baguio. I find CDO's heat bearable, the locals charming and the *kinilaw na malasugui* and *inibaw na panga ng bariles* to die for. CDO is usually a meeting venue for Torres, so while he is at it, I would *suray-suray* along the central business district on foot to check out the latest exhibit at the Xavier University Museum or dig through dusty boxes of vintage postcards at some tiny bookstore, or even venture out to the outskirts to visit the stoneware factory of an enterprising German for overruns.

## *Negotiating tourism and development work*

Joining Torres and his Davao team on field is an altogether different affair. Almost instantaneously, I cast off my domestic tourist persona. The poorest communities are unspoiled. They are what travel brochures call



"off-the-beaten-path" twice over. These are places that are real as real can get. But as a development voyeur, I found myself in a quandary. Just as tourism is a search for the authentic or natural [as opposed to "touristy"] (Culler 159), to what extent is development work a quest for the undeveloped?

In the context of tourism, an authentic place requires markers (so we don't get lost), but our notion of the authentic is the "unmarked." The more unspoiled, the more authentic. To paraphrase Andrew Tolson, what we construct is an "idealized" or a false impression because when we look at a landscape, we may be looking at a real place but we are also peering through lenses which have been designed to focus on a specific field of vision. This place is what Tolson calls "timeless, traditional and expressive of a spirituality" (Tolson 169) which is absent in the urban jungles of the modern world.

I'm no development specialist but intuition tells me the tourism argument may apply to development work. When a development expert approves funding for a project and later inspects a site that has been constructed to meet the standards of development and progress, hasn't he too been fitted with lenses that have been conditioned to gauge the success or failure of a project? Does success mean economic viability? Sustainability? Community empowerment? All of the above? None of the above?

## *Reinventing identity*

In barangay Marayag, Surigao del Norte, a joint resettlement project for an indigenous group, the Mamanua was developed by the Peace and Equity Foundation (PEF) and SUNGKOD. The Mamanua, who belong to the larger Aeta group are close to extinction. Informants say only around 2,000 are left in Surigao. Their largely nomadic lifestyle has been adversely affected by resurgent conflicts in their foraging areas, hence their displacement. The resettlement area, headed by a female *datu* consists of 18 huts, housing 18 families. There is a single tapstand used for drinking and cooking purposes only. The Mamanua respond gamely to Nature's calls in specified outlying areas. In their *isistoryas* (narratives), they now feel a sense of pride and dignity for having their own homes. "We are cleaner now," an elderly woman enthuses. Another adds, "We no longer resemble monkeys."\*

So is this the end of the project? But

what of livelihood? The Mamanua plant *balanghoy* (cassava) and other crops in nearby “borrowed” patches. Some men work in the mines; others are unemployed. Most of them know how to weave mats but have yet to explore its economic potential. With unemployment, malnutrition and illiteracy are not far behind. The young people are eager to advance their schooling but only two are elementary graduates and are eligible for high school.

The mini IP village has provided some amount of security and self-worth for the Mamanua but they must continue to reinvent themselves to be truly secure.

### *Healthy humor and mystical governance*

Farther down south in Dinagat islands, a women’s group is making headway with a “plant-*bakaw* (mangrove)-now-borrow-cash-later” scheme. If only they could get the non-members to help reforest the mangroves to ensure greater community involvement in an environmental endeavor that will benefit the entire community.

I can’t help but situate the narrative of the merry wives of Dinagat within the larger political picture. The islands have been heralded by the Department of Tourism (DOT) and the local government as “mystical.” Unbeknownst to many, the islands have, literally

and metaphorically been held captive by a political dynasty that, as somebody in our group quipped, has been legitimized as a political “destiny.” How far can developmental success go in the midst of surreal conditions?

On a lighter note however, the women’s group, in true Bisayan jest, do recognize the value of embracing technology, even in everyday barrio affairs. In attending fiestas for instance, one must be tech savvy and bring any one of the following communication gadgets: 1) a laptop (*lapad na* Tupperware), 2) a CD (*calderong dako*) and 3) a cell phone (cellophane [or plastic bag] *pun-on*). On second thought, perhaps their serious attitude in both work and fun are their finest weapons in the development battle.

### *Summing up*

What then did I gain from my “expo trip”? Aside from unwanted pounds (from gorging on the freshest seafood and stickiest rice), three hand-crafted wooden oars to add to the clutter at the tall, blue house, I got to visit the National Museum’s Balangay Shrine (the main Museum was closed due to an eight hour-long brownout) during a lay-over in Butuan. The shrine marks the actual excavation site of the *barangay* or *balangay*,\*\* an ancient boat that sailed the Southern seas and tributaries long before the arrival of the Spaniards. It



also houses the first excavated balangay and burial coffins dating back to the 14<sup>th</sup> and 15<sup>th</sup> centuries.

I have also learned to accept that a development worker’s job is never done. Always there will be room for counter proposals and perspectives that may be sharper and better poised at arriving at alternative ways of seeing and doing things. This of course includes an extra dose of questions, both real and imagined that may hopefully be addressed in sojourns yet to come. ■

\*Interestingly, another moniker used by outsiders to represent the Mamanua is “Kong King” after “King Kong,” the giant ape of Hollywood lore.

\*\*William Henry Scott noted that when the group of Franciscan friar Juan de Plasencia reached Luzon, they discovered that the same word for boat was also used to refer to the smallest political unit of Tagalog society. He added that these two meanings point to “two important characteristics of 16<sup>th</sup> century Philippines not characteristic of the 20<sup>th</sup> — dependence on boats and highly localized government” (Scott 5).

work of the North. These include Cagayan River, Abra River, Agno River, Chico River, Abulug River, Ahin River, and Laoag River.

The whole of Northern Luzon is one vast watershed and this vast watershed plays a crucial resource for the people of the North and the rest of the Filipinos. Forests and other natural ground cover formations that border our river systems are without doubt, essential in the hydrologic cycle and the maintenance of our water systems. At the same time, forest products are a major economic resource for the people. The diversity of plants and animals in the forest are a major source of food, clothing, shelter and medicine. The water resources, too, are important in agriculture, industry and domestic uses.

In spite of these great significance of the forests and watersheds, very limited work has been done on water resources of the North, and very little support is given to database studies and monitoring of these essential resources. The lecture ended with a call for us to undertake a more conscious effort towards studying them and protecting these resources.

The seminar - workshop also highlighted a fieldwork which was conducted in a segment of the Bued River in Camp 6, Tuba, Benguet. Inasmuch as majority of the participants are members of the academe, the field work provided an avenue for experiential learning on the basic methods in ecological studies such as gathering data on various ecological parameters and on the basic techniques for collecting and processing of specimens for laboratory purposes. Meantime, as a prelaboratory activity, Prof. Zenaida Baoanan provided a short discussion on invertebrate taxonomy giving emphasis on the role of



invertebrates found in the field site as indicators of water quality.

The outdoor activity was also supplemented by laboratory activity where Prof. Hermogenes Abedania and Prof. Romeo Dizon shared with the group their expertise on seaweed and coral taxonomy, respectively. Professor Abedania presented the methods of preservation of algae. Several processed samples of seaweeds collected and compiled by Biology students from different marine sites were observed. On the other hand, Professor Dizon shared enormous information on corals with emphasis on species found in the Philippines particularly in Bolinao, Pangasinan. Basic guidelines on coral classification and identification were presented and several representative species were displayed in the laboratory for actual observation.

This year's seminar-workshop incorporated fieldwork and laboratory activities to enable the participants to appreciate the importance of a hands-on mode of instruction for more effective learning.

The 17<sup>th</sup> SINSM of the College of Science was well-attended, with participants coming from the different provinces in Northern Luzon. In his closing remarks, Prof. Willy Alangui, Dean of the College of Sciences, commended the Department of Biology for their unity as facilitators and for their intellectual generosity in order to achieve the goal of the annual SINSM. ■



Photos for March feature on Women's Month courtesy of KASARIAN



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