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Ti Similla

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Unsa man? Anto sirin? Nganto ngay? Ania ngay? Ano na?— Ang ekolohiya ng wika ngayon

■ Ni Purificacion Delima

Sinulat ko ang artikulo na ito para mabigyan ng pansin at diin ang kasalukuyang estado ng wika sa buhay ng tao at sa lipunan, lalong-lalo na sa konteksto ng Pilipinas. Ang layunin na ito na tatalakay sa ekolohiya ng wika ang nakapaloob sa mga tanong sa limang lenggwahe sa titulo ng artikulo – Unsa man? (Cebuano), Anto sirin? (Pangasinan), Nganto ngay? (Ibaloi), Ania ngay? (Iloko), Ano na? (Tagalog/Filipino). Uumpisahan ko muna sa pagbibigay ng ilang kaligiran sa linggwistika na magpapatunay na ang usapin sa wika sa panahon ngayon ay hindi simple. Ito ay makabuluhan at kasingsensitibo ng usaping climate change at biodiversity, na alam nating lahat na hindi lamang usaping sosyal, kundi mas pang usaping politikal.

Ang hybrid na disiplinang ecolinguistics ay naglabas ng pananaw na ang wika ay “interconnected with the world – it both constructs and is constructed by it” (Marti et al 2005, 14). Pinag-isa ng pananaw na ito ang mga konsepto ng cognitive linguistics, structuralism, post-structuralism at iba pang teoryang sosyal na may kinalaman sa wika. Kakawing ng pananaw ng ecolinguistics ngayon ang mga suliranin patungkol sa ekolohiya ng wika: 1. ang relasyon ng isang wika sa ibang mga wika; 2. sino ang mga gumagamit; 3. saang domain ginagamit; 4. anong baryasyon meron ito – sa pasalita at pasulat na porma; 5. ano at saan ito kumukuha ng suporta; 6. ano ang pagtingin/saloobin/palagay/paninindigan meron sa wikang ito; at, 7. saan ito patungo sa harap ng mga pwersa ng ibang mga wika



(Haugen, Ibid., 112-13). Ang mga suliraning unang nailista (#1-6) ay mabibigyan ng pagpapaliwanag, bagamat masalimuot, tuloy-tuloy at malawak ang mga aspektong matatalakay. Ang huling suliranin (#7) ang diskurso ng ekolohiya ng wika na sa ngayon ay may pinakakongkretong ebidensya ng mga karanasan na hindi na kailangan pang gawaan ng eksperimentong saliksik, dahil ang suliranin ay nakalantad sa ating harapan—ang mga mahihinang wika ay unti-unti at sistematikong napapawi sa ekolohikal na balanse ng mga wika sa mundo.

Unsa man? Sinasabi ng mga eksperto na may 6,000 wika ang mundo sa pagtatapos ng dalawampung siglo. Ito ang ating mayamang pamanang linggwistik sa kasaysayan. Subalit sila rin ang nagsabi base sa kasalukuyang mga pangyayari na siyamnapung porsyento nito ay mapapawi sa loob ng susunod na isang daang taon. Sa kanyang sinulat sa *Language Death*, sinabi ni David Crystal (2000) na ang kanyang prediksyon sa magiging estado ng mga wika ng mundo ay rasyonal at obhetibo, at ito ay konserbatibong pagtataya ng kahihinatnan ng mga wika ng mundo. Ang ekolohiya ng mga wika ay hindi na balanse. Sa kabuuang 6,000-7,000 wikang nadokumento, karamihan dito ay ginagamit ng maliliit na populasyon; samantalang ang iilan dito ay ginagamit at sinasalita ng malawak na mayoryang populasyon. Ang maliliit na populasyon ay karaniwang ang mga katutubong komunidad ng mundo, na sa ngayon

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ay nanganganib na ring mapukaw sa mapa ng mundo kung hindi natin haharapin nang may bukas na pag-iisip ang nasabing sitwasyon. Hindi natin dapat pintasan ang mga Cebuano kung masidhi ang kanilang pagmamahal sa sarili nilang wika, na pati ang pambansang awit ay kanilang ginawaan ng Cebuanong bersyon. Madaling maintindihan ang ganoong reaksyon para sa pansariling preserbasyon ng kultura at wika. Subalit tama rin na maging masaya sila at bukas ang loob para sa lahat ng ibang wika sa Pilipinas, kasama na rito ang pambansang wikang Filipino, na simbolo rin ng pagkakaisa ng lahat ng komunidad ng Pilipino, aktwal at imagined.

Anto sirin? Kapag namatay ang wika, namatay na rin ang komunidad na nagmamayari nito. Madaling maintindihan na kapag napukaw ang komunidad, mapupukaw rin ang wika nito. Subalit hindi ito simpleng usapin ng manok ba o itlog ang nauuna sa proseso ng buhay ng manok. Ang komplikasyon ng usapin sa relasyon ng wika at komunidad ay ang kulturang pamana na nakapaloob sa dalawang ito—ang tradisyon, mayamang kaalaman at kasaysayan ng kultura at ang mga unikong katangian ng kultura ng grupo. Kapag ang komunidad ay napukaw, ito ay dahil sa nagbago na ang aydentidad nito. Maaring nilamon na ito ng mga pwersa ng globalisasyon, na karaniwan ay magkakawing -ekonomik, sosyal, politikal at linggwistik. Gamit ang konseptong aydentidad dito sa malawak na kaisipan. Hindi lamang bilang pangalan o tatak na pagkakakilanlan, dahil sa makitid na ganitong kaisipan ang kahit anong komunidad ay maaring magsabing

sila ay ang dating sila pa rin, subalit sa kabuuan – sa pag-iisip, gawa at salita—iba na sila. Ang Ibaloi, Kankanaey, Pangasinense, Agta, Hanunoo at iba pang grupo, ay maaaring magsabi na sila pa rin ang dating aydentidad nila, subalit kapag



iba na ang pang-araw-araw na lenggwahe ng grupo dahil ang wikang parental nila ay hindi na naituro sa kanilang kabataang henerasyon, ang tunay na aydentidad ng komunidad sa damdamin at gawa ay kasamang mababago. Ang kultura ay kasamang mamamatay sa pagwaksi at paglimot ng sariling wika ng komunidad. Sa mga nakatira sa Probinsya ng Pangasinan, ilan pa kayong natitirang Pangasinenseng tunay dahil nagsasalita kayo ng Pangasinan, at hindi Iloko? Hamon ko sa mga Pangasinenseng magulang na ituro ang kanilang wika sa kanilang mga kabataan. Iyan ay hamong pandaigdigang ngayon sa lahat ng komunidad ng iba't ibang kultura.

Nganto ngay? Walang orihinal na katutubong wika ang nabigyan ng paralelong salin sa kahit anong ibang wika. Sa kahit anong pagsisikap na gawin ito, meron at merong kahit konting pagkakaiba ang mangyayari sa salin-wika. Sabi nga ng mga eksperto sa salin, walang salin na

obhetibo. Katuwang ng pagsasalin ang pansariling kaisipan, karanasan, ekspresyon at emosyon ng tagasalin. Kung kaya't bilang halimbawa, hindi maaaring ang isang Ibaloi na pinamulatan ng Tagalog/Filipino o Ingles mula pagkabata ay magkaroon pa ng mga katutubong isipan ng Ibaloi. Kung mayroon man, ang kaisipang ito ay mabibigyan na ng pakahulugan sa wikang kanyang sinasalita. Ito ay kaisipang naisalin na sa ibang wikang natutunan mula pagkabata. Sa pagkakataong ito hindi lamang ang katutubong wika ng kanyang komunidad ang kanyang naiwaksi kundi lalo pa ang buong kulturang Ibaloi na nakapaloob sa wikang Ibaloi. Sapat ang ebidensya ng mga sociolinguist sa kanilang paglalahad na ang wika at

kultura ay malapit na magkakawing sa tatlong aspekto: “the indicial aspect (reference to certain cultural referents and patterns), the symbolic aspect (language works as a symbol of a certain culture), and the constituent aspect (language forms a constituent part of a certain culture)” (Fishman 1991, *Ibid.*, 85). *Nganto ngay, Ibaloi? Igodoitka? o Igorotka?* Ang sagot ni Prop. Jimmy Fong – *Ivadoyak*. (N.B. Katutubong Ibaloi si Prop. Fong at nagtuturo ng Ibaloi sa BA/MA (Lang/Lit sa Kolehiyo).

Ania ngay? Dahil na rin sa hindi matatawarang kahalagahan ng wika sa lipunan, ang panukala ni Haugen ay ang wastong paggamit sa kahulugan ng ekolohiya ng wika bilang isang “heuristic metaphor” (*Ibid.*, 30). Wika niya, ang wika ay isang “ecological phenomenon” katulad ng isang bahay o tahanan (“house” or “home”) kung saan tinitimbang ang relasyon ng mga nakatira rito, at kinikilala ang mga

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The *Lumad* Experience and Climate Change

■ By Reuben Muni

Mindanao indigenous communities react to a plan to pay them not to cut trees so that these forests can continue to absorb unchecked greenhouse gas emissions

Midsayap, North Cotabato. I've always thought that my understanding of the plight of the *lumad*, the indigenous peoples of Mindanao, is enough. Neither did I suspect that it is far from one that can be considered as sympathetic. Nor that the three days that I was listening to their stories from the mountains, rivers, and coasts of what once considered as "The Promised Land" would leave such a huge impact on my being.

I was in Mindanao recently as the over-all training facilitator for the Visayas-Mindanao Summit on Indigenous Peoples, Climate Change, and REDD Plus. While the terms 'indigenous peoples' and 'climate change' are familiar to us, the acronym REDD (Reduction of Emissions from Forest Degradation and Deforestation) would be a new concept that many environmentalists would have to acquaint themselves with if ever the Philippine government decides to push through with its plan to engage with the REDD scheme, the new term for 'carbon trading.' The idea here is that people and communities who live in highly forested areas in developing countries would be given money by private companies and national governments of developed countries for not cutting the trees found in their forests. In exchange, developed countries are given the 'right' to continue to emit green-



house gases into the atmosphere. There is a whole system of computing how much carbon dioxide is absorbed by these forests, which are regarded as "carbon sinks."

Basically, this is an offshoot of carbon sequestration projects that resulted from the Clean Development Mechanism, introduced by multi-lateral institutions several years ago. The movement addressed the growing rate of deforestation in highly forested tropical areas in the world such as Brazil, Indonesia, and Costa Rica and introduced the term 'REDD' to the literature. From another point-of-view, the whole system is a very liberal interpretation of the "polluter pays principle" in environmental conservation and protection. The reduction of greenhouse gas emissions from the energy, transport, and industrial sectors is still the single most impor-

tant solution in global climate change adaptation and mitigation strategies.

I imagine then, how this idea of "buying" the carbon dioxide captured by forests seems ridiculous, if not totally insulting to these indigenous peoples in this part of the world. For them, these forests serve as mar-

ket, school, pharmacy, hardware store, spiritual center, and leisure spaces, among others. These forests serve as their natural resource base, their sacred grounds. Culture is intertwined with the landscapes that these forests provide. To put it simply, these forests constitute indigenous peoples' lives. Macli-ing Dulag once said: "land is life." As Bai Bibiana Labina, a member of the Tiduray ethnic group in Upi, Maguindanao put it, "Our lives are intimately connected with the hills, the rivers, and even the stars that are seen within these landscapes." (Her original statement in Filipino is more poetic than my translation: "*Ang aming mga buhay ay nakakabit sa mga burol, mga ilog, at maging ang mga bituin sa langit na nasa aming paligid.*")

It is in this light that the current

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discourse on climate change directly impacts the life and existence of indigenous peoples. I have lived in Baguio and have traveled regularly around the Cordillera for the last 10 years of my life and am no stranger to indigenous peoples and cultures that find their abode in these mountains. It is therefore not new to me, at least theoretically, that global climate change will have strong effects upon the livelihood sources and ways of being and living of the original settlers of these mountains, and even those in Mindanao. Books and articles about such matters have already found their way into my hands and into my head. But listening to accounts of how climate change would affect their lives is something different, finding their way to my heart and being.

Climate change threatens not only peoples' livelihoods. It threatens a whole way of being and living. It threatens peoples' survival. For every forest that disappears, a huge slice of their life is also lost. The very fabric of these people's existence is so intimately woven with these forests that they find it very difficult not to talk of the former when talking about the

latter and vice versa. It is an oscillating spiral of mutual existence.

It is easy to give in to the temptation of "speaking for others," as Foucault would put it. In many societies around the world, including ours, those who have access to such knowledge and other similar issues like gender inequality, lack of respect for hu-

man rights or poverty, always need to balance their advocacies and be cautious about "dipping too many fingers" in all of these causes. There is, however, a very thin line between "speaking for others" and "letting others speak for themselves." It is a delicate balancing act that every person who is involved with these kinds of issues has to perform. In this sense, I always try to only facilitate the communication of the sentiments of an individual or a group of people, a sort of Socratic method of helping them "give birth" to their own ideas, no matter how difficult and sometimes painful the birthing pangs may be. I think this is the reason for my being in this world, and I'm learning to embrace this reason.

I interacted with the *katawbang lumad* of Mindanao, like the Matigsalog of the Mt. Kitanglad Range in Bukidnon, the Ubo-Manobo and Bagobo of the Mount Apo ancestral domains, the Tiduray of Upi, Maguindanao, the Tiboli, Manobo, and Arumanen of North Cotabato, the Ata-Manobo, Manobo-Dulangan, Ibabawon Mandaya of Sultan Kudarat, and the Manobo-Mandaya of Surigao.

Such interaction has given me a down-to-earth understanding of the effects of global climate change on one of the most vulnerable and often neglected sectors of our society.

But times are changing for them too. They are fighting back, with their own cultures and communities as their armor and weapons of resistance. The Tiduray of Maguindanao for instance proudly narrate how, a couple of years ago, their group burned a dozen logging trucks that tried to enter their area and haul hardwood from their forests. When they said this, the "nerve fiber" for resistance and rebellion in my heart twitched. They may not be able to battle it out with logging concessionaires and mining firms for a long time. But these acts of resistance are enough to give warning to people who are planning to encroach upon their lives in another "plunder in paradise," as Robin Broad and John Cavanaugh call it.

In the end, it is not really how brilliant your plans are that makes you win a fight. It is how strong your heart is. This is just what the *lumad* of Mindanao have for their weapon of choice: a strong heart. For them, resistance is not futile.

The Visayas-Mindanao Summit on Indigenous Peoples, Climate Change and REDD Plus was held last 26-28 September 2010 at the Southern Christian College, Midsayap, Cotabato. It was co-organized by Tebtebba (Indigenous Peoples' International Centre for Policy Research and Education), Southern Christian College, and UP Baguio, with support from the Norwegian Agency for Development. ■

Timek

■ by Arellano Colongon, Jr.

Faculty of economics and political science to regularly write for UP Baguio website, Ti Similla and other venues

Timek is an Ilocano term which, in English means ‘voice.’ It is the title of a column that the Governance and Public Policy (GPP Program) of the Department of Economics and Political Science (DEPS) will regularly write for *Ti Similla*. This is one of the Department’s efforts at actualizing some of the agreements made at UP Baguio’s Faculty Conference on July 27-28, 2009 at Ridgewood Hotel where UP Baguio committed itself to being a research university that contributes to elevating the ‘level’ of public discourse. I still have my notes of the workshop in my group. The participants recognized that the newsletters (including our own *Ti Similla*) and our website should be maximized as avenues for communicating and sharing our messages to the community. As one said, “Why keep it to ourselves? We should be more aggressive in disseminating information...” Indeed, we have a responsibility to help in clarifying issues.



It is in this context that the Department has conceptualized this little project called *Timek*. The specific objectives include: (1) providing informed alternative perspectives on pressing and relevant issues in the region based on the researches that the faculty has done on various topics of their expertise; and (2) encouraging debate and feedback on these in the Cordillera and Northern Luzon. The Department

aims to share its own perspectives and insights based on the knowledge it has generated from researches the faculty has conducted individually or with the Cordillera Studies Center (CSC) and the Colleges in the last decades.

The Department faculty has agreed to devote the first few articles of *Timek* to issues affecting the City of Baguio for a very long time: how people make public goods private (e.g., street vending); pollution, transportation, and the flower festival of Baguio City; waste management and carbon emissions; unemployment and underemployment; and compliance with the local building code. Other topics relevant to the whole region

include local governments’ expenditures in relation to their ability to raise revenues; and recent decisions of the Supreme Court on ancestral land claims.

Once the faculty has gotten into the ‘habit’ of regularly writing these articles, the Department hopes to write for other local print media in Northern Luzon, or see reprint of these articles.

Given these intentions, *Timek* is a fitting title that intends to echo the voice of the academe, as well as provide space to hear the voice of those who would like to engage in the discussions. The readers need not agree with us, for the clarity of an issue is only achieved once subjected to debate. In this debate, all voices are most welcome. Let *Timek* be heard. ■

Professorial Chair Lecture: Dr. Priscilla Supnet Macansantos

Integration, Over Time (A Cocktail of Integrals)

■ By Gilbert Peralta and Phoebe Ramos

UP Baguio Chancellor discourses on integration theory and its current applications in physics and engineering

Integration theory, from ancient Greece, originated from the problem of calculating the area of a plane region. Some of its more advanced applications include finding surface areas, volumes, center of mass, etc.

Dr. Priscilla Macansantos began her lecture with a brief history of the integral. She cited the Greek's method of exhaustion, the earliest ingenious method of calculating the area of a sophisticated geometrical figure by inscribing a certain number of regular polygons (e.g. triangles, rectangles, etc.) in such a way that it would 'cover' the area of the region one wants to measure. (Fig.1)

This enabled one to approximate the area of the figure since the area of the regular polygon was known, and by increasing

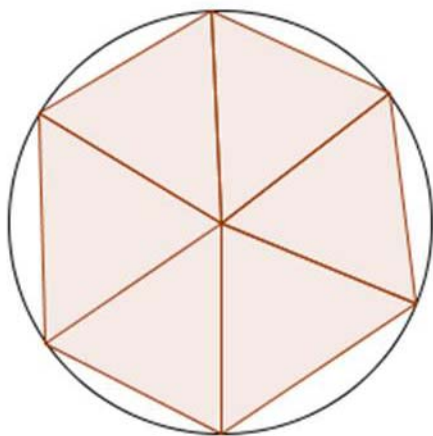


Fig. 1: Triangles inscribed in a circle.

the number of inscribed regular polygons, one can better approximate the area of the desired region.

The basic idea employed by the Greeks naturally led to the development of integration theories, using rectangles instead of triangles to approximate areas. Here, the prob-

lem of computing the area of the region R under the graph of a function f defined on a closed and bounded interval $[a, b]$ was considered (Fig.2). Dr.

Macansantos then presented integration theories spanning the 17th-19th centuries that had important contributions to the development of the theory of integration as a whole. In particular she focused on the integration theories of Cauchy, Riemann, Darboux, Lebesgue, and Kurzweil-Henstock.

In the seventeenth century Cauchy studied the area of the region R for continuous functions. He used the value of the function at the left endpoint of each subinterval to generate rectangles, the sum of whose areas is used to approximate the area of the region. The German mathematician Georg Friedrich Bernhard Riemann on the other hand considered a more general class of functions. Unlike in Cauchy's method, the rectangles are formed by choosing an arbitrary point called a sampling point in each subinterval and forming the Riemann Sum to approximate the area of the region R .

The failure of interchanging limits and integrals was a disadvantage of the Riemann integral which led to a refinement of the definition by Henri Lebesgue. The idea of Lebesgue integration is to subdivide the range, which is the set of outputs, instead of the domain. These, among other consider-

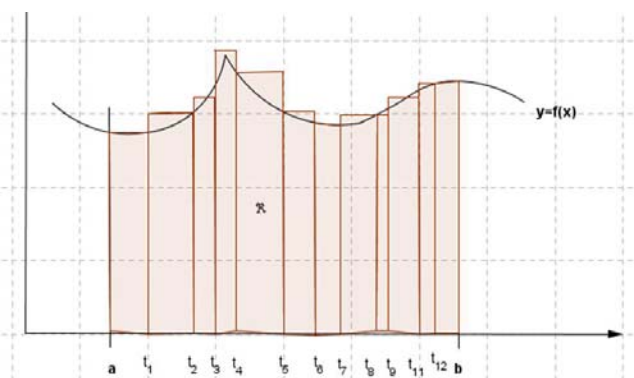


Fig. 2: Graph of a function f on a closed and bounded interval $[a, b]$ with rectangles used to approximate the area under the curve.

ations gave way to the theory of Lebesgue measure and Lebesgue integration. The integral defined by Lebesgue was a better concept of an integral in the sense that limits and integration can be interchanged under some assumptions. Moreover, it is a generalization of the integral defined by Riemann.

Jaroslav Kurzweil, a Czech mathematician, defined a new concept of the integral in connection with his research in differential equations. Independently, Ralph Henstock advanced the theory further. The Kurzweil-Henstock theory captures the intuitive geometrical appeal of the Riemann theory and the power of Lebesgue theory at the same time.

In conclusion, integrals are used in various fields such as physics and engineering. Though not popularly used in other fields because of its abstract nature, the Lebesgue integral is currently widely employed by most professional mathematicians. ■

A Tale of Two Herbaria

■ By Ashlyn Kim Balangcod and Teodora Balangcod

An update on UP Baguio's museum of plants, and accounts on a visit to the Singapore Herbarium

The idea of putting up a herbarium at UP Baguio was inspired by a mentor, Prof. Corbelita Palima, of the Department of Biology back then. This plan was supported by Leonard Co, a seasoned taxonomist. A repository of specimens started to take form when herbarium specimens, a major requirement of the Botany 109 course, were gathered instead of returned to students who have no use for these specimens which found their way to the trash bins. It was devastating to see the number of specimens that went to waste at the end of the semester. The major problem, however, was to find a space where the specimens would be stored. Custom-made cabinets, specially made for specimens, were also needed.

A proposal for the project was immediately accomplished and submitted to then UPCB Dean Jessica Cariño who was, thankfully, supportive of the project. By the year 2000, cabinets were constructed in addition to two cabinets which were acquired from a biodiversity project of the Biology department. Finally, the Northern Luzon Herbarium (NLUH), initially located at the lower Science Annex (currently the University Student Council Office) officially opened. Its name, which was registered internationally at the *Index Herbariorum*, was based on a proposed name of UP Baguio, UP Northern Luzon, as the University moved towards becoming an autonomous unit.

The initial collection started with 2,000 specimens. These were gathered by students or from researches conducted by the Department of Biology. Over the years, specimens were added, mostly from the output of Botany 109

students, and some were contributed from other herbaria such as the UP Los Baños student Herbarium and personal collections. Today, the NLUH houses more than 15,000 specimens. Our prized collections are plant species endemic to the Cordillera Central range. It also has a cabinet-full of Prof. Hermogenes Abedania's many years of algae collections.

The main goal of NLUH is to preserve and identify the flora of the Cordillera Central range. The Cordillera region is one of the identified bio-geographic regions in the Philippines because of its distinctive biodiversity of flora and fauna, some of which are endemic to the region. With this in mind, creating a museum of plants was an important step in documenting the flora found in the Cordillera Central range.

When the NLUH was established, there was still more work to be done. The herbarium specimens needed to be validated. Identification of plants is not as easy as identifying fruits in a basket. There were some species that were quite new, perhaps undocumented in the Philippines, and thus needed the expertise of other taxonomists to verify them. Most of the specimens have been identified by invited plant experts, Mr. Blas Hernaez and Mr. Leonard Co. Some

of the collections were even brought to Los Baños to be verified by Dr. William Gruezo and Dr. Inocencio Buot. At present, because of the increasing number of specimens, there are also an increasing number of specimens in need of validation.

One of the satisfactions of working with plants, aside from the growth of the collection, is the service that the Herbarium provides. It caters primarily to the need of UP Baguio Biology students for plant identification. But over the years, students and researchers from other universities, even Ph.D. students from different places in the Philippines and outside the country, travel to Baguio just to work in the NLUH. We remember Mo-shih Tang, a Ph.D. student from Taiwan working on *Daphniphyllum*. He traveled to the Philippines to work in different herbaria, NLUH included. Unfortunately, the senior author was not able to assist her personally. However, we had a chance to finally meet her at the Flora Malesiana Symposium



Cabinets of herbarium specimens at UP Baguio

in Singapore last August 23 to 27, 2010. The great thing about other people using the Herbarium is that they also leave annotations on the specimens which validate the species further. It is amazing to see that the NLUH is known to taxonomists all over the world.

To improve and preserve the specimen collections of the NLU Herbarium, we decided to start an online herbarium database in 2004. With the help of Adonis Ampongan, instructor of the Computer Science discipline, we were able to create a website for the Herbarium database. Mr. Ampongan and the junior author took care of the programming part, while the senior author and Brenilyn Siadto, a research assistant, prepared the input data. This required digital images of all the specimens in the herbarium as well as text files of all the data in the specimens such as scientific name, common name, locality, ethonobotanical notes, etc. It was not easy to complete all the data because the work was enormous; hence, volunteer students also pitched in. It took us more than a year to finish capturing all the information in electronic format. Finally, the NLUH website was uploaded and linked to the www.upb.edu.ph website. The online NLUH database is a great help to students and researchers interested in knowing the flora of the Cordillera.

We had the chance to visit the enviable Singapore Herbarium, headed by a Filipino, Dr. Benito Tan. During our participation at the 8th Flora Malesian Symposium, we were given an exclusive tour of the Herbarium by Dr. Tan himself. He is a very humble, cheerful person, and kind enough to show us the facilities himself.

The herbarium occupies half of the first floor of one of the buildings in the Botany Center of the Singapore Botanic Garden. The room where the

specimens are housed has its own air-conditioning to keep out insects from devouring the specimens. Steel cabinets from wall to wall reach the ceiling and are lined up side-by-side, like the cabinets in our library, only thicker. There are wheels, *manibela-like*, attached to the side of the cabi-



Herbarium specimen *Ficus benguetense*, endemic to the Cordillera region

nets and when we asked Dr. Tan what these were for, he answered with a demonstration. With a turn of the wheel to the left, the line of cabinets moved to the left. He was literally “driving the cabinets.” It was a brilliant idea for saving space. He even joked, “If you are working in between the cabinets and somebody moves them, just shout before you become a pressed specimen.” We could not help but laugh at the thought. The specimens are stored in cardboard boxes that are well organized and identified. Dr. Tan was also proud to inform us that many of their collections are type or voucher specimens, those that represent described species. Adjoining the herbarium is a library

where glass casings of carpological collections and very rare preserved specimens are displayed. It is a really inspiring facility, one that poses a challenge for us to improve our own NLUH.

Currently, the NLUH is at the basement of the IB Building. The cool temperature of the room is good for specimen preservation. However, the dampness of the room also causes growth of molds in some specimens, hence dehumidifiers have been installed. There is also a need for a full-time curator and perhaps a technician, who could really cater to the needs of the herbarium. Additional cabinets are also needed due to the increasing number of plant “mummies.” Its library complement also has very minimal books for taxonomic purposes. Most of what we have are on loan from personal collections, or donations. The herbarium is in need of more taxonomy and systematic books. The NLUH database is currently also experiencing problems. With the migration of the new UP Baguio website to a new format, the NLUH database is still under construction.

As for the future of the NLUH, improvements are inevitable to achieve the services that other herbaria have. But if there is one thing that we gained from visiting the Singapore Herbarium, it would be the realization that the Herbarium that was established in UP Baguio is one great step in preserving our plant diversity. It is the one and only place where a student in the future, maybe around 50 years from now, can learn that once in history, certain species existed in the Cordillera region. These species may become extinct due to continuing biodiversity loss brought about by anthropogenic activities and by climate change. ■

In 2004, I visited Salvador, in Bahia, one of the 30 or so states of Brazil, to take part in a workshop on “Youth in the Age of Development.” Needless to say, the brief experience merely whetted my curiosity and appetite for Afro-Brazilian culture and cuisine. There had to be a return trip, somehow.

Patience has never been one of my stronger virtues. And so my participation in *Fabrica de Ideias*’s three week (9-27 August 2010) advanced course on “Heritage, Memory and Identity,” organized by the Center for Afro-Oriental Studies, Federal University of Bahia, is proof that good things come even to those who wait, albeit impatiently.

When Too Many Cooks Enhance the Broth

A competitive triathlete from Peru, an aspiring gubernatorial candidate from Nigeria, an international politics major from China, old enough to be my son, a long-haired literature buff from Colombia, also old enough to be my son, and a bunch of loquacious and fun-loving locals from all over Brazil comprised the 13th batch of the *Fabrica de Ideias* program.

I decided that this trip would be one big culinary adventure. But first things first. From a comparative perspective, the course opened up engagements with the heritage processes of the cultures of blacks and indigenous peoples, especially in the south of the world, characterized by diverse ethnic and racial identities and the politics surrounding these formations. Classes and seminars were held in Salvador, in the historic Pelourinho district, the cradle of Afro-Brazilian culture and in Cachoeira (literally, “waterfall”), a small, quaint town a few hours west of the bustling city.

“The blacker the cook, the better the food”

This popular Bahian adage best describes Bahian cuisine, which dates back to the Atlantic slave trade in the 16th century. Bahia was after all the capital of colonial Brazil until 1763.

Improvisation is the key term. The slaves took the leftover scraps, often ‘unwanted’ pig or cow organs from their masters, or if their cabins were near the coast, caught fish and mixed these with African spices, like *malaguete chilis* and coconut or even *dende* oil, a type of reddish palm oil. What evolved was an improvisation of African, South American Indian and Portuguese dishes. Food thus became a means to show the collective memory of slavery and colonization. A case in point is the favorite snack called *acaraje*, a plump ball of mashed white bean paste with

Once More to Bahia

By Anna Christie Torres



little dried shrimps, nuts, *manioc* (cassava) paste filling, deep fried in *dende* oil. This *buchi*-like delicacy did not sit well with my stomach. The Brazilians in the group said the *dende* oil was probably too potent for Asian tummies. But it was interesting to watch our Nigerian colleague finish off his *acaraje* with gusto for nights in a row. He claimed it reminded him so much of Nigerian food he could live on it for the remainder of our stay.

This was of course, after what seemed like a daily ration of a Brazilian staple, the *ferijoada*, a bean and beef stew. I suspect it is a variety of the Spanish *fabada* which, as far as I know, uses only white beans. Its Brazilian counterpart, true to ‘improv,’ used whatever beans were on hand. After a week of beans of every imaginable color, we could take no more. Luckily, there were restaurants near our hostel that boasted of *al fresco* dining. I took a liking to two fish dishes. The first was the *moqueca*, fish stewed in coconut milk and a hint of *dende* oil, seasoned with garlic, peppers, parsley and coriander. The fish resembled a *talakitok* and my taste buds took to it unmercifully. The other dish was a snack called *boulinho* (ball) *de bacalao*, tasty morsels of flaked *bacalao*, cushioned by a delicately fried mashed potato shell. Dipped in hollandaise sauce and washed down with Brazilian beer, those croquettes are something premenopausal could reminisce about on depressing rainy afternoons.

Food and the ‘mammy icon’

In the regime of representations, African culture has always been played up via rhythmic music, wild game and the African woman

as “mammy.” I focus on the iconic mammy figure popularized by films (like Scarlett O’Hara’s nursemaid in *Gone with the Wind*) and adverts. The mammy is the African domestic helper (DH) ten times over. She not only cooked, cleaned and ran the household. She also stood as wet-nanny or wet-nurse, the female version of the derogatory Uncle Tom.

A popular mammy archetype persists in the trademark ‘Aunt Jemima,’ bought by the Quaker Oats Company from the Davis Milling Company in 1926. Aunt Jemima’s twinkling eyes, big, bright smile and tell-tale kerchief covering her curls graced the labels of pancake, flour and other breakfast food cartons in America. A continuing advocacy against such misrepresentation has led to a still highly debatable image of an African American woman sans her kerchief as a new product marker.

By way of deconstruction, I see the mammy figure as an image of what Afro-Brazilian scholars call ‘Mama Africa,’ an identification with Afro-Brazilian history and culture within a specific context. In line with food ways, mammy is demystified and is now seen not only as bearer of tradition but as nurturer, literally and metaphorically. She nurtures not only her own people but also *flaneuse* who have a bit of fondness for the gastronomic and some inclination for cultural history, not necessarily in that order and intensity. However, as bell hooks argues, the black woman’s history of service to family and community should not be ideologically constructed, especially in adverts as woman’s natural role (hooks in Bordo, 161). Women don’t just cook and serve, they also deserve to be fed.

Indeed, taste buds do yearn for home. But where does one find Pinoy comfort food in the beaches and heritage sites of Bahia? One turns for the next best thing, Chinese. I had earlier tipped my Chinese friend about an *al fresco carinderia* near his hostel, and in typical Chinese form, he had already made contact with the owners, a couple from Canton. Their eatery was called “Macau Chines.” I surmised the colonial Portuguese connection in their name choice. I was right. They admitted that Brazilians could better relate to Macau than Canton, by way of colonial history recall.

Who could know the effect stir-fried chicken with diced green bell peppers could have on a Pinoy hankering for a tiny taste of home? ■

Shanghai Expo 2010

Polite Language and No Noising*

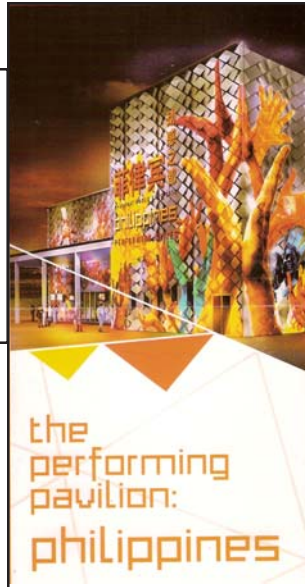
■ By Jimmy Fong

After the Beijing Olympics, China is staging yet another great show on Earth with Expo 2010 in Shanghai. The exposition site alone is hundreds of hectares and the red, “human-crown” Chinese Pavilion towers over everybody else, emphasizing China’s economic and cultural dominance.

The exhibition theme is very noble, “Better City, Better Life.” To make sure that this theme is developed and not buried in the spectacle, the organizers put up at least five pavilions that tackle the theme: Pavilion of Future, Urbanian Pavilion, Pavilion of City Beijing, Pavilion of Urban Planet and Pavilion of Footprint. All five pavilions have similar messages: how humans have been irresponsible stewards of the earth’s natural resources to build cities and ensure conveniences, how such irresponsibility is now affecting the planet and quality of life, and what are now being done to rescue the earth and secure a better quality of life for everyone.

An elevated pedestrian highway connects most of the pavilions that have been spread out on both sides of the Huangpu River. In the evening, the white, gigantic canopies of the walkway change in color with the surrounding lights. The entire area is a spectacle including the ticket booths and where the flags of the world flutter to welcome everyone. It is said that thousands of people were relocated out of the area to make way for the Expo. Of course, this can only happen in China.

I was among four members of the board of trustees of the Cordillera Network of Development NGOs led by Mrs. Marietta Paragas of Shontoug Foundation that had the privilege of



visiting Shanghai Expo 2010 on August 19 and 20. The purpose of the group’s visit was to gain knowledge from the Expo that could be used to inform the community development decisions and efforts of the

NGO. Although the Expo was not really a trade fair, it was also to see what kind of products are having brisk sales in the Philippine Pavilion that now sells buko juice, Oishi products and handicrafts displayed as in a sari-sari store, aside from the performances of Filipino performing groups such as Kontra Gapi and Pangkat Kawayan. Godfrey Dominong and Nora Luglug of Ifugao performed briefly with Kontra Gapi after a short rehearsal. Of course, the generic but distinct Igorot wrap-around skirt is used to accent the mostly black costume of Edru Abraham’s Kontra Gapi.

The Philippine Pavilion also has a hilot corner and an exhibit of photos showing the corporate social responsibility programs of Benguet Corporation, Philex Mines and other mining companies in the Philippines. This must be a pitch for more mining investors in the Philippines. The restaurant operator inside the Philippine Pavilion says some 30,000 persons visit them daily. The Philippine Pavilion must have been planned under the Arroyo Administration as her face still appears in one of the video displays.

The Philippine Pavilion is grouped together with other Southeast Asian countries like Thailand, Malaysia, Singapore, Indonesia, Cambodia and Brunei, and with Australia and New Zealand. The exterior of the Philippine Pavilion looks like a woven, silvery mat with murals of hands that look like those of dancers. The Philippine Pavil-

ion is subtitled “Performing Cities.” The scaly look (bangus-like?) of the pavilion was achieved by using light, corrugated plastic boards. Based on what is inside, it seems that the theme means that the Philippines is a country of performers, of entertainers. The interior is generally dark to simulate a theater or bar where live musicians take turns to entertain the mostly Chinese hordes of visitors.

The Thai Pavilion is very Thai for the golden, sharp steeples of its temple-looking roofs. Singapore projects a gray, high-tech look. New Zealand looks like a hanging garden. Australia has iron ore stones all over the base of its rusty steel walls. It took us at least two hours lining up for the 20-minute tour of the interior which is mostly murals and multi-media. It features a set of three rotating video walls mixed with diorama telling intersecting stories of urban and rural children. Portugal has cork exterior walls and the video shown inside projects the country as having a clear vision of using mostly renewable energy by 2020. The cork walls have explanatory labels saying that cork, like bamboo, is a green product. They also sell thousands of egg tarts at the exit. Most of the country pavilions highlighted the country’s trade, cultural and historical relations with China, something that the Philippines missed out on.

So China has gone high-tech. The stainless-steel, container-van-looking toilets around the Expo grounds are spanking clean and bursting with water. The Chinese Provinces Pavilion featuring all 31 provinces of the giant country has all kinds of video walls and projectors. The Zhejiang Pavilion’s bamboo-inspired walls change in color to capture the changing seasons. The Beijing Pavilion’s walls transform from Water Cube to the bird nest-like Olympic Stadium. Another pavilion boasts a 4D, not 3D, video. Oh, time was not enough to even see half of the pavilions. You would be lucky to enter four good ones in a day. The Expo started in May and ends this October. Catch it if you can, and witness how China has gone on ahead, how it is now working hard to go green, and how it wants the whole world to know. ■

* Signage at pavilion lobbies

Unsa Man, mula pabina 2

katangian ng lahat ng naninirahan sa bahay/tahanan na ito. Sa parehong sitwasyon, ang malusog na ekolohiya ng wika ay yaong maluwag ang pagsuporta sa paglago at paglaganap ng lahat ng natural na wika sa paligid. Hindi kinikitil, hindi kinukumpetensya, hindi sinasadyang patayin sa mapang-aping pamamaraan. Ganito ang ekolohiya ng wika sa Pilipinas sa nakaraang mahigit na apat na dekada kung saan ginamit ang sistemang pang-edukasyon para kitilin ang mga katutubong wika ng bansa sa pagtaguyod sa Bilingual Education Policy (BEP) na pinairal ng panahong 1973-2008. Nasundan pa ito ng isang Kautusang Ehekutibo, ang EO 210, noong 2008, bagamat panandalian lamang, kung saan binigyang diin ang isang banyagang wika, ang Ingles, bilang midyum ng pagkatuto sa halos 80% ng mga asignatura sa paaralang elementarya at sekondarya (Delima 2008). Sa tahimik at sapilitang pagpapatupad ng EO 210, maliwanag ang pagyakap sa mga pwersa ng kapangyarihan ng globalisasyon mula mismo sa pinakamataas na Punong Ehekutibo ng bansa. Nakakalungkot subalit ang karanasang ito ng Pilipinas ang ehemplo ng hindi malusog na ekolohiya para sa mahigit na 120 na wika sa buong kapuluan ng Pilipinas.

Ano na? Sa biglang pagkakataon bago umupo ang bagong administrasyon ng gobyerno noong Hunyo 30, ang Kalihim ng Edukasyon noon na si Sec. Jesli Lapuz ay nag-iwan ng kanyang legacy sa DepEd sa pagpapatupad ng DepEd Order No. 74 noong Hulyo 2009. Ang kautusan ay naglulunsad ng bagong palisi sa wika sa sistemang pang-edukasyon sa Pilipinas na pinangalanang “Mother Tongue-Based Multilingual Education Policy (MLE)”. Mabuhay! Ito na ba ang susuporta at magbibigay daan sa pagpapalakas ng mga katutubong wika sa Pilipinas? Kung susuriin ang palisi, ang mga nakasaad na layunin ay klarong pagsunod sa kalakaran sa

buong mundo, ang multi-linggwalismo na siyang babalanse sa ekolohiya ng wika sa Pilipinas at kikilala sa unibersal na karapatang linggwistik ng lahat ng Pilipino. Ang ganitong kapaligiran ang sinasabi ng UNESCO na magbibigay ng malayang co-existence sa lahat ng wika sa pantay-pantay na larangan. Wika ng UNESCO, “But education will have failed if on account of this (*learning global lingua francas* [itals mine]) it ignores, rejects, or causes people to abandon their languages and cultures that have shaped the identity and integrity of people and communities” (Ibid, 165). Sa pandaigdigang kumperensya ng UPD-CAL-DECL at British Council na aking dinaluhan noong Setyembre 17-18, 2010, mismong ang British Prop. David Graddol ang nagwikang “it is now a post-anglophone era; we follow a multilingual mode” sa pagtuturo ng Ingles sa klasrum.

Bagama’t may ilang kritiko sa wika ang hindi sandaang porsyentong kumbinsido na ang MLE palisi ay sinserong magsusulong sa pagtataguyod ng katutubong wika sa Pilipinas, bagkus Ingles daw ang nakatagong agenda nito, ang Kolehiyo ng Sining at Komunikasyon ay binibigyan ang DepEd ng pagkakataong ipakita ang sinseridad nito sa masinop at determinadong pagsasakatuparan ng palisi. Bilang pagpapakita ng suporta rito, naglunsad na ang Kolehiyo ng impormasyon para sa darating na aktibidad nito na *Pambansang Summit sa Wika (PSW) 2011*. Ang *PSW 2011* ay gaganapin sa Abril 29-30, 2011 sa UP Baguio, at may temang “Pagkilala sa lahat ng wika ng Pilipinas: Tungo

*Un populu,
diventa poviru e servu,
quannu ci arrobannu a
lingua
addudata di patri:
e persu pi sempri.*

sa pagsulong ng Lahing Pamana.” Ang *Summit* ay naglalayong pagsama-samahin ang lahat ng nagtataguyod sa mga wika ng Pilipinas para makabuo ng isang network ng mga institusyon na patuloy na magsusulong sa lahat ng wika sa bansa, lalong-lalo na ng mga maliliit na wika ng mga katutubong kulturang Pilipino. Bilang paunang aktibidad ng *PSW 2011*, ginanap noong Agosto 20, 2009 sa UP Baguio ang *Forum sa Multilingual na Edukasyon*. Dito matagumpay na dinaluhan ng mahigit-kumulang 150 partisipante mula sa tatlong rehiyon ng Amianang Luzon para mapaliwanagan at makibahagi sa diskusyon ukol sa bagong palisi ng DepEd.

Bukod sa mga ganitong okasyonal na aktibidad, ang Kolehiyo ay may mga permanenteng programang kurikular sa gradwado at di-gradwadong lebel –ang BA/MA (Language/Literature), kung saan nabibigyan ng pangangailangang pormal na treyning ang kabataan at pati na ang mga guro ng wika at panitikan para sa pagtuturo at pananaliksik, partikular sa Filipino, Ingles at pati na sa mga iba pang wika ng Pilipinas na pormal na itinuturo bilang Language Requirement na 6 units sa programa. Patuloy na itataguyod ng Kolehiyo ang ganitong thrust— patungo sa pagpapayaman at pagpapalakas ng mga buhay na wika, patungo sa pagsulong hindi lamang ng pamanang linggwistik at kultural kundi ng buong Lahing Pamana.

Bilang pangwakas na buod ng nilalaman ng artikulong ito, sinipi ko si Ignazio Buttitta, isang makatang Sicilian (Lingua e Dialettu, Ibid., 46):

*A people
is poor and enslaved
when it is robbed of the
language
inherited from its parents:
it is lost for ever.*

Beta Gamma Phi Fraternity and Sorority Scholarships

*E-mail from Randy Selga, Orange County, CA**“We feel tremendous pride in this”*

The Beta Gamma Phi lives on here in the US mainly due to the efforts of Joyce Rufo-Polewczak. She maintained a list of brothers and sisters which became longer as we attended wedding anniversaries, birthday parties of members and their families, graduation parties. With the advent of Facebook, Joyce established a Beta Gamma Phi group site and the communication process became exponentially easier.

The careers of the Betans cover a broad spectrum: nurses, doctors, US Navy sailors, accounting business, music, lawyers. Tito Mina is still making music in Luxembourg, Fer Tuvera is a doctor in California, Pat Gonzales is a doctor in Florida, Clark Soria and Willie Posadas and myself retired from the US Navy and went on to other careers after that, Malou Sison is an OR nurse in Illinois, Lou Pasetes works in a law firm in Chicago, Illinois, Joyce Rufo has an accounting business in California, John Posadas works for a contracting company in Los Angeles and he's a Captain in the Navy reserves. Most of the Betans are California based. There's more but their jobs and locations escape me right now.

Cesar Liporada brought up some ideas



Scholars Raymond Intal, Reymart Lagunero and Angeli Pineda meet with Chancellor Priscilla Macansantos (seated, right).

that the Betans can delve into. This was right after the demise of Glen Baquiran, bringing together the Betans into action to fill a need at that time. Ces wanted the momentum of that coming together going, through projects that the frat/sorority can support. One of the items he proposed was a scholarship at UP Baguio. I thought the scholarship was something that I can support. Immediately, Lou Pasetes, Butch Gacad, Joyce Rufo-Plewczak, Florita Supnet-Wilhelm and Andrea Quipse-Mones (Caloy Quipse's sister and a friend of the Betans), responded enthusiastically. Matt Dacanay volunteered to be our local rep and got us working on the MOA. Lou Pasetes drafted this MOA which the BGP1 group screened and agreed upon, the six donors turned in their first year

pledges and BGP1 scholarship was awarded to Reymart. After the BGP1 selection, I forwarded Matt's email to all the other Betans and solicited more pledges. The result was BGPs 2 and 3. The donors have each pledged \$120/ year for 4 years for each scholarship that they support. Andrea Quipse-Mones and I support BGP1 and 3. I collect the donations and send them to Matt for remittance to UP Baguio.

The plan originally was to fund one scholarship only per school year (BGP1 starts 2010, BGP2 starts 2011, BGP3 2010...) but when Matt brought to our attention that there are students who are in need now, we went ahead and funded BGP2 and 3 for the 2010 school year start. I still want to start one each year. We'll see how it goes. We all feel a tremendous pride doing the scholarship.

BGP1 donors are listed already. BGP2: Arlene Hamada, Connie Octa, Willie Posadas, John Posadas, Cora Hafalla, Bernie / Malou Sison. BGP3: Randy Selga, Andrea Quipse Mones, Clark Soria, Gene/Celia Batan, Pat/Liza Gonzales and Fer/Julie Tuvera. Matt and Liege Dacanay are Baguio coordinators. ■



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