Baguio provides cool backdrop to learning through UPB’s 25th SINSM

By RONIE CALUGAY

A total of 234 educators from all over the country traveled to the cool city of Baguio not for the typical sightseeing but for the lofty goal of improving the service they render as math and science educators.

The annual Summer Institute in the Natural Sciences and Mathematics (SINSM), is one of the extension services of the College of Science of the University of the Philippines Baguio, committed to nation building by promoting academic excellence.

The recently concluded 25th SINSM with the theme ‘Updating Senior High School Science and Mathematics Education: Content and Competency’ held last April 25-27, 2019, delivered relevant lectures and cutting edge workshops to Secondary and Tertiary level educators from the different regions of the Philippines to enhance skills in teaching and research, in response to the present demand of the K-12 Program of the Department of Education (DepEd) and to the general goal of the Commission on Higher Education (CHED) of upgrading the quality of education for Filipinos.

The departments of the College of Science joined hands for this event and offered their respective expertise.

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Forum interrogates interdisciplinary engagement of History and Philosophy

By KELLY AGRA

A two-day lecture forum on the Philosophy of History was delivered by Associate Professor of Humanities Eric S. Nelson from the Hong Kong University of Science and Technology on February 20-21, 2019 at the College of Social Sciences audio-visual room.

The lecture was the first to be organized under the Lecture Forum Series 2019 program of the College of Social Sciences, supervised by the current College of Social Sciences Dean Arellano A. Colongon, Jr. under the auspices of the Department of History and Philosophy chaired by Prof. Adonis L. Elumbre. The forum is an interdisciplinary engagement between the disciplines of History and Philosophy.

Preceding the Philosophy of History lecture forum, the Department also hosted in UP Baguio last 7 April 2017, the President of the Philippine Academy of Philosophical Research (PAPR), Chair of the Commission on Higher Education (CHED) Technical Panel for Philosophy, and University of Santo Tomas Professor Emeritus of

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Women activists share limelight in Gawad Bangan 2019

By KEZIAH IBAY

The Gawad Bangan 2019 caps the celebration of Women’s Month at the University of the Philippines Baguio with formal awarding rites organized by the Kasarian Gender Studies Program and the Pi Sigma Delta Sorority on April 12, 2019. The Pi Sigma Delta Sorority selected three awardees this year - Alice Follosco, Teresita Ang-See, and Joan Carling. The awards rite was held at the lobby of the Iskolar ng Bayan building of the University of the Philippines Baguio.

In the past, only one Gawad Bangan recipient was chosen for each year. However, this year, the Pi Sigma Delta Sorority decided to recognize three exemplary women. Alice Follosco is a community organizer, researcher, facilitator, program manager, project evaluator in the social and natural sciences. Follosco is a former university researcher at the Cordillera Studies Center. She now works with international agencies such as the United Nations (UN) World Food Programme Philippines and USAID. As Gawad Bangan 2019 recipient, she is recognized because of her commitment to the ideals of grassroots participation and empowerment which is evident in her record of more than 30 years of development work.

Teresita Ang-See studied Political Science and Asian Studies and has been an NGO worker and social activist for 40 years. She has held several important positions in various institutions which include being an executive trustee at Kaisa Heritage Center and founding president of Kaisa Para sa Kaunlaran Inc. Ang-See is considered a friend to the University of the Philippines Baguio and the Cordillera region. When typhoons Pepeng and Ompong hit Benguet and Mountain Province in 2009 and 2018 respectively, Kaisa sa Kaunlaran, Inc. through Ang-See as executive director, was quick to respond. She immediately transferred funds and sent teams to distribute relief goods. Ang-See has shown competence and initiative in areas such as development projects, poverty alleviation, peace and order advocacy and anti-crime campaigns.

Joan Carling is an alumna of UP Baguio and was one of the leaders of SAMASA and the Alliance of Concerned Students during her student-activist days. Carling is also a former Lady Excelsius of the Pi Sigma Delta Sorority who, together with her sisters, made efforts to have a deeper understanding of human and women’s rights, and other social issues. Carling was also a former Secretary-General of the Cordillera People’s Alliance (CPA). In recent years, Carling was also appointed by the UN Economic and Social Council (ECOSOC) as an indigenous expert-member of the UN Permanent Forum on Indigenous Issues.

In 2018, Carling was among the more than 600 Filipinos in the proscription petition that listed the country’s communist terrorists and filed by the Department of Justice in February of that year. She was also included in the May 28, 2018 memorandum from the Philippine National Police (PNP) Intelligence Group which ordered the listing of alleged NPA leaders. However, in the same year, Carling received the Champions of the Earth award, the highest environmental honor awarded by the United Nations (UN).

Carling’s expertise and passion in defending and furthering human rights, sustainable development, environment, and climate change, as well as on the principles and application of Free Prior and

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Indigenous studies as a response to issues on human societies development

By MARIA CARMEN DOMINGO-KIRK

Culture is founded on two phenomena – people and land. What happens to people inhabiting a land, their behavior based on their learning experiences, and what the land offers to the inhabitants and the outcome of the inhabitants’ use of the land. Indigenous studies could be founded on this matrix.

The University of Calgary, Canada defines indigenous studies as “studies that focus upon such aspects of indigenous people’s experience as arts, cultures, ecologies, economics, histories, identities, knowledge, language, literature, music and political dynamics, relations with others and ways of knowing.”

I first heard of Indigenous Studies from a Canadian classmate in graduate studies in American Cultural Anthropology at the University of California Berkeley. We were in a class on Feminism and she mentioned that indigenous studies have certain similarities with women’s studies. The focus is on the history of women as second-class citizens.

Colonized peoples experienced being second class citizens by their colonizers. Not only was there a focus on economic gains by the colonizers, but that the latter set off to change the colonized people’s world view. There was a deliberate move to regard colonized peoples as less than human and atrocities of different degrees were imposed.

At the time of the Age of Exploration beginning in the 1500s the belief in the evolution theory placed colonized peoples in the low stages of barbarism and savagery. The most developed according to the colonizers were themselves, the Europeans. Religion created a category as Christians were considered “civilized” and non-Christians were “uncivilized.” Colonized peoples were, by extension, also perceived as uncivilized.

Quoting Arquiza’s “Road to Empowerment” in 2007, “indigenous peoples are among the most disadvantaged and marginalized human beings on earth. Centuries of colonization have made them victims of exploitation and some are even on the verge of extinction after being forced out of their ancestral territories. The modern world has continued this pattern

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Philosophy, Alfredo P. Co, for a lecture on the History of Philosophy in the Philippines, titled: “University of Santo Tomas and the Beginning of Philosophy in the Philippines”.

The symposium was also sponsored by the College of Social Sciences, then headed by the former CSS Dean Santos Jose O. Dacanay III and was held at the UP Baguio Sarmiento Hall.

The speaker for the two-day lecture forum, Professor Eric S. Nelson, is a scholar in Chinese, German, and Jewish philosophy and has worked on the philosophy of history in both the German and Chinese philosophical traditions. He is the author of a couple books in philosophy: Chinese and Buddhist Philosophy in Early Twentieth-Century German Thought (Bloomsbury, 2017) and Levinas, Adorno, and the Ethics of the Material Other (SUNY Press, 2019). He has published over seventy articles and book chapters and is the editor of the anthology, Interpreting Dilthey: Critical Essays (Cambridge University Press, 2019). He co-edited with François Raffoul the Bloomsbury Companion to Heidegger (Bloomsbury, expanded paperback edition 2016) and Rethinking Facticity (SUNY Press, 2008); with John Drabinski, Between Levinas and Heidegger (SUNY Press, 2014); with Giuseppe D’Anna and Helmut Johach, Anthropologie und Geschichte. Studien zu Wilhelm Dilthey aus Anlass seines 100. Todestages (Königshausen & Neumann, 2013); and with Antje Kapust and Kent Still, Addressing Levinas (Northwestern University Press, 2005). He has also edited special topic issues of Frontiers of Philosophy in China and the Journal of Chinese Philosophy.

The first lecture he delivered was entitled “The Theory and Practice of History in Dilthey and the "Historical School". The speaker argued that “despite Dilthey's sympathy with German historicism, he asserted for a philosophical clarification and correction of their conception of history and historiographical practices” in his critique of historical reason. Professor Nelson, following Dilthey's diagnosis maintains that German historicism’s “conception of history was inadequate in its epistemology, its interpretation of the relationship between the past and the present, and its view of the roles of interpretation and hermeneutics, self-reflection and theoretical reflection, and historical life in the study of history as a human science”. He concludes that Dilthey justifies the basic impulses of the Historical School but transcends it at the same time by situating it in a much broader philosophical context.

Instructor of Philosophy, Mr. Vlademire Kevin D. Bumatay and Associate Professor of History, Dr. Charita A. Delos Reyes served as discussants for the first lecture. Mr. Bumatay situated the views of Dilthey within the context of the debates on epistemological objectivity, ontological structures and powers, and value neutrality in the philosophy of science. Meanwhile, Dr. Delos Reyes noted how Dilthey's philosophy of history could pose the challenge of rethinking the writing of history in UP Baguio and emphasized how the philosopher historian served as a nodal point for modern philosophy of history.

The second day lecture entitled “Prophetic Temporality, Dignity, and the Critique of History in Bloch and Levinas” delved on the concept of dignity that in Marxist discourses had been both “the goal
of social-historical development and struggles” and the object of critique and rejection in its ties to “reactionary bourgeois residue of metaphysical and theological thinking”. Through the works of Ernst Bloch and Emmanuel Levinas, Professor Nelson reexamined the concept of dignity and asserted how it served as the internal motor of the “historically immanent and revolutionary utopia of hope” for Bloch and the normative foundation of “infinite responsibility to the other’s vulnerable sensible existence and suffering that resists the historical reality and justification of suffering” for Levinas. He argued that Bloch and Levinas linked dignity to the “the temporality and materiality of human life” and this link formed a constitutive part of their ethical-political critique of historical time and history.

The discussants for the second lecture were Assistant Professor of History, Adonis L. Elumbre and Assistant Professor of Philosophy, Kelly P. Agra. Prof. Elumbre began his discussion by highlighting the value of discursive spaces where interdisciplinary engagements could take place and pointed out how the concept of dignity could certainly interest not just philosophers and historians but social scientists and biologists alike. His piece situated the concept of human dignity in intellectual history and the concept of temporality in the context of Western historiography. On the other hand, Prof. Agra reiterated how Professor Nelson’s lecture provided a materialist reversal of and critique to the metaphysical notion of history that justifies inhumanity, and underscored how Bloch and Levinas, together with Adorno, grounded human dignity upon the material and temporal conditions of existence.

The lectures were well attended by students in the University and was live-streamed in the University of the Philippines Baguio—Systems and Network Office YouTube channel (Lecture 1: “The Theory and Practice of History in Dilthey and the ‘Historical School’” https://www.youtube.com/watch?v=eHB1BECl9hc; Lecture 2: “Prophetic Temporality, Dignity, and the Critique of History in Bloch and Levinas” h ttps://w w w. y o u t u b e . c o m /w a t c h?v=wYrHsyxYsqU). The two-day lecture forum was moderated by the Instructors of Philosophy, Olivia S. Mendoza and Franz Joseph Yoshiy II.

Participants to the continuing planning sessions for the proposed indigenous studies program at UP Baguio include (from left) Dr. Maria Carmen Domingo-Kirk, Prof. Jessica Carinio, Professor Emeritus June Prill-Brett and Dr. Tala Aurora Ramos.
Department of Mathematics and Computer Science (DMCS)

The DMCS adopted the subtheme “Strengthening Senior High School and Tertiary Mathematics Instruction.”

Activities for the 128 participating educators were geared towards training and updating them on the latest development in theory, applications and pedagogy. Refresher courses on the basic concepts in the fields of Mathematics and Computer Science were also provided.

With the ultimate goal of infusing academic excellence in the teaching of Mathematics-allied degree programs, the faculty members conducted plenary talks on blended learning entitled “MOODLE-enabled Blended Learning: An Introduction”, and instructions on math teaching entitled “Creative Teaching, Anyone?”. Lectures, demos, and hands-on activities were also conducted.


Department of Physical Sciences (DPS)

The DPS highlighted the subtheme “Upgrading Physical Science Teaching and Research in Senior High School” to cater to a total of 68 participants, mostly senior high school educators.

Speakers delivered plenary talks which showcased the intersection of the three disciplines: Physics, Chemistry, and Geology as well as blended learning in the physical sciences, and research paper writing. Parallel sessions in the 3 tracks of the department – Physics, Chemistry, and Earth Science were carried out successfully in interactive lectures, laboratory activities, and workshops.

The Physics track focused on reinforcing educators’ knowledge and teaching techniques in Kinematics (Translational and Rotational) and Newtonian Physics. In Earth Science, the parallel sessions included an introduction to the geology of rock formations and seismology.

The Chemistry track offered lectures on techniques in teaching Chemistry in senior high school and laboratory activities on forensic chemistry as well as do-it-yourself experiments to provide alternative demo materials especially for schools lacking standard laboratory facilities. The three-day event culminated with the plenary lecture and workshop on scientific research writing.

Department of Biology (DB)

With the subtheme “Bringing Botany into the Fore,” the department’s highlight this year was on the discipline of plant sciences. Talks and workshops for the 38 participants included Basic Concepts in Botany, Plant Microtechniques, Plant Identification Using Dichotomous Keys, Plant Identification Using Spot Characters, Introduction to Invasive Alien Species.

These activities were crafted so that the secondary and tertiary educators could acquire the skills to translate botanical concepts into laboratory and field techniques and applications, innovate and redefine classroom instruction by incorporating skills learned in the laboratory and in the field, integrate effective literacy instruction throughout the subject and across content areas, demonstrate an appropriate level of content knowledge in respective specializations and implement proper methods in Botany necessary for student learning experience.

In the spirit of ‘unity in diversity’, an inter-college activity was also held through the Human Kinetics Program (HKP) collaboration for another worthy cause with the College of Arts and Communication’s 31st UP Baguio Summer Arts Festival. Dance and sports were incorporated in the offered workshops handled by the HKP.

The College of Science, in the cool setting of UP Baguio during this sizzling summer, has once again provided participants from the different regions of the country the much needed lectures, insights, updates, activities and trainings in science education, research, sports and the arts, with the goal of impacting their respective affiliations with academic excellence, hence ultimately contributing to national development.

The Dean of the College of Science Dr. Dymphna N. Javier lauded the efforts of Prof. Reymart S. Lagunero who chaired the 25th SINS, as well as the Department chairs, invited speakers, faculty and staff of the College of Science.


## THE CORDILLERA, from page 8

The peoples of the Cordillera are indeed a distinct people with a distinct social system in a larger national community which does not make them any less human than other human beings in the world. Thus, the integrity of the Cordillera community must be respected as they continue to struggle for true independence from stereotypes and myths about them today.

(\textit{The author is a Bachelor of Arts in Language and Literature student of UP Baguio.})

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### WOMEN, from page 2

Gawad Bangan 2019 recipient Alice Follosco gives her response during the awards rites held at UP Baguio on April 12, 2019. Photo by Jennifer Guimpol

Informed Consent (FPIC) proves that she deserves to be awarded the Gawad Bangan 2019.

The Pi Sigma Delta Sorority has been spearheading the Gawad Bangan since 2010 recognizing women who have dedicated their lives to promote the welfare, celebrate excellence, and advocate the rights of women. The award is named after Bangan, a goddess from Cordillera mythology who also represents the beauty and wisdom of the different ethnic groups in the Cordillera. The Gawad Bangan seeks to recognize women with significant roles and contributions in elevating the status of women in the Cordillera society. These women represent different fields such as, education, research, and advocacy among many others. The First Gawad Bangan recipient is Professor Erlinda Palaganas.

The Gawad Bangan acknowledges the fete of women in their own fields and seeks to inspire others to serve the Filipino people with honor and excellence, more than personal glory or aggrandizement. The awardees lived their lives and careers in accordance to the Pi Sigma Delta Sorority’s principles which are “Paragon of Self-Development” and “Paglingkuran and Sambayanan nang may Dangal.” These principles that the Sorority uphold come from a desire to reach a higher level of understanding that is selflessness for the greater good.

(\textit{The author is Lady Excelsius of the Kapatirang Pi Sigma Delta})

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The Spaniards imposed road taxes, collected money from cedulas and monopolized mining from which many of the Cordillera people were forced to work as calzados for ten days without pay to compensate for the road tax while most evacuated to other far-flung areas in the mountains to avoid such colonial policies. Spaniards also branded the people as infieles (pagans) asserting their inferiority describing the Cordilleran as a “haven of thieves and criminals” because of the increasing number of remontados who sought sanctuary in the highlands by the 1700s and the 1800s according to William Henry Scott in 1974. The staunch defense of their domain and strong social institutions sustained the deliberate, self-conscious, and continuous Cordillera resistance to Spanish invasion.

While violence and abuse under Spain failed to subdue the so-called “non-Christian tribes” the Americans chose “softer” methods of persuasion and worked within the minds of the people. Rollie Buendia in his 1987 paper “The Case of the Cordillera: An Unresolved National Question” explains that Americans used education to make the people submit themselves to the American colonial rule. To quote:

“The American educational system proved very effective not only in debilitating the capacity of the people to resist colonialism but in strengthening the economic foothold of the Americans in the Cordillera. The Igorots then slowly adopted to the American culture, learned to patronize American products, accept the establishment of American corporations, and identify American interests as theirs. This resulted then in the gradual loss of the people’s cultural identity and instilled confusion between the new orientation and traditional cultural values.”

The Americans also constructed roads and bridges which led to mine sites. This facilitated not only the flow of American goods but also of military forces deployed to subdue the Igorots’ recalcitrance. A system of government, law and ordinances were likewise institutionalized to govern the non-Christian tribes.

The indigenous peoples’ “Americanization” can well stem from the concept of “benevolent assimilation” which justifies the colonial agenda of the Americans in modernizing Cordillera society. On the two-fold face of American colonial rule, the term “little brown brothers” appears to create a positive connotation in the sense that a more developed culture and lifestyle should be imparted and shared, undertaken in total peace and charity;

On the other hand, benevolent assimilation ultimately led to further discrimination as well as exploitation by their developed patrons. The very concept of the Bureau of Non-Christian Tribes established in 1901 with David Barrows as its first director reflects a paternalistic idea of the White Man’s Burden and is prompted by Manifest Destiny as a divine right of the white race to spread American influence west of the Pacific Ocean bringing with it government, economy, and Christianity.

(\textit{The author is a Bachelor of Arts in Language and Literature student of UP Baguio.})
The Cordillera under Spanish and American yokes

By QUENNIE RUMBAOA

The rugged chain of mountains that comprise the northern part of the Philippines was referred to by the Spanish colonizers as the Gran Cordillera Central.

This serves as a spine of the island of Luzon where major ethnolinguistic groups such as the Kankanaey, Ibaloy, Bontoc, Kalinga, Isneg, Ifugao, Tinguian and Gaddang reside. These groups, living in a well-defined territory, fought for their independence with every means at their disposal which reflected their relentless determination to defend their homelands and preserve their culture and social systems from repeated attempts by national and foreign governments to subjugate and assimilate them to the latter's systems and life ways.

The peoples of the Cordillera region are animated by established institutions consisting of the people – families and communities – on one hand, and of the unseen supernatural beings, spirits of the ancestors and of nature, on the other. Rituals play a central role in the dynamic relationship between the institutions of the living and the spirit world, according to Bacdayan in 2017. Likewise, their indigenous political economy as reflected in their concepts of land use and ownership including the bodong system as a form of self-government accounts for the failure of several colonial administrations to gain substantial influence (or transform) their way of life.

As Prof. June Prill-Brett noted in her 1987 paper “A Survey of Cordillera Indigenous Political Institutions,” the people of the Cordillera were well-settled in their grassroots governance system as well as their “religion.” Thus it is never easy for them to give up their religious practices and socio-economic and political customs for the word of a priest, prevalent during the Spanish colonial period. Resistance to subjugation resulted in the persistence of their lifeways. This implies a strong affinity to a proud identity.

Their strong political institutions, their concept of a territory, and their ethnicity can never be compressed into one entity. The Spaniards were certainly not lacking in the effort at containment through the reduction.

The Church of St. Mary the Virgin in Sagada, Mountain Province established by the Episcopalian mission under Rev. John Staunton. This photograph was taken on November 2, 2007. Photo by Roland Rabang

But the plurality of identities and cultures in the Cordillera relegated reduction to apparent failure.

It was the lure of Igorot gold which drew the Spanish conquistadores to the Gran Cordillera Central as early as 1572 where a series of expeditions were launched to locate the mineral wealth of the Cordillera according to Prof. Maria Nela Florendo in 2015. More systematic pacification attempts were made to subvert the Cordillera peoples and the policy of reduction served as an all-encompassing program of not only relocating the otherwise dispersed and inaccessible settlements of the indigenous peoples to more nucleated groups in order to facilitate conversion to the Christian order and the imposition of colonial policies like tribute collection or tribute and pollos y servicios or forced labor.

Prof. Florendo says further in her 2015 article “Ethnic History (Cordillera)” that through the Catholic proselytization activities, the so-called la vida civil y politica helped the Spanish administration reduce the Cordillera while missions were being established in Pudtol (1604), Capinatan (1691) and Tonglo (1755). In the second half of the 18th century, the comandancia politico military was formed, putting the unapacified Cordillera under a special administration of Guillerme Galvey. Eventually, the region was subdivided...