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DLSU ARTS CONGRESS 2020 CONFERENCE PROCEEDINGS

PAMANA AT SINING:

Valuing the Arts, Rediscovering Heritage, and Reaffirming Identities

February 11- 12, 2020



Message from the Brother President



Dear Lasallians and Friends,

Welcome to the 13th DLSU Arts Congress!

We live in *interesting* times. They are times of amazing technological advances and economic progress, but also of increased gaps between economic and technologic haves and have-nots. This globalized and increasingly mobile world has affected national identities, traditions, and heritage. As nations modernize, national traditions and local cultures are often undermined. This is concretely seen in the loss or destruction of prized heritage sites, indigenous communities and cultures due to unrestrained urbanization and unregulated tourist development.

Some developing nations still mistakenly take westernization as the default concept of modernization. While adopting some western values and practices may not be necessarily a bad thing, it cannot supersede the preservation and appreciation of a nation's cultural identity and heritage. Our cultural heritage defines our distinctiveness as a nation, as Filipinos.

Thus, I congratulate you for choosing as your theme for this Arts Congress: "Pamana at Sining: Valuing the Arts, Rediscovering Heritage and Reaffirming Identities". You affirm the important role of the study and practice of the Arts in discovering and appreciating our unique culture, history and gifts as a people. I am sure you will also support the efforts of our researchers who engage in local studies and seek ways to strengthen their role in the preservation of local practices, cultures and even languages. Through your joint efforts, we will be able to pass on our cultural heritage and traditions to the youth of today for their deeper appreciation, and to engender a healthy national patriotism, in them and in future generations.

I wish you all very productive and insightful discussions in this two-day conference. May this gathering be an opportunity for you to engage in collaborate research and to expand your academic network. Welcome to the 13th DLSU Arts Congress Conference.

Br. Raymundo B. Suplido, FSC, PhD
President



Message from the Vice Chancellor for Research and Innovation



The Arts Congress is one of the cornerstone annual events of De La Salle University. This unique event features a mix visual arts exhibits, performances, talks, and paper presentations, and serves to reaffirm our institutional commitment to human creative work.

The 2020 Arts Congress, with the theme “PAMANA AT SINING: *Valuing the arts, rediscovering heritage and reaffirming identities*” serves to continue this tradition. We consider the Arts Congress to be both essential to ensuring a vibrant intellectual atmosphere in the university, and vital to fight the increasing commoditization and mechanization of modern college education. A total of

25 panel presentations are featured this year, and participation has expanded so that the event, once aimed primarily at students and faculty of the College of Liberal Arts, now boasts of active participation from the entire De La Salle University and beyond. This expansion serves to highlight that the Humanities continue to thrive in our academic community.

I want to thank this year’s organizing team, led by the College of Liberal Arts’ Assistant Dean for Research and Advanced Studies, Dr. Dennis Trinidad, as well as all the contributors and participants. Finally, I wish all the delegates of the 2020 Arts Congress a stimulating experience during the coming days.

Raymond Girard R. Tan, PhD
Vice Chancellor for Research and Innovation



Message from the Dean of the College of Liberal Arts



On the whole I subscribe to the idea of heritage and its relation to identity formation, including national identity — that our sense of belonging as Filipino is connected to symbols of the nation and our rich culture, both the ‘tangible and intangible’ markers of who we are as a people and which articulate or speak to us about what we hold most dear, what we consider sacred, how we relate to each other and with strangers, how we move in space and time, how we care for the planet, the world of things and objects. However my view and sensibility are always attentive to how these ideas cannot be taken for granted but must always be interrogated.

What or whose heritage are we talking about? What and whose identities? We should be wary of grand declarations about what constitute ‘the Filipino identity’ and alert to the plural character of the peoples and cultures in the archipelago. We should learn to listen to the voices and appearances which are muted or made invisible and are therefore insignificant in the dominant discourses. We must know that we are oftentimes complicit to acts of marginalization or erasure especially of the poor and vulnerable sectors, by the violence of our words or actions, by our negligence or lack of care, when we teach or study or create works of art. We must learn to be self reflexive and critical of our own conceptions and perceptions of what is good art, what makes heritage, and how power underpins these processes.

This year’s DLSU Arts Congress is an excellent opportunity to carry forward the conversations on these issues on art, heritage, and identity. And for me the challenge is to think of these issues in relation to the context of our times, which many have described as an era of disinformation and manufactured lies in the public sphere, with democracy being undermined by the forces of state power itself, threatening authoritarian rule, and the weakening of the rule of law.

Congratulations to the organizers and participants! I laud your hard work and passion in bringing to fruition another year of the Arts Congress which expresses our zeal for service and carries out our commitment at DLSU and the College of Liberal Arts to bridge faith and scholarship and work in communion, in congress, with those who share our mission.

Jazmin B. Llana, PhD
Dean



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Promoting Arts and Culture through Animation and New Media Arts as Venue for Cultural Tourism

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Abstract: About 64% of the ASEAN population is connecting online, while 80% of the Internet traffic is based on video consumption. This year, 2019, the 35th ASEAN Summit held in Thailand encourages member countries to promote cultural heritage through arts. By taking advantage of SMART technologies in this digital age, the use of virtual reality (VR) and artificial intelligence (AI), Interactive and Multimedia to reach younger generation in the preservation, and promotion of cultural heritage.

The collaboration of arts and culture should also create cultural awareness that creates a facilitative environment for people to be part of culture itself, closer and accessible to its society regardless of social, economic and physical status. Thus, benefits not only the cultural heritage promotion but also the arts, animation and media production.

This exploratory and descriptive research paper argues that animation and other forms of new media arts can help promote and disseminate information in preserving the cultural heritage. The use of new media arts in showcasing the Philippine culture can also help promote the existing skill set of the industry through video production. Data collection and primary resources will be used to explore the possibilities for this collaboration.

Key Words: Philippine Culture; Cultural Heritage; Promoting Tourism; Animation and Multimedia

INTRODUCTION

Cultural heritage may sound significant to each of us, but how much do we really value it. Culture as defined by Merriam Webster dictionary is a customary belief, a social forms and material traits of a racial, religious nor social group. Cultural heritage from the word inherit is the passing of culture from one generation to another. It is an expression the community has developed ways of living and maintains this to subsequent generations.

Factors such as the colonization, lack of practice, education and the development of new

technology may distort our cultural heritage. On contrary it can help develop or rehabilitate if properly taken advantage. For instance the technology, the advancement of technology gives human flexibility to build more infrastructures that can damage our cultural heritage. However, technology on new media, animation, and alike can also help in promoting the heritage economically such as tourism.

The first part of this paper explains the importance of cultural heritage and its preservation. The second part connects the cultural heritage in multimedia arts, animation and interactive videos in promoting cultural heritage. While the last part explains how the



aforementioned factors can developed and preserve it than distorts.

METHODOLOGY

An exploratory and descriptive research was used for this paper. Since the animation and multimedia is a young but continuously evolving industry, the methodology of gathering information uses primary resources. As of this writing there is not much researches were made for arts and communication. Through related websites, facts are gathered to describe, enumerate the importance, the existing local government agencies and programs available in the preservation of local cultural heritage.

Secondary resource of gathering data will also be used to collect information on area of animation and multimedia as a venue for promoting cultural heritage, such are industry experience, casual conversation with colleagues as well as available writing about arts, animation and multimedia arts. Data gathering to consist of existing research, newspaper, books, records, data archives, biographies and web sites.

RESULTS AND DISCUSSION

Cultural Heritage

Culture being the custom, tradition, forms and beliefs of a community, while heritage is the inherence of physical belongings when put together creates a new meaning. Cultural heritage is not a physical possession hand down from generation to generation, but a shared bond from past to present that are developed by community to cultivate our history, identity and belonging. This can either be tangible or intangible.

Tangible cultural heritage is physical evidence that can be natural or a built environment or an artifact. This can be a movable object just like artifacts, books, artwork, manuscript and others. It can also be an immovable object such as architectural, buildings, monuments or landmarks that are

specifically and uniquely identified by specific culture.

Intangible cultural heritage on the other hand are practices, expression, representations, knowledge, skills, beliefs, instruments, objects, artifacts, oral traditions, arts and lifestyles a community has developed from the past, maintained in the present time and preserved for the future. Preservation is of great importance as this validates our existence and becomes the basis of ideas to further develop our future.

There is a long list of both tangible and intangible cultural heritage and some of which is still going through validation by responsible government agencies. Republic Act No. 10066, also known as National Cultural Heritage Act of 2009, an act providing for the protection and conservation of the national cultural heritage, strengthening the National Commission for Culture and the Arts (NCCA) and its affiliated cultural agencies [Official Gazette, 2013] enumerates the objective, purpose of preservation, regulation and implementing agencies.

Government Agencies & Programs

Local Government Agencies

Among the cultural agencies the government has delegated an specific functions in the implementation of the Republic Act are: Cultural Center of the Philippines (CCP) on cultural properties on performing arts, National Archive of the Philippines (NAP) on archiving, National Library of the Philippines (NLP) on rare books and papers, National Historical Commission of the Philippines (NHCP) significant movable and immovable cultural properties that pertains to history, National Museum (NM) movable and immovable cultural and natural properties pertaining to different collections, Komisyon sa Wikang Filipino (KWF) on dissemination, development and promotion of Filipino national languages.

Institutional linkages of the national cultural agencies should coordinate in the



implementation of programs/projects with the Commission are: Department of Tourism, Intramuros Administration, National Parks Development Committee, Department of Education, Department of Public Works and Highways, National Commission on Indigenous Peoples, Department of Environment and Natural Resources, Department of Interior and Local Government, Office of the Muslim Affairs, Housing and Land Use Regulatory Board, Autonomous Regional Government in Muslim Mindanao and the Cordillera Administrative Region, Office of the Special Envoy on Transnational Crimes and UNESCO National Commission of the Philippines.

International Agencies

United Nations Educational, Scientific and Cultural Organization (UNESCO) with 193 and 11 associate member states is a specialized agency of the United Nations (UN) with its purpose in promoting international collaboration in education, sciences, and culture. Although UNESCO objects focuses on education natural sciences, social or human sciences, culture and communication, their early activities on cultural heritage led to adoption of convention concerning the Protection of the world Cultural and Natural Heritage. The World Heritage Committee was established in 1976 and the first sites inscribe by the World Heritage List was made in 1978 [UNESCO, n.d.]. Since the UNESCO recognition of World Heritage is of big value and importance to member countries, making sure that Cultural and Natural Heritage are preserved.

Local Government Programs

The Republic Act 10066 also states cultural property incentives program in promoting and preservation of cultural heritage, such are: Tax exemption on donations in accordance with the provisions of the National Internal Revenue Code of 1997 as amended by Bureau of Internal Revenue; National Heritage Resource Assistance Program in providing financial assistance in the form of grant; Awards and Citations on annual conservation

recognition program under which monetary prizes, awards and citations will be given by President of the Philippines [Official Gazette, 2013].

Importance of Cultural Heritage

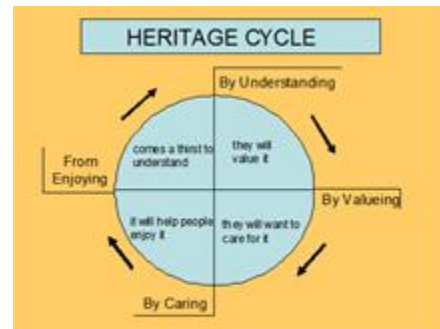


Figure 1 Heritage Cycle

As explained by Simon Thurley's Heritage Cycle, refer to Figure 1 [Simon Thurley, 2005], by understanding the cultural Heritage people value it. Once we value it, people will care for it. By caring for it, people will help to enjoy it. From enjoying it, we thirst to understand it and cycle will go on. I remember when I was going around Wat Pho's Temple of the Reclining Buddha, I saw a lady painting over one side of the wall. This is part of their preservation and restoration program given that the temple is considered the earliest center for public education in Thailand for Thai massage. The marble illustrations and inscriptions are recognized by UNESCO. Thailand as the chair of ASEAN has designated 2019 as ASEAN Culture Year, with a theme "Diversity, Creativity, Sustainability" [ASEAN Focus, 2019].

Perhaps younger generation thinks that cultural heritage is irrelevant in this modern time. Their connection to it is merely for social media posting and visual proof of travel goal achieved. However, culture offers more than evidence or memory but rather a connection of community's social values, beliefs, religion and customs. It binds them together and gives them sense of belonging that allows better understanding of the past to present generation. The scope of cultural heritage is huge enough to



include many aspects of our ways of life, such as food we eat, clothes we wear, skills we learn, religions we follow or the place we lived in. [Admin, 2013].

What are the important reasons in examining the cultural heritage: It affects individual's self-identity, self-esteem, and relationships with others; It is formative in the development of social groups; it is perceptions of self and of others are influences by similarities and differences in cultural heritage; it is use to influence individuals and social groups, especially to instill loyalty; a powerful economic and political consequences of loyalty and rivalry; supports the shaping of the understanding of history and heritage of the populations served (NAP) [Zadar, 2013].

Some may have attributed *Baybayin* with *Alibata* as pre-colonial script for Filipino. Baybayin is an indigenous script widely used as traditional Tagalog script. The term explains by itself which means to spell or syllabize in Tagalog, while Visayans called it Kudrit-Kabadit. The *alibata* however was an arrangement of letters in Arabic alphabet or Alif Ba Ta. In an article online by Philippine Daily Inquirer, Lifestyle section, University of Santo Tomas (UST) documents on Baybayin was declared as National Culture Treasure (NCT) by National Archives of the Philippines during the Second Baybayin Conference on August of the same year. The recognition does not only highlight the ancient Filipino Syllabary during the 16th century, but also the age of the university as oldest and historic institution. The Baybayin at hand is a dead of sale which proves particular stage of orthographical and paleographical development of baybayin script [Sembrano, 2014]. The attribution of Baybayin as Alibata can be clarified through information video.

Animation and Video Information on Cultural Heritage

Animation creates movement to non-moving objects such as images or text. Animation has been around since 1950s; however it was only recognized as an industry

in 1980's [Asis, 2017]. The so called young industry has been waning due to delays on local technology and skills development. Although wide enough to cater other industry the competitiveness of other Asian countries in outsourcing and the development of new media through internet specifically social media weakens the post production which affects the industry of animation production for visual effects. With audience's shorter attention span for watching television commercial, the advertising industry shifted from visually enticing graphics through animation to more content base videos. This added to weakening industry of local animation.

However, research still finds video information and communication is still effective medium to catch a person's attention. No matter what video is engaging and crosses language barriers or miscommunication. Unlike text wherein construction of words can sometimes be misunderstood as this doesn't express intonation that stresses emotion to your target audience. Talking and or audio communication expresses intonation but differences in speaking language can create miscommunication due to diction and manner of delivery. Video on the other hand touches different human senses: primarily see and hear. In the advent of interactive media touch and smell can be added depending on technology it was executed at.

Technology and New Media in Promoting Cultural Heritage

In the advent of social media as new media in showcasing videos to our target market, it become more popular to younger generation as well as the older generation. Dione Digital recently found that online video is a 600% more effective marketing tool than print and direct mail combined [Sukhraj, 2019]. The evolution of video viewing from television to present online social media it is no secret that video become staple for daily viewing. Some media crosses to cater more audiences from television that has specific schedule that can only be viewed once. While sharing via social



media gives audiences flexibility of repeating the video, or watching at personal time, or by sharing videos from person to another.

In summary, there are 75 Million people in United State watch online videos every day. Mentioning or visibility of attachment on email subject line, it increases by 13% the click-through rate. Roughly 50% of all video is watched on mobile a device which makes it more accessible. By 2019, internet video traffic will account to 80% of all consumer internet traffic. The longer the video duration more engagement it gets. Around 95% of the viewer's retains 95% of the messages when they watch videos compared to 10% reading it in text. Lastly, 76% of marketing professionals plan to use video to increase their brand aware. Social video generates 1200% more shares than text and images combined. Video that ends on cliffhanger builds curiosity and drive people to watch the next time. More so, the same principle of video presentation for marketing will help in the promotion of cultural heritage compared to 10% when reading in texts.

Augmented reality and or virtual reality through Artificial intelligence can also elevate promotion of not only individual or group but also the community. Since viewer are becoming more sophisticated being innovative can bring business to next level. It creates rich, immersive and interactive user experience, reduces language barriers and due to real life like simulation of AR-VR it affects customer's buying decision [AR, 2017].

CONCLUSIONS

Valuing the arts, rediscovering the heritage and reaffirming identities as the theme for this year's 13th De La Salle Arts Congress (2020), Part of the intangible heritage is art, one of the many cultural heritages that need valuing, rediscovering, reaffirming. Just like culture in general arts evolve from generation to generation, as previous needs preservation and recognition to present and future generation, the later can help the earlier in preservation and promotion. New media for example, through the use of different medium such as television,

radio, social media, and interactive media can be used to reach more audience to educate, to entice the interest, to make people value and enjoy our cultural heritage. Taking advantage of new technology also can help in the promotion, by simply converting heavy text information to moving images or informative videos. The flexibility of sharing this video over social media or through Bluetooth from gadget to gadget will help reach more people. While saving a digital copy of this video for classroom video/film viewing will help students who can't afford to buy gadgets or travel to see and experience this cultural heritage more than illustration and images from the book.

Augmented Reality (AR) and Virtual Reality (VR) on the other hand can help people who are incapable of travelling due to health can experience cultural heritage through simulation of both tangible and intangible cultural heritage.

While animation can help create fictional character and representation to visualize cultural heritage that has no image archive or has physical object but too delicate to hold or touch by the audience.

While this new media, interactive videos promotes the cultural heritage, it returns the favor to arts industry through promotion of existing knowledge Filipino has. The weakening industry of animation and growing industry of interactive will showcase the skills of local artists and may bring more project related or not to cultural heritage.

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**PAMANA AT SINING: VALUING THE ARTS, REDISCOVERING HERITAGE,
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Ang Pamilya sa Pelikula: Isang Pagsipat sa mga Nagwagi ng MMFF Gatpuno Antonio J. Villegas Cultural Award sa Nakalipas na Limang Taon

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Abstrak: Sinimulang igawad ng Metro Manila Film Festival (MMFF) ang Gatpuno Antonio J. Villegas Cultural Award noong 1990 upang kilalanin ang pelikulang kalahok na pinakanagpakita ng pagpapahalagang kultural at/o historikal. Ang pelikulang *Andrea, Paano Ba ang Maging Isang Ina?* (1990) ni Gil Portes ang kauna-unahang nakasungkit ng nasabing pagkilala. Isa itong pag-alala sa yumaong dating alkalde ng Maynila at ang itinuturing na ama ng MMFF na si Antonio J. Villegas. Kaugnay nito, muling sinipat ng mga mananaliksik ang mga pelikulang pinarangalan ng Gatpuno Antonio J. Villegas Cultural Award sa nakalipas na limang edisyon ng MMFF (2015-2019). Tiningnan ng papel ang mga paksang nangingibabaw sa bawat pelikula. Mababakas na sa lahat ng usaping inilatag, sa paksa ng pagmamahal at pagpapahalaga sa pamilya nagkakapareho ang limang pelikula. Mula rito, sinuri ng mga mananaliksik kung paano pinanghahawakan ng mga pelikulang ito ang esensya ng Gatpuno Antonio J. Villegas award bilang isang kultural na pagkilala, partikular sa pagtalakay sa mga usapin at/o isyung pampamilya.

Mga Susing Salita: MMFF, Gatpuno Antonio Villegas Cultural Award, pamilyang Pilipino

Panimula

Malimit na itinuturing ang pelikula bilang salamin ng realidad, partikular na ang nagaganap sa lipunan. Maaari itong maiugnay sa pamamayagpag ng mga pelikulang may politikal na tema sa ilalim ng Batas Militar. Nabuo sa panahong ito ang mga likhang nakatapak sa realidad ng lipunan na humahamon sa kamalayang Pilipino (Tolentino, 2014). Gayundin, maikokonekta rin ito sa pag-usbong ng tinatawag na *Care Work Films* sa pagpasok ng 2000s sa pangunguna ng Star Cinema. Ilan lamang ang pelikulang *Anak* (2000) ni Rory Quintos at *Milan* (2004) ni Olivia Lamasan sa mga nailabas sa panahong ito na kapwa tumabo sa takilya. Malaking bentahe rito ang kasabay na paglobo ng bilang ng mga Overseas Filipino Worker (OFW) o mga

Pilipinong nangingibang-bayan para magtrabaho, na kalimitang nakakapasok bilang *domestic helper* (Bantugan, 2014).

Gayon man, ayon sa iskolar at direktor na si Carlos Pangilinan (2017), hindi na dapat ikinakahon ang pagtingin sa pelikula o ng sining sa pangkalahatan, bilang salamin ng realidad. Sa halip, mas mainam na sipatin ang interbensyong dala ng pelikula sa mga paksang inilalatag ng mga ito. Ano ang mga langkap nitong ideolohiya at/o pananaw sa isang partikular na paksa? Ganito rin ang ipinahahayag ng isa pang iskolar na si Alice Guillermo (2001) sa kaniyang tekstong *Image to Meaning: Essays on Philippine Art* kung saan sinabi niyang may mga gamit o papel na ginagampanan ang mga nakikita nating sining, kabilang na ang telebisyon. Kung kaya,



mahalagang tingnan ang kahulugan o mensaheng lagpas sa pisikal na kaanyuan ng mga ito.

Kung babalikan naman ang mahahalagang yugto ng kasaysayan, mababakas ang pakikisangkot ng sining ng pelikula sa mga pagbabagong nagaganap sa lipunan. Bagama't hindi maituturing na katutubong artikulasyon ng kulturang Pilipino ang sine, yamang ang teknolohiya ay inangat sa Europa at Amerika, nakaugat ang pelikula sa buhay ng mga Pilipino (Flores, 2). Sa gayon, maipagpapalagay na mababakas sa mga pelikula ang naratibo ng mga Pilipino gayundin ang usapin ng transpormasyon sa lipunan. At sa patuloy na pag-unlad ng teknolohiya, nagbago rin ang papel ng pelikula bilang isang progresibong midyum, partikular na noong digmaan (Andes, 24). Dagdag ni Andes, 1970s nang nagsimulang makakuha ng atensyon ang mga pelikulang Pilipino mula sa mga iskolar. Ito rin ang dekada kung saan naging isang penomenon ang pelikulang Pilipino dahil sa malawak na pagtanggap dito bilang sining na nangangailangan ng komentaryo, suri, at parangal. Lumaganap ang mga award-giving body o mga grupong nagbibigay ng mga parangal at pagkilala tulad ng Manunuri ng Pelikulang Pilipino na siyang nasa likod ng taunang Gawad Urian. Kalaunan, mailuluwal din ang itinuturing na pinakamatagal at isa prestihiyosong film festival sa Pilipinas – ang Metro Manila Film Festival (MMFF).

Layunin ng MMFF na itaguyod at paghusayin ang pagpapanatili, pagpapayabong at pagpapaunlad ng lokal na industriyang pampelikula sa bansa. Gayundin, layon nitong palawakin ang pinansyal na suporta at pagtulong sa mga prodyuser ng pelikulang Pilipino. Isinagawa rin ang MMFF bilang pagkilala sa papel at tungkulin ng industriyang pampelikula sa pagbibigay nito ng malikhaing paglalarawan ng parehong kuwento at kasaysayan ng bansa. Ginaganap ito tuwing ika-25 ng Disyembre hanggang sa unang linggo ng sumunod na taon. Tanging

ang walong pelikula lamang na pinili at nakapasok sa inilatag na pamantayan ng pamunuan ng MMFF ang ipalalabas sa buong Kalakhang Maynila, maging sa maraming bahagi ng bansa.

Sa pagtatapos ng film festival, pipili ang pamunuan ng mga pelikula at aktor na pararangalan sa iba't ibang kategorya. Isa ang Gatpuno Antonio J. Villegas Cultural Award sa pinakainaabangang pagkilala rito kada taon. Sinimulan itong igawad noong 1990 na may layuning kilalanin ang pelikulang kalahok na pinakanagpakita ng identidad at kulturang Pilipino. Ang pelikulang *Andrea, Paano Ba ang Maging Isang Ina?* (1990) ni Gil Portes, ang kauna-unahang nakasaungkit ng nasabing pagkilala. Hinango ang pangalan ng parangal sa yumaong dating alkalde ng Maynila at ang itinuturing na ama ng MMFF na si Antonio Villegas bilang pag-alala sa kaniyang hindi matatawarang suporta para sa pagpapayabong ng pelikula sa bansa.

Kung babalikan ang mga nagwagi ng nabanggit na pelikula sa nakalipas na limang taon, mababakas na sa lahat ng usaping inilatag, sa paksa ng pagmamahal at pagpapahalaga sa pamilya nagkakapareho ang mga ito. Tingnan ang talahanayan 1 sa appendix ng papel na ito.

Pamilya ang pangunahing yunit ng lipunan na malinaw na makikita sa buhay ng mga Pilipino (Medina, 12). Dagdag ni Medina, napakalawak ng impluwensiya nito sa kakanyahan nitong lumaganap sa bawat aspekto ng buhay ng tao – sosyal, politikal, ekonomikal at ispirituwal na aspekto, gayundin pagdating sa mga pelikula. Kaya naman, hindi maikakailang tumatabo sa takilya sa Pilipinas ang mga pelikulang tumatalakay tungkol sa pamilya o kaya naman ay sa pag-ibig. Ayon nga kay Arias (2020), naglalaro lamang sa mga genre ng comedy o katatawanan, romance o kuwentong pag-ibig, drama o kumbinasyon ng tatlong nabanggit ang panlasa ng mga Pilipinong manonood. Patunay rito ang listahan ng mga itinuturing na *highest-grossing Filipino film of all time* kung saan pumapasok sa mga genre na ito ang



mga nangungunang pelikula tulad ng *Hello, Love, Goodbye* (2019) na tumabo ng mahigit P900 milyon, *The Hows of Us* (2018) na may P800 milyon, at *Super Parental Guardians* (2016) na may P600 milyon (Anarcon, 2020).

Kung sisipatin ang mga pelikulang nabanggit, bagama't nasa kategorya ng drama, romance, at comedy ang mga ito, nakaangkla pa rin ang istorya at naratibo sa usapin ng pamilya. Halimbawa sa *Hello, Love, Goodbye*, higit sa kuwento ng pag-iibigan nina Joy (Kathryn Bernardo) at Ethan (Alden Richards), hayag din sa pelikula ang pagsasakripisyo at pagtitiis ng mga Overseas Filipino Worker (OFW) sa Hongkong para sa kanilang pamilya. Bukod pa, ipinakita rin ang ilang isyung pampamilya tulad ng pag-iwan ng ina ni Joy sa kanila upang magpakasal sa kaniyang amo sa Hongkong. Sa ganitong diwa, pinili ng papel na magpokus sa pagsusuri sa paraan ng pagtalakay ng limang nagwagi ng Gatpuno Antonio J. Villegas Cultural Award ng mga isyung pampamilya sa pelikula.

Layunin

Layunin ng papel na matukoy ang mga isyung pampamilya na tinatalakay sa huling limang pelikulang pinarangalan ng Gatpuno Antonio J. Villegas award. Upang maisagawa ito, partikular na sisipatin sa pelikula ang mga sumusunod:

- Istruktura ng pamilya (*Family structure*)
- Paraan ng pakikisalamuha/Pakikipag-unayan (*Socialization*)
- Mga pagbabagong nagaganap sa pamilya at lipunan (*Modernization*)

Mula rito, tutuklasin kung paanong ang mga nabanggit ay nakaaapekto o nakapagdudulot ng/sa mga isyu sa mga pamilya sa pelikula. Gayundin, tinangka ng papel na sipatin kung paanong naaapektuhan ng aspektong ekonomikal (pagtabo sa takilya) ang re-imahinasyon ng

pamilya sa pelikula.

Metodo ng Pananaliksik

Ispesipikong tiningnan sa mga pelikula ang apat na erya: istruktura ng pamilya, paraan ng pakikisalamuha/pakikipag-ugnayan at mga pagbabagong nagaganap/modernisasyon sa pamilya kaugnay ng mga pagbabagong nagaganap sa lipunan. Sa tulong ng mga konsepto at pananaw na inilatag ni Belen T.G. Medina sa kaniyang aklat na *The Filipino Family* (2001), muling sisipatin at susuriin ang limang pelikulang nagwagi ng Gatpuno Antonio J. Villegas award sa MMFF. Nakadisenyo ang aklat upang magamit bilang isang komprehensibong teksto sa sosyolohiya ng pamilya na nakalapat sa danas ng mga Pilipino. Nilayon ng aklat na matalakay ang mga aspektong pampamilya – istruktura, gampanin at mga pagbabagong nagaganap sa pamilyang Pilipino. Ipinaliwanag dito ang mga patern ng pakikipag-ugnayan sa bawat miyembro ng pamilya maging ang relasyon ng pamilya sa iba pang panlipunang pangkat at sa lipunan sa kabuuan. Bagama't maaaring maging sanggunian ang aklat tungkol sa pamilyang Pilipino sa kabuuan, limitado pa rin ito sa pagtalakay tungkol sa Kristiyanong pamilya. Ayon pa kay Medina, mahalagang maunawaan din na walang “pamilyang Pilipino.” Dahil walang katangian o kaugalian na magkakapareho sa lahat. Tiyak na iba ang uri ng pamilya sa baryo (barrio) sa pamilya sa Forbes Park sa lungsod na Quezon (Medina, 8). Samakatuwid, ang tinalakay sa aklat ay ang karaniwang patern o katangian ng isang pamilyang Pilipino sa kabuuan.

Istruktura ng pamilya (*Family structure*)

Ayon kay Medina, maaaring maiklasipika ang pamilya bilang nuclear o extended. Mayroong ina, ama, at ansk ang nuclear family. Gayunpaman, ang mga anak ay hindi nangangahulugang biolohikal na anak ng mag-asawa. Samakatuwid,



pumapasok dito ang pagkakaroon ng ampon na anak. Dagdag ni Medina, “nuclear family is the primary unit of all types of families and is considers the basic building block in family structures” (Medina, 2001, p. 15). Samantala, ang extendend family naman ay binubuo ng ina, ama, mga anak at iba pang mga kamag-anak tulad ng lolo at lola, tiyo at tiya, at mga pinsan na kasamang naninirahan sa iisang bahay. Bukod sa mga nabanggit, mayroon pang ibang uri o istruktura ng pamilya ayon kay Medina (2001). Dahil nga sa patuloy ang transpormasyon sa lipunan, mula sa tradisyunal-agrikultural na pamumuhay tungo sa modernong industriya, sumailalim din sa pagbabago ang istruktura na mga pamilya. Tulad ng pagkakaroon ng tinatawag na Solo-parent family. May iba’t ibang uri ng solo-parent family ayon kay Medina: biyudo kasama ang mga anak, single na ama/ina kasama ang inampon na anak, separated parent/naghiwalay na magulang kasama ang mga anak, at magulang na nagkaanak pero hindi kinasal/nagkaanak sa pagkabinata/pagkadalaga at ang mistress/kabit na nagkaanak sa isang kasal o may pamilyang lalaki.

Pakikisalamuha/Pakikipag-ugnayan (Socialization)

Ayon kay Medina, ang pakikisalamuha/pakikipag-ugnayan ay matagal na proseso kung saan ang indibidwal ay natututo ng mga paniniwala, pagpapahalaga, sentimiyento, norm, at pag-uugali sa kaniyang lipunan. Sa pakikisalamuha nagkakaroon ng gampanin ang isang indibidwal. Dagdag ni Medina, sa pakikisalamuha din naipapasa ang pagpapahalaga, kaugalian, at paniniwala ng isang pangkat tungo sa susunod na henerasyon. Sa paliwanag ni Davidson at Moore (1992), sa pamilya unang natutunan ng isang bata ang pakikisalamuha. Ang pamilya rin ang may pinaka may impluwensiya sa pagdebelop ng personalidad at karakter ng isang bata (Medina, 59). May dalawang uri ng pakikisalamuha/pakikipag-

ugnayan ayon kay Medina, conscious o malay at unconscious o di-malay. Sa malay na pakikipag-ugnayan, direktang natuturuan o natuto ang indibidwal ng mga pamantayan at pagpapahalaga, tamang pag-uugali, obligasyon, at iba pang mga inaasahang gawi. Samantala, sa hindi malay na pakikipag-ugnayan, natuto ang indibidwal ng mga pagpapahalaga at gawi sa pamamagitan ng obserbasyon at karanasan. Ayon pa kay Medina, ang mga pagpapahalaga at katangiang tradisyunal na tinuturo ng mga magulang sa mga anak ay ang pagiging magalang at pagrespeto sa nakatatanda, pagiging mahinhin sa halip na agresibo, kayang tumayo sa sariling mga paa, masipag, at pagiging matiyaga upang mapabuti ang kanilang buhay. Gayunpaman, sa kasalukuyang naging liberal na rin ang mga magulang. Hinahayaan na nilang magtanong at mangatuwiran ang mga anak. Ayon kay Jocano (1995), bagaman may mga ganitong pagbabago, patuloy pa rin ang ilang magulang sa pagtuturo ng pagpapahalagang Pilipino sa kanilang mga anak tulad ng paggalang (respect for the elders), pagbabahala (concern for work other people), pananagutan (accountability for actions), pagbabalikatan (sharing the burden with others), pagbabayanihan (cooperation and teamwork), pagmamalasakit (solicitous concern for all) at pakikipagkapwatao (treating people equally as fellow human beings).

Mga pagbabagong nagaganap sa pamilya at lipunan (Modernization)

Ayon kay Medina, dumaraan sa proseso ng pagbabago at modernisasyon ang mga umuunlad na lipunan sa kasalukuyan. Dagdag ni Medina, ilan sa mga kaugnay na katangian ng modernisasyon ay ang urbanisasyon at industriyalisasyon. Gayundin, ilang aspkeito nito ay ang teknolohikal na pag-unlad, pagdebelop ng transportasyon, komunikasyon at mass media. Kasabay nito ang mga pagbabago sa mga kultural na pagpapahalaga at



kaugalian. Gayundin ang pag-unlad at pagbabago sa paraan ng pamumuhay. Kabilang dito ang (1) positibong pagtingin at pagpabor sa mga naghahanapbuhay na ina/asawa; (2) pagbabago sa mga gampanin ng miyembro ng pamilya (3) pagbaba/pagbawas sa awtoridad ng ama (4) pagbaba/pagbawas sa impluwensiya ng pamilya sa bawat indibidwal o miyembro nito (5) pagpayag at pagtanggap sa mga kaugalian o nakasanayan (6) pagbuwag sa tradisyunal na ugnayan na may iisang gampanin ang pamilya at mga kamag-anak nito.

Paglalahad ng Datos

My Bebe Love: #KiligPaMore (2016)

Pinagtatampukan ang pelikula nina Maine Mendoza bilang Anna Carillo, ang suwail at pasaway na anak ni Vito Carillo (Vic Sotto); at Alden Richards, ang matalino at masunuring pamangkin ni Corazon Talatala (Ai-ai de las Alas). Nagsimulang magkrus ang landas ng dalawang pamilya nang muntikang mabangga ng sinasakyang kotse ni Vito ang nagja-jogging na si Corazon. Walang nagpaubaya sa nangyari at kapwa nila sinisisi ang kakulangan ng isa't isa. Muling silang nagkaharap nang magkaroon ng problema ang lugar na kapwa inireserba ng kanilang negosyong *events management*. Bagama't naayos din ang gusot, naging daan ang pangyayaring ito upang magkakilala ang kanilang anak at pamangkin na sina Dondi at Anna. Nagkaroon ng lihim na komunikasyon ang dalawa hanggang sa mahulog ang kanilang loob sa isa't isa. Bunga ng namuong iringan sa kanilang pamilya, mahigpit na tinutulan nina Vito at Corazon ang relasyon ng dalawa. Pansamantala nilang kinalimutan ang kanilang alitan upang mapaghiwalay ang dalawa. Sa kanilang palagiang pagsasama, hindi nila namalayang nahuhulog na rin ang loob nila sa isa't isa. Sa pagkakataong ito, sila naman ang nagkaroon ng lihim na relasyon. Kalaunan, nalaman din nina Dondi at Anna ang pagtitinginan ng dalawa. Pinag-awayan nila ang tungkol dito

sapagkat hindi pabor si Anna na maging madrasta si Corazon. Sa kapanatagan ng dalawa, nagpasya sina Vito at Corazon na itigil ang kanilang pagkikita na kapwa nila labis na dinamdang. Hindi nagawang makatiis nina Dondi at Anna sa kalungkutan ng dalawa at nagplanong i-set-up ang mga ito. Sa pagtapos ng pelikula, nagawa ring tanggapin ni Anna si Corazon sa ngalan ng magiging kasiyahan ng kaniyang ama.

Kung sisipatin ang pelikulang *My Bebe Love: #KiligPaMore*, dalawang uri ng istruktura ng pamilya ang ipinakikita rito. Una, ang danas ni Vito bilang isang solong-ama kay Anna bunsod ng pagkamatay ng kaniyang asawa. Bagama't walang malinaw na bakgrawn sa naging pagpapalaki ni Vito kay Anna, mahihinuhang mula sa naging pagrerebelde ng kaniyang anak na nakaranas siya ng *role conflict* o sabay na pagyakap sa pagiging ina at ama. Maiuugnay ito sa isang artikulo nina Autor at Concha (2019) kung saan kinapanayam nila ang ilang solong-ama patungkol sa kanilang karanasan sa pagyakap ng responsibilidad sa kanilang mga anak. Isa sa mga uri ng solong-ama na kanilang nainterbyu ay tulad ni Vito na isang biyudo. Kung ikukumpara sa ibang kaso ng solong-ama tulad ng walang asawa at hiwalay sa asawa, mas mabigat para sa biyudo ang pagharap sa tungkulin sa anak sapagkat kasabay rin niyang iniinda ang emosyonal na sakit ng pagkakawalay sa asawa. Ito ang maaaring rason kung bakit mas naging abala sa trabaho si Vito sapagkat ito ang nagsisilbi niyang pagtakas sa kalungkutan. Gayon man, kalakip nito ang pagkakalayo ng loob niya sa kaniyang anak. Sa halip, mas naging pokus ni Vito ang pagbibigay ng materyal na pangangailangan ni Anna. Sa kabilang banda, mas tinanggap ito ni Anna bilang pagkukulang kung kaya ang pagiging pasaway naman ang ginagawa niyang mekanismo upang makuha ang atensyon ng ama. Samantala, ang ikalawa naman ay ang relasyong tiyahin-pamangkin nina Dondi at Corazon. Bunga ng maagang pagkaulila, si Corazon ang sumalo ng



responsibilidad sa kaniyang pamangkin hanggang sa makapagtapos ito at maging isang ganap na abogado. Katulad ni Vito, maisasakategorya rin bilang solong magulang si Corazon sapagkat wala siyang asawa at anak.

Sa kabilang banda, masasabing limitado lamang ang conflict o problema ng pamilya sa lihim na pag-iibigan nina Anna at Dondi, maging ang nasundang patagong pagtitinginan ng kanilang ama at tiyahin na sina Vito at Corazon. Kung gayon, naikulong lamang dito ang pagtalakay sa aspekto ng pakikisalamuha o *socialization* ng pamilya na binabanggit ni Medina (2001). Bagama't nagawang makapagpakita ng pelikula ng ilang pagpapahalaga at kaugaliang Pilipino sa pamamagitan ng dinamika ng mga pamilyang tampok tulad ng paggalang sa nakatatanda, pagsunod sa mga magulang, at maging ang esensya ng pagpapatawad, hindi naging ganoon kalalim ang pagtalakay sa mensaheng nais ipabatid bunsod ng mababaw na naratibong tinutuntungan nito – ipinagbabawal na pag-ibig dahil sa alitan ng kaniya-kaniyang pamilya na sa huli ay magagawa rin namang tanggapin. Gayon man, nagawa namang maipakita ng pelikula ang ilang pagbabagong nagaganap sa pamilya o ang binabanggit na *modernization* ni Medina (2001). Nariyan ang paglalarawan kay Corazon bilang isang matriyarkal sa isang gitnang-uring pamilya na karaniwang pinamumunuan ng lalaki.

Sunday Beauty Queen (2016)

Ibinabahagi ng dokumentaryong pelikulang *Sunday Beauty Queen* ni Baby Ruth Villarama ang kuwento ng mga Overseas Filipino Worker (OFW) sa Hong Kong. Kaiba sa mga naunang pelikula rito tulad ng *Anak* (2000) ni Rory Quintos, bukod sa naratibo ng buhay ng mga Pilipinong manggagawa sa ibang bansa, nakasentro rin ito sa naiibang kuwento ng pag-asa sa kabila ng pangungulila sa pamamagitan ng pageantry. Tinalalakay nito ang ginaganap

na *beauty pageant* sa Hong Kong ng mga Pilipinang OFW na nagsimula noong 2008. Ang mga gawaing ito ay inoorganisa ng tourism office ng Pilipinas sa Hong Kong upang matulungan ang mga OFW na hindi lamang panandaliang makalimutan ang lungkot ng pagkakawalay sa pamilya kundi makabuo rin ng *fund raising* para sa mga nangangailangang Pilipino. Gayon man, sa pagtatapos ng tawanan at rampahan, muling babalik ang mata ng kamera sa pait ng katotohanang dinaranas ng mga OFW sa banyagang bansa.

Talamak sa pelikula ang pagpapakita ng mukha ng mga pamilyang may kaanak na OFW. Katulad ng pelikulang *Anak* (2000), nakatuon ito sa kuwento ng mga inang napilitang mangibang-bansa para sa kinabukasan ng kanilang mga anak. Sa isang eksena sa dokumentaryong pelikulang *Sunday Beauty Queen* (2016), nakikipag-video call si Hazel Picardo, isa sa mga tampok na karakter, sa kaniyang anak na babae na katatapos lamang ng elementarya. Walong taon nang naninilbihan bilang *domestic helper* sa Hong Kong. Pinili niyang subukin ang kapalaran sa dayuhang bansa sa kabila ng pagiging *computer science graduate* sapagkat mas malaki ang kaniyang kikitain dito. Isa ito sa mapapait na kontradiksyong inilalahad ng pelikula sa mga pamilyang may kaanak na OFW. Nagagawa ni Picardo na alagaan ang anak ng ibang tao, ngunit ang sariling niyang anak ay hindi man lamang niya mapuntahan para sa kaniyang pagtatapos. Sa pag-aaral ni Maruja Asis (2006), higit na negatibo ang nagiging epekto ng paglisan ng mga ina sa proseso ng paglaki ng kanilang mga anak. Kung kaya, marami sa mga anak na may magulang na OFW ang nagrerebelde at pinababayaan ang kanilang pag-aaral sapagkat nangungulila sila sa atensyon at kalinga ng kanilang mga ina.

Kakikitaan din ang dokumentaryong pelikula ng ilang pagpapahalagang Pilipino na masasalamain sa paraan ng kanilang pagkikipag-ugnayan tulad ng



pagmamalasakit sa kapwa, pagbabahala, pagbabalikatan at pakikisama. Gayundin, mababakas din ang mga positibong katangian gaya ng pagsasakiripisyo para sa pamilya, katatagan at kasipagan. Ayon kay Medina, dumaraan sa proseso ng pagbabago at modernisasyon ang mga umuunlad na lipunan sa kasalukuyan. Kasabay nito ang mga pagbabago sa mga kultural na pagpapahalaga at kaugalian. Gayundin ang pag-unlad at pagbabago sa paraan ng pamumuhay. Kabilang dito ang positibong pagtingin at pagpabor sa mga naghahanapbuhay na ina/asawa na malinaw na makikita sa dokumentaryong pelikula. Patunay rito ang inilabas na datos ng Philippine Statistics Authority (PSA) noong 2017, lumalabas na sa mahigit 2.7 milyong OFW, 53.7 na bahagdan dito ay kababaihan, na nasa edad 25-34 at karamihan ay kasal at may pamilya. Sa ganitong diwa, masisipat na hindi na lamang lalaki ang naghahanapbuhay para sa pamilya. Sa kasalukuyan, mayroon na ring gampanin ang babae/ina sa pagkayod para sa kaniyang pamilya.

Ang Larawan (2017)

Hango ang pelikula sa dulang pangmusika na *A Portrait of the Artist as Filipino* (1997) na sinulat ni Nick Joaquin taong 1950. Ginalugad ng istoryang ito ang ilang aspekto sa lipunan sa pamamagitan ng naratibo ng pamilya Marasigan. Partikular na umikot ang istorya sa matandang dalagang magkapatid na sina Candida (Joana Ampil) at Paula (Rachel Alejandro) at ang mga problemang kinaharap nila kaugnay sa huling larawang ipininta ng kanilang ama. Kilala ang kanilang ama na si Don Lorenzo dahil isa itong mahusay na pintor. Mayroon pa silang dalawang nakatatandang kapatid na sina Manolo (Nonie Buencamino) at Pepang (Menchu Lauchengo-Yulo) na pareho ng may sariling pamilya. Naghirap at dumanas ng problemang pinansiyal ang magkapatid na sina Candida at Paula simula noong tumigil na ang kanilang ama sa pagpipinta matapos maaksidente. Pinili

nitong sumailalim sa reklusyon na umabot na sa isang taon. Nais na nina Manolo at Pepang na lisanin na ng dalawa ang kanilang lumang tahanan at ibenta na ito kasama ang larawang ipininta ng ama upang makabayad na sila sa mga bayarin at matapos na rin ang pagtustos nila kina Candida at Paula. Ngunit tutol ang dalawa dahil ang larawan iyon ang huling obra ng ama at iniregalo ito sa kanila. Napukaw ang atensyon at kuryosidad ng publiko kabilang ang ilang mapagpanggap na kritiko, mamamahayag at kaibigan ng pamilya na si Bitoy Camacho (Sandino Martin), ang senador na si Don Perico (Robert Arevalo), at piyanistang bodabil na si Tony Javier (Paulo Avelino). Nakaguhit sa larawang ito ang imahe ng pagkabata ni Don Lorenzo kasama ang kaniyang ama. Maraming nagkakainteres sa larawang ipininta ng kanilang ama at handang bilhin o ibenta sa malaking halaga. Ngunit hindi ito maibenta ng magkapatid dahil ito ay alaala at regalo ni Don Lorenzo. Upang matutusan ang mga pang-araw-araw na pangangailangan, pinatuloy ng magkapatid si Tony Javier bilang boarder sa kanilang tahanan. Ginamit ni Tony ang kaniyang karisma upang mapapayag ang dalawa na maibenta ito sa isang Amerikanong nagkakainteres sa larawan sa halagang dalawampung libo at nang makakuha siya ng komisyon. Ngunit mahuhulog ang loob ni Paula kay Tony dahil na rin sa paghahanap nito ng personal kalayaan na naging dahilan sa pagtatalo nila ni Candida. Nagwakas ang pelikula sa muling pagkakaayos ng magkapatid.

Makikita na ang panahon bago ang Ikalawang Digmaan at sa Intramuros ang tagpuan sa pelikula. Bagaman naganap sa panahong ito ang istorya, masisipat na ang tunggaliang pagpapahalaga sa sining at/o konsumerismo ay naranasan noon ay nangyayari pa rin sa kasalukuyan. Gayundin, malinaw na mababatid sa kuwento ang higit na pagbibigay ng importansiya ng mga Pilipino sa impluwensiya ng ibang lahi sa halip na na



pagpapahalaga sa sariling identidad at kultura. Tulad na lamang sa naging pangunahing isyu/problema sa pamilya Marasigan – ang tunggalian ng pagsuko ng magkapatid na Candida at Paula sa obra ng ama upang masolusyunan ang problemang pinansiyal o ang pagtabi at pangangalaga nito bilang tanda rin ng paggalang, pag-alala at pagbibigay pugay sa ama bilang isang manlilikha. Maihahanay ang pamilyang Marasigan na kabilang sa Solo-parent family. Bagaman hindi naipakita o nabanggit ang dahilan nito, masisipat ang dulot ng ganitong uri ng istruktura sa isang pamilya. Matapos maaksidente at tumigil sa pagpipinta ang haligi ng tahanan, wala ring ilaw na gagabay at/o aalalay sa mga naiwang anak kaya dumanas din ito ng matinding problemang pinansiyal.

Natunghayan din sa pelikulang ito ang ilang mga katangian ng Pilipino na sinasalamang ng mga bidang karakter. Tulad ng pagiging determinado ngunit minsan ay marupok din na makikita sa katauhan ni Candida, at pagiging matapang at matatag na makikita kay Paula. Sa paliwanag ni Medina, ang pakikisalamauha/pakikipag-ugnayan ay matagal na proseso kung saan ang indibidwal ay natututo ng mga paniniwala, pagpapahalaga, sentimiyento, norm, at pag-uugali sa kaniyang lipunan. Tulad ng nasipat na ilang mga pagpapahalaga: maluwag na pagtanggap sa mga panauhin, pananatili sa piling ng pamilya hangga't hindi kasal, at ang konsepto ng hiya. Malinaw rin nakita ang laki ng impluwensiya ng koloniyalismo sa istoryang ito. Kaugnay nito ang mga pagbabagong naganap sa lipunan maging sa pamilyang sangkot. Mababalikan na ang tagpuan ay panahon bago ang Ikalawang Digmaan kung kailan ang mga intelektuwal at manlilikhang Pilipino ay naghahanap na rin ng kaliwanagan sa kultura na hiwalay sa mga Espanyol. Matapos nito, kultura naman ng mga Amerikano ang sunod na naging modelo kabilang na ang pagyakap sa wika nito, kilos at gawi, pananamit at iba pa. Ang

mga pagbabagong ito ang ilan sa naging balakid sa buhay nina Candida at Paula dahil sa pagnanais nilang mapangalagaan ang larawang nilikha ng ama gayundin ang kanilang pagkatao at pakikipag-ugnayan. Ito rin ang naging isyu sa kanilang magkapatid dahil naman sa pagnanais nina Manolo at Pepang na ibenta na ang tahanan kasama ang larawan. Masisipat sa pelikula ang ilang mga isyung pampamilya kaugnay ng mga pagbabago sa lipunan tulad ng problemang pinansiyal, banggaan ng prinsipiyo at mga pinahahalagahan, at pagnanais ng personal na kalayaan.

Rainbow Sunset (2018)

Umikot ang istorya sa isang retiradong senador, Ramon (Eddie Garcia) na pansamantalang iniwan ang kaniyang maybahay, Sylvia (Gloria Romero) at mga anak kapalit ng pag-aalaga sa matalik na kaibigang bakla na si Fredo (Tony Mabesa) na mayroong sakit na kanser. May tatlong anak sina Ramon at Sylvia: si Emman (Tirso Cruz III); Georgia (Aiko Melendez), ang kasalukuyang alkalde ng kanilang lugar, at si Fe (Sunshine Dizon), isang solong ina na nagtatrabaho sa NGO. Sa magkakapatid, si Fe ang pinakaunang tumanggap sa desisyon ng ama samantalang si Georgina ang pinakatutol dito dahil sa pag-aalalang maaapektuhan nito ang imahe niya sa kanilang bayan. Bagama't hindi sang-ayon ang mga anak ni Ramon sa kaniyang naging desisyon na pansamantalang manirahan sa piling ni Fredo upang alagaan ito, nanindigan pa rin siya sapagkat mahal niya ang kaibigan tulad ng pagmamahal sa kaniyang asawa. Nakarating ang balitang ito sa buong komunidad dahilan upang masira din ang pangalan at reputasyon ng kanilang pamilya. Kahit mabigat sa kalooban ni Sylvia ang ginawa ni Ramon, tinanggap niya pa rin ang desisyon nito at alam niya rin noon pa ang malalim na ugnayan nina Fredo at Ramon. Sunod-sunod din ang mga problemang kinaharap ng kanilang pamilya dahil na rin sa mga personal na isyu ng kaniyang mga



anak. Kaugnay nito, nagkaroon ng hindi pagkakaunawaan ang magkakapatid. Sinubukang ayusin ni Sylvia ang gusot sa magkakapatid. Humingi rin siya ng tulong sa asawang si Ramon. Ngunit hindi pa rin ito naayos at lalo pang tumindi ang tensiyon. Sa huling bahagi ng kuwento, naunang pumanaw si Ramon na hindi rin inaasahan ng lahat. Inatake ito sa puso dahil na rin sa sama ng loob. Ito rin ang naging daan sa pagkakaayos ng kaniyang mga anak. Ipinagpatuloy rin ni Sylvia ang pag-aalaga kay Fredo.

Malinaw na makikita sa pelikulang ito ang pagtalakay sa isyu ng LGTQ sa isang tipikal na konserbatibong pamilya. Ito rin ang pangunahing tunggalian sa kuwento. Gayundin, masisipat sa pelikula ang payak ngunit makatotohanang mga pangyayaring nagpapakita ng mga pagpapahalaga at ilang negatibong kaugaliang Pilipino na nakapagdudulot ng mga isyu at problema sa loob ng pamilya. Natunghayan sa pelikulang ito ang extended na istruktura ng pamilya kung saan naroon ang matinding ugnayan o relasyon ng bawat miyembro ng mag-anak kahit pa ang mga anak ay nagkaroon na rin ng kani-kaniyang mga pamilya. Kaya bagaman may kani-kaniyang pamilya na ang bawat anak nina Ramon at Sylvia, malaki pa rin ang naging epekto sa kanila ng paglalantad ng kanilang padre de pamilya at ang naging desisyon nitong alagaan at samahan ang kaibigan. Isang halimbawa rito ang kaniyang anak na si Georgia, ang sumalo sa legasiya ng kanilang pamilya sa politika. Sa halip na unawain ang hiling ng ama na pagbigyan sila sa relasyon niya ng kaniyang matalik na kaibigan na inilihim niya sa mahabang panahon, mas nanaig ang politikal na interes ni Georgia. Ganito rin ang naging reaksiyon ng isa pang anak ni Ramon na si Emman. Makikintal ito sa hindi niya pagtanggap sa seksuwalidad ng kaniyang anak na babae na lesbian. Para sa kaniya, isa lang itong bagay na maaaring baguhin sa pagtagal ng panahon. Sa magkakapatid, tanging si Fe lamang ang unang tumanggap

sa sitwasyon at desisyon ng ama. Ngunit makikita rin na ang pakikipagrelasyon ni Fe sa mas bata sa kaniya ang nakasira sa imahe niya sa pamilya.

Bukod dito, masisipat din ang paraan ng kanilang pakikipag-ugnayan/pakikisalamuha. Ayon kay Medina (2001) ang pakikisalamauha/pakikipag-ugnayan ay matagal na proseso kung saan ang indibidwal ay natututo ng mga paniniwala, pagpapahalaga, sentimiyento, norm, at pag-uugali sa kaniyang lipunan. Bagaman maraming mga pagpapahalaga at kaugaliang Pilipino ang naipakita sa pelikula tulad ng pagmamalasakit, pagbibigay halaga sa ugnayan ng pamilya, at pagtulong sa kapwa, ilan pa rin dito ay mga negatibong gawi at pag-uugali tulad ng korapsyon, pagkakaroon ng dobleng pamantayan, labis na pagpapahalaga sa sarili. Dagdag din ni Medina, dumaraan sa proseso ng pagbabago at modernisasyon ang mga umuunlad na lipunan sa kasalukuyan. Kabilang dito ang pag-unlad at pagbabago sa paraan ng pamumuhay, paniniwala, at preperensiya. Tulad na lamang ng paglantad ni Ramon hinggil sa kaniyang kasarian. Isa rin dito ang pagtatrabaho ni Fe sa isang NGO (Gabriela) na may layong pangalagaan ang mga naaaping kababaihan. Ayon kay Vergara (2019), malayo-layo pa ang tatahaking landas ng mga nasa komunidad ng LGBTQ upang makalaya sa diskriminasyon. Masisipat din na hindi lamang ang damdamin ng ina ang iniisip ng mga anak sa ginawa ng ama, kundi ang sasabihin ng ibang tao tungkol sa kanilang pamilya na tiyak na nakaapekto sa kanilang buhay. Bagamat napakaraming mga isyu at problemang kinaharap ng bawat miyembro ng pamilya, ang hindi kondisyonal na pagmamahal at pagtanggap pa rin ang naging solusyon nito na malinaw na naipakita ng karakter ni Sylvia at isa sa mahalagang mensahe na ipinabatid at nilayon ng pelikula – ang magbukas ng kamalayan hinggil sa mga isyu ng piniling kasarian, mapapamilya o panlipunan.



Mindanao (2019)

Kuwento ito ni Saima Datupalo (Judy Ann Santos) at sa pagharap niya sa mga pagsubok ng buhay, partikular na sa sitwasyon ng kaniyang anak na si Aisa (Yuna Tangog) na may sakit na kanser. Nagsimula ang kuwento sa pagbiyahe ni Saima kasama ang anak patungong Davao upang muling magpatingin. Samantala, ang kaniyang kabiyaq namang si Malang (Allen Dizon) ay isang Maguindanaoan Muslim na nagsisilbi bilang sundalong manggagamot sa Sandatahang Lakas ng Pilipinas (AFP). Kung kaya, sa halos buong durasyon ng pelikula, tanging si Saima lamang ang mag-isang kumayod sa pag-aalaga at pagbabantay kay Aisa. Bukod sa naratibo ng may karamdamang anak, nakatahi rin ito sa paglalahad ng epiko nina Rajah at Sulayman, maging ang pagpapakita ng tradisyong Muslim. Hayag din ang pagpapakita ng kontradiksyon sa pagitan ng pagiging manggagamot ni Malang at sa kawalan niya ng kakayahang magamot ang sakit ng sariling anak. Sa huli, sumuko rin ang katawan ni Aisa. Samantala, nagbitiw naman sa trabaho si Malang upang samahan ang nagluluksang asawa.

Maisasakategorya ang pamilya nina Saima bilang *nuclear family* sang-ayon sa binabanggit ni Medina (2001) na binubuo ito ng ama, ina, at anak. Gayon man, katulad ng naunang nabanggit, hindi rin niya palaging kasama ang asawang si Malang dahil sa trabaho nito bilang sundalong manggagamot. Bunsod nito, hindi lamang sinalo ni Saima ang tungkulin bilang ina at ama, kundi siya rin ang yumakap sa kalbaryo ng pagpapagamot, lalo na sa bansang hindi pa ganoon kaprogresibo ang pampublikong medikal para sa tulad nilang kapos. Sa kabila ng kakapusang ito, ipinakita pa rin ng pelikula sa pamamagitan ng karakter ni Saima at ng iba pang inang gaya niya ang esensya ng bayanihan, na hindi hadlang ang pagiging salat sa buhay upang makatulong sa kapwa. Masasalamatin ito sa eksena kung saan

nagkaroon ng bagong dating, kapwa niya may anak na *cancer patient*, sa kanilang tinutuluyang bahay sa tulong ng isang NGO, bukas-palad niyang ipinahiram ang kaniyang kagamitan upang may magamit ito sa pagluluto. Gayundin, ang pagsusuportahan at pagpapalakas sa loob ng mga inang nasa center sa isa't isa, lalo na noong namatay si Aisa.

Kung sisipatin naman ang ilang pagbabagong nagaganap sa pamilya o ang binabanggit na *modernization* ni Medina (2001), positibo nitong iniaangat ang imahen ng mga ina sa pamamagitan ni Saima na may kakayahan silang tawirin ang ganitong uri ng problema. Sa katunayan, ipinakikita sa pelikula na sa kaniya pa humuhugot ng lakas ang kaniyang kabiyaq na si Malang, lalo na noong malapit nang bawian ng buhay si Aisa. Pinatutunayan ng pelikula na hindi lamang nasusukat sa pinsansiyal na suportang naibibigay ang papel ng pagiging haligi ng tahanan. Maiuugnay naman ito sa eksena kung saan nag-uusap ang mag-asawa sa ospital at sinabi ni Malang na pinababalik na siya sa kaniyang destino. Kinompronta siya ni Saima at nagpahayag na panandalian munang iwan ang tawag ng serbisyo upang makasama ang kanilang anak sa nalalabi nitong mga araw. Gayon man, pahabol niya, samahan man siya o hindi ni Malang, hindi siya aalis sa tabi ng anak. Sa mga ganitong pagkakataon nabibigyang pagkilala ang kalakasang emosyonal ng mga ina na kalimitang naikakahon sa mga pelikula bilang mahina at nangangailangan palagi ng suporta ng asawang lalaki.

Kongklusyon

Gamit ang tatlong salik na binanggit ni Medina (2001), natukoy ng papel ang mga isyung pampamilya na makikita sa mga pelikulang nagwagi ng Gatpuno Antonio J. Villegas Cultural Award sa nakalipas na limang taon. Malinaw na natukoy sa pelikulang *My Bebe Love: #KiligPaMore* (2015) ang negatibong dulot ng pagiging



controlling parent ng isang magulang. Nasipat din na may malaking epekto ang istrukturang *solo-parent family* sa kabuuan ng pamilya. Natunghayan din sa dokumentaryong *Sunday Beauty Queen* (2016) ang negatibong epekto ng modernisasyon sa pamilya at lipunan, partikular ang ang nagiging dulot sa mga pamilyang naiwan ng mga OFW, partikular na sa paggabay sa kanilang mga anak. Bukod sa mga problemang kinakaharap ng mga pamilya ng OFW, kadalasang doble pa ang mga problema at paghihirap na nararanasan ng mga *domestic helper* na OFW – ang realidad ng pagkawalay sa pamilya kasabay ng hindi magagandang pagtratong nararanasan sa kanilang amo o pamilyang pinagsisilbihan. Nabatid naman sa pelikulang *Ang Larawan* (2017) kung paanong naging instrumento ang naratibo ng pamilyang Marasigan sa pagpapabatid ng mensahe tungkol sa pagpapahalaga sa identidad at kulturang Pilipino. Nasipat sa pelikulang ito ang mga isyu hinggil sa banggaan ng prinsipiyo at mga pinahahalagahan, pagnanais ng personal na kalayaan at problemang pinansiyal. Samantala, katauhang pangkasarian, personal na problema/isyu ng bawat miyembro, labis na pagpapahalaga sa sasabihin ng iba naman ang mga partikular na isyung pampamilya ang nasipat sa *Rainbow Sunset* (2018). Bagama't makikita rito ang tradisyunal na uri ng pamilya, binuksan naman sa pelikulang ito ang isyung malimit pag-usapan noon – ang kalayaan at seksuwalidad. Binabasag naman ng pelikulang *Mindanao* (2019) ang pagkahon sa mga ama bilang haligi ng tahanan o daluyan ng lakas ng isang pamilya. Ipinakita rito na kahit wala ang presensya ng ama, magagawang suungin ng isang ina ang lahat ng problema alang-alang sa kapakanan ng kaniyang anak. Sa kabuuan, masisipat sa mga pelikula ang sinasabi ni Medina (2001) na modernisasyon o pagbabagong nagaganap sa dinamika ng isang pamilya. Hindi na lamang ito nakakulong sa tradisyonal na pagtingin sa isang pamilya na binubuo ng

ina, ama, at anak na may kaniya-kaniyang inaasahang papel o gampanin.

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Appendix

Taon	Pamagat	Genre	Direktor	Studio	Paksa
2015	My Bebe Love: #KiligPaMore	Drama, Action	Jose Javier Reyes	OctoArts Films, M-Zet Productions, APT Entertainment, GMA Films, MEDA Productions	Kaugaliang Pilipino, Pag- ibig, Pagpapatawad; Pagmamahal sa pamilya
2016	Sunday Beauty Queen	Documentary, Drama	Baby Ruth Villarama	Voyage Studios, Tuko Film Productions, Buchi Boy Films	Pagsasakripisyo para sa pamilya; Kuwentong OFW
2017	Ang Larawan	Musical	Loy Arcenas	Culturtain Musicat Productions	Tunggalian ng sining at komersiyo sa bansa, Pagtindig sa pambansang identidad; Ugnayan ng pamilya
2018	Rainbow Sunset	Drama	Joel Lamangan	Heaven' Best Entertainment	Pagpapahalaga sa pamilya, Pagtanggap sa seksuwalidad
2019	Mindanao	Drama	Brillante Mendoza	Center Stage Productions Solar Pictures	Pagpapahalaga sa pamilya, Paglilingkod sa bayan

Talahanayan 1. Mga Pelikulang Nagwagi ng Gatpuno Antonio Villegas Cultural Award mula 2015-2019



Alliance of Concerned Teachers (ACT): Isang Kontra- Semyolohikal na Pagsusuri sa Nilalaman ng mga Lathala ng Kilusan sa Kanilang Pahina sa Facebook

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Abstrak: Hindi maikakaila na malaki ang papel na ginagampanan ng mga guro sa aspeto ng proseso ng pagkatuto ang mga mag-aaral. Sa kabila ng katotohanang ito, sila rin ay isa sa mga propesyong marhinalisado sa Pilipinas. Buhat sa mga hamong kinahaharap ng mga guro kaya itinatag ang Alliance of Concerned Teachers (ACT) upang itaguyod at ipaglaban ang karapatan at kalagayan ng mga guro. Ang pag-aaral na ito ay nagtatangkang suriin ang nilalaman at alamin ang mga temang nakapaloob sa mga inilathala ng ACT sa kanilang pahina sa Facebook gamit ang teoryang Kontra-Semyolohiya na dinalumat ni Demeteryo hango mula sa pitong retorikal na estratehiya ng Semyolohiya ni Barthes. Ispesipikong sinuri ang mga inilathalang pahayag ng kilusan sa Facebook noong Oktubre hanggang Disyembre 2018. Lumabas sa 141 inilathala nila na maringal ang kasaysayan ng kilusan sa kabila ng maraming hamong kinaharap nito sa loob ng mahigit tatlong dekada. Nakita rin ang mga temang nakapaloob sa mga lathala nila: (1) paghiling ng umento at/o karampatang sahod, (2) pagbibigay ng nararapat na benepisyong at insentibo; (3) pakikibaka para sa karapatan; (4) panawagan para sa mabuting kalagayan; (5) pamumuna sa maling pamamahala ng gobyerno; at (6) reporma sa sistema ng edukasyon. Litaw sa mga lathala nila ang signipikasyon ng estratehiya na Kontra-Semyolohiyang siyang tumutuligsa sa dambuhalang puwersa na kinahaharap ng mga guro sa bansa.

Mga Susing Salita: Alliance of Concerned Teachers, Kontra-Semyolohiya, Facebook, kilusan

Introduksyon

Maituturing na ang mga guro ay isa sa mga propesyong marhinalisado at inaaping sektor sa Pilipinas. Sila ay nakatatanggap ng mababang sahod (Llego, 2019; Reese at Wening, 2013) kung ikukumpara at ihanapay ito sa ibang propesyonal sa bansa. Hindi rin maikakaila na nangyayari ang mga pananamantala sa mga guro tulad na lamang ng mahabang oras ng trabaho, mababang pasahod, at kawalan ng karampatang benepisyong, maski ang mga benepisyong nasa batas, mula sa pribadong kompanya o gobyernong pinagsisilbihan nila. Liban sa mga hamong nabanggit, marami ring isyu ang

kinahaharap ng mga guro sa pang-araw-araw nilang gawain higit lalo sa pampublikong paaralan gaya na lamang ng sobrang bilang ng mga mag-aaral sa isang klase (PhilippineBasicEducation, 2012), kakapusan ng kagamitan para sa pagtuturo, kawalan ng karampatang pasilidad (Villanueva, 2019) upang mapabuti ang pagpapadaloy ng pagkatuto ng mga mag-aaral, at panggigipit sa mga benepisyong tinatamasa dapat ng isang guro.

Karamihan sa mga guro sa bansa ay nasa pampublikong sektor at makikita rin sa pampublikong mababa at mataas na paaralan ang pinakamaraming bilang ng mga mag-aaral



sa bansa. Sa kabila ng katotohanan na kinakaya pang pamahalaan ng mga guro ang pagdagsa ng bilang ng mga mag-aaral sa loob ng isang klase (Philippine Basic Education, 2012), makikita pa rin ang kakapusan ng ilang pampubliko at pribadong paaralan sa kagamitan at pasilidad na siyang pangunahing pangangailangan upang makapagturo nang maayos ang mga guro. Ang mga problemang ito ay sinusubukang tugunan ng mga guro sa pamamagitan ng paglalabas ng pera mula sa sariling bulsa o kaya naman ay sa pagiging maparaan gaya na lamang ng paggamit ng mga palikuran ng paaralan bilang silid pangguro upang matugunan ang kakapusan ng bilang ng *faculty room* sa ilang pampublikong paaralan sa bansa (Villanueva, 2019). Dahil sa kakulangan ng suporta mula sa gobyerno, ang bilang ng mga guro ay nahihirapang makasunod sa lumolobong bilang ng mga mag-aaral. Sa halip na magdagdag ng bilang ng mga guro, karaniwang tinatambakan na lamang sila ng karagdagang trabaho na siyang gumugol ng dagdag-pasakit at nakaaapekto sa kalidad ng pagtuturo gayundin sa kalusugan ng mga guro.

Mababa rin at hindi sapat ang pasahod sa mga guro sa bansa. Para sa guro sa pampublikong paaralan, ang pinakamababang pasahod sa bagong guro ay umaabot lamang sa Php 20,754 para sa Teacher I kada buwan at mas malubha ito para sa mga guro sa pribadong paaralan na nakapag-uwi lamang ng humigit-kumulang Php 11,400 (Llego, 2019) at 10,000 sa probinsya (Reese at Werning, 2013) kada buwan. Hindi ito sapat upang matustusan ang pang-araw-araw na pangangailangan ng pamilya ng mga guro. Liban sa katotohang mababa ang sahod ng mga guro, hindi pa ito ang kabuuang bayad na natatangap nila dahil nakakaltasan pa ito ng iba't ibang bayarin. Nagtutulak ang mga ito upang mangutang sila mula sa mga kapitalistang may super-tubo upang makaraos lamang ang pamilya hanggang sa susunod na araw ng sahod.

Makikita rin ang kalunos-lunos na kalagayan ng mga guro pagdating sa

tinatamang benepisyo mula sa gobyerno o pribadong kompanyang pinapasukan. Kadalasan ang mga guro ay bugbog sa labis na trabaho dahil karaniwang hindi nasusunod ang itinakdang oras ng pagtuturo na siyang magagamit sana para sa kanilang paghahanda ng ituturo para sa klase, pananaliksik, at pagpapaunlad ng kalidad ng pagtuturo. Idagdag pa sa mga hamong ito ang limitadong bilang ng mga aklat at iba pang kagamitan sa pagtuturo higit lalo na sa pampublikong paaralan. Liban dito, marami ring gawain ang sapilitang ipinagagawa sa mga guro higit lalo na sa pampublikong paaralan gaya na lamang ng sapilitang pakikilahok sa mga proyekto ng gobyerno gaya na lamang ng pagkuha ng estadistika ng mga mamamayan o *census*, pagiging kawani ng COMELEC tuwing panahon ng eleksyon, at iba pang gawaing madalas ay wala namang karampatang dagdag-bayad.

Madalas ding nakararanas ng pang-aapi ang mga guro sa bansa lalo na ang mga kababaihan. Halos walumpung porsyento (80%) ng bilang ng mga guro ay babae at sila ay mas inaabuso ng gobyerno at/o ng pribadong kompanyang kinabibilangan nila. Bilang babae, nakararanas sila ng karagdagang pang-aapi kung saan mas pinaglalaanan nila ng oras ang mga gawain sa paaralan sa halip na unahing tugunan ang pangangailangan ng kanilang pamilya. Pinababagal din ng pag-aasawa ang proseso ng pagtaas ng kanilang posisyon dahil mas kakaunti ang mga oportunidad para sa kanilang propesyonal na pag-unlad. Hindi rin lingid sa kaalaman ng nakararami na may ilang mga babaeng guro ang nakararanas ng sekswal na pang-aabuso mula sa kanilang nakatataas tuwing sila ay sumusubok na maghanap ng trabaho, nag-aasikaso para sa kanilang sahod, pagiging permanente sa trabaho, o pagpapataas ng posisyon. Ang ilan din sa mga babaeng guro na nabubuntis nang hindi kasal ay pinagkakaitan ng *maternity leave* kahit na tinatamasa dapat ito ng sinumang babaeng empleyado alinsunod na rin sa batas ng bansa.



Dahil sa kinahaharap na kalunos-lunos na mababang sahod at mabigat na trabaho, bumababa ang bilang ng mga nagnanais na pumasok sa propesyon ng pagtuturo, lumulubha ang pangkalahatang sistema ng edukasyon sa bansa (Organisation for Economic Co-operation and Development, 2019), at nagkakaroon ng pangangailangan para sa mga guro at kawani ng edukasyon ng pagkilos na makibaka para sa pangunahing mga reporma. Ang mga problemang ito na kinahaharap ng mga guro at kawani ng edukasyon ang nagbuklod sa pagkakabuo ng kilusang pangguro na nagsusulong ng iba't ibang plataporma at reporma para sa mga guro at kawani ng edukasyon.

Ang Kasaysayan ng Pakikibaka ng mga Guro

Simula noong huling bahagi ng 1960, maraming iba't ibang panaka-nakang pagkilos ang isinagawa ng mga guro upang ipaglaban ang pagtaas ng sahod, pagbibigay ng benepisyong, at iba pang karapatan ng mga guro ngunit taong 1982, matapos ang malawakang kilos-protesta ng mga guro na tumagal mula Pebrero hanggang Hunyo ng taon ding iyon, nabuo ang Alliance of Concerned Teachers sa pamamagitan ng pinagsama-samang tulong nina Benjamin Valbuena, Fabian Hallig, Raul Segovia at asawa nitong si Lorna Segovia, Ramon De Vera, Greg Fabros, at sa tulong ng mga guro mula sa Unibersidad ng Pilipinas, Jose Rizal College, at St. Joseph's College na pinasinayaan sa Pamantasang Normal ng Pilipinas noong ika-26 ng Hunyo taong 1982. Layunin noon ng kilusan na labanan ang panunupil sa mga unyon na mag-organisa ng mga kilusan at ang hindi makatarungang panggigipit sa benepisyong ng mga guro at kawani nito (Umil, 2018). Buhat dito, unti-unti nang nadagdagan ang layunin nito hanggang sa lumago rin ang dami ng kawani ng kilusang ito.

Bilang tinig ng mga guro at kawani ng edukasyon, ang ACT ang siyang nagtataguyod ng karapatan at kalagayan ng mga guro at kawani ng edukasyon at lumalaban sa pang-

aabuso sa mga ito. Partikular na sinusubukang tugunan ng kilusan ang tatlong kaligiran para sa mga guro: (1) ang pakikibaka para sa karapatang pang-ekonomiko at kalagayan ng mga guro at kawani ng edukasyon, (2) mga reporma sa sistema ng edukasyon, at (3) pagtataguyod ng mabuting pamamahala ng gobyerno. Dagdag pa rito, layunin din ng kilusan na imulat ang mga Pilipino sa pakikibaka nito para sa nasyunal at panlipunang kalayaan ng lipunan. Pinararangan din ng kilusan ang natatanging ambag sa lipunan ng iba't ibang guro at tinatanyag ang larangan ng pagtuturo sa loob at labas ng bansa. Naging lunsaran ito ng mga guro mula sa pampubliko at pribadong paaralan, retiradong guro, kawani ng edukasyon, mag-aaral, magulang, at mga tagasuporta ng kilusan para sumali at makilahok sa usaping may kinalaman sa mga guro gayundin sa umiiral na sistema ng edukasyon at lipunan.

Marami nang napagtagumpayan ang kilusang ACT sa loob ng mahigit tatlong dekadang pakikibaka nito. Nang maitatag ang kilusan, marami nang pagkilos ang isinagawa nito gaya na lamang sa pakikilahok nito upang labanan ang diktadurang Marcos, ang malawakang kilos-protesta ng 3,000 guro noong 1983, at hanggang sa kasalukuyan na siyang patuloy na nakikibaka upang ipagtanggol at ipaglaban ang mga karapatan at pangangailangan ng mga guro. Taong 2008 naman nang mapagpasyahang buuin ang ACT-Partylist upang mas lalong makapagbigay ng boses sa mga guro at kawani ng edukasyon sa kongreso. Upang matugunan naman ang lumolobong bilang ng mga miyembro at tagasuporta ng kilusan, binasbasan ng Civil Service Commission (CSC) ang hiling ng kilusan sa pagbuo ng iba't ibang sangay sa iba't ibang panig ng bansa noong 2012. Nang taon ding iyon ay naitaas din ang benepisyong pantustos sa uniporme at damit ng mga guro. Noong ika-12 ng Pebrero 2015, naipaglaban ng kilusan ang iksemsiyon sa buwis ng *13th Month Pay* upang mas malaki ang maiuwing bonus sa kani-kaniyang pamilya at noong 2016 ay



naipaglaban ang pondo para sa mga karagdagang kagamitan ng mga pampublikong kolehiyo at pamantasan. Matagumpay ring naipaglaban ng kilusan ang batas hinggil sa paggunita sa Araw ng mga Guro tuwing ika-5 ng Oktubre kada taon at ang regularisasyon ng mga guro at kawani ng edukasyon higit lalo na sa malalayo at liblib na paaralan.

Sa kabila ng mga tagumpay sa mga kilos-protesta, dumaan din sa iba't ibang pagsubok ang kilusan upang hubugin pa lalo ang katatagan nito. Noong taong 1990 at 1991, naglunsad ng kilos-protesta ang mga guro na siyang ikinaparalisa ng mga pampublikong paaralan ngunit sinuspinde ng Kagawaran ng Edukasyon, Kultura, at Pampalakasan ang mahigit 3,000 gurong lumahok dito. Bagama't nasuspinde ang karamihan sa mga miyembro, pinalakas lamang nito ang bugso ng mga guro upang magsagawa muli ng ikalawang yugto ng *hunger strike* noong taong 1992 ngunit matapos ang 143 na araw, walang napala ang mga guro mula sa gobyerno. Naging dahilan ito upang manghina nang husto ang kilusang ACT na nagbunsod ng pagkadismaya ng nakararami at lisanin ang kilusan. Buhat sa pangyayaring ito, mas natuto at naging matatag ang kilusan na maging mapanuri sa pakikibaka nito sa kanilang mga adbokasiya.

Sa kasalukuyan, patuloy ang pakikibaka at panawagan ng kilusan upang itaas ang pondo para sa pampublikong paaralan, pagpapataas ng sahod ng mga guro at kawani ng edukasyon, pagsasabatas ng *Magna Carta* para sa mga guro sa pribadong paaralan, pagsisiyasat sa mga tiwaling pamamahala ng gobyerno at paglaban sa mga ito, at paninigurado na naibibigay at natutugunan ang lahat ng pangangailangan ng guro sa loob ng paaralan. Binibigyang-kalayaan din ng kilusan ang kanilang mga kasapi na magkaroon ng karapatan sa pakikilahok sa pagpupulong at pagbuo ng desisyon ng kilusan at karapatan sa akses ng dokumento ng kilusan alinsunod din sa tungkulin nilang lumahok sa mga gawain, pagtitipon, at pagkilos nito.

Dahil sa aktibong pakikilahok ng kilusang ACT sa mga isyung panlipunang may kinalaman sa mga guro at kawani ng edukasyon, ang mga inilalathala ng ACT sa kanilang pahina sa Facebook ay nagmimistulang salamin at representasyon ng mga guro at kawani ng edukasyon sa bansa. Ayon sa inilathalang artikulo ni Umil (2012), ang mga isyung ipinaglalaban ng kilusan sa loob ng humigit tatlong dekada ay ang karapatan at kalagayan ng mga guro, gayundin ang pagpapalaganap ng progresibo at liberal na edukasyon sa loob at labas ng silid-aralan. Maituturing na ang mga inilalathala ng kilusan sa kanilang pahina sa Facebook ay isang representasyon ng masa o gurong sikil ng mabibigat na problema pero walang espasyo upang maihinga ang problema. Sa kabila ng katotohanan na organisado ang kilusan, susubukin pa rin ng pag-aaral na ito na tingnan ang mga nakakubling tema sa mga inilalathala ng kilusan hindi para bigyan ng masamang imahe ang kilusan, kundi para maipakita sa mga tagasubaybay nito ang potensyal na nakakubling mensaheng nais iparating ng kilusan sa kanilang tagasubaybay.

Sa lupon ng mga inilathala ng kilusan sa kanilang pahina sa Facebook mula nang magsimula sila sa Facebook ay pumili lamang ng ispesipikong panahon ang mananaliksik upang suriin ang kanilang inilathala. Partikular na iniwasan ang mga panahon ng eleksiyon upang maiwasan ang pagkakaroon ng pagkiling sa politikal na aspeto ng kilusan. Napili ng pag-aaral ang buwan ng Oktubre hanggang Disyembre ng taong 2018 sa pagsusuri ng inilathala ng ACT sa kanilang Facebook.

Ang Kontra-Semyolohiya alinsunod kay Barthes

Hango mula sa semyolohiya ng Pranses na kritiko, lingguwista, at pilosopong si Roland Barthes (1915-1980) ang teoryang gagamitin sa pagsusuri ng mga inihayag sa Facebook ng ACT. Dahil dinamiko ang semyolohiya ni Barthes, mahalagang banggitin



na ang pag-aaral na ito ay sumesentro sa sanaysay niyang “*Mythologies*.” Buwanan niyang isinulat ang obrang ito mula sa taong 1954 hanggang 1956 para sa mga *periodical* na *Espirit* at *Les Lettres Nouvelles*, na tinipon niya at nilagyan ng teoretikal na pagtalakay na may pamagat na “*Myth Today*” na inilathala noong 1957. Ang obrang ito ni Barthes ay sumuri sa ilang *icon* ng kulturang popular gaya na lamang ng *wrestling*, mga patalastas tungkol sa sabong panlaba, inuming alak at gatas, utak ni Albert Einstein, *striptease*, at kotseng Citroen. Layunin ng pagsusuri niya na maipakita ang nakatagong diskurso sa likod ng mga nabanggit na *icon* na sa kaniyang palagay ay may bahid ng ideolohiya ng naghaharing uri.

Nakaangkla sa kaisipan ng tatlong higante sa kasaysayan ng modernong kanluraning pilosopiya na sina Karl Marx (1818-1883), Ferdinand de Saussure (1857-1913) at Sigmund Freud (1856-1939) (Barthes, 1972) ang teoretikal na diskurso ni Barthes sa pananaliksik na ito. Naniniwala ang German na pilosopong si Marx na ang mga elemento ng kultura, higit lalo na ang mga kaakit-akit at umaamo sa mga elemento ng lipunan gaya ng sining, panitikan, at relihiyon, ay nandiyan upang ikubli ang malalimang talabang sanhi ng noon ay papaunlad pa lamang na kapitalismo (Wolff, 2015). Nagsilbing inspirasyon ni Barthes ang Marxistang impluwensiyang ito upang ilantad ang mga nakatagong diskurso sa likod ng ilang *icon* ng kulturang popular.

Ipinaglaban naman ng Suwisong lingguwista na si Saussure ang pangangailangan sa pagtatatag ng isang siyensiya tungkol sa mga signo, na tanawag niyang “semyolohiya” (Barthes, 1972). Binigyang-estruktura ni Saussure ang konsepto ng signo o *sign*, na siyang binubuo ng tagapagsagisag o *signifier*, o ang biswal o *acoustic* na imahe, at ang sinasagisag o *signified*, o ang konsepto o mental na imahe (Barthes, 1972). Ang akda ni Barthes na *Mythologies* ay isang pagtatangka niyang bumuo ng sarili niyang semyolohiyang

nakaangkla pa rin sa Saussuriyanong dalumat ng signo.

Naniniwala naman ang tagapagtaguyod ng sikoanalisis na si Freud na ang ilang natatanging panaginip ay may kahulugang ibinibigay alinsunod sa mga karanasan at pagnanasa ng isang indibidwal (Barthes, 1972). Binigyan ni Freud ng siyentipikong anyo, katayuan, at saysay ang dating matalinhagang interpretasyon ng mga panaginip. Ginamit niya ang dalumat na ito para sa kaniyang sikoanalisis na siyang sumesentro sa pagsasaayos at pagsasanaratibo ng mga malay at kubling-malay na danas at pagnanasa ng isang indibidwal (Barthes, 1972). Ginamit ni Barthes bilang inspirasyon at lunsaran ang ideyang ito ni Freud sa paglikha ng sarili niyang semyolohiya na katulad sa interpretasyon ng mga panaginip ni Freud at nakatuon din sa pagsasanaratibo sa mga kubling-malay na diskursong nakatago sa likod ng ilang *icon* ng kulturang popular. Gaya ng sikoanalisis ni Freud na inaasahang magdudulot ng kabutihan sa isang indibidwal, inaasahan ding kabutihan para sa isang lipunan ang semyolohiya ni Barthes.

Gaya ng nabanggit, ang signo, sa kaisipan ni Saussure, ay dinalumat ni Barthes (1972) bilang isang bagay na binubuo ng tagapagsagisag o *signifier* at sinasagisag o *signified*:

1. Tagapagsagisag o <i>signifier</i>	2. Sinasagisag o <i>signified</i>
3. Signo o <i>sign</i>	

Figura 1: Ang tagapagsagisag, sinasagisag, at signo mula sa pagpapakahulugan ni Saussure

Ginamit ni Barthes ang parehong dalumat na ito ni Saussure para sa kaniyang unang antas, na tinatawag niyang antas ng wika. Dahil sadyang mas malalim ang semyolohiya ni Barthes, na tinatawag niyang “mitolohiya o mito,” sa puntong ito, tumutuon ang semyolohiya sa pag-aaral ng mga mito ng isang lipunan, nagmimistulang hakbangin ang dalumat ni Saussure para sa kanyang



pagdalumat sa mito (Barthes, 1972). Para kay Barthes, walang kinalaman ang mga alamat at kuwentong bayan sa mito niya. Sa halip, ginamit niya ang salitang ito upang ilapit ang mga “kontemporaryong paniniwala” o “mga kaalamang walang matibay na basehan o pundasyon” (1972). Dagdag pa rito, ang mga mito ay mga diskursong nakikita at nakatago sa mga *icon* ng partikular na lipunan, higit lalo na ang *icon* ng kulturang popular.

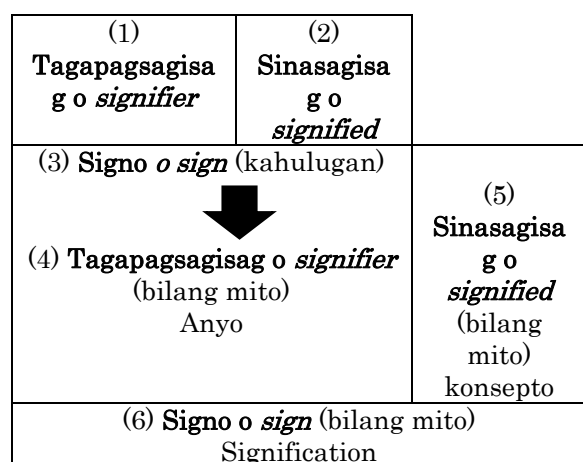


Figura 2: Ang Mito bilang mas malalim na signo ayon kay Barthes (1972)

Makikita natin sa pigura 2 na idinugtong ni Barthes sa dalumat ni Saussure ang ikalawang antas para mabuo niya ang dalumat ng kaniyang mito. Ibig sabihin, ang signo o *sign* ni Saussure (bilang 3), sa antas ng wika ay siya ring naging sinasagisag o *signified* ni Barthes (bilang 4), sa antas ng mito. Samakatuwid, ang Mitolohiya ay panukala ni Barthes upang suriin ang mga kontemporaryong paniniwala.

Dahil tigdalawang beses na ginagamit ang mga terminong “tagapagsagisag,” “sinasagisag,” at “signo,” minabuti ni Barthes na bigyan ng pagkakaiba ang mga ito ng mas teknikal na katawagan. Kaya ang “sinasagisag” (bilang 2 at 5) ay pareho niyang pinangalanang “konsepto” at ang “tagapagsagisag” (bilang 4) ay pinangalanan niyang “kahulugan” bilang umpisa ng dalumat

ng mito; at ang signo (bilang 6) ay pinangalanan niyang “signipikasyon” (Barthes, 1972). Makikita sa pigura 3 ang mas artikuladong dalumat ni Barthes ng kaniyang mito.

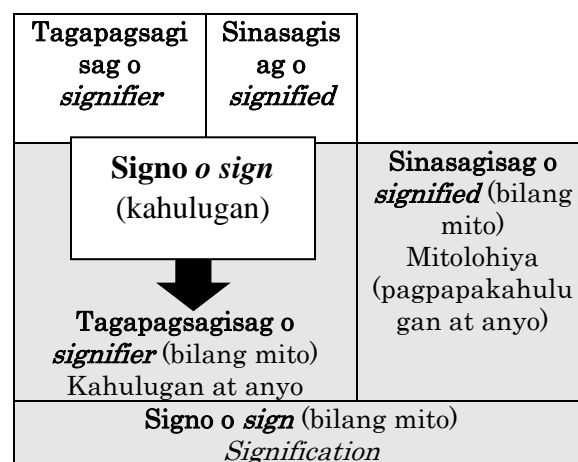


Figura 3: Ang mas artikuladong dalumat ng Mito ayon kay Barthes

Sa mas artikuladong pagbubuo ng mito ay naipakita ni Barthes (1977) hindi lamang ang isang mas artikuladong dalumat ng kaniyang mito, kung hindi pati na rin ang mas nahimay na estruktura ng tagapagsagisag (bilang 4 sa Pigura 2 at 3) na tumatayong kahulugan sa konteksto ng signo ni Saussure at anyo naman sa konteksto ng mito. Ayon kay Barthes, ang pag-urong-sulong ng tagapagsagisag (bilang 4) sa pagiging kahulugan at anyo, o sa pagkakaroon ng kabuluhan at wala, ay siyang nagbubukas ng pagkakataong malagyan ito ng mas malalim na sinasagisag (bilang 5 sa Pigura 2 at 3) para mabuo ang isang panibagong signo (bilang 6 ng Pigura 2 at 3), o signipikasyon o mito.

Malay si Barthes na malabong magmula sa kaliwa ang pagbubuo ng mga mito dahil abala ang mga miyembro nito sa paghahanapbuhay sa gitna ng kahirapan at kakapusan ng panahon at tiyaga para sa ganitong gawain at kapag ang kaliwa naman ay organisado, abala naman ito sa agaran at mabilisang gawain ng pakikibaka at



rebolusyon. Samakatuwid, naniniwala si Barthes na sa hanay ng mga kanan nagmumula ang mga mito (Barthes, 1972). Una, may sapat itong motibasyon upang magpapalaganap ng mga mito dahil ayaw ng mga burgis, na silang may kapangyarihan sa hanay na ito, na makilala bilang mga burgis at makita nang lantaran ang ginagawa nila. Pangalawa, may sapat na kakayahan at panahon ang hanay ng kanan para sa pagpapalaganap ng mito (Barthes, 1972). Tungkulin ni Barthes, at ng maraming makakaliwang kritiko at manunulat, na isiwalat ang mga mitong ipinapalaganap ng hanay ng kanan, para makita at matugunan ng lahat ang mga nakakubling layunin ng mga ito.

Sa pag-aaral ni Barthes (1972) ng mga mitong taglay ng ilang *icon* ng kulturang popular, may nalikom siya na hindi bababa sa pitong retorikal na estratehiya na nagpapalaganap ng mito. Una, ang proseso ng inokulasyon na ayon sa kanya ay tungkol sa pagtalakay o pag-amin, sa ilang maliliit na kasamaan upang malihis ang atensiyon ng mambabasa sa malalaki at malalalim na kasamaan. Pangalawa, ang pagbubura sa kasaysayan upang ang atensiyon ng mambabasa ay maituon na lamang sa kasalukuyan at hindi na pakialaman pa ang anumang kahina-hinalang detalye mula sa nakaraan. Pangatlo, ang proseso ng identipikasyon na may kinalaman sa paghubog sa representasyon ng mga hindi burgis at hindi elitistang mga kaugalian at pamumuhay alinsunod sa anyo at termino ng mga elitista. Ang mga indibidwal, kaugalian, at pamumuhay na hindi talaga kayang bigyang-anyo bilang burgis ay kumakatawan na lamang bilang mga eksotikong ispektakulo o bagay na naiiba ngunit walang mahalagang maidudulot, mabuti man o masama, sa mundong burgis. Pang-apat, ang paggamit ng tautolohiya o ang pagdadahilan at pagpapaliwanag sa pamamagitan ng pagbigkas muli sa bagay na siya ring nangangailangan ng kadahilanan at paliwanag. Sa tradisyunal na lohika, ang tautolohiya ay tinatawag ding “paikot-ikot na

pagdadahilan.” Panlima, ang estilo ng “*neither-norism*” o ang pagrerepresenta sa anumang sitwasyon bilang may kaakibat na dalawang alternatibo lamang, na ang isa ay masama at ang isa pa ay mabuti, na sinusundan ng lantaran o hindi lantaranang paanyaya na sundin ng mambabasa ang nailahad nang mabuting alternatibo. Pang-anim, ang kuwantipikasyon ng kalidad na may kinalaman sa modernong pagkiling sa pag-iisip tungkol sa perspektiba ng matematika at pera, kahit alam natin na may mga bagay na hindi naaangkop sa mga perspektibang ito. Panghuli, ang paglalahad ng katotohanan, na maihahalintulad sa tautolohiya ngunit ginawang mas elegante sa pamamagitan ng paggamit ng mga tradisyonal na salawikain o kasabihan. Bukas sa posibilidad si Barthes hinggil sa katotohanang marami pa siyang hindi naitalang estratehiya sa pagpapalaganap ng mga mito sa lipunan (Barthes, 1977).

Mahalagang bigyang-diin na ang pitong retorikal na estratehiya na binanggit ni Barthes (1972) ay tumutukoy sa mga estratehiyang pinalalaganap ng mga dambuhalang pangkat sa lipunan. Dahil ang kilusang Alliance of Concerned Teachers (ACT) ay binubuo ng peti-burgesya at laylayan na antas ng lipunan na tumutuligsa at kumontra sa mas makapangyarihan na pamahalaan, inaasahan ng pananaliksik na ito na ang binanggit na estratehiya sa katotohanan ay kontra-gahum sa mga binanggit ni Barthes. Samakatuwid, sa halip na proseso ng inokulasyon, ang ACT ay tumutukoy sa kontra-inokulasyon na nagpapakita sa kanilang tagasubaybay ng mas malubhang kasamaan sa likod ng maliliit na kasamaan; sa halip na pagbubura ng kasaysayan, pagbabalik sa kasaysayan at muling pagbibigay ng konteksto na magpapakita sa tagasubaybay ng ilang kritikal na pag-inog at pag-ikot sa isyu; sa halip na proseso ng identipikasyon, hindi pagtukoy at normalisasyon na mangangalaga sa pagkakaiba ng mga nasa laylayan ng lipunan at ikonekta ang kanilang kahalagahan sa



ibang antas ng lipunan; sa halip na tautolohiya, kontra-tautolohiya na siyang wawasak sa paulit-ulit na pangangatuwiran ng kung sinuman ang nagpapalaganap ng mito; sa halip na *neither-norism*, kontra-*neither-norism* na siyang magbibigay sa tagasubaybay ng iba pang maaaring alternatibo; sa halip na kuwantipikasyon ng kalidad, ang paggiit ng kahalagahan ng kalidad; at sa halip na paglalantad ng katotohanan, kontra-pahayag na wawasak sa anumang nais na ipalaganap na matalinhagang anyo ng tautolohiya.

Gamit ang binaliktad na proseso ng retorikal na estratehiya na binuo ni Demeterio bilang teoretikal na balangkas sa pagsusuri ng mga piling inilathala ng ACT sa kanilang pahina sa Facebook, susubukin ng pananaliksik na ito ang kakayahan ng semyolohiya ni Barthes hindi lamang sa paglalahad ng ideolohikal na diskursong nakapaloob sa sosyokultural na *icon* ngunit ang kontra-ideolohiyang diskursong pinalalaganap ng mas nakabababang sektor sa lipunan. Hahalaw ang papel na ito ng ilang matingkad na imahen mula sa mga nasabing inilathala, at kahalintulad ng ginawa ni Barthes sa kaniyang mga napiling *icon*, hihimayin din ng papel na ito ang mga nakapaloob na mito sa mga hinalaw na imahen para maipakita ang mga temang bunsod ng presensiya ng naghaharing kamalayan.

Ang Kontra-Semyolohiya sa mga Tema ng mga Inilathala ng Kilusang ACT sa Kanilang Pahina sa Facebook

Ipinakita ng mga inilathala sa pahina sa Facebook ng ACT noong Oktubre hanggang Disyembre 2018 ang iba't ibang isyung nais tugunan ng kilusan. Lumabas sa pagsusuri ng nilalaman ang 141 na inilathalang teksto sa pahina nito sa Facebook. Mula sa korpus na ito, nakita ang anim na matitingkad na temang nakapaloob sa mga inilathala ng ACT sa kanilang pahina sa Facebook: 1) paghiling ng umento at/o karampatang sahod, 2) pagbibigay ng nararapat na benepisy at inisyatibo, 3)

pakikibaka para sa kanilang karapatan, 4) panawagan para sa mabuting kalagayan, 5) pamumuna sa maling pamamahala ng gobyerno, at 6) reporma sa sistema ng edukasyon samantalang nakita rin ng mananaliksik na may ilang inilathala ang ACT na labas sa saklaw ng magkakahalintulad na tema.

Talahanayan 1: Temang lumitaw sa pahina sa Facebook ng Alliance of Concerned Teachers

Mga ideyolohiyang nakapaloob sa mga inilathala ng ACT sa kanilang pahina sa Facebook				
Bilang ng mga inilathala				
Tema	Oktubre 2018	Nobyembre 2018	Disyembre 2018	
1. Paghiling ng umento at/o karampatang sahod	12	17	4	
2. Pagbibigay ng nararapat na benepisy at insentibo	4	4	6	
3. Pakikibaka para sa karapatan	3	17	7	
4. Panawagan para sa mabuting kalagayan	6	3	2	



5. Pamumu na sa maling pamama hala ng gobyerno	17	9	12
6. Reporma sa sistema ng edukasyon	2	0	1
7. At iba pa	1	0	14
Kabuuan:	45	50	46

$n = 141$

Ang representasyon ng pitong sosyokultural na *icon* at kung paano ito ipinahayag ng ACT ay sinuri nang maigi sa susunod na mga sub-seksyon. Dahil sa yaman ng korpus ng ilang mga tema gayundin ng saklaw na sakop ng bawat buwan kung ikukumpara sa ibang tema at buwan, kukuhanin bilang bahagi ng malalimang pagsusuri ang lathalang may pinakamarami, katamtaman, at kakaunting bilang ng interaksyon alinsunod sa bilang ng reaksiyon, komento, at pagbabahagi sa bawat tema at buwan. Dagdag pa, buwanan ang pagpapaliwanag na gagawin ng mga mananaliksik sa mga tema ngunit sinunod ng mananaliksik ang pagkakasunod-sunod ng lathala ayon sa ibinigay ng Facebook nang ito ay sinaliksik at hindi sa petsa ng pagkakalimbag nito. Liban pa rito, dapat bigyang-pansin na sa pagsusuri ng seymolohiya ni Barthes, ang isang indibidwal na nagbibigay ng signipikasyon ay maaaring malay o hindi sa kabuuan ng kaniyang signipikasyon maski ang pagpapalaganap ng signipikasyon mismo nito. Gaya ng ilang tagapagpalaganap ng iba't ibang kultural na *icons* sa kaniyang sinuring *Mythologies* ay hindi rin tinukoy nang isa-isa ni Barthes at hindi rin niya nabanggit ang iba't ibang ahensiya ng signipikasyon na tinawag niyang *ex post facto* mula sa binanggit na kultural na *icon*. Tatalakayin sa kasunod na sub-seksiyon ang mga temang ito gayundin ang kani-

kaniyang mitong nakakubli sa likod ng mga inilathala ng ACT.

Paghiling ng umento at/o karampatang sahod

Ang tema tungkol sa paghiling ng umento at/o karampatang sahod ay lumitaw nang 12 ulit para sa buwan ng Oktubre, 18 beses naman para sa Nobyembre, at 4 na beses noong Disyembre ng taong 2018. Batay sa inilathala ng ACT sa kanilang pahina sa Facebook, ikalawa ang temang ito sa pinakamaraming inilathala ng kilusan mula Oktubre hanggang Disyembre ng taong 2018.

Makikita sa mga inilathala ng kilusan sa buwan ng Oktubre ang pangangalampag ng kilusan na hilingin ang ipinangako ng pamahalaan na dagdag sahod para sa mga guro sa buong bansa. Dahil Oktubre ang buwan kung kailan ipinagdiriwang ang pagkilala sa mga guro sa buong bansa, litaw na litaw ang pangangalampag ng kilusan sa pamahalaan na pakinggan ang kanilang hinihiling na pagtaas ng sahod at kabi-kabila ang kilos-protesta ng kilusan upang iparating sa pamahalaan ang kanilang hiling na Php 10,000 dagdag sahod upang makasabay ang iniiuwing kita ng mga guro sa patuloy na pagsipa ng presyo ng pangunahing bilihan sa bansa. Ipinakikita sa isang inilathala ng kilusan na umani ng pinakamaraming reaksiyon sa ilalim ng temang paghiling ng dagdag sahod ay ang lathala nito noong Oktubre 5, 2018 kung saan nakakuha ito ng 803 reaksiyon, 467 komento, at 404 na pagbabahagi kung saan ipinakita ang bidyo ng kilos-protesta at sama-samang pagmartsa ng mga guro sa paggunita nila ng araw ng mga guro. Iginiit sa bidyo ang pangangailangan ng mga guro ng sahod na makasabay sa pangangailangan ng pamilya ng bawat guro sa Pilipinas upang hindi mabaon sa malalim na pagkakautang. Sa lathalang ito, litaw ang signipikasyon ng estratehiya na kontra-seymolohiyang normalisasyon sapagkat ipinakikita ng bidyo ang mito na pangangailangan ng mga nasa laylayan ng lipunan at kung paano binigyang-diin ang kahalagahan at papel ng mga guro sa ating



lipunan. Ipinakikita ng lathalang ito ang pagkukulang ng pamahalaan na pakinggan at paglingkuran ang pangangailangan ng bayan higit lalo na ang mga gurong nagseserbisyo para sa bayan.

Sa isang inilathala ng kilusan noong Oktubre 9 na umani ng 403 reaksiyon, 29 na komento, at 175 na pagbabahagi, ipinahayag ng kilusan ang pagkadismaya at pagkondena sa pagkontra ng kalihim ng edukasyon sa pagpapataas ng sweldo ng mga guro. Tinagurian ito ng kilusan bilang “pinakamalubhang regalo” ng pamahalaan para sa mga guro sa buong bansa. Dagdag pa, itinampok din dito ng kilusan ang pahayag ng kalihim ng edukasyon sa isang panayam na siyang kumukuwestiyon sa mamamayan kung ninanais ba ng taumbayan na magbayad ng mas malaking buwis upang maibigay ang pasahod sa mga guro. Iginiit ng kilusan na isa itong makalumang paraan upang mailihis ang usapin sa pagpapataas ng sahod ng mga guro sa bansa. Liban pa rito, nabanggit din ng kilusan ang limpak-limpak na ginastos ng kilusan sa mga proyekto ng gobyerno at pagdoble ng sahod ng ibang pampublikong sektor gaya ng pulis at militar. Kaugnay ng lathalang ito, isa pang inilathala ng kilusan sa kanilang pahina sa Facebook noong Oktubre 6, 2018 na nakakuha ng 444 na reaksiyon, 10 komento, at 74 na pagbabahagi. Ibinahagi sa lathalang ito ang panawagan ng mga guro sa pampublikong paaralan na taasan ang paunang bayad sa nagsisimulang mga guro mula Php 21,000 patungong Php 30,000 dahil sa pagtaas ng presyo ng bilingin at binabayaranang mga buwis. Giit ng mga guro mula sa iba’t ibang bahagi ng bansa, kulang at hindi sapat ang mababang sahod na iniuwi nila. Binanggit naman ng lathala ang pahayag ng kalihim ng edukasyon ang agam-agam nito na kapag tinaasan ang sahod ng mga guro ay magkakaroon ng pagdag sa paglipat ng mga guro mula sa pribadong paaralan patungo sa pampublikong paaralan. Malinaw sa dalawang lathalang ito ang signipikasyon ng estratehiya na kontra-semyolohiyang kontra-tautolohiya hinggil sa mariing pagkontra ng Kalihim ng

Edukasyon na dagdagan ang sahod ng mga guro. Mahihinuha mula sa inilathala ng kilusan ang layunin nitong wasakin ang mitong pinalalaganap ng Kalihim ng Edukasyon hinggil sa hindi makataong pagkontra sa pagtaas ng sahod ng kapwa niya guro.

Kahit na ang ilang mga inilathala ng kilusan ay nasa anyo ng larawan at walang kalakip na teksto gayundin ang konting bilang ng reaksiyon, komento, at pagbabahagi, litaw sa mga inilathala ang mga hakbang at personal na pangangalampag ng kilusan upang hamakin ang pamahalaan na tugunan ang kanilang kahilingan. Sa isang larawang inilathala ng kilusan noong Oktubre 4, 2018 na siyang nakakuha ng 12 reaksiyon at 1 pagbabahagi, makikita sa inilathalang larawan na walang teksto o *caption* ang pagsasama-sama ng mga guro sa isang kilos-protesta hawak ang kanilang mga plaka na nagsasabing “*Yes to salary increase now!*” Ipinakikita nito ang kolektibong pagsasama-sama ng mga guro upang makamit ang iisang layunin na maiparating sa pamahalaan ang kahilingan nilang dagdag sahod. Bagaman kaunti lamang ang reaksiyon ng lathalang ito, mahihinuha ng litaw pa rin ang signipikasyon ng estratehiya na kontra-semyolohiyang muling pagbibigay ng konteksto ng kilusan na nangeengganyo sa mga guro na makisali at makisangkot sa mga isyung kinabibilangan ng guro sa kasalukuyan.

Natatangi ang buwan ng Nobyembre sapagkat dito naglunsad ng malawakang kilos-protesta ang kilusan upang hilingin sa pamahalaan ang dagdag Php 10,000 na sahod sa gobyerno. Litaw ito sa bilang ng inilathala ng kilusan sa kanilang pahina sa Facebook sapagkat ito ang buwan kung saan nakakuha ng pinakamaraming bilang ng inilathala na may kaugnayan hinggil sa paghiling sa pagtaas ng sahod. Kita rin sa ilang inilathala ang kagustuhan ng tagasubaybay nito sa hinihiling ng kilusan dahil sa dami ng reaksiyon, komento, at pagbabahagi ng mga inilathalang nasa ilalim ng kategorya tungkol sa sahod gaya na lamang sa isang inilathala ng



kilusan noong Nobyembre 12, 2018 kung saan ipinakikita rito ang pagtatanong at pagtataka ng persona kung bakit hindi lumalago ang sahod ng guro. Ipinakita rin dito ang pagkakaiba ng sahod ng ilang opisyal ng pamahalaan na halos lumolobo sa Php 616,860 kada buwan kumpara sa Php 20,179 kada buwan ng mga guro. Ang lathalang ito ay nakakuha ng 4,301 na reaksiyon, 1,110 na komento, at 6,941 pagbabahagi. Magkaugnay ito sa ikalawang pinakamaraming interaksyon ng tagasubaybay na inilathala naman noong Nobyembre 13, 2018 kung saan pinaghambing ang mga sahod ng guro sa Pilipinas at iba't ibang bansa partikular na ang UAE na may Php 292,198 buwanang sahod, Japan na may Php 265,635, Oman na may Php 185,944, at Taiwan na may Php 127,504 at kinumpara sa Pilipinas na napakaliit at umaabot lamang sa Php 20,179 kada buwan. May mga hashtag din ito na humihiling ng pagtaas ng sahod at isa pang natatangi ay ang *#NoblestProfession* na siyang pagtatanyag sa mga guro bilang pinakamarangal na propesyon sa bansa. Makikita sa lathala ang signipikasyon ng estratehiya na kontra-semyolohiyang kontra-*neither-norism* kung saan tahasang ipinakikita ng kilusan ang iba't ibang sahod ng mga guro sa iba't ibang karatig-bansa gayundin ang sahod ng mga opisyal ng gobyerno at paghahambing nito sa mababang sahod ng mga guro. Malinaw ang layunin na nais iparating ng kilusan hinggil sa napakababang sahod ng mga guro sa bansa.

Isa ring lathala noong Nobyembre 19, 2018 ang nakakuha ng 586 na reaksiyon, 35 komento, at 219 na pagbabahagi ang tumalakay sa isang liham na ipinasa ng kilusan sa mga senador sa bansa. Laman ng liham na ito ang kanilang petisyon upang taasan ang sahod ng mga manggagawa sa sektor ng pampublikong paaralan sa buong bansa bunsod ng patuloy na pagtaas ng presyo ng mga bilihan. Kapansin-pansin din na ang mga larawang kakaunti lamang ang nakuhang interaksyon gaya na lamang ng inilathala ng kilusan noong Nobyembre 29, 2018 na may 12 reaksiyon at 1 pagbabahagi lamang ay may

kinalaman sa kanilang inilunsad na *“Sitdown Strike”* noong huling bahagi ng Nobyembre 2018. Ipinakikita sa lathalang ito ang mga guro sa isang pampublikong paaralan sa Maynila na lumahok sa nasabing kilos-protesta na sumasang-ayon sa kahilingan ng kilusan hinggil sa pagtaas ng sahod. Makikita sa lathalang ito ang signipikasyon ng estratehiya na kontra-semyolohiyang normalisasyon sa pamamagitan ng pakikisangkot ng mga propesyonal na gurong nakababad mismo sa larangan ng pagtuturo sa pampublikong paaralan. Mahihinuha ang layunin ng lathalang ito ng kilusan na iugnay ang danas ng mga gurong nagtuturo sa pampublikong paaralan sa iba pang uri ng antas sa ating lipunan.

Mapapansing kakaunti lamang ang lathala ng kilusan hinggil sa paghiling ng dagdag sahod noong buwan ng Disyembre ng taong 2018. Ang lathala na nakakuha ng pinakamaraming interaskyon ay inilathala ng kilusan noong Disyembre 21, 2018 kung saan nakakuha ito ng 2,155 reaksiyon, 90 komento, at 1,739 na pagbabahagi. Maikli at isang *meme* ang lathala kung saan ginamit dito ang isang larawan ng *beauty queen* na pambato natin sa isang prestihiyosong timpalak ng pagandahan sa buong mundo na nilahukan ng teksto na nagsasabing “mula sa bansang mababa ang sweldo ng mga guro... PHILIPPINES!” Makikita rito ang paghahalo ng biro ng kilusan upang mas lalong maengganyo ang tagasubaybay nito. Sa inilathalang ito ng kilusan ay makikita ang signipikasyon ng estratehiya na kontra-semyolohiyang kontra-pahayag kung saan makikita ang paggamit ng wikang ginagamit ng mas nakababatang henerasyon, ang mga *meme*. Mahihinuha ang eleganteng paraan ng kilusan upang mapukaw ang atensyon ng mas nakababatang henerasyon na pangunahing gumagamit din ng internet. Dagdag pa, malakas ang dating ng mensahe hinggil sa estado ng sahod ng mga guro sa kasalukuyan ngunit pinalalamlam ito ng *meme* na siyang nakapukaw naman sa nakararami dahil na rin sa dami ng interaksyon ng lathalang ito.



Sa isa pang inilathala ng kilusan noong Disyembre 6, 2018 kung saan nakakuha ito ng 395 na reaksiyon, 35 na komento, at 186 na pagbabahagi ang tahasang kumukwestiyon sa napakababang pagtaas ng sahod ng mga guro na ibinigay ng pamahalaan. Ipinakita sa satirikong lathala ang tahasang pasaring ng kilusan sa Kalihim ng Edukasyon hinggil sa Php 500 dagdag sahod gayundin ang pagkwestiyon nito kung karapat-dapat ba ang ganoong kaliit na dagdag sahod sa mga guro. Sa kabilang banda, iginiit ng kilusan ang kahalagahan ng mga guro sa kanilang inilathala noong Disyembre 3, 2018 na umani lamang ng 53 reaksiyon at 4 na komento. Malaman ang pagtatanyag ng kilusan sa mga guro sa kabila ng kakaunting interaksyon ng lathalang ito. Makikita sa lathalang ito ang signipikasyon ng estratehiya na kontra-semyolohiyang kontra-inokulasyon kung saan mahihinuha ang mas malaking problemang kinahaharap ng mga guro hinggil sa napakaliit na dagdag Php 500 na sahod ng mga guro sa bansa. Mahihinuha sa lathala ng kilusan ang pagpapakita sa mga tagasubaybay ng kontrang epekto ng napakaliit na dagdag sahod na halos hindi rin mararamdaman ng nakararami dahil mapupunta lamang ang idinagdag na sahod sa magiging buwis ng mga guro higit lalo na dahil sa implementasyon ng bagong anyo ng buwis sa kita.

Sa huling lathala ng kilusan para sa buwan ng Disyembre, tinugunan nila ang mababang dagdag sahod ng gobyerno sa paglalabas ng opisyal na pahayag noong Disyembre 7, 2018 na umani ng 38 reaksiyon at 6 na pagbabahagi. Nilalaman din ng pahayag na ito ang pagbabasura sa ibang batas na nagdaragdag sa pasakit ng mga guro gayundin ang hamon ng kilusan na tugunan ng pamahalaan ang walang humpay na pagsipa ng presyo ng pangunahing bilihin upang matugunan ng mga guro ang kanilang pangunahing pangangailangan. Liban pa, iginiit dito ng kilusan na may kakayahan ang pamahalaan na taasan pa ang sahod ng mga guro sapagkat kayang-kaya ng gobyerno na pondohan ang ilan nitong proyekto gaya na

lamang ng kampanya kontra sa ilegal na droga, pagtataas ng sahod ng mga pulis at militar, at pagsusulong ng federalismo. Makikita sa lathalang ito ang signipikasyon ng estratehiya na kontra-semyolohiyang kontra-tautolohiya kung saan mahihinuha mula sa pahayag ang pagwasak sa ipinalalaganap na mito ng pamahalaan mula sa pagbibigay ng katwiran sa epekto ng Php 500 dagdag sahod sa mga guro sa buong bansa.

Matapos suriin ang mga temang nakapaloob para sa paghiling ng umento at/o karampatang sahod mula Oktubre hanggang Disyembre 2018, nakita at malinaw na ang signipikasyon ng karamihan sa inilathala ng kilusan ay nakapaloob sa estratehiya ng kontra-semyolohiya na muling pagbibigay ng konteksto, normalisasyon, kontra-inokulasyon, kontra-tautolohiya, kontra-*neither-norism*, at kontra-pahayag.

Pagbibigay ng nararapat na benepisyo at insentibo

Ang tema tungkol sa pagbibigay ng nararapat na benepisyo at insentibo ay lumitaw nang 4 na ulit para sa buwan ng Oktubre, 4 muli noong Nobyembre, at 6 naman para sa Disyembre ng taong 2018. Sa pagsangguni sa Tal. 1, ikalima ang temang ito sa pinakamaraming inilathala ng kilusan mula Oktubre hanggang Disyembre ng taong 2018.

Makikita sa lathala ng kilusan noong Oktubre 5, 2018 na umani ng 29 na reaksiyon, 3 komento, at 11 pagbabahagi ang isang bidyong isinagawa kasabay ng paggunita sa araw ng mga guro na nagbibigay ng katwiran sa pangangailangan ng mga guro gayundin ang mga utak ng pagpapahirap at panggigipit sa pagbibigay ng mga benepisyo sa mga guro. Bagaman kakaunti ang interaksyon ng lathalang ito, makikitang tinalakay rito ang hindi makataong kontraktuwalisasyon na siyang nagtatanggal sa mga benepisyo ng ilang mga guro. Mahihinuha mula sa lathalang ito ang signipikasyon ng estratehiya na kontra-semyolohiyang muling pagbibigay-konteksto kung saan makikita rito ang pangangatwiran



ng mga guro na wakasan ang kontraktuwalisasyon gayundin ang pagbibigay ng kritika hinggil sa kaunti o kawalan ng benepisyo ng mga guro sa bansa.

Sa isa pang lathala ng kilusan noong Oktubre 23, 2018 na nakakuha ng 331 na reaksiyon, 23 na komento, at 205 na pagbabahagi, makikitang ginamit ang konteksto ng isang popular na *icon* na palabas sa telebisyon bilang daluyan at paghahambing sa tokayo nito na PBB o *Performance-Based Bonus*. Iginiit dito ng kilusan na mas nauna pang muling nagbukas ang bahay ng popular na palabas sa telebisyon kaysa sa pagdating ng inaasahang bonus kahit na matagal nang naisagawa ang IPCRF o *Individual Performance Commitment and Review Form* na siyang makatutulong sana upang madagdagan ang natatanggap na pera ng mga guro na hindi kinakaltasan ng buwis dahil nakapailalim ito sa benepisyo ng mga guro. Mula sa lathala ay makikita ang signipikasyon ng estratehiya na kontra-semyolohiyang kontra-pahayag kung saan mabisang ginamit ang paghahambing sa isang popular na *icon* na palabas sa telebisyon upang iparating ang mabagal na pagkilos at pag-aasikaso ng pamahalaan sa ibinibigay nitong benepisyo at insentibo sa mga guro sa pampublikong paaralan.

Nagbahagi ng mahalagang punto ang kilusan para sa lathalang may pinakamaraming interaksyon para sa buwan ng Oktubre. Ang lathala nito noong Oktubre 25, 2018 na umani ng 524 na reaksiyon, 98 komento, at 704 na pagbabahagi, ang balita hinggil sa mahahalagang puntong nilinaw ng ACT at mga kawani ng pamahalaan. Lumabas sa diyalogong ito na ginanap noong Oktubre 16, 2018 ang mahahalagang impormasyon hinggil sa benepisyo ng mga guro gaya na lamang ng ilegal na doble-kaltas sa *Proportional Vacation Pay*, pagpapalit sa pera ng hindi nagamit na *service credits*, at paggamit nito sa iba pang personal na dahilan liban sa pagkakasakit gayundin ang paglilinaw sa hindi makatuwirang pagkakaltas nito tuwing lumalahok ang guro

sa mga gawain ng Kagawaran ng Edukasyon. Mahihinuha mula sa lathala ang signipikasyon ng estratehiya na kontra-semyolohiyang kontra-tautolohiya na kumontra sa mga mito hinggil sa benepisyong tinatamasa ng mga guro. Sinubukang linawin ng kilusan ang iba't ibang rason sa pagpapataw ng pamantayan hinggil sa benepisyong PVP ng mga guro.

Ang inilathala naman ng kilusan sa unang araw ng Oktubre na nakapailalim sa benepisyo ay nakakuha ng 87 reaksiyon, 10 komento, at 21 na pagbabahagi. Ang lathalang ito ay tumalakay sa taunang pangkatang talakayan ng mahahalagang isyu ng kilusan. Napag-usapan dito ang mga naging tagumpay at hamong kinahaharap ng kilusan para sa lalawigan ng Bicol at lumitaw sa pag-uusap ang pagkakaroon ng polisiya hinggil sa 6 na oras na aktuwal na pagtuturo ng mga guro at positibo ang tugon ng mga lumahok ukol dito. Napagbigyan ding ipasok sa *official business* ang mga gawaing nangangailangan ng pagpunta sa ibang lugar at ang plano nitong pagbabawas sa mga *clerical work* gaya na lamang ng pagpapasimple ng mga banghay-aralin na gagamitin ng mga guro. Matingkad ang signipikasyon ng estratehiya na kontra-semyolohiyang pagbalik sa kasaysayan at muling pagbibigay ng konteksto sa lathalang ito sapagkat hindi lamang dito nailahad ang mga napagtagumpayan at mga hamong kinaharap ng kilusan kundi pati na rin ang pagbibigay sa tagasubaybay ng konteksto hinggil sa pagtugon sa mga isyung kasalukuyang nilulutas ng kilusan sa lalawigan ng Bicol.

Ibinahagi naman ng kilusan noong Nobyembre 19, 2018 na nakakuha ng 567 reaksiyon, 35 komento, at 160 pagbabahagi ang isang magandang balita mula sa ACT Teachers Party-List kung saan inaprubahan ng kongreso ang isang *bill* na nagbibigay ng *allowance* para sa yeso at iba pang gamit sa pagtuturo ng mga guro sa pampublikong paaralan. Ang karagdagang Php 5,000 sa benepisyo ay makatutulong sa pagbili ng kagamitang karaniwang inilalabas ng guro



para sa kanilang pagtuturo. Mahihinuha ang signipikasyon ng estratehiya na kontra-semyolohiyang muling pagbibigay ng konteksto sa lathalang ito sapagkat binibigyan ng bagong pananaw ang mga tagasubaybay hinggil sa bagong anyo ng benepisyong matatamasa ng mga guro.

Napapanahon naman para sa bagong guro ang lathala ng kilusan noong Nobyembre 13, 2018 na nakakuha ng pinakamaraming interaksyon. Umani ang lathalang ito ng 1,083 reaksyon, 1,190 komento, at 1,642 na pagbabahagi. Ipinakita sa lathalang ito ang mga insentibong dapat nakukuha ng mga bagong guro gaya na lamang ng *allowance* para sa uniporme na Php 6,000 at *productivity enhancement incentive* na katumbas ng Php 5,000. Inaprubahan ito sa pamamagitan ng *Executive Order 201* na nilagdaan ni dating pangulo Noynoy Aquino noong 2016 at ang *year-end bonus* na katumbas ng isang buwang sahod at dagdag na Php 5,000. Napakahalaga ng mga impormasyong ito higit lalo sa mga batang guro na kapapasok pa lamang sa mundo ng pagtuturo at karaniwang wala pang malay hinggil sa benepisyong dapat ay tinatamasa nila. Mula sa lathalang ito ay mahihinuha ang signipikasyon ng estratehiya na kontra-semyolohiyang pagbalik sa kasaysayan at muling pagbibigay ng konteksto sapagkat inisa-isa sa lathalang ito ang saysay ng bawat benepisyo gayundin ang pagtalunton sa mga ito upang mas lalo itong maunawaan ng tagasubaybay.

Tagumpay na naipaglaban ng kilusan ang isang *bill* na naglalayong babaan ang edad para sa maagang pagreretiro mula sa serbisyo. Ayon sa inilathala ng kilusan noong Nobyembre 15, 2018 na nakakuha ng 542 reaksyon, 61 komento, at 246 na pagbabahagi ay naipasa ng mga tagapagtaguyod ng kilusan sa kongreso ang pagpapababa ng edad para sa nais magretiro mula edad 60 pababa sa 56 upang mas maagang makapagpahinga mula sa serbisyo at makuha agad ang benepisyong naimpok nila sa loob ng mahabang panahong paglilingkod. Mahihinuha ang signipikasyon ng estratehiya na kontra-semyolohiyang

muling pagbibigay ng konteksto sa lathalang ito dahil binibigyan nito ang mga tagasubaybay ng bagong konteksto hinggil sa benepisyong dapat matamasa ng bawat guro higit lalo na ang mga gurong nagnanais nang magretiro.

Sa kabila ng magkakasunod na tagumpay ay naglabas ng pahayag ang kilusan noong Nobyembre 16, 2018 na may 90 reaksyon, 12 komento, at 20 pagbabahagi ukol sa pagmamaliit sa Php 3,000 bonus na ibinigay ng pamahalaan sa mga guro at kawani ng edukasyon. Kahit na kakaunti ang interaksyon ng lathalang ito ay makikitang iginiit ng kilusan na maliit ang magiging epekto ng dagdag-bonus sapagkat patuloy na tumataas ang presyo ng bilihan. Ito ay isasabay pa sa ibang paparating na benepisyo na magdudulot lamang ng dagdag-buwis at sa halip na mapunta sa bulsa ng mga guro ay ibabalik lamang ito sa gobyerno sa anyo ng buwis. Mula sa paggigiit ng kilusan ay mahihinuha ang signipikasyon ng estratehiya na kontra-semyolohiyang kontra-inokulasyon kung saan mariing ipinakikita ng kilusan ang mas malaking problemang haharapin ng mga guro pagdating ng benepisyong ibinigay ng gobyerno.

Kaugnay ng lathala noong Nobyembre 15, 2018 ang matagumpay na lathala ng kilusan noong Disyembre 10, 2018 hinggil sa pagsasapinal ng *House Bill 8683* na naglalayong pababain ang edad ng mga gurong nais nang magretiro mula sa serbisyo. Ang lathalang ito ay umani ng 774 na reaksyon, 61 komento, at 324 na pagbabahagi. Ipinaliwanag naman ito nang husto sa isa pang lathala ng kilusan noong Disyembre 4, 2018 na may 396 na reaksyon, 24 na komento, at 139 na pagbabahagi kung saan ipinaliwanag ng mga tagapagtaguyod ng kalagayan ng mga guro ang kahalagahan ng maagang pagreretiro ng mga gurong naglilingkod sa bayan sa loob ng 20 hanggang 30 taon ng kanilang buhay. Mariin din itong isinulong sa isa pang kaugnay na lathala ng kilusan noong Disyembre 6, 2018 na nakakuha ng 118 reaksyon, 4 na komento, at 57 pagbabahagi. Gaya ng lathala noong



Nobyembre 15, malinaw mula sa maikling anunsyo ng inilathala ng kilusan noong Disyembre 4, 6, at 10 ang signipikasyon ng estratehiya na kontra-semyolohiyang muling pagbibigay ng konteksto sa muling pag-uulit at pagbibigay ng diin sa kahalagahan ng isyu hinggil sa benepisyo ng mga guro lalo na ng matatandang gurong nais nang magretiro.

Sa kabilang banda, ang lathala ng kilusan noong Disyembre 18, 2018 ay kaugnay at pagdaragdag sa lathala noong Oktubre 23, 2018 hinggil sa benepisyo para sa kanilang *Performance-Based Bonus*. Ang partikular na lathala ay nakakuha ng 204 na reaksiyon, 52 komento, at 118 pagbabahagi kung saan inaabangan ng kilusan ang magiging tugon ng pamahalaan hinggil sa pamamahagi nito ng PBB para sa mga guro. Inalo naman ng kilusan ang loob ng tagasubaybay sapagkat nasa huling bahagi na ng pagtatasa ang pamahalaan at sinusuri na lamang nito ang mga ahensya na maaaring makatanggap nito. Mahihinuha mula rito ang signipikasyon ng estratehiya na kontra-semyolohiyang muling pagbibigay ng konteksto dahil binibigyan ng lathalang ito ang tagasubaybay ng ilang kritikal na pagbabantay hinggil sa isyu sa benepisyong dapat matanggap ng mga guro.

Kaugnay pa rin sa PBB ang isa pang lathala ng kilusan noong Disyembre 4, 2018 na nakakuha lamang ng 155 reaksiyon at 76 na pagbabahagi. Kapansin-pansin ang kaunting interaksyon ng lathala sa kabila ng katotohanang gumamit ng *meme* ang lathalang ito upang ipakita ang hiling nitong agarang pagbibigay ng PBB at paghirit na rin ng pagtaas ng suweldo. Litaw rito ang dulong ng kilusan sa lathala na pababawin ang mabigat at malalim na isyu sa pamamagitan ng paggamit ng wika ng kabataan, ang mga *meme*. Makikitang sadya at pilit ang pagkakalikha sa *meme* sapagkat noong panahong iyon ay maraming lathala sa Facebook ang naglipana sa anyo ng *meme*. Isa itong pagtatangka ng kilusan na maiugnay pa ang sarili sa mas nakababatang tagasubaybay na gumagamit ng Facebook. Mula sa lathala ay makikita ang signipikasyon ng estratehiya na

kontra-semyolohiyang kontra-pahayag sa pamamagitan ng matalinhagang pahayag upang wasakin ang mito ng dambuhalang puwersa at kalampagin nang husto ang pamahalaan sa pagdinig ng kanilang hinaing.

Panghuli para sa tema na pagbibigay ng nararapat na benepisyo at insentibo ay ang lathala ng kilusan noong Disyembre 5, 2018 na may 144 na reaksiyon, 20 komento, at 204 na pagbabahagi na tumatalakay sa pagpupulong ng kilusan sa ahensya ng gobyerno hinggil sa papalapit na eleksyon noong 2019. Iginiit ng kilusan ang kahalagahan ng pagkakaroon ng dagdag-proteksyon at bayad para sa serbisyong ibibigay ng mga guro sa araw ng halalan sa buong bansa. Liban pa rito, iminungkahi rin sa lathalang ito na bawasan ang buwis na ipinapataw sa bayad na nakukuha ng mga guro tuwing nagbibigay sila ng serbisyo tuwing araw ng eleksyon. Dagdag pa, isiningit na rin ng kilusan ang paghiling sa pamahalaan na dagdagan ang *service credits* ng mga gurong lalahok sa pagsisilbi sa araw ng halalan. Litaw ang signipikasyon ng estratehiya na kontra-semyolohiyang pagbabalik sa kasaysayan at muling pagbibigay ng konteksto sa lathalang ito sapagkat binigyang-diin ng kilusan ang nararapat na benepisyong dapat natatanggap ng mga guro tuwing magbibigay ng serbisyo sa panahon ng eleksyon. Iginiit din ng kilusan ang mga naranasang pagkaantala at matagal na paghihintay sa bayad at insentibo ng mga gurong naglingkod noong mga nagdaang eleksyon.

Matapos suriin ang mga temang nakapaloob sa hiling ng kilusan para sa pagbibigay ng nararapat na benepisyo at insentibo mula Oktubre hanggang Disyembre 2018, nakita at malinaw ang signipikasyon ng karamihan sa inilathala ng kilusan ay nakapaloob sa estratehiya na kontra-semyolohiya na pagbalik sa kasaysayan at muling pagbibigay ng konteksto, kontra-pahayag, kontra-tautolohiya, at kontra-inokulasyon.



Pakikibaka para sa karapatan

Ang tema tungkol sa pakikibaka para sa karapatan ay lumitaw ng 6 na beses noong Oktubre, 17 beses noong Nobyembre, at 6 na beses noong buwan ng Disyembre ng taong 2018. Kung titingnan ang Tal. 1, ikatlo ang temang ito sa pinakamaraming inilathala ng kilusan mula Oktubre hanggang Disyembre ng taong 2018.

Ipinakikita sa isang bidyo na inilathala ng kilusan noong Oktubre 11, 2018 na nakakuha ng 141 reaksiyon, 107 komento, at 59 na pagbabahagi ang paggigiit ng kilusan hinggil sa pagresolba at paglilinaw ng iba't ibang isyu na may kinalaman sa GSIS. Binanggit dito ng kilusan ang hindi nararapat na dagdag-bawas sa kanilang sahod ngunit hindi naman ito naitatala bilang impok ng mga guro na siyang aanihin sana pagdating ng kanilang pagreretiro mula sa serbisyo. Pinanindigan ng kilusan na hindi makatao ang ibang probisyon at hindi malinaw ang ilan sa mga benepisyong kinakaltas sa ibang mga guro sa bansa. Makikita rito ang signipikasyon ng estratehiya na kontra-semyolohiyang muling pagbibigay ng konteksto dahil sa pagiging kritikal at paggigiit ng kilusan na linawin ang iba't ibang malabong isyu na kinahaharap ng mga guro upang balikan ang nilalaman at ang mga pasikot-sikot ng mga benepisyong dapat natatamasa ng mga guro mula sa GSIS.

Kinontra naman ng kilusan ang isang talumpati ng kalihim ng Kagawaran ng Edukasyon sa kanilang lathala noong Oktubre 5, 2018 kung saan binanggit ng kalihim sa paggunita sa Araw mga Guro sa siyudad ng Ormoc ang pagbibigay ng Php 3,000 bonus, bayad para sa mga gurong sobra ang dami ng trabaho, pagbabawas ng mga gawaing labas sa pagtuturo, pagdaragdag ng kawani sa paaralan, at iba pa na nagpapatunay sa ipinaglalaban ng kilusan na ang mga guro ay subsob sa trabaho ngunit kapos ang ibinibigay na suweldo. Isa rin itong patunay na kabalintunaan ang mga binanggit ng kalihim na ang mga guro ay sapat ang sahod at tamad. Ipinahihiwatig dito ng kilusan ang maliit na

tagumpay sa kanilang hanay sapagkat ng salita mismo ng kalihim nanggaling ang mga bagay na kanilang iginigiit na mga nangyayari sa guro sa ating bansa. Litaw sa pahayag na ito ang signipikasyon ng estratehiya na kontra-semyolohiyang normalisasyon sapagkat ipinakikita ng lathalang ito ang pagkakaugnay ng mga gurong hindi nabibigyang-bose at ipinaglalaban ang kanilang karapatan upang magkaroon ng sapat na sahod at wastong bigat ng trabaho.

Sa isang lathala ng kilusan noong Oktubre 13, 2018 na nakakuha ng 265 reaksiyon, 15 komento, at 181 pagbabahagi, iginigiit ng mga guro sa isang panayam sa isang pamantasan sa Maynila ang pagbabasura sa mga gawaing pang-clerical at ilang dagdag-pahirap na trabaho sa mga guro sa halip na nagtutuo sila sa pagtuturo, paghirit ng dagdag-suporta para maibsan ang tambak na mga gawaing walang kinalaman sa pagtuturo, libreng mga seminar para sa pagre-renew ng lisensya ng mga propesyunal na guro, pagsasaklaw at pagtugon sa mental na kalusugan, at kakulangan sa mga *guidance counselors* na pangunahing pangangailangan ng mga paaralan. Makikita sa lathalang ito ang signipikasyon ng estratehiya na kontra-semyolohiyang muling pagbibigay ng konteksto sa pamamagitan ng pakikibaka ng mga kawani ng kilusan hinggil sa pagbabasura ng ilang isyung nagpapahirap sa mga guro sa bansa.

Para sa mga lathala noong buwan ng Nobyembre na nakakuha ng pinakamalaking bahagi ng lathala hinggil sa tema, makikita mula sa mga lathala na sumesentro ito sa isinagawa nilang kilos-protesta na *Sit-Down Strike* noong Nobyembre 29, 2018 gaya na lamang ng isang lathala na umani ng 555 reaksiyon, 36 na komento, at 285 pagbabahagi kung saan ipinakita nila ang iba't ibang larawan ng mga gurong lumahok at ang pagbabalita ng pagiging matagumpay nito sa buong NCR. Dagdag pa, ang isa pang lathala sa kaparehong araw ay nakakuha naman ng 222 reaksiyon, 1 komento, at 87 pagbabahagi kung saan ipinakikita sa iba't ibang larawan



ang partisipasyon ng mga guro sa NCR upang igiit ang kanilang karapatan at pagpapabuti ng kanilang trabaho sa bansa. Makikita sa dalawang lathalang ito ng kilusan ang signipikasyon ng estratehiya na kontra-semyolohiyang normalisasyon kung saan itinatanyag ng kilusan ang tagumpay ng mga peti-burgesya sa kanilang isinagawang kilos-protesta at ang epekto nito sa lipunan upang maipalaganap ang kanilang mga hinihiling sa pamahalaan.

Ang isa pang lathala na may maraming reaksiyon ay ang paskil na inilathala noong Nobyembre 11, 2018 na nakakuha ng 288 reaksiyon at 13 komento. Hinihikayat ng lathalang ito na magkaisa ang mga guro na lumahok sa kilos-protesta upang itaguyod ang kanilang karapatan hinggil sa lumalalang kalagayan sa paggawa, panggigipit sa karapatan, at sa kasalukuyang krisis sa ekonomiya. Makikita sa lathalang ito ang signipikasyon ng estratehiya na kontra-semyolohiyang pagbabalik sa kasaysayan at muling pagbibigay ng konteksto sapagkat pinahapyawan ng lathalang ito ang masalimuot na nararanasan ng mga mamamayan sa panahon ni pangulong Duterte gayundin ang pagbibigay ng konteksto sa tagasubaybay ng pahina hinggil sa mangyayari sa darating na kilos-protesta.

Para sa buwan ng Disyembre, isang lathala na nakakuha ng maraming reaksiyon ay ang lathala ng kilusan noong Disyembre 1, 2018 kung saan nakalikom ito ng 199 na reaksiyon, 21 komento, at 51 pagbabahagi kung saan makikita rito ang pagtatanyag ng mga guro sa mga dinukot na kawani ng kilusan. Binigay rin dito ang isang naratibo ng isang kakilala ng kawani ng kilusan na siyang kumukondena sa nangyaring pagdukot sa kapwa-guro. Katuwiran ng guro na mabait ang kawani ng kilusan at ang pagdukot sa kaniya ay hindi makatao at pinapanawagan din niya ang agarang paglaya ng kaibigan. Magkaugnay rin ang ikalawang lathala ng kilusan na nakakuha ng maraming interaksyon. Ang lathala ng kilusan noong Disyembre 3, 2018 na nakakuha ng 152

reaksyon, 8 komento, at 128 pagbabahagi ay nagpapakita ng magagandang naiambag ng mga pinuno ng kilusan sa buhay ng mga kapwa-guro gayundin sa mga naitulong nito sa bansa. Kung susuriing mabuti, makikita ang signipikasyon ng estratehiya na kontra-semyolohiyang kontra-tautolohiya kung saan litaw na litaw ang pagwasak sa mitong pinalalaganap ng naghaharing-uri na masama ang mga kawani ng guro. Ang mga naratibo ng kapwa-guro at ng ibang tao ang makatutulong para wasakin ang kaisipang ipinakalat ng mga dumukot sa mga kawani ng kilusan.

Makikita rin sa ibang lathala ng kilusan ang pakikiisa ng iba't ibang kilusan ng mga guro sa iba't ibang bahagi ng daigdig na humihiling sa pamahalaan na palayain ang mga pinuno ng ACT na dinukot noong Nobyembre. Sa isang liham ng Lararforbundet (Swedish Teachers' Union) na inilathala ng kilusan noong Disyembre 1, 2018 na nakakuha lamang ng 9 na reaksiyon at 3 pagbabahagi, hiniling nila ang agarang pagpapalaya sa mga kawani ng guro at pagwawaksi sa mga akusasyon hinggil sa pagiging rebelde ng mga ito. Sa kabila ng katotohanang kakaunti lamang ang interaksyon ng lathalang ito, makikita pa rin dito ang signipikasyon ng estratehiya na kontra-semyolohiyang kontra-tautolohiya sapagkat tahasang kinontra ng lathalang ito ang mga akusasyon ng rebelyon hinggil sa mga kawani ng kilusan na dinukot sa Mindanao.

Matapos suriin ang mga temang nakapaloob sa paghiling ng kilusan para sa pakikibaka para sa karapatan mula Oktubre hanggang Disyembre 2018, nakita at malinaw ang signipikasyon na karamihan sa inilathala ng kilusan ay nakapaloob sa kontra-estrategiya na pagbalik sa kasaysayan at muling pagbibigay ng konteksto, normalisasyon, at kontra-tautolohiya.

Panawagan para sa mabuting kalagayan

Ang tema tungkol sa panawagan para sa mabuting kalagayan ay lumitaw nang 6 na beses noong Oktubre, 3 beses noong



Nobyembre, at 2 beses noong Disyembre ng taong 2018. Kapuna-puna ang temang ito sapagkat kung titingnan ang Tal. 1, ikalawa ito sa pinakakaunting inilathala ng kilusan noong Oktubre hanggang Disyembre ng taong 2018.

Ang lathalang nakakuha ng pinakamaraming interaksyon sa buwan ng Oktubre 2018 ay ang hinango ng kilusan mula sa bulatlat.com noong Oktubre 1, 2018 na nakakuha ng 872 reaksiyon, 5 komento, at 452 pagbabahagi, ang isang siniping pahayag ng pinuno ng kilusang ACT na siyang tumutukoy sa pangunahing trabaho ng mga guro, ang magturo, at hindi ang paggawa ng iba't ibang papeles na nagpapababa nang husto sa kalidad ng edukasyon sa bansa. Kaugnay rin nito ang sumunod na lathala na nakakuha ng ikalawang pinakamaraming interaksyon, ang lathala ng kilusan noong Oktubre 2, 2018 kung saan nakakuha ito ng 275 reaksiyon, 9 na komento, at 141 pagbabahagi. Iginiit ng lathalang ito na pagpapahirap lamang sa mga guro ang iba't ibang polisiya ng pamahalaan at pabigat lamang sa kanilang trabaho ang mga prosesong kinakailangang pagdaanan para sa *Results-based Performance Management System*. Mahihinuha mula sa maiikling sipi na ito ang signipikasyon ng estratehiya na kontra-semyolohiyang kontra-inokulasyon dahil ibinabahagi sa pagsipi na ito ang masamang idinudulot ng labis na papeles na itinatambak sa mga guro na walang direktang kinalaman sa pagtuturo at pagpapaunlad ng kalidad ng edukasyon sa bansa.

Mahalaga ring alalahanin na ang Oktubre ay ang paggunita sa Araw ng mga Guro kaya naman isa sa sentrong pinag-usapan sa mga panayam noong Oktubre 5 ang selebrasyon para sa mga guro, pagtalakay sa kalagayan ng kanilang paggawa, at kung paano mapabubuti ang mga ito. Litaw sa lathalang ito ang signipikasyon ng estratehiya na kontra-semyolohiyang muling pagbibigay ng konteksto sapagkat tinalakay sa panayam ang kasalukuyang kalagayan ng mga guro sa bansa at kung paano nakaaapekto ang sobrang trabaho sa kalusugan ng mga guro gayundin ang epekto nito sa bawat pamilya ng guro.

Makikita naman ang paggamit ng *meme* sa isang lathala ng kilusan noong Nobyembre 2, 2018 na nakakuha ng 77 reaksiyon, 4 na komento, at 55 pagbabahagi hinggil sa isang gurong hinihikayat na magbakasyon at gumala ngunit ipinakikita ang tambak na papeles sa isang lamesa. Ipinahihiwatig nito ang tambak na trabaho hinggil sa mga papeles na kinakailangan nitong tapusin kahit panahon ng bakasyon. Gumamit din ng *meme* ang isa pang lathala ng kilusan noong Nobyembre 20, 2018 na nakakuha ng 452 reaksiyon, 9 na komento, at 278 pagbabahagi ukol sa isang produktong popular tuwing Pasko. Binago ang tatak nito bilang "*All-Purpose Teacher Cream*" kung saan ipinahihwatig dito ang samu't saring trabaho ng mga guro liban sa pagtuturo. Malinaw ang signipikasyon ng estratehiya na kontra-semyolohiyang kontra-pahayag kung saan matalinhagang ginamit ang *meme* upang iparating sa tagasubaybay ang katotohanan na tambak ang trabaho ng mga guro gayundin ang kanilang paggawa ng trabaho kahit panahon ng pahinga o bakasyon mula sa paaaralan.

Natatangi naman ang isang bukas na liham ng mga guro para sa mga magulang na inilathala noong Nobyembre 28, 2018 na nakakuha ng 154 na reaksiyon at 67 pagbabahagi. Nilalaman nito ang dedikasyon, pagpupursigi, hirap at bigat ng trabaho, at ang pagkalinga ng mga guro sa kanilang mag-aaral na itinuturing na rin nilang sariling anak. Ang liham din ay pagtatatwa ng kilusan hinggil sa pagsasaayos ng kanilang kilos-protesta noong Nobyembre 30 na naglalayong pagbutihin pa ang kalagayan ng mga guro sa bansa. Nagsisilbi rin itong hamon sa isa sa mga katuwang ng mga guro sa paghubog ng mga mag-aaral upang maiparating sa mga magulang ang hirap na dinaranas ng mga guro sa bansa. Malinaw ang signipikasyon ng estratehiya na kontra-semyolohiyang muling pagbibigay ng konteksto sa lathalang ito sapagkat ang liham ay nagbibigay ng konteksto ng mga guro sa kanilang nararanasang panggigipit at paghihirap sa kasalukuyang panahon.



Maituturing na kaugnay ng ilang lathala noong Nobyembre ang isang lathala ng kilusan noong Disyembre 12, 2018 na nakakuha ng 409 na reaksiyon, 83 komento, at 359 na pagbabahagi kung saan gumamit muli ng *meme* ang kilusan upang ipakita ang pahayag ng Kagawaran ng Edukasyon hinggil sa paghiling nitong pagpasok sa trabaho kahit panahon ng Pasko at walang pasok ang mga mag-aaral. Gaya rin ng mga naunang lathala, ang paggamit ng *meme* ay isang signipikasyon ng estratehiya na kontra-semyolohiyang kontra-pahayag sapagkat matalinhagang ipinahayag ang isang konsepto sa pamamagitan ng pagpapababaw nito gamit ang isang kultural na *icon* na *meme*.

Panghuli ay ang lathala ng kilusan noong Disyembre 13, 2018 na nakakuha ng 33 reaksiyon, 1 komento, at 23 pagbabahagi. Ipinakikita sa lathalang ito ang isang itim na parol at puntod na nagpapahiwatig ng paglulukxa sa kawalan ng malasakit ng pamahalaan sa kalagayan ng mga guro sa bansa. Ang parol din ay nagpapahiwatig ng “*CrisisMas*” ng mga guro. Ang matalinhagang pahayag ay may signipikasyon ng estratehiya na kontra-semyolohiyang kontra-pahayag sapagkat ang matalinhagang kabalintunaan sa mito ng Pasko ay litaw mula sa mga ginawang parol at puntod upang maiparating sa pamahalaan ang kanilang hinihiling na pagbabago.

Matapos suriin ang mga temang nakapaloob sa paghiling ng kilusan para sa panawagan para sa mabuting kalagayan mula Oktubre hanggang Disyembre 2018, nakita at malinaw ang signipikasyon ng karamihan sa inilathala ng kilusan ay nakapaloob sa kontra-estrategiya na kontra-inokulasyon, muling pagbibigay ng konteksto, at kontra-pahayag.

Pamumuna sa maling pamamahala ng gobyerno

Ang tema tungkol sa maling pamamahala ng gobyerno ay lumitaw nang 17 ulit noong Oktubre, 10 beses noong Nobyembre, at 11 noong Disyembre ng taong

2018. Natatangi ang temang ito sapagkat kung pagbabatayan ang Tal. 1, nangunguna ang temang ito sa pinakamaraming inilathala ng kilusan noong Oktubre hanggang Disyembre ng taong 2018.

Sa isang lathala ng kilusan noong Oktubre 25, 2018 na nakakuha ng 794 na reaksiyon, 115 komento, at 351 pagbabahagi, hinihimok ng kilusan ang mga guro na makibahagi sa pagpunta sa opisina ng pamahalaan upang mangalampag hinggil sa mga problemadong isyu na kinahaharap ng mga guro gaya na lamang ng pagkakaroon ng anomalya sa mga tubo at suweldo ng opisyal ng GSIS, pagpapabaya sa mga kahilingan ng Kagawaran ng Edukasyon, atrasadong teknolohiya, korupsiyon, at paninisi sa kapabayaang nakaraang administrasyon ukol sa mga isyung hindi pa natutugunan ng pamahalaan. Iginiit din ng kilusan ang pagkakaroon ng reporma na magpapaluwag sa interes at multang makatao para sa mga guro. Ang estratehiya na kontra-semyolohiyang pagbabalik sa kasaysayan at muling pagbibigay ng konteksto ang signipikasyong makikita sa lathalang ito sapagkat binibigyan ng lathalang ito ang mga tagasubaybay ng pagsasakasaysayan at konteksto sa kapabayaang sangay ng pamahalaan.

Ipinaglalaman naman ng kilusan sa isang lathala noong Oktubre 28, 2018 na nakakuha ng 584 na reaksiyon, 87 komento, at 434 na pagbabahagi ang hindi makatarunang panggigipit at di-makatarungang doble-kaltas sa sahod ng mga guro tuwing lumiliban sa trabaho bunsod ng iba’t ibang dahilan. Ang sistemang ito ay matagal nang umiiral at makikita rin sa naging panayam ng kilusan noong Oktubre 16, 2018 ang pag-amin ng CSC at DepEd na hindi ito nararapat danasin ng mga guro. Umaabot din ng triple ang nagiging kaltas sa mga guro dahil sa kapabayaang pamahalaan na tukuyin ang probisyon sa ilang benepisyong dapat tinatamasa ng mga guro. Kaugnay pa rin ng pakikipanayam ng kilusan sa sangay ng pamahalaan ang isa pang lathala na nakakuha ng mataas na bilang ng interaksyon, ang lathala noong Oktubre 22,



2018 kung saan nakakuha ito ng 486 na reaksiyon, 107 komento, at 401 pagbabahagi. Detalyadong ipinaliwanag dito ng kilusan ang hindi makatarunang tripleng kaltas sa benepisyo ng mga gurong lumiliban sa trabaho, hindi makataong interes at doble-patong na multa mula sa pagpapautang ng pamahalaan, at ang paghuhugas-kamay ng mga sangkot na ahensya ng gobyerno sa mga nabanggit na isyu. Mula sa pakikipagbuno na ito ng kilusan, makikita ang signipikasyon ng estratehiya na kontra-semyolohiyang muling pagbibigay ng konteksto dahil na rin sa pangangatuwiran ng kilusan sa iba't ibang isyung nililinaw at tinutugunan nila sa pamamagitan ng kaliwa't kanang panayam sa mga sangay ng pamahalaan.

Sa isang kilos-protesta ng kilusan noong Nobyembre 26, 2018, makikita sa lathala na may 334 na reaksiyon, 85 komento, at 207 pagbabahagi ang panawagan ng mga guro para sa mataas na presyo ng bilihin sa bansa at kawalan ng aksyon mula sa iba't ibang sangay ng gobyerno upang mabigyan ng ayuda ang mga apektadong pamilya. Kaugnay rin ng lathalang ito ang isa pang lathala ng kilusan noong Nobyembre 22, 2018 na may 268 reaksiyon, 42 komento, at 334 na pagbabahagi ang tumatawag ng pansin sa ginagawa ng iba't ibang namamahala sa sangay ng pamahalaan hinggil sa ilusyon na anunsyong pagbibigay ng dagdag-sahod upang makasabay sa tumataas na presyo ng bilihin. Ilusyon itong maituturing sapagkat ang probisyon na dagdag-benepisyo ay tinatamasa na ng mga guro kahit hindi pa nakaupo ang kasalukuyang pangulo. Mula sa mga lathalang ito ay mahihinuha ang signipikasyon ng estratehiya na kontra-semyolohiyang kontra-tautolohiya sapagkat litaw rito ang pagkontra at pagtuligsa ng kilusan sa mitong pinalalaganap ng pamahalaan hinggil sa dagdag benepisyo ng mga guro gayundin ang pagtuligsa ng kilusan sa malamlam na pagtulong ng pamahalaan upang tugunan ang pangangailangan ng mga guro.

Matalinhaga naman ang naging paraan ng kilusan sa pagtuligsa sa suportang

ibinibigay ng Kagawaran ng Edukasyon sa mga guro. Sa isang lathala ng kilusan noong Nobyembre 22, 2018 na may 148 reaksiyon, 13 komento, at 69 na pagbabahagi ay gumamit ng paghahambing sa Kagawaran bilang Quezo de bola na nambobola sa mga guro dahil sa pangakong suporta na tila napako na dahil kabaligtaran ang ibinibigay na pasakit ng ibang sangay ng pamahalaan sa mga guro. Makikita rin mula sa hashtag ang #KrisisMas at #DepEdQuezoPambobola bilang isang matalinhagang paraan ng pagpapahayag ng kanilang suliranin ukol sa mga isyung kinahaharap ng mga guro sa bansa. Mula sa matalinhagang pahayag na ito ay mahihinuha ang signipikasyon ng estratehiya na kontra-semyolohiyang kontra-pahayag na siyang naglalayong wasakin ang mitong pinalalaganap ng makapangyarihang puwersa ukol sa panloloko ng pamahalaan sa mga guro.

Para sa buwan ng Disyembre, ang isang lathala ng kilusan na nakakuha ng pinakamaraming interaksyon ay ang pagbabahagi ng isa pang lathala noong Disyembre 9, 2018 kung saan nakakuha ito ng 322 reaksiyon, 83 komento, 130 pagbabahagi, ang isang sipi na hinango mula sa Philippine Daily Inquirer sa isang isyu nito noong Disyembre ng taong 2017. Ipinakikita rito ang kalihim ng Kagawaran ng Edukasyon bilang manhid, walang pakialam, at puro palusot sa mga guro ng pampublikong paaralan dahil hindi sang-ayon ang kalihim sa pangako ng pangulo na taasan ang sahod ng mga guro. Pinuna rin ng kilusan ang pagiging kimi ng kalihim sa pagtaas ng sahod ng mga pulis at militar. Itinanyag din sa lathalang ito ang iba't ibang pahayag ng kalihim sa midya hinggil sa pagiging mahina ng mga guro sa paglalaan ng pera para sa pangunahing gastusin. Malaking insulto ang mga ito sa mga propesyonal na guro sapagkat tinatakpan nito ang katotohanang mababa ang suweldo at hindi ito sapat upang matugunan ang pangangailangan ng bawat gurong may pamilyang binubuhay. Makikita sa ibinahaging lathala ng kilusan ang signipikasyon ng estratehiya na kontra-semyolohiyang normalisasyon dahil makikita



sa lathala ang pagtuligsa ng kilusan mula sa mitong pinalalaganap ng kalihim ng Kagawaran ng Edukasyon hinggil sa matagal na pagbibigay ng dagdag-sahod sa mga guro.

Matapos suriin ang mga temang nakapaloob sa paghiling ng kilusan para sa pamumuna sa maling pamamahala ng gobyerno mula Oktubre hanggang Disyembre 2018, nakita at malinaw ang signipikasyon ng karamihan sa inilathala ng kilusan ay nakapaloob sa kontra-estrategiya na pagbabalik sa kasaysayan at muling pagbibigay ng konteksto at kontra-tautolohiya.

Reporma sa sistema ng edukasyon

Ang tema tungkol sa reporma sa sistema ng edukasyon ay lumitaw nang 2 beses noong Oktubre at 1 beses noong Disyembre ng taong 2018. Kapuna-puna na walang lumitaw na ganitong lathala noong Nobyembre ng taong ding iyon. Litaw rin ang kakapusan ng mga inilathala ng ACT para rito sapagkat kung titingnan ang Tal. 1, ito ang may pinakakaunting bilang ng temang lumitaw sa mga inilathala ng kilusan sa kanilang Facebook noong Oktubre hanggang Disyembre ng taong 2018.

Ayon sa lathala ng kilusan noong Oktubre 10, 2018 na nakakuha ng 209 na reaksiyon, 24 na komento, at 83 pagbabahagi ay makikita rito ang paghahain ng mungkahi ng kilusan para sa pagbabago ng pondo para sa taong 2019. Layunin ng kilusan na dagdagan ang benepisyo ng mga guro sa pampublikong paaralan, reporma para sa mga pampublikong pamantasan at kolehiyo, at iba pang inihain na pagbabago para sa pondo. Nilalayan ng lathalang ito na mabigyan ng dagdag-atensiyon ang mga pampublikong pamantasan at kolehiyo upang dagdagan ang pondo para sa mga ito upang mapataas pa ang kalidad ng edukasyon sa bansa gayundin upang mas lalong mahimok ang mga Pilipino na tapusin ang kanilang pag-aaral sa antas tersarya nang libre at walang binabayarang mataas na matrikula. Binanggit din dito ng kilusan ang pagbabalik sa kahalintulad na pondo noong

taong 2018 para sa Kagawaran ng Edukasyon upang maisakatuparan ang mga programa at iskolarsyip na maibibigay para sa mga Pilipino. Mula sa lathalang ito ay makikita ang signipikasyon ng estrategiya na kontra-semyolohiyang pagbabalik sa kasaysayan at muling pagbibigay ng konteksto para sa tagasubaybay nito dahil binibigyang-konteksto ng lathalang ito ang iba't ibang punto ng kilusan upang mabigyan pa ng mas maraming pondo ang mga aspeto ng edukasyon sa bansa.

Isa pang mahalagang punto ang binitiwang kilusan sa lathala nila noong Oktubre 23, 2018 kung saan hinango nila ang isang lathala mula sa isang pahayagan sa telebisyon na kumukuwestyon sa bagong kurikulum na ipinatutupad sa bansa. Sa kabila ng katotohanang kakaunti lamang ang interaksyon ng lathalang ito na nakakuha lamang ng 265 na reaksiyon, 33 komento, at 144 na pagbabahagi ay mariin nitong tinutuligsa ang pag-eeksperimento ng Kagawaran ng Edukasyon sa pagpapatupad ng K to 12 na kurikulum sa bansa. Malinaw mula sa lathalang ito signipikasyon ng estrategiya na kontra-semyolohiyang kontra-tautolohiya dahil tahasan nitong kinukuwestyon at winawasak ang mito na kakayahan ng pamahalaan at pagiging matagumpay ng pagpapatupad ng bagong kurikulum sa bansa.

Ang pinakahuling lathala ng kilusan hinggil sa reporma sa sistema ng edukasyon ay tungkol sa paghimok ng kilusan sa pagpapaunlad pa ng kaalaman sa paghubog ng kasanayan sa pagtuturo, pagtuklas ng bagong paraan kung paano huhubugin ang bagong mga guro, maturuan sila sa angkop na paraan sa pag-aasikaso ng mga mag-aaral higit lalo na iyong may espesyal na katangian, maipamulat sa mga guro ang kanilang mga benepisyo, at mga gampaning dapat tugunan ng guro sa loob ng silid-aralan. Sa kabila ng kaunting interaksyon ng lathalang ito na nakakuha lamang ng 54 na reaksiyon, 7 komento, at 70 pagbabahagi, mahalaga ang nilalaman ng anunsyong ito upang patuloy na malinang ang kalidad ng pagtuturo ng mga guro para sa mga mag-aaral sa bansa. Mahihinuha mula sa



lathalang ito ang signipikasyon ng estratehiya na kontra-semyolohiyang muling pagbibigay ng konteksto sapagkat ang layunin ng lathala ay himukin ang mga guro na lumahok sa isang pagtitipon na lilingan pa nang husto sa kanilang kaalaman gayundin upang imulat pa sila nang husto sa mga gampanin nila sa paaralan at benepisyong dapat nakukuha nila mula sa pamahalaan.

Matapos suriin ang mga temang nakapaloob sa paghiling ng kilusan para sa reporma sa sistema ng edukasyon mula Oktubre hanggang Disyembre 2018, nakita at malinaw ang signipikasyon ng karamihan sa inilathala ng kilusan ay nakapaloob sa estratehiya na kontra-semyolohiya na kontra-tautolohiya at pagbabalik sa kasaysayan at muling pagbibigay ng konteksto.

Iba pang tema

Kapansin-pansin din na maraming mga inilathala ang kilusang ACT na labas sa magkakaugnay na temang tinukoy ng mananaliksik sa papel na ito. Kapuna-puna ito dahil may 1 lathala lamang ukol dito noong Oktubre samantalang nakapupukaw rin ang 15 inilathala ng ACT noong buwan ng Disyembre ng taong 2018. Kung titingnan ang Tal. 1, mapapansin ang maraming bilang ng samu't saring inilathala ng kilusan sa kanilang pahina sa Facebook noong Disyembre ng taong 2018. Dahil sa pagiging labas nito sa konteksto ng pagsusuri at karamihan sa mga lathala ay panawagan lamang para sa pakikilahok sa mga seminar-worksyap, mga pagbati, pagpapalit ng larawan ng pahina, pagtatanyag para sa partikular na guro, anunsyo ng walang pasok, at iba pa, minabuti ng mananaliksik na ihiwalay na ito at hindi na isama pa sa saklaw ng pagsusuri ng kontra-semyolohiya.

Konklusyon

Ang pangkalahatang layunin ng papel na ito ay suriin ang nilalaman ng mga inilathala ng kilusang Alliance of Concerned Teachers (ACT) sa kanilang pahina sa Facebook alinsunod sa semyolohiya ni Barthes

at subukin ang dalumat ni Demeterio upang palitawin ang kontra-semyolohiya ng kilusan gayundin ay tingnan ang mga temang lumabas sa kanilang mga lathala. Lumabas sa pagsusuri ng 141 mga inilathala ng ACT noong Oktubre hanggang Disyembre 2018 ang makinang na kasaysayan at istruktura ng kilusan sa loob ng mahigit 30 taong pakikibaka nito. Makikita rin ang 6 na temang nakapaloob sa mga lathala ng kilusan: (1) paghiling ng umento at/o karampatang sahod na may 33 bilang ng lathala, (2) pagbibigay ng nararapat na benepisyo at insentibo na may 14 na bilang ng lathala, (3) pakikibaka para sa karapatan na may 27 bilang ng lathala, (4) panawagan para sa mabuting kalagayan na may 11 bilang ng lathala, (5) pamumuna sa maling pamamahala ng gobyerno na nakakuha ng pinakamaraming bilang ng lathala na 38, (6) reporma sa sistema ng edukasyon na nakakuha ng pinakakaunting bilang ng lathala na 3, at 15 lathalang labas sa konteksto ng mga temang umuulit sa mga lathala ng kilusan. Lumitaw naman ang sumusunod na kontra-semyolohiya sa mga lathala ng kilusan: (1) kontra-inokulasyon, (2) pagbabalik sa kasaysayan at muling pagbibigay ng konteksto, (3) normalisasyon, (4) kontra-tautolohiya, (5) kontra-*neither-norism*, at (6) kontra-pahayag. Kapansin-pansin na hindi gumamit ng kontra-semyolohiya na kahalagahan ng kalidad ang anumang lathala ng kilusan mula Oktubre hanggang Disyembre ng taong 2018.

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“Pupulutin sa Kangkungan”: Mike de Leon’s Art in the Service of Social Change & Political Activism

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Abstract: The rise of political nativism on the global stage has allowed numerous events to transpire, and that includes the rise to power of Rodrigo Duterte. His controversy-filled campaign and victory plus his continuing high favorability among his base illustrate his appeal as a strongman, accentuated by his brutal war on drugs that has further divided a nation already split geographically. As a filmmaker with a keen interest in politics, Mike de Leon was not to be shut out of the national conversation resulting from Duterte’s win. After a 19-year hiatus, the filmmaker returns with *Citizen Jake*. Blurring the lines between fiction and reality, the film is De Leon’s introspection made public and reveals the director’s frustrations about the nation. This study on *Citizen Jake* will give light to the political activism of De Leon, his vision for the country given its current state, and how he sees his craft as an agent for change in the country’s socio-political terrain. Following the language and framework of metacinema and *mise en abyme*, this study intends to figure out who we are as a nation in De Leon’s art and where the artist thinks we are possibly headed. In a *kangkungan*? Hopefully not.

Keywords: Mike de Leon, *Citizen Jake*, *mise en abyme*, metacinema, Philippine cinema

Kangkungan (noun): water spinach marsh;
dense growth of swamp cabbage.

Pupulutin sa kangkungan (idiom): to lose;
summary execution; to end up in an
unfavorable condition.

A few days before the May 9, 2016 national elections, I received an email from filmmaker Mike de Leon with the cryptic message, “thanks” with an attached video file. The video file is a 30-second “statement” from Mike, speaking out against the candidacy of Bongbong Marcos as Vice President. The video says, *“Iniisip ng maraming Pilipino, ang anak*

ay ‘di tulad ng ama. Pero isipin natin ito: Kung ano ang puno, siya ang bunga. Bakit natin itatanim uli?” The email’s sense of urgency implied that the statement was meant to be echoed to the public, perhaps a last-ditch effort to thwart a possible Vice President Marcos. As a filmmaker with a keen interest in national politics, Mike de Leon was not to be shut out of the national conversation.

De Leon has always been outspoken about his sentiments against the Marcoses and Bongbong Marcos’ decision to run stirred something in De Leon who, up until 2016, had been a recluse and been inactive since his 1999 *Bayaning 3rd World*.¹ The first video statement

¹ When I told MDL I was planning to organize a Martial Law Film festival in school, he replied with, “Just show them a photograph of Aquino’s mutilated corpse in his coffin, if you can find a clear copy, and from there you can segue to Imelda

bedecked in her jewelry.” For further insights about De Leon’s views about the Marcoses and Martial Law, see De Leon’s 1983 documentary *Signos*.



was followed by two one-minute “commercials” sent again via email a few days before Duterte’s June 30 inauguration, also uploaded via YouTube and shared in various social media platforms. The 2nd video is a tirade against Duterte— his parochial, divisive politics, his foul language and oftentimes confusing public discourse, and ends it with, once again, a question about “how the Martial Law kid”, referring to BongBong, “fits into this new scheme.”. The 3rd video is De Leon’s statement about *delicadeza*, pointing out how both Bongbong and Imee Marcos were invited to attend Duterte’s inauguration. Speaking in first person, De Leon says, “I knew the Marcoses were planning to salvage their historically discredited image—But never in such a ‘*kapalmuks*’ manner. What has happened to the Filipino value of *delicadeza*?” Both follow-up “commercials” were signed as “Mike de Leon: Film director and concerned citizen.”

The political climate is set for a possible return of the Comeback Kid— the concerned citizen Mike.

Five months into the presidency of Duterte, the late dictator Ferdinand Marcos was buried amid public furor at the Libingan ng mga Bayani, and three days later news broke out that indeed, De Leon is coming out of retirement with a film called *Citizen Jake*. This paper on MDL, keeping in mind his most recent film and his short videos that followed will give light to the political activism of the man, his vision for the country given its current state, and how he sees his craft as an agent for change in the country’s socio-political terrain. Following the language and framework of metacinema and *mise en abyme*, this study intends to figure out who we are as a nation in De Leon’s art and where the artist thinks we are possibly headed.

Citizen Jake follows the story of journalist/photographer Jake Herrera, rebel son of Senator Jacobo Herrera, and brother to Congressman Roxie Herrera. Privy to the family’s shady political history and long-standing relationship with other corrupt

politicians including the late dictator Marcos, Jake makes it his personal mission to expose the misdeeds of his family, particularly that of his father whom he blames for his dead mother’s abandonment of the family. Living in self-exile in Baguio with teaching as his day job, Jake finds himself in the middle of a politically inspired murder of a young college student. As Jake sets forth to seek the truth and find justice for the victim, he learns that everything goes back to his family. This knowledge culminates in Jake committing a crime in response to his father’s own transgressions.

As metacinema, *Citizen Jake* persistently calls attention to itself, to its very form. It references its own production by showing many of the behind-the-scenes footage side by side with the actual fictional side of the film. In fact, the manner in which the film begins already shows the viewer this metacinematic technique by having the lead actor, Atom Araullo, speak to us, eye to eye, in effect breaking the cinematic 4th wall and violating the set and expected conventions of a typical feature film. As Jake types his latest blog entry accompanied by a photo of the 2016 presidential nominees, a second character appears onscreen, another Jake Herrera. With the first Jake still in the background, the second Jake in the foreground lets us in on his story by telling us, “*Ang ugnayan ng simula at katapusan, magkadikit pero magkabilaan. At minsan nababaligtad. Ang tutuo at gawa-gawa nagiging isa. . .I will tell it in my own way way, manipulating place, time, imagery, sound, music, color. Something that is only possible in cinema.*” Clearly, it is Mike de Leon who is speaking to us. This is Mike’s voice, and this is his version of the truth.

This weaving in and out of fiction and reality is a constant reminder to the viewer that this film is not after the suspension of our disbelief, as in the case for most movies. As it continually references its own process, the film’s objective becomes the suspension of our belief. Viewers are encouraged to question the very story that we are witnessing, to interrogate the



veracity of what is being presented onscreen. The film constantly blurs the line between real and the reel, between fiction and reality, and even between fact and falsehood, forcing the viewer to be relentlessly on guard with everything the film has to say. We might see the characters weeping over some tragedy in the course of the narrative but in another scene we get to see the same characters informing the other people onscreen that “*may ginagawa kaming movie. Ang title ng movie, Citizen Jake.*” Suddenly the characters are just actors parading in front of us, once again shattering the veil that allows us viewers to see through the conceit of cinema. This is familiar territory to Mike de Leon, this dance, the pull and push between fact and fabrication. True to Jake’s opening monologue, one gets the sense that everything about the film is manipulated, staged, and handled in a manner that suits the storyteller’s (Jake’s and/or Mike’s) vision. The consistent clash between fact and fiction creates a tension that becomes the film’s core argument: how to draw the line between reality and appearance, between truth and lies.

Citizen Jake is not just metacinema. In a sense, it is also a story within a story, a *mise en abyme*.² Cardwell (1989) defines the term as “a series of apparently endlessly overlapping, enclosed networks of conceptual or structural spaces which form a kind of labyrinth leading to a shifting, ever unattainable nucleus or centre” (p. 271). In literature, Hamlet’s ‘*The Mousetrap*’ is a classic example of a play-within-a-play. In visual arts, Velasquez’s *Las Meninas* fits the bill as we see a painting-within-a-painting on the canvas. There is a nested/inner narrative that echoes the outer story, one informing the other in a mutual fashion. *Citizen Jake* uses this

framing device in its storytelling by using an image or an idea and making a copy of it either for comparison or further introspection, highlighting not just the image/idea being repeated but also the act of repetition itself. An example would be the scene where Jake and his girlfriend Mandy go to the crime scene. As we accompany our characters to the scene of the crime, Jake momentarily moves out of the fictional story and, as Atom the actor, tells the viewer how, as they were filming the scene, the real SOCO team they used as part of the cast was called away because of an actual murder that happened nearby. To heighten the real drama, De Leon shows us actual footage from the real crime scene, significant parts blurred for the sake of journalistic integrity. And yes, the SOCO officers are included in the film’s end credits, identified as “Police in Roadside Crime Scene” plus their real names and ranks. This side-by-side placement of the reel with the real is an invitation to the viewer to make the connection; to realize that the characters’ reality is also the reality of the audience. The manner in which the main character, also our narrator, moves in and out of the story at his convenience further entangles both realities, suggesting a lack of hierarchy between both worlds. Both stories, the real and the fictional/cinematic are happening simultaneously—*mise en abyme*. As if in an endless abyss.

As metacinema, the film calls attention to its own process of production and as *mise en abyme*, it also creates a mirroring of sorts by reproducing an image or an idea thereby further affirming the narrative’s artifice. Cinematic fiction informs facts in *Citizen Jake* and there seems to be an endlessness in the storytelling. There is a story that needs to be written and as

² From the French “placing into the abyss”. It is a visual and literary device that illustrates a mirroring effect by placing an image in another image and is multiplied several times over, showing an infinite repetition. In discussing the technique of *mise en abyme*, McHale (1987) says that there should be an embedded representation of a primary, “diegetic narrative world”, that the former must resemble the latter, and that this semblance must

“constitute some salient and continuous aspect of the primary world, salient and continuous enough that we are willing to say the nested representation reproduces or duplicates the primary representation as a whole” (124). In the case of *Citizen Jake*, the primary and the embedded worlds bleed into each other without care about hierarchy.



a journalist, Jake sets out to gather evidence to be able to write the truth. This crime story is the nested narrative. And then there is Jake's personal story. As evidence and accounts pile up, Jake sees a correlation between what he is writing and his own life. And finally there is the last story, the nation's story—one that is steeped in colonial history and class struggle. This story is the one that dovetails with his personal tale, the one that we are following outside the film's narrative. We see the nation's story unfold in the many posters of Bongbong Marcos, Rodrigo Duterte and Alan Peter Cayetano in almost every crevice of De Leon's filmic canvas. "Never Again" posters line up the corridors of Jake's school. Streets and homes announce their political colors by showing off the tarpaulins of their preferred candidates. This is the story that makes its presence known despite it not being an obvious part of the main narrative.

Citizen Jake has been called hard-hitting and provocative, and the director as not pulling any punches with this film. De Leon's anger via his main character Jake is very palpable, and there is no sugarcoating in this film. Everything is in-your-face, shove-down-your-throat kind of storytelling. This is Mike at his angriest, full of sound and fury, but signifying what, exactly?

Mise en abyme literally means placement into the abyss, and this device results in introspection. It is an invitation to introspect with the character and the ultimate storyteller. *Citizen Jake* is Mike's public introspection, an examination of his own views, political and personal intertwined. It is a full-length statement, a 2-hour and 12-minute "commercial" by Mike de Leon, filmmaker and concerned citizen.

De Leon's introspection made public through *Citizen Jake* reveals the filmmaker's

frustrations about the nation. Realizing that his politics are at odds with the current administration's, Mike sees a shift in his directorial agenda. In an online discussion with De Leon last November 2018, the filmmaker writes this message for the members of the closed Facebook group:

'*Citizen Jake*', though ostensibly a melodrama about a family hailing from the privileged elite class, is really an indictment of the unchanging nature of Philippine society that, in my opinion and as shown in the film, is almost irredeemably damaged. . . 'Citizen Jake' reflects this conviction but it still remains cinema and I hope that I have not betrayed my belief in its power for change and succumbed to filmic propaganda. . . 'Pure cinema' films like my first feature 'Itim' and the romantic melodrama that followed it, 'Kung Mangarap Ka't Magising' are films that I no longer have the luxury of making. This film, 'Citizen Jake', is one Filipino film director's attempt to help arrest the spread of the social cancer (to borrow from our national hero, Jose Rizal) that is once again ravaging our unfortunate country.³

Through cinema, De Leon intends to create disruptions, not so much on the national scale (although I suspect the filmmaker is not indifferent to a nationwide upheaval) but in the minds of the filmgoers. *Citizen Jake*, like most of De Leon's works, was not a blockbuster success; it even received mixed reviews from different movie critics so the director's objective

³ From the Facebook group *Citizen Jake: An Online Discussion Group with Mike de Leon*, <https://www.facebook.com/groups/285391992089407/>

. The group is now inactive and has been archived for its members only.



to “help arrest the spread of the social cancer” may not have been a realistic goal to begin with. It is like preaching to the choir, and the choir only has 10 members.

In February 2019, I received another email with a link and a message asking to “please like, watch, share, download” his latest video called *Kangkungan*. It is a 5-minute video that criticizes the Duterte administration—from Duterte’s war on drugs, to the extrajudicial killings, to his attacks on the Catholic Church, the media, and his political opponents, and also highlights Duterte’s ties with the Marcoses and other corrupt officials. Using footage from actual news reports side by side with clips from his own old films, De Leon makes a strong point. The current President is killing this country, “*itinatapon sa kangkungan*” he says, no different from the vicious monsters De Leon created in his films. By using the same actor who played Senator Herrera (Teroy Guzman) to serve as the narrator, the 5-minute video becomes an extension of *Citizen Jake*. By using clips from his earlier films alongside Duterte’s antics, once again we see *mise en abyme* in action—an image being mirrored for the viewer, with cinematic fiction informing actual facts. De Leon then implores his countrymen, the youth in particular, to vote wisely in the coming elections. “*Bumoto na parang nakasalalay dito ang inyong kinabukasan at ang inyong buhay.*” Through his short videos and via social media, it seems De Leon has found an alternative avenue to continue his political advocacy. Without expensive backing from any film producer and by using the power of social media, De Leon continues to wage his own war against a system he finds to be brutal, corrupt, and immoral.

The appeal of short videos via social media is unmistakable in Mike de Leon as can be seen in his follow-up works. Months later and a week before the May 2019 elections, Mike de Leon sent another email blast containing links to his new work, *Mr. Li*. Calling it ‘*napapanahon*’, the video is a compilation documentary by De Leon, Tom Estrera III, and

Carlo Fajarda with a script written by De Leon. It is a first person account of De Leon’s initial curiosity with China when he first visited the country in 1986 with his father Manuel de Leon, and how he and the world now see China as an economic and political global superpower, with world leaders such as Trump and Duterte cozying up with China. Using Teroy Guzman once again to articulate De Leon’s thoughts via voice over, *Mr. Li* is the filmmaker’s short musings about this “new world order” that he claims, targeting President Duterte while talking about sovereignty and patrimony. The world as we know it now is something we have already seen before. We have already seen a version of it, perhaps several versions in De Leon’s previous cinematic musings. Now it is simply a matter of reminding us through his short videos, by cutting the scenes into bite-size pieces, making it palatable to new and even younger audiences.

One day before the May 13, 2019 elections, De Leon came up with another one, a what-if video called, *If Sister Stella L. Were Made Today*, a new take on *Sister Stella L.*’s ending with a contemporary twist. After Sister Stella L.’s direct, face-to-face appeal to the audience, De Leon follows it up with several news clips that showcase the current political climate in the country—extrajudicial killings, Duterte’s political cuddling with Xi Jinping, and the various campaign antics of Imee Marcos, Bong Go, Ronald ‘Bato’ dela Rosa, Cynthia Villar, etc., the very people who would eventually win seats in the senate days later. It is a last-minute pitch, a hail Mary plea to his viewers before casting their votes. Suffice it to say, De Leon’s what-if, while once again an example of cinematic fiction informing reality, amplifies the now unrestrained voice of the filmmaker. De Leon is done being quiet and staying safely in the sidelines. And this time, Mike is preaching to a choir with a multitude of



members, truly the work of art in the age of digital reproduction.⁴

De Leon continues to rail against a system he finds to be oppressive. His cinematic introspections direct themselves against the tyranny of corrupt officials. Perhaps it is not just De Leon doing a *mise en abyme*, a placement into the abyss, but the filmmaker shouting into the same abyss, strutting and fretting his hour upon the stage, until he is heard no more.

As an important voice in Philippine cinema, De Leon's articulation of his opinions run the gamut from restrained to pronounced, but always entangled with the country's socio-political conditions. In *Room 666* (Chambre 666), a documentary filmed by Wim Wenders during the 35th Cannes International Film Festival back in 1982, several directors were asked by Wenders about the future of cinema. One by one, in a French hotel room and in front of a camera, filmmakers such as Jean-Luc Godard, Werner Herzog, Steven Spielberg and Michelangelo Antonioni take the hot seat as they try to answer Wenders' question. Mike de Leon, one of the 16 filmmakers interviewed, said "To ask a director like myself from the Philippines what the future of cinema is. . . I find a. . .an absurd question, because to ask what the future of cinema is in the Philippines is like asking what the future of the Philippines is". The implied absurdity in the question merits a look at how the filmmaker sees not just filmmaking as an art but how he perceives the state of the country and its implied bleak and hopeless future back in the '80s. Almost 40 years since that interview, does De Leon's vision about the future of cinema and by extension the future of the Philippines still ring true? Is it still an absurd question to ask of him? To this De Leon can only give me an ambiguous reply, "I'm still asking that question."⁵ Or maybe he was just

being coy. If his recent endeavors illustrate anything, it is his fears of finding the answer to that question in a *kangkungan*. Or perhaps we are already there as a nation, wading through thickets of *kangkong*, trying to survive in this abyss called the Philippines. The 21st c. MDL has finally caught up with the 20th c. version of himself. His recent videos mirroring the old form of the filmmaker. Once again, *mise en abyme*.

De Leon's political learning curve has reached its peak, it seems, and metacinema has become his preferred language to articulate his own education. As his chosen language, De Leon makes sure that his consistent transgressions against the establishment is always at the forefront. Metacinema always calls attention to itself and, in De Leon's hands, it becomes his manner of showing his subversion. By going against the conventional brand of filmmaking, De Leon conveys not just his antipathy to established entities but also reveals his political stance in his works. By employing metacinematic techniques, the filmmaker extends the invitation to his viewer to participate in his process of questioning, mocking, and displacing the perceived authority figures from their positions of power. Coupled with his satirical tone, De Leon's metacinematic brand of subversion is part of the filmmaker's DNA. His position is always that of a jester who mocks and enlightens by revealing the very weaknesses of the ones in power. He ridicules, pokes fun at, questions and defies the existing social order. His criticism of prevailing social ills is always couched in wit, insolence, and use of allegorical subjects, and it allows De Leon a privileged position as cinematic storyteller.

filmmaking as per his Wenders' interview in *Room 666* is still the same. He said that the answer to this will be included in the book he is currently working on, a look back of sorts into his films. And that "yes, I'm still answering that question."

⁴ See Davis, Douglas. (1995). *The Work of Art in the Age of Digital Reproduction* (An Evolving Thesis: 1991-1995). *Leonardo*. 28. 381. 10.2307/1576221, www.jstor.org/stable/1576221.

⁵ In a personal email with the filmmaker, I asked De Leon if his thoughts about the future of



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Integrating Heritage Management in Philippine Business Education

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Abstract: Business administration and related management disciplines have the highest enrollment in higher education in the Philippines (CHED, 2017). However, upon reviewing the curriculum, there is no mention of the arts, heritage and identities, and, more specifically none on heritage management. According to UNESCO, “Heritage is our legacy from the past, what we live with today, and what we pass on to future generations; our cultural and natural heritage are both irreplaceable sources of life and inspiration.” With this definition, the importance of the management of heritage from the framework of management theory and practice should be included to produce well-rounded management students and graduates who are not only knowledgeable about profits but also of culture, heritage and identities within sustainable and humanistic management principles. Using the theory of dynamic capabilities, this study analyzed various curriculum-related artifacts that had “the ability to integrate, build, and reconfigure internal and external competencies” (Teece, Pisano, & Amy, 1997) and to “reassemble and combine resources to meet challenges” (Eisenhardt & Martin, 2000) in rapidly changing environments and situations to come up with both a necessary and sufficient module in heritage management for Philippine business education.

Key Words: heritage management, business education, content analysis

INTRODUCTION

The Fourth Industrial Revolution also known as “FIRe” (Dadios et al., 2018) is “characterized by a fusion of technologies that is blurring the lines between the physical, digital, and biological spheres” (Schwab, 2016). Artificial intelligence and virtual reality are common in FIRe and it is very much different from the previous era that focused on the digital revolution. These changes are currently being felt in an environment that is characterized as volatile, uncertain, complex and ambiguous (VUCA). This environment presents challenges (Benett & Lemoine, 2014) that arrive “without much discernable warning” (Kail, 2010c), “lacks clarity” (Kail, 2010b), are non-linear (Kail, 2010a), and are lethal and frustrating (Kail, 2011). Given both FIRe and a VUCA environment, the country “needs to focus on establishing a solid basic

foundation for sustained learning and on accumulating various types of capital, while progressively and systematically closing the existing technological and knowledge gaps” (Dadios et al., 2018) and a “new vision for education” (WEF, 2015) is needed to unlock the potential of FIRe.

Given FIRe and VUCA, there is a pressing need for management that goes beyond the concepts of profits but must also look at a more humanistic management approach that includes a sustainable environment. Business administration and related management disciplines have the highest enrollment in higher education in the Philippines (CHED, 2017). However, upon reviewing the curriculum, there is no mention of the arts, heritage and identities, and, more specifically none on heritage management. According to UNESCO (UNESCO, 2020), “Heritage is our legacy from the past, what we live with today, and what we pass on to future generations; our cultural

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and natural heritage are both irreplaceable sources of life and inspiration.” With this definition, the importance of the management of heritage from the framework of management theory and practice should be included to produce well-rounded management students and graduates who are not only knowledgeable about profits but also of culture, heritage and identities within sustainable and humanistic management principles.

The advances brought about by FIRE brings about the prospects of total automation of peoples’ lives and jobs through robotics, machine learning and artificial intelligence. Ever-stronger smartphones, for example, has connected people and machines in both personal and professional spheres. Managing a business can be easily be done both remotely and online, and personal services ranging from transportation to housekeeping has been ubiquitous. What then can be done in order to create an environment that would be attuned to FIRE in a VUCA world and how can heritage management be integrated in the curricula of business education in the Philippines?

FIRE brings with it “technological unemployment” through “disruptive technologies that allegedly create jobless growth and worldwide unemployment” (Peters, 2017) which necessitates a transformation in the skills of people that will be attuned to the 21st century (Soffel, 2016). If left unchecked, the potential of FIRE on “productivity, job functions, social inclusion and global competition may endanger current human systems” (Chou, 2019) and can lead to further polarization of economic development (Yeyati & Sartorio, 2018). However, these “complex interplay between humans and technology results in new ways of perceiving, acting and being” (Philbeck & Davis, 2019) and must be optimized in today’s environment. Thus, this study looks at ways of maximizing the potential of FIRE in knowledge building through education. It answers the question, “What skills are needed by learners and educators to learn about heritage management?” from the perspective of business education.

Business administration and related management disciplines have the highest enrollment in higher education in the Philippines (CHED, 2017b). These programs follow the curriculum from the “Commission on Higher Education (CHED) Memorandum Order No. 17, Series of 2017 (CMO No. 17 s. 2017) Revised Policies, Standards and Guidelines for Bachelor of Science in Business Administration” (CHED, 2017a) at a minimum. Given FIRE, education has also undergone major transformation such the provision of “accessible,

flexible, affordable courses using a range of platforms” (Peters, 2017) and there is a need to be dynamic in a fast-paced world. Using the theory of dynamic capabilities, this study analyzed artifacts to come up with solutions that have “the ability to integrate, build, and reconfigure internal and external competencies” (Teece, Pisano, & Amy, 1997) and to “reassemble and combine resources to meet challenges” (Eisenhardt & Martin, 2000) in rapidly changing environments and situations.

METHODOLOGY

This study applied content analysis to examine various artifacts using case study research as a method for inquiry (Creswell & Poth, 2018). Objective hermeneutics developed by Klaus Oeverman is employed “to draw inferences from social structures behind the text” (Mayring, 2014) and summative content analysis is used to count the words and phrases based on the theoretical framework to come up with surface meanings and intent (Lune & Berg, 2017). Therefore, this study applied the grounded theory approach developed by Glaser and Strauss to come up with theories based on the data. No propositions are used since the theory is expected to emerge from the content analysis.

Summative content analysis is employed in the following artifacts which are treated as cases. i.e. depository of documents: The Fourth Industrial Revolution (Schwab, 2016), The Future of Jobs (WEF, 2016), New Vision for Education: Unlocking the Potential of Technology (WEF, 2015), Preparing the Philippines for the Fourth Industrial Revolution: A Scoping Study (Dadios et al., 2018) and Dynamic Capabilities and Strategic Management (Teece, 2009) and the top 30 words are presented using a Word Cloud derived from NVivo software.

Directed content analysis is used on the following artifacts to provide manifest and latent insights on skills needed by learners from the point of view of dynamic capabilities: Seven Skills That Aren’t About to Be Automated (Gustein & Sviokla, 2018) and Dynamic Capabilities in Times of Educational Change: The Viewpoint of School Leadership (Johara, 2018)

RESULTS AND DISCUSSION

Using summative content analysis, the most frequently occurring words (see Figure 1) in the artifacts used in the study are industry, technology, and skills, respectively. The results are expected given the nature of the artifacts.



Fig. 1. Most Frequently Occuring Words

Using directed content analysis, the artifacts provided the following outcomes. From the study of Gustein & Sviokla (2018) and Johara (2018), there are seven skills needed by learners to face FIRE and seven dimensions needed by administrators to deal with educational changes in the 21st century, respectively from the framework of heritage management through sustainability and humanistic management. The seven skills are: communication, content, context, emotional competence, teaching, connection, and ethical compass while the seven dimensions are: communication, reconfiguration of resources and capabilities, supportive school environment, collaboration and empowerment, learning, teamwork, and strategic decision-making skills.

These seven learner skills and organizational-level dimensions manifested throughout the studies and their latent meanings are discussed because there is “a necessity of a paradigm shift in business education” (Aguado & Eizaguirre, 2020) that would bridge social needs with corporate purposes. Thus, this brings about a more relevant framework for economics (Dierksmeier, 2016). They were combined to create new categories that would be applicable for both learners and educators. These new categories can make a person employable whatever the future holds (Gustein & Sviokla, 2018) and are useful both for learners and educators. Moreover, the integration of heritage management using a humanistic management framework would make practitioners “depart from the beaten track and allow for values-based decisions to supersede opportunistic, short-sighted profit seeking” (Kimakowitz, Pirson, Spitzbeck, Dierksmeier, & Amann, 2011).

The first category that is found in both skills and dimension is communication skills which is essential get people’s attention. “In effective communication, story and fact, rhetoric and science

intertwine to enlist the emotions of others to take action on a topic or an initiative” (Gustein & Sviokla, 2018). Computers and robots are not yet programmed for such, and do not have the necessarily soft skills and abilities to communicate compellingly (Gozun, 2018). The aim of heritage management in this case is to “improve knowledge, skills, and competencies in this field and improve its decision-making and management processes through experiences developed in different approaches and different contexts” (Cuzzolino, Di Giovanni, Mauriello, Piro, & Zamuner, 2018)

The second category combined “content” and “reconfiguration of resources and capabilities” because there is a need to have a “combination of expertise and the ability to move new knowledge forward” (Gustein & Sviokla, 2018) In this case, there should be agility and flexibility for both learners and educators within personal and professional spaces in the study of heritage management. The absence or unequal treatment and teaching of heritage management is not just confined in the Philippines (Henson, Stone, & Corbishley, 2004) which means that there is really an opportunity to continue the study of heritage management.

The third category put together “context,” and “supportive school environment” which cannot always be automated since systems are said to be bad at recognizing context because they are modeled on old data, which may no longer be reliable (Gozun, 2018). Educators must make sure that they provide an environment of openness and transparency to peers, superiors and, most especially, learners in analyzing current situations and mapping for the future. previous data from the model but by various contexts as well which is essential in the study of heritage management.

The fourth category consists of “emotional competence” and “collaboration and empowerment” which “involves persuading individuals and groups by evoking emotion (while simultaneously recognizing that some team members don’t buy into what you’re saying)” (Gustein & Sviokla, 2018) since the national curriculum does not discuss the field of heritage management there should a more focused discussion in higher education because the implications are significant (Henson et al., 2004).

“Teaching” and “learning” is the fifth combination that would not be successfully automated despite the presence of MOOCs and other learning management systems because learners still need an educator as mentors, and educators need



learners to improve and hone their crafts especially in the field of heritage management. Educators can create heritage management courses that are dynamic and unforgettable by various methodologies (Clawson & Haskins, 2006).

The sixth category is “connections” and “teamwork” which cannot be entirely automated even if social media has made it easier to create and traverse personal networks because “humans manage the shape and tenor of those connections” (Gustein & Sviokla, 2018) and heritage has been “taken to include everything that people want to save” (Howard, 2003). This means that various connection and resources are needed to teach and study heritage management.

The final category combines “ethical compass” and “strategic decision-making skills” which are not easily modeled into algorithms and cannot be wholly automated. Thus, the “future workforce must possess strong moral values” (Gustein & Sviokla, 2018) to counter the absence of “humanity” in FIRE and make heritage management integrated in business by a reframing of economic ethics through the theory and application of the philosophical foundations of humanistic management (Dierksmeier, 2016).

CONCLUSIONS

Using content analysis, the study presented the most used words in the cases which are expected given the nature of the artifacts. The combination of learner and educator skills and organizational-level dimensions provided new categories that are important when integrating an entirely new field in the management, i.e. heritage management. Although the initial framework focused on business education, the results can also be applicable when applying other fields as well. In the future, additional artifacts from interview of learners, educators, policymakers, administrators and other stakeholders can be collected and analyzed to create a framework for learners and educators in the integrating heritage management in the context of FIRE and VUCA within a humanistic management framework.

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McDonald's vs. Jollibee: Love in Advertising

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Abstract: This study explores how McDonald's, a global brand, and Jollibee, a homegrown Filipino brand, engages Filipino consumers in its brand communications. Using an exploratory case study approach, it juxtaposes how these two brands interpret the universal concept of love in its advertising messaging to suit the Filipino sentiment. In doing so, it affirms the four underlying motivations of consumers' willingness to identify with brands: self-verification, identity signaling, prestige, and nostalgia.

Keywords: Advertising, Love, Jollibee, McDonalds, Consumer-Brand Identification

Emotions in brand advertising

Consumers today are exposed to multichannel advertisements that it has become part of everyone's daily life. For this reason, marketing and advertising professionals find it increasingly challenging to capture consumer attention. This has led to innovations in the marketing and advertising fields. However, what has remained constant is the use of messaging that stirs emotions in consumers.

In the Philippines, brands have been known to use emotions in their communications, particularly in advertising. Mass market brands in the quality service restaurant industry have consistently used melodramatic storytelling in television advertising. The storytelling approach has shifted into the digital space, with many brands creating videos in short film formats. Some of the most memorable commercials from McDonald's and Jollibee are ones that explore romantic love in varying degrees: blossoming love, unrequited love, and second chances.

The use of emotions in advertising is widely believed as an effective and powerful means of persuasion, particularly through storytelling that can arouse strong emotions in consumers (Tellis, 2003). Studies have shown that when audiences who are hooked to an ad

are more likely to develop upbeat and warm feelings to the advertisement (Escalas, Moore & Britton, 2004). Furthermore, audiences who develop either sympathy or empathy towards an advertisement are more likely to have positive attitudes toward the ad (Escalas & Stern, 2003).

Positive attitudes toward an advertisement contribute to overall brand equity. Advertisements provide brand experience, which affects customer satisfaction and loyalty directly and indirectly through brand personality associations indirectly (Brakus, Schmitt & Zarantonello, 2009). Advertisements communicate brand identity, which contributes to or may even result in a consumer-brand bond (Loureiro, 2013). This bond may lead to the enhancement of an individual's self-concept (Fournier, 1998) or even to the willingness of a consumer to identify with a brand (Stokburger-Sauer, Ratneshwar & Sen, 2012). A consumer's willingness to identify with a brand stems from the need to maintain a consumer's self-concept (self-verification and value congruence), the need to signal the ideal self to others (self-enhancement and identity signaling), the need to feel distinct (prestige or distinctiveness), and/or the pursuit of warmth and nostalgia.



Study Objectives and Method

This study proposes that storytelling film advertisements are not merely mediums of persuasion or communication, but also serve as avenues for audiences to reflect upon themselves and their lives. In doing so, audiences are able to identify with the brand—through its messaging, the values it communicates, and emotions that brand communications engender.

It examines six advertisements: three created for Jollibee and three created for McDonald's. The advertisements are chosen based on its popularity, measured by social media views (YouTube and Facebook), and based on three themes: reflections on unrequited love, revisiting old love, and finding love. It reviews reactions and responses to the advertisements through social media engagement: reactions, shares and comments left by viewers.

Reflections on Unrequited Love

In 2017, Jollibee released three Valentine-themed short films in a series called Kwentong Jollibee on social media, both Facebook and YouTube. One of the most discussed is entitled “Vow,” a two minute and forty-three second video that follows a man who befriends and falls in love with a woman, who eventually becomes his best friend. The story begins with the man waiting for the woman to walk down the aisle. In a surprising twist in the end, the woman marries a different man.

This video accumulated 2.2 million views, 19,000 likes, and 2,896 comments on YouTube, and 15 million views on Facebook, 628,000 reactions, and 196,000 comments on Facebook to date. It also spawned a host of reaction videos (i.e., videos that show how a viewer or viewers reacted to or responded to the film) in the Philippines and internationally. It was the short film's bittersweet climactic twist that grabbed the audience's attention and gave

rise to numerous discussions both online and offline.

The audiences' reactions varied. In the original post on Jollibee's Facebook, some expressed sadness and feelings of sympathy for the male protagonist, while others were dismayed at finding out that the story was about unconditional albeit unrequited love. Others recalled similar experiences and expressed empathy for the characters.

Many viewers, however, felt that Jollibee's Vow had a very similar theme to a McDonald's television commercial released in 2009. The commercial entitled “First Love” begins with a flashback memory of a pair of young children meeting in a McDonald's restaurant. It ends real time, with the same pair, now adults, meeting again inside a McDonald's, but this time with the woman introducing the male protagonist to her husband and her daughter. As with the Vow, the audiences' reactions to varied. YouTube commenters expressed disbelief, sadness, sympathy and empathy. The most common positive reaction for both films was the appreciate for unconditional love, even if it is unrequited.

Revisiting old love

While most digital short films released as advertisements typically hire unknown actors to play parts, McDonald's moved against the grain to produce one of the most talked-about advertisement in the Philippines to date: “Kumusta Ka” starring well-known actors and former reel- and real-life partners Sharon Cuneta and Gabby Concepcion. Released for Valentine's Day 2018, the premise of the advertisement is simple: a former couple serendipitously meeting up and sharing a table inside a McDonald's. This reunion captured on film generated 18 million views, 479,000 reactions and 41,000 comments on Facebook, and 4.2 million views, 10,000 likes and 1,266 comments on YouTube to date.

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The advertisement was well-received, particularly by an older audience who consider themselves as fans of the couple. Popular comments on both Facebook and YouTube expressed nostalgic feelings toward the couple and viewers expressed that the advertisement made them feel good. Fans of Sharon Cuneta and Gabby Concepcion are particularly pleased and proud that McDonald's was able to set up a reunion for the actors in more than 2 decades.

Jollibee, on the other hand, explored lasting love in its short film "Crush," one of three short films released for Valentine's Day 2017. To date, the video generated 3.2 million views, 13,000 likes and 997 comments on YouTube, and 18 million views, 1 million reactions and 126,000 comments on Facebook. The film begins with a young man meeting and falling in love with a young woman while in university. He leaves Jollibee hamburgers with notes attached for the young woman. Years later, we see an older woman, presumably the young woman in the early scenes, sitting in a table during a homecoming reunion. At the end of the evening, she is approached by an older man bearing a Jollibee hamburger and a note apologizing for his tardiness. It is suggested that they are married and have grandchildren. The reactions of viewers are generally nostalgic and many also expressed positive feelings toward the ad.

Moving On and Finding New Love

A favorite romantic love theme is one that explores heartbreak and finding second chances. In the McDonald's television commercial "Kaya Niya, Kaya Mo" released in 2017, the scene opens with a young man spotting an old flame inside a McDonald's—the same restaurant where he broke up with her. Another young man approaches the young woman, indicating that they are a couple. The scene is bittersweet, leaving the young man feeling both sad and happy at the same time.

This advertisement was originally released in television, but was also added on YouTube, where it generated 6.5 million views,

9,700 likes and 1,248 comments. Commenters expressed positive feelings toward the advertisement.

In its most recent Valentine's Day release for 2019, Jollibee explores the themes of moving forward and finding new love in its short film "Space." This humorous tale is about a young man whose girlfriend breaks up with him because of incompatibilities. He meets an old friend inside a Jollibee and eventually the two fall in love. Since its release, it has generated 7.6 million views, 213,000 reactions and 20,000 comments in Facebook, and 1.6 million views, 6,700 likes and 617 comments.

The central theme of Jollibee's Space is self-worth and true love. This is reflected in the most popular comments. Many have expressed hope of finding their true love and positive feelings for the story.

Conclusion

The response to the advertisements released by Jollibee and McDonald's have generated delight and positive feelings in general. These short films have been positively received and the discussions regarding the plot and feelings that were explored in each short film reflect not only viewer sentiment but also how consumers identify with the brands.

Some of the comments and responses to the short films reflected the consumers' personal values, particularly on their views and the weight they give to unconditional love. This also reflects their sentiment on self-worth, and understanding the need to love oneself in order to love others and to accept love from others. The viewers' ability to sympathize and empathize with the subjects of the short films reflect value congruence and self-verification, and how they express these values and how they discuss these views with others on social media platforms express identity signaling.

The pursuit of nostalgia is particularly evident in viewer responses on films that explore old flames, lasting love, and pop culture

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references. Fans particularly exhibit pride in that a brand featured their favorite love team.

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Ang Arkitektura Bilang Espasyong Politikal: Isang Pag-aaral sa Ilang Antigong Bahay sa Malolos

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Abstrak: Mayroong mga pagkakataon na ang isang lugar o espasyo ay naikakabit sa isang pangyayari o itinuturing na representasyon ng isang natatanging pagkakataon. Isang halimbawa rito ang mga arkitekturang matatagpuan sa Malolos Historic Town Center. Bukod sa nakamamanghang istruktura at disenyo, kinikilala rin ang natatanging papel ng mga ito sa ating kasaysayan, partikular na sa panahon ng pananakop ng Espanyol. Sa ganitong diwa, layunin ng papel na talakayin kung paanong naging lulan ng mga politikal na pangyayari ang ilang antigong bahay sa Malolos. Bukod pa, sinipat din ang ugnayan ng paraan ng pagkakabuo ng mga arkitektura at ng kalagayan at/o tunggalian ng lipunan noon. Nilimitahan lamang ng pananaliksik sa tatlong tahanan ang pagsusuri: Tahanan ng mga Tanjosoy; Tahanan ng mga Bautista; at Tahanan ng mga Santos. Kinapanayam ng mga mananaliksik ang mga tagapangasiwa at/o kasalukuyang may-ari ng mga bahay. Nangalap din ng mahahalagang dokumento tulad ng mga larawan na may kaugnayan dito. Nagsilbing gabay sa pagsusuri ng datos ang iminungkahing balangkas ni Edson Roy Cabalfin sa pagsusuri ng Arkitekturang Filipino.

Mga Susing Salita: Malolos, Arkitektura, Espasyo, Antigong Bahay, Politika

Panimula

Isa ang lalawigan ng Bulacan sa tahanan ng mga bayaning nag-alay ng kanilang buhay para sa bayan. Malaki ang naging ambag ng Bulacan, partikular na ang Malolos pagdating sa kasaysayan ng Pilipinas. Dito idinaos ang Malolos Congress na dinaluhan ng 95 delegado mula sa iba't ibang panig ng bansa noong Setyembre 15, 1898, ang pagbuo ng Malolos Constitution, mula Setyembre 29, 1898 hanggang Enero 21, 1899, at ang inagurasyon ng Kauna-unahang Republika ng Pilipinas na naganap naman noong Enero 23, 1899 (Tejero, 2015). Bukod sa mayamang kasaysayan, tahanan din ang Malolos ng mga kinikilalang Pambansang Alagad ng Sining sa Pilipinas tulad nina Gerardo de Leon, Guillermo Tolentino, Honorata "Atang" Dela Rama, at Nicanor Ablerado. Makikita rin dito ang mga

makasaysayang istruktura at mga antigong bahay.

Gayon man, ang halaga ng isang arkitektura ay hindi lamang nakakahon sa mayamang kasaysayang nakapaloob dito. Maaari rin itong tingnan bilang salamin ng mga ideolohiya at/o pilosopiya. Sa pananaw ng arkitekto at propesor mula sa Unibersidad ng Cincinnati na si Edson Cabalfin (2000), hindi naitayo ang isang arkitektura nang basta-basta. May mga proseso itong pinagdaraan bago tuluyang mabuo. Maaari rin itong ituring bilang repleksyon ng kaisipang mayroon ang mga nagtatag nito. Sa ganitong diwa,

Layunin

Layunin ng pag-aaral na makapag-ambag sa korpus ng mga pananaliksik na



nakatuon sa mga ideolohiyang matatagpuan sa mga espasyong ito. tulad ng mga makasaysayang bahay sa Malolos. Sa pagtatapos ng papel, tatangkain ng mga mananaliksik sa masagot ang sumusunod na mga katanungan: (a) Paanong naging lulan o espasyong politikal ang mga antigong bahay sa Malolos? (b) Paano sinasalamín ng mga arkitekturang ito ang kalagayan at tunggalian ng mga antas ng lipunan noon?

Metodo ng Pananaliksik

Taong 2001 nang kilalanin ng National Historical Commission of the Philippines (NHCP) ang mga makasaysayang istruktura at/o antigong bahay na makikita sa gitna ng lungsod na tinatawag ding Camestisuhan o Pariancillo District, bilang National Historical Landmark at Heritage Town ng bansa noong 2001. Gamit ang quota sampling technique, pinili lamang ng mga mananaliksik ang mga antigong bahay na magiging bahagi ng pag-aaral. Nilimita ito batay sa mga sumusunod na batayan: (1) Kinikilala ng lokal na pamahalaan bilang pamana sa bayan; (2) Mahigit (50) taon nang naitayo; at (3) May historikal na ambag sa lipunan. Mula rito, napili ang sumusunod na mga antigong bahay: Tahanan ng mga Tanjosoy na may edad 208 na taon, na nasa Barrio Caingin sa kalye ng Paseo del Congreso; Tahanan ng mga Bautista na may edad 170 na taon; at Tahanan ni Dr. Luis Santos na may edad 87 na taon, kapwa matatagpuan sa Barrio Santo Niño sa kalye ng Pariancillo.

Sinimulan ng mga mananaliksik ang pagkalap ng datos sa pamamagitan ng gabay-talakay o pakikipag-usap sa mga maaaring makatulong sa pag-aaral tulad ng mga kalapit na residente, tagapangalaga ng bahay, historyador at arkitekto ng Lungsod, na mayroong malalim na kaalaman sa kasaysayan ng mga napiling bahay. Naging tuon ng mga panayam ang pagbakas sa

kasaysayan at mga kuwentong nakapaloob kaugnay sa pagtatayo at/o pagdidisenyo ng mga bahay. Nagsagawa rin ng kalahok-masid o pagdalaw sa mga napiling bahay upang obserbahan ang arkitektura at mga kagamitang makikita rito, na tumagal ng mahigit dalawang buwan. Komunsulta rin ang mga mananaliksik sa kasalukuyang arkitekto ng Lungsod ng Malolos na si Aaron Solis at sa ilang kinatawan ng Pambansang Komisyon ng Kultura at mga Sining (NCCA) – Malolos. Nagsilbing gabay sa pagproseso ng mga datos ang metodo at balangkas na binanggit ni Edson Cabalfin kaugnay ng kaniyang pag-aaral sa Arkitekturang Filipino.

Paglalahad ng Datos

Sa pananaw ni Cabalfin (2000), mahalagang magkaroon ng pagbabago sa paraan ng pag-aaral ng mga arkitektura sa bansa. Naniniwala siyang mayroon pa ring pagkiling sa mga kanluraning simulain ang pagbuo sa ating historyograpiyang arkitektural. Kaya naman, naglatag siya ng mga metodo at balangkas na maaaring ikonsidera sa mga pananaliksik na may kaugnayan sa historyograpiya. Isinaalang-alang niya sa pagbuo ng mga ito ang ating sariling kondisyon, karanasan, at konteksto. Samakatuwid, nakatindig ito sa saloobin, kaisipan, at pagpapahalagang Filipino.

Para sa kaniya, may apat na paraan para suriin ang historyograpiya ng arkitektura: ang (a) *historic-diachronic*, (b) *stylistic-formalistic*, (c) *cultural-sociological*, at (d) *synchronic-thematic*. Tinutunton ng unang paraan na *historic-diachronic* ang simula ng pag-iral ng isang arkitektura at ang mga pangyayaring naganap pagkatapos nito. Nakapokus ito sa sekvensyal na pangyayari sa bawat panahong lumipas. Binibigyang-diin naman ng ikalawang paraan na *stylistic-formalistic* ang mga pagbabago sa estilo at/o anyo ng arkitektura batay sa panahong kinabibilangan nito mula sa panahong nauna rito. Samantala,



nakasentro naman sa tao at lipunan ang ikatlong paraan na *cultural-sociological* sapagkat sinisipat dito ang pagtatagpo ng iba't ibang kultura at ang mga pagbabagong nagaganap sa lipunan. Kaiba sa mga naunang paraan, hindi nakatali sa linyar o sekwensyal nap ag-aaral ang huling metodo na *synchronic-thematic*. Tinitingnan dito ang mga isyung nangibabaw sa mga nagdaang panahon. Mula rito, maaaring masuri ang mga pagkakatulad at/o pagkakaiba ng mga problemang ito sa isang partikular na panahon at sa isa pa.

Sa kabilang banda, bukod sa mga metodong sa pagsusuri, naglatag din si Cabalfin (2000) ng mga tema o balangkas na maaaring ikonsidera sa pag-aaral ng historyograpiya. Ito ay ang mga sumusunod: (a) ang arkitektura bilang pagtatakda ng lunan; (b) ang arkitektura bilang pag-aangkop at pakikibagay sa kapaligiran; (c) ang arkitektura bilang proseso ng pagkamalikhain; (d) ang arkitektura bilang pamamaraan ng pagbibigay ng kahulugan; at (e) ang arkitektura bilang espasyo ng dinamika ng kapangyarihan. Mula sa mga nabanggit na tema, tumutok ang papel sa paksa ng ugnayang espasyo at kapangyarihan.

Ang Arkitektura Bilang Espasyong Politikal

Bago pa man maging pamoso ngayon ang Epifanio Delos Santos Avenue o EDSA dahil sa malalang trapiko, nauna na itong nakilala bilang espasyo ng pagpiglas at paglaya. Sa kahabaang ito naganap ang kauna-unahang EDSA People Power na nagpabagsak sa Rehimeng Marcos noong 1986. Dito nagtipon-tipon ang libo-libong Pilipino upang ihayag ang kanilang panawagang mawakasan ang mahigit dalawang dekadang pamumuno ng mga Marcos sa bansa. Sa pamamagitan ng mapayapang demonstrasyon, muling nakamit ng mga Pilipino ang kalayaan mula

sa Diktaturyang Marcos. Lubos na ikinamangha ng buong mundo ang pangyayaring ito at lalong nakilala ang bansa. Makalipas ang ilang taon, muling binaha ng mga taong nagpoprotesta ang EDSA. Sa pagkakataong ito, para naman hilingin ang pagbabasa puwesto ni dating Pangulong Joseph Estrada dahil sa mga nabunyag na gawain nito hinggil sa Jueteng. Kaya naman, bagama't negatibo ngayon ang tingin ng marami sa EDSA, patuloy pa rin itong pinahahalagahan dahil sa mahalagang papel nito sa ating kasaysayan.

Ang mga kaisipang ito ay maaaring maiugnay sa sinasabi ni Cabalfin (2000) patungkol sa pagkakaiba ng 'lugar' at 'lulan'. Ayon sa kaniya, tumutukoy ang 'lugar' sa isang partikular na espasyo. Sa kabilang banda, may partikular na kabuluhan naman ang isang espasyo kung itinatuturing ito bilang 'lulan'. Kung gayon, maaaring sabihin na ang lahat ng 'lunan' ay 'lugar', ngunit hindi lahat ng 'lugar' ay maituturing na 'lulan'. Dagdag pa niya, maikokonekta ito sa tinatawag na istruktura ng gunita (memory structures). Nagiging espesyal ang isang espasyo bunsod ng iginagawad na alaala rito ng mga tao. Sa ganitong diwa, ang kahabaan ng EDSA ay maisasakategorya bilang 'lulan' sapagkat nakapaloob dito ang isang phenomenon o natatanging pangyayari.

Kung sisipatin ang mga antigong bahay sa Malolos, masasabing bahagi rin ito ng konsepto ng 'lulan' ni Cabalfin (2000). Higit sa grandyoso at nakamamanghang hitsura, malaki rin ang naging papel ng mga arkitekturang ito sa ating kasaysayan, partikular na noong panahon ng pananakop ng mga Kastila, Amerikano, at Hapones. Sa bahaging ito, sasagutin ng papel ang unang suliranin patungkol sa pagiging lulan o espasyong politikal ng mga antigong bahay sa Malolos batay sa resulta ng mga nakalap na datos.



Tahanan ng mga Tanjosoy

Itinuturing ang tahanan ng mga Tanjosoy bilang pinakamatandang bahay-na-bato sa Malolos, Bulacan, na nananatiling nakatayo hanggang sa kasalukuyan. Nabuo ito noong 1812 ng orihinal na may-ari na si Pedro Tanjosoy. Taong 1910 nang magkaroon ito ng renobasyon upang baguhin ang ilang bahagi ng loob ng bahay. Nakatayo ito sa lupaing may sukat na 10,000 metro-kuwadrado. Bunsod ng paglago ng kaniyang hanap-buhay at paglawak ng sakahan, nagawa ni Don Pedro na makapagpatayo ng isang bahay-na-bato. Hindi biro ang pagpapatayo noon ng ganitong istruktura sapagkat magastos at mahirap humanap ng mga materyales para rito. Nagbunga ng tatlong mga anak ang pagmamahalan ng mag-asawa na pinangalanan nilang Alvino, Rufina, at Josef. Sa kanilang anak na si Rufina napunta ang karapatan sa kanilang bahay. Nang bawian ng buhay ang Doña, ipinaman naman niya ito sa nag-iisang apo ng kaniyang mga magulang na si Don Antonio Bautista.

Dahil na rin sa angking yaman at impluwensiya ng kanilang pamilya, naging malapit si Don Antonio kay dating Pangulong Emilio Aguinaldo. Nahirang pa siya bilang *Ayudante de ocampo* o kanang kamay ni Aguinaldo sa Malolos. May mga pagkakataon din tumutuloy ang dating pangulo sa tahanan ng mga Tanjosoy kung saan sinasabing may partikular pang kuwartong nakalaan sa kaniya. Sinasabing ang nakasabit na *Double Headed Eagle* sa tahanan ang isa sa mga makapagpapatunay ng malalim na pagkakaibigan ng dalawa. Tanging ang mga mayayaman, edukado at malalapit lamang sa pamahalaan ang napagkakalooban nito sapagkat sumisimbolo ito ng pagiging kilalang tao sa kultura ng mga Kastila.

Tahanan ng mga Bautista

Taong 1855 naman nang maipatayo

ang tahanan ng mga Bautista. Mayroon itong disenyong Neo-Classical bago ipaayos ni Don Jose Bautista noong 1855 na nakaayos na sa estilong Art Nouveau. Isa rin ang tahanan ng mga Bautista sa mga antigong bahay sa Malolos na nagkaroon ng mahalagang papel noong panahon ng pananakop ng mga Kastila. Sinasabing naging magkaibigan ang may-ari ng bahay na si Don Jose at ang pambansang bayani na si Dr. Jose Rizal. Isa siya sa mga pinagsabihan ni Rizal sa kaniyang binabalak na pagtatatag ng *La Liga Filipina*. Sa kasamaang palad, hindi na ito nagawang maipagpatuloy sapagkat inaresto ng mga Kastila si Rizal makaraan lamang ang ilang araw.

Nang maitatag ang First Philippine Republic o ang tinatawag ding Malolos Republic, tumayo bilang tanggapan ng *Secretaria de Fomento*, ang kagawarang nakatuon sa edukasyon, kalinisan at panlipunang kapakanan, ang tahanan ng mga Bautista. Isa rin ito sa mga ginamit bilang lugar ng pagtitipon para sa Kongreso ng Malolos. Nang bawian ng buhay si Don Bautista, nagsilbing pansamantalang munisipyo ng Malolos ang kanilang tahanan. Pinaokupahan din ito bilang paaralan ng mga madreng Aleman, ang sinasabing unang Immaculata Academy of Malolos. Nang sumapit ang panahon ng pananakop ng mga Hapon, naging kuwartel naman ito ng mga sundalong Hapon.

Tahanan ng mga Santos

Kinikilala naman ang tahanan ng mga Santos bilang isa sa pinakamalaki at pinakamagandang arkitektura sa Pilipinas na may estilong Art Deco. Sinasabing dinala ng mga mayayamang Pilipino, kabilang na si Dr. Luis Santos, ang disenyong ito sa bansa. Binubuo ito ng dalawang palapag na yari sa bato at kahoy. Kinapapalooban din ito ng mga antigong kagamitan tulad ng lumang lagayan ng yelo at telebisyon.

Gayon man, higit sa angking



kasiningan ng tahanan, mas nakilala ito sa dahil sa ilang naging mahahalagang papel nito sa bayan ng Malolos. Bilang isang doktor ng medisina, nagsilbing pagamutan ng mga Maloleno ang kaniyang tahanan. Nakapagsagawa na siya rito ng ilang operasyon tulad ng *cataract* at *appendectomies*. Mas naging pamoso ang kaniyang tahanan nang pumutok ang Ikalawang Digmaang Pandaigdig. Bukas-palad niyang pinatuloy ang mga sugatang sibilyan, guerilla, at sundalong Hapon. Wala siyang anomang kinilingang panig kung kaya ito ang sinasabi rason ng ilan kung bakit hindi nadamay sa mga napinsala ang kaniyang tahanan.

Ang Tunggalan sa Arkitektura

Ayon kay Elizabeth Reyes (2013), sinasabing isa sa batayan sa proseso ng pagpapatayo ng bahay noon ang pagpapahalaga sa detalye at mga materyales na gagamitin sapagkat tinitingnan ito bilang salamin ng katayuan sa buhay. Maiugnay ito sa konsepto ni Cabalfin (2000) ng arkitektura bilang dinamika ng kapangyarihan. Kung gayon, ang arkitektura ay hindi lamang disenyo kundi salamin din ng mga ugnayan at tunggaliang panlipunan.

Isang halimbawa rito ang tahanan ng mga Tanjosoy. Mababakas mula sa istruktura nito na noon pa man, nakapag-aangkat na ng ganitong klaseng kahoy ang ilang Maloleno, na tanging ang mga *Principalia* lamang ang may kakayahang makabili. Ang mga posteng ito ay may taas na umaabot sa 20 na talampakan hanggang 28 na talampakan. Noon, tinitingnan ang mga posteng ito bilang simbolo ng estado sa lipunan. Kapag maraming poste, itinuturing na mas mataaas ang antas ng pamumuhay. Kapansin-pansin din ang mga katago-tagong kubyertos sa loob ng tahanan na mayroong magaganda at madetalyeng disenyo. Tinitingnan naman ito noon bilang representasyon ng katayuan sa buhay sapagkat tanging ang may-kaya lamang sa

buhay ang mayroong ganitong klaseng kagamitan sa bahay.

Para naman sa tahanan ng mga Bautista na naitayo noong 1850, kapansin-pansin ang detalye sa pagbuo nito tulad ng mga haligi na gawa sa puno ng Molave at Adobe. Katulad ng naunang nabanggit, tanging mga *principalia* at elitista lamang ang may kakayahang makabili. Sa katunayan, tanging ang mayayaman lamang noon ang nakapagpapagawa ng bahay na yari sa bato. Kaya naman, tinitingnan ito bilang isang simbolo sa estado ng pamumuhay ng mga tao noon. Samantala, binabalot din ng pinturang pula at mabubulaklak na disenyo ang dingding at kisame ng tahanan. Kalimitang pumapaloob sa tema ng 'Goddess of Harvest' ang disenyong nakaukit dito. Sumisimbolo ito sa pagiging agrikultural na bayan ng Malolos. Ito rin ang nagpapakita ng masaganang negosyo ng palay at asukal ng pamilya Bautista. Kinikilala sila at ang pamilya Tanjosoy bilang mga panginoong may lupa. Pag-aari nila ang halos 3,500 ektaryang lupain sa Malolos at 6000 ektarya sa mga karatig-bayan.

Kongklusyon

Kung sisipatin ang kasaysayan ng tatlong antigong bahay, masasabing hindi lamang ito kakamanghaan dahil sa taglay nitong kagandahan pagdating sa disenyo o estilo. Gayundin, maituturing din ito bilang politikal na espasyo. Mula sa pagiging tanggapan ng mga ahensiya noong Republika ng Malolos; tuluyan ng mga matataas na opisyal tulad ni dating Pangulong Aguinaldo at ng mga sundalong Hapon; hanggang sa pagiging pagamutan noong panahon ng Ikalawang Digmaang Pandaigdig. Bukod pa, mababakas din sa naging pagsusuri kung paanong naging salamin ng antas sa lipunan noon ang istruktura at kagamitan ng mga antigong bahay. Ipinakikita rito na noon pa man, mayroon nang umiiral na tunggalan ng mga estado sa lipunan.

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Preserving Macho Ideals: The Barberya as Third Place for Filipino Machismo

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Abstract: Positing as an exclusive space that quietly perpetuates a culture and branding of Filipino machismo, the Filipino barbershop or *barberya* has fashioned a space that evokes and cultivates facets of Filipino hypermasculinity, thus evidencing a silent preservation of macho ideals. This paper will discuss how *barberyas* in Manila, the country's principal and highly urban city, serve as a third place for Filipino machismo in which its patrons actively avail of hair cut services while being exposed to cultural tropes that enforce hypermasculine prowess and macho ideals. Adapting the method of visual anthropology, this paper examines photographs of the interiors of select *barberyas* in Malate, Manila in the substantiation and analysis of it as a third place for Filipino machismo. The discussion will primarily utilize Oldenburg's theory on third place and Lefebvre's theory on *representational spaces* as primary frameworks. This critical discussion culminates with the acknowledgement and analysis of non-conforming *barberyas* that exist within the territories of the traditional ones, serving as progressive spaces which fashion a more queer/ed aesthetic due to the overt grooming of its male customers and absence of imageries and tropes of Filipino machismo, thus transcending its profile as *barberya* from a mere third place to *third space*.

Keywords: Filipino masculinities, machismo, hypermasculinity, third place, third space

Introduction: Recognizing Machismo in Today's Times

During the presidential campaign for the country's national elections in 2016, then Davao Mayor Rodrigo Duterte banked on the personification of a local sensibility's ideals as a campaign strategy – the Filipino machismo attitude, and his eventual concretization of this local brand of machismo among Filipino audiences in the months leading to his election as the nation's leader had gradually diluted Filipino machismo's privileged, invisible caliber in the eyes of those imprisoned and oppressed by it. Much of his personification of hypermasculinity is built on his vast and growing bank of misogynistic, homophobic and emasculating comments; from comments on understanding the want to rape a beautiful foreigner who was kidnapped in Davao to mocking his key critics Senator Antonio

Trillanes as gay and musician Jim Paredes as having a small penis, President Duterte's sexist verbosity is just one of his many facets that paved for the intensified pigmentation and hardened outlines of the Filipino machismo personage. With it coming in high definition in the age of Rodrigo Duterte, Filipino audiences are now more informed of machismo behaviors; whether as a critic or supporter to this machismo fashioning, it is now a fact that we currently exist in an era where there is active knowledge and perception of Filipino machismo attitudes in varying modes of space. Moreover, President Rodrigo Duterte's macho leadership and strongman image, a seeming composite to the maturing masculinist orientation of present-day global politics, has put forward a two-fold, paradoxical agenda in the understanding of gender relations in the Philippines: it has opened up the critical recognition on how gender operates in the promotion and perpetuation of



contemporary populism, but concurrently risks prompting and placing ideals of hypermasculinity as commonplace operatives in the production and preservation of space.

An exclusive, urban space that illustrates how hypermasculine and machismo ideals serve as operatives to the branding and preservation of it as a representational space of gender is the site of the classic Filipino barbershop or *barberya*, in which cultural models and imageries of Filipino hypermasculinity are evoked and cultivated within a circumscribed scope, thus evidencing itself as a third place for the silent preservation of macho ideals. This paper will discuss how *barberyas* in Manila, the country's principal and highly urban city, serve as a third place for the cultivation and enforcement of Filipino machismo myths, exposing its patrons to cultural tropes that enforce hypermasculine prowess and macho ideals. The discussion will primarily utilize Ray Oldenburg's theory on third place and Henri Lefebvre's theory on *representational spaces* as primary frameworks in the conceptualization of the *barberya* as a contrived space that operates on and preserves images and attitudes of Filipino machismo, where machismo attitudes have become default and invisible. This critical discussion culminates with the acknowledgement and analysis of non-conforming *barberyas* that exist within the territories of the traditional ones, serving as progressive spaces which fashion a more queer/ed aesthetic due to the overt grooming of its male customers and absence of imageries and tropes of Filipino machismo, thus transcending its profile as *barberya* from a mere third place to *third space* as coined by political geographer Edward Soja. Moreover, this study has adapted visual anthropology as its primary method in which interior photographs of select *barberyas* in Malate, Manila were examined in the substantiation and analysis of it as a third place for the preservation of Filipino macho ideals.

Space and Gender: Lefebvre, Soja and Oldenberg

Space as an agency for culture and representation is provided much evidence in the wide array of discourse under urban sociology, architecture studies and political geography (just to name a few), most of which draw concentration on the potentialities of space to set up power structures and ideological pillars. In her critical essay "Theorizing Space and Gender in the 21st Century," Theda Wrede (2015) commences her discussion with the premise that governs contemporary geocritics in the critical discussions on space: that space is "never neutral but always discursively constructed, ideologically marked, and shaped by the dominant power structures and forms of knowledge" (p. 11). She posits that space paves the way for counter-hegemonic forms of knowledge and its accompanying complexities - such as a space's parallel and interdependent relationships with other spaces - allows it to serve as a fitting agency in resisting dominant patriarchal geographies (Wrede, 2015). Wrede's synthesis extends and echoes the frameworks and objectives of Lefebvre's representational spaces and Soja's third space, which was largely influenced by the former's concept of 'triple dialectic.'

Pioneering the theorizations on spatiality and the production of space which he specifically terms as *spatial architectonics*, Lefebvre proffers a definition of space that is essential of its qualities as organic and social.

Space so conceived might be called 'organic'. In the immediacy of the links between groups, between members of groups, and between 'society' and nature, occupied space gives direct expression - 'on the ground', so to speak - to the relationships upon which social organization is founded (Lefebvre, 1991a, p. 229)

Lefebvre posits that space occupied by a particular group live out social norms spatially; that is, there is an immediate experience of the norm but an active knowledge that it is being



followed may be absent. Hence, it ensures a sort of continuity of the space, but one that exists on a representational level rather than the spatial reality (Lefebvre, 1991a). Backtracking on the early parts of his work *The Production of Space*, Lefebvre sets the foundations of his framework on social spatiality and production with the spatial triad which consists of spatial practice, representations of space and representational space. He defines representational space as

This is the dominated - and hence passively experienced - space which the imagination seeks to change and appropriate. It overlays physical space, making symbolic use of its objects. Thus representational spaces may be said, though again with certain exceptions, to tend towards more or less coherent systems of non-verbal symbols and signs (Lefebvre, 1991b, p. 39)

He then expands the conceptualization of *representational space* which, on the foreground, are spaces with “attendant imagery and mythical narratives” (Lefebvre, 1991a, p.229) that serve as qualities of that space rather than qualities embedded in space. Moreover, he explains that a subject is implied by an object that is built from the connection between the representational space and the representations of that space, and that subject is whom “lived, perceived and conceived come together within a spatial practice” (Lefebvre, 1991a, p. 229). What Lefebvre puts forward is the notion that in representational spaces, it is the space that grants meaning to the objects in its scope or influence and are turned into symbolisms that build the subject-mythos of the space. However, Lefebvre emphasizes that representational spaces are susceptible to appropriation and to becoming progressive spaces (since it is where ideologies can form), and it is with this loose assertion that Soja commences his conceptualization of *third space*.

In the second chapter of his influential work *Thirdspace: Journey to Los Angeles and Other Real-And-Imagined Spaces*, Soja asserts an alternative reading to Lefebvre’s *Production of Space* and proffers an augmented framework of Lefebvre’s spatial triad with what he terms “trialectics,” a methodology for spatial discourse which utilizes Lefebvre’s three spaces to bring about a critical inquiry on a specified space as *thirling-as-Othering*. In the overview of this key methodology in his Introduction, Soja solidifies the principal definition of Thirdspace:

It is upon these formulations that I define Thirdspace as an-Other way of understanding and acting to change the spatiality of human life, a distinct mode of critical spatial awareness that is appropriate to the new scope and significance being brought about in the rebalanced trialectics of spatiality-historicity-sociality (Soja, 1996, p.10)

Soja’s introductory definition of Thirdspace is transparent of its stance as an augmentation of Lefebvre’s argument that representational spaces are progressive spaces, but what wholly identifies Soja’s Thirdspace as an innovative model of spatiality is its underlying potentialities in becoming a space of resistance and politicization. He conceives Thirdspace from the identification of a Firstspace (the real) and Secondspace (the imagined) and posits that Thirdspace is the product of a ‘thirling’ of the spatial imagination in which a new mode of thinking about space emerges as a consequence of the dualism between the real/imagined space while carrying a deeper level of connotation of its substance and meaning (Soja, 1996, p. 11; p. 74-80). Both Lefebvre’s and Soja’s key conceptualizations respond to Wrede’s central argument that space – specifically spatial avenues that are overt of their profiles as representational spaces/Thirdspaces – is an effective and potent agency in combatting perennial patriarchal ideologies. Serving as a more recent model, Thirdspace paves for the



construction of a representational space of gender that principally resists the chronic victimization from patriarchal imageries and myths and actively politicizes this said narrativization.

The actuality of the conceptualizations of representational spaces and Thirdspaces point to a reality lying on the other side of their scope, that there exists avenues which barely transcend beyond its spatial practice and representations or First- and Secondspaces; thus, they are in its simplest sense mere 'places' which bring no greater objective to resist or politicize the existing ideologies of its placement, and sociologist Ray Oldenburg's theory of *third place* provides the exact substantiation of this other-side reality. In the two essays from his critical work *The Great Good Place*, "The Problem of Place in America" and "The Sexes and Third Place," Oldenburg thoroughly discusses the dimensions that constitute the third place, and the accompanying examples and field work narratives he provides in its conceptualization clearly illustrates the dynamics of third place as a clear-cut avenue to "separate the sexes, not to absorb them into equal and undifferentiated participation" (Oldenburg, 1989, p. 243). Oldenburg's framework wholly departs from Lefebvre and Soja's spatial dialectics that exist prior to a third avenue, explaining that first place is the home, the second place is the work setting, and the third place is a public space that is neither the home or work.

The third place is a generic designation for a great variety of public places that host the regular, voluntary, informal, and happily anticipated gatherings of individuals beyond the realms of home and work. The term will serve well. It is neutral, brief, and facile. It underscores the significance of the tripod and the relative importance of its three legs. Thus, the first place is the home—the most important

place of all. It is the first regular and predictable environment of the growing child and the one that will have greater effect upon his or her development. It will harbor individuals long before the workplace is interested in them and well after the world of work casts them aside. The second place is the work setting, which reduces the individual to a single, productive role. It fosters competition and motivates people to rise above their fellow creatures (Oldenburg, 1989, p. 41)

It is with this third place profiling by Oldenburg that the classic Filipino barbershop finds much sentiment, with it being a public space that gathers a specific group of individuals; however, what amplifies the barberya as a third place that exhibits value (as compared to other third places such as a coffee shop or shopping mall) is its quality as a representation of gender attitudes (Filipino machismo) through its perpetuation and safeguarding of the attitude's traditional tropes and patterns. While the barberya still echoes premises from Lefebvre's representations of space and Soja's First- and Secondspaces, it primarily responds to Oldenburg's theory of third place as the central point of its framework in being an identifiable avenue of Filipino machismo; hence, what is clearly identifiable in this synthesis is the overt positioning of the barberya as a site of preservation and sustenance of the ideals and myths that build the personage of Filipino machismo.

Theorizing Space and Masculinities

With the barberya's spatial profiling responding more to Oldenburg's concept of the third place, its socio-cultural dimension as a space of gender likewise echoes one of the key premises of Oldenburg's third place – that it is positively met by those who thrive on same-sex associations.

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The joys of the third place are largely those of same sex association, and their effect has been to maintain separate men's and women's worlds more than to promote a unisex one (Oldenburg, 1989, 220)

It is with this elemental condition of third place that the *barberya* can be confidently profiled as a 'male place' whose exclusivity is not exactly met with sanctions or violations (for females may enter its premises) but is unanimously understood to be a narrowed space that services men. It is perhaps due to this principal and default narrowness of the *barberya* that the composites of its spatial politics as a space of gender – the images and myths of Filipino machismo – are enforced with immediacy and efficiency. In related critical works that have studied the influence and dynamism of space in rein/enforcing behavior and solidarity in masculinities, they point to an intriguing premise that confidence in establishing and familiarity with the parameters of a male-dominated space paves for an individualized identification of masculinities derived from male community or group experiences.

In Nir Avieli's (2003) ethnographic study on the relation of masculinity and space in the Israeli tradition of *al ha'esh* or barbecuing during Israeli Independence Day, he provides a cultural analysis of the food preparation and the organization and management of the space (Sakker Park in Jerusalem, ranging from years 2002-2009) in investigating the political yield of *al ha'esh* during Independence Day to reaffirming ideals of male Israeli sensibilities. Taking charge of this tradition allows male Israelis to undertake the classic role of the masculine provider and familial sacrifice which are master narratives that surround the main festivities of Independence Day and Yom Hazikaron (Avieli, 2013), and their celebration of this tradition at Sakker Park allows for the abstract perpetuation and territorial extension of the Israeli practice. A similar premise on masculinity and space is discussed in Gordon

Waitt & Andrew Warren's (2008) auto-ethnographic study on the shortboard surfing culture among males in the Cowries and The Farm, popular surfing turfs in the South Coast of NSW, Australia. They conclude with the argument that "the subjectivities of the surfer are always contingent upon how the spatial, temporal, desires, abilities, practices and experiences of bodies reside in each other" (Waitt & Warren, 2008, p. 363), all of which can be enacted exclusively within the territories the Cowries and The Farm. Hence, their study solidifies the grounding of space, which in this case includes the act of surfing in order to quantify the coast as a surfing coast, as agency to the identification and enactment of gender, which is surfing masculinity.

While these studies by Aviel and Waitt and Warren provide an enlightening discussion on the theorizations between space and masculinities, their spatial politics are in congruence with the concept of thirdspace. The Israeli tradition of *al ha'esh* recalibrates Sakker Park as a representational space for simulating ideals of Israeli masculinities and the male Australian surfers in the South Coast embody the ideals of surfing masculinities through non-binary means, the subjective and the communal (secondspace), in the originally neutral coast (firstspace), which results in a thirdspace profiling of the the Cowries and The Farm. The barbershop, as a space that acts as agency for identification of male identities, may not always profile as a representational space or thirdspace due to the strong yield of its elements and practices as the giver of meaning or identity to those who occupy it rather than the other way around. This premise is affirmed in the studies by David Shabazz (2016) and Trudier Harris (1979) on the role of barbershops in shaping African-American male identities. Though different in their disciplinary grounding, with Shabazz adapting an ethnographic approach and Harris analyzing select Black literary texts, both posit that barbershops serve as crucial avenues in allowing African-American males to converse and argue freely and to solidify the camaraderie of the community (Harris, 1979; Shabazz, 2016). Hence, Shabazz and Harris

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reveal that though Black barbershops have an orthodox profiling of being a third place, they serve as avenues that positively affirm the men of their African-American identities and empower them to resist racial discrimination in the everyday and non-third place. Shabazz and Harris's studies reveal a culture-specific problematic of racial discrimination that latently exists in the affairs of Black barbershops, indicating that the barbershop as a third place for masculinities – with all its straightforward elements – is susceptible in realizing and exposing contingent, culture-specific problematics.

An Experience of the Sampling: Inside a Barberya in Manila (An Account)

It was easy to single it out in the darkened streets: the barberya was an aquarium filled to the brim with the harsh glare of white tube light bulbs. Contrasting this monotonous brightness is the neon red sign that says *WELCOME OPEN* with each letter of *OPEN* flashing in purple-pink-blue-green succession. My male companion and I approach the tank with moth-like speed, with him entering with certainty and I with curiosity.

Upon entry, wall mirrors are on both sides of the 15 square foot shop, enveloping the place with a multiplicity of the objects, people and quirks. Underneath this wall of infinities is a small counter for the razor, brush and neck dusters, talcums, spray bottles, alcohol and tissue rolls. The scissors are probably with the barber.

There's a red motorcycle in the room, shooing that white elephant away from my vocabulary of metaphors. It occupies about a quarter of the place, with the motorcycle fork turned shyly away from a customer's view. An obvious prized possession.

My companion is ushered to his seat, and a neon pink cape is draped over his shoulders. He probably thinks I didn't see it, but he smiles at his reflection.

The barber commences with the cut. Dark headphones are propped on his temples. He wears a royal blue jersey with *DURANT 25* printed in white at the back. Small tattoos line his dark arms. He trims the lower scalp of my companion, as if going for that textured crop that I have recognized on Thomas Shelby, but they probably call it something else here. A woman sits on one of the barber chairs, passively. She is on her phone and never looks up, not even once. Looking at her from the infinity of walls, I see both of her hands on the phone, in full concentration. Her small, silver hoop earrings create an on-gain-off-again glimmer, winking at me.

Looking up from her, placed hastily on top of the fluorescent light of the wall mirror, there is a seemingly forgotten mixing bowl for hair dye. The dye brush is still in the bowl, definitely giving off the impression of a job abandoned and its evidence shushed into an obscure area in the room. I look at the barber and see that his quiffed hair has a chocolate-brown hue.

Just a few feet from her right is the small end of the room. On this side of the far end is a makeshift kitchen, which is already partially covered by the motorcycle – a plastic dish cabinet, a *kawali* hanging on the wall, condiments (is that Sriracha?), metal drinking cups – a two-by-half square foot of domesticity.

On the opposite side of this far end, I see something familiar: a backwash shampoo bowl, but it's missing its reclined chair. I ask if they do shampooing here, and I am quickly shooed off with a "No" and "This is not a parlor."

My companion is already getting his haircut, and a sign above his reflection says P60, in ombre-blue print.

At the far end of the mirror, just a little far off the price sign, is a pinned stack of small red boxes, they look like medicine. It's hard to read from that low bench I was squatting on, so I go up to it; it says 'dietary supplement for men' that promises to 'boost sexual performance.' It's



160 pesos for two tablets, can be taken anytime. Plus it comes with a free condom.

Overseeing everything is a statue of the Sto. Nino clad in a gold dress shirt embellished with matching gold tassels, secured in his own shelf installed in the ceiling. The baby Jesus has his short arms raised, as if inviting more to enter. This is perhaps what rounds this all off as Filipino. He is right next to the clock. I eventually realize that it's only been ten minutes and my companion is almost done with his cut.

I decide to step outside to take a photo of the shop's exterior; before exiting, I see an empty San Miguel beer bottle next to the door, definitely a reminder that it had to be taken out. It stays there, and its singularity implies a night of solitude in the shop.

Children are playing just outside the shop, being rowdy and talkative, much like how children usually are. I take the pictures I need, trying to catch all neon letters of *OPEN* in a single shot. The girl and two boys continue to play with the bike, and don't go beyond the spots that are not illuminated by the barberya's lights, otherwise their father will scream at them. He sits just outside the shop, being a bystander and occasionally shushing the children. The girl screams "Kuya!" and throws a tantrum. I soon realize that they are playing there because of the shop's light.

The Barberya as a Preservation of Filipino Machismo Ideals

This narrativized account of the spatial experience of a select barberya in Manila modestly offers a prompting ground in analyzing the constituent images and myths that build the classic barbershop as a place that enforces and cultivates Filipino machismo. A close reading of the attending objects, personalities and behaviors in the shop will point to dominant 'masculine myths' that runs across most communities that follow a patriarchal structure, which form the representations of space that collectively

assemble to the ruling mythos that governs Filipino machismo.

The principal figure that operates in, maneuvers and hallmarks the barberya as a third place of machismo is the barber, solidifying the premise that the primary enforcer in this gendered space is an agent of this brand of masculinity. As indicated in the account of a sample barberya in Manila, the barber possessed distinct attributes that are obviously stylized to emphasize a peculiar profile: tattooed, slim-athletic and aloof, and this particular fashioning of the body fulfills a domineering premise in the masculine mythos: a male body that is a flattering reflection of how he would like to see himself indicates a mastered and dominant masculine ego. In the poignant work by cultural studies critic Anthony Easthope, *What a Man's Gotta Do: The Masculine Myth in Popular Culture*, he discusses the myth of the masculine image of the body as an indicator of a stronger sense of identity (Easthope 1990), asserting that a man's fashioning of his bodily image is "used to present not just the self as it is but as he would like to be, not just the ego but the ego ideal" (Easthope, 1990, p. 53), and one that is meant to be dichotomized against the feminine. Being the principal figure in this gendered space with this peculiar profiling, it points to an implicit indication that the standards which shape the aesthetics of the barberya's patrons are accorded to the ideals of this principal, active enforcer; hence, the barber and the very profiling of his own masculinity are to be considered the most potent representations of this gendered space because their pairing determines the dynamics and aesthetics of the barbershop. This sets to reason the barber's tone of response in the aforementioned account inside a barberya in Manila: when asked if they did shampooing and if a woman has had a haircut in the shop, both of which were answered coldly and dismissively; they were questions which touched on elements found in a hair salon or *parlor*, a culturally gendered space for the female-identified Filipinos, which include the women and the *bakla*. His dismissive behavior is meant to show that he,

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and the space he has fashioned of the shop, does not engage in female-identified aspects, but this counteraction concurrently layers in an interesting composite to his masculine fashioning; his adverse dichotomization against these female-identified aspects places him closer to the profiling of the Filipino macho as theorized by critic Reuben Ramas-Cañete. In his critical work *Masculinity, Media and Their Publics in the Philippines*, he puts forward the profile of the Filipino macho, the key agent to his ingenious conceptualization of the *macho machine*; he posits that the Filipino macho strays from the profile of the Hispanic macho because the local macho achieves sexual stabilization through his passivity of not just the heterosexual woman but also of the homosexual male, which in the Philippines is the *bakla* (Canete, 2014). A critical argument from Cañete's theorization is that the Filipino macho possess Macho labor but lacks economic power (as it usually lies with the bakla), thus echoing Easthope's premise on the mythos that the body is the absolute reflection of the masculine ego. This centralization on physicality as a basis for the masculine ego underpins an element of vulnerability, putting forward the paradoxical nature of the Filipino macho – acute dominance brought by acute vulnerability. Being the central and active element in this gendered place in which the meanings of the auxiliary imageries in the shop align themselves to, the macho fashioning of the barber in the sample barberya as accounted in this study calls attention to how these accessory imageries have correspondingly been assembled by or accorded to this paradoxical macho dynamic.

Two imageries in the shop that are overt auxiliaries from this particular barber's macho fashioning are the empty beer bottle and motorcycle, each of which build to a corresponding masculine myth. The presence of the beer bottle points to the obvious mythos of masculinity and alcohol consumption in which the narratives of the alcoholic father and drinking as a signal of male camaraderie are evoked (Bly, 1990; Connell, 2005; Vorlicky, 1995), signaling another potent element in the

dynamics of this machismo place. However, the beer imagery is removed of its profiling as an 'active' enforcer due to it being an external article brought in the shop, but whose very emblem strengthens the machismo mythos of the barberya; though knowledge as to who brought it in the shop or who consumed was not verified during the visit, its presence and peculiar placement at the rear of the door serves to complement the macho profiling of the place's active enforcer (the barber) and to integrate a dominant masculine mythos (alcohol) which then elevates it to a representational space of machismo. This almost circular nature of the beer bottle's imagery in the shop is verified by the key argument in Lefebvre's concept of representational space, that it is the space that grants meaning to the object which in turn becomes a symbol that builds the subject-mythos of the space; hence, the beer bottle was only prompted of its masculinity-alcohol signification when it was brought inside the barberya and immediately complemented the attending images in the shop, hence strengthening the machismo mythos of the barberya. The same line of argumentation can be initially reasoned of the motorcycle, but the presence of the vehicle carries a different masculine myth and its accompanying meaning as a personal property layers in a complex but interesting transformation of the barberya's spatial function/dynamic. The motorcycle immediately prompts the myth of the 'bad boy' as seen in Western popular culture, particularly in the media with films such as *The Wild One* (1953) and with the award-winning television show *Sons of Anarchy* (2008-2014) both of which center their stories on lawless men riding motorcycles, and its placement inside the shop adopts the same circular process of signification as the beer bottle's: its individual myth is prompted when it was parked inside the shop and it immediately complemented the overall machismo mythos of the barberya. However, what sets this apart from the imagery of the beer bottle is its almost exotic presence and its underlying signification as a personal property of the barber, the space's active element and primary enforcer, which momentarily blurs the spatial politics of the barberya. The motorcycle's



occupancy in that small portion of the shop transforms that perimeter into a garage and its overwhelming presence draws attention to the very influence and yield of the barber (as if he was laying claim to it), incorporating elements of the first place or the home in this representational space; hence, it momentarily disrupts the supposedly linear spatiality of the barberya as a third place of machismo because there is an active branching out to first place practices. This is further evidenced by the makeshift kitchen at the far end of the shop, just behind the motorcycle, which serves as a clear indicator that there lies a subspace of a first place dynamic. Though these exact imageries of the beer bottle and the motorcycle are not expected in other barberyas that follow the same machismo profiling, it is likely that other imageries which share the attendant myths and identifications of the beer bottle (as an external article) and the motorcycle (as personal property) will be present in similar shops, revealing that there exists a circular production of machismo mythos among the conglomeration of barberyas, which can be taken as an underlying consensus on the preservation of machismo ideals.

This premise on a consensual preservation finds evidence in a specific imagery which is present in the barberyas visited for this study, one which also serves to signify the myth on masculinity and virility; the selling of a dietary supplement for men in barberyas is revealing of a communal machismo concern on sexual potency and of the strong yield of sexual prowess in the overall narrative of traditional masculinity. Notable critical works on male sexual behavior have pointed that this great concentration on male virility and a man's genital assertions of his masculinity are manifestations of a patriarchal structure's intention to enforce privilege (Aydemir, 2007; Stoltenburg, 2004), which is why any threat towards men's sexual health would translate to a threat in the privileging of the patriarchal structure. This particular male supplement that was observed in the barberyas visited promises to increase sex drive, boost stamina, increase lean muscle mass strength,

improve blood circulation, and enhance memory, which can all be reasonably understood as possible anxieties that concern most men of a certain age. The inclusion of the free condom in every packet provides an interesting layer of meaning in this premise on male sexual prowess, as it implies that virility should be exercised with responsibility. This common bartering of a drug that ensures male sexual health is what grounds the barberya as not only a space that preserves but also retails machismo ideals. However, it is important to understand that this signification is exclusively achieved within the space of the barberya, because it is the space that grants meaning to the imageries. That is, if this male supplement were to be purchased in the drugstore, it may not necessarily carry machismo associations. Hence, this recognition only serves the interests of the barberya as a machismo space.

These four key myths derived from these corresponding imageries – the barber, beer bottle, motorcycle and male supplement – serve as pedestals to the fashioning of the barberya as a third place and representational space for Filipino machismo, though its orientation as a representational space does not always transcend to a politicization of its ideals. It is likely that the presence of these myths is intentionally preserved and that to progress from these myths would impair the branding of a barberya. For a progression to commence it would have to stem from the element that can already operate and maneuver in the space, and of the four imageries identified, the principal and active constituent in the barberya is the barber. Thus, the barberya is most likely to remain suspended in its machismo mythos if the primary and active enforcer – the barber – adheres to the traditions and ideals of machismo attitudes.

The Ascension to Thirdspace: The Filipino barbershops Progression from Macho Ideals

Though the prospects of the barberya as a preservation of machismo ideals sees



continuity, there have been Filipino barbershops that have gradually progressed their profiling through an elimination of certain imageries and/or a change in the imageries signifying masculine myths. Operating a few kilometers from the barberya visited for this study are barbershops that have diluted, shifted or eliminated machismo images and myths from their spaces, spaces in which a greater concentration on grooming is made apparent. Thus, these barbershops profile more as Thirdspaces due to their noncompliance in preserving machismo ideals and insistence on a new mode of aesthetic, one that is recognizably more queer. With this overt distinction, the use of the term 'barberya' to refer to these barbershops that have already adapted a deviant profile could be met with contention; hence, the term 'Thirdspace barbershop' will be used to refer to these non-conforming spaces.

Unlike the barber in a barberya whose profiling closely adheres to that of the Filipino macho, the barber in this Thirdspace barbershop adapts a more metrosexual profile, indicating that the primary and active element of this gendered space enforces the ideals of metrosexual masculinities rather than machismo ones. The barbers are well-shaved and styled with pomade and are wearing polos and closed shoes. In the critical work by Matthew Hall *Metrosexual Masculinities*, he identifies metrosexual men as those who engage in extensive image-conscious practices (Hall, 2015) and are perceived to be currently challenging traditional notions on gender and beautification; one of his closing insights discusses how metrosexual masculinities are still policed by some traditional notions of masculinity, indicating that this identification is not a complete revamp or elimination of traditional myths. Thus, the barbers in these Thirdspace barbershops are perhaps still intrinsically patrolled by the machismo ideals they were exposed to during past experiences in a barberya, but they are not fully enacted because the current space that they operate and maneuver in is strongly arranged with imageries that evoke metrosexual masculinities.

A notable observation in Thirdspace barbershops is the obvious absence of the male supplement, indicating that Thirdspace shops do not endorse and commodify male virility within its space; however, a retailing is still present because every Thirdspace barbershop visited was selling a variety of pomades and shaving tonics. Hence, the Thirdspace shop has substituted the retail imagery with a product that adheres to its metrosexual profiling. Another discernible difference of a Thirdspace barbershop from the barberya is the services it offers, which goes beyond a mere haircut; a consistent offering from the Thirdspace barbershops visited were hair treatments and shampooing, with one shop offering eyebrow threading. What is notable in this composite of the Thirdspace barbershop is the fact that it does not adhere to a myth of masculinity, indicating the little involvement of beautification in traditional masculinity and the imagery's complete deviance from the orthodox. Moreover, these services resonate with elements that are found in women's hair salons or the *parlor*, which can then be reasonably identified as queered practices for a Filipino barbershop. Augmenting this queered orientation is the space's admission of women; when asked if a woman has had a haircut in their shop, one barber replied that they have had female customers who got undercuts, were trying to 'move on' from a past relationship or were 'transitioning.' This actuality verifies the progressive quality of the space because it has upset the supposedly same-sex dynamics of a barbershop. With its positive ascension to queered practices and inclusion of women within its space, the presence of Thirdspace barbershops serve to challenge the dominant machismo mythos manufactured by barberyas; however, it is equally important to acknowledge barbershops that stand in between the highly traditional barberya and progressive-oriented Thirdspace barbershops.

Closing Experience: Potentials of a Thirdspace Barberya

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A few meters away from the sample barberya highlighted in this study is another barberya that gives off a different aura; while still looking like an aquarium brimming with harsh white light, this barberya is populated with young men and teenage boys. This shop is a square room with light blue walls; the wall leading to the outside is pure glass and its opposite is a solid wall with a small door at the center. The remaining opposite walls are not lined with long mirrors, just the perimeters facing the barber chairs. I enter and sit on a low bench next to a mother holding two boys who are both definitely below the age of five; their oldest brother (probably aged seven or eight) is almost done with his haircut and is sitting atop a cushion.

The barbers – there are four of them – are all wearing white shirts and dark slacks; the barbers closest to where I am seated to are conversing with the boys, perhaps asking them not to move too much otherwise they could get hurt.

The oldest brother gets off the cushion and his mother and brothers call him *pogi* (handsome), the mother gently smoothens her eldest son's freshly cut hair; their father occupies the barber's stool and hoists the second son on his lap. While this son gets his haircut, his mother and siblings coach him to stay still. His older brother warns him not to cry.

A mixing bowl for hair dye sits atop the counter I am nearest to, and just above it is a list of services that the barberya offers: shampoo, hot oil, and hair color. Instead of the typical plastic spray bottle, the barbers spritz water on the clients' hair using an upcycled Jack Daniels bottle. I give a mental nod at the idea and remind myself to repurpose old alcohol bottles in the same way.

There is a television installed at the upper corner of the room, overlooking the square space like a CCTV camera. A news about a father murdering his two-year-old son is flashed on screen. I let out a small gasp and I hear the men

and the barbers breathe out a sigh of shock and disgust.

A little farther from the television is a small shelf that houses a 12-inch statue of the Virgin Mary. Only her small face is visible and she is wrapped in an embellished gold gown and a halo. Below her is the small door. A woman comes out and sits on the red chair just below the television. She is on her phone, but looks up when the men hand their payment to her. A young man carrying small packets of food enters the door; he momentarily steps out and asks what the barbers would like to eat for dinner, then retreats to this backroom.

My male companion asks if a woman has had a haircut in the shop; the barber replies with a yes, adding that a lesbian and an aspiring female police officer have had their haircuts in the shop.

On the opposite row of chairs, not where the young boys are getting their haircuts, I recognize the male supplement on display. It is the same brand and is sold at the same price. It is propped way above the mirror, making it almost unnoticeable.

The second son is done with his haircut and the father places his youngest son on his lap. The youngest seems nervous because his lips are pursed, but the barber tells him in a mellow tone, "Relax." Again, the eldest brother warns him not to cry. I look at the second son, who is already cuddled next to his mother. He lightly scratches his heavily powdered neck. He turns and our eyes meet briefly. I look at his mother and she gives me a small smile.

I step outside to leave. I notice that a group of teenage boys are waiting outside. Though they are huddled with their cellphones, it is the barberya's light that casts a soft glow on their profiles. I think to myself: I was less cautious in this barberya, and the space felt a lot lighter. Perhaps it was possible for a barberya to be an in-between. Walking away from the shop, my companions and I look back

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and see the second son waving at us, mouthing
'bye!'

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Contra Mundum! The Journey of the Jeepney

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Abstract: The Public Utility Vehicle Modernization Program (PUVMP), more popularly referred to as the jeepney phase-out, is an undertaking by the Department of Transportation intended to address the transport issues in the country. Its implementation, however, has targeted jeepneys in particular. Curiously, the government frames the jeepney phase-out as a purely transport issue, totally disregarding its cultural significance. The paper argues that the jeepney is an ideological battleground in a class war. It takes up the main arguments of the PUVMP and presents data that effectively cast doubts on whether the program is truly about modernization, safety, and environmental responsibility rather than a scheme to favor capitalist interests at the expense of the poor. The jeepney transport sector, after all, represents a Php 300B market. The paper concludes with an invitation to the arts and culture community for reflection and self-examination on the vital role it plays in promoting cultural heritage and identity, which the humble jeepney embodies.

Keywords: Jeepney, Cultural Text, Political Economy, Ideological Background

Introduction

More commonly known as the jeepney phase-out, Department Order No. 2017-011 or the Public Utility Vehicle Modernization Program (PUVMP) was rolled out by the Department of Transportation on January 19, 2017. The PUVMP purports to effect “a restructured, modern, well-managed and environmentally sustainable transport sector where drivers and operators have stable, sufficient and dignified livelihoods while commuters get to their destinations quickly, safely and comfortably” (PUV Modernization, n.d.). Although the order covers all public utility vehicles, its implementation has targeted public utility jeepneys. The PUVMP is not the first time that a sitting government has drawn up a systematic plan to remove the jeepneys from the roads of Metro Manila. During the Marcos era in the 1970s, the Metro Manila Transit Corporation was created -- a move meant to solve the public transport problem in the metropolis and deter jeepney strikes with the

introduction of the Metro Transit regular bus and its airconditioned counterpart, the Love Bus. The jeepney has also seen the rise and demise of jeep-inspired but more refined utility vehicles from big automotive makers, such as the Toyota Tamaraw and the Ford Fiera. More than four decades later, all those have driven off into the sunset, while the underdog jeepney remains and continues to endure and ride out the bumps and knocks on its checkered journey.

The Jeepney: A Cultural Text

The humble origin of the jeepney is well known. It is a salvaged post-war product – a modified version of the World War II Willys jeep used by the U.S. Army, with the rear flatbed of the vehicle extended to accommodate more passengers. At the height of its gaudiness before the economy took a downward turn into bleakness in the late 1970s under Marcos, the jeepney typically featured silver-plated horses on its hood, an array of flashy headlights, shiny



emblem transplants from luxury cars, fringe-adorned antennas, chrome-work galore, local pop art, and expressions of street-smart urban wisdom alongside declarations of abiding faith in God. This maximalist aesthetic, characterized by a penchant to fill up every empty space with form and detail, features the Filipino's highly expressive nature and seemingly boundless exuberance in full display (de Leon, 2011). At its celebratory best, the jeepney represents *fiesta-on-wheels*: it is colorful and happy, and everyone is welcome and equal. The dynamics inside the jeepney also reveal elements that evoke community: payment of fares essentially abides by an honor system; fares pass through fellow passengers – *ipinapakisuyo* -- till they reach the driver; and the two rows of seats are configured to face one another, either encouraging conversation or, at least, suggesting the Filipinos' social nature. Indeed, the jeepney is a quintessential cultural symbol of Filipino-ness. It is not just its ubiquity and its being the most affordable mode of transport that make the jeepney King of the Road; it is the instinctive sense that no other vehicle embodies unarticulated Filipino identity and democratic, egalitarian values more faithfully than the jeepney. But despite the jeepney's long affinity with Filipinos, its considerable role in the country's transport sector, and its impact on public transport, why the recurrent attempts to banish it? Why the enmity?

The Jeepney and The Political Economy

As a post-war product, the jeepney is also an anachronism. Certainly, Filipino culture has evolved since way back when some inventive Filipino Frankenstein created the post-war Creature that became the jeepney. The world, too, has changed, and pollution has become a major environmental concern. The jeepney is a serious offender in this regard. But while the jeepney is being phased out on the basis of running on Euro 2 or 3 engines, big auto manufacturers Isuzu and Mitsubishi have been

given a reprieve and allowed to sell their inventory of Euro 2 vehicles (CarGuide.ph, 2017). This casts doubts on whether environmental sustainability is the real reason. There really should be no reason why the jeepney cannot be made environmentally friendly while remaining culturally true. About safety, data from the Metro Manila Development Authority reveals that the vehicle that figured the most in road accidents in 2018 are cars, with 110,653 casualties. Motorcycles are second with 24,058, followed by vans with 20,940 (Pa-a, 2018). So, why is the jeepney getting picked on with respect to safety? It is also common to hear of jeepneys tagged as among the major causes of traffic. Yet, in terms of numbers, think tank IBON pegs the number of jeepneys at 250,000. Compare that with the total sales of the Philippine auto industry: based on consolidated reports from Chamber of Automotive Manufacturers of the Philippines, Inc. (CAMPI), the Truck Manufacturers Association (TMA), and the Association of Vehicle Importers and Distributors (AVID), there were 473,943 units sold in 2017 alone. That is just for one year of eight consecutive years that the Philippine automotive industry has been posting growth. This illuminates and puts things in perspective: it is not the jeepneys that are overpopulating the roads. Yet, neither the Philippine auto industry nor any of the leading manufacturers are targeted, of course, because they represent big business. The PUVMP's purported drive towards modernization, judging by the evidence, serves merely as a euphemism for trading in identity and traditional values for profit and capitalist values.

The Jeepney: An Ideological Battleground

Let the PUVMP be known for what it really is – it is a class war waged against the poor, veiled as a transport and environmental issue. As Kellner and Durham posit, there are no innocent texts (2006, p. XIII); the jeepney certainly is not. It is a repository of meanings,



values, and biases, signifying relations of domination and subordination. Sociologist Peter Berger espoused sociological consciousness, which admonishes that “things are not what they seem” (Berger, p.23). This form of consciousness, which features a debunking motif that facilitates seeing through facades of social structures, enables recognition of compelling manifestation of Antonio Gramsci’s concept of cultural hegemony, which constitutes consent to intellectual and moral leadership of the ruling class and, effectively, consent to subjugation (Kellner, p. 3). The Duterte government has achieved this by framing the PUVMP as an exclusively transport issue, vowing to put in place a modern, efficient, safe, and environmentally sustainable public transport system. What long-suffering Filipino commuter would object to that? Yet, it is something that successive previous administrations -- all hailing from the affluent, dominant class -- should have done but have consistently failed to do. Perhaps, the greatest bane that threatens the existence of the jeepney is that it is both a reminder and an indictment of the self-serving ruling power’s chronic neglect and failure to provide an efficient, safe, convenient, and affordable mass transport system for the people, not the least due to corruption; hence, the repeated attempts at banishing the jeepney to museums, cultural gift shops, and pages of books and magazines, where it can be romanticized, minus the nagging grit of reality. To this ruling class, the jeepney represents a monstrosity to be demonized, articulated in the government campaign slogan, “*Tanggal bulok, tanggal usok.*”

In light of this ideological tussle, what is at stake? Despite the government’s pronouncement on stable, sufficient and dignified livelihoods for jeepney drivers and operators, the program is expected to result in 250,000 jeeps being scrapped. This threatens to displace 500,000 drivers and affect 300,000 operators and an estimated two million of their family members. This becomes a boon for big business capitalists who stand to gain a Php 300B market opened up by the replacement of

jeepneys (Cruz, 2018). Given that the cost of the new Euro 4 jeep is more than double the cost of the old and that operators are required to maintain a fleet, jeepney drivers and operators are effectively being run out of their livelihood. When big business takes over, fare hikes will be imposed. The PUVMP is effectively not about modernization, safety, and environmental responsibility. It is a war waged in favor of capitalist interests at the expense of the poor.

Conclusion: *Contra Mundum!*

Through all this, the jeepney represents humble resistance as it plods along into the 21st century, steadfastly hanging on to what sociologist Emile Durkheim calls social facts -- manners of acting, thinking, and feeling attached to the jeepney that help Filipinos define their collective identity (1982). While even jeepney drivers and operators recognize the benefits of environment-friendly engines, the reality is that they do not have the financial means to comply. As such, they are making an appeal to the government for an assisted rehabilitation program instead of a phase-out plan. Let it not be said that the jeepney is simply too stubborn to change: the pull-string-to-stop contraption, however crude, is fairly recent and is certainly an innovation that signifies the jeepneys openness to progressive “technology”, while staying true to the spirit of creativity and adaptability that it has always embodied as a cultural text. The jeepney seems to channel what Vaclav Havel calls the power of the powerless (2009) -- poor, marginalized Filipinos living within their truth. The anachronism that is the jeepney also reveals the paradox of how different and advance the world has become since World War II and, yet, how much life has remained the same for a majority of Filipinos -- an uphill battle. Nonetheless, the jeepney, literally and figuratively running on fumes, remains defiant, evoking the theme of Nick Joaquin’s “A Portrait of the Artist as Filipino.” As in the play which revolves around a painting that features a young man carrying his old self as the city burns behind them, the jeepney signifies a dogged effort to hold on to identity



and carry forward lofty values, in defiance of hegemonic rule of people driven by materialism and capitalism, who deem such values anachronistic, impractical, and inimical to their interests. If only the jeepney could talk, it would utter Candida's and Paula's battlecry, "*Contra mundum!*"

Getting rid of the jeepney is like rejecting one's identity. Even foreigners recognize the cultural uniqueness of the jeepney. Japanese model toymaker Tamiya even released a limited edition version it named 'Dyipne' (Laurel, 2019). And there lies the rub: Filipinos become blind to what they have going for them and what they ought to value. It is tragic that Filipinos seem unable to honor themselves and their heritage. When considered alongside parallel issues touching on culture and identity, such as the extra-judicial killings and the removal of Filipino in the new general curriculum, the PUVMP yields concerning insight that Filipinos are becoming what they are not. It ought to ring alarm bells, especially for the arts & culture community – the nation's cultural stewards. Yet, throughout the PUVMP debate, nothing was heard from the National Commission for Culture and the Arts, the country's de facto Ministry of Culture. Very recently, Imelda Marcos was feted by the Chairman and the Trustees of the Cultural Center of the Philippines (Garcia, 2020). It does little to lift the spirit when members of the arts & culture community turn con artists. It recalls Cicero's admonition: "A nation can survive its fools and even the ambitious. But it cannot survive treason from within" (n.d.).

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SAYaw LIKha ng SIning at Kultura (SA-LIK-SI-K): Status of Folk Dance Documentation in the Philippines

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Abstract: Dance documentation in the Philippines reflects the various cultures and ideas encapsulated on its context. The unavailability of a framework or guidelines for folk dance documentation in the Philippines adversely affects the preservation and propagation of the rich Filipino folk dances, as it limits individuals to perform a scientific way of capturing a precious piece of art showcasing the rich cultural traditions and customs of the country. This paper investigated the status of folk dance documentation in the Philippines of which utilized the qualitative narrative analysis research design. In-depth interviews and focus group discussion from purposively selected folk dance authorities in the Philippines made by audio-video recording were transcribed, coded, analyzed, compared, and interpreted. This study used open-ended questions that inculcated significant context of information from data and latter analyzed deeper with the used of related literature and studies. At present, various Philippine dance festivals and cultural shows still feature folk dances performed in native costume around the country. The different Philippine folk dance styles exist independently from one another, sharing virtually no similarities in form, technique, costuming, and character. Differences in religion, colonial experience, geographical location, and topographical features have all given rise to a multitude of cultural differences that manifest in dance forms. The movements of each dance tell a story of life. Dance whether as leisure, social activity, way of life, theatrical performance, or a minimum physical education requirement in the academic curriculum needs to be read and taken seriously.

Key Words: Philippine folk dances; status of dance documentation; folk dance documentation; dance research

INTRODUCTION

The need to preserve Philippine folk dances cannot be overemphasized. They are so much a part of the people's culture that they deserved to be cherished by the future generations. Folk dances show stories of the people, products of certain tribes, mimicry of certain animals, gaiety in occupation, expressions, manifestation of various types of emotions, thanksgiving in nature's bounty, rituals and ceremonies, as well as celebration of victory, marriage, and the-like.

Dance Heritage Coalition, Inc. (DHC, 2006) stated that dance being the highest form of art receives the least number of research outputs, merely, because of the lack of availability of resources as well as very few individuals who are passionately want to do research and documentation. The organization also noted that "with good record-keeping of the role of dance in art and culture, scholars can better develop both the theory and the criticism that will ensure dance's place in the academe". Related study of Smigel (2006) noted that reliable records of dance could further aid



in the reconstruction of dances that are culturally obsolete and have been discharged from the present repertoire confirms the need for this kind of study. Through different documentation methods, dance enthusiasts would be able to learn and understand further the multitude forms and styles of their field.

The road map of arts education (UNESCO, 2006) emphasized that dance is in the process of continuous solution and development. The lack of readily accessible body of information is deemed as a major setback for improving practice, influencing policy making, and integrating the arts into educational systems. This is supported by O'Farrell & Kukkonen (2017) that dance as part of arts education has a "vital role to play in pursuit of national and international goals for transformative learning, sustainability, the growth of creative and productive societies, the enhancement of personal well-being, and the fostering of intercultural understanding and a culture of peace". Hence, it is vital that a current investigation of dance present state be conducted, particularly, its documentation process.

The legal basis of this study was anchored from Article 14, Section 18 of the 1987 Philippine Constitution entitled, Education, Science and Technology, Arts, Culture and Sports, (De Leon & De Leon, 2014) which states that: "(1) The State shall ensure equal access to cultural opportunities through the educational system, public or private cultural entities, scholarships, grants and other incentives, and community cultural centers, and other public venues. (2) The State shall encourage and support researches and studies on the arts and culture".

This research topic aimed to discuss the status of folk dance documentation in the Philippines. Information results of this study may help various fields of education and community in terms of academic, professional, leisure, and recreational development, planning and implementation. Dance research

can also be used to demonstrate the strengths of a comprehensive dance curriculum in addressing educational needs. Topics such as problem-solving ability, self-concept, and holistic approaches to learning can be included in the dance research agenda.

Dance experts, well-known choreographers, prominent dance companies, government and private educational authorities, researchers, and dance enthusiasts need effective, innovative, and quality means of documentation process to produce the best results or output. Dance authorities are also important to this study to give insights, expert opinions, experiences, scientific knowledge, and remarkable suggestions and recommendations.

MATERIAL AND METHODOLOGY

Design

The purpose of this descriptive study is to explore the status of folk dance documentation in the Philippines. The researcher utilized the descriptive qualitative-narrative analysis design with the aim of constructing information from data. This study used open-ended questions that inculcated significant context of information from data and latter analyzed deeper with the used of related literature and studies.

The descriptive narrative analysis is designed to reveal a target audience's range of perceptions that directed responses with reference to specific problems or issues. The researcher elicited stories of experiences and events from people in order to gain access to their feelings and thoughts and to the way they make sense of and interpret their experiences (Jones, Brown, & Holloway, 2013). The narrative inquiry which is an umbrella term that captures personal and human dimensions of experience and perceptions over time, and takes account of the relationship between



individual's or group experience and cultural context (Silverman, 2015).

The researcher systematically gathered, analyzed, and represented informants' opinions which challenge traditional and modernist views of truth, reality, and knowledge based on their experiences. This research described the layer of human experiences and/or expert opinions of the informants. The researcher opted and prioritized the results obtained through interview to collect information that are significant to the study.

Selection and Study Site

Morse (2012) noted that while the data collection and analysis are two processes that cannot be separated, excellent data are obtained through judicious sampling. This includes the importance of locating excellent participants to obtain excellent data and sampling techniques that must be targeted and efficient. The sampling schemes changed dynamically during the development process of research. The qualitative samples included processes of purposeful selection according to specific parameters identified in the study.

The researcher used non-probability sampling methods that include (1) convenience, (2) purposive, (3) snowball, and (4) group interviews. The researcher utilized convenience sampling based on the accessibility of the informants. This method of sampling was used at the beginning of a project to identify the scope, major components, and trajectory of the overall process (Morse, 2012). The purposive sampling, also known as judgmental, selective or subjective sampling (Roller & Lavrakas, 2015) is revealed how informants gone through the particular stages of folk dance documentation. Snowball sampling ensured to get the best information from credible informants through referral of participants, while the group interviews provided further examples of the findings,

expanded on, and verified the emerging concepts (Morse, 2012).

Ethical consideration was highly considered to meet the utmost confidentiality and protection of the informants declaring approved letter of information, waiver, and consent form. Sample size was based on the number of key informants who are available for interview. Interview termination was done during the saturation of data elicited from the informants.

As the study aims to determine the best practices of documenting Philippine folk dances, the researcher sought answers from dance authorities connected with the National Commission for Culture and the Arts (NCCA), Cultural Center of the Philippines (CCP), Philippine Folk Dance Society (PFDS), leading folk dance companies in the Philippine such as the Philippine Baranggay Folk Dance Troupe (PBFDT) and Ramon Obusan Folkloric Group (ROFG), curriculum experts of Department of Education (DepEd) and Commission on Higher Education (CHED), and other informants with relevant experiences in Philippine folk dance documentation.

Patton (2014) stated that "there are no rules for sample size in qualitative inquiry, and the sample size depends on what one wants to know". Over-all, six (6) folk dance authorities and two (2) leading dance companies with four to five (4-5) informants each, voluntarily (with consent) agreed to participate in the study. Furthermore, a doctor in social science research supervisor and five (5) educational management research experts provided assistance for the completion of this study.

The first round of interview of solo folk dance informants was conducted during 37th Philippine National Folk Dance Workshop from May 22-26, 2017 held in Dumaguete City, Negros Oriental, Philippines. The group interviews were conducted on the preferred date given by the informants held in their respective dance rehearsal venue. Validations



of findings were conducted through follow-up interview and electronic communication such as e-mails, phone calls, and other personal communication.

Instrumentation, Data Collection, and Mode of Analysis

With high regard to the prior ethical consideration process, interview open-ended questions constructed based from "a priori codes" (De Guzman, 2015) were prepared by the researcher for the purpose of gathering data. The open-ended questions were used so that the informants may provide answers with ease and as well as to collect the relevant and appropriate responses needed for the study.

In-depth interview (IDI) and focus group discussion (FGD) were employed to selected dance authorities, as well as to selected research expert interface to come-up with the output of the present study and to meet the criteria of triangulation, not to mention the critical analysis of related literature and studies. Transcriptions and memo of the researcher were significant during the research process in obtaining significant concepts findings related to the study.

For the data gathering, the researcher used emails, smart phones, computer, and video-recording camera setting appointment with the authorities and experts and to ensure the needs for the interview to be able to hear the voice and responses of the informants. The researcher of this study obtained written permit and approval to conduct the study to the informants/dance authorities during 37th Philippine National Folk Dance Workshop from May 22-26, 2017 held in Dumaguete City, Negros Oriental, Philippines. Likewise, the same was conducted to the focus group discussion with leading folk dance companies in the Philippines, the Philippine Baranggay Folk Dance Troupe (PBDFT) and Ramon Obusan Folkloric Group (ROFG).

The narrative analysis was applied which extends the idea of analysing written text to

that of the viewing narrations as text, whether in naturally occurring conversations or in interviews (Glesne, 2011; Silverman, 2019). Interviews made by audio-video recording were transcribed, analysed, compared, and interpreted using Wolcott's (2008) "Transforming qualitative data" reducing data by (1) organizing, (2) familiarizing, (3) categorizing, and (4) coding that describes analysis on agreed – upon knowledge, the recognition of mutually recognized properties which are inherently conservative, careful, and systematic (Domingo, 2017). The researcher at first organized the category of the interview based on their expertise and its importance to the study. Second, the researcher familiarized the answers of the informants by listening and reading the transcription for multiple times. Third, the researcher analyzed, compared, and core categorized the concepts of the narratives collected related to the study. Finally, the researcher coded the important concepts emerged on the interview.

Terminating data collection (Silverman, 2019) sampling ceased the time of data collection the point it reached its saturation. Theoretical saturation (Corbin & Strauss, 2015) refers to the part of the research process that there were no more emerging new concepts about the study. Theoretical sensitivity (Corbin & Strauss, 2015) was utilized in giving meaning to the gathered data that pertains to the attribute of having significant insight pertinent to the study. The investigator of this study documented its research procedure for reliability. The validity of the data analysis was formulated based on its refutability principle, the constant comparative method, comprehensive data treatment, deviant case analysis, and using appropriate tabulations (the researcher used framework analysis rather than tabulations), (Silverman, 2019).



FINDINGS

Support of Government, Non-Government, and Private Organizations

Gabao (personal communication, May 22, 2017) mentioned that the founding of Philippine Folk Dance Society (PFDS) or *Samahaan ng Tagapagtaguyod ng Katutubong Sayaw ng Pilipinas* lays a stage for folk dance researchers to present their dance documentation in public. The PFDS mandate is to educate people and by means of transmission of folk dance knowledge through its members. This was verified by Ticzon (personal communication, July 9, 2017) that Philippine Folk Dance Society conducts annual folk dance seminar to teach and promote researched folk dances in the country.

Guillen (personal communication, May 25, 2017) also declared that because of the support of various organizations such as the Philippine Folk Dance Society, educational institutions, and government units the status of folk dances in the country do not only develop but prosper in “growing heights”. It was also stressed that appreciation in Philippine folk dances should be developed for others to perform such dances. Intellectual property rights must also be promoted and having proper acknowledgement for the person/s involved.

Jardin+++ (personal communication, May 25, 2017) is optimist with the status of folk dance documentation in the Philippines at present. There are a lot of sectors that are interested to elevate the promotion of one’s culture and tradition through folk dances such as the LGUs, NGOs, national government, and public organizations who are participating and collaborating with the various educational institutions.

Janson (personal communication, May 23, 2017) also emphasized that the support of political administrators promote Philippine folk dances in the country. It added, the

importance of exposing the people to folk dances to promote and propagate the Filipino dances and should be continuously funded by the government like the NCCA.

Serrano (personal communication, May 23, 2017) narrated that dance authorities and experts must brainstorm about the dance documentation process to preserve and have a deeper comprehension and interest on folk dancing. Gratefully, there are organizations like the Philippine Baranggay Folk Dance Troupe, Ramon Obusan Folkloric Group, private folk dance companies, educational institution dance troupes, and-the-like that continue to uphold the liveliness and spirit of Philippine folk dances.

Carel (personal communication, July 16, 2017) stated that the Ramon Obusan Folkloric Group was established to preserve and promote the Philippine dances and traditions through folk music and dance. One of the objectives is to perform the researched Philippine folk dances close to original.

Ticzon and Cabonilla (personal communication, July 9, 2017) shared that within the Philippine Baranggay Folk Dance Troupe, researched folk dances are being taught, included in the dance repertoire, and then performed in other places. The dance troupe has a tie-up connection with a number of government, non-government, and private agencies such as the Department of Tourism, Cultural Center of the Philippines, National Commission for Culture and the Arts, National Parks Development Committee, Dance Educators Association of the Philippines, and others.

Philippine Folk Dance through Inclusive Education

Gabao (personal communication, May 22, 2017) stated that Philippine folk dances are already inculcated in the school curriculum. Decena and Moralde (personal communication, July 9, 2017) also verified the statement of



Gabao that Philippine folk dances are embedded already in the school curriculum, from the primary grade to the university level. The Enhanced Basic Education Act of 2013 ensures the inclusion of folk dances in the curriculum.

Moreover, Mirabuena (personal communication, May 24, 2017) expressed that there are issues and concerns in dance education (performance and staging) of which the context of Philippine folk dances should be clear to all forces of society. Similar statement of Mariano Jr. (personal communication, July 9, 2017) who narrated that the dance program, culminating activities or recitals are important to the promotion and preservation of Philippine folk dances of which must be taught close to its authentic form, thus, research documentation is vital in the process.

The statement of Mirabuena & Mariano Jr. is supported by Serrano (personal communication, May 23, 2017) who disclosed that the Philippines has a lot of promotion of Filipino folk dances but the stylization, form and authenticity are big issues. The informants suggested that the teachers, choreographers, dance enthusiasts, and experts must work hard to conduct education, as well as to have special training in folk dances.

Furthermore, Serrano (personal communication, May 23, 2017) said that there is a need to promote education, workshops, trainings, symposium, and the like for choreographers to address the problems and find solutions with regard to the preservation of the authenticity of folk dances. The informant also divulged that there is no problem in promotion because there are lots of folk dance companies in the country. At present, almost all educational schools have folk dance troupes already, not to mention, the professional quilt bees. Ticzon (personal communication, July 9, 2017) articulated that there are many teachers who establish folk dance groups in school. One example is the high school folk dance group

formed by Decena (personal communication, July 9, 2017). Another example is the Philippine Baranggay folk dance troupe founded in 1946 by the late Dr. Paz Cielo Angeles-Belmonte who used to be a professor of the Philippine Normal College (now Philippine Normal University). The group became the official dance troupe of the said University and then later on become one of the leading folk dance groups in the Philippines.

Nepomuceno Jr. (personal communication, July 16, 2017) revealed that there are only few who are capable conducting Philippine folk dance researches. Also, a number of teachers with less qualification to teach folk dances in the Philippines, not like in nearby countries that require certification, accreditation, and vast experiences. The informant said that folk dance researchers and teachers should be equipped with professional competencies.

Related literature and studies such as Nasev (2013), Bermejo (2011), Domingo (2017), Villaruz (2011), and Urtula & Arandez (1999) emphasized that dance is a vital component in the educative process as it contributes to the holistic development of the students, culture, and arts of the country. There is a need to conserve and present the folk dances as authentic as possible. Locsin (2004) and Yagi (1984) were even concern in the danger of folk dances vanishing from existence.

Philippine Folk Dances Promotion through Community Programs

Gabao (personal communication, May 22, 2017) strongly believes that folk dance in the Philippines is very much practiced up to this date especially in the countryside such as street dance festivals where almost teenagers of age participate. On the other hand, pop culture of others countries really affect the preservation and promotion of Philippine folk dances. The proponent added that dancing other form of dances includes rudiments of folk dance (folk-based), that is why there is no



diminishing appreciation in folk dance, though, only few conduct dance research.

Guillen (personal communication, May 25, 2017) also expressed its gaiety revealing that there are many, particularly young people who would like to be involved in folk dance productions, festivals, competitions, and other programs related to Philippine folk dancing. Conversely, hindrances such as wrong utilization of media and lack of government support and priority for culture and the arts affects the promotion of folk dances in the country.

Mirabuena (personal communication, May 24, 2017) mentioned that cultural performances in community programs inculcate an authentic context, mainly, because the community is doing the performance as part of their culture. Other contexts of promoting Philippine folk dances may be integrated through education and public staging.

Furthermore, It was revealed in the interview with Obusan (personal communication, July 16, 2017) the different problems of Philippine folk dances at present such as there are no authorities who supervise and control the promotion and preservation of such folk dances, respect towards indigenous groups of the country, culture politics, diaspora of culture bearers, solidarity among Filipino people, intellectual property rights, lack of interest in folk dance presentations, issues in folk dance performances and staging, popularism of theirs' pop culture, lack and issues in documenting folk dances, lack of resources, audience reach, lack of support of the national government for the culture and arts, and massive lack of folk dance teachers and trainers.

Philippine folk dances must be taught the correct way. The Ramon Obusan Folkloric Group members: Nepomuceno Jr., Villahermosa, and Carel (personal communication, July 16, 2017) highlighted that Philippine folk dance are still being

performed in tribal or local celebrations and ceremonies. Natives of the community researched locale are significant for passing on these kinds of native dance community programs. Dance researchers must get credible people that can share the factual knowledge, attitude, and skills in researched folk dances of the Philippines.

Abundance of Undocumented Philippine Folk Dances

Jardin⁺⁺⁺ (personal communication, May 25, 2017) also stated in the interview that there are still a lot of unpublished folk dances (citing Palawan Island of the Philippines as an example) but should be documented at present because many of the key informants (community dancers) are already old in terms of age. On the other hand, there are many folk musicians passing the culture and tradition through their kin which are helpful to propagate, preserve, and promote Philippine folk dances. This was confirmed by Janson (personal communication, May 23, 2017), Serrano (personal communication, May 23, 2017), Mirabuena (personal communication, May 24, 2017), and Nepomuceno Jr. (personal communication, July 16, 2017) that there are still a lot of folk dances to be researched and documented all throughout the Philippines.

Guillen (personal communication, May 25, 2017) said that there are still folk dances that need to be documented. However, it was emphasized by the said informant that it is significant to establish the credibility of the researcher and validity of the documentation process and findings. The folk dance researchers should be guided with ethical consideration and purpose all throughout the documentation process.

Given the foregoing themes of the status of folk dance documentation in the Philippines, a diagram matrix is presented in the appendix for a clearer understanding and appreciation.



CONCLUSIONS AND RECOMMENDATIONS

The informants are optimistic with the present status of dance documentation in the Philippines. The government, non-government, and private organizations support Philippines folk dances by laying a stage for folk dance researchers to present their dance documentation in public and educate people by means of transmission of folk dance knowledge through its members. The native folk dances have been already inculcated in the Philippine education system to promote the cultural arts and holistic development of the students. Various community programs such as folk dance festivals, competitions, cultural productions, establishment of folk dance troupes, and-the-like continue to uplift the status of folk dances in the country. The abundance of the undocumented folk dances in the country will continue to explore the need for a Philippine folk dance documentation framework. Furthermore, there is also a need for the dance authorities and experts to brainstorm about the dance documentation processes to preserve and have a deeper comprehension and interest on folk dancing.

For dance authorities, scholars, performing artists, enthusiasts, teachers, and students, with deep appreciation for the promotion and preservation of the rich Philippine folk dances, dance documentation is a form of retrieval to take one step towards understanding the window to the complex history of the Philippines showcasing customs, culture, and traditions. Propagating documented folk dances may be done through partnership, trainings, research dissemination, media utilization, inclusion in education curricula, community programs and services, and dance staging. Indeed, there is a need to revitalize the dance documentation process of Philippine folk dances starting from academic curricula to cultural understanding and development. It is integral to employ the expertise of people who are directly and indirectly may give significant

contribution for the promotion and preservation of Philippine folk dances.

It is also imperative that with a proposed dance documentation framework or guidelines, dance scholars can conduct more documentation of unpublished research dances and better develop both the theory and the criticism that will ensure dance's place in the academe. More so, with the different documentation methods and autochthonous practice, dance enthusiasts would be able to learn and understand further the multitude forms and styles of their field. The establishment of a dance academy concentrated on specialized training program for the cultural as well as creative dances through the patronage of the national government would advance the level of inclusive cultural understanding, growth, and development of Philippine dances. In addition, dance research should also be rigorously encouraged and funded with support provisions of the national government through its agencies like the National Commission of Culture and the Arts, Cultural Center of the Philippines, and others.

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APPENDIX

Support of Government, Non-Government, and Private Organizations	<ul style="list-style-type: none"> • National Commission for Culture and the Arts (NCCA) • Cultural Center of the Philippines (CCP) • Department of Tourism (DoT) • Samahang Tagapagtaguyod ng mga Katutubong Sayaw ng Pilipinas/PFDS • Local Government Units (LGUs) and Non-Government Units (NGOs) • Private Organizations and Partnered-Dance Organizations
Philippine Folk Dance through Inclusive Education	<ul style="list-style-type: none"> • Primary to University Level (K-12 to Tertiary Education) • Professional Dance Companies and School-Based Dance Troupes • Dance Programs/Recital and/or Culminating Activity (OBE) • In-Service Trainings/Conferences/Seminar-Workshops for Teachers
Philippine Folk Dances Promotion through Community Programs	<ul style="list-style-type: none"> • Tribal/Local Celebrations and/or Ceremonies • Street Dance Festivals • Cultural Production and Dance Concerts/Performances • Folk Dance Competitions
Abundance of Undocumented Philippine Folk Dances	<ul style="list-style-type: none"> • Key Informants (Community) and Source Transfer • Dance Research Ethical Consideration • Dance Researchers Competencies and Limitation • Cultural Evolution/Development



Ang Kaisipang Moral at Pagkabansa sa Konteksto ng Dekalogo ni Mabini: A Possibility of a right-based moral theory by justifying the Filipino sense of nationalism as a moral imperative

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Abstract: The possibility of a right-based moral theory, which I suspect, could be derived from Apolinario Mabini's "True Decalogue" (1864-1904) is a big challenge to the current political crisis in the Philippines. Mabini's significant role in legitimizing the Philippine revolution in 1898, has earned him a special place in Philippine history. Popularly known as the "brains of the Philippine revolution", he was the chief adviser of Emilio Aguinaldo-the first revolutionary president of the Philippines and the first republic president under the Malolos constitution (Agoncillo, 1964). The transition of the Philippine revolutionary government to a republic form, needed a constitution to pave its way. In Mabini's proposed constitution, the "*Verdadero Decalogo*" or Mabini's "True *Decalogue*" was used as a prologue. In my discussion, I explicate that Mabini's *Decalogue* demonstrate the foundation of a goal-based, duty-based and right-based moral theory. The main problem of this research focuses on Mabini's Decalogue in relation to the possibility of a right-based moral theory with regard justification of Filipino's concept of nationalism as a moral imperative. The question may be stated in the following manner: Can a right-based moral theory be derived from Mabini's Decalogue which justifies morality of nationalism? Several sub-problems also need to be answered to address the main problem of this study, which are the following: (1) What is the nature and intention of Mabini's Decalogue? (2) Can there be a right-based moral theory? (2) Can morality of nationalism be justified?

Key words: *Dekalogo, Pagkatao, Pagkamamamayan, Pagka-makabansa, Pagkabayani*

Panimula

Hindi na bago sa kulturang Filipino ang kaisipang "pinoy". Masasabi na nga siguro natin na ang isa sa mga haligi ng ating mga pamantayan sa ating pagpiling moral at paggawa ng mga bagay ay ang kamalayang ito. Marahil ay nasabihan ka na rin ng isang kaibigan o narinig sa iba ang katagang "uragon", "lodi", "bossing" at "noypi". Alam din naman natin siguro na hindi lamang sa ating kultura pinahahalagahan ang kamalayang pagiging isang Pilipino, dahil maging sa ibang mga bansang asyano, gaya ng India, Malaysia, Singapore at Taiwan ay pinahahalagahan din ito.

Maaari nating masabi na mahalaga ang kaisipang pang bansa o pagkabansa kung para sa ika-uunlad at pagkakaroon ng pagkakaisa sa ating bansa. Marahil sa kontekstong ito ay magiging makabuluhan ang isinulat ni Mabini na Decalogue. Malinaw sa Decalogue ang hangarin ni Mabini na magkaisa ang mga Pilipino at magkaroon sila ng kaisipang magbubuklod sa kanila upang makamit ang tagaumpay ng kanilang bagong tatag na lipunan. Ang kaisipang ito marahil ay ang kaisipang Pilipino.



Ang papel na ito ay tatalakay sa kahulugan ng kaisipang Pilipino sa konteksto ng Decalogue ni Mabini. Tatangkain sagutin ng papel na ito ang mga sumusunod na katanungan:

- Ano ang kaisipang Pilipino bilang pagpapaka-tao?
- Ano ang kaisipang Pilipino bilang pagkamamamayan?
- Ano ang kaisipang Pilipino bilang pagkamakabayan?
- Ano ang kaisipang Pilipino bilang pagkabayani?

Ang kaisipang pagka-tao ng mga Pilipino

Sa araw-araw nating buhay, pinipili nating magpakatao sapagkat ito ang kaisipang pinaniniwalaan natin bilang tama at moral. Gumagawa tayo ayon sa mga moral na pamantayang nakaukit sa mga haligi ng ating kultura. Tayo ay nakikinig sa mga taong pinaniniwalaan nating may kaalaman at nasa tamang tungkulin upang tayo ay gabayan. Ang mga pari, pastor, guro at magulang natin ang mga taong ating kadalasang pinakikinggan at sinusunod upang mabuo ang kaisipang pagpapakatao. May mga pagkakataon din na sinusundan natin ang buhay at mga prinsipyong sinasabi ng ating mga idolo o mga bayani ng bayan. Sa pagkakataong ito ay pag-usapan natin ang pagtanaw ni Mabini sa isyu ng kaisipang Pilipino.

Sa Decalogue ni Mabini, partikular sa kanyang ika-9 at ika-10 utos, sinasabi niya ang isang gawi na dapat nating isagawa bilang mga Pilipino. Ito ang kaisipang huhubog sa ating pakikipagkapwa.

Ika-9 na utos sa Decalogue: “Thou shalt love thy neighbor as thyself: for God has imposed upon him, as well as upon thee, the

obligation to help and not to do unto thee what he would not have thee to do unto him: but if thy neighbor, failing in this sacred duty, attempts against thy life, thy liberty and thy interest, then thou shalt destroy and annihilate him for the supreme law of self-preservation prevails.” [1964, True decalogue].⁶

Ika-10 na utos sa Decalogue: “Thou shalt consider thy countryman more than thy neighbor; thou shalt see in him thy friend, thy brother or at least thy comrade, with whom thou art bound by one fate, by the same joys and sorrows and by common aspirations and interests.” [1964, True decalogue].⁷

Pansinin natin na ang ika-9 at ika-10 utos ay naka sentro sa tao at hindi gaya ng ibang mga utos sa Decalogue naka tuon sa bansa.

Ang kaisipang pagpapakatao sa ika-9 na utos ay ang kaisipang mahalín ang kapwa Pilipino gaya ng pagmamahal sa ating sarili. Hindi naman ito iba sa atin sapagkat ganito din ang tema ng utos sa bibliyang Kristiyano at sa pilosopiya ni Confucius na tinatawag nating “golden rule”. Ngunit sa ikalawang bahagi ng ika-9 na utos ay pumapasok ang konsepto ng hustisya at pagpapahalaga sa saril upang mabuhay. Sa makatuwid, ang kaisipang pagpapakato sa ika-9 na utos ng Decalogue ay inuuna ang pagpapahala sa sarili at pangalawa ay pagpapahalaga sa kapwa Pilipino gaya sa sarili.

Ang kaisipang pagpapakatao sa ika-10 na utos ay ang kaisipang pagturing sa kapwa Pilipino bilang kaibigan, kapatid o kasama sa isang kapatiran. Ang kaisipang pagpapakatao dito ay sumesentro sa isang relasyong gaya ng sa isang pamilya. Maaaring maipasok natin dito ang kaisipang ginagamit ng mga malalaking istasyon sa telebisyon gaya ng ABS CBN na nagsasabing ang mga Pilipino ay magkakapamilya, GMA 7 na nagsasabing ang

⁶ (1964) .True decalogue. In S. Orosa & T. Del Castillo (Eds.), Mabini centenary issue 8

(2&3; p.4). Manila: Philippine Historical Association

⁷ Ibid



mga Pilipino ay magkakapuso at TV5 na nagsasabing tayo ay magkakapatid. Marahil ay naisip nila ang mga kaisipang ito bilang tao bunsad ng dikta ng ating kultura at kasaysayan. Sa makatuwid, ang kaisipang pagkatao sa ika-10 utos ng Decalogue ang pagkakaroon ng kaisipang ang tao ay lagging bahagi ng isang pamilya.

Lumalabas na ang kaisipang pagpapakatao sa konteksto ng Decalogue ay pagpapahalaga sa sarili, sa kapwa bilang sarili at sa sarili at kapwa bilang bahagi ng isang pamilya.

Ang kaisipang pagkamamamayan bilang Pilipino

Ang kaisipan natin bilang pagkamamamayan ay mas lumalabas sa mga ikinikilos natin na may kinalaman sa ating lipunan. Ang konsepto ng “bayanihan” ay isang matandang kaisipan sa kulturang Pilipino. Ang bayanihan ay kaisipang bahagi tayo ng isang kumunidad at matroon tayong kaisipang pakikiisa sa lahat ng bagay. Pakiisa sa gawain, sa pananampalataya, sa kasiyahan man o sa kalungkutan at pakikiisa sa pagtatanggol sa mga sarili o pakikidigma.

Bilang bahagi ng isang lipunan ay tinitiyak ng kaisipang pagkamamamayan ng mga Pilipino na maayos ang kanila kinalalagyan. Masagana ito at ligtas kaya pinagsisikapan nilang magsamasama ng lakas at puwersa para buhatin ang isang bahay bilang bahagi ng kaisipang “bayanihan”.

Ito rin ang tema sa ika-3 at ika-5 utos ng Decalogue:

Ika-3 utos “Though shalt cultivate the special gifts which God has granted thee, working and studying according to thy ability, never leaving the path of righteousness and justice, in order to attain thy own perfection, by means whereof thou shalt contribute to the progress of humanity: thus, thou shalt fulfill the

mission to which God has appointed thee in this life and by so doing, thou shalt be honored, and being honored, thou shalt glorify thy God.” [1964, True decalogue]⁸

Ika-5 utos “Thou shalt strive for happiness of thy country before thy own, making of her the kingdom of reason, of justice and of labor: for if she be happy, thou, together with thy family, shalt likewise be happy.

Makikita natin sa ika-3 utos ng Decalogue na mayroon itong kaisipan na isinusulong bilang pagpapabuti sa kanyang sarili sa pamamagitan ng kanyang pagpapabuti sa kapaligiran o lipunang kinabibilangan. Dapat ay may taglay ang mga Pilipino na kaisipang pagsasa-ayos sa kanyang lugar.

Gayun din naman ang sinabi sa ika-5 utos kung saan ay dapat isulong ang kasiyahan para sa buong bansa. Ito ay ang mas malawak na bersyon ng bayanihan ng mga Pilipino.

Ang kaisipang pagkamamamayan ng mga Pilipino base sa Decalogue ay pag gawa ng tungkulin sa bayan at lipunan. Ang pagpapabuti sa lipunan ay pagpapabuti sa sarili. Ito ang sentro ng kaisipang pagpapakamamamayan sa konteksto ng Decalogue ni Mabini.

Ang kaisipang pagkamakabayan ng mga Pilipino

Ang kaisipang pagkamakabayan ay pinakamaalab na naipahayag sa mga huling titik ng pambansang awit na Lupang Hinirang. It ay ang linyang “ang mamatay ng dahil sa’yo”. Ngunit maraming paraan ang pagpapakamakabayan. Ang pagsulong ng karapatan ng Pilipinas sa mga pinagtataluhang bahagi ng karagatan ay isang pagpapakita ng pagka bansa. Pagmamahal sa bayan ang pinaka malinaw na salik nito.

Ang ibang mga Pilipino ay piniling mamuhay sa ibang bansa ngunit sinasabi

⁸ Ibid



nilang sila ay nanatiling makabayan dahil hindi nawawala ang kanilang pagmamahal sa bayan kahit sila ay malayo ng namumuhay sa ibang bansan. Ang mga buhay na bayani kung ituring o mga overseas worker ay mga makabansa dahil malaki ang naiaambag nika sa ekonomiya ng bansa. Ang mga kilusan namang kilala sa pangalang makabayan ay may pagkakakilanlang komunista o makakaliwa. Ang kaisipang ito ng mga Pilipino ang pinakahindi malinaw sa apat na kaisipang Pilipino na nabanggit sa mga tanong sa itaas. Pansinin natin ang kontekto ng kaisipang pagkamakabayan sa Decalogue ni Mabini:

Ika-4 na utos: “Thou shalt love thy country after God and thy honor and more than thyself: for she is the only Paradise which God has given thee in his life, the only patrimony of thy race, the only inheritance of thy ancestors and the only hope of thy posterity; because of her, thou hast life love and interests, happiness, honor and God.” [1964, True decalogue]⁹

Sa utos na ito ay malinaw na sinasabi ni Mabini na mas nauuna ang bayan bago ang sarili. Nangangahulugan na ang bayan ang pinakamataas sa kapwa at sa sarili. Pumapangalawa ito sa pagmamahal sa Diyos. Kaya din malalim ang kahulugan ng linyang “ang mamatay ng dahil sa’yo” sa pambansang awit ng Pilipinas.

Pansinin natin na sa Decalogue, ang pagmamahal sa bayan ay may kaugnayan sa pagmamahal sa Diyos. Lumalabas dito na ang pagmamahal natin sa bayan ay bunsad ng pagmamahal natin sa Diyos. Pinapahalagahan natin ang bigay ng Diyos dahil minamahal natin ang Diyos. Ang kaisipang pagmamahal sa bayan ng mga Pilipino ay nakapaloob sa kaisipang pagmamahal sa Diyos.

Tila mayroong hirarkiya ng kaisipang Pilipino sa Decalogue. Kung ang kaisipang pagkamakabayan ay nakapaloob sa kaisipang pagmamahal sa Diyos, ano naman ang nakapaloob sa kaisipang pagkamakabayan?

Hindi ba ang kaisipang pagkamakabayan ay pagmamahal sa bayan? At batay sa ika-4 na utos ay mas mataas sa pagmamahal sa sarili ang pagmamahal sa bayan. Ang sinasabi naman sa ika-9 at ika-10 utos ay mamahalin mo ang iyong kapwa gaya ng sa sarili mo, ngunit ang pagmamahal pa rin sa sarili, kaligtasan at buhay ang mas nangingibabaw sa pagmamahal sa kapwa. Samakatuwid, ang hirarkiya ng kaisipang Pilipino ay may ganitong pagkakasunod-sunod sa koteksto ng Decalogue. Ang kaisipang pagmamahal sa Diyos ang magdadala sa kaisipang pagmamahal sa bayan; ang kaisipang pagmamahal sa bayan ay magdadala sa kaisipang pagmamahal sa sarili; ang kaisipang pagmamahal sa sarili ang magdadala sa kaisipang pagmamahal sa kapwa Pilipino.

Ang kaisipang pagpapakabayani ng Pilipino

Ang kaisipang pagkabayani ang pinakamalinaw sa mga Pilipino, sa apat na kaisipang pinag-uusapn sa papel na ito. Nasasabi ko ito dahil mula elementarya ay itong kaisipang pagkabayani ang laging may diin sa mga diskursong kasaysayan at araling panlipunan. Dagdag pa dito ay ang mga bayaning gaya ni Jose Rizal at Bonifacio ang tumatak na modelo ng pagkabayani. Kaya din bahagi ng kaisipang Pilipino sa pagpapakabayani ang mag-alay ng buhay sa bayan gaya nila Rizal at Bonifacio.

Tila hindi naman makikita sa kahit anong bahagi ng Decalogue ang kaisipang pagkabayani. Kung totoo ang aking pagtanaw dito, bakit kaya wala? Ngunit kung pag-iisipan, mukhang hindi na kailangan ng kaisipang pagkabayani sa Decalogue sapagkat sumasapat na ang mga kaisipang pagpapakatao, pagpapakabansa at pagpapakabayan upang maging maayos at perpekto ang isang bayan para sa Decalogue.

⁹ Ibid



Nangangahulugan na ang kaisipang Pilipino sa konteksto ng Decalogue ay mayroon lamang 4 na salik:

Kaisipang magmahal sa Diyos
Kaisipang mag mahal sa bayan
Kaisipang mag mahal sa sarili
Kaisipang mag mahal sa kapwa Pilipino

Paglalagum

Ang kaisipang Pilipino ay malinaw at may tuluyang kahulugan at utos kung paano ito dapat isa-isip sa konteksto ng Decalogue ni Mabini. Hindi ito madaling isagawa o tanggapin sa isip ngunit mapag-aaralan itong tanggapin sa puso at isipan.

Mahalagang punto ang pagkakasunod-sunod ng mga kaisipang nabanggit dahil malaking bahagi ng pagtanggap at pagkilos ang pagkamit ng kaisipang magdadala sa isa pang kaisipan.

Ang unang kaisipang Pilipino ay malapit sa kultura Pilipino bilang mga mananampalatayang Kristino. Ang kaisipang pagmamahal sa Diyos ay likas sa mga Pilipino

kung kaya't madali itong naitatawid sa kaisipang pagpapakamakabayan at kasunod na nito ay ang tuluyang pagtawid sa pagpapakamamamayan, pagpapaka-tao.

Lumalabas na ang pagkakaroon ng kaisipang maka -Diyos ang daan para sa pagkakaroon ng kaisipang maka tao. Isang bagay ang malinaw dito, ito ang pagiging maka-Diyos ng mga Pilipino sa perspektibo ng Decalogue.

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Filipino Indigenous Ecology: Stories to support an environment-friendly life

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Abstract : This paper looks into Filipino myths and legends, analyzing them in order to disclose their inherent ecological themes. Environmentalist George Marshall (2015), in his book *Don't Even Think About It* agrees with evolutionary psychology which explains that our brains have two information processing systems: the analytical and the emotional. While the former “describes and defines,” the latter “communicate[s] meaning, especially in the form of stories.” Scientific facts given as evidence of climate change may appeal to the analytical system, but do not translate into the emotional one which could motivate us to act. Marshall believes that stories, especially those with sacred aura, could speak better to the emotional system and get us to act on climate change. Something of this sort exists in some spiritual traditions. Buddhist parables, for instance, have been a source of ecological guide to living, founded on respect for all life. Filipino indigenous world views inherent in traditional stories associate the natural world with generous deities, fairies, and mortals who sacrifice their lives in order to enrich the environment and sustain us. A retelling of these stories within the environmental framework may also help inspire a more environment-friendly outlook and motivate us to act on climate change.

Keywords: Climate Change, George Marshall, Analytic/Emotional brain, Filipino myths, Filipino Indigenous world views

Mnding Climate Change

Climate change is a real threat that we have been ignoring or denying for a long time now. The “to see is to believe” mentality has been an excuse in the past. But with all the climate change induced disasters happening recently, it seems that even seeing is not enough for believing. This is because, according to Harvard Psychology professor, Daniel Gilbert, our brain is not suited to respond to the threat of climate change. He claims that our psychology has evolved to respond to what he calls PAIN: Personal, identifying friends and enemies; Abrupt, sensitivity to sudden changes but not to slow-moving threats; Immoral, response to something indecent or disgusting things; and Now, ability to look into the future.

The problem is that climate change does not trigger any of these (Marshall, 2015). There is no identifiable friend or foe; it is not abrupt enough to merit immediate action; there is nothing explicitly immoral about it; and we do not directly and immediately see its effects due to the slow (no matter how catastrophic) changes it causes. Climate change denying is therefore easy. The burden now lies on “believers” to find effective ways to convince every one of its real and impending threat.

But there are obstacles to this. The side of the brain that receives information about climate change is not the side that responds to it. Following researches done by Joseph Ledoux (1998) in Neuroscience, Marshall (2015) discusses these two “sides” of the brain:



....Seymour Epstein, who first identified them as two parallel systems, called them analytic processing and experiential processing. Others call them enlightenment reason and real reason, or the reflective system and the automatic system...I find it easier to call them the *rational brain* and the *emotional brain*.... (p. 49)

Marshall attributes the difficulty in naming these systems to the fact that these two are not really separate systems. Ledoux (1998) suggests that they, rather than being “different currencies,” are actually “two sides of the same coin” differing only in the way they interpret information. (p. 144)

....One is analytical, logical, and encodes reality in abstract symbols, words, and numbers. The other is driven by emotions (especially fear and anxiety), images, intuition, and experience. Language operates in both processes, but in the analytic system, it is used to describe and define; in the emotional system, it is used to communicate meaning, *especially in the form of stories*. [emphasis supplied] (Marshall, 2015, p. 48)

The problem with climate change consciousness-raising that is being done so far is that it speaks only to the analytic processing system. Despite the authority we ascribe to science, scientific facts presented in graphs and numbers go to the analytic brain which “is slow

and deliberate, rationally weighing the evidence and probabilities.” (Marshall, 2015, p. 49) It does not give the impulse to act, which is the role of the emotional brain. If climate change is to be deeply understood and a call to action be successfully made, the information will have to invoke stories that we already relate to on the emotional level. Stories that are sacred.

Environmentalists have been hesitant to invoke religion when it comes to climate change issues. The foundations are just too different. Climate change is based on science, while religion is based on revelations written in ancient texts. The former is based on information that has to be constantly updated, being of the physical world; while the latter refers to the eternal, and looks to the spiritual. However, environmentalists who are themselves religious have claimed that science and religion are completely compatible (Marshall, 2015)

....”We know what needs to be done [about climate change] and we know how it must be done. Yet, despite the information at our disposal, unfortunately very little is done. It is a long journey from the head to the heart; and it is an even longer journey from the heart to the hands.” This is another expression of the challenge of converting the rational-brain understanding of climate change into the emotional-brain commitment to action. (Marshall, 2015, p. 215)

Marshall then thinks that something could be learned from this. His interview with social psychologist Ara Norenzayan makes him

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hopeful that religion could inspire the action necessary to address climate change. As Norenzayan says, “climate change appears to be hopeless because people would never be prepared to make a sacrifice because of rational calculations.” The environment has to be turned into a *sacred value* for people to abandon selfish motives and fight together for a common cause. He believes that “[r]eligion primes cooperation.... Participation in religion seems to make people more likely to suppress self-interest in favor of group norms.” (Marshall, 2015, p. 219) This is how, for instance, the Abolitionists were able to defeat slavery. (Deaton, n.d.) If the environment were part of our sacred values, we would want to do everything in order to save it. This is why, as Marshall (2015) observed, the phenomenon of religious conversion is of great significance. Unlike merely theoretical conversions, religious ones are about *convictions* which are difficult to turn back from. Climate change conversion requires such a conviction.

The sacred narrative surrounding the environment already exists in different religious or spiritual traditions and have been used to advocate for its well-being. (Garcia, 2019) Buddhist sacred texts, for instance, have been helpful in promoting environment care. The Fukushima accident in 2011 had Buddhists organizations protesting nuclear energy. (Desi, 2013, p. 336)¹⁰ Ecology monks in Thailand ordained trees in the 1990’s so that they were turned *holy*, deserving people’s care and respect. (Darlington, 1998, pp. 3, 7) All these are founded on sacred stories of how all sentient beings that comprise Earth, and Mother Earth

itself, are valuable in themselves. This paper would like to show that Filipino indigenous world views, gleaned from local mythology could do the same.

Indigenous Filipino Views: affinities between human beings and nature

The Global Climate Risk Index 2015 listed the Philippines as the number one most affected country by climate change, using 2013’s data. (Climate Reality Project, 2016) Among its inhabitants, Indigenous Peoples are perhaps the hardest hit by the effects of climate change because of their intimate connection with their environment, land and/or sea. To them, “....[l]and is life and must be nourished, nurtured, and defended.” (Cordillera People’s Alliance, 2009)

The Ifugao, for instance, lament the climate-change-induced destruction of the 2,000-year old rice terraces. The agricultural cycle they used to rely on is now disturbed by the unpredictable changes in climate. They are not only disoriented, with their lives thrown into chaos, but they also could not perform the rituals that they believe could appease the agricultural gods, precisely because there is no harvest on the seasons they should be performing their rituals. (Javier, n.d.) The Dumagats in Quezon also struggle to adapt in creative ways, drawing on their indigenous knowledge and traditions. (Salva et al, 2012) The Subanen of Zamboanga believes that these disasters are punishment sent by the Supreme Being (Magbabaya) because people have not

¹⁰ See also Marshall (2015) p. 69. After the Fukushima Daiichi nuclear accident in 2011, people committed to bear with the heat, refusing to use their air conditioners, when called upon to help bring down energy consumption and avoid blackouts. Marshall’s

point here is that when there is a strong appeal to group identity and common cause, people are able to drop their self-interest and willingly do what has to be done without promise of reward or threat of punishment.

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been good stewards of the earth. They therefore exert more effort conducting rituals that reconnect them with the non-human and the spiritual. (Quilo, 2015)

In these examples, we see that on one hand, the Indigenous Peoples are the most affected by climate change because of their close relationship and dependence on Nature. But on the other hand, because of their intimate knowledge of how Nature works, they are also the ones who are potentially most effective in understanding climate change disasters, adapting to the changes they bring, and mitigating their consequences. Their sacred view of the world, and the narratives that contain it to see the world and its non-human inhabitants as subjects—holy ones—not mere objects of utility, allow them to form relationships with these earth co-dwellers. Like Marshall's (2015) point, this is how they are compelled to act, because climate change for them is not mere scientific data. If the land and the sea and everything in them are *life*, then climate change is a matter of great consequence affecting *life itself*. By looking into their sacred stories, we may be able to learn a thing or two on how to get climate change information from our "heads to our hearts, and finally, to our hands" and get us to commit to an environment friendly life.

The Sacred in Nature

Perhaps one significant advantage of falling behind modern technology is the preservation of what has been called the "mythical consciousness" which experiences the whole of the world as a subject rather than an object. (Korab-Karpowic, 2002) Indigenous peoples and members of ethnic tribes tend to revere the world, believed to be created by a Supreme Being. It is natural for them to see Nature as something that is holy, having the

sacred as its origins. They are, as mentioned above, more attuned to the workings of the earth and its cycles, making them one of the best—if not the best—stewards of the environment.

This mythical consciousness is best gleaned from the our indigenous myths. Following is a small sampling of these myths, specifically cosmogonic ones, that will hopefully give insights as to why the environment deserves care and respect and how we can effect the conversion needed to commit to a lifestyle that will benefit the earth.

The T'boli Creation Myth. The T'boli credits the creation of land to one of the sons of the gods, Kadaw La Sambad and Bulon La Mogoaw. The divine couple has 14 children, 7 men and 7 women, married to each other. Cumucul is the eldest, and is therefore given powers. D'wata, third from Cumucul, asks the latter for a share of power. Being refused, D'wata takes his wives, Hyu We and Sedek We, and their 11 children, leaving heaven to live on earth which is still mostly water and has no land. In the meantime, S'fedat, second to Cumucul, and his wife Bong Libun lose hope of having any children. To remedy this, S'fedat asks Bong Libun to kill him, and she does so. From his body comes the land, with all the trees that grow on it, that D'wata and his family are hoping for. D'wata then comes to Bong Libun to ask from some land. The latter at first refuses, not wanting to part with her husband's body. But the two strike a bargain, land for a future husband for Bong Libun, and D'wata goes away with part of the land which is S'fedat's body. (Casal, 1978, pp. 122-23; Eugenio, 2005, pp. 96-97)

The Origin of the Spring at Mabinay. Maybinay is a beautiful woman who reigns over and protects the creatures of her place. She has dark skin and long dark hair to match. The traveling prince, Yabonan, meets her as she prevents his hunting of a big wild bird. The two fall in love, until Yabonan is called back home to fulfil his duty of marrying a prince of a neighbouring kingdom. This leaves Maybinay in despair. She asks Bathala to end her life, in

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order to end her suffering. Her service to Nature makes Bathala grant her wish. Her dying call reaches Yabonan who rushes to her. Maybinay forgives him and dies. He buries her, and from her grave gushes forth the waters now known as the Mabinay Spring. (Maquiso, Elena G., 1980, pp. 6-8; Eugenio 2005, pp. 152-53)

The Story of Mambucal. The people of Mambucal do not have much rain. So when on the verge of a drought, they perform a ritual offering to the goddess Kanlaon. In one of these rituals, they promise her the beautiful Kudyapa to tend to her shrine forever. But Kudyapa falls in love with a handsome hunter who sees her in the shrine. They meet at the shrine everyday until the hunter asks Kudyapa to leave the place and marry him. As soon as Kudyapa steps out of the shrine, she turns into water that goes on flowing. The helpless hunter, on the other hand, turns into a stone over which the water falls. Thus, the Mambucal waterfalls is born. (Siscar, 1959, pp. 70-72; Eugenio 2005, pp. 170-71)

The Legend of Makulot Mountain. The land (where Makulot mountain now stands) is ruled by a very kind king, Kulot, so-named because of his thick, curly hair. King Kulot has the welfare of his people in mind all the time. He encourages everyone to be good to one another, solves all their problems, and never misses to reward a good deed. He holds fiestas once in a while to allow his good people to indulge in merry-making. During one such fiesta, they hear a loud roar, and then smoke, rocks and lava start spewing from Taal. The land is being covered in large rocks and people are being crushed underneath. In an effort to save them, King Kulot picks up two of his children and tries to push the rocks from above them. But the rocks are too big and too heavy, and Taal does not cease from its unrest. The king keeps on trying, but every time he raises his arm in an attempt to get out of it, the mound of rocks just goes higher. In this way, Mount Makulot is formed. (Barairo, 1966, p. 28; Eugenio, 2005, p. 124)

The Origin of Taal Volcano. On top of the mountain of Taal lives a kind old man people

call Nuno. He is knowledgeable about plants and the growing of crops, which he shares with the people there. He teaches them the planting and harvesting of tobacco and people flourish because of this. One day, Nuno calls everyone to a meeting. He tells them that he is going away but that they can continue the planting and harvesting of tobacco as long as they do not go beyond the existing boundaries of their farms. Nuno goes away and is not seen for a long, long time. People, however, become greedy and begins planting beyond boundary lines. Not long after, the mountain starts spewing fire, rocks and lava and smoke begins to come out of it. People flee to the lower parts of the mountain but the soil is not fertile there. It is believed that they will be able to plant again when Nuno returns, but that Nuno has taken all the tobacco from them and will not reappear until he has smoked all of them. (Gallego, n.d., p. 34; Eugenio, pp. 175-76)

How Taal Volcano Came into Existence (variation). A very kind and beautiful woman lives on the island in Taal Lake. She is generous to everyone who visits and shares with them the fruits and metals that are found therein. She welcomes them to the treasures of the island on the condition that none of them is taken without her consent. For a time, people comply with her condition, but greed later on tempts them to steal these from the island without the woman's knowing. Since she sees everything, she decides to punish them by causing the upheaval of the Taal mountain, causing rocks on fire, lava and poisonous smoke come out of it, forming the volcano. (Francisco, n.d.; Eugenio, 2005, p. 176)

The Charms of Mount Iraya. A mother comes home expecting to be attended to by her two daughters but they are nowhere to be found. When they finally come in, they ignore their mother and go out to play again. The mother takes some tools and leaves, upset that her daughters do not acknowledge nor help her. She runs so fast that when her daughters realize their mistake, they are not able to catch up with her. That night, they call for her "Ina ya! Ina ya!" (Mother, mother!) looking for her. She appears to them covered in earth from the waist

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down. They call for her but she just gets covered more and more with earth. As she disappears, she tells them that they can always lean on her shoulders for comfort. The girls grieve, calling her “Ina ya, Ina ya!” until they, too, die. A man hears them crying “Ina ya” and mistakes it for “Iraya.” It becomes the name of the mountain that covers the dead mother and daughters. (MECS, 1983-84, pp. 1-4; Eugenio, 2005, pp. 188-89)

The First Coconut Tree and the Creation of Man. The three gods, Bathala who rules the earth, Ulilangkalulua who rules the clouds, and the wandering Galangkalulua, each think he is alone in the world. When Ulilangkalulua who is a snake meets Bathala, they fight over who is the master of the world. Bathala kills Ulilangkalulua and buries him. When Galangkalulua—a head with wings—meets Bathala, on the other hand, they become good friends. Bathala shares with him his wish of having living, growing things on earth and not just rocks. When Galangkalulua falls ill, Bathala takes care of him. In gratitude, before Galangkalulua dies, he asks Bathala to bury him where Ulilangkalulua has been buried. This Bathala does, and from the grave grows a coconut tree. He realizes that the fruit resembles Galangkalulua’s head and its leaves, his wings, while the trunk resembles Ulilangkalulua. The tree offers water for drinking and flesh for eating—everything Bathala has wished for. (Fansler, 1911, pp. 18-20; Eugenio, 2005, pp. 273-74)

The Sulod myth of creation. Laki and Bayi are the first to appear in the world of sky and water. One day, Bayi catches an earthworm that releases its excrement. This excrement grows and grows and becomes land on which Laki and Bayi descend and live as husband and wife. Bayi gives birth to various creatures. From her fingertips come the wild animals, from her toes come the creatures of the sea, from her calves come the domestic animals, and from her thighs, the wild birds. From her genitalia comes the three sons, Hukum, Hikap and Sit, whom Laki tests for moral fibers. The three becomes the ancestors of the Negritos, the white people,

and the Sulod, respectively. (Jocano, 1967, pp. 292-93; Eugenio 2005, pp. 83-84)

On the origin of earth and of Man. The sky brothers Adlao and Bulan fight for superiority. Adlao, being older and stronger, takes out Bulan’s eye. With his club, he flattens Bulan’s arm and with his bolo, cuts it off. Bulan sees his defeat and flees while Adlao pursues him on and on, wanting to finish him off. The cut and flattened arm of Bulan falls down and becomes the earth, while his tears, shed in pain, becomes the rivers and the seas. Two hairs spring from his arm and becomes man and woman. (Arcilla, 1923; Eugenio, 2005, pp.70-71)

Creation as Divine Sacrifices

Theocentric view. It is easy to see that the indigenous view of the world is theocentric, or more properly speaking, theos-centric, owing to the existence of several gods and goddesses to whom creation and the ordering of Nature is attributed. In all the stories, the gods and goddesses hold the power to create and to destroy. They hold the key to life and death. Even when mortal beings are the foundations of created elements in nature, as in the story of Mambucal and Iraya, it is the gods and goddesses that they pray to. A theos-centric view of the environment espouses a sacred view of the world and encourages the effects that come naturally to a mythical consciousness. It makes it easier to see the world as subject rather than a mere object for our use and benefit.

Violence in creation. Since this study is about the ordering of Nature, the sample stories given are mostly cosmogonic myths. They are creation stories, the process of creating cosmos (order) from chaos or from nothingness. One can see that in all origin stories, the common motifs include quarrels between the gods, breaking or cutting of things, and often the murder of one divine being by another. Bathala kills Ulilangkalulua, for instance, and Adlao, the sun, flattens and cuts off the moon Bulan’s arm. As is often the case in cosmogonic myths found all over the world, creation requires some form of violence—gods splitting into two, gods killing

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other gods, and the breaking of the primordial egg, among other forms of destruction. (Campbell, 1973, pp. 79-82.) The birthing of beings requires some pain. (Garcia, 1996, pp. 79-86.) All creation, therefore, owes its existence to some primordial beings' suffering. It is not a mere object with utilitarian value, but a sacrifice, imbuing the world with inherent value.

Divine and human sacrifices. From these stories, it is easy to see that the cost of creation is high. It demands both divine and human sacrifices: the body of S'fedat become land and vegetation, the arm of the god Bulan becoming earth and waters, the deaths of Ulilangkalulua and Galangkalulua giving the all-in-one coconut tree, Maybinay turning into a spring, Kudyapa turning into a waterfall, the sacrifice of King Kulot and the mother of two daughters in Iraya, and the loss of Nuno in Taal. The indigenous view of the environment is conscious of this high cost of creation and existence. This is the reason that people who remember the stories also remember the rituals and try to correct mistakes or repair offenses to Nature by the performance of the correct rituals. It is therefore easier to treat the world with respect and to care for it if it is seen as a fellow-subject, rather than as a non-human "other." Just as we dislike seeing something we worked so hard for destroyed, if we saw the high price paid by the beings, divine and mortals alike, for the world that we dwell in now, we would also more likely treat it better and wish for it to be preserved longer.

Nature as itself divine. The myth of the goddess Bayi producing all sorts of creatures from her body is typical of cosmogonic myths. It is the same with Bulan's arm becoming the earth and his tears becoming the rivers and the oceans. The myth of the coconut tree, growing from the shared grave of Ulilangkalulua and Galangkalulua, is of the same type. What all these stories tell us is that the world, and everything in it, is divine. Everything, including ourselves, are formed from the body of the divine beings. By this association, everything that exists in Nature deserves the

respect and reverence that we usually reserve for divinities. Living in ways that are destructive of Nature is therefore not aligned to such a framework of existence.

Greed destroys the world. A significant motif that goes with these cosmogonic stories is the role of greed and negligence of duties in the loss of blessings. We see this in the stories of Taal, Iraya and the Sulod myth. Hukum, one of the sons of Laki and Bayi, who failed his father's test because of his greed, is cursed to roam and beg for what he needs from his brothers Hikap and Sit. In the Taal stories, Nuno takes away the tobacco from the greedy farmers, while the kind guardian of Taal causes the eruption of the volcano to punish the thieves. The two daughters lose their mother in Iraya, having ignored her and their duties to help her with the chores. It is interesting to note that climate change is also often attributed to lifestyles that are selfish and greedy. When we take more than what we need and are wasteful in our ways, the natural consequence is the loss of those resources that we need and enjoy.

Seeing the world as Sacred

The motifs we have seen from the few samples of Filipino myths discussed above show how indigenous world views might be helpful in developing a consciousness that would be more conducive to combatting attitudes and life styles that contribute to climate change. These stories might be what we need in order to bridge the rational brain and the emotional brain, to push that information from the former to the latter, to trigger that response we so badly need to address climate change. Seeing the world itself as something sacred might change our behaviour, make them more appropriate in treating a subject, a fellow sentient being. There are, therefore, lessons to be learned from these indigenous stories. Their themes, as far as they all point to the sacrality of Nature, its direct connection to the divine, and their call for respect and care for creation, are inherently ecological. Their religious nature allows believers to have that conviction that makes them want to repair the fault between

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themselves and the divinities, when such things happen. As Marshall (2015) puts it,

...scientific data,
although undoubtedly vital for
alerting our rational brain to the
existence of a threat, does not
galvanize our emotional brain
into action....

Learning from religions,
I suggest that we could find a
different approach to climate
change that recognizes the
importance of *conviction*: the
point at which the rational
crosses into the emotional, the
head into the heart, and we can
say, “I’ve heard enough, I’ve
seen enough—now I am
convinced.” (p. 225)

This does not mean, however, that we change our religions or start subscribing to ancient, pre-Christian ones. Marshall’s point is that climate change has to be able to communicate to our emotional brain, and narratives like these are one way of effecting that change. We need to reflect and widen our perspectives, find interconnections among beings, human or otherwise. We have to be convinced that the environment is one of the sacred values that we have to fight for.

....By concentrating on
universal and non-negotiable
“sacred values,” we could
sidestep the arid cost-benefit
calculations which encourage us
to pass the costs onto future
generations. (Marshall, 2015, p.
225)

Historian of religion, Mircea Eliade (1987, p. 14) explains this well. When we are in a place considered sacred, we behave differently. In a religious context—we might take as an example a church or a temple, or any place of worship—we do not laugh out loud or act rashly and disrespectfully. Rather, we tend to keep a

respectful demeanour, we speak in hushed tones, we contemplate the sacred in silence. Even in a secular context, we tend to call those values we choose to fight for “non-negotiable.” We say of things that cannot be disturbed or violate, “it is sacred” even if it is so only to oneself. This is what Marshall, himself not all that religious, means when he speaks of climate change matters. If they are part of our non-negotiables, we are more likely to work together and mitigate its effects, thereby saving ourselves and our future generations.

Ecophilosopher Joanna Macy and medical doctor Chris Johnstone (2012), in their book *Active Hope*, called this a “shift in consciousness” which feeds and is fed by “holding actions” (campaign for Mother Earth) and “life sustaining systems and practices.” These three are elements of what they refer to as “the Great Turning” or the Ecological or Sustainability Revolution. (p. 32) We have to change our stories, and these indigenous ones here discussed and many others like them are a good set of models to start with.

Conclusion

This paper takes inspiration from environmentalist George Marshall’s insight that climate change matters require a conviction very much like the ones experienced in religious contexts. He saw that the problem with our dealing with these environmental issues might be rooted in the way that environmentalists “sell” climate change—they keep to the scientific facts, believing that scientific authority is the strongest force behind clear and effective action. However, studies in Neuroscience show that we have parallel brains, the rational or analytic one, and the emotional one. These two work hand in hand, but for there to be a translation from cognitive understanding to committed action, scientific facts will have to be converted into religious-like convictions. Although numbers and graphs speak well to the analytic mind, it is stories and personal connections that speak to the emotional one.



Ten Filipino indigenous myths were discussed in order to show that their themes are inherently ecological. Motifs found include a theos-centric view of creation, the violence and sacrifices involved in creating the world, and the divine origins of everything that exists in nature. These make up a world view that sees the environment as a subject, as a “Thou” rather than a mere object of utility, and thus, could serve as a good model through which we can build the environment into that non-negotiable, sacred value that we all would want to fight for. These are the narratives that could, as Marshall says, transform that climate change information from numbers and graphs into personal stories, so that what is understood by the head, can finally reach the heart and prompt us into proper and effective action to combat environmental destruction.

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Identity Characteristics and Mental Health Conditions of Legal Education Students: Exploring Literature for Philippine Context

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Abstract: The legal education system is a highly competitive training ground for all future lawyers. With this, law students are trained to think and act like lawyers. Personality characteristics and the prevalence of mental health conditions in the legal education system is a largely unexplored area particularly in the Philippine context. In this regard, a survey of literature is conducted to look into the emerging identities and prevalence of mental health conditions among law students. Local and international studies will be explored. In these studies, it showed that law students commonly exhibit obsessive characteristics particularly in the area of routine, order and control which in turn makes them prone to being too cautious and doubtful of themselves. Pessimistic attitude is a double-edged sword for law students. On one hand, this helps them manage cases with accuracy and precision. On the other hand, this makes them perceive things in a bad light as their usual way of life. Aside from certain characteristics, the state of mental health among law students is often an overlooked topic. Depression, anxiety states and distress are more common among law students as compared to students in other graduate and professional degree programs. Recommendations for future research and program development will be presented.

Key Words: legal education; law students; personality; mental health

Introduction

The field of legal education is a compelling career opportunity for individuals to work in a dynamic and challenging environment that has a potential to provide a relatively higher income and give a sense of prestige as a professional.

In an Australian study among 72 students who are just starting with their Juris Doctor program, it was found that some of the most compelling reasons why students have taken up law is because of their interest/aptitude (82%), they can stand up for social justice (54%), of professional status (42%) and of financial reasons (29%). Only a few students mentioned that it is the best available option (14%), it was advised by their parents (6%) and because they have achieved

the required marks for the program (1%) (Larcombe, et.al., 2012)

The very nature of the legal education system is highly competitive and often times associated with high levels of stress and anxiety that requires various methods of coping. Some of the coping strategies practiced by students may be healthy but some are not. Some get involved in alcohol and drug use (Minda, et.al., 2017). There is a need to be look into these patterns of behavior to help law students develop better coping strategies and lifestyle.

To be a lawyer is an intense process requiring years of schooling, high academic intellectual achievement and leadership capabilities (Harries, et.al., 2016). Davis et.al. (2011) are wary of the “boot camp” image of the law school where students must go through



distressing situations so as to bring about an excellent lawyer.

Law schools in the Philippines have its firm roots with the American law school and Magsalin (2003) depicted how this influenced the way law schools operate in the Philippines. The Philippine legal education subscribes to the Socratic and case methodologies. Most of the class sessions are delivered through lectures, cases are digested, and reports are presented. Physical presence in class is a requirement for all students taking law. Students are given opportunities for actual practice by making them participate in clinical legal programs that offer free legal services to the underprivileged sectors of the society.

It is evident that claims on some distressing factors are common in law school. However, there is some evidence in a group of Canadian law students that emotional quotient enhanced after several years in law school (James, 2018).

Given the enticing benefits of being a lawyer, it can certainly attract a large number of individuals to pursue the profession. Thereby, it is important to ensure that the necessary skills should be developed, and that appropriate help can be given during their training in the legal education.

The aim of this study is to look into the various personality characteristics of law students and their state of mental health as basis for future research and program development.

Methodology

Various international and local studies were surveyed to achieve the purpose and intention of the paper. However, since there is a limited number of local sources, most of the studies presented are from international papers. Thereby, validating the need for more studies on the legal education system in the Philippine context.

Findings and Conclusion

Personality Characteristics

Harries, et. al. (2016) compared law and medical students with regard to obsessive characteristics and it showed that these characteristics are evident in both groups. In particular both groups are particularly obsessed with checking, routine and attention to details. However, law students are more doubtful, have hoarding characteristics and have difficulty making their minds whereas medical students are more obsessed with cleanliness, tidiness and conscientiousness. It is noteworthy, that these obsessive characteristics can be counteracted by both the medical and law students. This means that law students prefer the habitual way of doing things and are keen on specific details. Perhaps because of the way there were trained to think critically about cases, they show a skeptic attitude and tend to take time in making decisions. Nevertheless, this obsessive characteristic helps them manage their cases and this does not get the best of them.

Aside from obsessive characteristics, law students can likewise have perfectionistic tendencies, want autonomy and are driven (Bishop, 2018). Perfectionism is clearly evident among lawyers and law students. This characteristic ensures clients of the highest standard of service from the legal professional. This involves precision and a careful decision-making skill. Additionally, skepticism is likewise observed among legal education students. Shafran, R. and Mansell, W. (2001) sees skepticism as a necessary skill to be able to look at the possible gaps and weakness of certain arguments. Perfectionism and skepticism can uphold lawyers into the highest of standards of the profession but these can make them less receptive to negative feedbacks (Easton and Oseid, 2013). Perfectionism can be a double-edged sword. This ensures precision and accuracy in handling cases and maintain the highest level of excellence and standard in the delivery of services. However, the analysis-paralysis that may be brought about by

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perfectionism may be detrimental to the legal professional as it may bring about feelings of anxiety, guilt and depression. (Stoeber, 2010).

Mental health

Mental health studies among legal education students is a well-researched topic in American and Australian universities. These studies specifically focused on stress/distress, anxiety and depression among law students.

In a study conducted among law students, solicitors and barristers in some universities, societies and associations in Australia it was found out that psychological distress is more prominent among law students and younger practitioners of the profession. This is likewise more evident among male participants. Effective treatments include various modalities such as prescription of anti-depressant medications, psychotherapeutic interventions and lifestyle change. (Kelk, 2009).

In addition to psychological distress: stress, depression and other mental health conditions as compared to other similar population is likewise evident (Skead & Rogers, 2014). This was also evidenced in a similar study in three law schools in Australia, wherein depression, anxiety and life satisfaction were highly correlated with feelings of social isolation, career pressure and study/life balance. Alcohol and drug use is likewise observed (Minda, et.al., 2017).

Some of the effective strategies to manage mental health conditions and improve student well-being is involves increasing social connectedness (Bergin and Pakenham, 2015) and mindfulness practices (Minda, et. al., 2017)

Contrary to other researches, a study in Canada showed that the Emotional Quotient of legal education students improved after completion of their degree. This means that the challenges they encountered in the process of obtaining the degree may have broken them down but this also molded them into the kind

of lawyers they are supposed to be. However, further research must be done to look into the possible contribution of not just their academic but personal experiences that could have contributed to such increase in their emotional intelligence or EQ (James, 2018). Lawyers and legal educators encouraged cultivating EQ among law students to lessen the impact of distress and engagement in destructive behaviors (James, 2008).

Despite evidences of mental health conditions, it is worth noting that various information sources and materials proved to be helpful in managing said states. Law students can and do actively seek help but certain barriers prevent them from availing such services. Some of the barriers include the high cost of treatment, thinking that nothing can help them, finally seeking help but not able to receive it. (Kelk, et.al., 2009)

Recommendations

Magsalin (2003) identified problem areas in the legal education system including a lack in the following areas: funds, facilities, faculty member's commitment and qualifications. He also mentioned that students there are students who have poor study attitudes, poor communication skills, inadequate academic foundation skills. Administrative problems are likewise noted such as poor relationship of administrators with faculty members and inadequate supervision. Administrative, teaching and student problems need to be addressed in much the same manner that law student's well-being should considered of prime importance as well. We would lack competent and qualified lawyers if they would not be assisted in developing proactive ways to manage distress.

Perfectionism, skepticism and obsessive characteristics in wanting order and accuracy are some of the identified traits among legal education students. All these characteristics can both be an advantage and a disadvantage for the future law professional. It is an advantage if used to maintain excellence



in the practice but can be a disadvantage if applied to personal life and interpersonal relationships. These qualities should be acknowledged and capitalized and be kept in check. Developing self-management skills and mindfulness would help in accepting experiences as they come in a non-judgmental way.

It is pertinent that the sources of distress should be identified to be able to teach proactive coping strategies to law students. Campus wide activities that promotes well-being should be done on a regular basis to make it part of their lifestyle. Likewise, increasing the sense of community and connection in the campus might lessen the impact of distress among law students. Promoting mental health advocacy campaigns at all levels serves to increase help-seeking behaviors. Include failure reframing in seminars and workshops to remove the stigma of making mistakes and focus on self-growth and improvement instead.

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Improvisational Storytelling and the Art of Psychotherapy

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Abstract: Although psychotherapy grew out of the shamanic healing tradition (Ellenberger, 1970), it is now regarded, along with the medical profession, as a scientific approach to healing. For this reason, training in psychotherapy today often consists in applying “evidence-based” approaches to the alleviation of a variety of psychological problems. In this paper, I make the claim that the scientific approaches to psychotherapy, particularly in the training of future psychotherapists, misses out some of the key elements involved in the psychotherapeutic process. Psychotherapy is both a science and an art, and the neglect of its artistic elements in favor of its scientific dimensions may result in less effective clinical practices. Since psychotherapy requires a certain set of skills, I make the claim that these skills are best enhanced not so much by the application of psychological theories, but by the mastery and application of certain artistic skills, particularly that of improvisation. In this paper, I show how improvisation in general, and improvisational storytelling in particular, can develop a particular set of skills required for successful psychotherapy.

Key words: Improvisation; storytelling; therapeutic presence; psychotherapy; art

Introduction

One of the most important questions one can ask, if one is to train as a psychotherapist, is this: what kind of training best produces the most effective therapists? It is not an easy question to answer. After all, there are many ways by which one can pursue this training, and if there was some kind of guidebook, a cookbook, if you will, that would guarantee expertise in this area, it would have been written by now and be part of every educational curriculum in clinical psychology programs. Part of the problem, I think, lies in the fact that psychotherapy is both a science and an art. If it were purely a science, then it would be easy to learn and master. Scientific procedures after all are easy to codify. They consist of clear, repeatable algorithms, procedures, and methodologies that guarantee results. Every time a chemist combines elements in a particular way, for example, predictable results will ensue, and this procedure can be regarded as replicable under certain conditions. The main

problem with psychotherapy is that each patient is unique, and so what works for one patient may not work for another, even if their presenting conditions are more or less identical. In fact, one strategy within a single therapeutic session may work at one moment but fall flat the next because of unforeseen elements within the therapeutic context. Seasoned therapists know this.

Human beings, of course, are not completely unique. We see patterns everywhere in our encounters with them. Some people are habitually shy, some are extroverted under many conditions, some habitually impose terribly high standards on themselves and so forth. Because of these obvious patterns that we see in the behaviors of other people, we tend to think, quite correctly, that these patterns can be codified in some way. Since science also seeks out these patterns, finds them, codifies them, and uses them for particular technological outcomes, psychologists have come to believe that psychology in general, and psychotherapy



in particular, can be construed solely as a scientific enterprise. The key procedure in the science of psychotherapy would be to look for normal and abnormal patterns of cognition, emotions, and behavior, and to look for possible cures for the pathological ones. Once these have been established, the procedure for psychotherapists would turn out to be more or less identical to the procedure used in the medical sciences: diagnose the disorder, look for a proper cure, and then administer the proper intervention to achieve a predictable outcome. This makes psychotherapy seem straightforward and neat and scientific, and so it is the procedure that has gained the most popular following in recent years, although there have been critics of this approach here and there as well (Frattaroli, 2001; Yalom, 2002). Apart from this medical approach to psychotherapy, which is based on the diagnostic procedure found in the Diagnostic and Statistical Manual of Mental Disorders, there is also a clear attempt to look for interventions that may not be as simplistic as the medical model might suggest, but have been proven empirically to work nonetheless. This mindset has motivated practitioners in the field to look for “evidence-based” psychotherapies. The objective of this approach is to empirically establish specific techniques that work, taking the assumption that these techniques can be written up like the instructions in a cookbook for psychotherapists. All the psychotherapist needs to do is to follow the steps in this psychotherapeutic cookbook and predictable effects should follow. Research findings have shown, however, that the application of particular techniques is not enough to heal a patient. So much depends on the kind of encounter that occurs between the therapist and the patient, and so much depends as well on the personal characteristics of the therapist. Two therapists using the same techniques will not get the same results if one of them is empathetic and open while the other is not. This is a basic clinical insight shared by practicing psychotherapists. What this demonstrates is that even if the the so-called scientific approach to psychotherapy may have its function, it is

never sufficient. And so it would never be sufficient for students of clinical psychology to learn just the theories for explaining and understanding psychological phenomena. They are of course necessary, because nothing can be understood without some context or framework; but these are never sufficient for the practice of psychotherapy. In order to be a proficient psychotherapist, then, one needs not just the procedures of the empirical sciences. One also needs to be proficient in skills often found in the arts. Proficient therapists know that so much of the therapeutic process is creative, unpredictable, non-intellectual, and follows patterns found in the creation and appreciation of artistic work. In fact the construction—or reconstruction—of a patient’s life story may require skills that novelists and playwrights have over and above any scientific skill. Elements within the psychotherapeutic context that facilitate healing—elements such as the therapist’s warmth and presence, and the ability to say the right thing at the right moment—are skills not taught in the sciences. The scientific approach is objective and replicable, whereas the movement or flow of a therapeutic encounter seem closer to jazz improvisation and are hardly replicable. This is because the therapeutic setting consists of an encounter between two individuals communicating at multiple levels (almost simultaneously), and this kind of interaction—in fact any human interaction—will always have a spontaneous element to them. This doesn’t mean, of course, that such interactions are random. Far from it. But it would be wrong to say that they are predictable. A seemingly innocuous nod or word or look from the therapist may have a profound effect on the client which could not have possibly been predicted beforehand, particularly if the communicative act was given at just the right moment. Seasoned therapists are sensitive to these windows of opportunity for therapeutic change, and they learn to respond to such windows almost instinctively, without much deliberation. These therapeutic responses are spontaneous and cannot be learned the way scientific procedures are learned. They are perhaps best



learned through familiarity and engagement with artistic improvisation, whether in music or in theater; and for therapists in particular, with the ability to spontaneously deliver therapeutic stories. But more of this later.

The Role of Presence in Psychotherapy

Studies have shown that there are several factors that contribute to successful therapy (Sherry, Carlson, & Kjos, 2003). Some of these factors are specific skills or techniques, such as reflecting the client's feelings, asking processing questions, and unearthing underlying irrational beliefs. It is generally understood, however, that apart from these techniques and skills, there are particular traits which, if exhibited by the therapist, would increase the chances of a successful therapeutic outcome. These traits would include empathy, genuineness, respect, self-disclosure, warmth, immediacy, concreteness, and potency (Small, 1990). These traits, if present, would increase the chances of successful therapeutic outcomes no matter what orientation the psychotherapist takes. These traits, then, seem to be conducive to the healing process whether the psychotherapist is a behaviorist, a Freudian, a Gestalt therapist, an existential therapist, or a transpersonal psychotherapist. One of the most important factors, however, perhaps *the* most important factor, is therapeutic presence. "Therapeutic presence," according to Geller and Greenberg (2012, p. 7), "is the state of having one's whole self in the encounter with a client by being completely in the moment on a multiplicity of levels—physically, emotionally, cognitively, and spiritually." They go on to say that "therapeutic presence involves being in contact with one's integrated and healthy self, while being open and receptive to what is poignant in the moment and immersed in it, with a large sense of spaciousness and expansion of awareness and perception" (Geller & Greenberg, 2012, p.7). Therapeutic presence involves being fully present with the client and attending to all the information that is given within the therapeutic context. "This grounded,

immersed, and expanded awareness occurs with the intention of being with and for the client, in service of his or her healing process" (Geller & Greenberg 2012, p.7). Geller and Greenberg go on to say that therapeutic presence "involves a complete openness to the client's multidimensional world, including bodily and verbal expression, as well as openness to the therapist's own bodily experience of the moment in order to access the knowledge, professional skill, and wisdom embodied within" (Geller & Greenberg, 2012, p.7). The reason why therapeutic presence is so important, according to Geller and Greenberg, is that all psychotherapeutic approaches, whether psychoanalytic, humanistic, behavioral, or cognitive, involve direct human relationships. "Human relationships are highly complex and dynamic processes, and therapists need to attend to what is occurring in the present moment, which allows them to adapt what they do in relationship to where the client is and what the client is doing" (Geller & Greenberg, 2012, p.8). Therapeutic presence, then, is a central ingredient for healing and change, and has been considered, historically, as "the groundwork for good therapy" (Geller & Greenberg, 2012, p.17). Even Freud, who is often portrayed as a detached therapist sitting silently behind a couch, spoke of the importance of the therapist's attention. His disciple, Theodor Reik, referred to this attentive state as "listening with the third ear," a kind of attentiveness that roams the present for clues of insight from the analysand (Geller & Greenberg 2012). Therapeutic presence also features prominently in the works of Carl Rogers, the Gestalt therapists, and the Existential therapists (Geller & Greenberg, 2012, p.7). This shows how important therapeutic presence is for psychotherapy.

The question that really needs to be asked at this point is this: what, exactly, is therapeutic presence? What are its indicators? And how can a therapist recognize this state, hone it, reproduce it, and sustain it in a therapy session? The key to understanding presence is to recognize it as a way of being, a way of being



wherein one is completely immersed in the present moment, attending to sensory inputs from the client, the environment, and one's own body, and letting go of any preconceived notions about the client, the path that the therapy is taking, and what theory ought to be used to understand the client's concerns. This state is often felt by therapists as spacious, flowing, and in some sense playful. It is accompanied by expanded awareness, an increased sense of spontaneity, and an intuitive sense that one is in on the right track and responding appropriately. Using another language, the language used by Milton Erickson (Rosen, 1982), for example, it can be referred to as trusting the unconscious, because the therapist's response to the client during this state is unplanned, spontaneous, and emerges from the depths of the therapist's psyche in connection to what is going on in the client's own psyche. This state is also experienced by the therapist as energizing, and it prevents the usual depletion of energy experienced by some therapists after a particularly emotional encounter with a client. Therapists who experience this state often think of themselves—their bodies and their psyches—as an instrument for therapeutic change. This state of therapeutic presence is also felt by the client and allows the client to trust the therapeutic process, trust the therapist, and feel completely understood by the therapist. Consequently, “social roles are dropped as the client and therapist become engaged in the vital contact of seeing each other as they truly are in the moment” (Geller & Greenberg, 2012, p.52). Geller and Greenberg (2012, pp. 52-53) go on to say that “this meeting involves looking into each other's eyes, seeing the face of the other, and feeling the warm accepting embrace of the connection with another human being, alongside meeting the pain and vulnerability of the other.” It is no wonder then that the therapist's state of presence can facilitate healing. Geller and Greenberg (2012, p.53) also claim that their research “suggests that clients who experience their therapist as fully present form better alliances and experience better

therapeutic outcomes, regardless of the therapists' therapeutic orientation.”

If therapeutic presence is indeed this important, then therapists in training ought to find ways to hone this way of being so that it emerges spontaneously in therapy. Geller and Greenberg (2012) suggest various ways to hone therapeutic presence by means of specific exercises and practices, most of which are drawn from the literature on mindfulness. This would include following the breath, attending to sensory experiences as they occur in the present moment, listening to another from the head, heart, and body, and practicing the sense of connection with others even outside of therapy sessions. They also suggest group drumming because it facilitates connection and attunes the participants to nonverbal patterns of communication. Although improvisation is mentioned in passing by Geller and Greenberg (2012), particularly in relation to drumming, they do not seem to recognize its full potential. In this paper, I make the claim that improvisation in general (and improvisational storytelling in particular) can facilitate the development of therapeutic presence. How and why this is so will be explained in the following sections.

The Nature of Improvisation

Most of what we know and understand about improvisation probably comes from jazz musicians and theater improvisation (Frost. & Yarrow, 2016). Jazz musicians are known for creating music on the spot during a live performance, composing melodies on the spot against a chord progression with other musicians in the band, all the while listening to cues from other band mates about where the music needs to go, blurring the line between performance and creation. Jazz, in particular, has reminded musicians of all genres that “performing music and creating music are not necessarily separate activities and that, at its best, instrumental improvisation can achieve the highest levels of musical expression”



(Bailey, 1992, p. 48). Improvisation also features in theater, where actors are placed in unusual situations and work back and forth among themselves to create a meaningful story that is unplanned but nonetheless makes sense. Improvisation, however, is not confined to music and theater. As Frost and Yarow (2016, p. xv) put it, improvisation is “the skill of using bodies, space, imagination, objects and all human resources to generate or to reformulate a coherent physical expression of an idea, a situation, and a character (even, perhaps, a text); to do this spontaneously, in response to the immediate stimuli of one’s environment without preconceptions.”

In his book entitled *Free Play: Improvisation in Life and Art* (1990), the musician Nachmanovitch makes the claim that improvisation goes beyond the confines of art and can be a key feature of everyday life. To improvise is to put oneself in a particular frame of mind, constantly staying attuned to the present moment, listening to cues from the body and from the environment, and then responding to them immediately and intuitively (Nachmanovitch, 1990). It is a state free of preconceptions or theoretical backgrounds, a complete surrender to the present moment, relying on choices made at the spur of the moment without much conscious deliberation. In art and in life, this state allows us to access a different type of intelligence, a state of wisdom if you will, in which one comes into direct contact with the total Self, or the Original Self, through play (Nachmanovitch, 1990). When musicians improvise without a score, or when theater actors perform without a script, they throw down a crutch, take risks, and rely on a process of choice that is informed by past experience, but is too quick to be the product of conscious deliberation. When a musician plays a melody that has been composed on the spot, the musician makes choices about what notes to play, how to play them, and how to move the melody forward in interesting but unpredictable ways, all the time making sure that the melody stays within a particular framework or theme or structure. In the same way, an actor given a

scene or context from which to improvise lines, must choose, instinctively and intuitively, what to say given what other actors in the scene have provided through lines or props, all in the service of carrying a story forward in meaningful ways. Although the musician’s notes or the actor’s lines are made up on the spot, they are not at all random. They follow an underlying pattern that the improvisation rides on. The whole experience is highly intuitive and opens the improvisational artist to risk, a risk that the improviser has no time to consider, since to do so would take attention away from what is immediately given by intuition. As Nachmanovitch (1990, p. 41) puts it, “when we improvise with the whole heart, riding this flow, the choices and images open into each other so rapidly that we have no time to get scared and retreat from what intuition is telling us.” The state of being that is required for improvisation, then, is very similar to the state of therapeutic presence that is so important to therapy. It is for this reason that improvisation—in any form—can help therapists develop therapeutic presence. Musical and theatrical improvisation can surely help, but they require special skills. Musical improvisation requires the improviser to learn and master a musical instrument, and theatrical improvisation requires acting skills. A better approach would be to use improvisational storytelling.

Improvisational Storytelling

Stories seem to play a really important function in human life. Although it may be quite a stretch to assume that human lives are, at bottom, structured like stories with identifiable plots, we cannot help but use stories to understand the world, other people, and ourselves. It would be difficult to understand the choices our friends and acquaintances make, for instance, without some kind of story to provide a context for them. It is perhaps for this reason that children are instinctively drawn to stories. No one needs to tell them what characters and plots are, and no one needs to tell them that stories are interesting. As soon as a



storyteller says “once upon a time,” children are drawn into the story and are transported to another world where all sorts of things can happen. The telling of tales, then, is something we are all familiar with. We have heard stories all our lives, and we know how to tell them. Telling stories, then, is easy. We know, instinctively, through experience, what qualifies as a good story. We know that a good story captivates its audience, creates suspense and conflict, and provides some kind of resolution towards the end. These elements of a good story are like the musical scales that musicians work with as they improvise. Using these guidelines, a storyteller can create stories on the spot, without any preconceptions about where the story would go. In order to tell a good story spontaneously, the storyteller must tap into intuitive resources, focus on the effect of the tale on the listener, and use all that as feedback for moving the story forward in unpredictable ways. This would require both an openness to what is happening at the present moment while the story is being told, and a readiness to take risks by introducing unexpected elements in the telling of the tale, skills that are highly associated with therapeutic presence. Improvisational storytelling, then, can prepare students of psychotherapy to deal with whatever happens in the therapeutic context when they finally meet their first clients. Practice with telling stories can also develop the narrative skill required of therapists when they attempt to understand their clients’ concerns. These concerns, after all, need to be framed within the context of a story, with the client as the main character, and their concerns as elements within a story that move the plot in a certain direction. Stories may also have a therapeutic function. A story can be constructed by the therapist to mirror a client’s underlying pathological patterns, and then new patterns can be introduced at the latter part of the story to demonstrate, metaphorically, how new behaviors, attitudes, or choices can lead to better outcomes. Such techniques are commonly used by hypnotherapists (Rosen 1982), but they can be used effectively as well by therapists not trained in hypnotherapy. One way to practice

improvisational storytelling as a doorway to developing therapeutic presence is by means of structured exercises with a series of steps. Here is one such exercise that may be useful, which I have developed myself.

First, look for a partner that you’re comfortable with, preferably a friend, and look for a quiet room, free of distractions. Ask this person to sit in front of you and to tell you about a concern that they’ve had recently. It could be a specific problem that they’re dealing with at work, a concern that they’re currently having with a family member, or a concern that they have with certain personal habits that they want to change. As this person starts to tell you about this concern of theirs, pay very close attention not just to what is being said, but *how* it is being said. Pay attention to the speech patterns, the nonverbal behaviors (such as changes in body posture and breathing patterns) and also pay attention, as you’re doing this, to your own body. Notice carefully how your body is reacting to what is being said by the other person as you simultaneously pay attention to all the information given to you by your friend. These bodily reactions may be very subtle, but pay close attention to them nonetheless, because they could provide interesting unconscious data for what is going on with the person in front of you. When your friend is done speaking, use all the data you have received, including your own bodily reactions, to start telling a story. The key here is to take a risk and just tell a story that feels appropriate for the situation. The story could be fictitious, or it could be based on real events that have happened to you or to people that you know or have read about. As you’re telling the story, notice carefully how the story is being received by your friend and use all of that to intuitively guide you to choose what happens next in the story. Use all that information to guide the plot, the scenery, the features of the characters, their choices, and so forth. Continue to pay attention to your bodily sensations and use that to help you know at what point you need to end the story. When the exercise is over, talk to your friend and ask what the entire experience was



like. Ask as well whether the story was therapeutic in any way. Try to describe to yourself what the experience was like, what state of mind was produced or accessed during the exercise, and whether the experience as a whole was positive. Repeat this exercise with other friends until improvisational storytelling becomes more natural, and then start telling stories in as many contexts as possible. Take note that when you tell a true story (such as a story about what happened to you yesterday), you can't make things up, but you can certainly choose to tell the same story in different ways through the inflection of your voice, your hand movements, and so forth. Check as well whether improvisational storytelling puts you in a state closely associated with therapeutic presence, and then be familiar with that state so you can access it at will in an actual therapeutic setting.

Conclusion

We need to understand that psychotherapy is both a science and an art, and to be proficient at it, students training to become psychotherapists need the skills not just of a scientist, but of an artist well, and one way to hone these skills, particularly those associated with psychotherapeutic presence, is through training in improvisation in general, and storytelling in particular.

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A Conceptual Paper on OCCS Interventions in the selected Out of School Children and Youth of Tondo: Towards the Development of OCCS Social Engagement Framework

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Abstract: The office of Counseling and Career Services (OCCS) has been actively conducting Social Engagement activities in response to De La Salle University's Social Engagement Framework. However, despite the various social engagement initiatives of the OCCS in the past and in the present, yet the office has not been able to project an identity when it comes to involvement that is peculiarly Lasallian and consistent with the office's expertise. This paper intends to propose an OCCS social engagement framework in partnership with an organization. It also reports to establish its own identity as an office when it comes to the type of social engagement it performs in the community.

Key Words: Community Engagement, Social Engagement, Out of School Children and Youth

Introduction

In response to the De La Salle University's Social Engagement Framework, the Office of Counselling and Career Services (OCCS) created the Community Engagement Committee during its Annual and Planning Workshop in Mindoro as one of the Key Results Areas (KRA) in April 2012. The Committee seeks to provide volunteering opportunities for the office and coordinate course of actions on social engagement (SE) activities with the social development arm of De La Salle University (DLSU), no other than the Center for Social Concern and Action (COSCA). The committee is also tasked to conduct other forms of interventions which match the office's skills primarily counselling, career education, and other related office competencies. It must be noted that the interventions are responses to the expressed needs of an identified stakeholder.

The OCCS has been active in conducting SE activities such as facilitating psychosocial interventions in the aftermath of a disaster or following a crisis situation. The

social engagement usually happens by invitation of another organization which serve as a partner in the implementation of an intervention. To name a few of our SE activities were the following: conducting Psychological First Aid (PFA) to Marawi survivors in Taguig, to Yolanda survivors both in Tacloban and Villamor Airbase, PFA for children survivors of Extra Judicial Killings (EJK) victims and many more psychosocial related community engagement activities. However, there seemed to be no sustainable and meaningful activities by which our office can be associated with as our own social engagement identity. It is for this reason that this paper is being conceptualized so we can truly have our own character as an office to make our volunteering gestures closer to our hearts, be recognized by the university and within our field of interest.

As a mandate of the university, the administration recognizes that, "the Office of Counseling and Career Services (OCCS) plays an integral part of the DLSU educational system and that is responsive to the students' needs and contributes to their achievement in college and beyond. It recognizes the student as

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an individual who is capable of functioning well by utilizing his/her potentials to the fullest and planning for his/her future in accordance with his/her abilities, interest, and needs. Likewise, OCCS emphasizes on student competency development, evidence-based programs, appropriate counselling practices and collaborative partnership with various stakeholders of the university” (University D. L., Student Formation and Services, 2012)

Furthermore, parallel with the University’s Goal for Social Engagement, the committee aims to identify its prospective stakeholder using the process of the Lasallian Reflection Framework (LRF) as a lens in conducting SE activities. OCCS Counselors who are considered Lasallian Educators can work under the umbrella of Association in Mission as partners in the delivery of unique skills to an identified partner community that is geared towards the uplifting of human individual particularly the lost, the last and the least members of our society. It aims to follow the core Values of Faith, Zeal for Service and Communion and Mission. And since the last Lasallian Synod, DLSU has reinforced faith, service, and communion in mission as its core values for every member of the Lasallian community. It therefore expected for every to imbibe these values and seek opportunities to apply them. These values are central to our identity as a Lasallian institution for higher learning as they guide us in pursuing social engagement activities that are related to our fields of expertise. As stated in the PLFC document, every Lasallian institution is expected to “ensure the integration of the principles of Lasallian Social Development in curricular and externally oriented programs that will guarantee the exposure of students to social realities and encourage their active involvement.” (University D. L., DLSU Community Engagement Primer, 2012).

In this context, DLSU’s new mission-vision underscores the three elements of education, research and community engagement as inspired by the charism of St.

John Baptist De La Salle more than a century ago. While education served as the main charism that has led to the foundation of the Christian schools around the world, it is unavoidable to state that the same act of engagement performed by the founder during his time is being asked for every Lasallian to do the same in the present generation, and that particularly when he was moved, “by the plight of the poor and youth at risk” (DLSU, Preamble, 2012).

This paper seeks to establish an OCCS Community Engagement framework in the absence of a defined and clear office community engagement activities that are geared towards making its identity to be a resource office in the provision of counseling and career education interventions to an identified partner which are sustainable and meaningful to our profession. It means having a venue where every counselor has a chance to share our specific skills and competences that match the community’s needs. In order for us to be consistent with the Lasallian tradition, the office shall focus on the out of school children and youth (OSCY) of this country.

To understand the status of the out of school children and youth, the Philippine Statistics Authority reported that almost ten of the estimated 39 million Filipinos ages 6 to 24 years old were out of school children and youth (OSCY). In that report OSCY refers to the family members 6 to 14 years old who are not attending formal school; and family members who are currently out of school, not gainfully employed, and have not finished college or post-secondary. Marriage and family issues, financial insecurities, expensive education and lack of interest are among the reasons for not registering to study (Authority, 2017).

In this connection, the Ayala Foundation, Inc. (AFI) introduced its Sari-Saring Aralan (SSA) concept to De La Salle University which was directly referred to the office of Counseling and Career Services (OCCS) as the main taker of the project. (Ayala



Foundation Inc., 2018) described its “concept which is based on the iconic Filipino Sari-sari store, a premise that learning does not and should not only take place inside the schools and colleges, but in communities, workplaces, and families, as well”. The concept was geared towards transforming sari-sari store into a Learning Hub for the out of school youth to help them rediscover their capacity, improve sociability, change values and perspective in life.

Thus, as a response of OCCS to the invite of the Ayala Foundation, Inc., the school setting now become more of a concrete manifestation in observing the University’s three elements of education and research and through social engagement. And upon the referral from the Lasallian Mission and in collaboration with the Ayala Foundation Inc. representatives, the Sari-Saring-Aralan (SSA) program is being proposed to be a potential recipient in order to realize our office’s goal as our social engagement. The Ayala Foundation as it offers a venue to help out of school youth (OSCY) in Tondo, Manila towards the three pathways by which participants can eventually find themselves to be. These pathways include going back to school, be an entrepreneur or find employment. In this context, the OCCS can conduct a counseling interventions and career educational talks that would help SSA participants to firm up their directions and decisions as to what pathways they choose to pursue after the 6-month formation and mentoring programs. The partnership between OCCS and Ayala Foundation will be realized in terms of providing a more holistic formation for both academic and other psychosocial interventions related to the goal as earlier stated. One of the Lasallian documents stated that

“human and Christian mission as a wide-ranging collaborative efforts entrusted men and women of diverse backgrounds and gifts, who in creative fidelity to De La Salle’s vision

commit ourselves in making this human and Christian education accessible to all most especially the poor members of the society.” (De La Salle Provincialate, 2009, p. 13).

In this context, counselors and coordinators can provide counseling interventions and career education as their unique skills that would be contributory to the goals of University’s mission in pursuit of addressing the SSA students’ psycho-social concerns.

Review of Related Literature

This literature research focuses on community engagement and its use in diverse contexts. The Brighton and Hove Community Engagement Framework mentioned that there are several ways and dissimilar terms employed to define community engagement which ranges from participation, involvement, consultation, and research. All types of engagement are equal in merit. However, because they use the term engagement to mean a lot of constructs and at times can be confusing. (French & Simson, 2019).

However, according to Home and Communities (2019) community engagement is defined as “involving the people that live in the area of local development. This is done in the process of involving the people by providing them information, seeking their views and letting the community participate in the decisions”.

The (Washington Center, 2015 as cited in Members, 2017) defines social engagement as the “ways individuals and groups come together to advance the public good, address systemic challenges, or to influence the direction of a community”. The Center for Social Concern and Action through its official newsletter reported that the result of the strategic planning among DLSU administrators, university social engagement goals were revised and expanded. Central to

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this change is the shift from “community engagement” to “social engagement.” The shift led to the broadening of approaches in which faculty members and staff may contribute to Church and society, especially the poor and marginalized, (Palaso, 2017). One of the reasons for its shift is that social engagement is more encompassing than community engagement. The latter focuses more on people who are living within a certain community and beyond. The Asean University Network explained further key dimensions of Community Engagement. Below is the quote.

(AUN, 2011 as cited in Primer on the DLSU Community Engagement Framework, 2012) states that Community Engagement has a four-part description. “It is (a) an active collaboration (b) that builds on the resources, skills, and expertise, and knowledge of the campus and community (c) to improve the quality of life in communities (d) in a manner that is consistent with the campus mission. According to this document, there is a paradigm shift from the old strategies on how the university deals with the prospective stakeholders. From being on the pedestal, the university plays the role of a bridge that connects between academics and life in the communities. It is no longer motivated by the faculty who used to transfer knowledge, but instead it facilitates the engagement of the students in pursuit of applying its lessons as a form of active service to the society that has a liberating action. The new paradigm values multidisciplinary partnerships because it recognizes other disciplines by

engaging and planning in a sustainable solution to societal issues and concerns. Lastly, it does not only emphasize on the quality of how much is achieved, but on the quality and impact of the change to the society (DLSU Primer, 2012).

Head (2007) described the significant shift of community engagement from the managerial or top-down approach, to a more revitalized focus particularly in connecting the bridge between the government leaders and its citizens. This approach allowed the participation between those who are conducting the Community engagement activities and the stakeholders towards meaningful collaborative efforts and planning.

In addition, Head (2007) studied in detail the adoption of community engagement as partnership and collaboration in the arena of the government and the community approach in fostering forms of participation and decision-making processes. However, he concluded that a lack of support in the study using community engagement towards substantial sharing of power-sharing between the two entities had been identified. There are two reasons according to Head (2007) for that matter: “First, government tends to retain control of these processes through funding, service contracts and regulation. Government institutions find it difficult to devolve power and control. Second, the capacity and motivation of citizens to participate effectively, or to create alternative forums, remains a weakness in community engagement strategies.” (Head, 2008).

Tugas (2014) reported that one of the several frameworks utilized to integrate community engagement in academic institutions is the service learning framework. According to McCarthy (2003), service learning has been becoming significantly prevalent among academic institutions in several countries including Asia for the last two decades.



In the Philippines, some non-government organizations, colleges and universities have been conducting community engagement activities in their own field of interest to help the less educated people live a better life through education. A particular institution in the field of mass media is the Knowledge Channel who have partnered with the Department of Education (DepEd) to bridge gaps in basic education and to supplement classroom based learning. (ABSCBNCAREERS, 2019).

Among other institutions, the author cited The San Beda University (SBU) Institutional Community Involvement Center (ICIC) carries significant tasks for the school to achieve its corporate social responsibility and contribute its part in nation-building. It provides an avenue for learning opportunities for students, faculty and administrators and integrate in their educational system the community-based research and instruction which gears up and hones specific areas of proficiency and technology, (University, 2019).

Another university that showed high importance for community engagement is the Ateneo De Manila University (ADMU). This institution espoused its form of community engagement by highlighting participation of the member of their community through organization involvement. She takes pride in their achievement in the holistic formation of the Ateneans in terms of integrating in their acts of service the academics and its application. They dubbed it as a laboratory for life where they provide opportunities for every member of the community to grow in the spirit of service for others in various opportunities. This is in order to make one's life more meaningful and following the life motto of their founder, St. Ignatius, "as a man for others." (Amago, Yee, & Abante, 2019).

De La Salle University underscores the significance of its Social Engagement Framework by encouraging all members of the community to experience community engagement activities by providing venues

where everyone can render volunteering opportunities specific to one's expertise of either the individual or the office he represents. In the implementation of a particular project, it sees to it that the Lasallian Reflection Framework is applied to determine what are the expressed need of a certain community and persons being served as recipients.

Conceptual Framework

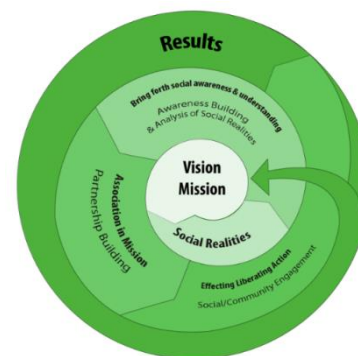


Figure 1

As presented in the figure 1 above, this paper uses DLSU Social Engagement framework in the development of a conceptual paper for OCCS Social Engagement Framework which (DLSU Primer, 2011) states that all community engagement interventions by DLSU should be anchored on social reality or a combination thereof for instance as social breakdown, poverty, ecological issues and lack of education. Community interventions under this premise, are guided by the option for the poor lens. The course for this intervention begins from awareness and partnership building to actual community engagement and then personal and structural transformation (Primer on DLSU Community Engagement Framework, 2011). This is further elucidated by the following three dimensions which embody the Lasallian principles thereof such as bringing forth social awareness and understanding, association in mission and effecting liberating action by zeal for service. The same principles which are sourced from the Lasallian core values of faith, service and



communion in mission. Quoted from DLSU-COSCA's primer, herewith below in verbatim are the three dimensions of the DLSU Social Engagement Framework.

1. BRINGING FORTH SOCIAL AWARENESS AND UNDERSTANDING

"Guided by the spirit of faith, Lasallians are expected to bring forth awareness and a deeper understanding of social realities. In the same way that St. La Salle was "moved by the plight of the poor", Lasallians today are expected to maximize exposure activities to form their social conscience. These experiences enable them to respond to the teachings of their faith and develop appropriate and relevant responses to social injustice. They must begin to ask themselves, "Is this God's plan for humanity? If not, what is He calling me to do?" A Lasallian begins the process of building his/her own dreams and anchoring them on the dreams of the last, the lost, and the least.

2. ASSOCIATION IN MISSION

Lasallians are called to be in solidarity with progressive elements of the larger community to bring forth a society that is in keeping with God's plan. Just as the first La Salle Brothers made a vow to work together and by association to establish schools for those in need, Lasallians today are likewise expected to engage like-minded individuals and institutions to make sustainable solutions.

3. EFFECTING LIBERATING ACTION FUELLED BY ZEAL FOR SERVICE

Zeal is defined as the active expression of faith in gospel witness and service; it is oriented towards the

integral salvation of persons, particularly the poor and the excluded. Just as the Founder responded to the call of faith by establishing schools, Lasallians are expected to seek opportunities to actively engage themselves in social transformation. Using ones' expertise/skills/talents, the Lasallian learner/educator/formator is expected to derive relevant, context-sensitive solutions to social injustice. It is not merely action that is done for the sake of doing something, but rather, it is done to build capacities and mutually empower both the Lasallian and those in need."

Methodology

After this proposed conceptual paper, a facilitator's manual will be developed in covering the expressed need of the target recipients of the OCCS Social Engagement interventions, adopting the current University's Social Engagement Framework. This paper aims to produce a career education and counseling program specifically tailored fit to the career issues and information needs of the SSA participants as they undergo learning processes that will prepare them for their future pathways. This process will be realized by facilitating a career education seminar and workshop which the OCCS Social Engagement Committee will be designed for the OSCY. It will eventually yield towards the acquisition of knowledge, skills and values which will facilitate their decision to pursue studies, to look for employment or engage in entrepreneurship. OCCS counselors will help them clarify their sense of direction by providing them personal discoveries, career information and education through processing of their insights as offshoots of the activities the participants have undergone. In this process, participants will be able to learn self-reflection and deeper knowledge of one's interest and passion, thereby OCCS counselors will be able to help them crystallize what pathways in life would suit them best.

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The study will be done by means of interview among the proponents of SSA concept with the Ayala Foundation Inc. staff. Modules on career education and career workshop will be expected as an output in order to respond to the needs of SSA student.

As presented in figure 2 found in the appendix of this paper, the first box of the topmost represents the three main sources of documents discussed in this paper. As a reference, it is “guided by the spirit of faith, Lasallians are expected to bring forth awareness and a deeper understanding of social realities. In the same way that St. La Salle was “moved by the plight of the poor”, Lasallians today are expected to maximize exposure activities to form their social conscience.

The second box of the first column recognizes the DLSU’s mission-vision which puts greater emphasis not only of its quality education and useful research for the upliftment of the individual in the society. It also forms individual to become agents of change towards the liberation of the poor from the plight of ignorance and freedom from intellectual poverty. This movement shows a clear direction towards the application of a particular social engagement intervention in order to make the life of the lost, the last and the least more dignified, thereby bringing nearer to the salvation of the embodied spirit of the human person.

The 3rd box represents our reference with a strong emphasis that all community engagement interventions by De La Salle University should be anchored on social reality or a combination thereof for instance as social disintegration, poverty, ecological degradation and lack of education. Community interventions under this principle, are guided by the option for the poor lens. The process for this intervention starts from awareness and partnership building to actual community engagement and then personal and structural transformation. It also states as a mandate for

all Lasallian members to exercise a type of SE activity community that is sustainable and meaningful society.

Finally, at the bottom of the framework signifies the OCCS counseling services with its evidence-based programs, appropriate counselling practices and collaborative partnership with various stakeholders of the university. The office aims to align itself in line with its expertise as it faithfully observes the Lasallian tradition of serving the Out of School Children and Youth. As target recipients of the community intervention being conceptualized thereof, the poor youth resembles and supports exactly the Lasallian tradition way back from the 16th century environment, that is when our founder, St. John Baptist De La Salle said to the sons of the artisans that “they are far from salvation”. In this movement, the office will be able to continue supporting his advocacy and charism beyond Lasalle students. It transcends the walls of DLSU as OCCS counselors renders their service to the OSCY of a selected place in Tondo, Manila.

Furthermore, the figure of an eye symbolizes a lens as it will use the Lasallian Reflection Framework in the implementation of any SE activities of all the units and offices of DLSU. In this case, the Masid-Danas (MD) or SE experiences will be done in the form of interview, visit and meeting with both the partner organization (AFI) and the (SSA) recipients themselves. The Suri-Nilay (SN) or critical thinking process represents the facilitators and participants and/or the contact persons’ shared efforts to reflect on what would be the best community engagement intervention that also would help address the OSCY’s expressed needs, or issues that maybe significant to their current career plan and situation in life. The last box represents the actual commitment Taya-Kilos (TK) or the committed action which involves the signing of Letter of Agreement between the Office of Counseling and Career Services and the Ayala Foundation, Inc. The commitment is characterized by the implementation of the

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final activity which will be facilitated by volunteer counselors to the participants of the Sari-Saring-Aralan project.

The last two boxes are outputs and the identified actual OCCS SE interventions which the Out of School Children and Youth (OSCY) are going to undergo during the process of career education and career workshops. It is a significant action component of the whole seamless process as it will lead the participants to the decision of what pathways they would end up to until the period they finish the 6-month intensive learning processes.

Implications to Counseling

The conceptual framework presented in this paper can serve as a locus of action for the OCCS counselors in designing a module that will help clarify the SSA students' career goals and life's direction. Specifically, the office will adopt the current career education modules which were developed for the La Salle Students Scholars by two OCCS counselors.

The OCCS will exemplify the Lasallian Guiding Principles, the DLSU Social Engagement Framework and other Lasallian documents as the counselors become more active in their SE participation. It will be done during the actual render of service of the SE activities. This will also posit a positive response from the counselors that beyond the academic community, there are still people within the developing community whom they can offer their counseling skills. Thus, it implies establishing its own distinct social engagement activities. It will also project an identity as an office by having official target recipients of the interventions aside from the seasonal invite from other organizations.

Furthermore, anchoring on DLSU social engagement framework, would mean that the OCCS counselors will have the opportunity to be known as active volunteers in the community. That they will become more connected to what is going on outside DLSU, the bigger society. The Fundamental Principles

of Lasallian Formation supports this dimension under Communion in Mission "*as a way of relating to others*", which suggests openness to all persons and the desire to be a brother or a sister to all especially those in need". (De La Salle Provincialate, 2009, p.8). As secondary implications to the practice, community involvements are also needed by the counselors for their promotions and reclassifications. As an office, it will help the university know that counselors are available not only inside the Lasallian community, but also outside DLSU campus. This will also help the counselors find meaning in their life and rediscover a deeper sense of purpose in their profession. Moreover, It can also serve as a break from the routine of counseling sessions and crisis interventions. It means allocating time aside from the regular office work. Thus, it requires sacrifice and a sense of altruism from each one. Therefore, the institution of OCCS Social Engagement Framework and its interventions to the Out of School Children and Youth demands commitment. All these efforts are geared towards the formalization and identity of what it means to have an adopted community.

Finally, this endeavor will make the OCCS counselors understand deeper what it is to be a truly Lasallian, not only in the area of research and education, but in the conduct of service for others and that is through social engagement. It can make them appreciate more by reflecting an aspect of being a Lasallian counselors by going through what La Salle described in his time about the children of the artisans, "that they are from salvation" is now like an incarnation of the past in the present reality. Was it the same thought when he said far from salvation? Was La Salle solely implying the salvation of the soul?, In the present context of experience, our founder's thoughts had expanded and transcended. It not solely referring to the soul's salvation, but the embodied spirit or philosophically, the real man which is composed of body and the soul. In this experience it is the whole person, their education, their freedom from the cycle of



poverty, with whom we will have the chance to engage. According to Foundational Principles of Lasallian Formation, “the integral salvation refers also to a kind of personal liberation that is freedom from human ignorance, immaturity and psychological impediments for mature self-possession), self-commitment and self-giving” (De La Salle Provincialate, 2009. p.9). De La Salle was implying a sense of hope. That truly when there is life, there is always hope. Counselors will always be part of a certain project wherein they can touch hearts and leave a mark in their lives in a form of simple sharing their time, and talents in a meaningful way and devoid of any judgement of their personal history. These gestures further testify that no matter how simple acts of service one might share to others is something that will always give more meaning to ones’ very own existence. The higher sense of purpose means a high sense of the value of others just as how counselors value themselves as persons. This is the very reason DLSU underscores the significance of Social Engagement in every Lasallian, the challenge to go beyond our comfort zones. In addition to research and knowledge, social engagement in a form of doing service to others especially the poor just makes sense more importantly when we understand from our hearts that can we make the lost, the least and the last value a salvation that starts from “here and now”. The poor’s condition to be free from ignorance towards the equal opportunity to live life in the fullest sense of having a dignity as a person. Thus, seeing value of education, as a vehicle towards what we may call, “as a salvation from ignorance and illiteracy”, and a mark that can be traced back in the Lasallian tradition lived in the modern context.

Conclusion

Valuable researches of the university are significantly essential in bridging faith and scholarships (University D. L., DLSU Vision-Mission, 2016) in order to embody the founder’s charism of faith, zeal for service and communion in mission. However, it may seem

inadequate without a component of social engagement (SE) as it is one of the key thrusts of the De La Salle University (Members, 2017). The DLSU Social Engagement Framework *states* that “Lasallians are called to be in solidarity with progressive elements of the larger community to bring forth a society that is in keeping with God’s plan” (DLSU, 2019). In response to this call to collaborate with other organizations, OCCS and the Ayala Foundation, Inc. work in hand in hand in the service of the poor children and marginalized youth of Tondo, Manila. For OCCS, to put this conceptual paper into reality, this paper proposes to come up with OCCS Social Engagement Framework to serve as its guide in all its SE initiatives. It also hopes to establish its own unique identity particularly in handling Social Engagement activities. Therefore, Lasallian counselors are also expected to engage in communities, like-minded individuals and institutions to make sustainable solutions. Despite myriads of OCCS social engagement activities that had been achieved in the past and in the present, there is an absence of a defined and clear SE activities that are relevant and meaningful to the office’s expertise.

The role of DLSU Social Engagement Framework will provide a clear direction for every SE activity that OCCS will conduct. As this paper proposes to produce a distinct OCCS Community Engagement Framework, it also refers to the consistent exercise of the Lasallian Reflection Framework (LRF) as a lens for the conceptualization, planning and implementation of an activity that would address the expressed needs of the target stakeholders.

This paper aims to produce a career education and counseling intervention program that would address the career issues and information needs of the Sari Saring-Aralan (SSA) students as they undergo learning activities that will prepare them for their future pathways. This process will be realized by facilitating a career education



seminar and workshop which the OCCS Social Engagement Committee designed for the Out of School Children and Youth (OSCY). Those community engagement interventions would help clarify the OSCY's sense of direction in life. Counselors will be able to help them firm up their decision as what pathways they are more inclined to pursue namely: going back to school, gain employment or be an entrepreneur. In this way, the OCCS' actions affirm the new definition suggested by (Washington Center, 2019) about social engagement as "the ways individuals and groups come together to advance the public good, address systemic challenges, or to influence the direction of a community".

Finally, "guided by the spirit of faith, Lasallians are expected to bring forth awareness and a deeper understanding of social realities" (DLSU-COSCA, 2019). And so Lasallian counselors assume a responsibility to make themselves known in the Lasallian community that they are connected with the poor children and youth, trying to imbibe St. La Salle's passion to serve the poor and marginalized children of the modern world in the Philippine society. This paper tries to project a new face of OCCS in terms of its Social Engagement activities following the Lasallian tradition with its strong inclination to be in the service of the lost, the last and the least. It also tries to exert effort to create a sense of identity that beyond the meaning of a counseling profession. A life of service to others outside work may add more meaning to one's purpose in life. It may make one's life happy. However, all of these efforts will be in vain without a collaboration with other partner organizations, offices or agencies both inside and outside DLSU. Hence, everything will be complete with the core values of (Faith); the source of inspiration to do good, (Zeal for Service); the actual action or intervention to be performed), and working together with a unified motivation (Communion in Mission).

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APPENDIX

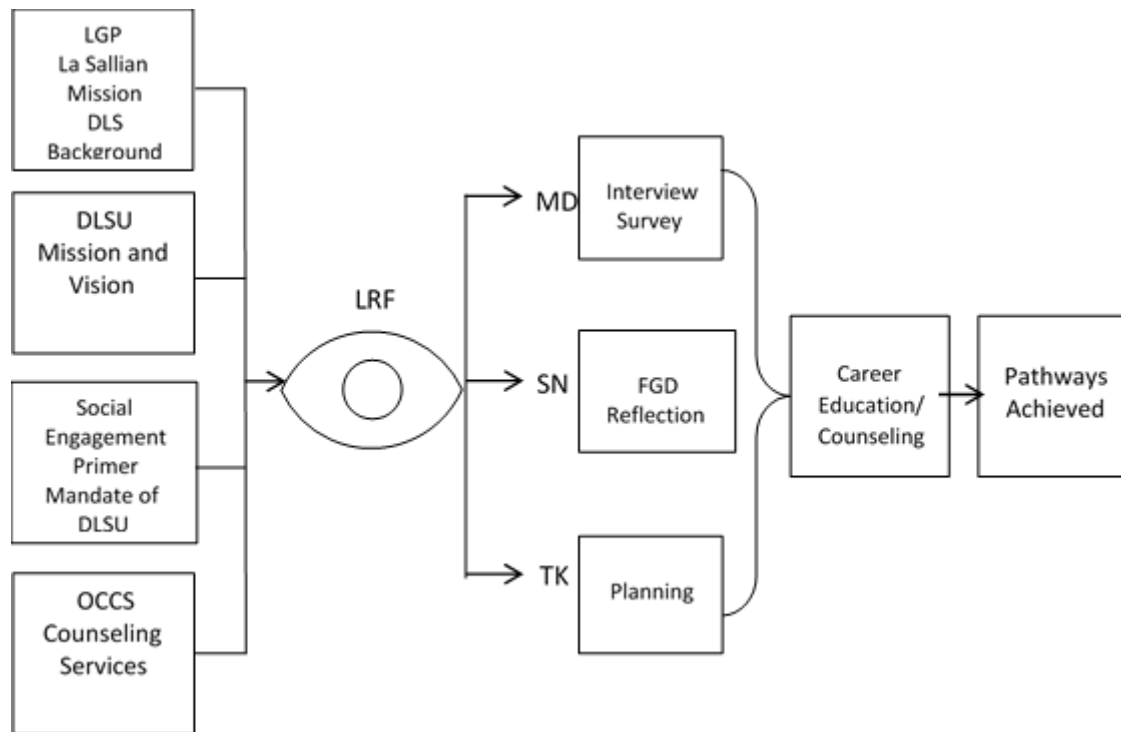


Figure 2 Conceptual Framework using DLSU Social Engagement Framework as the main reference of the Development of the OCCS Community Engagement Programs



Fostering the Mental Health of College Students through Self-care

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Abstract: College students experience academic stress that may adversely affect their mental health. Providing them with training on self-care might help them deal with stressors and foster their well-being. The objective of this qualitative study is to describe the self-care experiences of college students who engaged in self-care practice in the context of a course-based mental health training. The archival data from the mental health project of seven college students were analyzed using thematic analysis. Results showed that difficulty in balancing heavy academic workload with other areas of functioning and unhealthy coping patterns were common themes on difficulties that necessitated self-care. Their self-care practice revolved around physical self-care, social interactions, spiritual practice, maintaining a positive outlook, and relaxing activities that resulted in outcomes of physical wellness, strengthened relationships, better regulation of affect, enhanced spirituality and ability to handle responsibilities. Self-evaluation, commitment to the self-care plan and reinforcement from the self-care activities facilitated the college students' self-care. Implications of the findings on mental health programs in the educational setting are discussed.

Key Words: Mental health; self-care; mental health training; college students, stress

Introduction

Mental health concerns among young people have been steadily rising. The 2015 Global School-based Student Health Survey (GSHS) among Filipino high school students aged 13 to 17 reported that 19.4 percent of students felt lonely most of the time, 16.8 percent had attempted suicide while 11.6 percent had seriously thought of committing suicide in the previous year (Department of Health (DOH), 2015). There is likewise a prevalence of suicidal ideation among Filipino college students at 24 percent albeit with low severity (Lee et al., 2015). Further, college students, who were at risk for depression, were found to engage in risky behavior (e.g., smoking or drinking), and had related concerns that may affect their mental health (e.g., financial concerns, and relational dissatisfaction with peers and parents; Lee et al., 2013). If their

mental health deteriorates, their academic performance might also suffer, which, in turn, may contribute to further negative mental health outcomes.

Dr. Cornelio Banaag, a prominent Filipino child and adolescent psychiatrist, observed that more Filipino youth are suffering from mental disorders in recent years (Caruncho, 2019). Dr. Banaag maintains that, apart from home, relationships, and social media, school is a major source of stress for young people that contribute to their mental health issues (Caruncho, 2019). For many college students, school presents a lot of stressors because of adjusting to educational and social demands. High levels of stress can overcome college students' ability to cope; consequently, their physical and mental health might suffer (Lazarus & Folkman, 1994; Pearlin, 1999). Anxiety is one of the predictors of academic stress among college students



(Misra & McKean, 2000).

Given the stressors in the lives of college students and the consequences of ineffectual stress management, a preventive approach to their mental health care becomes imperative. The recently passed Philippine Mental Health Act (Republic Act 11036) recognizes the need to promote mental health and prevent mental health conditions in its definition of mental health as “a state of well-being in which every individual realizes one’s own abilities and potentials, copes adequately with the normal stresses of life, displays resilience in the face of extreme life events, works productively and fruitfully, and is able to make a contribution to the community” (R.A. 11036, p. 5). Furthermore, one of the aims of the law is to promote mental health in the school setting.

In line with the need to promote mental health for college students and to provide a way for them to cope with academic stress, this paper aims to show how college students can foster their own mental health using their own efforts and resources. This was accomplished through a mental health training in the context of a course that allowed them to develop, implement and evaluate their own self-care plan.

Self-care

Self-care has been variously defined; its definition tends to reflect the context of the discipline (medicine, psychology, nursing, education) and the persons (e.g., patients or professionals) engaging in the practice. In medicine, self-care is defined as “caring for self when ill or positive actions and adopting behaviors to prevent illness” (Riegel et al, 2019, p. 2). Self-care is also defined in general terms as something that “one does to improve [the] sense of subjective well-being. How one obtains positive rather than negative life outcomes” (Pincus, 2006, cited in Richards et al., 2010). From a professional standpoint, self-care practice is defined as an individual’s purposeful actions to contribute to one’s wellness and stress reduction along multiple domains (physical,

psychological, emotional, spiritual, and professional self-care; Bloomquist et al., 2015). This paper hews more to this last definition of self-care.

There is an increasing awareness of the need for self-care. For medical patients with chronic conditions, engaging in self-care has shown positive physical and psychological outcomes (Riegel et al., 2019). Among mental health professionals, self-care has likewise gained attention from multiple disciplines (e.g., psychology, social work, medicine, nursing) because the nature of their work tends to put them at risk for burnout and compassion fatigue due to occupational stress and challenges with working with specific populations such as trauma clients (Bloomquist et al., 2015; Norcross, 2000). Self-care is positively correlated with well-being of mental health professionals such that an increase in self-care activities is associated with increased general well-being (Richards et al., 2010). Among practicing psychologists, self-care predicts lower stress levels that lead to less burnout and higher well-being (Rupert & Dorociak, 2019).

Research interest in self-care practices has been extended to graduate students in clinical training (e.g., clinical psychology, nursing, social work) because they experience stress in the course of the graduate studies (e.g., Brown & Bar, 2019) and exposure to trauma in clinical training (e.g., Butler et al., 2016). Self-care has been associated with compassion satisfaction among graduate students in social work (Butler, 2016).

However, there is scant research attention on the self-care of young people despite their own stressors and mental health concerns. A few studies have looked into undergraduate students in the nursing field due to the stressors they encounter in relation to the demands of their nursing program. (Jenkins et al., 2019; Mills, 2019). In a study on enhancing undergraduate nursing students’ well-being based on a self-care assignment, findings showed a significant increase in students’ self-



care practices, and the positive outcome of the self-care assignment on their well-being (Jenkins et al, 2019). Outside of the school context, Martorell-Poveda and associates (2015) studied the self-care strategies of young adults with mental health conditions where they have individual-oriented and social-oriented strategies for self-care.

Given that self-care has beneficial effects in the personal functioning of individuals, training normal college students in self-care practice in order to lessen their stress and promote their well-being is a preventive approach to mental health. Hence, this report investigated the self-care experiences of college students without mental health conditions in the context of a mental health assignment in order to understand what their self-care strategies are and how these affect their mental health. This is aligned with the aim of the Philippine mental health law to provide mental health programs in the educational setting to address the mental health concerns of students.

Research Objective

The aim of this research was to describe the self-care experience of college students in the context of a course-based mental health training. The following research questions were addressed in the study: What are the difficulties of college students that necessitated self-care? What are the self-care practices of college students? What are the outcomes of their self-care practice? What facilitated their self-care?

Methodology

This study utilized a qualitative approach to describe the self-care experiences of college students. The participants were recruited based on the following criteria: a) college student aged 18 and above; and b) have completed a mental health project on self-care. The participants of this study were seven college students in a private university (6 females, 1 male) with a mean age of 20.6 years old. They

agreed to participate in the study when the researcher issued an invitation for participation a term after the class has ended. Informed consent was obtained. No course credit for participation was given. Their mental health project outputs were obtained. Thematic analysis was done to analyze archival data based on their mental health projects.

The researcher had previously discussed mental health and self-care in a psychology class, and asked the class to undertake a project with the aim of enhancing their mental health. Using an adapted model of wellness (Swarbrick, 2009) that addresses multiple domains of functioning (physical, social, emotional, cognitive, occupational, spiritual, environmental), the class was asked to individually create their own self-care plan based on their needs. The students were asked to implement their self-care plan for a duration of at least four weeks; afterwards, they were asked to reflect on the outcome of their self-care, and submit an output of the entire mental health project.

Results and Discussion

The findings of the study on college students' experience of self-care are presented below as themes on their difficulties that necessitated self-care, their self-care practices, their perceived outcomes of their self-care, and the elements that facilitated their self-care.

Difficulties that necessitated self-care

Before creating their self-care plan, the participants assessed their current difficulties that they need to address. Difficulty balancing heavy academic and student organization workload with social activities, personal hobbies and leisure activities, and unhealthy coping patterns were the common themes of the difficulties among college students in this study. The heavy demands from their academics and extra-curricular activities exact a toll in terms



of stress as they reported having a hard time balancing the time and energy they spend on academic tasks with other aspects of their lives, such as spending time with family and friends, engaging in hobbies and rest and relaxation activities. Consequently, they resort to unhealthy coping patterns that provide temporary relief but may pose further problems or stressors later on; these are the following: eating junk food or too much food that leads to weight gain, less sleep or erratic sleep patterns, lack of exercise, distractions through social media use, watching Netflix shows or playing videogames, social withdrawal, and drinking alcohol. Other themes about the college students' difficulties are as follows: negative affect (mood shifts, irritability, frustration, anxiety); lack of outlet for expressing thoughts and feelings; negative mindset; difficulty with committing to and accomplishing academic and non-academic goals.

Most of the difficulties faced by college students in this study are related to academic stress and the imbalance in relation to other areas of young people's lives. Just like the importance of life balance in the personal and professional functioning of psychologists (Rupert & Dorociak, 2019), these findings suggest that life balance is likewise important for the personal and academic functioning of college students, and an imbalance creates stress for college students. Their unhealthy coping patterns are expressed in their physical, social, and emotional functioning that may be part of their coping with stress. However, these are emotion-focused coping strategies that do not directly address their difficulties but may also exacerbate their stressors. For instance, social withdrawal may lead to strained relationships with family and peers, and drinking alcohol may develop other problems. Other difficulties are related to emotional and cognitive functioning of the participants.

Self-care practices

Self-care is sometimes viewed in limited terms of self-pampering or a one-shot activity.

Prior to the mental health course requirement, some of the participants in this study considered self-care as having a "well-deserved sleep" or "overspoiling" oneself by indulging in enjoyable things. To broaden the notion of self-care among the participants, they were instructed to consider a multi-dimensional model of wellness (Swarbrick, 2009) and to include at least four dimensions of wellness in their self-care plan. Most of the participants included one or more activities or strategies for each of the four dimensions of wellness in their self-care plan. One participant incorporated seven dimensions of wellness in her self-care plan.

The participants selected the dimensions of wellness based on their needs (i.e., difficulties, stress). The self-care practices that the participants engaged in are presented here in the following categories of self-care: physical, emotional, cognitive, occupational or academic, social, spiritual, and environmental. Their physical self-care involved exercise (jogging, swimming, going to the gym), adequate sleep, and hydration (drink more water, skin revitalization through face mask). Emotional self-care was done through journaling (i.e., digital diary) to track moods and personal events, and express thoughts and feelings, and engaging in leisure activities that are relaxing, interesting or novel (e.g., visiting a nearby yet unfamiliar place, listening to music). Cognitive self-care covers the following: learning new things, self-reflection and self-evaluation, maintaining a positive outlook through gratitude and appreciation, and setting financial goals and managing finances. Themes of self-care pertaining to the occupational or academic dimension emphasized proactive managing of one's academic workload (e.g., planning the tasks, finishing tasks before the deadline), and increasing one's productivity by minimizing distractions while studying (e.g., using a productivity app). Self-care related to the social dimension involved social interactions, and social engagements in the community. The social interactions allowed the participants to spend time with family, friends and even pets (e.g., dogs) that allowed them to



connect with their support system. Some respondents also undertook social engagements where they organized projects that supported advocacies for the community. The spiritual dimension of self-care among the participants focused on an increased engagement in spiritual activities. This practice covers active participation in church activities, attending Sunday mass, praying the rosary, reflection, listening to worship songs, visiting the chapel regularly, and praying frequently. One participant engaged in self-care on the environmental dimension by spending time with nature regularly.

Most of the self-care practices of the participants focused on physical self-care through exercise and adequate sleep, social interactions to bond with family and friends, spiritual practices, maintaining a positive outlook in life, and engaging in relaxing activities. The findings suggest that self-care practices that cover a combination of dimensions of wellness can better address the stressors that college students encounter because the needs of the whole person are addressed in a holistic approach. The use of multiple domains is likewise addressed in the self-care practices of helping professionals. For instance, Butler and associates (2019) emphasized the importance of six life domains, which are physical, professional, relational, emotional, psychological, and spiritual, in the self-care practice of helping professionals. The findings in this study reflect these domains albeit the professional domain pertains to an occupational or academic dimension in the school context.

Outcomes of self-care

Two levels of outcomes of self-care emerged from the participants' experience: the immediate outcome from the self-care activities, and the later outcome at the end of the mental health project. For the immediate outcome, these are the following themes: physical wellness; strengthened relationships with family and friends; better regulation of affect;

enhanced spirituality; and an ability to handle responsibilities. Many of the participants experienced physical wellness in terms of having better sleep, having more physical energy, and being able to release stress through exercise. The social interactions led to a stronger relationship with family and friends as the participants felt a sense of belongingness, a reassurance that they have a solid social support, and the capability to balance time for one's self and others. Self-care allowed the participants to have a better regulation of affect as experienced in the following ways: irritability, anger, frustration, and mood swings were lessened, better understanding and insight into one's feelings, and finding an avenue to express one's thoughts and feelings, and self-acceptance (e.g., making mistakes). The increased spiritual practices provided the participants a sense of enhanced spirituality in terms of having a stronger faith in God, a reflective understanding of their spirituality, and a sense of meaning and purpose in life. Some participants were able to handle various responsibilities regarding academics, student organization work, and financial management (e.g., saving money, managing finances); this involves setting realistic goals and expectations, and being able to focus and increase concentration on the tasks.

The later outcomes of self-care pertain to the assessment of the participants about how their self-care has affected their mental health at the end of the project. The themes of these later outcomes are the following: ability to balance different aspects of one's life; learning to cope with stress in healthy and effective ways; adopted a positive mindset about one's self, reduced stress, and valuing one's mental health. Many participants learned how to balance and give importance to different aspects of one's life that includes academic and non-academic aspects; they also observed improvement in different aspects of their lives (e.g., relationships, faith, self). For a participant, "self-care strategies served as a reminder to balance different dimensions (in one's life)." Another participant said, "Doing the (self-care)



activities made me realize that I had the time and energy to do the activities, it's a matter of motivation and discipline." Their self-care experience also allowed them to learn healthy and effective ways of coping with stress. A participant said, "From being tired all day and stressed from studying, I feel more motivated to study and socialize with friends. I learned how to de-stress myself with little activities." A third theme of the later outcome of self-care pertained to developing a positive mindset; this theme covers a sense of gratitude and appreciation for the self, one's life, and their relationships, the capacity to make appropriate and gentle evaluation of one's actions and experiences, and increased self-confidence and self-esteem. Many participants experienced a lowering of stress levels at the end of the project. A participant shared, "My anxiety and stress levels...started to lower by a fraction. ...I do not feel as pressured as I was before." Valuing mental health is another theme at the end of the self-care project where many participants saw the importance of self-care in maintaining their well-being in various domains. A participant said, "I learned that it should be self-care over everything else." Another participant reported, "I was able to pull myself out of the dark cloud I was in and realized that my first priority should be my health." Another participant acknowledged, "I have a greater respect for caring for one's self now."

Both the immediate and later outcomes of self-care indicate that the participants were able to reduce the stress they experienced from the demands of academic and student organization work, and that self-care strategies provided effective ways of coping. These findings are similar to those found in the quantitative study (Jenkins et al., 2019) of undergraduate nursing students' well-being in the context of a self-care assignment. The findings of this study suggest that the self-care experienced by the participants affected their mental health in a salutary manner, resulting in an overall sense of well-being among college students. These outcomes resonate with the view of self-care for helping professionals that has the aims of

managing stress and negative states, and maintaining well-being apart from preventing burnout and vicarious traumatization (Butler et al., 2019).

Facilitators of self-care

Based on the experience of self-care of the young participants, the following themes emerged as elements that facilitated their self-care practice: self-evaluation, commitment to the self-care plan, and reinforcement from the self-care activities. Self-evaluation is a theme that runs through the entire self-care experience of the participants, from the start when they reflected and became more aware of their present needs and stressors to developing their personal self-care plan that would address their needs, tap into their own resources and consider their time, energy and workload to the end of the project when they evaluated how their self-care practice affected their mental health. For instance, a participant who observed that her academic stress affected her physically, emotionally and socially designed her self-care plan to include her existing physical and social resources (swimming for twenty laps twice a week with a friend); this aspect of her self-care plan positively affected her in many ways (i.e., resumed an enjoyable exercise, normalized her sleep patterns, spent time with a friend and socialized with strangers by spontaneously teaching them the basics of swimming). Self-evaluation about their self-care experiences yielded insights about their own capacity for self-care and their capability to cope with stress. A participant concludes, "This project...helped me understand that no matter what problems I encounter, I should always try my best to practice self-care."

As part of a course assignment, the participants were instructed to design their self-care plan that would be implemented in at least four weeks in order to establish a self-care practice, instead of a one-shot self-care activity that would simply serve as a band-aid solution in times of overwhelming stress. The theme of commitment to the self-care plan facilitated the



self-care experience of the participants as seen in the way they were motivated to implement their self-care strategies according to their individual plans regardless of the initial difficulty or resistance. A participant who planned to exercise in the gym at least once a week for 3 hours said, “Despite the tiredness after every training session, I was encouraged to go back.” Another participant who wanted to develop a positive outlook in life committed to a month-long gratitude journal of “draw(ing) one good thing I was thankful for/that happened to me per day” apart from the other self-care activities in her plan. Throughout the duration of their self-care plan, the participants conducted self-monitoring of their self-care activities in various ways (e.g., individualized planner, taking photos of their activities where applicable) that allowed them to track how they were able to carry out their self-care plan.

Self-care activities have a self-reinforcing quality because these produced immediate beneficial effects for the participants. A participant who planned a conducive atmosphere for sleep by combining various elements of relaxation (environmental, emotional, mental) experienced a refreshed state of the mind and body upon waking up. Another participant who included praying and visiting the chapel in her self-care plan had this experience: “There were so much to study for. I felt so drained and tired that I can't help but hold on to my cross. I have a cross that I hold on (to) whenever I really feel like I need more strength. I prayed as I held on to the cross (cried a little). After I prayed, it made me feel a whole lot.” This same participant created a digital diary as part of her emotional self-care, and narrated about her journaling experience: “I'm taking it slowly to be more aware of what I am actually feeling. Every time I get to speak of my thoughts, feelings and emotions, I feel more relieved and light.” The positive consequences of self-care provide a motivation of the participants to continue with the self-care practice not only during the duration of the project but also beyond the course requirement.

The findings of this study suggest the importance of self-efficacy (Bandura, 2001) in self-care. Self-efficacy is defined as “people’s beliefs in their capability to exercise some measure of control over their own functioning and over environmental events” (Badura, 2001, p. 10). Through their self-care practice, the college students in this study were able to exercise control over their stress in the academic setting, regulate their functioning in different domains, and strengthened their belief in their own capabilities to deal with stressors and enhance their well-being.

Implications of the study involve the mental health programs aimed towards the youth in educational settings. Such a mental health program can focus on the promotion of mental health and the prevention of mental health conditions. In training young people in self-care, it is important to address the needs of the whole person through a multi-dimensional approach to self-care, and with sufficient duration of the self-care. Furthermore, a mental health training program can provide an avenue for them to exercise their agency in designing their own self-care plan that is based on their needs, resources and capacities, and in implementing their plan and evaluating their self-care practice.

The findings about the self-care experiences of the participants based on a course requirement may pose as a limitation of the study because of the possibility that the participants might have been influenced by the grade aspect of the mental health project as a course requirement. It is, then, recommended for future research to conduct a mental health training on self-care for young people outside the academic context so that their self-care may be studied without an academic motivation. As the present study has shown findings related to stress, well-being, and self-efficacy, another direction is to investigate these variables using a quantitative approach.

To conclude, college students have the capacity to create, implement and evaluate a



self-care plan that results in positive outcomes. Self-care practice that is based on a holistic approach to wellness does not only protect the youth from stress but also enhances their well-being and boosts their psychological resources in meeting the adjustive demands of their lives.

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A Conceptual Paper on Career Indecision among College Students: Towards the Development of Group Counseling Intervention Program

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Abstract: Many young adults experience difficulties in their transition from high school to college due to lack of knowledge and preparation in making career decision. Often, students were faced with high level of stress and disquiet due to the pressure brought by failure to make sound career choices. Career indecision was defined as an inability to make a decision or choice about the vocation one wishes to pursue in his life. This state has a big impact on the student's university life and future profession. Literature have shown the efficacy of group counseling in addressing career indecision since members of the group can contribute in the formulation of solutions to difficult situations and serve as a support network at the same time. This conceptual paper attempts to explore the Philippine National Standards for School Counseling Programs as the framework and Cognitive Behavioral Therapy as the treatment approach on developing a group counseling intervention program in addressing career indecision.

Key Words: career indecision, group counseling, Philippine national standard for school counseling programs, career development, cognitive-behavioral therapy

INTRODUCTION

Making a decision is an indispensable activity in every individual's life. Some decisions can be considered small and easy but others are life changing and challenging. One of the most important decisions that an individual has to make in his lifetime is choosing a career specifically for students who will be transitioning from high school to college level. Career decision making has a big impact in the future, social standing, lifestyle, and psychological well-being of an individual. For many young adults career decision making is a problematic, complex process that can lead to a state of indecision with long-term undesirable consequences (Lipshits-Braziler, Vogel, & Armstrong, 2015). Researches revealed that career-undecided individuals may experience a number of related problems including high anxiety level, lower self-esteem, poor self-

efficacy, and ineffective problem solving skills (Tokar, Withrow, Hall, and Moradi, 2003). Likewise, according to Gati and Osipow (2000) transitions in career or educational status often result to some degree of career indecision and it has been revealed that college students are vulnerable to this experience.

This dilemma is also evident in the Philippines. As stated by Datu (2013), career decision making is often critical and stressful for Filipino college students. Studies have shown that Filipino college students consider many factors in making decisions such as financial capability, socio-economic status, duration of the program and career opportunities in choosing a career. More so, parental influence is very crucial in the Philippine setting since Filipinos placed a high value of being obedient and respectful to the opinion and advice of the family members



specially the parents. These factors may contribute to the difficulties and pressure of making career decision.

In this regard, designing and implementing career programs for college students experiencing career indecision is a matter that warrants serious attention especially for those who are in the helping profession (Datu, 2013). School counselors are faced with a big responsibility on facilitating intervention programs that would assist students who are experiencing career indecision. Counselors must be equipped with extensive knowledge in the different degree programs in the universities, skills and abilities required for these programs, and occupational opportunities and current trends in the world market in order to provide relevant information to the students. Furthermore, Villar (2009) emphasized that a counselor should be competent on career planning and career counseling in order to help individuals to make appropriate career choices.

With the increasing number of students who experience career decision making difficulties, counselors are expected to implement career counseling interventions that would address these needs. As defined by Crişan and Turda (2015), career counseling is an educational construct where the individual is supported in knowing oneself and then utilizes this information to become useful and effective inside the society to which one belongs (p.155). This infers the need for the individual to develop one's capacity to explore one's own vocational profile and potential, as well as one's limitations with the help of a professional counselor or career specialist through career counseling. As documented in a study conducted by Klonek, Wunderlich, Spurk, & Kauffeld (2016), career counseling interventions positively impact client outcomes in terms of choice certainty or career planning. These constructs had led to the development of this research paper specifically in exploring the Philippine National Standards for School Counseling Programs as a potential framework

and the Cognitive-Behavioral Therapy as a treatment design in developing a group counseling intervention for college students facing career indecision. Philippine National Standards for School Counseling Programs has been studied and adapted with modification by Clemeña (2010) in the American School Counselor Association (ASCA) National Model. The framework emphasized the development of three major areas of competencies that a counseling program should focus on, these are: 1) academic development, 2) career development, 3) personal-social development. The study also revealed that these three competencies are considered relevant by Filipino sample and could stand independently from one another, thus this study focuses on the career development competency only in order to address career indecision. As it was highlighted in this model, many students who enter college are still unsure of their career path and experience difficulties in career planning thus a comprehensive career counseling program is highly needed. Likewise, the Cognitive-Behavioral Therapy (CBT) is a treatment approach founded by Ellis (1962) and Beck (1970) which identified that maladaptive cognition causes the emotional distress and behavioral problems of an individual. Based on this model, maladaptive cognition includes core values and beliefs of a person that lead to negative automatic thoughts. The basic model posits that this therapeutic approach can modify these maladaptive cognitions in order to lessen or eliminate emotional distress and problematic behaviors (Hofmann, Asnaani, Vonk, Sawyer, & Fang, 2012). More so, it has been tested and confirmed in the recent study conducted by Datu (2013) that Cognitive-Behavioral Intervention is effective in reducing the level of career indecision among selected Filipino college students.

REVIEW OF RELATED STUDIES

Career Indecision, Indicators, and Causes



Career indecision is described as “an inability to make a judgement or choice about the vocation one wishes to pursue in his life” (Guay, Senécal, Gauthier, & Fernet, 2003, p.165). Studies have shown that career indecision can cause great psychological distress and low levels of well-being due to the stressful and anxiety-provoking experience that a person went through when faced with this circumstances (Lipshits-Braziler et al., 2015).

Individual with high level of indecisiveness lacks skill in analyzing different career options, has low effective decision making strategies, and exert more effort into making decision thus makes him feel more anxious and leads to postponing necessary actions in making career choice (Crişan and Turda, 2015). Likewise, indecision has also been related to personality problems such as neuroticism, low self-esteem, procrastination, obsessive-compulsive tendencies and perfectionism. Links also showed that personality and emotional intelligence was connected to difficulties in making career decision.

In the study conducted by Stărică (2012) on predictors for career indecision in adolescents, he stated that career indecision has been associated with a wide range of variables, such as: insufficient family support, problematic communication patterns, and attachment, career-related barrier and social support perceptions, identity-related factors, self-efficacy beliefs regarding one's career planning, decision-making skills, coping strategies, vocational interests trait anxiety, external locus of control, and perfectionism. And because of these difficulties, decision making may cause young people to feel insecure, unhappy and helpless that can also lead to mental health concerns if not addressed.

Finally, taxonomy of career decision making difficulties was developed through interaction and sequential interplay between theoretical considerations and empirical testing. The proposed taxonomy itself is

hierarchic in which broad categories of difficulties were separated into two areas. First is prior to the beginning of process and the other is during the process of decision making. Prior to the beginning of decision process, an individual may experience difficulties in making career choice because of poor readiness due to lack of motivation, indecisiveness, dysfunctional myths, and absence of knowledge about the process. On the other hand, during the process of making a career decision, a person may experience problems due to lack of information about self, occupations, and ways of obtaining information. More so, factors such as inconsistent information cause by unreliable information, internal conflicts, and external conflicts may also happen during the decision making process (Gati, Krausz, and Osipow, 1996).

In the literature mentioned above, several factors have been identified as the causes of career indecision. These were divided into two categories wherein the first was the psychological factor that included lack of readiness, low decision making skills, personality and emotional quotient, and self-efficacy beliefs. On the other hand, environmental factors such as lack of information, family and social influence, and career related barriers also contributed to the career indecision. Studies also showed that career indecision is an anxiety provoking experience that can cause great psychological distress to an individual.

Career Indecision among College Students

Career decision-making has been a huge concern among college students. Career indecision is a phenomenon where individuals especially college students were unable to make decisions about the careers they wish to pursue (Talib and Tan, 2009).

In contemporary western societies, making the first career choice after lower secondary education is not always easy and the number of undecided teenage college students



is increasing (Marcionetti, 2014). Career indecision can push students to avoid decisions or to make “wrong” decisions which can affect their professional life, both in the short and long term.

In the study conducted by Vignoli (2015) on career indecision and career exploration among older French adolescents, the results showed that adolescents' career indecision, career exploration, general trait anxiety, future school, and career anxiety were positively and significantly interrelated. The positive, significant relationship between career indecision and career exploration suggested that career indecision was related to a choice elaboration process during which adolescents became involved in a career-exploration process. Career exploration is generally considered to be a dominant process during late adolescence and emerging adulthood, in so far as significant career decisions are imminent. In a career-development perspective, career exploration was seen as a precursory step that facilitates career decision-making processes. However, since the study evaluated career exploration and indecision simultaneously, they found that during the months preceding the transition from senior high school to university, the more these older French adolescents were undecided about their career.

In the Philippines, Filipino adolescents' pattern in determining their choice of career rely on the factors that were consistent with the notion of Asians' collectivism and other factors such as genetic endowment, abilities, and environmental conditions and events. However, recent local studies indicated that these factors for Filipino adolescents considered their family as somewhat influential in their educational affairs. Likewise, Filipino adolescents would have considerations such as their parents' financial capability, socio-economic status, and duration of the program and career opportunities in choosing a career (Chavez, 2012).

On career indecision among college students, literature showed that there were an increasing number of students who were unable to make career decision which can affect their life at present and in the long term. Findings also indicated that there was a positive link between career indecision and career exploration. This means that there was a great need for students to gain better self-awareness such as identifying their abilities, skills, values, and interests, and obtain sufficient information about the world of work that includes identifying and exploring potentially satisfying occupations. On the other hand, for Filipino college students in particular, studies have shown that there was an emphasis on the family factor such as parental influence and socio-economic status. This indicates that for Filipinos, parents' opinion or suggestions were given high value as a sign of respect and obedience to their parents but may possibly lead to anxiety and high pressure on the part of the child especially if it contradicts to what the child wants.

Career Counseling and Group Counseling

Career counseling was defined as a process aimed to facilitate career development and one that may involve choosing, entering, adjusting to, or advancing in a career. Gysbers, Heppner, Johnston (2003) developed taxonomy of tasks that occur within counseling simultaneously with the process of developing alliance. This task included identifying the presenting problem, structuring the counseling relationship, developing the counselor-client bond, gathering information about the client, including information about personal and contextual restraints, goal setting, intervention selection, action taking, and evaluation of outcomes (Brown, 2012). More so, assessment was an essential ingredient in career counseling and career development activities aimed at promoting self-understanding.



One task of career counseling interventions was to help individuals “by promoting intention and action” (Savickas, 2011, p.6, as cited by Klonek et al., 2016). Numerous studies proved that career counseling interventions positively impact client outcomes in terms of choice certainty or career planning. Yet, due to a large variability in effect sizes, researchers have increasingly called for process studies that open the ‘black box’ of what actually happens within career counseling sessions.

On the other hand, group counseling was also defined as a “collection of two or more individuals who meet in face-to-face interaction, interdependently, with the awareness that each belongs to the group and for the purpose of achieving mutually agreed-on goals” (Gladding, 2008, p.3). There are three types of groups namely; 1) psychoeducation, which use educational methods to obtain information and develop meaning and skills; 2) counseling, which is growth-oriented and members are generally normal people who are experiencing stress in life, and lastly; 3) group therapy, which focuses on remediation and treatment of those who are severely disturbed or who are exhibiting social defiant behavior.

Having counseling in the form of group offers numerous benefits that were very helpful for the participants. Groups can act as a support network and a sounding board. Other members of the group often help in coming up with specific ideas for improving a difficult situation or life challenge. Regularly talking and listening to others also helps the participant to put their own problems in perspective. It is also a form of relief to hear others discuss what they're going through, and realize that they are not alone. Diversity is another important benefit of group therapy. People have different personalities and backgrounds, and they look at situations in different ways. By seeing how other people tackle problems and make positive changes, you can discover a whole range of strategies for facing your own concerns (Retrieved from

<http://www.apa.org/helpcenter/group-therapy.aspx>).

Likewise, according to Gladding (2008) there are three stages in group counseling. The first stage is the initial stage wherein it involves orientation and exploration. In this phase, the counselor should get acquainted with the members of the group as well as provide activities that would facilitate rapport building among the group members. Also, the counselor should also determine the structure of the group and explore the member's expectations at this time. Second is the transition stage where challenges and resistance occurs. Group leader may be challenged and member might experience increased anxiety. On the last phase which is the working stage, cohesion and productivity will occur. Members will start to focus on identifying goals and concerns, work on goals in group and outside of the group, and practice new behaviors.

Literatures above suggested that both career counseling and group counseling were effective tools in addressing students with career concerns. Career counseling aims to assist students with career development problems and help them to develop effective strategy to realize their goals. While group counseling can help the students learn ways of coping and dealing with problems through modelling, role playing, group discussion, brief lectures, and feedback. It also promotes a sense of belongingness since the student may feel she/he is not alone with this kind of problem.

Philippine National Standards for School Counseling Programs (Career Development)

During the pre-colonial period, individuals manifest their help-seeking behavior through asking advices to the elderlies showing much trust in their wisdom and experiences, faith healers, fortune tellers, and supernatural beliefs. When the American colonization came in 1521, it made a great impact on the educational system in the



Philippines especially in the guidance and counseling profession where they send and trained Filipino school counselors and psychologist in the United States. This development continuous and led to the foundation of the Philippine Guidance and Counseling Association, Inc. which is the first organization for guidance counselors. This improvement opens a lot of doors for other organizations promoting the counseling profession and its role and functions in schools and institutions (Tuason, Galang Fernandez, Catipon, Trivino-Dey, and Arellano-Carandang, 2012).

The Republic Act No. 9258 also known as the Guidance and Counseling Act of 2004 marked the start of professionalizing school counselors and the practice of guidance and counseling in the Philippines. This sets the standard not only on the qualifications of guidance counselors but also on the programs and services they provide to their stakeholders especially to the students.

With this motivation, the Guidance Counselor Circle, Inc. started discussions on 2007 about the American School Counselor Association (ASCA) National Model that provides a framework for school counseling program (Bagaporo, Gines, and Reyes, 2016). This led to a desire of developing standards for counseling programs in the Philippines that can help counselors and will serve as a guide in designing and implementing services and programs that would really help the students in achieving their maximum potentials in terms of academic, personal-social, and career development.

Specifically, the proposed national standards, competencies, and indicators for college student career development were composed of three standards. Standard A emphasized that students should acquire the skills to investigate the world of work in relation to knowledge of self and to make informed career decision. Competencies that should be highlighted in this standard are

development of career awareness and employment readiness. For Standard B, students should employ strategies to achieve future career goals with success and satisfaction. This can be done through acquiring career information and identifying career goals. Lastly, for Standard C, student should understand the relationship between personal qualities, education, training, and the world of work. It is important that students obtain knowledge and apply skills to achieve career goals (Salazar-Clemeña, 2010, p.101-102).

Standards will ensure that all the key elements of a quality school counseling program will be identified, included, and prioritized. More so, having standards can also help in the facilitation of establishing a structured and comprehensive counseling programs and services (Dahir, 2018). This also creates accessibility of the services to all students, uniformity in the delivery, and measure the effectivity of the intervention.

Cognitive Behavior Therapy for Career Indecision

Cognitive Behavior Therapy (CBT) was developed by Aaron Beck during early 1960s and was originally called as Cognitive Therapy. It is a relatively short termed, focused, structured, and present-oriented approach to the treatment of many types of emotional, behavioral and psychiatric problems. The application of CBT varies according to the problem being addressed, but is essentially a collaborative and individualized program that helps individuals to identify unhelpful dysfunctional thoughts and behaviors and learn or relearn healthier skills and habits (Beck, 2011).

Furthermore, Longmore and Worelle (2007) emphasized that CBT highlights the importance of cognition and its direct effect on psychological problems or mental health concerns. The main objective of the intervention treatment is to decrease



discomfort and stress level of an individual by helping him become aware of his negative thought patterns and core beliefs. Then, acquire skills on modifying cognitive content and process through developing an alternative, more realistic, and balance perspective. In simple words, CBT promotes re-evaluation of own thoughts and encourages positive behavioral responses in order to reduce emotional distress (Leichsenring, Hiller, Weissberg, & Leibing, 2006).

In line with this, there are numerous studies conducted that substantiated the use of CBT in addressing career indecision. One of those was the study conducted by Braunstein-Bercovitz, Benjamin, Asor, and Lev (2012) which assessed the degree of career-choice anxiety and career-choice pessimism when an anxious attachment style and career decision problems were identified. They found out that these career-related emotions can be addressed by short-term interventions, such as those typical of cognitive-behavioral therapy. Here, the counseling goal was to identify and diminish dysfunctional thoughts pertaining to based on attributional retraining, designed to restructure beliefs, replace maladaptive, self-defeating attributions by adaptive, self-helping attributions, and improve perceived control reduced anxiety and facilitated career decision-making among anxious adolescents.

In the Philippines, Datu (2013) investigated the effects of cognitive-behavioral intervention on career indecision among selected Filipino college freshmen and proved that CBT which consisted of individual cognitive exercises, psychoeducation, behavioral role plays, and homework had a positive effect on students and increased their self-clarity in terms of their career choice after the treatment.

In addition, a study was conducted by Musngi (2015) on the impact of counseling using cognitive-behavioral approach to the desired outcomes of 110 freshmen college students, results revealed that the counseling

career planning, which were precursors for negative emotional responses, such as anxiety and pessimism.

More so, Jaensch, Hirschi, and Freund (2015) suggested that students who were experiencing career indecision needs profound counseling intervention that will address their negative self-views, perceived barriers, and self-efficacy. Likewise, in the review of interventions used to reduce over thinking and worry that lead to delayed career decision, it suggested that mindfulness-based and cognitive behavioral interventions, in which participants were encouraged to change their thinking or disengage from emotional responses to rumination and worry were effective in the reduction of both (Lipshits-Braziler et al., 2015). In the same way, Vignoli (2015) posited that career anxiety, may be easily modified by psychological interventions such as cognitive-behavioral therapy. Cognitive restructuring interventions have proven effective in helping counselees reduce their anxiety about career decision-making. More specifically, interventions intervention was found to have an impact in terms of modifying the belief and behavior of the participants, acquiring new realizations, and reducing certain emotional distress.

Evidences revealed that Cognitive Behavioral Therapy has been proven very efficacious in addressing psychological problems such as depression, anxiety and other related disorders. To date, it has been also widely used and proven efficient in handling clients with day to day problems such as career indecision. Cognitive restructuring aided the clients modify and replace their maladaptive thoughts, eliminate negative self-view, clarify perceived barriers, and reduce low self-efficacy that lead to career indecision. With strategies such as cognitive exercises, behavioral role plays, psychoeducation, and homework, clients were engaged to develop effective techniques that will work towards making the "right" career decision.



Conceptual Framework

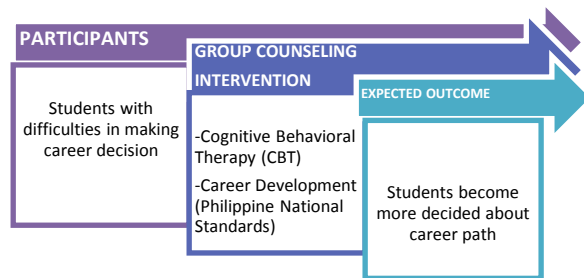


Figure 1 *Proposed Framework for Group Counseling Intervention for College Students with Career Indecision*

Literature reveals that career indecision is a prevalent concern among college students and a phenomenon that warrants serious attention since it may affect the psychological well-being of a person. In the field of counseling, studies have shown that career counseling is an effective intervention that can address this concern. Moreover, conducting it in groups facilitates support network that will make the clients realize that they are not alone in this difficult situation. Also, activities such as role plays, group discussions, modeling, and feedbacks may help the client to put their own hitches in perspective.

Another significant development in the literature is the growing trends in counseling using the evidence-based practice in providing intervention to clients. Evidence-based practice integrates three important aspects in counseling namely, clinician's expertise, the most efficacious treatment based on research evidences, and the client's characteristics. Numerous studies pointed out the importance of EBP placing high value in the integrity of the intervention used and lessen the variability of the counselor in mishandling the case. To date, Cognitive Behavioral Therapy has been found to be the most efficacious treatment in several psychological disorders as well as in other personal, social, and career concerns. It has

been also proven in studies that CBT has a positive effect on helping clients reduce career indecisiveness and modify maladaptive thoughts which is an important step on making the "right" career decision (Datu, 2013). Furthermore, literature also suggests the utilization of treatment manuals as an essential component of evidence-based practice. It provides a clear cut description of the intervention making the delivery of the treatment standardized. More so, it has been found that the Philippine National Standards specifically on career development domain can serve as a guide to school counseling programs since it offers a comprehensive list of competencies, attitudes, and knowledge that a college student must acquire in order to make a successful transition from high school to college especially those who experience difficulties in making career decision.

METHODOLOGY

With this conceptual framework in mind, the author will then develop a group counseling intervention manual for college students experiencing career indecision using the Philippine National Standards on career development and the CBT as the treatment approach.

Assessment will be the first step in the intervention wherein counselor should explore and identify the characteristics of the clients for possible inclusion or exclusion in the group counseling intervention. For this specific group, students who will be considered experiencing career indecision are those who manifest dysfunctional beliefs and low self-efficacy which represents the confidence of the individuals in which they can engaged in activities associated with a route or vocational education and career commitment (Taylor & Betz, 1983, as cited in Crisan & Turda, 2015) and have perceived barriers in making career decision such as external circumstances and family responsibilities (Vignoli, 2015). As it



was pointed out in the study of Jaensch, Hirschi, and Freund (2015) that career indecision consist of both trait and state components. State components means it is likely to improve with time due to self-guided career exploration and planning as students advance in their university years and can be addressed by providing career information and self-assessments for students. On the other hand, a large part of career indecision is relatively stable. This means that many students will not be able to resolve their career indecision simply by advancing through their university experience. It also suggested that these students would need more profound counseling than just providing information or a simple assessment. Addressing the stable component of career indecision, counselors should design and use comprehensive intervention to help the clients overcome this problem.

Likewise, the group counseling intervention manual will provide different strategies in addressing the variables of career indecision through CBT incorporating the different standards and competencies under career development domains in the Philippine National Standards for school counseling program. Specifically, the manual will aim to provide a venue where individuals can maximize their potential for occupational growth and development through series of activities such as identification and modification of dysfunctional beliefs, cognitive restructuring, psychoeducation, behavioral role plays, and homework. Cognitive-Behavioral Therapy has been extensively studied and documented its efficiency as a treatment that aid clients deal with psychological challenges. However, in recent years CBT has been developed as a means of optimizing the way we think, feel and behave in our everyday lives when tackling challenges such as career indecision rather than just dealing with psychological problems (Retrieved from uk.sagepub.com/sites/.../474879781446201824.pdf).

Furthermore, Datu (2012) explained that some clinical conditions such as depression, anxiety, phobia, and lack of efficacy of individuals in choosing career has been speculated to be an issue that can be addressed using cognitive-behavioral approach. Dysfunctional career thoughts appeared to be a crucial factor in making career decisions (Austin, Wagner, & Dahl, 2003). In particular, adolescents were among the populace who were immediately burdened by career-decision making difficulties given that making career choices is a crucial developmental task that they usually engage in.

In the completion of the six sessions clients were expected to gain positive changes on their level of capabilities to make career decisions. Indicators on these positive changes would be modified self-view, increase self-efficacy, and client's ability to make specific career decision or choice.

IMPLICATIONS TO COUNSELING

Career indecision was one of the most prevalent concerns among college students. Most of them enter their course without concrete knowledge of what they are about to face in the academic curriculum and the occupational skills and competencies needed in the field. Thus, student may feel loss on his/her career path and may find it difficult to envision his/her career. Some are still uncertain with what they really like due to poor self-knowledge which usually led to following suggestions of parents, friends, and other significant people in their life in choosing courses. This at times will lead to wanting to shift but still undecided and clueless to what course he/she will be shifting.

In this regard, in order to properly address this concern, the conceptual framework provided by this study can serve as a guide to school counselors in creating a comprehensive group counseling intervention manual for students with career indecision.



Wilson (2007) posited that the development of manual-based psychological intervention for a wide range of clinical and counseling concerns had a significant impact not only on clinical research and counseling practice. Manual-based intervention have become the most important and essential feature of evidence-based practice in counseling. There are several advantages that have been identified in using manual based intervention which includes proven well-documented efficacy, counselors will no longer rely on their intuition, and easier replication of the intervention with proper guidance and strategies that can be found in the manual since it provide standardized protocols.

The proposed framework was anchored in Cognitive-Behavioral Therapy which is proven efficacious in addressing different psychological concerns. Furthermore, career development competencies that are included in the manual are based on the Philippine National Standards on school counseling programs which help ensure that the needed key elements for students' successful career decision making will be covered.

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Hilot: Isang Hulagway sa Pag unawa sa Pagpapagaling ni Hesus

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Abstrak: Ang Hilot ay isang sinaunang Pilipinong sining ng pagpapagaling, ngunit pakiwari'y unti-unti itong napapabayaang at napapalitan ng kanluraning uri ng pag unawa sa pagpapagaling. Ang pananampalatayang Kristiyanismo na lumaganap sa bansa ay mahalagang daan upang ilaganap ang gampanin ng Hilot sa ating buhay. Hindi lingid sa atin na ang kristiyanismo at Pagkapilipino ay may mahaba nang talaban sa bawat isa na nakaaapekto sa Pilipinong konsepto ng paggaling, samakatuwid marapat lamang na talakayin at maiahon ang yaman ng Hilot at pananampalataya bilang isang katutubong hulagway upang maunawaan sa kultural na pagtingin ang pagpapagaling na naayon sa kaisipang Pilipino. Nilalayan ng papel na ito na makita gamit ang dulog at pamamaraang kultural sa pagteteolohiya ang ugnayan ng Hilot at pananampalatayang Katoliko sa pamamagitan ng pagsusuri ng Hilot at ng Hudong-Kristiyanong pag unawa ng $\omega\lambda\epsilon\iota\omega$ bilang pundasyon ng simbahang katoliko sa "Sacramento Extremæ Unctionis". Makikita natin na ang Hilot ay mas akma sa mga Pilipino upang ipakita ang layunin ng pagpapagaling at kaginhawaang dala ni Hesus at sa yaong kaisipan ay malinang ang pamanang sining ng Hilot sa pamamagitan na pagpapakita na ang sining ng Hilot ay maaring gamitin kasabay ang pananampalatayang Kristiyanismo sa pang araw-araw na buhay.

Mga Susing Salita: hilot; theology; inculturation

PANIMULA

Mahigit ochenta porsyento ng mga Pilipino ay Katoliko (Country Pew Research Center, 2011) at karamihan ay kabilang sa maralitang antas ng buhay. Dahil na rin sa kahirapan, maraming Pilipino ang hindi nakararanas magpagamot sa isang espesyalista at sa halip ay umaasa na lamang sa mga alternatibong paraan ng pagpapagaling, isa na rito ang hilot. Ang hilot ng pagpapagaling ay malimit na isinasagawa ng isang manghihilot na may alam din sa sining ng pagiging albularyo ngunit sa kasalukuyan ay ginagawa na rin ng kahit na sinong tao na may kapasidad. Sa kabilang dako, walang puwang ang pagpapagaling ng hilot sa pananampalatayang Katoliko (tradisyunal na teolohiya) lalo na kung ito ay nagmumula sa isang albularyo bagkus ang simbahan ay may sariling pamamaraan ng pagpapagaling na tinatawag na sakramento ng pagpapagaling o sa ingles ay "*anointing of the sick*" ngunit kabalintunaan na mas maraming

Pilipino ang tumatangkilik ng hilot kaysa sa pagtanggap ng sakramento ng pagpapagaling mula sa simbahan. Tila бага mas naniniwala ang nakararami sa hilot kaysa sa sakramento ng pagpapagaling. Meron pa ngang konotasyon na ang sakramentong nabanggit ay para lamang sa ispiriwal na aspekto at ang hilot naman ay para sa totoong sakit ng katawan. Ang hindi tugma na gawa at paniniwala ay matagal nang umiiral sa kamalayan ng mga Pilipino. Sa katunayan noon pang dekada sesenta ay inaral na ito ng isang heswita at tinawag na "*Split-Level Christianity*:" na nangangahulugan na ang dalawa o higit na isip at gawa ay umiiral ng sabay sa isang tao na madalas ay "*inconsistent*" hindi tugma sa bawat isa (Bulatao 1966, 2). Sa pag aaral ni Fr. Bulatao ang hindi tugma ay nakatuon sa moralidad ng mga Pilipino, ngunit makikita din natin na ang pagiging hindi tugma ng paniniwala sa kilos ay maaring magparamdam sa karanasan ng hilot, bilang hindi tugmaan ng sacrameto ng pagpapagaling (paniniwala) at sa Hilot ng pagpapagaling (gawa). Ang hindi tugma na



aspektong ito ay maaring mag dulot ng bangga sa kultura at pananampalataya na magbubunga ng pagkasira ng kultura o ng pananampalataya kaya naman mahalaga na mabigyan ng tulay hindi lamang ang pananampalataya ng ochenta porsyento ng mga Pilipino sa kanilang sariling kultura ngunit dapat din bigyang tuon ang pagpapayabong ng kulturang Pilipino sa pamamagitan ng pananampalataya ng nakararami. Mahalaga ang pananampalataya sapagkat ito ay may tahasang epekto sa buhay ng isang tao ngunit sa maraming Pilipino ang pananampalataya sa Dyos ay may napakahalaga gampanin sa kanyang kinabibilangang lipunan. (CountryPew Research Center, 2019) Ang pananampalataya ay naihayag hindi bilang isang monolitikong paraan bagkus ito ay naiipluwensyahan ng mga salik tulad ng kultura. Mahalaga ang pagtutulay ng pananampalataya at kultura dahil ang tao ay nagiging ganap na tao sa pamamagitan ng kultura (Paul IV 1965, #53) na nagiging paraan din upang maging ganap ang lipunang binubuo ng tao. Samakatuwid ang pananampalataya at kultura ay lubos na makaugnay sa bawat isa. (Paul IV 1965, #58) Ating mahihinuha na ang kultura ang nagpapaganap sa tao datapwat hindi ito ang tanging pagkatao ngunit ito ang nagpapaganap ng pagkatao na nalilintang lamang kung ito ay gagamitin at hindi kalilimutan. Ang pagsasakultura ay nakakatulong upang bigyan kahulugan sa pananampalataya ang katutubong kultura at mabigyang mukha ang pananampalataya sa sariling kultura at maiwasan ang pagkasira ng alin man sa dalawa. Ang talaban ng dalawang batis ng tradisyon ay nagiging epektibo lamang kung ito ay pinatatalab sa sariling kultura at Tradisyon ng Simbahan at hindi sa banyagang kulturang hindi nauunawaan. Ayon nga kay Dr. Andres “ang totoong Pilipino ay namumuhay sa kanyang Pilipinong kultura tulad ng kanyang Pilipinong kulturang namumuhay sa kanya. Kailangan magkaroon ng “ugnayan” ang kanyang katutubong kultura at iba pang kultura para mas lalong mag alab ang kanyang pagkaPilipino (Andres, 1996, 148).”

PAMAMARAAN

Bilang pag tugon sa sularaning ito, tinatangka ng papel na ito na magteolohiya gamit ang sining ng hilot gamit ang paraang Hermenyutiko ng Pagpapahalaga (Hermeneutic of Appreciation) ni Jose De Mesa. Sinusubukan din ng mabathalang pagaaral na ito na tugunan at maging tulay sa pananampalatayang Hudyo-Kristyano at kulturang Pilipino upang sa gayon ay maiwasan ang bangga ng dalawang batis, ang batis ng karanasan at batis ng pananampalatayang Hudyo-Kristyano. Sa gayon ay mailapit ang pananampalataya sa mga Pilipino at kasabay nito ay mapahalagahan ang kulturang Pilipino sa Pananampalatayang Kristyano upang sabay na malinang ang dalawang batis.

MGA RESULTA AT TALAKAYAN

SACRAMENTO EXTREMAE UNCTIONIS BILANG KULTURAL NA HULAGWAY

Ang *sacramento extremae unctionis* ay naunang katawagan sa “*anointing of the sick*” ito ay isang hulagway sa kultura na ginamit upang ipaliwanag sa kani-kanilang panahon, kultura at konteksto ang mga bagay na nadarama ngunit hindi nakikitang katotohanan ng buhay na nagmumula sa Diyos. Ngunit sa isang banda ito din ang naglilimita sa pag unawa ng mga konsepto at hiraya ng tao sapagkat ang salita ay limitadong hulagway lamang ng ating kaisipan. Ayon nga kay Ludwig Wittgenstein “ang limitasyon ng wika ay ang mga limitasyon ng ating mundo”. Ang *sacramento extremae unctionis* ay hulagway na napili at opisyal na pangalan upang ilarawan ang karananasan ng paggaling na nag mumula kay Hesus sa pamamagitan ng simbahan noong mga nakaraang mga siglo (Paul VI 1972). Ang *sacramento extremae unctionis* ay maaring maunawaan bilang sacramento ng huling pagpapahid ng langis sapagkat ito ay ginagamit lamang noon sa bingit ng kamatayan na tila бага hindi ito inaasahan pang magpagaling ng



tao ngunit noong dekada setenta ang opisyal na tawag ay binago bilang “*anointing of the sick*” dahil sa malalim na pagunawa na ang sakramento ay paraan ng buong simbahan upang manalangin na maibsan at makaranas ng kaginhawaan ang may sakit (Paul VI 1972). Ang sacramentum ay isang latin na mula sa salin ni Tertullian ng salitang griyegong mysterion (Martos 1991, 4). Ang mysterion sa konteksto ng bibliya ay mga lihim, secreto o mga bagay na kaugnay sa layunin ng kaligtasang hatid ng Diyos na hindi nakikita na maari lamang masusumpungan kay Hesus (Eph. 1:9) sapagkat si Hesus ang mysterion ng Dyos. (...τοῦ μυστηρίου τοῦ Θεοῦ, Χριστοῦ, Col. 2:2) bago pa man gamitin ni Tertullian ang salitang sacramentum ay ginagamit na ito ng Imperyong Romano bilang tanda ng katapatan ng isang Romano sundalo sa kanyang pinuno “*Oath*” (Trapman 1996; Mckim 2014). Hindi mapagkakaila na tagumpay si Tertullian sa paggamit ng katagang sacramentum pagka’t itoy niyakap ng mahabang siglo ng simbahan ng kanluranin at dinagdagan lamang ng salitang “*extremae unctionis*” upang ihayag na ito ang huling sakramento ng pagpapahid ng langis ngunit tila бага iniwaksi ng silanganan simbahan ang katagang ito ang rito ng kanluran at ng Ortodokso (Toner 1909) bagkus ay gumamit ng ibang bansag galing sa kanilang kultura tulad ng *euchelaio, elaiion hagion o elaiou chrisis*. Sa konteksto ng sacramentum mahalagang isaalang alang na sa panahon ni Tertullian ay may ibang konotasyon ang katagang sacramentum kumpara sa ating panahon at sa panahon ni Hesus na maaring makaapekto sa pag unawa ng isang nakikinig at gumagamit ng kataga sa kasalukuyang panahon.

ALEIPHO: PAGPAPAGALING SA TRADISYON NG HUDYO- KRISTIYANO

Ang *sacramentum extremae unctionis* o sa bagong bansag na “*sacrament of the anointing of the sick*” ay isang katagang nagpapahayag ng karanasan ng simbahan sa pagpapagaling ni Hesus, alinsunod ito sa sitas ni Santiago 5:14-16 nang minsan ay hinimuk ni Santiago ang mga tao upang pahiran ng langis, manalangin at gumaling sa sakit. Sa mahabang panahon ang mga Pilipino alinsunod sa turo ng Konsilyo ng Trento sa kabanata na nauukol sa *sacramentum extremae unctionis* ay may pagkiling sa pananaw na ang sakramento ng pagpapagaling ay nakatuon lamang sa ispiritwal na aspekto at hindi gaano sa katawan. Salungat na ang sakramento ay nakatuon sa kaluluwa kapansin pansin na “*anointing of the sick*” ang kataga ng sakramento ng pagpapahid ng langis at hindi naman anointing of the soul na nagpapahayag marahil ng tunay na kalikasan at layunin ng sakramentong ito. Ang kataga o pangalan sa kultura ng mga hudyo ay nabibigay ng pahiwatig sa layunin ng gawa, bagay o ng taong nagmamay ari ng pangalan. Hindi maipagkakaila na sa kultura na kinabibilangan ni Hesus ang pangalan ay naglalarawan ng gampanin ng mga tao, lugar o gawa sa kanilang kasaysayan, panitikan o kahit na sa kanilang pang araw araw na buhay. Tulad ng propetang si Moses na tinatawag na Moshe (מֹשֶׁה) sa hebreo na maiuugat sa hebreong salitang pandiwa na “*masha*” (מָשָׂה) na ayon nga sa isang komentaryo sa *The Jerusalem Bible* ay may ibig sabihin na “hinangos” (to draw). Na di kalaunan ay maghahangos sa kanyang bayang Israel mula sa pagkaalipin sa ehipcio. (Exodo 14) At hindi kalaunan ang anak na lalaki ni propeta Isaiah ay tatawaging “*Shear-Jashub*” (שֵׁאֵר יָשׁוּב) na nangangahulugang “maibabalik ang bakas” na maiuugnay sa pagasa ng mga Israelita sa pagbabalik mula sa parusa at pagpapalayas na sinapit. (MacNutt, 2010, 39) Kaya naman sa pangalan din ni Hesus ay atin masusumpungan ang pahiwatig ng kanyang layunin. Si Hesus o Yeshua (יֵשׁוּעַ)¹¹ sa mga nagsasalita ng hebreo, ay

¹¹ Kapansin-pansin na sa hebreo ang pangalang יֵשׁוּעַ ay hindi basta mababasa ng baguhan sa kultura ng mga hudyo maliban na lang kung

lalagyan ng pantulong na patinig יֵשׁוּעַ at isang pangkaraniwang alternatibong anyo ng pangalang ito ay ang יְהוֹשֻׁעַ (Joshua) parehas na may kahulugan



nangangahulugan ng “Ang Dyos ay tagapagligtas. Si Hesus na nanindigan sa kanyang pangalan hanggang sa kanyang kamatayan ay nagdala ng kaligtasan sa iba’t ibang aspekto ng buhay. Ang kaligtasan ni Hesus ay may iba’t ibang mukha tulad ng kalayaan mula sa masamang ispiritu, kapatawaran mula sa kasalanan at kagalingan mula sa karamdaman o sakit. Ang dahilan ng pag panaog at pagkakatawang tao ni Hesus ay ipinahiwatig ng kanyang pangalan, ang maghatid ng kaligtasan. Ating mababasa sa sitas ng Santiago 5:15-16 na ang paggaling at kaligtasan ay magkaugnay:

ἐξομολογεῖσθε ἀλλήλοις τὰ
παραπτώματα, καὶ ἔχθε ὑπὲρ
ἀλλήλων, ὅπως
ιαθῇτε (paggaling) πολὺ ἰσχύει
δέησις δικαίου ἐνεργουμένη.
(Greek Orthodox 1904)
καὶ ἡ εὐχή τῆς πίστεως **σώσει**
(maliligtas) τὸν κάμνοντα, καὶ
ἐγερῇ αὐτὸν ὁ Κύριος· κἂν
ἀμαρτίας ἢ πεποιηκώς,
ἀφεθήσεται αὐτῷ. (Greek
Orthodox 1904)

Kapansin-pansin na ang pagsasalin ng Vulgata na hango sa salin ni San Jeronimo ng parehong griyegong salitang paggaling *ιαθῇτε* (*iathēte*) at kaligtasan *σώσει* (*sōsei*) sa parehas na mga sitas ay

*et oratio fidei **salvabit** infirmum
et adlevabit eum Dominus et si
in peccatis sit dimittentur ei
confitemini ergo alterutrum
peccata vestra et orate pro
invicem ut **salvemini** multum
enim valet deprecatio iusti
adsidua* (Clementine Vulgate,
1592)

Ang *salvabit* at *salvemini* ay parehas na hango sa salitang ugat na latin na *salvare* “Kaligtasan” kaya maaring maunawaan ito na ang kaligtasan ay kagalingan o ang kagalingan ay kaligtasan. Samakatuwid, ang pag unawa sa kagalingan na hatid ni Hesus ay hindi maaring ihiwalay sa kaligtasang kanyang inaalok tulad ng katawan sa kaluluwa ng tao. Ang mga tanda at himala ng pagpapagaling ay mga pahiwatig upang manampalataya sa kanya (Juan 4:48) at magtamo ng buhay. (Mateo 19:29) Ang tinutukoy ni Hesus na buhay ay ζῶν (*zoe*) at hindi βίος (*bios*) samakatuwid ang kanyang pinangako ay hindi basta buhay ngunit buhay na magkaunay ang pisikal at ispiritwal na aspekto (holistiko). Ang *ἀλείφω* (*aleipho*) o pagpapahid ng langis para sa mga sinaunang kristyano ay hindi isang takdang sangkap ng “palagiang palatandaan” (Theological Constant) bagkus ay nakikitang tanda lamang (matter) o element ng sakramento upang maging katanggap-tanggap (Validity) at maaring maihayag sa kultural na paraan kaya naman ang humalina sa kanila upang sumunod kay Hesus ay hindi ang pagpahid *ἀλείφω* mismo bagkus ay ang pangakong maginhawang buhay ζῶν.

Ang pamamaraan ni Hesus ay kaiba sa ibang manggagamot sapagkat lahat tayo ay kanyang pinagagaling sa pamamagitan ng pag aalis ng ating mga sakit at pagpasan nya mismo ng ating mga karamdaman. (Mateo 8:17) Ang pamamaraan ni Hesus ng pagpapagaling ay hango sa kanyang layunin na maghatid ng kaligtasan sa tao, hindi lamang sa ispiritu ngunit kabuuan ng pagkatao (Holistiko). Kaya madalas nating mahinuha sa Ebanghelyo na ang pagpapagaling ng katawan ay bunga lamang ng pagpapagaling ng kaluluwa, ang pagpapatawad ng kasalanan. (Mateo 1:1-8) Malayo ito sa matagal na pag iisip ng kanluranin na perspektibo at pagtingin ng

ng “Ang Diyos ay Tagapagligtas” mas mapagayaman ang kaalaman dito sa librong, *A Hebrew and English Lexicon of the Old Testament* Francis Brown, with S.R. Driver and C.A.

Briggs, based on the lexicon of William Gesenius. Oxford: Clarendon Press. p. 221 & 446



“Dualismo”, na ayun diksyunaryo ng mga teolohikal na kataga ay ang pagtingin na naniniwala sa dalawang magkaibang prisipyo tulad ng katawan at ispiritu (Mckim, 2014). Ang *aleipho* o pagpapahid ng langis sa may sakit (Markus 6:13) ay isa lamang sa maraming paraan ng paggaling na naranasan ng mga sinaunang kristyano.

HILOT: BILANG NATATANGING SINING NG PAGPAPAGALING NG MGA PILIPINO

Ang katutubong pagpapagaling sa pre-kolonyal na Pilipinas ay maaring iugat sa ika 5 siglo bago dumating ang kristiyanismo na nabigay ng natatanging anyo dahil ito ay bunga ng iba’t ibang kultura tulad ng tradisyonal na pagpapagaling ng tsina, *Ayuverda* ng India at *Yunani-Tibb* ng greyigo-persyano (Marana at Galvez, 2006, 2) ang mga kaalamang ito ay ipinamamalas ng mga dalubhasa tulad ng mga hebolarios (Herbologist), mantatawas (Spiritual healers), hilot sa panganganak (Traditional birth attendants) hilot sa pilay (traditional massage therapist) at ang natatanging babaylan (Community ceremonial and ritualistic healer) dahil sa pagiging pinuno nito sa kumunidad. Ang lahat ng mga katutubong magagamot na Filipino ay kumikilala na ang kanilang galing sa panggagamot ay galing sa Dyos (Marana at Galvez, 2006, 5) na hindi mapag-aanlilangan sa mga pamamaraan ng babaylan dahil sa ispiritwal na pamamaraan nito. Ang babaylan ay isang espirituwal na lider, mahahalintulad sa isang relihiyosong katungkulan, sinaunang *priestess o shaman* para sa mga kanluranin (UNDP, USAID, 2014, 15) sila ang sinaunang manggagamot, manghuhula, tagapagkasundo ng nagdidigmaang tribo o pamilya at tulad ng mga manggagaway sila ay may kakayahan magpalayas ng galit na ispiritu (Gracia, 2017) umiikot sa mga babaylan ang sining ng panggagamot sa pre-kolonyal na Pilipinas. Di kalaunan, ang mga babaylan ng ika 16-17 siglo ay nawala sa pagdating ng *conquistadores* at sa pag iral ng kolonyalismo ng espanol sa bansa

(UNDP, USAID, 2014, 8) mas naging tanyag ang mga *medicos* (traditional herb healers who have integrated some forms of European and North American medicine like the use of synthetic medicine) at ang tanging naiwang bakas ng katutubong panggagamot ay ang hilot. Ang Hilot ay isang sinaunang sining ng pagpapagaling ng ating mga albularyo na tinitingnan bilang katutubong tradisyon sa pagpapagaling ng mga sakit sa pamamagitan ng mga haplos. (Bibiano, 2013, 21). Sa kasalukuyan ang Hilot ay mas ginagawa ng mga manghihilot kaysa albularyo na mas kilala sa pagpapagaling ng mga aspekto ng kababalaghan at ispiritwal kaysa pisikal na aspekto. Sa kabilang banda dahil na rin marahil sa pangkanluraning pag iisip, ang Hilot din ay natatabunan ng iba’t ibang mali at madayang pagtingin, isinaalang-alang ang Hilot bilang isang pamahiin o kung hindi naman ay isang uri lamang ng pangkasiyahan gawain, bagkus na isang sining ng pagpapagaling. Ang Hilot ay mahahalintulad din sa Acupuncture ng Tsina, Ayuverda ng India o ng pang kanlurang kasanayan ng pagpapagaling sapagkat ito ay may sarili ding pamamaraan at pilosopiya. Salungat sa kanluraning pagkiling ang Hilot ay hindi lamang sa ispiritual na aspekto ngunit ito ay sumasaklaw din sa kabuuang aspekto ng tao. Tulad ng lumang salawikain:

Ang manghihilot at ang albularyo ay manggagamot ng tao, hindi lamang ng sakit (Bibiano, 2013, 22). Dahil na rin sa sariling pamamaraan at pilosopiya, ang Hilot ay nagiging isa na lamang na uri ng pamahiin dahil na rin sa kakulangan ng pag unawa at madalas na maling pag unawa dahil narin sa kakulangan ng pananaliksik ukol dito. Ngunit kung susuriin ating matutuklasan na ang Hilot ay gumagamit ng mga idiomang pangkultural o mga pang relihiyong salita upang maipaliwanag ang kanilang pilosopiya dahil na rin sa kakulangan ng mga terminolohiya sa sinaunang panahon at dahil dito ang Hilot ay napagkakamalang isang alamat kaysa agham. Tulad sa pagpapaliwanag nila Fajardo at Pasancola, ang mga sakit ay tinatawag na pilay at engkatos para sa mga hindi nakikitang



elemento na maaring makaapekto sa tao mga kultural na kawikaan (idioms) na ginagamit upang maglarawan ng mga bagay na dahil walang angkop na salita ang sasapat sa sinauang panahon upang magamit (Bibiano, 2013, 22). halimbawa ang taong may sakit na asthma ay may problema sa element ng hangin o ang problema sa bato (kidney) ay maaring nahahalinahan ng engkato sa tubig, dahil na rin sa kakulangan ng angkop na salita sa panahong yaon kaya namutawi ang mga kultural na kawikaan na nauunawan ng tao.

Unang Figura: Indiomang Kultural, Elemento at kanilang epekto

Engkatos	Elemento	Epekto
Duwende at kapre	Lupa	Laman at buto
Siokoy at serena	Tubig	Dugo at likido sa katawan
Santelmo, tyanak at Impernales	Apoy	Metabolism
Enkantada at Diwata	Hangin	Hininga

SOURCE: Hilot: The Science of the Ancient Filipino Healing Arts (Bibiano, 2013, 23)

Dahil ang hilot o paghihilot ay ang pangunahing likasgaling sa mga may karamdaman sa kapansanan sa katawan (Jauco, 2008, 1) ang hilot ay lumaganap sa pilipinas at kasama sa mga sakit na pinagsisilbihan nito ay ang panganganak, ayon nga sa Philippine Health Statistics noong 1972 mahigit na tatlo sa ikaapat na bahangdan ang nanganganak gamit ang pamamaraan ng paghihilot (Del Mundo, 1976, 1) sa kabila ng hindi pagsuporta ng DOH sa paghihilot. Sa kasalukuyan ang Hilot ay ang taong nagsasagawa ng pag aalaga at pag papaanak sa tradisyunal na paraan o *Obstetrical practice* at *neonatal care* (Del Mundo, 1976, 1) dahil na rin sa kaalaman ng pagpapaanak kaakibat nito ang negatibong konotasyon ng hilot bilang tao na marunong maglaglag ng bata (abortion) kaiba sa positibong pag unawa ng hilot na nagmumula sa albularyo na nakagagaling.

TALABAN NG KULTURA AT TRADISYONG HUDYO-KRISTYANO

Hilot at Aleipho

Mahalaga na makita natin ang ugnayan ng Hilot at Aleipho kung susuriin ang mga ginawa ni Hesus, mababakas natin na ang Aleipho ay may pagkakahalintulad sa Hilot, parehas ang dalawang kataga na may layuning maging daluyan ng kaginhawaang dulot ng paggaling mula sa sakit.

TALAAN 1:

Theological Constant	Ipinakita sa Kasaysayan	Halimbawa ni Hesus	Kaugaliang Pilipino
	Sacrament of the anointing of the sick/ Sakramento ng ...	Aleipho	Hilot
Kaligtasang natamo	Maibsan ang sakit at maligtas (Paul VI, 1972)	Kagalingan buo; Katawan at kaluluwa (Zoe)	Kaginhawaan nadadama; katawaan at ispiritu (buo, holistiko)
Magandang dulot (Ethical Consequences)	Pagtanggap sa sakit at pakikiisa sa sakit at kamatayan ni Hesus (Paul VI, 1972)	Upang sila ay maniwalala at makipagugnayan sa Dyos (relationship with God) at sumuno	Pakikipagugnayan sa kapwa (napapahilot at manghihilot)



		d sa kanya (Juan 4:48)	
Pananampalat aya	Makamtan ang kaligtasan (Salus)	Matamo ang buhay nahatid ni Hesus (Zoe)	Kaginh awaan sa buhay

Ang dalawang kategorya ng Aleipho at Hilot ay nagpapakita ng pagkakahawig sa pagpapamalas nila ng kanilang sining. Parehas na ang dalawa na gumagamit ng langis ang aleipho (mula sa a+liparos) na nangangahulugan ng pagpahid ng langis at Hilot na humahaplos na kadalasa'y gumagamit ng langis. Bukod sa kanilang pag kakahawig ang dalawa ay ginamit bilang daluyan ng kaginhawaang dulot ng paggaling (Santiago 5:14) na mula sa halimbawa ni Hesus na gumamit ng laway at putik upang magpagaling (Juan 9:6) at ang Hilot na mas hawig sa paraan ni Hesus ng pagpapagaling sapagkat hindi limitado sa paggamit ng langis ang paraan ng pag papagaling bagkus ay gumagamit din ng iba't ibang uri kagamitan tulad ng kandila para sa lamig o laway para sa balis. Ngunit may mga palagiang tanda din tayo masusubaybayan sa bawat isa dahil parehas ang Aleipho at Hilot na tahasang nagpapakita ng pagdudulot ng kaginhawaang buo (holistiko) tugma sa pangako ni Hesus na kagihawaan sa buong buhay (ζωήν) na maaring gamitin tulad ng hulagway ng sakramento. Parehas din na ang dalawang may naglilinang o bumubuo ng ugnayan. Ang Aleipho ay isa sa mga tanda upang sila ay manalig kay Hesus at makipag ugnayan sa Dyos habang ang hilot ay nagdudulot ng magandang samahan sa may sakit at mang hihilot. Maigi ding tingnan na ang lahat ng “mabuting” manghihilot at tumutukoy sa kanilang kakayahan manggamot na nagmumula sa Dyos. Ang sakramento ng pagpapahid ng langis ay umaasang maging daluyan ng kaligtasan habang ang Aleipho at

Hilot ay may pag asang magdulot ng maginhawang buhay. (ζωήν)

TALAAN 2

Theologi cal Constant	Sacra ment of the anointi ng of the sick	Aleipho	Hilot
Gampani n ng Dyos/ Hesus sa tao (Anthrop olohiya- Theology o Christolo gy)	Pangla bas na tanda ng grasya na itinata g ni Hesus upang magpa galing (Paul IV,197 2; Baltim ore #574)	Pagpapagali ng gamit ang pangalan ni Hesus sa pamamagita n ng langis (a + liparos). Si Hesus ang pumapasan ng sakit at pasakit. (mateo 8:17) Sa Dyos nagmumula ang karapatang magpagaling	Pagpap agaling ng Dyos sa pamam agitan ng manghi hilot bilang Instru mento sa paraan ng paghapl os na malimit na gumaga mit ng langis. Ang manghi hilot ay dumidi ghay dahil sa paniniw alang sya ang daanan ng lamig (sakit). Sa Dyos nagmu



			mula ang paggaling
Gampanin ng sambayan (Eklehiya)	Ang diin ay nasa simbahan bilang sakramento at ang sambayanang tumatanggap ng sakramento	Ang pagpapagaling ay holistiko at nakauugnay din ito sa relasyon. Pagpapatawad bilang paggaling ng relasyon at katawan (Mateo 9:2-5)	Ang kaginhawaan ay nagmula sa ugnayan ng manghihilot, nagpapahilot at Dyos
Inaasam na maranasan (Eskatohiya)	Pakikisa sa pasyon at kamatayan ni Hesus (Paul IV, 1972)	Kagalingang katawan at kaluluwa, Zoe (ζωή)	Kaginhawaan mula sa kagalingan ng tao mula sa sakit.

Ang Hilot ay may diin na pumupukaw sa Pilipinong pagtingin na matatagpuan din sa karanasan ng mga unang kristyano. Kapansin pansin na karamihan sa mga manghihilot ay dumidighay sa proseso ng panghihilot na ayon sa nakararami ay paraan daw ito ng pagpapalabas ng lamig o sakit na tila bagawig sa paraan ni Hesus ng pagpapagaling sapagkat sya mismo ang pumapasan ng atin sakit. (Mateo 8:17) Ngunit hindi ganap ang pagpasan ng manghihilot sa ating sakit at tulad ng ibang kataga ay may negatibo konotasyon din ang katagang hilot dahil minsan pa ay ginagamit ang hilot sa pagtanggap ng sakit ng reponsibilidad na dala ng maagang pagbubuntis tulad ng pagpapalaglag ng bata, hindi ito ang nais natin pagyabungin bagkus ay isa ito sa

dapat isaalang alang sa paggamit ng katagang hilot. Sa kabilang banda ang hilot bukod sa paggamit ng langis ay nagpapakita din ng ugnayan ng tao ang αλεῖφω ay nauugnay sa pagpapagaling at ang paggaling ay epekto ng pagpapatawad ng kasalanan o pagsasaayos ng relasyon sa kapwa at Dyos ang ugnayang ito ay ipinakita ni Hesus ng mapalakad nya ang pilay sa pamamagitan ng pagpapatawad (Mateo 9:2-5) ang ugnayang ito ang nagpapatibay ng ating pag-uunawa sa ζωήν bilang buong ugnayan ng buhay ng tao. Ang Hilot naman sa kabilang banda ay nakabatay sa tiwala at ugnayan ng manghihilot, nagpapahilot at Dyos. Habang ang mga sinaunang kristyano ay umaasa at umaasam na makaranas ng ganap na kagalingan sa katawan at kaluluwa ang mga Pilipino naman ay umaasang makaranas ng kaginhawaan sa buong buhay.

PANIBAGONG PAGKAUNAWA SA TRADISYON AT KULTURA

Aleipho: Ang Nakagiginhawang Hilot na Dulot ni Hesus

Ating nahinuha na si Hesus bilang tagapagligtas (ישוע) ay hindi lamang nagliligtas ng kaluluwa bagkus ay nagliligtas din ng katawan. Ang sakramento ng pagpapahid ng langis sa may sakit ay may matagal na kasaysayan na nakalimot sa literal na kaginhawaang dulot ng paggaling mula sa sakit. Ang paglayo sa pag-uunawa ng tao bilang dalawang hiwalay na pagkakakilalan (ispiritu at katawan) dahil sa dualism ay muling ibinabalik ng pilosopiyang nakapaloob sa katagang hilot kung saan ibinabalik tayo sa pag-uunawa ni Hesus na ang tao ay dapat magtaglay ng kaganapan ng buhay bilang buo at magkauugnay ζωήν.

Pagkilatis sa Bagong Pananaw

Katapatan sa Tradisyong Hudyo-Kristyano



Sa pagmumungkahi ng Hilot bilang kataga sa sakramento ng pagpapagaling, binibigyan nito ng diin ang aspekto ng Zoe (ζωήν) o ng kaganapan ng buhay na nagmumula sa Dyos tulad ng pinangako ni Hesus sa kanyang mga alagad. Ito ay salungat sa dualismong pagtingin ng kaligtasan bilang ispiritual na pagliligtas lamang ng Dyos sa pamamagitan n Hesus. Makikita natin na ang hilot bilang holistikong uri ng pagpapagaling ay tapat sa holistikong pagpapagaling ni Hesus na naglalapit sa mga Pilipino sa pag unawa ng pagpapagaling ng mga sinaunang Kristiyano.

Paglalapit sa Tamang pag sasabuhay

Tumutuligsa ang kateryorya ng Hilot sa balangkas ng ating lipunan kung saan ang kapakanan ng mga mamamayan ay naisasaalang-alang dahil sa pagtutuo lamang sa isang aspekto ng buhay halimbawa na rito ay sa aspekto ng kalusugan kung saan naisasaalang-alang kapalit ang paglilingang ng ekonomiya o hindi naman kaya ay ang pagsasakripisyo ng kalikasan para sa sariling kapakinabangan. Ang kateryorya ng Hilot bilang pamantayan ng pag sunod sa paraan ni Hesus ng pag unawa ng pagliligtas sa pamamagitan ng kaginhawaan sa paggaling mula sa sakit ay isang paalala na ang tunay na kaligtasan ay kaginhawaang buo at lumililing sa lahat ng aspekto ng buhay.

KONKLUSYON

Ang Zoe (ζωήν) o ang kaganapan ng buhay ang hatid ni Hesus samakatuwid tanging kagalingan at kalinangan ng tao sa lahat ng kanyang aspekto ang tangin layunin ni Hesus kaya naman inaasahan din ng bagong pananaw na ito na maging holistiko ang pagtingin sa tao na nangangailang ng pantay na atensyon sa kanyang katawan at kaluluwa. Ang Hilot ay may layuning mag pagaling hindi ng sakit bagkus ay ng tao at dala nito ang pananaw na ang hilot bilang holistikong uri ng pagpapagaling ay umaasang makatulong na

iwaksi ang kultura ng pagpapabaya ng mga Pilipino sa kanyang sarili upang makaranas ng kaginhawaan sa isang aspekto lamang ng kanyang buhay. Ang tanging layunin ng manghihilot ay maghatid ng kaginhawaan sa lahat ng aspekto ng buhay tulad ng zoe.

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International Student Mobility and Teaching Catholic Theology/ Catechesis: Experiences from Below

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Abstract: The increasing multicultural profile of classrooms in most Philippine Catholic universities has provided a unique predicament in teaching theology courses that have strong Catholic/Christian orientation. The global phenomenon of international student mobility (ISM) has diversified the classroom make-up and with pedagogical shift towards a more learner-centered approach in many institutions, it has become urgent for theology teachers/ professors to adjust, negotiate, and reconsider old pedagogical habits and practices in lieu of the aforementioned.

Key Words: ISM; theological education; religious education; catechesis

INTRODUCTION

Recent trends of global migration and the effects of globalization have diversified the ethnocultural constitution of learners' spaces. It seems that with increasing territorial transnational mobility of people through migration and the ever-shrinking global space of virtual communities among others, diversity has been, more than ever before, a normative existential question and/or struggle. In this paper, I wish to address the increasing multicultural profile of classrooms and learning environments. While multiculturalism is a salient feature of Fourth Industrial Revolution, the impact it brings not just to pedagogy *per se* but specifically to how theology/ catechesis must be taught in a way that is inclusive and responsive to changing times is the main concern of this paper. This paper attempts to narrate and analyze key points drawn from teaching experiences and the students' responses to their experience as non-Catholics enrolled and within a learning space of confessional theology/ catechesis.

Diversity in educational setting provides for the emergence of studies on multicultural education not merely as a perspective in response to the reality of plurality

but more as a critical perspective towards promotion of social justice (Au, 2009; Gorski, 2009; Nieto & Bode, 2012). Social justice herein understood presupposes hierarchical power-relations within a multicultural setting. Within the ideology of social justice, multicultural response to diversified educational demography ensures that "all students.... have an equal opportunity to learn" (Banks, 2010, p. 3). But most of the studies on diversity in educational space are geared towards an approach of relationship within the nexus of culture; while this paper's regard is within the area of religious diversity of a class of students enrolled into a theological course/subject that is confessional by nature, Catholic to be specific.

The situation of religious pluralism existing in many class profiles has become problematic given Catholic universities and colleges' confessional theological education that they require to all students as necessary component of completion of any academic degree. This multireligious profile of students inside a classroom of a theology subject is viewed to reproduce hierarchical relations between and among students on the basis of religious affiliation/theological confession. It is the purpose of this paper to expose and explore this phenomenon; citing three situations of students whose non-Catholic religious identity

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has provided peculiar dynamics of interaction with the host group of Catholic students. Analysis of their situations can provide heuristic description that can better help future articulations of pedagogical approaches and paradigms in classrooms with multireligious profile.

VOICES FROM BELOW: STUDENTS SPEAK UP

Kim was a Korean sophomore who was taking up a business degree. In most of the time, he would sit at the back of the classroom and draw sketches of anything. His passive compliance to the course requirements is nothing new at all. He has been like that since day one. Days before midterm assessment, he approached me after one session on some clarifications. There I had the chance to talk to him more personally. He shared his struggles of being alone in Manila while his family was in Seoul. He found it hard to adjust and the cultural difference was not at all helping. In short, his situation was difficult. When I asked him about his religious affiliation; he said he was a Christian but generally inactive. He said he did not mind attending theology classes but that he would prefer it to be less theoretical/doctrinal and more life-engaging.

Mark was an American who openly declared himself an atheist. In my class, he was highly critical and noncompliant. During one group activity where the main objective is to share life experiences of God's presence in their lives, he did not want to participate. I politely asked him to just join the group and when he stressed that he was not comfortable doing it owing to his non-belief, I asked him to share to his group then the reason of his being a non-believer. He obliged rather passively. At the end of the class, a representative from each group was asked to share what had transpired and to my surprise, Mark was the one who stood up for the group. He said it was quite interesting to find out that some of his group mates had such

strong faith to God that their painful experiences of loss and tragedy became avenues for God's loving manifestation. He said he respected such views but for him it was those same tragic experiences where he realized that God is nowhere.

Stella hailed from Indonesia and was a Moslem. She was a very responsible student and had been a consistent honor student. In my class she was very attentive and was usually taking the leadership role in group activities and projects. Interestingly in most of the classes I had, she would almost always share some Islamic religious ideas that offered quite a contrasting perspective from the Christian categories. She would share about prayer rituals and laws on marriage that were heard with earnest attention from the rest of the class who were majority Christians. In the end, discussions and encounters had become so lively and interestingly fun. In most cases, I had almost a perfect attendance among students in this class and that they were always looking forward to the exchanges that might transpire.

While these case examples do not represent entirely the dynamics of multicultural and multi-religious theology classrooms in a Philippine Catholic university, there is a rich resource of information and patterns that can be drawn from them; providing traces and cues of discourse exchanges between and among the theology professor, the local students, and the international students.

First, there is a strong "othering" complex demonstrated implicitly and explicitly in an outsider's enrolment to a theology class. It makes him/her feel at loss with the "foreignness" of the ideas being discussed as well as the religio-cultural exclusivity of Filipino-Catholics who comprised most of the class. In this context, the situation of these learners particularly the non-natives must be understood in the context of migration. Migration studies have evidently presented immigrants as the "other" whether

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they come for labour or education. Especially now that there is a strong tendency for culture to be treated as a normative category, migrants usually find the urgency towards cultural adaptation a matter of survival rather than a free initiative. Derrida (1982) speaks of “culture as violent because the production of discourse that people use to describe ‘cultures’ underpins a means of hierarchizing ‘cultural’ values with one’s ‘higher’ to that of other’s” (p. 5). Migrants’ interstitial existence in the host countries places them in a “betwixt-and-between” (Phan 2003, p. 149) situation that is a characteristic of marginalization. Gnanapragasam & Schüssler (2008) however argue that “Asians’ concept of the ‘other’ has a more positive nuance that expects lesser or absence of tension” (p. 38). They may have a point as Filipino consciousness’ deep understanding of the “other” is rather inclusive than exclusive. De Guia (2005) stresses that within the Filipino psychology, “the ‘other’ is treated as a *kapwa*, a shared self” (p. 8).

Henceforth, it can be surmised that Filipinos’ *kapwa* mentality may possess a more compassionate cultural attitude that minimizes this gap of alienation and marginalization as experienced by foreign students.

Second, there is a struggle for meaning and relevance among the students as to how most of these western-formulated Catholic doctrines relate significantly to their own personal and familial space. It may be therefore safe to assume that a more interactive and mutually inclusive approach in the study of theology has proven to be rather meaningful for these learners. Theology, while embedded in rich Christian/ Catholic tradition, has to get out of its old habit of theoretical abstraction that dulls learners’ capacity to reflect and articulate theological categories in view of their own context, culture, and orientation. Epistemologically, theology becomes a lively encounter when viewed as multi-perspectival that considers drawing from insights and

validation from several cultures to enrich the task of theologizing. Democratizing the task of theological articulation must be viewed with openness and careful discernment. There may not be an exact template on the facilitation of a more interactive approach in teaching theology but it is fairly clear that there has already been a strong resistance towards what Freire (1996) refers to as “banking education” which is a critique of traditional education system; a metaphor where students are seen as empty containers which teachers must deposit knowledge into” (p. 58).

Third, there is always an implicit (sometimes explicit) negotiation among Catholic theology professors in their approach to increasing number of millennials who have proclaimed themselves as non-believers or atheists or just plain indifferent to any religious faith. Classroom encounters nowadays are not without the presence of young people who claim to be atheists or non-believers. In fact, it is likely that their number in a certain class is more than I ever think it is. I do not intend to forward a long and thorough discussion on the subject of atheism and non-believers and I believe that they must not be rather tossed off as obstinate individuals where dialogue is impossible. The truth is most of them may simply be more religiously inclined than the rest who claim to belong to a religion. I always believe that their case is special because their claim of non-belief may be construed as an admission of situated predicament of “exploring, searching, and finding” God, or faith, or life-meaning in a deistic sense. Comte-Sponville (2008) may be right, “Atheists have as much spirit as everyone else; why would they be less interested in spiritual life?” (p. xi)

One can therefore sense a growing urgency in rethinking the way theology as compulsory courses are taught in most universities. In the larger environment of inter-regional or intra-regional student mobility/migration, it is proposed that these Philippine

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Christian/Catholic universities may consider adopting an intercultural approach in both the pedagogy and methodology of theology courses. There is not one single way of achieving it but this paper believes that every single attempt to endorse intercultural approach in teaching theology in Philippine Catholic universities must be aware of few foundational considerations.

First is on the normative and privileged position of Catholic orientation in theological education in Philippine academe. The strong Christian/Catholic tradition/ethos in the Philippine theological education is something that will be hard to neglect or ignore even in the face of this global/regional phenomenon. This Christian/Catholic worldview is deeply embedded in the Philippine society and that its dominant discursive status may be unlikely difficult to unseat, generally speaking. Theological categorization in terms of Christian/Catholic discourse is presumed to be the normative in any Philippine theological education despite global/regional pressure of internationalization of education.

Similarly, the paper refuses to see such religious normative as a hindrance to intercultural theology because it is precisely an implied trait in any phenomenon of diversity and multiculturality. Besides, intercultural theology does not in any way attempt to homogenize diverse cultural/faith groups. It merely offers avenues for mutual/constructive interaction and exchanges. If intercultural theology would have been adopted in Indonesia, its strong Islamic tradition/ethos is also expected.

Second refers to an intercultural attitude that every academic must embrace towards openness, dialogue, and interaction. Faculty/teachers must be trained as effective facilitators in expounding a whole range of human beliefs about the objects of religious faith and at the same time advocate a range of diverse

positions without presenting their own beliefs as unjustly privileged (Ward 2007, p. 379). Cartledge and Cheetham (2011) refers to the same as the call for teachers and facilitators to adopt an “intercultural style” (p. 5) that expands the task of theologizing from the “pulpit” of professors to the space of student-learners through well-discerned activities and exchanges.

Third is characterized by an empowered knowledge/power position given to learners/students in terms of doing theology. Because of the sheer volume of information that diverse cultures/religions present, notwithstanding, the multiple new contexts and encounters that come into view, it is impossible for any single theologian to encompass this amount of material in any systematic way, but maybe it forces us now “to trust the individual believer in his or her own context to theologize in situ [on site] (Wilson 2013). It is where theology is formed not from the monopoly of authority (professor) but from a more democratic space of theologizing where everyone can participate and contribute.

PREDICAMENTS TO INTERCULTURAL APPROACH IN TEACHING THEOLOGY: PHILIPPINE SITUATION

On the argument of privileged and indispensable position accorded to Catholic orientation in Philippine Catholic universities/colleges, this must be addressed first by differentiating these Catholic universities/colleges in terms of the philosophical frameworks and nuances by which their Catholic theology is based or is influenced. This is crucial in order to determine too the degree of possible openness to negotiating Catholic “hard” truths within a multi-faith/multicultural classroom. It is assumed that a theological school of thought that is closer to the Magisterium (mainstream theology) will

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be in a very difficult situation of negotiating with current social context given its strict adherence to doctrinal formulations and dogmatic pronouncements. To illustrate, when I was teaching in UST in 2010, which is a Pontifical university run by the Dominicans, strong adherence to Scholastic thought and Magisterial teachings define theological courses given to all its students. When I attempted to deviate from the syllabus by utilizing a more liberational theme of teaching Catholic Social Thought (CST), I was admonished and reprimanded. That occurred despite the so-called "academic freedom" that privileged professors from strict policing and regulation. The situation is however different with DLSU, a Catholic university run by La Salle brothers, which encourages theological education to be more socially-responsive and in dialogue with students' multicultural and multi-faith orientations. Here, negotiation is not only possible; it is even encouraged.

On the need for professors to exhibit an intercultural habitus, it is important to note that there are various aspects to be considered. First, these professors are bound by structural regulations and policies tied up to their workplace and employment. That whatever degree of openness a theology professor has, he/she must always take into account his/her career opportunities and professional needs. In fact, UST requires all its theology professors to acquire a *mandatum* which is essentially a license to teach theology in Catholic educational institutions.

As for the third foundational consideration, a shift in knowledge-sourcing is feared to pose a problem from the standpoint of theological orthodoxy in entrusting to human wisdom, in this case the students, the interpretation of the Gospel in different cultural contexts. In this case, Wilson (2013) urges the need for all participants, especially professors/faculty for "a more attentive discernment and contextual evaluation" (p. 49).

CONCLUSION

What this paper has presented is the challenge posed by a multicultural classroom profile to the practice of teaching theology courses that have strong Christian/Catholic tradition. Given the compulsory nature of theology courses for degree completion among the undergraduate students, teaching these courses then necessitates rethinking and perhaps reorientation if theological education desires for a positive impact among its learners, more especially now that there has been increasing movement of students in and out of the country.

However, the entire project is rather complicated. Most of these students still feel alienated from a cultural standpoint worsened by theological/religious categories which are alien to them but must be studied and learned as a compulsory course in their respective universities/colleges.

It is argued that given the Philippine context of strong Catholic tradition, a truly intercultural way of teaching theology starts with laying down previous categories and constructs and meet to discourse and interact fellow conversants and participants in critical contestation, not mutual tolerance/acceptance, of each categories and nuances. What this means for the theology professors is an acknowledgment of changing shifts of articulation and an invitation to get out of the comforts of doctrinal formulations or codified propositions; to learn "new" things outside theology and appreciate diversity with earnest desire for understanding the learners' context and situation. Theology is not about truths that are expressed in words and statements. They are articulations, expressions, and reflections of peoples' situations, aspirations, and sentiments. Henceforth, it makes sense then that teaching theology must be a venue that allows interactions, exchanges and critical contestations.



The conversation has just started. I hope this may arouse future conversations.

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Apologia Hermas: A Refutation of the Adoptionist and Heretical Hypotheses Against the *Shepherd of Hermas*

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Abstract: The Shepherd of Hermas is generally regarded as an extensive text regarding Christian ethics rather than a theological treaty, however it produced just enough passages scattered throughout the Visions, Commandments, and Similitudes for contemporary scholars to formulate different theological/christological hypotheses. These hypotheses often revolve around the following heretical positions: (1) Adoptionist Christology, (2) Christ-Spirit Sabellian Christology, and (3) proto-Arian Angelic Christology. The proponent, however, disagrees with all of these hypotheses based on an internal criticism of the Shepherd. The proponent argues instead, using the historical method - or the *descriptive-narrative-analytic* method - that the Shepherd of Hermas implies one of the earliest, if not the earliest, references to a *proto-Trinitarian* theology.

Keywords: (1) Shepherd of Hermas, (2) Adoptionism, (3) Sabellianism, (4) Angelic Christology, (5) Proto-Trinity

Introduction

The Shepherd of Hermas, shortened as the Shepherd, is a post-Apostolic, early Patristic,¹² and Apocalypse style Christian text speculated to have been written under two main stages between 90 and 150 CE (Quasten, 1990). It comprises of three main sections: (1) five Visions/Revelations, (2) twelve Commandments, and (3) ten Similitudes/Parables. The text centers around a certain Hermas, a former slave and Christian layman in Rome who is visited by celestial messengers in his spiritual journey for repentance from past sins. A recurring theme throughout the text is the vision of a Tower under construction which stands as an allegorical representation of the Christian Church waiting for more bricks (repentant souls) before the Day of Judgement. The text urges sinful Christians to repent from their past

sins for if the construction is completed, then it will all be too late. As such, the Shepherd is an allegorical treaty regarding Christian ethics, morality, and principles rather than a religious or theological treaty, although references of Christological and Pneumatological elements are scattered throughout the lengthy text. Church Fathers such as Irenaeus, Clement of Alexandria, Tertullian (pre-Montanism), Origen, Didymus the Blind, and Athanasius place it in high regard although are silent regarding its theology.

Regardless, the theological inclinations of Hermas is a ground of controversy and interest for contemporary scholars. This led to the speculation of various theological - specifically Christological - hypotheses by scholars that implies heretical inclinations. Prominent hypotheses include: (1) *Adoptionist* Christology, (2) Son-Spirit *Sabellian*

¹² Hermas, along with some early Church Fathers, are traditionally grouped together as the *Apostolic Fathers*, disciples and eyewitnesses of the

apostles of Christ. Whether or not Hermas personally knew any of the apostles is an issue for another time.

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Christology, and (3) proto-*Arian* Angelic Christology. The proponent, however, does not agree with any of these contemporary hypotheses, arguing instead that *the Shepherd advocates what closely resembles a proto-Trinitarian theology*. Unless specifically stated, the proponent will utilize Michael Holmes' *Apostolic Fathers* (1989) as a source of passages from the Shepherd and other Apostolic Writings. And to avoid controversy, the proponent will utilize the *New Revised Standard Version* (NRSV) as a source of Biblical passages for supplementary purposes.

The Adoptionist Hypothesis

Adoptionism is the belief that Christ is but a mere man who only began existing after being born of Mary, either as a virgin or not, and was elevated as the “Christ” and *adopted* as the “Son of God” after his baptism in the Jordan River (Wellum, 2016). Scholars tend to pinpoint Adoptionist tendencies based on the 5th Parable of the Shepherd, also known as the *Parable of the Vineyard*. In summary, the parable tells of three main characters: (1) the lord of a vineyard, (2) the son of the lord, and (3) the slave of the lord. The landlord went on a certain trip and instructed the slave to tend the vineyard and build a fence while he is away. The slave built the fence and also removed pestering weeds out of his own initiative, causing the vineyard to thrive. The landlord, upon his return, was delighted and rewarded the slave by commemorating a feast in his honor and giving him food. The slave, instead of partaking alone, also gave food to his fellow slaves. When the landlord learned of the slave's deeds, he was further delighted and rewarded him by adopting him as co-heir with his son (Herm. 55:1-11, *Holmes*). When Hermas admitted ignorance on the parable's meaning, the angel of repentance, in the guise of a Shepherd (hence the book's name) explains:

Now listen,” he [the Shepherd] said, “and understand them. The field is the world, and the lord of the field is He who created all things [God the

Father] and perfected them and endowed them with power, and the son [of the landlord] is the Holy Spirit, and the *slave is the Son of God*, and the vines are the people which he [God] himself planted.

When pressed for more information, the angelic guide adds,

But hear why the Lord took, as counselor concerning the inheritance of the slave, his son, and the glorious angels. The preexistent Holy Spirit, which created all creation, God caused to dwell in *that flesh* which he wished. So *this flesh*, in which the Holy Spirit dwelled, served the Spirit well, living in reverence and purity, and did not defile the Spirit in any way. So because it conducted itself appropriately and purely and worked with the Spirit and collaborated in every deed, acting with strength and courage, he chose it as partner with the Holy Spirit, for the conduct of *this flesh* pleased God because it was not defiled while it possessed the Holy Spirit on earth. So he took the son as a counselor, and glorious angels, that *this flesh* also, after it served the Spirit blamelessly, would have some place to dwell and not seem to have lost the reward of its servitude. For all flesh in which the Holy Spirit has dwelled, when found



undefiled and spotless, will
receive a reward.¹³
(Herm. 59:4-8, *Holmes*)

With a strong emphasis on the slave as “this flesh,” the scholars J. Burns and Gerald Fagin (1984) are convinced of an Adoptionist hypothesis when reviewing this section with additional emphasis on the slave only becoming the Son of God after his adoption:

Hermas seems to have identified the Holy Spirit as the divine power which worked in and *adopted Jesus Christ as Son of God*. This Christology seems to be patterned on the presence of the same Spirit in the prophets (p. 25).

Another proponent of the Adoptionist hypothesis is Johannes Quasten (1990) who declares,

According to this passage [Parable 5] the Trinity of Hermas seems to consist of God the Father, of a second divine person, the Holy Spirit, whom he identifies with the Son of God and finally *the Savior, who was elevated to be their companions as the reward of his merits*. In other words Hermas regards the *Saviour as the adopted son of God* as far as his human nature is concerned (p. 100).

Truly if the 5th Parable alone is the basis of the hypothesis then an Adoptionist hypothesis is plausible; however, other sections of the Shepherd seem to negate this assertion. A proof of this is the 9th Parable, or the *Parable of the Glorious Man, the Tower, and the Twelve Mountains* (see *Semi-Sabellian* section below for

summary). This particular parable shows a certain great white rock and a door described as in the following manner:

And in the middle of the plain he [Shepherd] pointed out to me a great white rock rising up from the plain. And the rock was higher than the mountains and square, so that it could hold the whole world. And that rock was old, and a door had been hewn out of it; but the door seemed to me [Hermas] to have been hewn quite recently. And the door was so much more radiant than the sun that I marveled at the brightness of the door.

(Herm. 79:1-2, *Holmes*)

The rock and the door, as the parable narrates, serves as the foundation of the Tower (Herm. 80:1-5, *Holmes*). When pressed for more information, the angelic Shepherd expounds in the following manner:

“First of all, sir,”
I [Hermas] said, “explain this to me: Who is the rock and the door?”

“This rock,” he [Shepherd] said, “and the door are the Son of God.”

“How is it, sir,” I said, “that the rock is old, but the door is new?”

“Listen,” he said, “and understand, foolish man. *The Son of God is far older than all His creation, with the result that he was the Father’s counselor in His creation*. This is why the rock is old.”

¹³ Some words were placed on lowercase (particularly ‘Son’ to ‘son’) to sync with the context of the parable and to avoid confusion for the reader.

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“But why is the door new, sir?” I said.

“Because,” he said, “*he was revealed in the last days of consummation*; that is why the door is new, in order that those who are going to be saved may enter the kingdom of God...the door is the Son of God; there is only this one entrance to the Lord. *No one, therefore, will enter into him in any other way than through his Son.*

(Herm. 89:1-3, *Holmes*)

This passage alone refutes the Adoptionist hypothesis for the simple reason that the Son of God, in the allegorical form of a Rock, is already preexisting prior to the creation of the world and that he predates his mortal conception which happened in the *last days*, perhaps as “this flesh” spoken of in the 5th Parable. It is plausible to assume that Hermas borrowed from four Biblical traditions in these particular descriptions of the Son of God: (1) Wisdom, (2) Isaiah, (3) Pauline, and (4) Johannine traditions. The Isaiah tradition, under a Christian reinterpretation, is a source of Messianic prophecies of the coming of Jesus Christ, and may be the source of the epithet of the Son of God as a *Counselor*:

“For a child has been born for us,
a son given to us; authority rests
upon his shoulders; and he is
named *Wonderful Counselor*,
Mighty God, Everlasting
Father, Prince of Peace.”

(Isa 9:6, NRSV)

The Wisdom tradition also speaks of the Wisdom of God who was “*set up...before the beginning of the earth*” and was brought forth “when there were no depths.” (Prov 8:23-24, NRSV) The following verse further reads that,

“then I was beside him [God], *like a master worker*; and I was daily his delight, rejoicing before him always.” (Prov 8:30, NRSV)

In the Pauline tradition, Christ is identified as the Wisdom of God and as a *rock* that accompanied Moses and the Hebrews after their exodus from Egypt (I Cor 1:24, 10:1-4, NRSV). This implies or indicates Paul’s adoption of ideas from the Wisdom tradition in his own Christology since the Wisdom of God, as a theophany of Christ, is also attested to be “rejoicing in his inhabited world, and *delighting in the human race*.” (Prov 8:31, NRSV) This is also supplemented by the Johannine tradition that speaks of Christ as the preexistent Word (*Logos*) of God that manifested in the human world as exemplified in the opening of the Gospel of John,

In the beginning was the Word,
and *the Word was with God*, and
the Word was God. *He was in
the beginning with God*. All
things came into being through
him, and without him not one
thing came into being. What has
come into being in him was life,
and the life was *the light of all
people*...And the Word *became
flesh and lived among us*, and
we have seen his glory, the glory
as of a father’s only son, full of
grace and truth

(Jn 1:1-4, NRSV).¹⁴

The imagery of the door further implies Hermas’ knowledge of the Johannine Gospel who describes Christ as “*the way, the truth, and the life. No one comes to the Father except through me.*” (Jn 14:6, NRSV)

If Hermas then presents Christ as a pre-existent being in the 9th Parable, what do we make of the Adoptionist hypothesis in the 5th Parable? A simple solution is to view the 5th Parable not as a theological statement on the

¹⁴ See also Rev 19:13, NRSV.

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nature of Christ but rather an allegorical retelling of his ministry, passion, and death. If such was the case in hand, then the “flesh” to which God caused the Holy Spirit to dwell may be a reference to the Gospel episode of Christ’s baptism in which the Holy Spirit descended in the form of a dove and “remained on him.” (Jn 1:32, NRSV) It is then possible to conclude that the exaltation of the slave as joint-heir with the son of the landlord may signify the exaltation of Christ for his servitude for the salvation of humanity. The angelic Shepherd leans on this interpretation of the 5th Parable,

The Son of God is not presented in the guise of a slave, but is *presented in great power and lordship...*

God planted the vineyard, that is, He created the people, and turned them over to his Son [slave]. And the Son placed the angels [fences] over them to protect them, and the Son himself cleansed their sins [weeds] with great labor and enduring much toil or labor [sic]. So when he himself had cleansed the sins of the people [fellow slaves], he showed them the path of life, giving them the law [food] which he received from his Father.

You see...he is *the Lord of the people*, having received all power from his Father.

(Herm 59:1-4, *Holmes*)

The symbolism of Christ as a slave is also possibly another Hermasian borrowing from the Pauline tradition as evident in the following passage,

Let the same mind be in you that was in Christ Jesus, Who, though He was in *the form of God*, did not regard equality with God something to be expl-

oited, but emptied himself, *taking the form of a slave*, being born in human likeness. And found in human form, he humbled himself and became obedient to the point of death - even death on a cross. Therefore, *God also highly exalted him* and gave him the name that is above every name, so that at the name of Jesus every knee should bend, in heaven and on earth and under the earth, and every tongue should confess that *Jesus Christ is Lord*, to the Glory of God the Father.

(Phil 2:5-11, NRSV)

What then is the Son of God’s reward for his servitude after his exaltation? Perhaps, his reward is that he now sits on the right hand of God the Father (Mk 16:19, Lk 22:69, Acts 2:33, 7:55-56, Rom 8:34, Heb 1:3, 10:12, 12:2, NRSV). It could also be speculated that Hermas borrows the imagery of the Parable of the Vineyard from the *Song of the Vineyard* found in the book of Isaiah, although the former is presented in a Christian theme. The full Song is as follows,

Let me sing for my beloved my love-song concerning his vineyard:

My beloved had a vineyard on a fertile hill. He dug it and cleared it of stones, and planted it with choice vines; he built a watchtower in the midst of it and hewed out a wine vat in it; he expected it to yield grapes, but it yielded wild grapes.

And now, inhabitants of Jerusalem and people of Judah, judge between me and my vineyard. What more was there to do for my vineyard that I have not done in it? When I expected it to yield grapes, why did it yield wild grapes?

And now I will tell you what I will do to my vineyard. Will

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remove its hedge, and it shall be devoured; I will break down its wall, and it shall be trampled down. I will make it a waste; it shall not be pruned or hoed, and it shall be overgrown with briers and thorns; I will also command the clouds that they rain no rain upon it.

For the vineyard of the Lord of hosts is the house of Israel, and the people of Judah are his pleasant planting; he expected justice, but saw blood-shed; righteousness, but heard a cry!
(Isa 5:1-7, NRSV)

The Song is a parable concerning the efforts of God to care for the Israelites who, in turn, still remained unrepentant from their sinful ways. Because of their lack of initiative to acknowledge the works of God, they are punished by losing His protection in their greatest time of need such as the Babylonian Captivity. The similarities between the Song and the Hermasian Parable are noticeable with the vineyard setting and the character of a landlord tending to it. However, the results of both accounts are different; the vineyard in the Song fails to produce good fruits while the vineyard in the Hermasian Parable succeeds in doing so. Where God failed in the Old Covenant, Christ succeeded in the New Covenant. And what better way to express this success than the proliferation of the Christian faith even after the end of the Apostolic Age not only to the Jews but also to the pagan Gentiles of the Roman Empire.

Christ-Spirit Sabellian Hypothesis

The next common theological hypothesis attached to the Shepherd is a semi-Sabellian hypothesis. Sabellianism is regarded as a historical heretical theology which asserts that the Father, Son, and Holy Spirit are not distinct personages or beings but rather modes or titles

taken by God one point at a time (Wellum, 2016). One scholar who advocates for this hypothesis is Alfred Loisy who in technicality, argues for a semi-Sabellian interpretation regarding the relationship of Christ and the Holy Spirit. Loisy writes,

We learn that the *master builder*...is the *Son of God*, the *Christ* himself...Getting somewhat entangled in these speculations, the good Hermas informs us in the preamble to the parable that *the Holy Spirit, who is the Son of God*, who formerly spoke to him under the figure of the Church...(p.261)¹⁵

To further understand this portion, it is important to summarize the content of the 9th Parable which the proponent was not able to do in the Adoptionist section. The angelic Shepherd led Hermas to a mountain in Arcadia where he saw twelve mountains with different appearances; the first one being desolated while the last one being lush in vegetation. Then on an empty plain Hermas saw a group of angelic beings who found a large rock and carved from it a door (the Son of God), and from these foundations the angelic beings constructed the Tower which symbolizes the Christian Church. Meanwhile, a certain *Glorious Man* who is “of lofty stature that He stood taller than the tower” appears and inspects the Tower with “a rod,” ordering some angelic workers to remove defective bricks and fix them for future use.

Loisy’s “master builder” is referring to the Glorious Man who, indeed, the angelic Shepherd later attests to be *the Son of God* (Herm 89:8, *Holmes*). In the case of the Holy Spirit, Loisy refers to the preamble of the 9th Parable which describes the Holy Spirit in the following manner,

“I want to explain to you
[Hermas] what the Holy Spirit,

¹⁵ Cf. Herm. 78:1, 84:1, 89:7, *Holmes*.

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which spoke with you in the
form of the Church, showed you;
for *that Spirit is the Son of God.*
(Herm 78:1, *Holmes*)

In short, Loisy infers that since the Glorious Man (Christ) and the Holy Spirit are both called *the Son of God* in the Shepherd, he argues that Hermas does not draw a distinction between the two figures and sees them as one and the same. Arguably this is the heretical hypothesis with the strongest argument, however it fails to take into account the later parts of the 9th Parable that draws a distinction between the two figures. A further study on Hermasian Pneumatology is required for the proponent to advance his counter-arguments. The aforementioned description of the Shepherd describes the Holy Spirit as appearing in the form of the personified Church¹⁶ that appeared to Hermas in the earlier Revelations (specifically the 3rd Vision) portion of the text (Herm. 8:1, 19:1-2, 20:1, 21:1, 23:1-2, *Holmes*). In the 3rd Revelation, the personified Church reveals to Hermas the paradoxical nature of Tower in the following manner,

“The tower which you see being
built is I, the Church, which
appeared to you now and
previously.”
(Herm 11:3, *Holmes*)

From this passage we learn that the Tower and the Holy Spirit are one and the same. So how does this information relate to Christ? Previously, it was discussed how in the 9th Parable the Tower is built over the foundation of the Rock and the Door identified as the Son of God, and treated as symbolizing a single entity: Christ in his pre-existent and his later fleshy/manifest states. However, how does one argue that the Rock and the Door refer not to the Holy Spirit but to a distinct Christ? The next

inquiries of Hermas to the angelic Shepherd holds the answer. Below is the correspondence of Hermas and the angelic Shepherd regarding the Glorious Man,

“Did you see,” he said, “the six
men, and the glorious and
mighty man in their midst, who
walked around the tower and
rejected the stones from the
building?”

“I saw him, sir,” I said.

“The glorious man,” he said, “is
the Son of God, and those six are
the glorious angels who
surround him on his right and
on his left.”

(Herm 89:7-8, *Holmes*)

The correspondence continues as
follows:

“And who,” I asked, “is this
tower?”

“This tower,” he said, “is *the
Church.*”

(Herm 90:1, *Holmes*)

The correspondence reveals that Hermas views the Tower (Holy Spirit) as a distinct entity from the Rock, Door, and the Glorious Man (Son of God). Furthermore, the imagery of the Glorious Man does not allow for any more Sabellian interpretation given that one of his epithets is the *Owner and Lord of the Tower*, (Herm. 82:6, 84:1, *Holmes*) not only cementing a complete distinction between the two, but also implying an economic subordination¹⁷ between the Son and the Holy Spirit.

¹⁶ The personified Church first appeared to Hermas as an elderly woman. With each successive vision, the Church would appear more youthful than the last, culminating in her appearance as a beautiful bride with white hair.

¹⁷ Subordinate in hierarchy or rank (President > Vice President) rather than ontology or state of being (Human > Monkey). The Johannine Gospel for instance advocates this view in certain passages. Cf. Jn 13:16, 15:26, NRSV.

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The imagery of Christ as the Glorious Man is interesting because it is possibly adopted from apocryphal sources. The text of interest is the apocalyptic II Esdras, attributed to Ezra the Scribe and speculated to have been written between 70 and 218 CE. The first two chapters, called *5 Ezra*, found only in Latin translations, are believed to be later Christian additions. This is made evident in the following excerpt,

I, Ezra, saw on Mount Zion a great multitude, which I could not number, and they all were praising the Lord with songs. In their midst was a *young man of great stature, taller than any of the others*, and on the head of each of them he placed a crown, but *he was more exalted than they*. And I was held spellbound. Then I asked an angel, “Who are these, my lord?”

He answered and said to me, “These are they who have put off mortal clothing and have put on the immortal, and they have confessed the name of God; now they are being crowned, and receive palms.”

Then I said to the angel, “Who is that young man who places crowns on them and puts palms in their hands?” He answered and said to me, “*He is the Son of God, whom they confessed in the world*.” So I began to praise those who had stood valiantly for the name of the Lord. Then the angel said to me, “Go, tell my people how great and many are the wonders of the Lord God which you have seen.”

(2 Esdras 2:42-48, NRSV)

The opposite could also be true: the Christian additions of the II Esdras could have been adopted from Hermasian imagery. If the Rock is Christ preexistent, and the Door is Christ manifest in the flesh, then it could be speculated that the Glorious Man refers to

Christ in his post-resurrection exaltation state. This is based on an assertion that Hermas adopted ideas from the Lucan tradition which, in turn, implied that Christ took his human body with him when he ascended into heaven.

“Look at my hands and my feet; see that it is I [Jesus] myself. Touch me and see; for a ghost does not have flesh and bones as you see that I have.”

(Lk 24:39, NRSV)

“While he [Jesus] was going and they were gazing up toward heaven, suddenly two men in white robes stood by them. They said, “Men of Galilee, why do you stand looking up toward heaven? This Jesus, who has been taken up from you into heaven, *will come in the same way as you saw him go into heaven*.”

(Acts 1:10-11, NRSV)

Loisy also speculated that the imagery of the Glorious Man could have been based from Christ’s resurrection imagery in the apocryphal Gospel of Peter, described as “a man surrounded by glory and of colossal stature (p. 291).” Christ appearing in three different forms at once in the 9th Parable should not be seen as contradictory since it had already been presented before with the paradoxical appearance of the Church and the Tower at the same time. With all these in mind all this leads to is a unique aspect of Hermasian theology: the belief that there is not one pre-existent Son of God but *two pre-existent Sons of God*.

Proto-Arian Angelic Christology

Arianism, named after the infamous bishop Arius, is the belief in the partial divinity of Christ and the Holy Spirit and the emphasis on these two beings as lesser gods or “creatures” in comparison to the uncreated and eternal God the Father. One scholar who advocates for this

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hypothesis on the Shepherd is James Papandrea who presents the following argument,

“*The Shepherd* seems to...denying or diminishing the divinity of Christ, as if he were only an angel (that is, *a created being*). Jesus is never called Lord, nor is he presented as a savior per se, and it seems to be possible to earn salvation by good works alone.” (p. 32)

Many of his points are problematic since it can be counter-argued by a simple reading from the previously discussed parables. For his claim that Jesus was never called Lord, this is easily refuted in the 5th Parable which calls Christ the *Lord of the people* and the 9th Parable which calls Christ the *Lord of the Tower*. And nowhere in the text is it explicitly said that salvation could be attained by good works alone. The 9th Parable again explicitly states that, “the door is the Son of God; *there is only this one entrance to the Lord. No one, therefore, will enter into him in any other way than through his Son*” (Herm 89:6, *Holmes*) thus implying the importance of faith for salvation. In terms of Papandrea’s (2012) Angelic Christology, he identifies Christ as the angel of justification (p. 255). He cites Herm. 33:6 as evidence however the verse in question is faulty to his claim because it does not even mention the term “angel of justification” at all,

You see, then, that patience is very sweet, even more so than honey, and is useful to the Lord, and he lived in it. But an angry temper is bitter and useless. So, if an angry temper is mixed with patience, the patience is polluted, and the person’s intercession is no longer useful to God.

(Herm 33:6, *Holmes*)

Another proponent of this hypothesis is Mina Salib (2019) who advocates an Angelic Christology of the Shepherd based on his

reading of the 8th Parable, or the *Parable of the Willow Tree*. In summary, the parable speaks of an angel of the Lord who cuts out branches from a willow tree and gives them to a group of people and had them returned to him after some time. The state of the branches after being returned - whether it be luscious green, rotting, or cracked - determined if the person is righteous or sinful, and this would also determine if he still has hope for salvation.

The parable explicitly identifies this angel of the Lord as “*the great and glorious [angel is...] Michael*, who has authority over this people and guides them, for he is the one who puts the laws into the hearts of those who believe.” (Herm. 69:3, *Holmes*) This passage is Salib’s (2019) ground- work on the oneness of Christ and the archangel Michael which he declares in his own words,

“It appears clearly that the “Angel of the Lord” is the “Glorious Man” who is the “Son of God” as in Sim. 8.3.3, where Michael, the great and glorious angel (εὐδοξος) is equated with the Son of God.” (pp. 37-38)

In short, Salib equates Michael’s epithet as the glorious angel as being the same as Christ’s epithet in the 9th Parable as the Glorious Man. There are however many problems with his assertion, first being that the title glorious angel is not unique to Michael at all. In the 9th Parable, the Glorious Man is accompanied by a retinue of six men which the angelic Shepherd later identifies as “*the glorious angels* who surround him [Glorious Man] on his right and on his left.” Furthermore, these six angels are also described as tall (Herm. 80:1, *Holmes*). None of these angels however are as tall as the Glorious Man, and no other character is referred to in the same epithet, implying uniqueness and superiority. In short, there are many glorious angels but there is only one Glorious Man. Statements regarding the inferiority of these glorious angels to the Glorious Man is also evident in the following passage, “Not one of these glorious angels enters

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God's presence without him..." (Herm 89:8, *Holmes*)

Finally, the killing blow against Salib's argument can be found in the 8th Parable itself when it makes an explicit distinction between the archangel Michael and the Son of God, a distinction observed even by Adolph Harnack (1961).¹⁸ When inquired regarding the symbolism of the willow tree, the angelic Shepherd describes it in the following manner,

This great tree, which overshadows plains and mountains and all the earth, is the law of God, which is given to the whole world, and this law is the Son of God, who has been proclaimed to the ends of the earth. And the people who are under the shadow are those who have heard the preaching and believed in him [aka. Christians]."

(Herm 69:2, *Holmes*)

The representation of Christ as a Willow Tree in the parable may again be another adoption of ideas in the Wisdom tradition which refers to the pre-existent Wisdom as "*a tree of life* to those who lay hold of her; those who hold her fast are called happy." (Prov 3:18, NRSV) In the context of the parable, the analogy between a willow tree with the tree of life may stem from the following explanation of the angelic Shepherd,

"This tree is a willow, and this species of tree is very hardy. So, if the sticks [branches] are planted and get a little moisture, many of them will live."

(Herm 68:7, *Holmes*)

Proto-Trinitarian Hypothesis

¹⁸ "The Son of God himself is represented by a special angel, viz., Michael, and works by him." (p. 180)

Now that the proponent has challenged each heretical hypothesis against the Shepherd, after reading it fully and completely at its own terms, it is now possible to argue that the text presents a theology that is closest to proto-Trinitarianism. The fundamental tenet of Hermasian theology is the belief that "*God is one*, who created all things and set them in order, and made out what did not exist everything that is, and who contains all things but is himself alone uncontained." (Herm 26:1, *Holmes*)

Hermasian christology presents Christ in five different forms as (1) *the Slave*, which may pertain to the role of Christ as the Savior and Messiah of mankind throughout his missionary years and his later death, (2) *the Willow Tree*, which may pertain to the representation of Christ as the Tree of Life, and subsequently the Giver of Eternal Life, (3) *the Rock*, (4) *the Door*, and (5) *the Glorious Man*. The last three forms may pertain to a general representation of Christ in various points in Biblical history from his pre-existing state (Rock), fleshy/manifest state (Door), and his post-exaltation state (Glorious Man). Within these five forms, Christ the Rock is the most important element in arguing for a proto-Trinitarian Hermasian Christology with its description of the Son of God as a counselor, and co-creator, with the Father of the material creation. A frequent controversial observation in the Shepherd is its lack of reference to the name "Jesus" or "Christ" which could have played a role in the proliferation of the Sabellian hypothesis. The most probable explanation of this phenomenon might just have been a high amount of Hermasian reverence to the *Name* of the Son of God, to the point of not mentioning it all-together perhaps in the same way Jews do not refer to the name of God (YHWH). Other than the aforementioned importance of the Name in salvation, the Name of the Son of God

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is also ascribed the role of preserving the material universe,

The name of the Son of God is great and incomprehensible, and sustains the whole world, If, therefore, all creation is sustained by the Son of God, what do you think of those who are called by him and bear the name of the Son of God and walk in his commandments?
(Herm 91:5, *Holmes*)

If there is one heresy that the Shepherd of Hermas could be accused of, it would be its high form of Pneumatology that is unrivalled even by the Bible itself. The Holy Spirit appears throughout the text in three different forms: (1) the personified Church, (2) the Tower, and (3) the Son of the Landowner. The first two forms are both a symbolic and allegorical representation of the Christian Church of the time with the former representing a pre-existing or heavenly aspect while the latter representing an earthly aspect. The idea of a pre-existing Church is not unique to Hermasian thought and is present in other Patristic Writings. The Ancient Sermon (2nd Clement) for instance speaks of a pre-existing Church but regards it as distinct from the Holy Spirit. An excerpt from the text says,

Now I do not suppose that you are ignorant of the fact that the living church is the body of Christ, for the Scripture says, "God created man male and female." The male is Christ; the female is the church. Moreover, the Books and the Apostles declare that *the church not only exists now, but has been in existence from the beginning. For she is spiritual*, as was also our Jesus, *but was revealed in the last days in order that she might save us...* if any of us guard her in the flesh and do not corrupt her, he [Christ] will

receive her back *in the Holy Spirit*.

(II Clem 14:2-4, *Holmes*)

When Hermas inquires on the elderly visage of the personified Church, an angelic messenger replies that "she was created *before all things*; therefore she is elderly, and for her sake the world was formed." (Herm 8:1, *Holmes*) However in a later vision Hermas spots six young men who are constructing the Tower who the Church identifies as "the holy angels of God, who were *created first of all...*" (Herm 12:1, *Holmes*) These passages undoubtedly are contradicting or paradoxical. Who was first created, the Holy Spirit or the six angels? And if the Holy Spirit is regarded as created, does that imply a proto-Arian pneumatology in the Shepherd rather than proto-Trinitarianism? Not quite so. For one, the "createdness" of the Church does not automatically mean that the Holy Spirit is a created being. It could be speculated that the anthropomorphic Church is a *created form* of the Holy Spirit, rather than its original or true state of being. If such is a possible case, then this may explain the lingering paradox of the Holy Spirit manifesting in female form (Church) and in male form (Son of Landlord/Son of God). This may not be too far-fetched given that the Johannine Gospel, specifically refers to the Spirit as a "He" on numerous occasions (Jn 14:16-17, 26, 15:26, NRSV).

This is also supplemented by the fact that the divinity of the Holy Spirit is explicitly and plainly mentioned under the epithets of *divine Spirit*, *the Spirit of the Deity*, and *the divine Spirit of the Lord* (Herm. 43:5-10, 20, *Holmes*). Furthermore, the aforementioned 5th Parable already spoke of the preexistent Holy Spirit as creator of "the whole creation." (Herm 59:5, *Holmes*) If such arguments are met with little dispute, then it is safe to assume that Hermasian theology revolves around the belief in one God consisting of three divine and preexistent creators of the material universe. If truly this is the case of the Shepherd then it may change the scholarly understanding of the historical development of the Trinitarian



doctrine. The evident adoption of ideas from previous Biblical and Apostolic traditions leaves the impression that Hermas attempted to unify the disorganized and often contradicting theological stances of each tradition to form the earliest reference to a proto-Trinitarian theology which may be the reason why it was almost accepted or tolerated by the later Church Fathers.

However there is still traces of economic subordination between these three beings that prevent Hermasian theology from being classified as true Trinitarianism, such as the trend of the period. The 5th Parable for instance implies the economic sequence of Father (landlord), Holy Spirit (son of landlord), and Son (slave); regardless this could be argued as only applying to the incarnate state of Christ when he *for a little while was made a little lower than the angels* (Heb 2:9, NRSV) but he after his post-ascension exaltation, as the Glorious Man, became - or possibly regained his title as - the Lord and Master of the Tower. In short, the 9th Parable provides the economic sequence as the Father, Son, and Holy Spirit.

Conclusion

Although neutral in his stance regarding the Shepherd, Holmes (1989) perfectly summarizes the controversies relating to the Shepherd in the following manner: "...its form and theology are not very congenial to contemporary taste and perspective, and it has been misunderstood, disparaged, and/or scorned by not a few modern scholars (p. 189)" And truly enough, the short quotations taken from contemporary scholars shows the depth of this misunderstanding which, under speculation, could be caused by two main reasons: (1) confirmation bias or (2) idleness in reading the source material. The Muratorian Fragment, the earliest listing of Biblical canon, speaks highly of the text but ultimately rejects it as an inspired text according to the assertion that it was written later. However, this simple rejection from the canon gives the implication that other factors led to the overall disinterest of the text, such as

theological contents per se. As for the second reason, the proponent has a looming suspicion that some of the scholars quoted above haven't read the text from start to finish or, if they did, might have just skimmed over its pages. Papandrea (2012) best exemplifies this offense based on his short, yet error-filled, statements on the Shepherd. Combining these two speculations together, it is possible to hypothesize that most readers would already find the Shepherd's length a challenge causing most to skim over it, inadvertently skipping through valuable information, and when reaching the "controversial passages" such as those in the 5th Parable, most would take these passages in face value without reviewing the rest of the text to back this up which further fuels confirmation biases to the text. What then is the best way to review the Shepherd? Holmes advocates for the reading of the Shepherd "in its own terms" as an important Christian document written in and about the state of the Christian religion as it slowly transitions away from the Apostolic Age during 2nd century CE. And to add to Holmes' (1989) advice – not only for the reading of the Shepherd but a generally advice to scholars who are reading a source material – one must read a source carefully from cover to cover. One should withhold all comments regarding the text unless it had been read thoroughly to avoid the mistake that even the proponent made in his first reading of the Shepherd.

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Quiapo and Antipolo as Shared Spaces for Performing *Panata*: An Ethnohistorical Analysis of *Nuestro Padre Jesus Nazareno* and *Nuestra Señora de la Paz y Buen Viaje*

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ABSTRACT: This study is about Catholicism in the Philippines, highlighting the events and objects on the popular devotion to *Nuestro Padre Jesus Nazareno* popularly known as the Black Christ Nazarene of Quiapo and to *Nuestra Señora de la Paz y Buen Viaje* known also as the Black Virgin Mary of Antipolo. What are the motivations of the devotees? How has the religious practices changed overtime in Quiapo and Antipolo? This study also calls for more scholarly attention on the historical and religious connection between the Philippines and Mexico, that through them we can better appreciate the Latin American dimension of Filipino Catholicism. In addition to commercial goods, the Manila Galleon facilitated the first transpacific people-to-people exchange and their ideas and the transmission and transplantation of Catholicism in the Philippines. This study is both historical and ethnographic, using sources from the archives and research materials collected during my fieldwork in the Philippines, U.S., Mexico, and Spain. Although the devotion to the Black Christ and the Black Virgin Mary are central to my arguments, the discussion takes a broader consideration of Quiapo, a district of Manila; and Antipolo, a city east of Manila as places and spaces for performing *panata* or sacred vows. This analytical step is consistent with the main argument of this study that a consideration of the cult of saints particularly to Christ and Mary are crucial to the understanding of the historical and religious connections and how popular devotion has changed in the Philippines.

Keywords: Catholicism, *Panata*, Nazareno, Quiapo, Antipolo, *Alay Lakad*

INTRODUCTION

Most contemporary studies on Asia-Europe relations and Southeast Asian-Latin American studies particularly Philippine-Mexican relations have concentrated on economic expansion, political relationships, and security architecture. Although Mexican popculture are hugely popular among a wide-cross section of the society but it seems that the historical and religious connection of the Philippines and Mexico has almost become erased from the social memory and only resurfaces in a very limited and superficial

ways. There are number of reasons why the discussion on the historical and the religious linkages between the Philippines and Mexico is important to this study:

(1) The Manila-Acapulco Galleon trade from 1565 to 1815 was one of the most important trading systems at that time. In addition to commercial goods, the Manila-Acapulco trade facilitated the first transpacific people-to-people exchange, their ideas and the aspects of religious life. Although geographically closed to Southeast Asia, the Philippines had been closely connected to Mexico when Spain ruled the



country from 1565 to 1898. Thus, making the number of Mexicans (creoles) bigger than the Spanish population (Newson, 2009; Blanc-Szanton, 1990; Cannell, 1999). Spanish-Mexican names as well as religious festivals dedicated to Christ and Mary are common to both countries (Phelan, 1959; Joaquin, 1999; Blanco, 2009). Roman Catholicism is the predominant religion, sharing similarities and challenges especially on the process of integrating the pre-Spanish religious understanding to that of the Iberian Catholic practices.

(2) The similarities particularly on the development of the mission-churches and the growth of pilgrimage shrines in the Philippines and Mexico. Although the popularity of pilgrimage sites in Mexico began in the early seventeenth century but some shrines has attracted greater interest in the eighteenth and nineteenth centuries (Taylor 2006). The shrine of the Black Virgin Mary of Guadalupe is the most popular in Mexico. In the Philippines, some of the earliest pilgrimage sites are also dedicated to the Virgin Mary e.g. Manila's *De Guia* (1571), *Del Buen Suceso* (1580), and *Del Rosario de La Naval* (1593). Including also are the shrines of the Virgin Mary of *Piat* in Cagayan (1604), *Manaoag* in Pangasinan (1610), *Buen Viaje* in Antipolo (1626), and *Peñafrancia* in Bicol (1710).

A comparative historical analysis might seem problematic, given the obvious differences of Mexico and the Philippines. But the aim of this study is to put forward the discussion on the similarities of the Catholic religious practices and the role of Mexico in the history of the Catholic Church in the Philippines. And by highlighting the role of the Manila Galleon in the transmission and transplanted of Catholicism in the Philippines, this study is an attempt to further the discussion on the influences of the Tridentine Catholicism and the Latin American elements of Filipino Catholicism.

Miracles stories are indeed important

component in painting a picture of reverence and of what is happening in Quiapo and Antipolo but for many devotees performing their devotions especially their *panata* is what matters to them. The term "miracle" in this study means two things: (1) while the discussion implicitly connects the devotee's miracle stories to that of their religious experience in Quiapo and Antipolo. The term is used as a metaphor for "gratitude" and "reciprocity" or the reciprocal process happening because of the miracles received, so in return as a form of *panata* or sacred vow, the receiver is joining the procession, pilgrimage, and the *Alay Lakad* (penitential walk) every year to return the favor or *utang na loob* or debt of gratitude; (2) this study is about Quiapo and Antipolo as "places" and "spaces" for performing *panata*, highlighting the interplay of "events" and "objects" that could offer a new perspectives on the symbolism and expression of popular devotion in the Philippines.

This study is not about investigating miracles but more on how Quiapo and Antipolo became shared spaces for religious practices. The discussion on *panata* argues that performing sacred vows in Quiapo and Antipolo can be personal or inherited, either way, it is of utmost importance to both the young and older devotees. Whether their petitions, prayers or wishes are granted or not, a large number of devotees consider their sacred vows as something to be fulfilled, some making *panata* a lifelong commitment and with some even passing it on to younger generations.

KEY QUESTIONS AND FOCUS OF THE STUDY

What is the historical connection between the Catholicism in the Philippines and Mexico? How is this relationship manifested in contemporary places and religious practices? These introduces the main argument of this study: that Tridentine Catholicism reached the Philippines through the Manila-Acapulco galleon trade, the influences can still be seen in the popular devotional practices, which is

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distinctive in showing interconnections with external influences and the devotee's innermost selfhood. This study also uses an unconventional approach, considering both the Southeast Asian and Latin American dimension of studying the Philippines. This approach is similar to the idea of Fernando Zialcita (2003), that to imagine Southeast Asia as a configuration of cultural traditions of different shapes and textures overlapping with and interconnected with each other. With this idea, we will have a more welcoming view of a Hispanicized Philippines belonging to both Southeast Asia and the Hispanic world (Zialcita, 2003, p. 37). This study also considers Anthony Reid's view on looking at the different aspects of Southeast Asian life, like material culture, social organization, and festivals (Reid, 1988).

Although the Manila galleons were essentially commercial in functions. The galleons also served as an apparatus for communication and transportation by which Spanish civil and ecclesiastical institutions hold over the Philippines. Through the galleons, Catholicism particularly the Tridentine Catholic practices was transported in the Philippines. The implementation of the Tridentine policies is a period which the ideas of devotion, sanctity, holy, and sacred took a new form and resulted to a complex network of religious ideas that influences many Catholics for a long period of time. Furthermore, the Tridentine or the Baroque influences in the Catholic religious practices is also important to understand the history of the Second Vatican Council and its implementation in the Philippines. Known as Vatican II, this equally important council of the Catholic Church was held from 1962 to 1965. After 400 years of the Tridentine Catholicism, Vatican II was implemented starting in 1966 but not without controversy. While this study focuses on the Tridentine influences but mentioning Vatican II especially on its policies on popular devotion is crucial to this study. The discussion on the two councils revolves on the terms Tridentine and Vatican II as references to: events; documents; and results or interpretations. Tridentine is the

result of the Catholic Church's Council of Trent held from 1545 to 1563. Although the Tridentine policies was originally directed towards the Counter-Reformation in Europe. This period also resulted to the rise of Baroque Catholicism. In Latin America and in other colonial territories of Spain, Baroque particularly Mexican Baroque Catholicism became an instrument in the place-making process. There were no Protestants to battle or confront in the colonies of Spain, therefore, the civil and ecclesiastical institutions became sources of knowledge and instrumental in the production of place.

The discussion on performing *panata* in shared spaces relies on several presuppositions: (1) that the religious images either miraculously instructed or commissioned by an authority, the devotional practices particularly to Christ and Mary is a way of communicating ideas, cultural traditions, historical connections, and religious beliefs; and (2) that apparition and miracle stories are part of the complex narratives attributed to the different religious images, creating networks of pilgrimage sites, connecting villages, towns, and cities. With these presuppositions, the discussion explores how the devotional practices to Christ and Mary are known, experienced, and made present in Quiapo and Antipolo, two of the most popular Catholic shrines in the Philippines. Quiapo is a district of Manila with an approximate land area of 85 hectares. Located within the district are two popular churches: San Sebastian Church and Quiapo Church. Both churches are minor basilicas of the Catholic Church under the Archdiocese of Manila. Numerous commercial buildings and shops have clustered around Quiapo, but much of the area remains residential, with families residing on the second floor and the ground floor rented for commercial use. Antipolo is a city located 26 kilometers east of Manila. This pilgrimage city is situated in the hilly part of the Sierra Madre Mountain in the southern part of the province of Rizal previously known as Morong Province. Antipolo is also popular for its hot springs, restaurants, and green fields. In 1954, Antipolo Church was



declared a national shrine to *Nuestra Señora de la Paz y Buen Viaje* or Mary, Our Lady of Peace and Good Voyage. Antipolo has been part of the Archdiocese of Manila but became an independent diocese on 24 January 1983.

The religious practices of the devotees in Quiapo and Antipolo exist within a complex web of social and cultural relationships. These are manifested on how they are performing their *panata*. What are the origins of the popular devotion to the Black Christ Nazarene of Quiapo and Black Virgin Mary of Antipolo? How has the popular devotions to Christ and Mary changed overtime in the Philippines? How has the symbolism and expression of the self (or *sarili*), particularly the *kalooban* or innermost self in performing the devotional practices has changed in Quiapo and Antipolo? In 2014, approximately 12 million¹⁹ devotees converged in Luneta Park²⁰ and in the streets of Quiapo district in Manila, joining the 21-hours-long procession or *Traslacion* of *Nuestro Padre Jesus Nazareno* (NJPN). The *Traslacion*²¹ from Luneta Park to Quiapo is now considered one of the longest processions in the history of the Catholic Church in the Philippines. In Antipolo, the month of May marks the start of the pilgrimage season now lasting until early July. Pilgrims and devotees gather in Antipolo Church to complete the novena masses and to attend the processions honoring *Nuestra Señora de la Paz del Buen Viaje*. The current pilgrimage season begins on the first week of May and ends on the first week of July, making the annual pilgrimage to Antipolo the longest in the Philippines.

¹⁹ The number of devotees who attended the *Traslacion* were based on Metro Manila Development Authority's reports (January 2014); see also the data published by the *Philippine Daily Inquirer*, *Manila Bulletin*, *GMA News* (10 January 2014).

²⁰ The open space around the grandstand at Luneta Park is about two hectares and can accommodate more than five million devotees. The total land area of the park is 58 hectares, the whole park and the surrounding streets can easily accommodate more than 12 million people (National

METHODOLOGY

This study is ethnohistorical, similar to selected works of Julius Bautista (2010), Fenella Cannell (1999), and Deirdre dela Cruz (2015) which focuses on how contemporary interview data and research materials are used in connection to global historical processes. Moreover, this approach represents a triangulation of methods. In this study, the triangulation combines different methods, in particular history, anthropology, and the study of religion. Here the alternative views of one method can be the strength of another, and by combining different methods, the discussion can achieve the best of each (Denzin, 1970, p. 308). The historical dimension is important to this study because the two field sites: Quiapo and Antipolo have important layers of history that are crucial to the understanding of the religio-historical connections between the Philippines and Mexico. From the time the early missionaries arrived in the Philippines to the periods of construction and reconstruction of the two churches. Moreover, these two places had undergone transformation, from a humble district parish, Quiapo is now a minor basilica of the Catholic Church. Originally known as a small church in a hill, Antipolo is now a national shrine and a popular pilgrimage site in the Philippines.

The primary methodology is data-gathering, particularly archival and library research and semi-structured interviews. The methodology also involves collecting and obtaining diverse range of information and

Parks Development Committee of the Philippines, 2015).

²¹ Based on a compiled data: (1) in 2012, Quiapo procession lasted 22 hours; (2) in 2013 and 2014, the procession lasted 19 hours; and (3) in 2015, the image of the Black Christ Nazarene reached Quiapo Church after 20 hours procession.



materials either through direct and indirect contact with the devotees and in places of religious activities. Other materials like church newsletters, booklets, and records from priests and other scholars were used also as primary sources. The archival research focuses not only on controlled repositories of documents but also on the local level of archival records like in small communities, parishes and organizations. The historical development of the Archdiocese of Manila and the founding of the early mission churches are connected to the history of Quiapo and Antipolo. Alongside with the interview materials and other documents collected during my fieldwork in the Philippines, U.S., Mexico, and Spain from 2014-15; 2017-19, this study also considers other primary sources like: (1) the accounts or reports of missionaries particularly from the different archives in the Philippines, U.S., Mexico, and Spain; (2) souvenir booklets and commemorative books; and (3) oral accounts from the parish priests and selected devotees.

Field observation was also used as data collection technique. Visiting the actual and related places, participating in the different religious activities are important components of the collection process and analysis. The experiential component is where the researcher spent time with the devotees and experiencing first-hand the different religious practices. Moreover, attention was given to how devotees are performing their devotions, how they interact to each other and their views about the role of the sacred objects. Information were recorded by means of notes, videos, and photographs.

PART 1. THE TRANSMISSION AND TRANSPLANTATION OF CATHOLICISM IN THE PHILIPPINES

Spain, Mexico, and the Philippines: Places and Spaces of Historical and Religious Connections

The book *The Manila Galleon* (1939) remains one of the most important early works in the study of Philippine-Mexican relations. The main focus of this book of William Schurz is on the growth and development of the Manila-Acapulco galleon trade. The works of Schurz and other scholars like Blair and Robertson (1909), Phelan (1959), Cusher (1971), Reid (1988) and also the works of Newson (2009), Guevarra (2011), Mercene (2007), and Legarda (1999) have focused on the colonial projects of Spain and the setting up of trade and administration in the Philippines. While this dimension is important, this study focuses on the historical events in the Catholic Church, the role of the missionaries and the galleons in the transmission and transplantation of Catholicism in the Philippines.

For 250 years, the Manila-Acapulco Galleon trade connected the Philippines to Mexico. The galleons served not just as a trade apparatus but also for people-to-people exchanges and their ideas. During the Spanish colonial administration of the Philippines, the number of Mexican creoles and other Latin American mestizos was bigger than the Spanish population, which was less than one per cent of the population (Phelan, 1959; Newson, 2009; Blanc-Szanton, 1990; Cannell, 1999). Despite being geographically close to Southeast Asia, the Philippines had been linked to Latin America, in particular Mexico, historically, linguistically and culturally. For Zialcita, there are themes in Filipino culture that cannot be understood with Asian or Anglo-American lenses only. Filipino scholars should try using Latin American lenses from time to time, although scholars need to craft their own lenses, using Latin American lenses will allow scholars to view the inter-mixing of races and cultures more positively (Zialcita, 2008).

Mexico City was the seat of the Viceroy of New Spain, where laws are enacted and enforced in the whole viceroyalty, including the Philippines (Phelan, 1959; Mercene, 2007; Newson, 2009). The Philippines was administered more like a colony of Mexico, from 1564 until 1821 when



Mexico achieved independence from Spain (Phelan, 1959; Mercene, 2007). Spain directly administered the Philippines from 1821 to 1898. Catholicism was introduced by Spain and had been the religion in both countries, sharing similarities and challenges in integrating the different social customs and practices into the local tradition (Phelan, 1959). Spanish names and religious festivals dedicated to Christ and Mary are very popular in both countries (Phelan, 1959; Joaquin, 1999; Blanco, 2009).

In 1571, Manila became a trade and religious centre of Spain connecting Latin American Spanish ports to Asia. While trade between local communities of East and Southeast Asia existed as early as the tenth century, Manila has been a crucial outpost for Spain's exploration and for Asian commodities (Schurz, 1939; Caoilo, 1988; Reid, 1993). In order to protect and to control these trade routes, Spain has imposed civil and religious institutions, initiating numerous projects of resettling the scattered populations or *reducciones* (Schurz, 1939; Phelan, 1959; Caoilo, 1988; Rafael, 1988). A similar approach of Spain in Latin America. The *reducciones* approach is crucial to the place-making process in Mexico. This similar approach of settling or resettling of communities give way to the missionaries and their works in spreading the Catholic faith in the Philippines.

The people aboard the galleons were diverse according to direction of travel. The ships sailing from Acapulco transported merchants, missionary priests, colonial bureaucrats and soldiers, together with their families and many of them creoles and mestizos from Mexico (Lugar, 1990; Newson, 2009). Ships sailing from Manila towards Mexico carried returning clergy, missionaries and officials as well as traders from different parts of Asia (Schurz, 1939; Lugar, 1990). According to Joseph de la Concepcion, in July 1605, fourteen missionaries of the Order of Augustinian Recollects known also as Recoletos boarded the ship in Cadiz, Spain, sailing to Mexico. Aboard the galleon *Espiritu Santo*, from the port of

Acapulco, they crossed the Pacific Ocean. Only thirteen missionaries reached the Philippines in 1606, landing first in Cebu before reaching Manila. In 1626, Governor-General Juan Niño de Tabora commissioned an unknown wood carver in Mexico to create an image of the Virgin Mary. He travelled to Manila together with the image aboard the galleon *El Almirante* when he was posted in the Philippines (Mercado, 1980; Murillo Velarde, 1749).

The Catholic Church convened the Council of Trent from 1545 to 1563 (Tanner, 1990; Bulman and Parrella, 2006; Schroeder, 2009). For more than 400 years, the decrees of Trent guided the religious formation of Catholics not just in Europe but also in the colonies of Spain, including the Philippines. The Manila-Acapulco trade coincide with the implementation of the Council of Trent's policies. The council asserted that the veneration of Mary and the other saints has been a legitimate part of Catholic faith (Tanner, 1990; Schroeder 2009). The council also reinforced the establishment of more local churches in Latin America and the formalization of the Tridentine decrees which resulted to Baroque influences in the religious practices (Bulman and Parrella, 2006, p. 44). And in order to formalize the council's decrees, dioceses in Latin America has convened their own local councils: Lima (1551-52; 1567-68; 1581-83), Mexico (1555; 1565; 1585), and Ecuador (1570; 1594; 1596) (Bulman and Parrella, 2006, p. 44). For more than 200 years, the Manila Galleon trade from 1565 to 1815 transported the council's policies to the Philippines. Manila was formerly a suffragan diocese of the Archdiocese of Mexico until 1595, when Manila was elevated to an archdiocese. However, Manila did not hold its own local council. Hence, the Acts of the Third Council of Mexico (1585), in line with the Council of Trent policies, has been implemented over the following centuries in the Philippines (Fernandez, 1979, p. 95).

1.2. The Elements of Baroque Catholicism



Although many of the existing studies on the growth and development of popular Catholic devotions in the Philippines were based from the perspectives that originated from the Iberian dimension of Catholicism, in this study, the discussion also considers the influences from Mexico. For 250 years the Manila-Acapulco Galleon trade has become instrumental for the transmission and transplantation of Catholicism in the Philippines. Although Tridentine or Baroque Catholicism have originated in Europe but the kind of Catholicism that was transported in the Philippines has elements of Baroque particularly Mexican Baroque Catholicism. If the Tridentine period is the response of the Catholic Church to the changing historical circumstances, particularly during the Counter-Reformation, it also resulted to the rise of Baroque Catholicism. Baroque provided a more intense devotional practices and a more robust way of making pilgrimages.

While doing my fieldwork in Seville, the capital city of Andalucia in southern part of Spain, almost every day after doing my research at *Archivo General Indias* (AGI), I would always stop by Plaza del Triunfo, a square adjacent to the grand *Catedral de Santa Maria de la Sede* (Seville Cathedral) and the Real Alcazar. Within the plaza is a Baroque-style 1757 statue of the Virgin Mary holding the image of the Christ Child. Baroque became popular style of religious art and piety in Seville in the 1600s. Seville is an important exit and entry point for missionaries traveling to Latin America and in the Philippines. Seville is also an important city for the transmission of the Tridentine Catholicism and to the development of Baroque popular devotions not just in Mexico but across the Pacific in the Philippines. The influence of the Baroque has reached far beyond southern

Spain to Latin America and in the Philippines where many Baroque-style churches and religious images are still standing. There is another statue of Mary in the plaza which is dedicated to the Mary, the Immaculate Conception.²² The devotion to Mary, the Immaculate Conception was already very popular in Spain, although it did not officially become a Catholic dogma until 1854. The standard images of the Immaculate Conception (*Inmaculada*) depicts Mary standing upright and alone (or without the image of the Christ Child) but some *Inmaculada* paintings also have angels. Every December 8 the city of Seville celebrates the feast of the Immaculate Conception. There were numerous churches and metropolitan cathedrals in Mexico and in the Philippines dedicated or named after Mary, the Immaculate Conception. The most popular image of Mary in Mexico, the Black Virgin Mary of Guadalupe is a Marian representation of the Immaculate Conception while in the Philippines the Black Virgin Mary of Antipolo is actually a Marian statue of the *Inmaculada Concepcion*. The symbolism of the life-size image of Mary standing alone went far beyond the representation of the *Inmaculada*. In Spain, Mary is also known as the *Capitana* (Lady Captain), a Marian title given by Spanish sailor and navigators. There were accounts that Christopher Columbus prayed asking the blessings of Mary before departing from Spain aboard *La Gallega* (The Galician) also known as *Marigalante* (Gallant Mary) (Hall and Eckmann 2004). Based on a 1621 record, at the beginning of the seventeenth century, Manila had series of grand processions honouring Mary, the Immaculate Conception (Yalung and Gutierrez, 1999, p. 132).

In Seville, opposite AGI is Real Alcazar, a government building housing the former *Casa*

²² In 1854, Pope Pius IX approved the doctrine of the Immaculate Conception and declared December 8 as the official feast day of the *Inmaculada*. Although before the 1854 declaration the devotions to the *Inmaculada* was already popular and has been the subject of debates among

theologians, scholars, and other pious members of Marian confraternities but Spain strongly propagated the doctrine in Latin America and in the Philippines (Hall and Eckmann, 2004; Jordan, 2010).

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de Contratacion or House of Trade. Located inside the *Casa's* old chapel is a huge 1536 painting of *The Virgin of the Seafarers* by Alejo Fernandez. The painting depicts a life-size figure of Mary spreading her mantle over a group of people, across the sea. The image's black mantle symbolically uniting two separate lands while on the base are numerous ships protected by her mantle. The image of Mary in the painting was known also as *Our Lady, the Seafarer's Refuge*, the protector of all who sail the seas, but the painting is commonly known as *The Virgin of the Seafarers* (*Virgen de los Mareantes*). Although not very visible in the painting but a group of dark-skinned people wearing white wraps can be seen under Mary's mantle. There are four Catholic saints in the painting as well. At the lower right of the figure of Mary is St. John the Evangelist, while St. James the Great is at the lower left. St. Sebastian is at upper left and St. Elmo is at the upper right. The figure of Mary at centre together with four popular saints of the Catholic Church represents the important role of Mary to the devotional life of Spanish people while the four saints whose lives are either connected to the life of Mary or to the works of the House of Trade. The painting also symbolically narrates the stories of the early evangelization and the works of the missionaries in spreading Catholic teachings across the Atlantic. The painting is "evidently allegorical" of the activities of the House of Trade, according to Carla Philips, it represents not just the colonial exploration of Spain and the Spanish people but also all the

peoples in Latin America brought under the protection or mantle of the Virgin Mary (Philips, 2005). The painting's historical value and religious symbolism are importance source not just to the study of Spain's colonial projects but also to the study of Catholic popular devotion in general.

The most popular religious event in Seville is the Holy Week procession known as *Semana Santa*. The origin of the processions dates back from the sixteenth century. In Seville, the different brotherhoods known as *hermandades* or *cofradias* were founded to organized the logistics and the designated procession routes. The *Semana Santa* procession is at the heart of every *hermandad*, for many of them the weeklong celebration is a time of "death" and "resurrection" that symbolizes the crucial events in the life of Christ. According to some devotees the procession is the most appropriate time for them to perform their penance and self-mortification. The most important part of the procession is the *paso*. A *paso* resembles a huge, ornate table about two meters high (7 feet), with a velvet hem that hides the table legs and the *costaleros*²³. Each *pasos* are made of wood, usually covered in precious metals and are intricately decorated in Baroque-style motifs, it is also decorated with flowers and candles that are lighted at night, transforming the *paso* into an illuminated scene. There are two kinds of *paso*:²⁴ (1) *El Cristo* (The Christ) usually covered in gold with the image depicting the scene of

walking.

²³ The *costaleros* are male-dominated group responsible for carrying, moving and lowering the beams of each *paso*. Using only their shoulders and necks, there are about 40 *costaleros* for each *pasos*, carrying a weight of around 50 kilograms for approximately 8-9 hours procession. Because the *costaleros* are totally hidden or covered, the *capataz* or overseer, guides the team by voice, or through a ceremonial hammer called *el llamador* (the caller attached to the *paso*) that guides the *costaleros* when to move and not to move. While moving they also need to make sure their movements are synchronized to the rhythm of the music, this synchronized movements gives the impression that the figures are

²⁴ The image of Christ and Mary are in Baroque-style *encarnacion*, a method of making a religious figure, the more lifelike as possible. The method also gave great attention to simulating natural flesh tones. And to make it more lifelike, real hair are glued to the image's eyelids, creating lashes, while pieces of bone were incorporated in the figures of Christ, creating an exposed bone to depict a tortured body with blood and woods in gesso paint, while a drop-shaped crystal beads or pearls were



Christ's passion; and (2) *La Virgen* (The Virgin) usually covered in silver depicting the most dramatic scenes in the life of Mary, the most popular is the image in tears or *Dolorosa* (in pain or suffering). Here the Baroque notion of splendour and drama of sacred space and religious rituals were intended to awe and impress all the devotees as well as the spectators.

The *Semana Santa* procession in Seville although different in form but similar in some ways to the procession (or *Traslacion*) in Quiapo. The motion of bringing together of the devotees and the dramatic scenes of the *pasos* (in Seville) or *andas* (in Quiapo) makes the procession alive. Both *Semana Santa* and *Traslacion* centres on Baroque-style religious images. The narrow streets of Seville just like in Quiapo became a temporary stage where penitents perform their devotions as a collective social group. Although Quiapo's feast day procession is held every 9 January but the other important procession is held during Holy Week just like in Seville. The religious images in both processions are carried on a carriage-like table or *paso* in Seville and *andas* (also known as *pasan*) in Quiapo. In Seville, the *costaleros* are tasked to carry the beams of the float, their role is very similar to Quiapo's *mamamasan* (rope bearers) who are tasked to pull the 50-meter ropes of the *andas*. Perhaps the most notable similarities of both processions are the presence of the brotherhoods, the *Cofradia de Penitencia* of Seville is like the *Hijos del Nazareno* of Quiapo both are tasked to make the necessary preparations for the annual procession. The *Semana Santa* procession in Seville and the *Traslacion* in Quiapo centres on the religious image particularly to the Baroque life-size image of Christ and Mary. By introducing and comparing the *Semana Santa* of Seville to *Traslacion* of Quiapo the discussion highlights

the importance of the Baroque method of conveying the religious meaning and understanding of divine perfection and how it was transferred from one generation to another. In the Baroque Catholic tradition, all religious images particularly of Christ and Mary had to exemplify the aesthetic ideal of perfection. The more "lifelike" and "beautiful" the images appeared, the more perfectly the images could inspire the devotion and the religious imagination of the devotees. Moreover, the Baroque elements are crucial to the growth and development of the popular devotion to Christ and Mary. The widespread use of religious images served not only as an aid to prayer but also became an important aspect of a more performative form of popular devotion.

1.3. Devotion to the Black Christ and Black Virgin Mary

There were numerous examples of Black Virgin Mary in Europe, including those of a Black Madonna and Child but the adult Black Christ images are very rare in Spain but quite common in Latin America and in the Philippines. In Mexico, about two-thirds or more of the colonial shrines were dedicated to Christ, majority of them were in crucifix forms (Taylor, 2005). The image of the Virgin Mary took many forms in Spain, Mexico, and in the Philippines. Some are officially declared by the Catholic Church while others were given by the devotees like for example: *Pilar, Monserrat, Guadalupe, Remedios, Dolores, Antipolo, Peñafracia*, etc., some of Mary's titles or names are associated to a particular place or were tied to specific doctrine, devotions, or particular attributes of the Virgin Mary, such as Our Lady of the Rosary, Our Lady of Carmel, Our Lady of the Candles, the Virgin of Remedies (*Remedios*), the Virgin of Sorrows (*Dolores*), the Immaculate Conception²⁵ (Hall, 2004). Other

imbedded into the checks of the *Dolorosa* to simulate tears.

²⁵ The representation Mary, the Immaculate Conception was strongly supported by many Spanish

theologians and powerful political figures in late thirteenth century (Hall 2004), the devotion became popular in Mexico and in the Philippines. The Immaculate Conception is often associated with the woman of the apocalypse, the women standing on the

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representations were tied on legends, apparitions, and miracles that resulted to numerous networks of pilgrims, connecting villages, towns, and cities, stimulating devotion and even economic activity.

In 1523, the Franciscans arrived in Mexico, they were followed by the Dominicans (1526) and the Augustinians (1533), they used the complex method of *reducciones* from the word “reduced” the process of resettling the local populations, moving people to a more central area so that they could introduce the teachings and traditions of the Catholic Church. Furthermore, they replaced the local indigenous temples with churches, like for example the Church of *Nuestra Señora de los Remedios* located in Cholula hills was formerly the location of the most popular temple in Mexico.²⁶ Other methods were also used to help spread the teachings of the Catholic Church like the introduction of religious images and sodalities. With some images attaining cult status, made popular by the numerous reports of the miracles connected to the image (Cooke, 1997; MacLeod, 2010). The spread of miracle stories also went far beyond their original church through the use of printed copies, paintings or sculpted copies of the miraculous images (Cooke, 1997; MacLeod, 2010). Moreover, the role of missionaries on the production of hagiographies, sermons, prayer books, and spiritual manuals particularly during the period of expanding print culture that layout and transformed the different religious devotions particularly to Mary (De La Cruz, 2015, p. 27). Together with the production of religious print are stories of “appearance,”

“disappearance,” and “(re)discovery” allegories which are parts of the complex apparition stories and some of which having similarities and differences to the actual images (De la Cruz, 2015, pp. 27; 60). Of the 480 earliest shrines in Mexico²⁷ those dedicated to the miraculous images had attracted devotees beyond their immediate vicinity, in total 219 shrines were dedicated to Mary while 261 were dedicated to Christ (Taylor, 2005, pp. 945-46). Although most of the shrines in Mexico are visited mostly by the locals but there are Mexican shrines like the Lord of Chalma, the Cristo Renovado de Santa Teresa, the Stone Cross of Queretaro, and with exception of Guatemala’s Lord of Esquipulas, of which many devotees and pilgrims are not only coming from Central America but from different parts of Latin America (Taylor, 2005, p. 946). Some of the most common representations or figures of Christ in Latin America particularly in Mexico are: (1) Infant Jesus in the arms of Mary (*Santo Niño de Atocha*) in Plateros, Mexico; (2) adult Christ confronting persecution, here the figures of Christ is either depicted as being tied to a post and whipped (*Cristo de la Columna*); or on a mock throne with a crown of thorns; (3) carrying a cross (*Jesus Nazareno*); (4) on the cross or crucified (*Cristo Crucificado*); and (5) Christ in his mother’s arms and in a tomb (*Pieta*). While the main message conveyed by the images of Christ in early modern Spain, carried a warning of judgment or model of penance (Taylor, 2010, p. 58; Christian, 1981, p. 222). The same messages are also present in Mexico but the figures of Christ as a child and in crucifixion are more than an apocalyptic message but more as a protector and

moon, clothed with the sun, with figures sometimes crushing the serpent beneath her feet, usually pictured alone without the Christ Child and often shown floating visibly above the ground, an indication of the association with the Assumption (Hall, 2004, p. 8).

²⁶ See Richard Cooke (1997), “The Native Peoples of Central America during Pre-Columbian and Colonial Times,” in *Central America: A Natural and Cultural History*, ed. Anthony G. Coates.

²⁷ See Francisco de Florencia and Antonio de Oviedo’s 1755 *Zodiaco mariano*; Luis Mario Schneider’s 1995 *Cristos, santos y virgenes: Santuarios y devociones de Mexico*; and *La ruta de los santuarios en Mexico* (1994), identifying 89 shrines dedicated to Christ and 78 shrines dedicated to Mary. See also Taylor’s “Two Shrines of the Cristo Renovado: Religion and Peasant Politics in Late Colonial Mexico,” in *The American Historical Review*, Vol. 110, No. 4 (October 2005)



healer especially during an epidemic (Taylor, 2010, pp. 58-59; Moxica, 1799). Although most religious images are mute or not speaking in Mexico, the request of building a shrine are often associated to apparitions giving verbal instructions to the visionaries or caretakers, like for example the shrines of the Black Virgin Mary of Guadalupe.

In Mexico, the miraculous doings of religious images carried meanings in various official and unofficial ways: (1) the miraculous images of Christ are more animated and rarely took the form of apparitions and rarely speak. There are images that trembled, grew heavy and bigger, perspiring, spurting blood, and some restoring themselves to pristine condition. There are life-size crucifixes as well as small crosses found in nature, either embedded on a tree or in a rock or appearing in the sky; (2) while the images of Mary changed postures, perspiring, grew heavy while few images displayed physical prowess but not growing. Although Mary's images are rarely restoring but there are images remained in very good conditions despite of age and exposure to the elements. Many of the images of Mary expressed more emotion than physical suffering, often weeping, and changing in colour or expression to show sorrow, anger, or love. While the images of Christ rarely spoke, Mary's images are known to speak giving messages, instructions, or warnings.

1.4. Historical and Religious Connections of the Philippines and Mexico

When the different religious orders arrived in Mexico (New Spain), they established numerous convent-churches. In Mexico City, there were churches that served not just venues for liturgical activities but also administrative centres. The first group of missionaries who arrived in Mexico were the Franciscans in 1524, they were followed by the Dominicans in 1526,

Augustinians in 1533, and the Jesuits in 1571 (Melvon, 2012; Cushner, 2006). Mexico became an important source of administrative manpower and became the financial centre²⁸ for both the royal government and for the various religious orders across the Atlantic and the Pacific (Schurz, 1939; Phelan, 1959; Tiongson, 1975; Bernal, 1965; Clossey, 2008; Newson, 2009). Mexico City also became the most important religious hub for missionaries destined to Asia and other parts of the Americas, many of the missionaries who travelled to Latin America had in fact intended to use Mexico to reach China and other parts of Asia (Bernal, 1965; Fernandez, 1975; Clossey, 2008; Newson, 2009).

Mexico City has been the seat of the archbishop of New Spain (Mexico) and the Philippines before Pope Gregory XIII established Manila to be a suffragan diocese of Mexico on 6 February 1579, appointing Domingo de Salazar as the first bishop of Manila (Yalung and Gutierrez, 1999). The establishment of mission houses and the continuous arrival of missionaries resulted to the construction of numerous big churches and monasteries, this created in a way a reinvented physical and sacred spaces whose influence radiated far beyond Mexico to the rest of Spain's colonial territories including the Philippines. These exchanges between Spain and Mexico also had resulted to sometimes overlapping religious jurisdiction of Spain and Mexico to the Philippines. Many of the religious orders has also maintained direct communications of their different mission territories (Schurz, 1939; Phelan, 1959). Missionary activities became important source of information linking Latin America and Asia.

While there are distinct Catholic practices and religious ideas throughout Latin America but the history of Mexico and Latin American Catholicism is not complete without

²⁸ Records of Mexico as administrative and financial centre of Spain in the Americas, see Beatriz Arteaga and Maria del Carmen Velazquez's "El Ramo

de Filipinas en el Archivo General de la Nacion," *Historia Mexicana*, Vol. 14, No. 2 (October/December, 1964), pp. 303-310.

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mentioning the story of the Black Virgin Mary of Guadalupe and the Black Christ of Mexico City. Other images like the Black Christ of Equipulas is central to the history of Catholicism in Guatemala and also in countries like El Salvador, Honduras, and Belize. While the image of Mary in Lujan is the patroness of Argentina, but it is also the principal Marian patron of Paraguay and Uruguay. The stories and tales connected to the devotion to the image of Mary of Chiquinquirá in Colombia, the Virgin Mary of Quito in Ecuador, and the Black Virgin Mary of Aparecida in Brazil are also popular throughout Latin America. In 1754, a proper feast day for December 12 was granted to the Black Virgin Mary of Guadalupe by Benedict XIV. Pius X proclaimed Guadalupe as patroness of Latin America in 1910. In 1935, Paul XI approved the patronage of the Philippines to the Virgin of Guadalupe. While the images of Mary are very popular, there are also popular images of Christ, e.g. Black Christ Nazarene of Panama and the Christ Corcovado of Rio de Janeiro.

Although the discussion on the images and devotion to Christ and Mary are central to this study. The discussion is not claiming that the history of the Black Christ Nazarene of Quiapo and the Black Virgin Mary of Antipolo are directly connected to those Christo-Marian places in Latin America and Europe but they do share similarities and religious connections. However, the growth, history, and development of mission-churches in Mexico are crucial to the history of Catholicism in the Philippines. Manila was formerly a mission territory or part of the diocese of Mexico. The transplantation of Christianity in the Philippines followed what is already set by the missionaries in Mexico and Latin America (Andaya, 1994, p. 530). The policy of resettling the local population followed a Latin American pattern where there was a main centre with a church where the priest lived, surrounded by *visitas* or small community chapels where priests can celebrate mass and

other religious activities. Early missionaries in Mexico had long since found that converting the local leaders and their family was the most effective way of spreading the Christian ideas (Andaya, 1994, p. 531). In many places in the Philippines, the different religious orders established schools usually very close to the church to instruct the young about the Catholic teachings. Another important aspect of the effective transmission of Catholicism is the familiar chord in Filipino culture (Andaya, 1994, p. 532). The partaking of the body and blood of Christ resonated the ritual feasting and the Tagalog translations of the texts spoke by the priest during consecration become sources understanding the notion of sanctity, strength, power and potency (Andaya, 1994; Rafael, 1988).

Some of the most recent studies on popular devotions especially in Latin America had focused on the apparitions of the Virgin Mary, although there were numerous scholarships about Christ but less compared to Mary, a surprising fact considering Christ's centrality to the Catholic doctrines and teachings. However, the images of the Crucified Christ (smaller crucifixes) has been studied and explored but received little attention in terms of its distinctiveness as an original image and its devotional significance, even within the larger category of miraculous crucifixes with life-size images of Christ. Many of these scholarships give less attention to the image's historical and devotional connections to other Black Christ images around the world. While there are numerous examples of the Black Virgin Mary in Europe, including those of a Black Madonna with the Child Jesus, the adult Black Christ are very rare in Spain but quite common in Latin America.²⁹ While the discussion on the similarities and the degree of importance of some of the earliest images of Christ and Mary in Mexico and in the Philippines were based on the historical events in the Catholic Church and

²⁹ Two of the best-known images of the Black Christ outside Latin America: (1) the Lord of Santa Maria de Jesus in Caceres in Spain; and (2) the Black

Christ Nazarene of Quiapo, Manila.



to the accounts and records of the missionaries. The interpretation of the Christo-Marian devotions and the religious images in the Philippines particularly the Black Christ Nazarene of Quiapo and the Black Virgin Mary of Antipolo should also be given a potential indigenous or local meanings and symbolism.

PART 2. QUIAPO AND ANTIPOLLO AS SHARED SPACES FOR PERFORMING PANATA

2.1. Places of Miracles: Historical Overview of Quiapo and Antipolo

Although Quiapo and Antipolo are two independent Catholic pilgrimage sites, both churches shared similar stories of rising from the ruins because of fires; earthquakes; invasion by the Chinese rebels in the late sixteenth and early seventeenth century; demolished and reconstructed few times; and damaged or destroyed during World War II bombings of 1945. These stories according to many of the devotees are more than historical facts but miracles which was later attributed to the two images. Quiapo and Antipolo churches were burned or destroyed many times but its most important treasures remained intact, the life-size images of the Black Christ Nazarene of Quiapo and the Black Virgin Mary of Antipolo survived miraculously during those troubled times. These events became important episodes in the historical dimension and the development of Quiapo and Antipolo as places and spaces for performing *panata*. The stories of the burning, construction and reconstruction of the two churches, the miracle stories and tales of appearance, disappearance and rediscovery as well as the episodes of the transferring and returning of the two images may in fact, be some of the most significant events in the history of Quiapo and Antipolo and in the religious formation of the devotees.

The growth of the mission churches and the formative years of the Archdiocese of Manila were crucial to the historical accounts of Quiapo and Antipolo and how the devotion to Christ and

Mary has changed overtime. The challenge in writing the history of Quiapo Church is the process of integrating the materials. There were four main sources used in this study: (1) from the Recoletos mission accounts; (2) materials from the Archdiocesan Archives of Manila; (3) numerous *Fiesta* souvenir booklets and media kits given to reporters and media editors; and (4) oral accounts from the parish priests particularly from Monsignors Clemente Ignacio and Hernando Coronel. Similarly, there were numerous souvenir booklets and commemorative books dedicated to Antipolo Church but still the most important sources for Antipolo's history are those: (1) from the Jesuits mission accounts; and (2) materials from the Archdiocesan Archives of Manila.

Two of the most important sources about the Recoletos and their connection to the history of the Black Christ Nazarene are Joseph De la Concepcion's *Relacion provincia de San Nicolas de Tolentino de las Islas Philipinas* (1751) and Juan De la Concepcion's *Historia de Filipinas* (1788). The works of De la Concepcion was specifically cited in the works of Vicente Catapang on the *Brief History of the Church of Quiapo and Its Miraculous Image Jesus Nazarene* (1937). While still used as the main sources and references for writing the history of Quiapo for the annual Quiapo *Fiesta* souvenir programs and about the development of the Black Christ Nazarene devotion are the booklet *Aklat ng Mahal na Poong Jesus Nazareno* published in 1976, written by Jose Abriol, the former parish priest of Quiapo; and Raymundo Bañas' *Brief Historical Sketches of Philippine Catholic Churches* (1937). A more recent work on the historical connection of the Recoletos to Quiapo is written by Emmanuel Luis A. Romanillos, his book *The Augustinian Recollects in the Philippines: Hagiography and History* (2001) and a paper delivered in 2004 that examines the important role of the Recoletos to the growth and history of the Catholic Church in the Philippines. The works of Pedro Murillo's *Historia de la Virgen de Buen Viaje y de la Paz, que se venera en las iglesia de Antipolo* (1847) and Manuel Romero's *Historia*



de Nuestra Señora La Virgen de Antipolo (1886) perhaps still the most quoted works on the history of the Black Virgin Mary of Antipolo particularly in the book of Monina Mercado's *Antipolo: A Shrine to Our Lady* (1980). Mercado's book is still considered the most comprehensive works on the origin of the devotion to the Black Virgin of Antipolo. Although written by an unknown author: the *Noticia de la imagen de Nuestra Señora de Antipolo y algunos favores suyos* (1870) and *Salita nang manga cahalac halac na bagay na ipinaquitang milagro nang mahhabaguing larauan nang mahal na Virgen de Buen Viaje y de la Paz na patrona sa bayan nang Antipolo* (1907) from time to time were mentioned in souvenir programs and media press kits. My interviews and conversations with the different priests connected to the two churches also helped in clearing some of the historical nuances not just about Quiapo and Antipolo but about the Catholic Church in the Philippines as a whole. There are also few materials from the Catholic Bishops' Conference of the Philippines archives in Intramuros and selected parish office/archives in Metro Manila, Central and Southern Luzon, as well as selected university archives and libraries in the Philippines. There are also documents in university archives and libraries in the U.S., Mexico, and Spain on the development of the devotion to the Black Christ and Black Virgin Mary in the history of the Catholic Church as well as documents on the papal and archdiocesan recognition of devotions, *cofradías* and other documents like the approval of confraternities and giving plenary indulgences.

The parish-jurisdiction of Quiapo and Antipolo was originally under the

administration of the Archdiocese of Manila. Currently, Quiapo and Antipolo are two autonomous Catholic parishes and governed by different diocesan bishops. The subsequent discussion explores the history of Quiapo and Antipolo from the time the two churches was founded by the early missionaries up to the time Quiapo Church was declared a minor basilica of the Catholic Church and Antipolo was elevated into an independent diocese and was declared as a national shrine.

2.2. Procession of the Black Christ Nazarene in the History of Quiapo Church

In 1574, the first church of Quiapo was dedicated to the Holy Name of Jesus³⁰. Unfortunately, the church was destroyed during the Chinese invasion of Manila on 29 November 1574³¹ this episode also saw the burning of numerous other churches and houses in Manila, it was ordered by Limahong, the leader of the army of Chinese pirates. Quiapo was previously under the parish-jurisdiction of Santa Ana de Sapa (present-day Santa Ana, a district of Manila located south of the Pasig River) from 1574 to 1578 before it was established as an independent parish on 29 August 1586 (Bañas, 1937; Abriol, 1976). It was Governor-General Santiago de Vera who signed the order of establishing Quiapo as a new parish. The patron saint was also changed to St. John the Baptist, since 1586 and up to the present time Quiapo celebrates the feast day of St. John the Baptist every June 24 but when the image of the Black Christ Nazarene was transferred to the church in 1767, Quiapo also celebrates the feast day of the Black Christ every 9 January, the Black Christ Nazarene became co-patron saints of Quiapo (Bañas, 1937; Abriol, 1976). In 1588, the

³⁰ Details of Quiapo Church history are also based from the compiled interview materials and documents collected in Quiapo from 2014 to 2015. Other important historical details cited in this study are based from the unpublished and published works of Jose Abriol (1976); Raymundo Bañas (1937); and Vicente Catapang (1937).

³¹ See the accounts of the 1574 Battle of Manila in Juan Francisco Maura's *La Relacion del*

suceso de la venida del tirano chino del gobernador Guido de Lavezares 1575; Epica española en Asia en el siglo XVI (2004). See also about the Chinese invasion of Manila in Marciano de Borja (2005) *Basques in the Philippines*.

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management of Quiapo Church was transferred to the Franciscan missionaries, Antonio de Nombella acted as the parish priest. In 1598, the new church was completed and was blessed by Manila Archbishop Ignacio de Santibañez (Bañas, 1937; Abriol, 1976).

In 1605, a group of Augustinian Recollect missionaries, popularly known as the Recoletos, ten priests and four brothers boarded a ship in the city of Cadiz³² in southern Spain for Mexico. After almost a year in Mexico City they continued their voyage in 1606 to the Philippines aboard the galleon *Espiritu Santo* from the port of Acapulco, the galleon crossed the Pacific Ocean (De la Concepcion, 1751). Only thirteen Recoletos reached the island of Cebu on 12 May 1606 and on 31 May 1606 they reached the shores of Manila (De la Concepcion, 1788; Romanillos, 2001). They brought with them a life-size black image of Christ, in a kneeling position and carrying a large wooden cross. They commissioned a Nahuatl-Mexican to carved the image from a hard wood commonly found in Mexico. The image was enshrined in the first convent-church of the Recoletos located in Bagumbayan³³, an area close to the present-day Luneta Park and Intramuros on 10 September

³² See details of the early history of the Recoletos in the Philippines in Joseph De la Concepcion's *Relacion* (1751). See also Juan de la Concepcion's *Historia de Filipinas* (1788).

³³ The first church-convent was dedicated to St. John the Baptist located at Bagumbayan an area near Intramuros, it was inaugurated on 10 September 1606 and became known as the Convento de San Juan Bautista de Bagumbayan (De la Concepcion, 1751; De la Concepcion, 1788; Romanillos, 2001).

³⁴ The second church-convent was located inside Intramuros, it was the official residence of the provincial superior of the Recoletos, within the compound was a hospital and a novitiate-theological house of studies, unfortunately the whole complex was destroyed in 1945 and was demolished in 1959 (Romanillos, 2004).

³⁵ According to popular story another brotherhood dedicated to the Black Christ was

1606. The image became known as the *Señor Nazareno* (Bañas, 1937; Abriol, 1976; Fabe, 2006; Romanillos, 2001). In 1608, the image was transferred to a bigger church in Intramuros also under the management of the Recoletos, the official patron saint of that church was San Nicholas de Tolentino³⁴. Every Holy Week the image of the *Señor Nazareno* was brought out in procession together with the image of *Nuestra Señora de la Salud* (Our Lady of Consolation and Cincture), the Marian image promoted by the Recoletos in Intramuros (De la Concepcion, 1751). The Recoletos also promoted the devotion to *Señor Nazareno* and co-founded the *Cofradia de Jesus Nazareno* or the Confraternity of Jesus of Nazarene³⁵ on 21 April 1621. Friday was set as the day for the members to conduct their meetings and hold their devotions and rituals. Governor-General Sebastian Hurtado de Corcuera³⁶ requested the Jesuits to manage the pastoral needs of Quiapo Church from 1636 to 1639. Unfortunately, the church was destroyed on 30 November 1645 during the Luzon earthquake. Twenty-nine years after the *Cofradia de Jesus Nazareno* of Intramuros was founded in 1621, a papal approbation was awarded and was canonically recognized by Pope Innocent X on 20 April 1650.

founded on 2 March 1726 in San Roque Church of Cavite but on 22 September 1762 the church was destroyed, the image of *Señor Nazareno* was lost. Ermita de Porta Vaga, a church also located in Cavite became a temporary place of worship for the San Roque Church parishioners as well as for the members of *Cofradia de Jesus Nazareno* from 1763-70, see Willy B. Pangilinan's *Ang Milagro ng Nazareno sa Simbahan ng San Roque* based on Gervasio Pangilinan's *The Historic Cavite* (1926) translated by Lourdes Arespacochaga (2001).

³⁶ De Corcuera was governor-general of the Philippines from 25 June 1635 to 11 August 1644, he was a knight of the military Order of Alcantara and was previously governor of Panama and Peru, see Blair and Robertson's *The Philippine Islands, 1493-1898: Volume XXV, 1635-36* and Joseph O'Callaghan's *Reconquest and crusade in medieval Spain* (2003).

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There are numerous replicas of the Black Christ Nazarene currently in different parts of the Philippines but from the time the image arrived in 1606 until the end of World War II only the image enshrined in Quiapo Church was known as the original Black Christ Nazarene. Based on the numerous stories, there were two popular accounts of the origin of the Black Christ Nazarene: (1) according to the first account the image that originated from Mexico in 1606 was first enshrined at the Recoletos church-convent dedicated to San Juan de Bautista located in Bagunbayan (Extramuros), the image was later transferred to the other church-convent dedicated to San Nicolas de Tolentino located inside Intramuros. The confraternity or *cofradia* was founded and the members were exclusive only to the Spanish residence of Manila. Under the care of the *cofradia*, devotees who are not Spanish (or Indios) were not allowed to touch and kiss the image. It was given the title “Nazarene of the Spanish elites” by the Indios (Filipino devotees); (2) according to the second account, to avoid the tension and conflict between the Spanish and the Indio devotees another replica was commissioned in Mexico and was sent to the Philippines in the eighteenth century. This replica was only for the Indios (Filipino devotees) and for their devotional practices and procession. The replica became known as the “Nazarene of the Indios” this replica became so popular that the Indio devotees requested and petitioned the archbishop of Manila to transfer the image to another church. The image was transferred and enshrined in Quiapo Church in 1787. It was believed that the current image venerated in Quiapo Church was the eighteenth-century

replica because the first image or the original that was enshrined in Intramuros was destroyed during World War II bombings of 1945.

In 1787, Manila Archbishop Basilio Sancho de Santa Justa y Rufina³⁷ granted 80 days of indulgence to all devotees praying to the Black Christ Nazarene. For many Catholics gaining *indulgentia*³⁸ or “indulgence” was a religious obligation. It is also known as an extra-sacramental and the spiritual effects is for the remission (or reducing) of the temporal punishment. During confession (sacrament of penance) the guild of sin (*culpa*) is removed but there still remains of the temporal punishment that must be fulfilled either in this present life or in purgatory. Therefore, the notion of indulgence³⁹ offers a penitent devotee the means of discharging or reducing this debt. For many devotees in Quiapo, indulgence is an important aspect on why they are performing their *panata*. Performing *panata* for them is connected to their idea of repayment or *utang na loob* (debt of gratitude) for the favors granted and for the forgiveness of their sins. Many of the older devotees in Quiapo talked about *meron mainan na dulot na indulhensiya galing sa Nazareno* (the indulgence for the Black Christ Nazarene is very effective). The Tagalog word *indulhensiya* is from the Spanish term *indulgencia* which mean pardon or absolution. For many devotees *indulhensiya* is also *patawad* or asking for forgiveness.

In 1791, a huge fire destroyed Quiapo Church, but miraculously the image of the Black Christ Nazarene survived. The earthquake of 1863 again destroyed Quiapo Church, a

³⁷ Basilio Sancho de Santa Justa was Manila archbishop from 14 April 1766 to 15 December 1787 (See RCAM, 2014; also “Catholic Church in the Philippines and Its Hierarchy” available at: <<http://www.catholic-hierarchy.org/country/ph.html>>).

³⁸ The list of indulgences to the Black Christ Nazarene are based on Quiapo Church’s liturgical practices, oral accounts, and based on popular stories told by many devotees.

³⁹ See discussion on “Indulgences” in *Catechism of the Catholic Church* (Vatican City: Libreria Editrice Vaticana, 1994), see Robert Bellarmine’s *De indulgentiis et iubilaeo* (Colgone: A. Hierat, 1599). See Council of Trent, session 25. *Decree on Indulgences*.



temporary church was constructed (Bañas, 1937; Abriol, 1976). Under the supervision of Manuel E. Roxas the total reconstruction of Quiapo Church was completed in 1889. Quiapo Church was badly damaged by the fire of 1929. The reconstruction of the damaged church started in 1933 under Fr. Magdaleno Castillo, the Archdiocese of Manila commissioned Filipino architect Juan Nakpil, to design and supervise the construction while Doña Encarnacion Orense supervised the fund-raising for the project (Bañas, 1937; Abriol, 1976). In Nakpil's design a dome was constructed and a second bell tower was added following the original Mexican Baroque-style facade. The newly constructed church survived the 1945 bombings of World War II, the image of the Black Virgin Mary of Antipolo was temporarily placed in Quiapo Church during the war (Bañas, 1937; Abriol, 1976). The Archdiocese of Manila again commissioned Juan Nakpil in 1984 for the remodeling project of the interior of the church to accommodate the growing number of devotees. Nakpil's designed an expanded interior but he kept the original Baroque-style facade and the original main altar. The church expansion project was supervised by Msgr. Jose Abriol and was blessed by Manila Archbishop Jaime Cardinal Sin together with the Apostolic Nuncio to the Philippines Bruno Torpigliani on 28 September 1987. Few months later Pope John Paul II declared Quiapo Church as a minor basilica of the Catholic Church on 11 December 1987 and was consecrated on 1 February 1988 it was officially named the Minor Basilica of the Black Nazarene. In 1988, Quiapo Church commissioned Santero Gener Malaqui a popular Filipino sculptor to create an exact replica of the image, the aim of the project was to protect the original image from accident or damage. Since 1998, only the body of the original with the replica head was brought out for processions while the original head in a replica body is the one enshrined permanently in the main altar. Currently, there are four processions held in Quiapo: (1) morning of 31 December (Thanksgiving procession); (2) procession of the

replicas; (3) 9 January feast day or *Traslacion*; and (4) every Good Friday during Holy Week.

2.3. From *Pag pasan* to *Pag salya*: Quiapo Procession and the Re-enactment of the *Traslacion* of the Black Christ Nazarene

Although the symbolism of skin colour could be an indication of status in a community, in the Philippines, the colour black (or blackness) in many ways symbolizes a humble status, according to Zialcita. While the origin of Mexican blackness of Christ could be trace from a Mesoamerican idea of blackness that symbolizes the annual regeneration of the soil, victory over and fellowship with the community but when the Black Christ Nazarene was brought to the Philippines, it generated new meanings (Zialcita, 2013, p. 71). Moreover, the Black Christ Nazarene comes from a long line of representations that regarded as an unusual colour for holy countenance or the divine as black (Ziacita, 2013, pp. 73-74). The series of fires that damaged Quiapo Church gave the image its dark or black complexion according to some of the older devotees. Another account is claiming that the black image was a portrayal of Christ of a local culture particularly its Mexican-Nahuatl origin. Some scholars are claiming that the image was originally white but for others it was never white. Another popular story of the image's dark colour was attributed to the fire aboard the galleon in 1606 that carried it from Mexico to Manila, according to the story the fire charred its original white paint revealing the core, which was originally black. The wood used was similar to a type of Mexican tree called *Mesquite* a hard wood commonly found in northern Mexico (also in southwestern part of the U.S.). According to the story the core of this type of wood was black very similar to *kamagong* a kind of wood commonly found in the Philippines. For Zialcita, blackness in Quiapo's image of Christ is not identified with the skin but it symbolizes a wondrous event, in the case of fire aboard, a miraculous weathering of fire (Zialcita, 2013, p. 73).

The feast day of the Black Christ



Nazarene is liturgically “out of season” because the celebration that culminates on 9 January procession, overlaps with that of the official church calendar. The Catholic Church celebrates 1 January as the Solemnity of Mary, Mother of God. Although the following days was still “dedicated to Jesus” there was no official declaration on the feast day of the Black Christ Nazarene in the universal church calendar: (1) every 3 January was originally dedicated to the Holy Name; (2) every 8 January was dedicated to the Epiphany of the Lord; (3) while every 9 January was actually dedicated to the Baptism of the Lord that overlaps with Quiapo’s January 9 feast day; (4) every 10 January was dedicated to the Holy Family; and (5) every third Sunday of January was the feast day dedicated to *Santo Niño* (Child Jesus), an equally popular devotion to Christ especially in Tondo (Manila), Cebu, and Iloilo in the Visayas region of the Philippines. But Quiapo Church still celebrating January 9 as the feast day of the Black Christ, because historically it is the “re-enactment of the image’s passage or transferring” from Bagumbayan (Luneta Park) to Intramuros and then to Quiapo. This historical transfer now became the basis of the feast day and the *Traslacion* of the Black Christ Nazarene.

Originally planned only for the 400 years celebration but starting 2007 (except the year 2008) the *Traslacion*’s starting point which was previously held at Plaza Miranda in front of Quiapo Church now start every year at Luneta Park. The changes made in the celebration of the January 9 feast day particularly on the starting point of the procession resulted to the increasing number of devotees now participating every year. Like for example the 2012 *Traslacion* is still considered the longest procession and the biggest gatherings of devotees in the history of the image, lasting 22 hours even though the transfer from the

grandstand to the church should only last 5 to 10 hours on average. Because the procession took longer hours the carriage carrying the image called *andas*⁴⁰ had to be replaced with a bigger and easy to navigate carriage. During the procession devotees had to “salya” or to pull the carriage with a pair of 50-meters long ropes. Officially only members of the male-dominated *mamamasans* or rope bearers were allowed to pull the rope, but some women devotees are now trying to pull the rope. The procession is traditionally known as *pasan* from the word *pag pasan* which means “to carry.” The image before was carried in the streets of Quiapo. Starting 2008 the term *salya* became a popular word. This term is from the Tagalog expression *pag salya* or *i-salya* which means “to pull” because the carriage or *andas* are now pull by a pair of 50 meters ropes.

As of 2015, there are six brotherhoods or *Hijos del Nazareno* (HDN) organized in different or *balangays*⁴¹ or chapters: HDN-NPJN, HDN-Central, HDN-MBBN, HDN-Bukluran, HDN-ANPON, HDN-Basilica. The members of the *mamamasans* are not officially part of the HDN but they are also involved in the *Traslacion*. The participation of the HDN members were not only limited during the January 9 celebration, they are also tasked to serve during the mass, guide the pilgrims and devotees who are making their way to touch the image of the Black Christ Nazarene, they are required also to attend the series of religious formation conducted by the Quiapo Church.

2.4. The Black Virgin Mary in the History of Antipolo Church

The Franciscans⁴² founded the first mission church of Antipolo. They were the

village in the Philippines, see Laura Lee Junker (2000) *Raiding, Trading, and Feasting: The Political Economy of Philippine Chiefdoms*..

⁴² The Franciscans founded numerous charitable institutions like the San Juan de Dios

⁴⁰ The word *andas* originated from the Spanish word *andar* meaning “to move forward.” It was originally made of silver until it was damaged during the 1976 procession.

⁴¹ *Balangay* meaning “sailing boat” also used to describe *barangay*, a well-organized independent



second group of missionaries who travelled from Mexico to the Philippines. They founded the mission churches in the different parts of the Philippines, some of these missions are now known as the provinces of Pangasinan, Albay and parts of Laguna. Antipolo was part of their Pueblo de Morong Mission⁴³. Juan de Placencia⁴⁴ and Diego Oropesa extended their mission in Taytay (now part of Rizal Province) and was later became the official residence of the Franciscans (Bañas, 1937, p. 32). Because of the frequently flooding they transferred their mission house to a higher ground in a hill later named Antipolo Mission⁴⁵ where they stayed until 1591. The Jesuits⁴⁶ took over the mission on 25 March 1591 headed by Pedro Chirino⁴⁷. The Jesuits expanded their mission to the neighbouring areas of Cainta and Santa Catalina (Chirino, 1604; De la Costa, 1961; Javellana, 1991).

The first voyage of the Black Virgin Mary started from the port of Acapulco in Mexico on March 1626⁴⁸ aboard the galleon *Almirante* (Bañas, 1937; Mercado, 1980). After three months journey across the Pacific Ocean, the galleon arrived in the Philippines on 29 June 1626 (Bañas, 1937; Mercado, 1980). Aboard the galleon was the newly appointed governor-general of the Philippines Juan Niño

de Tabora, the original owner of the Black Virgin Mary, he commissioned a Mexican-Nahuatl artist to carved the image from a hardwood commonly found in Mexico (Bañas, 1937). The image of Mary was first enshrined at the Jesuit's San Ignacio Church in Intramuros and was later transferred in the Manila Cathedral (Bañas 1937: 34; Mercado 1980). The image of the Black Virgin of Antipolo⁴⁹ was made from a dark wood called "corazon de mesquite," a kind of wood similar to mahogany found in the northern part of Mexico and was believed to grow darker with the passing of time. According to Pedro Murillo Velarde, the image of the Black Virgin Mary of Antipolo⁵⁰ was similar but not the same dark wood that was used in two other popular religious images in the Philippines: (1) Black Christ Nazarene of Quiapo; and (2) the statue of the Child Jesus or *Santo Niño* in the shrines of Cebu. Unlike most images of Mary in the Philippines, the Black Virgin Mary of Antipolo has a distinct dark complexion, with tightly curled hair, slightly thicker lips and a wide nose with flared nostrils. When Governor-General Tabora died in 1632, the image was given to the care of the Jesuits (Bañas, 1937; Mercado, 1980). From Intramuros, Pedro Chirino transferred the image to Sta. Cruz Church in 1632, according to a popular story, the image "disappeared" from

Hospital (1580) and San Lazaro Hospital, the first leprosarium in Asia (1580), they also established the first loan-bank in Manila named Monte de Piedad. Details of the History of the Franciscans see Jose Femilou Gutay's *History of the Franciscan in the Philippines*. Also available at: <<http://ofmphil.org>> accessed on January 2015.

⁴³ See Jose Femilou Gutay (2015) *History of the Franciscan in the Philippines*.

⁴⁴ The author of *Doctrina Christiana* published by the Dominican missionaries in Manila on 1593, is the oldest printed book in the Philippines, see Gutay (2015).

⁴⁵ In a place known as Boso-Boso a small chapel was built by the Franciscans where the people held their catechism and other liturgical celebrations. This chapel was originally the place where the image

of the Black Virgin of Antipolo was first enshrined. Boso-Boso is now part of Antipolo.

⁴⁶ For the complete history of the Jesuits in the Philippines see Horacio de la Costa (1961) *The Jesuits in the Philippines, 1581-1768*.

⁴⁷ See the history of the Jesuits in the Philippines in Pedro Chirino (1604) *Relacion de las islas Filipinas*.

⁴⁸ Details of the history of the Black Virgin Mary of Antipolo, see Monina A. Mercado (1980) *Antipolo: A Shrine to Our Lady*.

⁴⁹ See details of the history of Antipolo Church in Raymundo Bañas (1937) "The Virgin of Peace and Good Voyage of Antipolo," in *Brief Historical Sketches of Philippine Catholic Churches*.

⁵⁰ See Pedro Murillo Velarde (1926) *Breves noticias acerca de la virgen de antipolo*; see also *Album de la virgen de Antipolo*.



the altar of Santa Cruz Church on at least two occasions, and each time it was “recovered” people always found the image in the branches of Tipulo⁵¹ tree. The Jesuits decided to build a church in the vicinity of the tree to prevent the image from disappearing again, a tree was also cut and its trunk was made into a pedestal for the image. Many devotees used the bark of the same tree as medicine for different illness, the tree was regarded sacred by the people of Antipolo. The image was later given the title the Black Virgin Mary of Antipolo (Mercado, 1980). The care of the image was later entrusted to a *camarera*, a position reserved only to a Catholic lady of good standing in the community. The *camarera* has an office with assistants taking care of the image, the preparations for the pilgrimage season, and keeping the shrine clean and in order.

The Jesuit priest Juan de Salazar⁵² designed and supervised the completion of a bigger church and convent of Antipolo. The new church is located on the same site where the image was rediscovered. The new convent became the official residence of the Jesuits (Bañas, 1937, p. 32). The original Antipolo Church was located on the highest part of the hill over-looking the town. There were numerous Tipulo trees scattered around the original church compound. During the Chinese uprising of November 1639, the Spanish army pursued the Chinese rebels but they were able to escaped and made for the hills of Antipolo, they burnt the church but miraculously the image of the Black Virgin Mary and the crucifix

when both was thrown into a fire but it would not burn (Bañas, 1937, p. 35). The Chinese rebels were so frustrated so they tried to desecrate it by piercing it with their lances, the scratch marks on the Virgin’s face remained and is still visible today (Bañas, 1937, p. 35). After the uprising Governor-General Sebastian Hurtado de Corcuera ordered the image to be transferred first in Manila and then in the port-town of Cavite where it was temporarily enshrined (Chirino, 1604; De la Costa, 1961; Mercado, 1980; Javellana, 1991). While the image was still in Cavite a miraculous event was recorded on 10 June 1647 when the Dutch tried to capture the port of Cavite. It was believed that after the people of Cavite prayed to the image, the people attributed to the miraculous doings of the Black Virgin of Antipolo why Cavite was saved from the Dutch invaders (Mercado, 1980). After the earthquake of 1726, Antipolo Church⁵³ was rebuilt with a simple facade and the bell tower was decreased by two stories (Saderra, 1926, p. 27). Unfortunately, the earthquakes of 1824 and 1863 damaged the church. In 1864, the Augustinian Recollects missionaries took over the management of Antipolo Church. The Recoletos started the reconstruction of the damaged church.

The Black Virgin Mary of Antipolo is the most travelled religious image in the history of the Catholic Church in the Philippines. Aboard the Manila-Acapulco galleons, the image made eight voyages, six of them complete round trips and two were aborted midway (Mercado, 1980, p. 77). The final voyage of return of the image

⁵¹ Tipolo is a tree from whose name, prefixed by the Tagalog word “ang” (the), the origin of the word Antipolo.

⁵² Juan de Salazar (1582-1645) was born of noble parents on 26 December 1582 in Baza in Granada, Spain. He entered the Jesuit novitiate in Montilla on 26 October 1598 headed by the famous spiritual writer Alphonsus Rodriguez, he arrived in Manila on 22 June 1605 where he finished his studies and later was ordained priest and professed his final vows on 27 December 1615. He was appointed rector of Colegio de San Jose for two years and was elected provincial superior from 1637 to 1639. While serving

as the parish priest of San Miguel, a violent earthquake struck the church, Salazar was seriously wounded and died on 30 November 1645 (Javellana, 1991, p. 23).

⁵³ See the complete description of Antipolo Church in Miguel Saderra Mata (1886) *Misiones Jesuíticas de Filipinas, 1581-1768, 1859-1924* (Manila 1926); see also Manuel Romero’s *Historia de Nuestra Señora La Virgen de Antipolo*; and Raymundo Bañas (1937) *The Virgin of Peace and Good Voyage of Antipolo*.



was aboard the galleon *Nuestra Señora del Pilar* on 23 January 1748 (Mercado, 1980, p. 84). The image was then taken back to Antipolo on 18 February 1748 by way of the Pasig River (De la Costa, 1961).

Some of earliest records of the miracles of the Black Virgin Mary of Antipolo were documented in different ways. The six bas-reliefs that used to hang on the walls of the old Antipolo Church were considered the most important accounts of the miracles. According to Murillo Velarde when the image was transferred back to Antipolo Church in 1663, it was placed in the main altar of the *retablo*⁵⁴ with six bas-reliefs. When the church was reconstructed the bas-reliefs were placed on walls of the church. Each of the bas-reliefs serve as the visual summary of the miracles attributed to the Black Virgin Mary of Antipolo (Javellana, 1991, p. 115). Two of the six bas-reliefs are still intact and currently located at the San Agustin Museum in Intramuros.

2.5. From *Pag ahon* to *Alay Lakad*: Antipolo Pilgrimage

During the month of May pilgrimage season in Antipolo, devotees and pilgrims from the nearby towns and cities travelled to the church to complete the nine days novena. Before there were no concrete roads going to Antipolo, pilgrims from Manila need to make the journey along the Pasig River, they need to rent boats to reach the town of Angono. After the river journey or *pag ahon* which means to disembark from the river, they need to continue their journey either by walking up to the hill or on rented hammocks, upon reaching Antipolo many families would rent rooms for few days or longer (Mercado, 1980). The devotion to the

Black Virgin Mary, according to a popular story was at first the devotion of the Spanish elites, *mestizos*, merchants, and the rich investors of the Manila galleon trade. These are the group of people who could afford to do regular pilgrimages to Antipolo and donate money and other precious items to the image. But overtime the devotion has also spread to the middle-class, currently regardless of your economic status, everyone can visit and make pilgrimages to Antipolo year-round.

The procession of the Black Virgin Mary dates back to more than 400 years, before there were only two processions: one to begin the pilgrimage season and the other to end it (Bañas, 1937; Mercado, 1980). Currently, there are nineteen processions: seven within the pilgrimage season; and twelve throughout the year on each first Sunday of the month. The first procession of the pilgrimage season goes from the shrine to the hill called Pinagmisahan. The procession to Pinagmisahan is an event commemorating the miracles that saved many Antipolo residents from an epidemic (Reed, 1999). The other processions within the pilgrimage season begin each of the nine novena masses, a time of prayer stretching from May to July making the Antipolo pilgrimage season the longest in the Philippines. The miracles of the Black Virgin Mary are not included officially in the records of the church, according to many devotees they had not thought to document the Virgin's favours and to be subjected to scrutiny, in order to get the seal or approval of authenticity from the church but rather they talk more about their *panata*. Although the pilgrimage season was the most popular time for many devotees to visit Antipolo Church, the shrine is open year-round for devotees to make a pilgrimage. Antipolo Church is also very

⁵⁴ *Retablo* is the centerpiece of many Baroque churches, the style of *retablos* in Seville, Spain had influenced many churches in Latin America and in the Philippines (Kubler and Soria, 1959, p. 156; Javellana, 1991, p. 111). Unlike their European counterparts the Philippine *retablos* are shallow, some about a meter thick rather than

undulating, compared with the Mexican or Latin American. Many Philippine *retablos* appear controlled in ornamentation, mostly made of wood, gesso, and paint. As for the *retablos* in mortar and stone, they did not appear in the Philippines until the nineteenth century (Javellana, 1991).



popular for devotees who are praying for safe journey either travelling overseas for work, business, or tourism. As the patron saint of safe travel many devotees are queuing their cars to be blessed by holy water. Many of the devotees are “returnees”, they return every year as a form of “returning the favour” and to give thanks to the Black Virgin Mary for granting their prayers.

Antipolo Church was totally destroyed during World War II but the image of the Black Virgin of Antipolo remained intact. The image was safely evacuated to Quiapo before the Antipolo bombings of 1945 (Mercado, 1980; Javellana, 1991, p. 57). The stories of the miraculous surviving of the image during the war were not officially in the record of the church, the stories were just retold and handed down from generation to generation, resulting to different versions and reinterpretations: (1) according to one account before the 1945 bombings of the whole town of Antipolo, a newly ordained Japanese army chaplain named Fr. Ikeda warned the people of the danger, he suggested that the head and arms of the Black Virgin Mary be removed and should be kept in a hidden place. But taking a different strategy, the sacristan mayor of the church named Corpio Angeles, took it upon himself to look after the image. Angeles wrapped the image in a thick woollen blanket, then placed it in an empty gasoline drum, he then hid it under the convent kitchen. When the Japanese army entered the town of Antipolo they killed the parish priest, his assistant, and two nuns of the church school; (2) according to another story when the residents of Antipolo evacuated to Sitio Colaique on 17 February 1945 and in order to protect the image another church sacristan named Stevenson Sayson together with the residents carried the image in a safer area. This “strange exodus” to Sitio Colaique (Kulaiki), a hill between Antipolo and Angono became a popular story among the residents and devotees of the

Black Virgin Mary. Some having their own version but the most popular was about the five hundred Antipolo residents who made the journey with the image. Miraculously without any catastrophes in their exodus, the group reached their final destination (according to one account the group made a stop in Pasig before continuing their exodus to Quiapo). A mysterious lady appeared before the fleeing devotees and told them to go the other way and if they had continued with their original path, they would have fallen into the hands of the Japanese soldiers. In Pasig, there was a rescue party headed by Rosario Ocampo and Fr. Evans, an American chaplain, it was the archbishop of Manila who sent them to bring the Black Virgin Mary to Manila. The image remained in the home of the Ocampos at 963 R. Hidalgo in Quiapo for a whole month. The image was transferred to Quiapo Church for safe keeping until 15 October 1945⁵⁵. After the solemn ceremony, thousands of devotees joined the procession from Quiapo Church to Antipolo when they reached Antipolo the image was placed on a temporary church. Although the current penitential walk or *Alay Lakad* are two different events some devotees attributed the penitential walk held during the eve of 1 May to the reenactment of the 1945 “transferring” and “returning” of the image of the Black Virgin Mary of Antipolo as the origin of the *Alay Lakad*.

Re-enacting the transfer and returning of the image: Quiapo to Antipolo Penitential Walk

The *Alay Lakad* or penitential walk held during the eve of 1 May actually commemorates two events: (1) the transferring from Antipolo and temporary safe keeping of the image of the Black Virgin Mary to Quiapo Church; and (2) the re-enactment of the returning of the Black Virgin Mary to Antipolo. The image was kept in Quiapo Church until the official return journey to Antipolo in 1945 (there is a need to ascertain

⁵⁵ The exact date of the transferring and returning of the Black Virgin Mary was not accurately recorded it

could be either 17 February 1945 or 15 October 1945 according to the popular accounts.

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the exact date of the return day, either on 15 October or 1 May). Since then every year, devotees of Quiapo and Antipolo commemorates the “transferring” and “returning” of the image. The penitential walk starts at around 8 o’clock in the evening of 30 April immediately after the para-liturgical activities and the mass in Quiapo Church. The penitential walk ends on the early morning of May 1 in a solemn mass at the Antipolo Church. In 2014, during the *Alay Lakad* from Quiapo Church to Antipolo Church, my friends and I joined a group of Quiapo devotees that I contacted and asked their permission if we could walk together during the penitential walk. After the liturgy, we met at a starting point, from the assembly area in one corner of Quiapo Church. My first concern was the distance as it is a major factor for me, as I was not really built or ready for longer distance walking but I managed to finished the walk. The annual *Alay Lakad* of the eve of 1 May started immediately after the mass in Quiapo Church at around eight o’clock in the evening. After attending the mass and quick refreshment, we started to walk. We first crossed the busy streets of Quiapo area along Recto Avenue, all the way to Legarda Street, Ramon Magsaysay Blvd in Sta. Mesa, to Greenhills area then crossed the busy EDSA all the way to EDSA Shrine. From Quiapo Church, the pilgrims need to walked more than two hours to reach EDSA Shrine. Depending on the pace of the walk, pilgrims from Quiapo Church could reach EDSA Shrine at around 11 o’clock in the evening. All pilgrims would stop at the shrine for a short prayer in front of the first bas-relief (Rosary marker). EDSA Shrine is also a monument dedicated to the February Revolution of 1986. Interestingly, Antipolo Church the final stop of penitential walk is a shrine dedicated to Mary as Our Lady of Peace, the EDSA Shrine is also dedicated to Mary’s image as Queen of Peace, an icon commemorating the peaceful People Power Revolution in 1986. After the prayer we continued walking along Ortigas Avenue with few stops before reaching Rosario Bridge in Pasig. After a brief stop from the bridge we continue our walk to Tikling where other pilgrims from the Cainta and Taytay areas are

waiting, with them are replicas of the images of the Black Christ Nazarene and the Black Virgin Mary. Along the road are volunteers giving bottles of water, and some devotees even providing snacks. We walked along side with a huge group of devotees and pilgrims of all ages, many walking together with their friends and family, some of the pilgrims I interviewed told me they volunteered to join while others were invited to experience the *Alay Lakad* for the first time. For some older devotees in our group they told me that *Alay Lakad* for them is a way of performing their *panata* and giving thanks to the patron saint of travelers, one of the titles given to the image of the Black Virgin Mary of Antipolo, Our Lady of Good Voyage. One devotee told me that his parents introduced their *panata* to him, although his *panata* is inherited but overtime it became a personal devotion especially for all the answered prayers he received. Along way to Antipolo are twenty (20) stations permanently placed on one side along the route of the penitential walk. The markers or bas-reliefs were all based on the twenty mysteries of the rosary. We stopped at each of the stations and recited the ten Hail Marys and for an optional private prayer. There were also emergency ambulances, makeshift police and army stations ready to attend to all possible needs of the pilgrims and devotees. The officials and personnel of the local governments of Pasig, Cainta, and Taytay also set up temporary stalls to assist the pilgrims. When I asked what makes them so attracted to join the *Alay Lakad* many of my respondents told me that they are motivated to walk because the *Alay Lakad* was a way for them to continue the *panata* of their parents and at the same time to ask favors from Christ and Mary. One devotee told me that he is praying for the approval of his visa to work abroad while another devotee is praying for the recovery of his mother’s illness. When we reached half way of the route I decided to interview other pilgrims who are not with our group I spoke to a group of pilgrims (group A) who belonged to the same family. Group A started their journey all the way from Quiapo Church. Another group (group B) who belonged to the same community from Makati are all

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church volunteers who regularly met for the annual *Alay Lakad* and other religious activities of their parish. All members of groups A and B are not new to *Alay Lakad* as they already joined the previous penitential walk. When I asked some of them what motivated them to join the *Alay Lakad* the older members of the group A answered that walking is the most effective way of performing their *panata*. The younger members of group B told me that they inherited the *panata* from their parents and grandparents and that they wanted to continue the family tradition. One older member of the family in group A told me that he cannot describe the feeling as it is something mysterious, there is something in his *kalooban* (innermost self). *Alay Lakad* is a physically demanding religious activity and it is only for those who are willing to sacrifice especially walking the long route uphill, although the route could sometimes be a little flexible. *Alay Lakad* also requires participants to set a goal, pilgrims need not only go with the flow. Pilgrims need to perform simple prayers and just like making any pilgrimage, *Alay Lakad* is a sacred activity. Along the pilgrimage route are church officials and personnel of Quiapo and Antipolo including the members of *Hijos del Nazareno* (HDN) acting as volunteers. I only felt little exhaustion as walking together with other pilgrims certainly was fun and enjoyable especially that you are with a big group doing the same and having the same goal. For first timers expect the sweats and smell of different people that you may bump in, it is a sacrifice anyway, so wear the most comfortable clothes, and for those not walking barefoot a good pair of walking shoes will surely help to protect the feet from those fish ball sticks and plastic cups that you may step in. After more than nine hours of walking, many of the pilgrims and devotees, were tired, hungry, and sweating, we reached the final station around five o'clock in the morning. Upon arrival we immediately joined the queue to enter the church to make a sign of the cross while passing the altar where the image of the Black Virgin Mary is enshrined. I offered a simple prayer of thanks for our safe journey. After praying we exited near the adjacent plaza

to rest allowing our tired bodies to have a little rest, some having a quick nap or sleep for 30 minutes or so on the floor while others are eating in order to replenish their energy. The church courtyard became one big sleeping camp as pilgrims laid their mats to sleep until six o'clock in the morning. There were groups of young pilgrims, majority of them were first timers who are posting and uploading in social media their experiences and challenges they encountered during the nine hours of walking. The scene of pilgrims resting on the grounds of Antipolo Church's park reminded me of the big square in front of the Basilica of Santiago de Compostela in northern Spain. It is the final stop and converging point of pilgrims coming from different parts of Spain and Western Europe after walking "Way of Saint James" or the *Camino*. Just like in Antipolo many *Camino* pilgrims laid mats on the pavement of the square to rest or to sleep after days of walking. In Antipolo, after attending the six o'clock mass many of the devotees would start the journey back home. By walking together, *Alay Lakad* connects families, friends, and communities; it connects the young and old devotees, the first timers and old timers; it also connects two the sacred sites—Quiapo and Antipolo. The symbolism of the image of Christ and Mary serves as guides to all the pilgrims and sources of encouragements for them to continue walking and to reach their final destination. The total length of the whole *Alay Lakad* starting from Quiapo Church all the way to Antipolo Church is about twenty (20) kilometres. Pilgrims need to walk ten hours—about three hours from Quiapo Church to EDSA Shrine and more than six hours from EDSA Shrine to Antipolo Church. The distance from Quiapo Church to EDSA Shrine is about nine kilometers and from EDSA Shrine to Antipolo Church is about eleven kilometers. It all depends on the individual walking speed and pace probably for some who are old timers and used on long distance walking can complete the walk in less than nine hours.



CONCLUSION

Quiapo is known for the January 9 *Traslacion*, currently the longest procession in the Philippines. Antipolo is known for the May-July pilgrimage season, the longest in the history of the Catholic Church in the Philippines. The objects of these procession and pilgrimage are the Black Christ Nazarene and the Black Virgin Mary. Both favored by many devotees and pilgrims because of the miracles connected to both images, some of the miracle stories dated back to the early years of the Spanish missionaries in the Philippines. But through the *Alay Lakad* the “devotional connections” between the image of Christ in Quiapo and Mary in Antipolo are now more obvious and robust. For many devotees, it created a better understanding of the “theological affinity” of Christ and Mary as “Mother and Son.” Historically, both were brought to Manila from Mexico via the Manila Galleon trading. While both claimed to suffer burning during their journey from Acapulco to Manila, many of the miraculous stories go beyond the burning and destruction on how the images turn into black. These stories created a complex understanding and layers upon layers of symbolism to the devotional practices connected to Christ and Mary.

The staying power of many of the devotees in Quiapo and Antipolo appears to prevail even when asked about their petitions not being granted. A large number of devotees consider it as a “trial” or *pagsubok*. Here devotees should wait and to bear with it or locally known as *magtiis* from the Tagalog word *tiis* (to suffer or to endure) that for many devotees “to endure” means that: (1) it is always the Black Christ Nazarene or the Black Virgin Mary’s power to grant it or not; (2) the timing is not right, that it is not for the good of the devotee; (3) it may be also due to their sinfulness, therefore requiring them to do more penance; and (4) that Christ, Mary, and the saints always wishes them nothing but happiness and success in life.

In Quiapo and Antipolo, the stories of rising from the ruins because of the fires; earthquakes; demolished and reconstructed few times; destroyed or damaged during World War II bombings of 1945 are more than historical facts but miracles. The two churches were burned or destroyed many times but its most important treasure remained intact, the life-size images of the Black Christ Nazarene and the Black Virgin Mary survived miraculously during those troubled times. Although the discussion on these historical events are not straightforward, they are crucial to the place-making process in Quiapo and Antipolo. Furthermore, it connects the past to the present as defined by the people and objects involved in the process. The stories of the burning, construction and reconstruction of the church, the miracle stories and tales of miraculous survival as well as the episodes of the transferring and returning of the sacred image may in fact, be some of the most significant events in the history of Quiapo and Antipolo and to the growth and development of the devotions to the Black Christ Nazarene and Black Virgin Mary.

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Team Pinkies ng Malabon: Baklampalataya ng mga Piling Kabataang Pilipino

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Abstrak: Malaki ang impluwensiya ng relihiyon sa pang-araw-araw na pamumuhay ng mga Pilipino. Ang ating mga paniniwala at/sa pananampalataya ay lumalabas sa ating kilos, gawi, damdamin at mga pananalita. Ang panggagahum ng Simbahang Katoliko sa maraming henerasyon ng mga Pilipino ay patuloy na humuhubog sa ating pambansang pananaw sa iba't ibang aspekto ng buhay tulad ng kasarian at seksuwalidad. Malinaw ang tindig ng simbahan sa homoseksuwalidad, hindi ang homoseksuwal ang kinokondena nito, subalit ang homoseksuwal na mga gawain. Subalit, dito nagkakaroon ng pundamental na tanong ang mga baklang Katoliko, bahagi ng pagiging homoseksuwal o bakla ay ang mga damdamin, emosyon, at pagnanasang seksuwal sa kapwa kasarian. Layunin ng pag-aaral na ito na dalumat in ang pagtatanghal ng mga baklang Katoliko ng kanilang pagiging bakla. Ito ay isang deskriptibong pag-aaral sa pamumuhay at pagsasabuhay ng mga baklang Katoliko partikular ng isang grupo ng mga kabataang bakla na nagsisilbi sa isang simbahan sa Malabon. Sa huli, inaasahang malinaw na mailalahad ang pananaw ng mga bakla kung paano pinagtatagpo at nireresolba ang dalawang sa unang tingin ay magkasalungat na bahagi ng kanilang buhay, ang kanilang seksuwalidad at ang kanilang pananampalataya.

Mga Susing Salita: bakla, baklampalataya, kasarian, Katoliko, pananampalataya

Panimula

Noong ika-28 ng Agosto, inilabas ng Catholic Bishops Conference of the Philippines (CBCP) sa pamumuno ni Arch. Socrates B. Villegas ang artikulo na pinamagatang *The Dignity and Vocation of Homosexual Persons*. Ito ay “A Pastoral Response to the Acceptance of Homosexual Lifestyle and the Legalization of Homosexual Unions” kung saan muling inilatag ng simbahan ang kanilang tindig sa usapin ng homoseksuwalidad sa loob ng simbahan at mga mananampalataya nito. Ito ay bunga na rin ng patuloy na pagsulpot ng panawagan para tingnan ang pagbibigay ng karapatan sa kasal ng parehong kasarian.

Ang paglalabas na ito ng paliwanag ng CBCP ukol sa homoseksuwalidad sa loob ng simbahan, lalo na sa pagtutol sa pagkakaroon ng batas na maaaring ikasal ang parehong kasarian ay tila tugon sa mga alternatibong pananaw ukol rito. Nitong nakaraang isang taon, naging matagumpay ang komunidad ng mga homoseksuwal sa iba't ibang panig ng mundo na ipaglaban ang karapatang maikasal. Sa Pilipinas, mayroong ilang grupo ang nagsasagawa ng “Rites of Holy Union” sa pagitan ng mga parehong kasarian na isang seremonyang nagsisilbing “pag-iisang dibdib” ng parehong kasarian. Samantala, sa loob ng Communist Party of the Philippines (CPP) ay



pinapayagan ang kasal sa pagitan ng dalawang parehong kasarian.

Sa mahabang panahon, maraming bakla ang patuloy na nakararanas ng pagsasamantala at diskriminasyon. Ayon sa pag-aaral ng PRO GAY, maraming bakla sa kanayunan ang napipilitang magpunta sa kalunsuran upang makapaghanap-buhay. Marami sa kanila ang namamasukan bilang mga beautician, hairdresser, tindera sa palengke, salesclerk, tagalinis o food server sa mga fastfood sa shopping malls, alalay at teknisyen sa showbusiness, entertainer, at manggagawa sa mga pabrika. Dahil sa matinding kahirapan sa bansa, may mga bakla ring napapasok sa mga lumpenik na hanapbuhay tulad ng prostitusyon, pambubugaw, o pagtutulak ng ipinagbabawal na gamot (Madula 2005).

Gayunpaman, ang isang maganda at mataas na trabaho ay hindi nangangahulugan ng kapangyarihan para sa mga bakla. Maraming bakla ang manedyer, presidente ng kumpanya, pulis, propesor, pari, at artista ang hindi makapagladlad ng kanilang tunay na sarili dahil maaaring ito ang magsilbing mitsa ng pagbagsak ng kanilang karera o pagkawala ng respeto at pagpapahalaga ng ibang tao sa kanila. Kahit pa maraming bakla ang siyang nagpapaaral ng kanilang kapatid o pamangkin, ang nag-aalaga sa tumatandang mga magulang, o nagbibigay ng regular na panggastos para sa pagkain, gamot, renta ng bahay, at bayad sa kuryente't tubig, nananatili pa ring nasa laylayan ang maraming bakla maging sa kanilang pamilya.

Ayon sa PROGAY, "Mahalaga ang bakla sa bawat pamilyang Pilipino." Hindi maikakailang maraming bakla ang gumagampan ng malaking responsibilidad sa kanilang pamilya. "So many families would have fallen apart had it not been for gays and lesbians who have not only raised siblings and nephews and nieces, but often take the main responsibility of living with and caring for aging parents. It's time to stand up against

those who try to subvert our families and society with their ignorance and intolerance, (1995)" dagdag pa ni Michael Tan. Ngunit sa kabila nito, maraming bakla ang nakararanas ng diskriminasyon sa kanilang pamilya, sa komunidad, sa trabaho, sa eskwelahan, at sa iba pang sektor at institusyon sa ating lipunan. Sa kasalukuyan, maging ang mga bakla mismo ay hindi tanggap ang kanilang sariling kasarian. At hindi maikakailang ang hindi pagtanggap na ito ng mga Pilipino sa kabaklaan sa ating lipunan ay bunsod ng patuloy na hindi pagtanggap ng simbahan sa selebrasyon ng kabaklaan.

Ang Bakla at Pananampalataya

Isang malaking usapin at kontrobersiya ang kabaklaan sa loob ng simbhang Katoliko. Lagi't laging laman ng balita ang tungkol sa mga miyembro ng kaparian, kung saan ang iba'y mayroon pang mataas na katungkulan, na nasasangkot o isinasangkot sa mga sekswal na kaso na ang iba'y kapwa lalaki rin ang sinasabing biktima. Gayundin, nariyan din ang mga miyembro ng simbahan na naglaladlad ng kanilang pagkatao, ng kanilang kabaklaan sa madla.

Sa librong "The Vatican and Homosexuality: Reactions to the 'Letter to the Bishops of the Catholic Church on the Pastoral Care of the Homosexuals'" na inedit nina Jeannine Gramick at Pat Furey, tinipon ang naging tugon ng iba't ibang grupo ng mga tao at mga institusyon sa inilabas na dokumentong para sa mga Obispo ng simbahan. Inaamin ng ng liham na ito na ang usapin ng pagkalinga sa mga bakla ay isang kompleks na usapin sa loob mismo ng simbahan at ang nilalaman nito'y limitado para masaklaw ang magiging tugon ng simbahan sa ganitong usapin (1988). Bagamat nagkaroon ng mga negatibong reaksiyon sa paglabas ng liham na ito, mayroon namang positibong mga apirmasyon na inilahad ang mga bumasa ng nasabing dokumento.



Ang pagiging bakla ng isang tao ay nagbibigay sa kaniya ng pagkakataon upang mas maging malay sa kaniyang sarili, sa kaniyang pagmumuni-muni. Mula rito, mas nagkakaroon ng pagkakataon ang mga bakla na suriin ang kaniyang mga aksiyon at gawain bilang isang tao. At dahil dito, mas nagiging malay at mulat sa pagpapakabuti at pagpapakatao.

Pagtatanghal ng Kasarian at Pananampalataya

Malaki ang papel na ginagampanan ng mga pag-aaral sa identidad upang lubos na maunawaan ang pinanggagalingan ng isang tao o grupo ng mga tao. Mula sa kaniyang pananalita, pagkilos, sa kaniyang nararamdaman at naiisip, malaki ang naitutulong ng mga pagdalumat upang higit nating maunawaan ang maslaimuot na pagpapakahulugan sa kaakuhan. Sa kamangmangan o kawalan ng sapat ng impormasyon nagsisimula ang diskriminasyon at hindi pantay na pagtingin sa mga tao.

Sa pagsasagawa ng pag-aaral na ito, may pangangailangan linawin ang ilang konseptong gagamitin at pagbabatayan ng pagpili ng datos at pagsusuri nito upang matugunan ang mga suliranin at layuning inilatag ng pag-aaral na ito ukol sa paglikha at pagkilala sa espasyong bakla sa rebolusyong Pilipino.

Unang nais bigyang pansin sa pag-aaral na ito ang paglilinaw sa paggamit ng terminong bakla. Sa kasaysayan ng ating lipunan, patuloy na nagbabago ang pagpapakahulugan at pagtanggap sa terminong ito. Ayon kay Stuart, ang terminong bakla ay tinitingnan bilang isang pamamaraan ng "branding of soft or effeminate men. Heteronormativity mandates that males should act like men and females should act like women, and any variation to this is ultimately a transgression of heteronormative values. The anomaly of males who are perceived to be acting in a manner more appropriate for

females is addressed not by accommodating possible variations of the patterns of acceptable behaviors for males but through the making of a violent imposition/ suggestion that such a configuration is necessarily different and fundamentally separate from that of normal heterosexual men (2009)."

Hindi nalalayo ang pagbibigay-depinisyong ito sa iginigiit ni Garcia tungkol sa terminong bakla. Ilan sa mga katangian ng terminong ito ay: "specifically denotative of the identity of the effeminate and/or cross-dressing male; connotes a certain comportment in the same-sexual act which differentiates him from his masculine partner who is not considered a bakla precisely; 3. bakla as a term is continually evolving in significations, accumulating cultural connotations and accommodating registers which may not necessarily have been there initially (1996)."

Mapapansing ang dalawang teksto ay may pagtingin sa terminong bakla bilang isang eksklusibong pagtukoy sa mga "baklang" nagkikilos, nagdadamit, nagsasalita tulad ng isang babae. Sa mas madaling pagpapakahulugan, sila iyong lalad, hindi itinatago ang anumang bahid ng pagkalambot o pagpapanggap. Para naman kay Michael Tan, ang paggamit ng terminong bakla at gay ay usapin ng uring pinanggagalingan. Ang mga propesyunal at yaong nabibilang sa gitnang uri ay mas tanggap ang salitang gay bilang pantukoy sa kanilang pagkatao. Ito ay bunsod na rin sa paniniwalang ang salitang bakla ay tumutukoy lamang sa mga parlorista o yaong nasa mababang uri sa ating lipunan (1995).

Sa pag-aaral na ito, ang ginamit na termino bilang pantukoy sa mga bakla ay bakla. Ito ay isang personal at politikal na pagpapasya na gamitin ang terminong bakla bilang pantukoy sa lahat ng mga "bakla" anuman ang kanilang napiliing paraan ng pagtatanghal nito. Bilang terminong ginagamit na panlibak sa kanila, ang subersyon ng paggamit nito sa kabilang banda ay mas magpapaigting sa pagbalikwas na nais



ipakita at ipahayag ng mga bakla sa ating lipunan.

Para sa pagbibigay-kahulugan ng mga konseptong gagamitin sa pag-aaral na ito, ang mga pagpapakahulugang ibinigay ni Judith Butler, isang Amerikanang pilosopo sa mga usapin ng gender, seksuwalidad, at kasarian. Para sa kanya, ang sex o kasarian ay "an ideal construct which is forcibly materialized through time. It is not a simple fact or static condition of a body but a process whereby regulatory norms materialize 'sex' and achieve this materialization through a forcible reiteration of those norms" (1990). Nilinaw ni Butler sa pahayag na ito na ang kasarian ng isang tao ay mayroong materyal na mga batayan, at ang materyal na batayang ito'y hindi patuloy na binubuo sa paglipas ng panahon.

Ayon pa sa kanya, ang kasarian tulad ng identidad ay itinatanghal. Ang kanyang konsepto ng performativity na nagsasabing ang gender at identidad ng isang tao ay kanyang itinatanghal. Hindi ito dapat naikakahon sa ilang mga istiryotipo. "There is no gender identity behind the expression of gender...identity is performatively constituted by the very expressions that are said to be its results." (1990)

Maaaring tingnan ang dayagram, sa appendix ng papel na ito, na dinalumat ni Dr. Feorillo Demeterio sa pagpapakahulugan ni Butler sa identidad.

Makikita sa dayagram na ito ang pagbalikwas ni Butler sa tradisyunal na pagtingin sa identidad bilang siyang tumutukoy sa kilos/gawi, isip at damdamin ng isang tao. Para sa kanya, ang kilos/galawa, isip at damdamin ng isang tao ang siyang bumubuo ng kanyang identidad. Ibig sabihin, ang identidad ay hindi iyong 'nariyan na' sa halip ito ay patuloy na binubuo at itinatanghal ng mga tao. Ang bakla ang nagtatakda kung paano niya itatanghal ang kanyang sarili bilang bakla. At kung ito ay ilalapat sa pag-

aaral na ito, makikita ang modipikasyon sa dayagram na nasa appendix ng papel na ito. Makikita sa dayagram na ito ang pagtatangkang ipaliwanag kung paano maaaring dalumat ang pagtatanghal ng pagiging baklang Katoliko ng mga bakla na Katoliko ang kanilang identidad.

Sabi nga ni Butler:

"Although forms of sexuality do not unilaterally determine gender, a non-causal and non-reductive connection between sexuality and gender is nevertheless crucial to maintain. Precisely because homophobia often operates through the attribution of a damaged, failed or otherwise abject gender to homosexuals, that is, calling gay men 'feminine' or calling lesbians 'masculine', and because the homophobic terror over performing homosexual acts, where it exists, is often also terror over losing proper gender ('no longer being a real or proper man' or 'no longer being a real or proper woman'), it seems crucial to retain a theoretical apparatus that will account for how sexuality is regulated through the policing and shaming of gender." (1990)

Sa pag-aaral na ito makikita kung paano tiningnan ang pagtatanghal ng mga bakla ng kanilang kasarian bilang bakla at ng kanilang pagiging mananampalataya sa ilalim ng simbahang Katoliko. Bagamat sa simula'y hiwalay itong tiningnan, ang pagtatanghal ng bakla bilang isang Katoliko, at sa kabilang banda bilang bakla, nagtatagpo ito sa kaniyang identidad bilang isang Katolikong bakla sa paniniwalang nagtatagpo rin ang dalawang bahagi ng pagkatao ng isang bakla.



Barkada, Bakla, at Pananampalataya

Magbabarkada sa loob at labas ng simbahan sina Jelo, Anton, Rex, at Lou. Ang pinakamatanda sa kanila ay si Jelo, 25 taong gulang at nagtrabaho sa Philippine ballet Company bilang staff. Kasalukuyan naghahanap ng trabaho si Anton dahil katatapos niya lang sa kolehiyo, habang kumukuha naman ng kursong Hotel and Restaurant Management si Rex. Nagrereview naman para sa board exam si Lou at nakaenrol sa kursong medisina. Bagamat iba't iba ang kanilang pinagkakaabalahan sa kasalukuyan, pinagbubuklod naman sila ng dalawang bagay, ang kanilang pagiging aktibo sa mga gawaing pangsimbahan, at ang kanilang pagiging bakla.

Masaya nilang binalikan ang mga ginagawa nila noong sila ay maliliit pa lamang. Ginagawa nilang ostia ang biscuit at ipinasusubo sa mga kalaro. Nagpruprusion-prusisyunan din sila. Kumukha sila ng siga at gagawing parang insenso o kaya'y kukuha ng yelo para sa usok nito. Sa kasalukuyan, may nabuo silang grupo loob ng simbahan, ang Team Pinkies. Sila ang nag-aayos ng altar kapag fiesta, o kapag may Marian exhibit o basta may mga aktibidad sa loob ng simbahan. May isang babaeng miyembro ang grupo at nagkataon na ang iba'y puro bakla na. Sila rin ang nag-aayos kapag may bautismo, hanggang sa patay, sa mga pag-aayos ng bulaklak, make-up, at damit. Alam naman umano ng pari at ng iba pang kasamahan nila sa simbahan ang kanilang kasarian. Kung makikita nga raw silang magkakabarkada sa labas ng simbahan, ay nagugulat minsan ang mga tao dahil puro tungkol sa simbahan ang kanilang pinag-uusapan.

Batang-bata ka pa, Mananampalataya ka na

Bata pa lamang si Anton ay mahilig na siya sa mga santo at sa mga religious icons. Ito umano isa sa mga naging paraan ng pagtawag

sa kanya ng Panginoon para magsilbi sa simbahan. Labingpitong taon siya noon ng marinig sa misa na nangangailangan ang simbahan ng mga bagong lector at commentator. Ang kanyang pagkakatanggap rito ang naging simula ng kanyang pagiging aktibo sa mga gawaing simbahan. Bahagi na rin siya ngayon ng Apostolada ng Panalangin at ng Education Commission ng simbahan. Nagsasagawa sila ng mga programa at nag-iimbita ng mga tagapagsalita upang hikayatin ang mga kabataan na pumasok o sumama sa paglilingkod sa simbahan. Ibinabahagi nila sa nasabing komisyon kung paano maibabahagi sa iba ang kanilang mga natutunan sa simbahan upang matulungan na rin ang kanilang kapwa.

Labing-apat na taon naman si Rex nang magsimulang maging miyembro ng choir ng kanilang simbahan. Pitong taon na siyang aktibo sa iba't ibang gawaing grupo sa loob ng simbahan tulad ng Commission on Education and Faith Formation at ng Apostolado ng Panalangin. Nagtuturo rin siya ng katekismo sa mga bata at nagbibugay ng mga pag-aaral sa mga turo at gawain ng simbahan.

Dahil sa katabi lamang ng kanilang eskwelahan, maliit pa lamang ay aktibo na si Jelo sa mga gawaing simbahan at dahil na rin sa impluwensya ng kanyang pamilya. Nasa elementarya pa lamang siya ay miyembro na siya n Legion of Mary na isang grupo ng mga kabataang na nakasentro ang mga gawain sa “mga spiritual workshop and mercy, like visiting the sick, visiting the prisoners, kami ang mga naghahanap ng mga hindi binyagan, hindi kasal, hindi nakatanggap ng komyunyon, so parang DSWD ng parokya.” Pitong taon na rin siyang lector at commentator.

Si Lou naman ay isang taon pa lamang na naglilingkod rin si Lou bilang lector at commentator sa kanilang simbahan. Bahagi rin siya ng Liturgical Arts Ministry na namamahala sa tamang kaayusan ng simbahan tulad ng pag-aayos ng altar. Ito ay dahil sa naging abala siya sa kanyang pag-



aaral, pero sa ngayon, malaking panahon ang kanyang inilallaan sa paglilingkod sa simbahan.

Dahil sa kanilang pagiging aktibo sa mga gawain sa simbahan, madalas din nilang napag-iisipan o natatanong sa kanila ang tungkol sa posibilidad na magpari. Si halimbawa, noong bata siya ay naisipan niyang magpari. Pero sa ngayon, dahil sa siya ay nag-aaral pa sa kolehiyo, bukas pa rin naman siya sa posibilidad na magpari. Samantala, wala namang plano si Lou na magpari dahil ang gusto niya talaga ay ang maging doktor. Bagamat pinagdasal din niya na kung may calling sa kanya para pumasok sa pagpapari sana ay malaman niya na agadkaysa tawagin siya habang nag-aaral ng medisina. Pero sa ngayon, nakikita niya ang pagpapagaling sa mga may sakit bilang isang bokasyon.

Nararamdaman pa rin naman daw ni Anton ang calling para magpari lalo pa't madalas na nakakantyaw na sumunod sa isang kaibigang seminarista. Natatanong din daw siya ng mga matatanda kung kailan siya papasok sa seminaryo. Sa kanilang tahanan naman, kapag naikwekwento niya sa mga magulang ang tungkol sa kaibigang ito, pakiramdam niya'y hindi sang-ayon dito ang kanyang mga magulang lalo pa't bilang panganay ay siya ang inaasahang magpapaaral sa kanyang mga nakababatang kapatid. Perp sa kanya, masaya na siya ngayon sa pagiging lector. Ang kanyang paniniwala, Huwag mong sundin ang vocation na tingin mo ay para sa'yo. Sa halip sundin mo ang vocation na tawag Niya. Mas matimbang ang gusto Niya kaysa sa gusto ko. Kaya kapag sa loob ng simbahan ang tanong ko, kung gusto Niya ba akong magpari, I'm willing to change para pumasok sa qualification ng pagiging isang pari."

Naisipan din ni Jelo ang magpari dahil sa pangarap ng kanyang lola na magkaroon ng isang pari sa kanikang pamilya. "Pero sinuri ko ang aking budhi, na hindi ako karapat-dapat.

Iyong pananaw ko kasi sa pagiging pari, marami po akong kaibigang seminarian at priests, kaya maging ang mga lihim nila ay nalaman ko, bilang isang Katoliko at isang bakla, kaya iginagalang ko ang sakramento, kung tingin ko ay hindi ako qualified, hindi ko na ipipilit."

Hindi nahirapan si Lou sa pagtanggap sa kaniyang pagiging bakla dahil suportado siya ng kanyang pamilya. Ang kanyang ina na nagpalaki sa kanya, habang nagtrabaho sa ibang bansa ang kanyang ama na mayroon na ring ibang pamilya, ay maraming kaibigang bakla. Sa elementarya at hayskul naman ay nagkakacursh na si Rex sa kanyang kapwa lalaki. Pero ito ay paghanga lamang umano.

Batang bata ka pa, Bakla ka na

Bata pa lamang si Jelo ay alam at tanggap na niya ang kanyang pagiging bakla. Bagamat kilalang barako ang kanilang angkan, todo suporta naman ang kanyang mga magulang, pinayagan pa nga siya ng kanyang tatay na isagala siya sa Marikina na isa sa kanyang mga pangarap. Samantala, hindi pa umano naaamin ni Anton ang kanyang kasarian sa kanyang mga magulang. Minsan ay narinig niya ang kanyang tatay na inaakalang tulog pa siya kung bakla daw ba ako, kasi nakikita niyang naglalagay ako ng eyeliner. Dumaan sa yugto ng buhay niya sa hayskul si Anton na emo, naglalagay siya ng eyeliner at nagsusuot ng puro itim. Nakaramdam siya umano ng depresyon dahil pakiramdam niya'y hinuhusgahan siya ng mga tao, na kahit may girlfriend siya noo'y iniisip pa rin siyang bakla dahil sa kanyang ikinikilos, na pakiramdam niya'y mag-isa lamang siya. Siya umano ang tipo ng tao na kinokonsidera kung ano ang sinasabi ng mga taong nakapaligid sa kanya.

Hindi pa nagkakaroon ng karelasyon si Lou. Bagamat noong hayskul, nagkagusto siya sa isang kapwa lalaki na nakasama niya sa student council ng kanilang paaralan.



Pinupuntahan umano siya nito sa kanilang bahay gabi-gabi at nagba-bike sila sa plaza. Kung sa pagkakaroon ng mga nagugustuhang kapwa lalaki, ayon kay Anton, “Sinasabi ko na oo gusto ko siya pero kapag umaabot na sa punto na marumi na ang iniisip, doon na ko nag-iistop na teka muna, simula po iyon ng pumasok ako sa simbahan, na simula noon better na ang thinking ko, na better na ang disposiyon ko kahit na may mga naririnig ako tungkol sa akin, hindi ako nagrereklamo kasi tinutularan ko lang si Kristo kung paano siya tiningnan ng kapwa Niya.” Sa ngayon ay bukas na si Anton sa ideya ng pakikipagtalik sa kapwa lalaki, hindi tulad noon na kung magkakarelayon at gagawin iyon ay hindi nila ito gagawin. “Nanggagaling iyon siguro sa tradisyonal na pagtingin na tumatak sa isip ko na ito ang itinuturo dati ng simbahan, na kasalanan ang ganoong gawain. Hindi ko naman iniaangat ang aking sarili na nauunawaan ko po sila na, pinanggalingan ko po iyon na naranasan ko po iyon, na love the sinner, not the sin. Na kung talagang nagawa niya, kung kaya naman niya panindigan, na bahagi ito ng nature niya, may mga kaibigan po ako na ganoon, na they feel shame, sinasabi ko po agad sa kanila na maramdaman niya na kahit nagawa niya iyon na tanggap ko pa rin sila na mahal ko pa rin sila bilang kaibigan,” sabi ni Anton.

Wala pa ring karanasan sa pakikipagrelasyon si Rex, wala pa siyang nahahalikan maliban sa kanyang mga magulang. May nanligaw na sa kanyang kapwa lalaki pero hindi niya rin ito tinugunan dahil hindi pa niya alam kung handa na siya para pumasok sa isang relasyon. Nagkaroon na si Rex ng minamahal pero hindi ito naging relasyon, tingin niya’y dahil na rin sa pareho ilang aktibo sa mga gawaing simbahan. Ang iniisip na lang niya’y darating din ang tamang panahon para sa kanilang dalawa, na hindi kinakailangang magmadali, na lahat ay may proseso na kung bibiglain mo ang isang bagay na hindi ka pa handa, sahuli ikaw rin umano ang talo.

Nagkaroon na ng tatlong seryosong relasyon sa kapwa lalaki si Jelo noong kabataan niya. Sa kasalukuyan, ang kanyang karelayon ay aktibo rin sa simbahan bilang tagatugtog ng organ. “Ako po ang pananaw ko sa buhay ay may dahilan tayo kung bakit natin nakikila ang isang tao, ang pagkakaroon ng relasyon, naitanong ko na po iyan sa kaibigan kong seminarista, na kung ang pagkakaroon po ba ng relasyon o boyfriend ay masama o kasalanan ba? Ang sabi niya kung siya ang tatanungin ay tanggap niya ang mundo ngayon, hindi masama ang magkaroon ng karelayon sa kapwa kasarian, na wala namang nakasulat sa Bibliya na bawal ito, na ang pakikipagrelasyon sa kapwa ay sign of love, like Jesus said love thy neighbor.” Naniniwala si Jelo na may dahilan kung bakit nakikilala natin ang isang tao.

Dumating din sa punto ng buhay ni Jelo ang spiritual dryness. Ito ang panahon na huminto siya ng pag-aaral, naghiwalay sila ng kanyang karelayon, at hindi siya natatanggap sa mga trabahong pinapasukan niya. Tinanong niya ang Diyos kung bakit ganoon ang nangyayari sa kanya, nagsisimba naman siya, nagdarasal, nangungumpisal. Hanggang sa sinabi ng kanyang kaibigang pari na “may panahon talagang pakiramdam natin na wala sa tabi natin ang Diyos, pero ang totoo, kasama natin Siya.” At sa panahong ito dumating ang kanyang karelayon.

May apat na taon na sina Jelo at ang kanyang karelayon na nagsasama sa kanilang bahay. Sa kasalukuyan ay nag-aaplay ito na pumasok sa isang seminaryo. Sinusuportahan niya ang desisyon na ito ng kanyang karelayon pero para sa kanya kapag pumasok na ito sa seminaryo ay ititigil na nila ang kanilang relasyon. Pwede na lamang silang maging magkaibigan o parang magkapatid dahil sa ayaw niya matulad sa mga nakikita at nakikilala niyang mga pari’t seminarista na nagkakaroon ng relasyon sa kanilang kapwa.

Para kay Jelo, “Having sex with your boyfriend is not a sin, as long as love at hindi



lust, walang problema. Ang makipagtalik ka sa kapwa mo lalaki na hindi mo minamahal, iyon ang kasalanan. Kung sa pagmamahal mo sa kapwa mo lalaki ay naiiwas mo pa siya sa masamang gawain o бага, mas lalong hindi masama iyon, mas kalugod-lugod iyon sa Diyos.”

Mga Lihim ng Sutana

Minsan ay naging malapit din si Rex sa isang seminarista. Nagkakilala sila sa Facebook at pana-panaho’y nila-like nila ang post ng isa’t isa. Pero nagulat siya ng isang araw ay ni-like nito ang lahat ng kanyang mga post, at inimitahan siyang dumalo sa isang Traditional Latin Mass. Naging malapit sila sa isa’t isa at nandoon iyong minsan ay malaming umano ito sa kanya. Sinakyan niya umano ito pero may limitasyon, “Ang pangit naman na kapag naghubad na siya ng sutana ay naglalandi na siya.” Sa ngayon ay nasa ibang probinsya na ang seminaristang ito at paminsan-minsan na lang sila kung mag-usap.

May mga rebelasyon din si Rex na napagtanto sa simbahan nitong nakaraang taon, isa na rito ang tungkol sa sinasabing relasyon ng isang pari at seminarista. Ipinagdasal umano niya ang paring ito na sana’y bigyan siya ng sign ng Panginoon kung ano ba talaga ang taong ito. Hanggang sa mabalitaan niyang ang nasabing pari’y sinisiraan siya sa iang seminarista na huwag maging malapit sa kanya dahil hindi siya mapagkakatiwalaan. Sa lahat ng ito, naisip na lamang niya na hindi porket naglilingkod sa simbahan ay perpekto na. Para sa Rex, ang higit na dapat ipagdasal ay ang mga kabataang gustong maging seminarista, na sana’y gabayan sila upang maging bahagi ng pagbabago sa simbahan.

Nagkaroon din ng muntikang relasyon si Jelo sa isang seminarista na napunta sa kanilang lugar. Naging malapit sila sa isa’t isa. Iniimitahan siya nitong pumunta sa kanilang seminaryo tuwing open house nito kung saan tanging pamilya lang ang pinapayagang

pumunta. “Tinanong ko siya na parang mali yata na magkaroon kami ng relasyon, ang sabi niya, hindi ko naman siya kukuhanin kundi hihiramin ko lang siya.” Pero pinigil ni Jelo ang ugnayang ito, dahil sa minsang inimitahang siya nito sa seminaryo na silang dalawa lang. Sanay na raw siya sa mga seminarista na mahilig magbitaw ng mga green jokes, na minsan ay hindi mo namamalayan na seryoso na pala. Bagamat may halong excitement ang imbitasyon, mas nanaig sa kanya ang takot, at simula noon ay hindi na siya nagpunta pa sa seminaryo, baka raw hindi siya mapatawad ng Diyos sa maaari niyang magawa.

Para kay Jelo, “napakabigat na kaming mga bakla, na naglilingkod sa simbahan, na kami iniwasan ang kasalanan para maging karapat dapat kami tapos malalaman mo na ang isang pari na siya pa ang gumagawa ng kasalanan.”

Ako Bilang Bakla at Mananampalataya

Sa tingin ni Rex ay hindi naman nakasagabal ang pagiging bakla sa paglilingkod sa simbahan, bukas naman umano ito basta sigurado ang isang tao na kaya niyang iwan ang mga ginagawa niya sa labas ng simbahan kapag nasa loob na siya ng simbahan. “Basta ibigay mo sa Kanya kung ano ang nararapat sa Kanya, ayusin kung ano ang nararapat na ayusin sa iyong sarili,” ayon kay Rex. Nakikita niya ang paglilingkod sa simbahan na masaya na mahirap, pero ang hirap na ito ay hindi umano mararamdaman lalo na kapag nakakasama ang kanyang mga kaibigan, na dahil sa kanila, mas maraming siyang natutunan sa simbahan at mas lumalim ang kanyang pananampalataya sa Panginoon.

Gayundin ang pagtingin ni Antono, na hindi naman nakaapekto sa kanyang paggampan ng gawain sa simbahan ang kanyang kasarian. “Sa akin po ang pagiging bakla ay hindi nakakaapekto sa pananampalataya o paggampan ng gawain sa simbahan. Sa tingin ko po kasi kung hindi ganito ang sitwasyon ko, baka hindi po ako



aktibo sa simbahan. Sobrang taas ng tingin ko sa mga pari at seminarista, kaya kapag may nalalaman ako na hindi naman sila perpekto, kailangan kong tanggapin na ang mga nangyayari sa mundo ngayon, ay parang krus.” Pagkatapos niyang magtapos sa kolehiyo, maaari na siyang magtrabaho pero mas mahal niya sa ngayon ang magbigay ng serbisyo sa simbahan. Basta para sa kanya, ibang comfort ang kanyang nararamdaman kapag pumupunta sa simbahan at dumadalo sa misa, para umanong siyang gutom sa karunungan, may “hunger for wisdom.”

Para kay Jelo, hindi naman balakid ang pagiging bakla sa paggamapan ng gawain sa simbahan basta sa tingin niya ay tama ang kanyang ginagawa. Halimbawa, sa kanilang choir na mayroong miyembro na cross dresser, dahil nasa likod naman sila, kaya hindi sila nahahadlangan. Ang paglaki umano ng boses ay normal lang sa mga lector at commentator dahil kapag nagbasa ka ng Salita ng Diyos, kailangan umanong naisasabuhay ito, naipalalabas na ang Diyos ang nagsasalita, kaya kailangan lagyan ng power para magkaroon ng dating ang boses sa mga tagapakinig.

Halimbawa, noong siya’y sumali sa isang sagala sa Marikina, “Hindi lang pwede sa Malabon, kasi aktibo ako sa simbahan kasi ang pagiging lector at commentator ay masyadong sensitibong posisyon sa simbahan dahil you are proclaiming the words of God, ikaw ay umaakyat sa isa sa pinakasagradong parte ng simbahan sa altar at ambo kaya kapag umakyat ka po doon parang ang tingin sa’yo ng mga tao ay parang banal. Kaya kapag nakapambihis ako na pambabae, tapos makikita po nila ako sa altar, huwag na lang po.”

Ibinahagi ng magkakaibigan ang tungkol sa isang bakla na nais sanang pumasok sa pagiging lector at commentator. Sinabihan umano ito ng isang senior na huwag na lang dahil may karelasyon itong baklang cross dresser na miyembro naman ng choir.

Bagamat walang direktang kumpirmasyon, sa kanilang relasyon, ang kanilang pagiging malapit sa isa’t isa ang naging dahilan kung bakit hindi na siya pinayagang maging bahagi ng lector at commentator. Hindi umano ito nagustuhan ni Anton dahil ang mga ganitong desisyon ay maaaring makaapekto sa mga mananampalataya. Lahat umano ay pwedeng maglingkod. Hindi rin patas ang tingin ni Jelo sa naging desisyon ng mga matatanda, pero sa tingin niya, “Okay lang na maging bakla, pero huwag mo lang baklain ang sarili mo. Ang katawan mo ang templo ng Banal na Espiritu. Na kapag binakla mo na ang sarili mong katawan, hindi na talaga pwede.”

Pagtatanghal ng Identidad ng Mananapalatayang Bakla

Ayon kay Butler, ang kilos/galaw, isip at damdamin ng isang tao ang siyang bumubuo ng kanyang identidad. Ibig sabihin, ang identidad ay hindi iyong ‘nariyan na’ sa halip ito ay patuloy na binubuo at itinatanghal ng mga tao. Ang bakla ang nagtatakda kung paano niya itatanghal ang kanyang sarili bilang bakla. Sa mga isinagawang panayam sa ilang aktibong baklang mananapalataya sa simbhang Katoliko makikita kung paano nila itinatanghal ang kanilang kabaklaan habang aktibong gumagampan ng mga gawain sa loob ng simbahan.

Sa kanilang kilos, nabanggit ng mga kabataang lingkod simbahan ang kanilang pagiging malay sa pangangailangang kumilos na parang isang lalaki. Isang malinaw na halimbawa nito ang pag-iwas sa pagiging “malambot” na karaniwang iniuugnay sa feminidad o sa mga bakla. Gayundin, naniniwala sila na bilang mga lector at commentator, dahil sa sila ay nasa isa sa mga pinakasagradong bahagi ng simbahan tuwing misa, kailangang talagang palakihin ang boses dahil iniuugnay nila ang paglaki ng boses sa pagkakaroong ng ‘dating’ at kapangyarihan.

Mahihinuha sa pananaw ng mga kabataang lingkod-simbahan na ang



pagdadamit babae o ang mga cross dresser kung sila'y gagampan ng mga gawain sa loob ng simbahan, may pangangailangang doon lamang sa bahagi na hindi masyadong itinatanghal. Hindi tulad ng mga lector at commentator na nakikita ng lahat ng dumadalo sa misa at nagsasalita sa harap ng madla.

Mapapansin din sa mga tungkulin ng mga kabataang lingkod-simbahan ang pagpasok sa mga partikular na gawain lamang.. Sila ang namamahala sa paghahanda at pagpapaganda ng altar at ng buong simbahan sa panahon ng okasyon. Mapapansin na naniniwala ang mga kinapanayam na unti-unti ng nagbubukas ang simbahan pagdating sa mga bakla. Para sa kanila kinakailangan pa ng pagbabago ng simbahan at maging ng mga taong nasa kapangyarihan sa loob nito dahil sa kasalukuyan maraming mga pari't seminarista ang nauugnay sa mga kontrobersya na may kaugnayan sa kanilang kasarian. Sa kanilang karanasan, ang mga kontrobersyang ito'y hindi talaga nakatutulong sa mga mananampalataya at marahil lalong naglalayo sa mga bakla sa kanilang pananampalataya.

Kongklusyon: Ang Baklampalataya

Ang pananampalataya ay ang personal na ugnayan ng tao sa Diyos na makikita sa kanyang mga kilos, gawi, pamumuhay, at pakikipagkapwa. Isa sa mga mahahalagang konsepto sa pananampalataya ay ang konsepto ng kapwa. Hindi maaalis ng isang mananampalataya, lalo na ng isang Katoliko, na siya ay mananampalataya kasama ng iba pang mananampalataya. Nabubuo at nabubuhay ang isang simbahan dahil sa grupo ng mga taong sama-samang sumasamba at nananampalataya. Lagi't laging ikaw ay mananampalataya kasama ng iba pang mananampalataya.

Ano ngayon ang baklampalataya? Hindi maikakailang may ispesyal na ugnayan ang isang bakla sa Diyos na kanyang pinaniniwalaan at pinananampalatayaan.

Hindi maiaalis ang bagahe ng kanyang kasarian sa likod ng kanyang iniisip at nararamdaman. Ang baklampalataya ay ang patuloy na pagtatalaban ng pananampalataya at kasarian ng isang bakla na nagsasaalang-alang sa kanyang kagustuhang maglingkod sa Panginoon, na nagsasaalang-alang sa pananaw at tindig ng simbahan, na nagsasaalang-alang sa damdamin at kaisipan ng kanyang kapwa mananampalataya, at sa huli'y nagsasaalang-alang sa kanyang sariling karanasan sa pagiging bakla.

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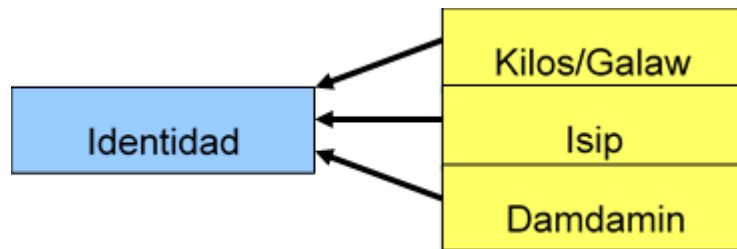
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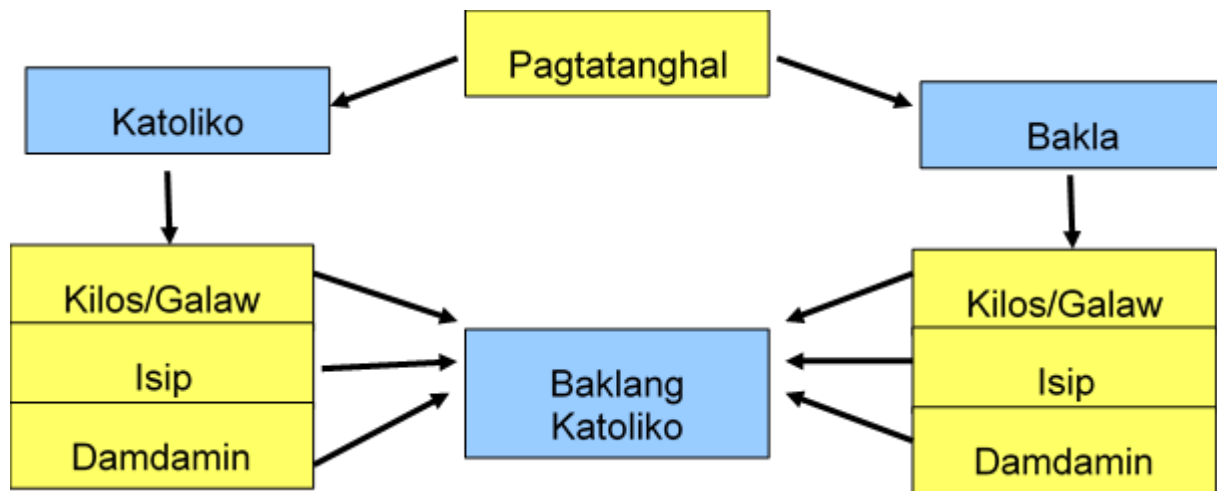
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APPENDIX



Dayagram 1: Konsepto ng Identidad ni Butler ayon kay Demeterio



Dayagram 2: Panukalang Pagtingin sa Pagdalumat ng Pagtatanghal ng Pagiging Katolikong Bakla
ng mga Baklang Katolikong Pilipino



Bikolanang Oragon and Iná: Empowered Bikolanas and the Role of the Devotion to Our Lady of Peñafranciain Empowering Women in the Bikol Region

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Abstract: Women empowerment, characterized by improving women's political, social, and economic status has been the talk of the town. We cannot also deny the fact that nowadays we can identify several empowered women in the country. Women empowerment, however, is not just a political nor a sociological issue, but religious and theological as well especially that many of our popular devotions in the country are centered on the Blessed Virgin Mary. Do Marian devotions play significant role in empowering the women in the country? In Bikol Region, for example, the devotion to Our Lady of Peñafrancia, locally called Iná, is very much alive. Does this devotion to Iná contribute to the emergence of empowered Bikolanas? What aspects of the devotion promotes or hinders empowerment of Bikolanas? How oragon, a Bikol term for someone who is great, powerful, excellent, determined, unafraid, principled, which is commonly used for Bikolanos (males), can be used to describe the empowered Bikolanas, hence, "Bikolanang oragon"? What characterizes a Bikolanang oragon? Who are the identifiable examples of Bikolanang oragon? Finally, this paper hopes to promote the beauty and uniqueness of Bikol culture and religiosity and, at the same time, highlight and appreciate the named and unnamed Bikolanang oragons.

Keywords: Women Empowerment, Iná, Bikol Culture, Bikolana, Oragon

Introduction

The idea of coming up with this study on women empowerment in the context of the Bikol Region⁵⁶ dawned on me when I read a news article published by Philippine Information Agency (PIA), "LTO Bicol Chief: An epitome of 'Bikolanang Oragon'" (Macatangay, 2019). It features LTO Bicol Regional Director, Noreen Bernadette San Luis-Lutey, a Bikolana who made it to the Ten Outstanding Women in Law Enforcement and Security of the Philippines (OWLENS). I asked myself, "What is a *Bikolanang oragon*?" Perhaps, *Bikolanang oragon* captures what it is to be an empowered Bikolana.

Women empowerment is not only a basic human right, but a necessary component for a peaceful, prosperous and sustainable co-existence. Its realization is a continuing process that necessitates the cooperation of all. Empowerment can also have meanings within specific cultural contexts which makes it more complex and difficult to measure. Nonetheless, there must be indicators consistent with the spirit of international conventions which can be its standards. What is women empowerment in the Bikol context and what characterizes an empowered Bikolana? How can the present understanding of *oragon* capture the essence of being empowered?

⁵⁶ **Bikol Region** can be found in the Southernmost tip of Luzon facing the Pacific Ocean. It is presently comprised of the provinces of

Camarines Norte, Camarines Sur, Albay, Sorsogon, and island provinces of Masbate and Catanduanes.



I also believe that women empowerment is not just a political nor a sociological issue, but religious and theological as well. Today, many feminist theological movements like the “vhusadzi theology” of South Africa (Mudimeli & van der Westhuizen, 2019) or the “bai theology” of the Philippines (Brazal, 2019) uphold and promote religious and cultural practices that highlight the value and dignity of women, point out norms that dehumanise women, and create venues for women to find solutions and address their concerns. They also look at cultural and religious discourses and practices that contribute either to women empowerment or to further oppression. And since the Blessed Virgin Mary is a great feminine icon in Christianity, Marian devotions are among the favourite topics for discourse.

In her article, Sidney Callahan (1993) presented the two conflicting views of theologians and writers on Marian devotions vis-à-vis effects on women. On one hand, those who consider the devotions to be counterproductive argued that Marian devotions became effective instruments of female subjection, instilling on women the feeling of inadequacy, incompleteness, and incompetence. On the other hand, those who view Marian devotions as something productive just like Callahan argued that Marian devotions have preserved a feminine presence and a recognition of feminine power within an officially male-dominated Church. Also, in many parts of the world, Marian devotions serve as inspirations for women empowerment and liberation.

Many research studies and articles have been written in support of Marian devotions contribution to women empowerment. For example, Anna-Karina Hermkens (2008) presented how Marian devotion was used to empower women resist

domestic and gender-based violence in the urban setting of Madang, Papua New Guinea. Ironically, in the same study she also found out that the devotion was also instrumental in the women’s tolerance of violence. In spite of this, Hermkens still affirmed that Marian devotions can help by focusing not only on the spiritual transformation of individuals, but responding to the concrete problems of women in the society. Godfrey Chigumira (2014) proposed Mary as a symbol of inspiration for South African Christian women to avoid and fight against HIV/AIDS by looking at Mary as an empowered woman. Also, an article written by Fr. Carlos Ronquillo, CSsR (2018) spoke of the intimate relationship between Marian devotion and mission which became an inspiration in the creation and sustenance of Baclaran Church’s Program on Women’s Wellness and Empowerment that provides reformed sexual workers rehabilitation and skills training for them to find descent jobs. These articles are just few of the many showing how Marian devotions are being taken as inspiration in empowering women.

In Bikol Region, for example, the intensity of our devotion to Our Lady of Peñafrancia, whom we dearly call *Iná*, is very remarkable. It can also be said that *Iná* has been part of our Bikolnon identity. But, does this devotion to *Iná* contribute to the empowerment of our fellow Bikolanas? And what aspects of the devotion promote or hinder their empowerment?

Finally, this paper hopes to promote the beauty and uniqueness of the Bikol culture and religiosity and, at the same time, highlight and appreciate our named and unnamed *mga Bikolanang oragon*.

Methodology

In this study, I will use Liberation-Postcolonial Approach of Dr. Agnes M. Brazal⁵⁷

⁵⁷ **Agnes M. Brazal** is a professor of theology at the De la Salle University Manila, Philippines. She is a founding member of the DaKaTeo (Catholic

Theological Society of the Philippines) and one of the first coordinators and “mothers” of the Ecclesia of Women in Asia (association of Catholic women



as my framework. This approach is anti-foundational in its view of culture, identities, gender, etc. It subjects cultural texts, religious practices and theologies to deconstruction, reconstruction and interrogation in order to expose their effects and/or to highlight the resistance of the colonized, the poor, oppressed, and marginalized (Brazal, 2019). This approach also embraces “vernacular cosmopolitanism” which reaffirms the validity of local culture while at the same time recognizes its openness to insights and intercultural exchange (Bhabha, 2000, as cited in Brazal, 2019).

As for the methodology, Brazal’s Liberation-Postcolonial Approach employs discourse analysis through these five essential elements: 1) *Representation* which investigates how the text or cultural artifact is represented in language, either oral, visual, or written; 2) *Identity* which explores the identities (class/caste, ethnicity, gender, race, age, etc.) connected with such representations and the interest to which the representation promotes; 3) *Production* which tackles the reason why the discourse is produced or what the socio-economic-political structures facilitated the production of the discourse; 4) *Consumption* which examines how the representations are appropriated, contested, negotiated, or accepted by other social groups; 5) *Regulation* which surveys how the various meanings regulates or shapes social conduct. (Brazal, 2019).

I find this framework and methodology very suitable to this paper as I would investigate on the cultural meaning of *oragon* and the devotion to Our Lady of Peñafrancia, and on how they shaped the conduct and identity of Bikolanos and Bikolanas.

“Oragon”

People from the Bikol Region are usually branded “*oragon*” which is culturally understood by Bikolanos and Bikolanas to mean all the excellent qualities that a person possesses. According to a renowned Bikolana writer Paz Verdades M. Santos (2007), when a Bikolano has done something great or excellent, he is called *oragon*. True enough, in the *Etnikong Bokabularyong Bikol* published by the Komisyon sa Wikang Filipino (Region V) in 2001, *oragon* is defined as “excellent”. However, according to a well-known Bikolano historian and philosopher Danilo M. Gerona (2008), far from being a positive trait today, *oragon* signified totally different in the past, especially during the Spanish colonization.

It is believed that *oragon* has been in the vocabulary of the Bikol people even before the colonizers came (Santos, 2007). More so, it might have possibly signified culturally positive qualities. When the Spaniards came, however, the word “*orag*” (which is the root of *oragon*) acquired a very negative meaning (Gerona, 2008). Proofs of this can be found in dictionaries and books published during the Spanish times. In Fr. Marcos de Lisboa’s dictionary entitled “*Vocabulario de Lengua Bicol*” (1754, 1865), he defined “*orag*” as “*deshonestidad o lujuria*” (p. 262, as cited in Gerona, 2008) which can be translated in English as “dishonesty” or “lust”. The same impure sexual connotation runs through the religious discourses of *orag*. In the *Catecismo de la Doctrina Cristiana, en Idioma Bicol* (1708, 1864) composed by Fr. Domingo Martinez, “*orag*” or “*pagcaorag*” is mentioned as one of the seven capital sins and defined as “*an daing haros na pagmauot nin tauo can pagcaogma nin hauac nin dapit sa pagsambay*” [man’s inordinate desire for the pleasure of the flesh related to adultery] (p. 52, as cited in Gerona, 2008). Fr. Martinez even included it as an act to be avoided for one to fulfil the Sixth

theologians in Asia). Her research interests include feminism, migration, postcolonial-interculturalism, cyber theologies, and ethics.



Commandment, “*an maglehe quita sa magna maorag na guibo, patin olay*” [to avoid lustful actions and conversations] (p. 49). It is very clear that during the Spanish era *oragon* signifies being immoral, sinful, lustful, and promiscuous.

The giving of negative meaning to *orag*, and consequently *oragon*, according to Gerona (2008), was part of the Spaniard’s tactic to discredit the *datus/maginoos* who were figures of power in the community at that time. Being fearless and powerful, they are brave warriors believed to be undefeatable because of their *anting-anting* (talismans). They would raid other tribes, and enslave women and children. Some of the women they captured, they took as one of their wives or mates. Furthermore, believing that sexual aggressiveness is a result of the power they possessed, it is not surprising that many of them were known to have many wives (Gerona, 2008). With their excellence and bravery, people admire them and even worship them. Hence, the way to shift the people’s admiration to the missionaries was to discredit their leaders and condemn their actions as immoral, unacceptable, and destructive.

After the Spanish regime and as time passed, the word *oragon* acquired varying meanings with the new words coined from “*orag*”. Some were even positive ones, such as: *paororagan* [competition], *pag-oorag* or *nag-oorag* [excelling], *orag* [efficiency, excellence] (Gerona, 2008). In fact in the 80’s a Bikol newspaper was circulated nationwide with the title “Oragon” (Gerona, 2008). A group of writers in the University of the Philippines took the name *Oragon Literary Circle* (Santos, 2007). Recently, University of Nueva Caceres (UNC), Naga City received a distinction from the AYIMUN for the World - Corporate Social Responsibility Contest 2019 for their “Project Oragon” (UNC, 2019).

Many people today, however, still consider *oragon* a vulgar word and improper for formal discourse. Even in the recently published Bikol Dictionary of Mintz (2004),

uragon is still defined as “lascivious, licentious, lustful, lewd, hot (sexually aroused),” or “to be expert in a rough sort of way, to be a hell of a guy” (p. 988). Nonetheless, according to Conrado de Quiros – a well-known Columnist and Bikolano himself – in spite of *oragon*’s resonating sexual insinuation, it is wrong to pin it down eternally to its negative connotations as it has already taken all sorts of variations a long time ago (De Quiros, 1996, as cited in Santos, 2007). Although negatively, *oragon* may mean “boastfulness,” it is generally understood to mean being “impressive,” “bright” or “talented” (De Quiros, 1996). Moreover, with *oragon*’s postcolonial revival and assimilation of new positive meanings, it is culturally understood today to mean being great, “very best”, powerful, excellent, wise, competent, determined, fearless, composed, principled, and many other positive qualities.

It must be noted, however, that according to De Quiros (1996), nobody calls a woman *oragon* because of its sexual and promiscuous connotation. Gerona (2008) and Santos (2007) also affirmed that *oragon* is only attached to the Bikolanos (males). Santos, on the other hand, was hopeful that maybe when the time comes that *oragon* will be truly devoid of its phallocentric meaning, it can also be used by the Bikolanas. Perhaps the time Santos has been waiting is now dawning.

“Oragon” and Empowerment

With the revival of the postcolonial understanding of *oragon* and with the new and positive meanings it has gained, I find no reason why Bikolanas cannot be called *oragon* since they can also be great, “very best”, powerful, excellent, wise, competent, determined, fearless, composed, and principled. In fact, *oragon* can also mean “empowered”. Hence, a “*Bikolanang oragon*” is an “empowered Bikolana”.

“Empowerment” means that people, both women and men, can take control of their lives by setting their own agendas, gaining skills or having their skills and knowledge



recognized, increasing their self-confidence, solving problems, and developing self-reliance (UN Women, 2011). It is both a process and an outcome. With empowerment, persons previously deprived and oppressed can take part with others in the development of activities and structures which affect them directly. Empowerment enables people to govern themselves effectively (Ferguson, 2011), necessitating the use of power – not the power to dominate, but power as competence. Most studies, for example, conclude that factors such as education, employment, good kinship conditions, or programmatic interventions lead to women having more choice, options, control, or power over their life conditions (Malhorta et al., 2002). What, therefore, characterizes a *Bikolanang oragon* or an empowered Bikolana?

Bikolanang Oragon

According to the study made by Anju Malhotra, Sidney Ruth Schuler and Carol Boender (2002), women empowerment needs to occur along different dimensions and must be operationalized at various levels. The following are the dimensions and operative indicators they identified along the community level:

1) Economic – women’s access to employment, ownership of assets and land, access to credit, involvement and/or representation in local trade associations, and access to markets;

2) Socio-Cultural – women’s visibility in and access to social spaces, access to modern transportation, participation in extra-familial groups and social networks, shift in patriarchal norms (e.g., son preference), and symbolic representation of the female in myth and ritual;

3) Familial/Interpersonal – shifts in marriage and kinship systems indicating greater value and autonomy for women (e.g. later marriages, self-selection of spouses, reduction in the practice of dowry), and local campaigns against domestic violence;

4) Legal – community mobilization for rights, campaigns for rights awareness, and effective local enforcement of legal rights;

5) Political – women’s involvement or mobilization in the local political system/ campaigns, support for specific candidates or legislation, and representation in local bodies of government;

6) Psychological – collective awareness of injustice, and how to mobilize (Malhorta et al., 2002).

At the community level, it seems that the indicators mentioned above are already being enjoyed by Bikolanas today: they have access to education, opportunities for employment, freedom in marriage, can socialize and join associations, access to technology and social services, can exercise their right to vote and be voted, can express their sentiments, etc. But it cannot also be denied that digging deeper into the familial or individual level, there are still many Bikolanas – women and girls – who need to be empowered and there are still many issues directly affecting them that need to be eliminated: high percentage of maternal death (Radyo Natin, 2017), high number of rape cases (Bicol Standard, 2017), and high rate of women suffering from other physical, emotional and sexual abuses in the hands of their partners/spouses (Ordinario, 2018).

Despite the presence of issues affecting women that need to be addressed immediately, we can still identify Bikolanas who can be considered epitome of being *oragon*. Aside from Director San Luis-Lutay, many Bikolanas who excel in various fields are recognized locally and internationally. Many of them even have inspiring stories to tell. To name a few: Vice President Leni Robredo and Senator Leila de Lima (politics), Nora Aunor and Imelda Papin (entertainment), Ma. Lilia F. Relubit, Socorro Federis-Tate, Merlinda Bobis, Paz Verdades M. Santos (literature), Miss Universe 1999 1st Runner Up Miriam Quiambao, Miss Universe 2010 4th Runner Up Venus Raj, Miss Universe



2017 Candidate Rachel Peters, and Miss Universe 2018 Catriona Gray (beauty pageantry), Ma. Victoria Carpio-Bernido and Jhalique Jane Fojas (science), Tecla San Andres-Ziga (first woman bar top-notcher and first congresswoman re-electionist), Maria Yzabell Angel V. Palma (technology), Ma. Lydia Perez Lomibao (entrepreneurship), Bernadeth “Bidibidi” De los Santos (visual arts), Michelle Vitug Encarnacion and Loida Nicolas Lewis (philanthropy). They are just few of the many Bikolanas who proved the country and the world that they are great, “very best”, powerful, excellent, competent, determined, fearless, composed, principled, and most especially, empowered. They, indeed, are *mga Bikolanang oragon*.

There exists another woman in the Region that possesses the qualities of being *oragon*. Her appearance and color is genuinely Bikolana, and she belongs to the heart and the homes of every Bikolano and Bikolana. She is *Iná, Our Lady of Peñafrancia*, the Patroness of the Bikol Region. But how does the devotion to *Iná* contribute to the empowerment of Bikolanas?

Iná’s coming to Bikol

The devotion to *Iná* began in 1710 through Fray Miguel Robles de Cobarrubias, a Spanish creole residing in Cavite (Reyes, 1992). Miguel was sickly, so every time, he would recourse to the picture of the Lady of Peña de Francia⁵⁸ that Simon Ronan “Vela” found in the mountains of Peña de Francia in Spain. The Bishop of Nueva Caceres then, Bishop Andres de Gonzales, called Miguel to Bikol Region where he was ordained and assigned as Parish

Priest of the Cathedral and Vicar General of the Diocese (Gorospe, 1994).

By God’s providence, a group of mountain people from Mt. Isarog known as “*cimarrones*” (also “*remontados*” or “*monteses*” meaning “mountain people”) requested that a *visita* or chapel be erected for them (Gorospe, 1994). According to Fray Miguel’s account, during the construction of the *visita*, there were women dressed in white helping the native laborers (Reyes, 1979). Since the women’s identity were unknown to the natives, Fray Miguel even asked whether they can possibly be supernatural creatures like angels on their aid.

When the *visita* was completed, Fray Miguel commissioned a local artist to sculpt an image of Our Lady based on the picture he has been keeping (Reyes, 1979). To produce a pigment for painting the image, they killed a dog and used its blood. No one did expect that God, through *Iná*, will perform a miracle on that day. When the dead body of the dog was thrown into the river, the dog was revived and swam back to his master’s house (Reyes, 1979). News of these miraculous event spread like wild fire around the vicinity and the miraculous intercession continued. In his letter in 1710, Fray Miguel recounted: “she did many favors to all...” (Legaspi, 2010, p. 6) In 1895, *Ina* was declared the Patroness of Bikol and in 1924, she was canonically crowned.

Iná as “oragon”

Elizabeth Johnson (2003) made a thorough study of Mary in the Scriptures and

⁵⁸ The primitive image of the **Lady de Peña de Francia** was found in the mountain of Peña de Francia situated between Salamanca and Caceres in Spain. It was the Frenchman Simon Rolan “Vela,” who under Our Lady’s guidance, found the image hidden on the rocky mountain. Following the Lady’s instruction too, he took with him five other village men as witnesses – Antonio Fernandez, Juan Pascual, Pascual Sanchez, Juan Fernandez and

Benito Sanchez. Each of them however have infirmities: Pascual Sanchez (eye defect), Juan Fernandez (10 year stomach trouble), Antonio Fernandez (deaf), Benito Sanchez (defective finger at birth). Upon finding the image of the Lady of Peña de Francia, all of them were cured, including Simon who incurred a wound in the forehead (see. *Gorospe*, 1994).



proposed a reflection on Mary as a graced woman, a woman with the Spirit:

“Miriam of Nazareth abides in the circle of disciples as our sister; a poor woman of the people to whom God has done great things; a young Spirit-filled Jewish woman finding her joy in God; a woman vulnerable to violence in a patriarchal setting; a friend of God who made her own difficult choices with courage; a prophet whose word announced the awesome changes God’s coming would bring about in this world, a God-bearer who had divinity dancing under her heart in developing human flesh; a married woman who with her husband toiled hard for their family; a woman with a questioning mind who pondered what God was doing in the midst of her life; the mother of an itinerant preacher Jesus, terribly worried about his ministry; a middle-aged woman whose agonized grief grew over the public execution of her firstborn connects with legions of bereaved women; an elder in the budding community” (p. 112).

Being graced and Spirit-filled, Mary is indeed an empowered woman. Why and how *Iná* became “graced,” “Spirit-filled,” and therefore, “empowered” can be read in her novena: “*kapalaenan asin mga biyaya an isinamno saimo kan ipinangidam ka, mga biyaya an itinao sa saimong orog kapalad na pagkabuhay, mga kadakulaan an isinamno saimo nin Makakakamhan*” [distinctions and blessings were bestowed upon you when you were conceived, blessings were given to you in your most blessed life, greatness were bestowed upon you by the Almighty] (Archdiocese of Caceres, 2010, p. 4).

Furthermore, reflecting on the virtues of Mary, Callahan (1993) cited Henry Adams who said that Mary is never passive because she manifested in herself the rebellion of man against fate. People admired her for being strong, physically, emotionally and spiritually, and she feared nothing, and excelled in both masculine assertiveness and in tender feminine concern. The same is described of *Iná* being invoked as “*mamomoton na Reina asin Ina niamong Maria, an saimong mahamison na Ngaran nakakataong kaogmahan sa langit, nakakaranga sa daga, ason nakakapatakot sa inferno*” [most lovable Queen and Mother Mary, whose sweet name gladdens the heavens, consoles the earth, and daunts hell] (Archdiocese, 2010, p. 4).

Iná, by virtue of her being graced and Spirit-filled, strong physically, emotionally and spiritually, excelling in both masculine and feminine qualities, can therefore be considered truly empowered, an “*oragon*” – a *Bikolanang oragon*.

***Iná* empowering the Bikolanas and her devotees**

Iná is seen by the Bikolanos and Bikolanas as a powerful figure to whom they put their trust and confidence. She is considered the sure access to Jesus, her Son – *ad Jesum per Mariam* (to Jesus through Mary). And as an empowered woman, she also is capable of empowering her devotees.

Iná is the champion of the poor and suffering, oppressed and weak as pronounced in her novena invoking her as an “*armour for defense*,” “*medicine for health*,” “*consolation for grief*,” “*effective relief for burdens*,” “*help unto the remission of sins*,” and “*universal remedy for all needs*” (Our Lady of Peñafrancia Shrine and Parish, n.d.). She is also a symbol of hope and refuge of the poor (Tordilla, 2004). It should be remembered that her first devotees were oppressed and discriminated people: in the Spanish origin, Simon Vela and his companions who were suffering from illnesses;



in Bikol, the *cimarrones* who were fraught by the Spanish rule (Gorospe, 1994) and considered inferior breed and infidels by the lowlanders (Roriguez-Fajardo, 2010). Even the NDF-Bicol spokesperson, Maria Roja Banua recognized *Iná* as people's medium in seeking justice, peace, change, and prosperity for several centuries now (Arguelles, 2019). The inspiration that *Iná* contributes to combatting social issues affirms that our devotion to Mary should not ignore present plight of the vast majority of our brethren living in difficult situations (CBCP, 1975). These poor, discriminated, and oppressed brethren are also devotees of *Iná*, and they call out to her, their Mother, to ease their sufferings and free them from their burdens and chains.

Iná is also prophetic calling people to conversion. In fact, her two processions, the *traslacion* and *sakay* or fluvial procession,⁵⁹ are meant to be penitential in character. The then Bishop of Nueva Caceres, Bishop Francisco Gainza, pointed out that the *traslacion* originally was "*para cortar algunos abusos*"—to end self-interest and abuses by both the *cimarrones*, *españoles*, and *sacerdotes* (Legaspi, 2010)

Numerous stories attest to *Iná*'s unending intervention and miraculous help. Some are compiled in the book "*Ina: Little Stories of Faith*" published in 2010 as commemorative of the 300 years of the devotion. Here are some examples:

Widowed at the young age of 27 with 4 children (ages 2-6 yrs. old) to raise, Zurahayda Badiola Adoremos surrendered everything to *Iná* who became her refuge in overcoming crisis after crisis.

Now, her children are all professionals (Adoremos, 2010).

Alice Villanueva-Lagula recalled her dilemma of choosing life or ending the pregnancy of their baby diagnosed with choroid plexus cyst in the brain. She put her trust to God through *Ina* while at the same time, following all that the doctor has prescribed. After several months, she was able to deliver a normal, healthy and bouncing baby (Villanueva-Lagula, 2010).

Trinidad Nagal-Ramey, whose parents were "*kargador*" and vegetable and fish vendor, recalled their in her younger years being a family with 10 siblings. With their parents' perseverance, constant prayer to God and devotion to Our Lady of Penfrancia, their family's faith turned around. Though their father suddenly passed away, the siblings were able to finish their studies, became successful in their careers, and married happily (Nagal-Ramey, 2010).

Another beautiful testimony can be found in an issue of *An Paladan*, the official newsletter of Caceres Office of Women and Children in Crisis:

Judea Hill got the habit of smoking when he was 16 years old. She was not a fervent devotee of *Ina* until she found an old novena and came across with the line: "*that we may zealously labor to overcome our bad habits.*" There she began to implore *Ina* to help her curb her

⁵⁹ **Traslacion** is the transfer of the miraculous image of *Iná* and the framed icon of *El Divino Rostro* from the old Our Lady of Peñafrancia Shrine to St. John the Evangelist Metropolitan Cathedral. This event marks the beginning of the Novena to *Iná*, but less known to many, this same day is the celebrated Feast of *El Divino Rostro*.

Fluvial Procession, also known as "*sakay*," is the return of *Iná* to her home at the Minor Basilica of Our Lady of Peñafrancia from the Cathedral via the Bikol River. This happens on the Saturday afternoon anticipating the Sunday celebration of the Feast of *Iná*.



vice. It was an uphill battle but Mary, her Queen in battle, inspired her to withstand trails. She has quit smoking for seven years now. (Hill, 2018a)

These are just few of the many stories and testimonies proving *Iná's* providential care. She strengthens and empowers her children who come to her seeking for help and guidance. Furthermore, I observed that majority of those who gave testimonies were women. Although other factors should be taken into consideration, for me, this somehow proves that *Iná*, indeed, has a special heart for her fellow women, her fellow Bikolana, and her women devotees from different walks of life.

Very seldom mentioned but worth emphasizing here is Fray Miguel's account of many women dressed in white helping the native laborers in the construction of the *visita* for *Iná* (Reyes, 1979). Whether they were angels or not, one thing is clear – from the very beginning, women are very much part of the devotion so they should be allowed greater participation in the devotion.

There has been some changes made in the devotion for the women to be able to participate more. Aside from the traditional *dawn procession* or *perdon*⁶⁰, one of the reforms made recently is to allow women serve as *voyadores*⁶¹ - a task and opportunity which before was reserved only to men. Only time can tell, however, when women will be allowed to join *Iná* in her *pagoda*⁶² during her *sakay* or fluvial procession. It has been part of the

tradition that only men are allowed to board the *pagoda*. Some say it is so in order to highlight *Iná's* presence. Or perhaps because of a tale that has been passed on through generations that the *pagoda* will sink should a woman other than *Iná* board on it.

During the celebration of the 300 years of the devotion in 2010, the then Archbishop of Caceres, Archbishop Leonardo Z. Legaspi, released several circulars on how the devotion should be remembered, celebrated and renewed. He urged the devotees to imitate *Iná* by “lifting up the lowly”, helping the needy towards salvation, and making voluntary efforts for service (Legaspi, 2010). It was a good start in trying to refocus the devotion to social concerns. I just find it too generic that there was no call for action pointed directly towards pastoral care for women.

In 2014, however, Archbishop Rolando J. Tria Tirona, the new Archbishop of Caceres, established the Office for Women, which was later renamed Caceres Office for Women and Children in Crisis (COWCC). Inspired by *Iná* and St. Josephine Bakhita, the mandate of this Office is to address issues affecting women and children and prevent their proliferation through information dissemination and concrete solutions (“COWCC: Caring Today about Tomorrow,” 2018). At present, the programs of COWCC include organizing seminars focused on ending human trafficking and violence against women and children, inspiring women and children through their weekly radio program tackling different issues

⁶⁰ **Dawn Procession**, also known as “*perdon*,” is a penitential dawn procession that is being done on the Saturday before the Feast of Our Lady of Peñafrancia. It begins at 3:00AM and is usually attended by women devotees. The women are the ones carrying the *andas* (carriage) of *Iná* and *El Divino Rostro*.

⁶¹ **Voyadores**, also known as “*bogadores*,” are devotees who serve as honor guards accompanying the images of *Iná* and *Divino Rostro* during the *traslacion* and *sakay* or fluvial procession. They are organized under the *Confradia*

de San Jose and from among them a special group was formed known as “Guardias de Maria” whose duty is to protect *Ina's* image from defilement. (see. Legaspi, 2010).

⁶² **Pagoda** is a large barge or boat where the image of *Iná* and *El Divino Rostro* are boarded during the Fluvial Procession. Around 200 male devotees (bishops, priests, seminarians, voyadores, etc) are allowed to join the pagoda. During the procession, this is being pulled by numerous colourful small boats along the Bikol River.



affecting their lives, visiting orphanages and homes for girls who are victims of domestic abuse, destitution or forms of injustice.

This ministry on women and children is not only present in the Archdiocese of Caceres but in other Bikol dioceses too. In fact, an “Inter-Diocesan Consultation and Training Workshop in Combatting Human Trafficking” was held in the Region in 2018 attended by priests and lay representatives from the Archdiocese of Caceres, Diocese of Virac, Diocese of Sorsogon, Diocese of Daet, and Diocese of Legaspi (Hill, 2018b). It resulted to the mapping of diocesan plans geared towards forming the Diocesan Cluster Against Human Trafficking (DCAHT), awareness campaign and formation of advocates, and program development.

Conclusion

In this study, I was able to discuss two uniquely Bikolnon themes: *oragon* and *Iná*. I also explored the devotion to *Iná* vis-à-vis women empowerment in the Bikol region.

Despite the corruption of *oragon*’s meaning during the Spanish era and its resonating negative and sexual connotation even today, it can still best define every Bikolano and Bikolana. With the postcolonial revival of its meaning and acquisition of new positive meanings, *oragon* is understood today as being great, “very best”, powerful, excellent, wise, competent, determined, fearless, composed, principled, and empowered. Bikolanas can also be called *oragon* for they also are capable of possessing these qualities. We have proven this argument by identifying personalities whom we can consider as *Bikolanang oragon* today. Many years ago, Ma. Lilia F. Realubit (1983) made a list of some outstanding men of Bikol and their accomplishments. It is my hope that someday someone will also come up with a list of some outstanding Bikolanas from various fields and their and accomplishments as an act of gratitude and recognition for their being *mga*

Bikolanang oragon. I understand that the dream of putting an end to everything that hinders women empowerment in the Region so that all Bikolanas will become truly *oragon* remains a difficult work-in-progress and demands the cooperation of all. But it must be done.

Moreover, Bikolanos and Bikolanas recognize *Iná* is an “empowered woman,” an “empowered Bikolana” among us. As “empowered,” she also is capable of empowering her devotees. In fact, many of those I identified as *mga Bikolnang oragon* are devotees of *Iná*. For example, Vice President Leni Robredo never fails to come home to Bikol to celebrate *Iná*’s feast every September. Although there are still many areas and practices in the devotion that needs to be reviewed and renewed, *Iná*’s unfailing intercession for her devotees, especially the Bikolanas, manifests her desire to care for them, bring their petition to God that they may be empowered just like her. She inspires her devotees to help themselves overcome their limitations. Indeed, *Iná* never forgets a petition in her novena that says: “*hare pabayae an mga kababaihan na namomoot saimo...*” [never abandon the women who love you] (Archdiocese, 17). It is but my hope and aspiration that each Bikolano and Bikolana’s honor, love and respect for *Iná* be transformed into honor, love and respect to our fellow Bikolanas.

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Ancestral Lands as Indigenous Peoples' Kin-dom of God: A Feminist Eschatological Analysis

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Abstract: This essay has examined the interaction between the Indigenous Peoples' struggles for their Ancestral Lands with that of the feminist eschatologies using Said's (1993) contrapuntal analysis. Traditional Christian theology speaks of the *eschaton* as the last things that are yet to be realized for every person, i.e. death, judgment, heaven, and hell. But for the Indigenous Peoples, their eschaton is happening now as they struggle to restore their relationship with their lands, which they consider as their roots and the origin of their identity (UNESCO, 2010). In this analysis, the Indigenous Peoples' struggle to retain or retrieve their lands has found allies among feminist theologians who mostly view eschatology as a serious cry for justice and right relationships in the here and now. On the other hand, these feminist theologians have found a treasure trove of cultural and anthropological support in their speculative undertakings regarding the Kin-dom of God as a realized eschatology.

Key Words: Indigenous Peoples, Ancestral Lands, Feminist Eschatology, Kin-dom of God

Introduction

The land is an important aspect of the lives of the indigenous peoples. The ancestral domain is the indigenous peoples' home, school, and source of livelihood, the dwelling place of the spirits, their teacher, their mother, their identity; in short, their everything. The land for them is sacred and more than a source of living, it is their life. It is the one that defines their existence, their worldview. It is their fundamental principle in defining what it is for them to be a human person. However, in the time of colonization, these indigenous tribes were very much affected by land-grabbing. Many were displaced by mining and the original way of life was affected by industrialization and commercialization.

In many indigenous peoples' communities, some specific sacred sites inform and reveal who the indigenous peoples are their

roots and identities. On these sites, they renew and affirm their bond to the land and their ancestors. However, they consider "civilizing" and Christianizing processes to be hostile to their sacred sites. The declaration of sacred sites as belonging to the colonizing states and their corresponding "Christianization", i.e., desacralization, contributed to the destruction and exploitation of indigenous peoples' lives, spirituality, customs, and livelihoods. Here, the struggle of the indigenous peoples to keep, maintain, protect and even to return to their land becomes real.

In all these instances, the women were the first ones to get affected. Rafal (2011) relates the experience of an Ibaloi feminist, Victoria Tumbaga, who examined the oppression of indigenous poor women migrants in the city of Baguio by life stories. Rafal (2011) quotes Tumbaga as she determines that their gender, ethnicity, and migrant urban-poor



status make the women the most oppressed sector in the city. Poverty is the main issue of these women and she gave the questions on the issue of survival, production and other problems of economic living from their male counterparts. According to her, “the impositions of imperialist globalization are exacerbating the disadvantaged position of indigenous women. Impacts of globalization on indigenous women are profound and far-reaching, disrupting the important roles they play as productive forces in society, as child-bearers, as nurturers of the family, and as vital members of indigenous communities” (Rafal, 2011, p. 325). Imperialist globalization made tracks for alienation, privatization, commercialization and theft of community forests, lands, waters, etc. resulting in insufficiency to indigenous women and children.

With these experiences of the indigenous people, the researchers would like to establish the link of having their ancestral lands thought of as the reign of God using the optic of feminist eschatology. The main objective of the study is to analyze indigenous peoples’ concept of land from a Christian feminist eschatological perspective. This hopefully can contribute to Christian’s deeper appreciation of the indigenous peoples’ struggle to protect their land with those involved in the misuse and abuse of their ancestral lands.

Brazal (2018) used contrapuntal analysis in re-reading the beliefs of an autochthonous religious group in the Philippines which was founded around a woman as its soul and spirit vis-à-vis the traditional Catholic doctrines which revolve around the person of Jesus. Said (1993) describes contrapuntalism as a connection or mutual consideration of otherwise disparate social practices, of culture and empire, of history and of the connections, not outside and beyond them, that is, we must be able to think through and interpret together experiences that are discrepant, each with its particular agenda and pace of development, its own internal formations, its internal coherence and system of

external relationships, all of them co-existing and interacting with others. Waweru (2007) notes that Said’s method is similar to that of a comparative approach which may also be defined as inculturation as it seeks to work with materials that can create harmony with other different materials. Such an approach preserves what is unique about each culture by identifying different themes and seeing how they can evoke possibilities of enriching each other. Thus, Said (1993) considers that various traditions can be read and understood together since they belong to comparable fields of human experience.

In this study, the researchers will attempt to compare the ecclesial and social eschatological visions of the indigenous peoples with that of the current feminist eschatological perspectives. Considering that the indigenous peoples treasure their connection very much with the land, this will be compared with the feminist eschatological view of the Kin-dom of God as the crucible using the contrapuntal approach as the method of comparison.

Given the limited time in conducting the study, the researchers admit that not all possible feminist views could be exhausted. Furthermore, given the limited expertise with regards to feminist theologizing, much of the analysis will rely on the researchers’ appraisal of the different perspectives. This is the same as the methodology. Contrapuntalism is originally used in the literary works; however, as stated above, this has been used also in comparing beliefs and cultures.

The Indigenous Peoples’ Struggle for their Right to Reclaim their Own Land

There have been numerous papers from mere news articles to scholarly researches telling about the struggles of indigenous people whose lands were taken away from them. What was once considered a “sacred land” which they have inherited from their ancestors had been

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emphatically desecrated. The indigenous people, here and abroad, cry for the reclamation of their ancestral lands as they demand justice. Their conviction to regain this identity that is being taken away from them makes them zealous in keeping these lands identified with their own being.

For the sake of human development that is geared towards economic progress, it is mostly the material aspect that is being considered. A more holistic approach which includes the "cultural, social, emotional, intellectual, aesthetic, and religious dimensions" is often neglected (Brazal, 2018). Thus, we cannot avoid imagining how the indigenous people truly suffer when their lands are sacrificed for economic or material progress while their inherent rights are ignored.

In the Philippines, there are many indigenous peoples but not all are "strong enough to fight for their rights" except "the more organized Cordillera Administrative Region" in the north and the "Autonomous Region in Muslim Mindanao" in the south (Brazal, 2018). Perhaps, this could be attributed to the fear of the IPs for their lives because some of them have been killed, like in the case of the *Lumad* in Mindanao, whereas the Government itself could not help. According to Victoria Tauli-Corpuz and Cecilia Jimenez-Damary, the U.N. Human Rights Council's special rapporteurs on the rights of indigenous peoples and internally displaced people, "Forcing indigenous peoples to leave their homes has an incalculable impact on their very lives and ways of living – one that risks erasing their culture and existence." Cristina Lantao, a Lumad women's leader was quoted saying, "We will only be truly safe when the government is for poor people and indigenous people, and not just for businesses" (Chandran, 2018). Usually, the indigenous peoples in the Philippines could only express their sentiments through hunger strikes, rallies, and the use of media when some foreign or local non-government organizations and the Church move forward to help them.

In one way or the other, indigenous peoples are alienated in their own lands. When the government's vision is only set to the building of structures and not human development in a holistic sense, categorically speaking, violation of human rights are committed. This global capitalism unnecessarily permeates sinful social structures also which leads us to a systemic moral dilemma. We cannot skip the possibility of corruption in the Government or private entities involved in this considered material progression in the countryside (WCC, 2009). A way of life akin to patriarchal abuse where men dominate women can be a good analogy to explain further how the land itself is being subdued by greedy people. Not only men but more so, the indigenous women are fighting for their way of life. A 62-year-old American playwright and feminist Eve Ensler, who visited the displaced Lumads in the Davao evacuation camp said in a local news site: "They (the Lumads) are one with the earth and we're destroying them for mining companies, for greed, for capitalism, for exploitation and when you see how beautiful they are, when you see how generous they are, when you see how all they want is to be one with their beautiful trees and their sky and the earth, their rivers – how can any human being be doing this to them?" (Gonzales, 2016, n.p.). Understandably, the throes of the indigenous people need the attention of people who still care for the earth and their fellow human beings.

The struggles of the Indigenous Peoples have so many examples and heroes. One of them is Macli-ing Dulag. Through his leadership, the people's struggle to stop the building of the four dams along the Chico River succeeded. Macli-ing said:

"You ask if we own the land. You mock us "Where is your title?" When we query the meaning of your words you answer with taunting arrogance. "Where are the documents to prove that you own the



land?" Title. Documents. Proof. Such arrogance to speak of owning the land, when you shall be owned by it. How can you own that which outlive you? Only the race owns the land because only the race lives forever.

To claim a place is the birthright of every man. The lowly animals claim their place, how much more man. Man is born to live. Apu Kabunian, lord of us all, gave us life and placed us in the world to live human lives. And where shall we obtain life? From the land.

To work the land is an obligation, not merely a right. In tilling the land you possess it. And so, the land is a grace that must be nurtured. To enrich it and make it bear fruit is the eternal exhortation of Apu Kabunian to all his children. The land is sacred. The land is beloved. From its womb springs out our Kalinga life.

These issues reflect a lot on the struggle of the Indigenous Peoples towards equality, protection, freedom to nurture and till the land given to them from the beginning of time, and to live and die in the place where they find their fullness of life, their true humanity.

The Eschaton: Feminist Eschatological Discourses on Land and the Reign of God

We don't hear much from all indigenous people in the Philippines except those who question the government when their freedom of living in the land of their birth which gives them joy and satisfaction is threatened by the erection

of infra-structures at the cost of destroying their habitat. With this kind of experience, the indigenous people can only hope for justice, especially when their dignity seems to be ignored. In this cry for justice in their relationship with others who do not recognize their plea comes the hope for vindication in the end. At this point, the indigenous people's notion of justice is already being in juxtaposition with eschatology.

The *eschaton* speaks about the last things and eschatology means the study of the last things. The understanding of eschaton by the Judaeo-Christian and the indigenous people stands upon social justice. In the context of the Jewish people, freedom from their oppressors leads them to "new understandings of divinity" in relation to God, both in the here and now, and in the future, i.e., their ultimate hope for deliverance as a community aspiring to regain the 'promised land' depends on God's intervention (Plaskow, 1990, p. 238). On the other hand, when the indigenous people yearn for justice, they do it in the context with their kindred tribes' hope of keeping this 'promised land' given to them by their ancestors through *Bathala*, *Kabunian*, and the like. It is also a kind of social justice for them in the present as well as in the future for their next generation of kin.

The traditional view on eschatology looks towards an unrealized future. When we recite the Apostle's Creed, we profess our belief in the resurrection of the body, although such is not corporeal according to the traditional teachings of the Church. We must shift to the understanding that "the foundation upon which constructive thoughts about the future must be built in the resurrection of Jesus". This has become "a consensus among contemporary eschatologists" (Phan, 2005, p.222). Thus, we believe not in the incorporeality of the body but in the reunion of the body and soul towards a realized future, that is, an embodiment in the new "kingdom of God" (kin-dom) to come. We agree with some theologians (like Fiorenza, Ruether, and Isasi-Diaz) who claim that



eschatology can also be realized in the here and now. God's reign is in our midst, as we pray in the Lord's Prayer, "Your kingdom come". God's kingdom, in the eschatological sense, does not necessarily start only in the afterlife. When we make this kingdom a 'kin-dom' where God's restorative justice shall prevail among us, then we have already a realized eschatology in the present. According to Sawtell (2017), "the language about God's kin-dom is new, but the idea is deeply embedded in Judeo-Christian thinking. The Hebraic formulation of *shalom* lifts up the vision of peace with justice through all creation".

In the Hebrew Scriptures, we can read narratives about the "jubilee" celebration of the Jews. This Jubilee in Judaism is in view of the "social welfare principles" under a "Biblical law". Mostly, the concerns of the Biblical Law of the Jubilee include cancellation of debts every Sabbatical year, return to family property and to one's own clan (Leviticus 25:10), alleviating poverty, withholding to the family of its original owners an agricultural land which had been sold (Deuteronomy 15), the ruler is subject to the law, and in particular to the law protecting ancestral property, and the like (Lacey, 2014). Ruether (1993) builds her view on eschatology from the jubilee notion found in the Hebrew Bible. She considers that the Jubilee tradition is not one great cycle of an event but a repetitive series of revolutionary transformation that returns to the same starting points. She focused on the Jubilee notion of rest of the land. Her eschatological vision basing on these speak about conversion, restoration of life and correcting the injustices. Here she speaks of the "concept of social change as a conversion to the center, conversion to the earth and each other, rather than flight into an unrealizable future" (Ruether, 1993, pp.255-256). In other words, Ruether views eschatology as a hope that humanity will take on personal responsibility and promote communal justice.

Plaskow (1990), on the other hand, coming from a Jewish feminist perspective, speaks of the eschaton as social justice. She

derives her perspectives towards the connection of politics and spirituality saying that "the prophets affirm that the forms of worship are meaningless in the absence of social justice". We can say that her "eschaton" is not a question of the state of being at the end, but the state of being of the persons in the here and now, especially the marginalized members of the society. This political and feminist view of eschatology again goes back to the earlier theme of Ruether: the fullness of one's relationship with one's self, others and God.

The shift from kingdom to 'kin-dom' can be attributed from Elisabeth Schüssler Fiorenza for the "biblical approach", Rosemary Radford Ruether for the "historical approach", and Ada Maria Isasi-Diaz for the "systematic approach". These three feminist theologians "deconstruct received Kingdom of God concepts and reconstruct concepts of belonging, caretaking, and community" (Elias, 2001, p.2). Focusing on the systematic approach, Isasi-Diaz (1996), in her *Mujerista Theology*, considers a person's experience as the basis for the formation of theological and spiritual reflection. She expects the establishment of the "kin-dom" as the ultimate expression of social justice. For her, "the main obstacle to the unfolding of the kin-dom is the alienation from each other experience by all in and through the oppressive societal categories and structures that cause and sustain oppression". Thus, the kin-dom comes upon the disappearance of oppression and when liberation is established. Coming from a liberation perspective, she puts emphasis on the achievement of the conscientization of the oppressed of their situation while the oppressors are led towards dialogical solidarity with the oppressed. The eschaton for Isasi-Diaz is the attainment of justice between people with power and those without, yet this is an on-going process of conversion as the realities of the people are in constant change.

Karras (2004), recognized the efforts of some ecofeminist theologians, such as McFague and Ruether, in their attempt to move away from the anthropocentric view towards the



cosmocentric view of eschatology. However, she also critiqued their work as still falling within the Western view of eschatology by saying that “ecofeminist theology’s cosmocentric focus has broadened traditional eschatology’s telephoto lens from an extreme magnification focusing on humanity alone to a wider view of the cosmos in which humanity exists, but it has kept the lens focused in the same direction – creation”. What she then proposed is a theocentric approach, giving back the norms to God and not to creation, by going back to the tradition of the Eastern Church on the doctrine of divinization: man became God, so that man can become god.

Karras (2004) further argues that the current stream of ecofeministic eschatology revolves around the realized eschatology, wherein the norm of the eschaton is the present, not something in the future. She built on the contributions of McFague and Ruether and eventually proposed a holistic eschatology that incorporates both the realized feminist and the unrealized patristic theologies. The kingdom of God is both here and not yet. The building of the Kingdom is here and now as one tries to eliminate human inequality with humanity’s ability to fulfill its ordained purpose... and any exploitation of creation is an existential denial of that very purpose.

From here we can see the varied perspectives among ecofeminists in their view of the last things but can also be seen as united by a very strong force which is the attainment of the Kin-dom of God in the here in now as humanity works for equality and allowing avenues to allow every human person to fulfill each and everyone’s ordained purpose which involves the protection of the whole of creation and the cosmos being the body of God. As Phan (2005) says: “the ‘kingdom of God’ is not simply a reality that comes into time but into space as well, because it is and must be embodied.” In addition, McFague (1993) also argues that “the metaphor of the world as the body of God can shed unexpected light on the possible shape of the new humanity in the eschatological age”. Indeed, “God’s kin-dom, God’s realm, the

presence of shalom, the community of creation — all of these are found as driving themes throughout scripture. They appear as motivators of hope and behavior, the goal toward which we are called to direct our personal and collective lives” (Sawtell, 2017, Kin-dom and Activism for faith communities, four approaches section, para. 9).

Contrapuntal Analysis: Feminist Eschatology and the Indigenous Peoples Struggle for Land

From Dominion to Caring of the Land and its People

The Hebrew Bible tells us that human beings come from the earth and this very same earth continues to give life and hope to their inhabitants. However, due to unbridled extractive mentality that can be traced from a misreading of the text in the same Hebrew Bible, “You shall have dominion over all creation” (Gen 1:28), the “greed of global capital are making a tremendous impact on world geopolitics and destroying and threatening all life, especially the lives of the poor and marginalized like the indigenous communities, women and children” (WCC, 2009, n.p.). For the indigenous peoples, the land is sacred and their own mother. How can the children of the land exploit the mother that nurtures them?

To counter the implications of this Theology of Dominion, Gnanadason (2005) presents an integrated ecofeminist theology with that of the traditions and practices by the indigenous and Dalit people of India who has a deep spiritual connection with the whole of creation which eventually influences their way of life, rituals and care for the environment. She writes about the relationship between violence against women and the earth, about the failure of many Christian theologies to adequately respond to the devastating effects of environmental degradation compounded by gender and racial injustices and the marginalization of the voices of indigenous



women (Baumgardt, 2009). Gnanadason (2005) argues that the women in the third world “are trying to recover patterns of spirituality that connect them to their indigenous roots” (p. 23). She also writes that “violence against the earth is characterized in the same language used to describe violence against women – indicating the nexus in these forms of violence” (Gnanadason, 2005, 35).

The indigenous peoples’ struggle for justice in keeping and retaining their land is an issue of justice. In the Philippines, the Regalian Doctrine which was introduced by the Spanish colonizers about title-based ownership has completely alienated the indigenous peoples from their own ancestral land. Until the present time, many indigenous peoples were martyred and killed, and many are indigenous women, in the name of protecting the land.

The Struggle of the Indigenous Peoples in Hope for Emancipation from their Oppressors

In communion with the Indigenous Peoples, the World Council of Churches (WCC) gathered for a consultation from October 21-26, 2008 in Baguio City, Philippines. Accordingly, “around 35 theologians and leaders representing communities, churches and organizations of indigenous peoples in 16 countries in many parts of the world attended. This consultation was called in response to a proposal by the Ninth General Assembly of the WCC to facilitate the theological contributions of indigenous peoples to enrich the life and work of the WCC” (WCC, 2008, n.p.). The World Council of Churches articulated that “justice to creation/earth is the key to liberation, human dignity and fullness of life” (n.p.). Moreover, they said, “when we do justice to the land, then love, nurture, care, acceptance, and peace flow naturally and necessarily” (n.p.).

It is in this context of cry and hopes for liberation from their oppressors that we can locate feminist theology, particularly eschatology, as liberation theology (Phan, 2005). Emphatically, when feminist eschatology comes

in, it is likely that a developmental critique follows.

The Realized and Unrealized Feminist Eschatology

Taray (2008) gives us a glimpse of how to understand the practice of ancestor reverence in the province of Benguet. She presented that the indigenous peoples of Benguet believe in the Sacred Beings and also in the dynamic interaction of the spirit and human worlds. And also, that which one can consider as closest to the Christian tradition of eschatology is the indigenous people's hope in the fullness of life, both “here-and-now” and as a future event.

Ancestor reverence, for Taray (2008), has no coherent textual articulation but is well expressed in their ritual. The Indigenous Peoples of Benguet expresses their aspirations for solidarity, abundance, and sharing, not only from among them present but also with those who have gone ahead of them and with those in the heavens. The articulations of their aspirations for wealth, health, long life, fecundity, unity, peace, stability in their village are well expressed in their rituals and are considered as blessings from *Kabunian*, the deities, and their ancestors.

On top of their desire for the fullness of life in the “here-and-now” is their aspiration to be an ancestor in the afterlife. “Such aspiration can be realized if one lives an ethical life. They believe that “the more one is remembered by the living through ritual performance, the better is one’s chance of acceptance in the ancestral abode” (Taray, 2008, p. 69).

This cultural practice in Benguet cannot be adjudged as an act of paganism. Anent this, the World Council of Churches (WCC, 2009) claims: “We shall not homogenize our theological reflections but affirm the purposes of God for all God's creation, with the help of our resources of culture and values... We articulate theology in the symbolic language of our stories,



myths, dances, and songs, not only in the conceptual language of the brain" (n.p.).

A Preference from Kingdom to Kin-dom

From the beginning, the Indigenous Peoples never considered themselves higher or greater than the rest of creation. They never had a dominion type of mentality with regard to their land and environment. The Indigenous Peoples have a spiritual relationship with the land and consider it as a gift of the creator that nourishes, supports and teaches them and that all of creation is inseparably interconnected, including them (UNESCO, 2010, A Spiritual Relationship with the Land section, para. 1 and 2).

The land is now something not to till and care, but to be owned as far as the predominant Western world view (UNESCO, n.d. A Spiritual Relationship section, para. 4). However, for the Indigenous Peoples, "the earth is not something to be conquered, but to be respected, worked on with love and thanksgiving for the abundance it brings" (Carino-Fangloy, et. al., 2015, p. 22). Thus, for the indigenous peoples, the land is their kin. And like any other kin, she is to be loved, respected, taken-care of and protected.

Pope Francis (2013) explains in *Laudato Si'* that "tilling refers to cultivating, plowing or working while keeping means caring, protecting, overseeing and preserving" (LS, 67). This puts human and nature relationships into a more appropriate perspective, i.e. a kinship of mutual responsibility and interconnectedness.

Understandably, if we relate this kin-dom to McFague's eschatology, it will not be a discussion of "individual eschatology" but to give a strong emphasis on "ethics." Indeed, according to Phan (2005), McFague's eschatology "decenters human beings as the goal and purpose of creation ... involves an ethics of solidarity with the oppressed, who comprise not only humans but also nature, which we have made poor" (Phan, 2005, p. 218).

Conclusion

The indigenous peoples' struggles have found an ally among the feminist theologians with their eco-feminist eschatological views. On the other hand, these ecofeminist and theologians have found a treasure trove of experience among the struggle of the indigenous cultural and anthropological support to their speculative undertakings.

The feminist perspectives on renewed biblical hermeneutics, wherein the voice of the voiceless like the earth and the neglected, like the indigenous peoples, especially women and children, are heard. From the patristic view of responsible dominion over material goods, i.e., kingdom, towards tilling and caring for the land, it becomes now kin-dom. With these perspectives, the indigenous peoples, in their struggle for the land, found support and advocates in their quest for emancipation from oppression. On the other hand, these feminist theologians have used these concrete materials in their theologizing, helping them to be more grounded and contextualized in challenging the Western eschatology and patriarchal theology.

The feminist eschatological perspectives, be it realized or unrealized, cosmocentric or theocentric, finds anthropological echoes from the life of the indigenous peoples particularly in their relationship with their land. On a final note, the practices of the indigenous peoples with regards to their eschatology are now lesser perceived as backward, superstitious, and paganistic. Through the lens of feminist theology, the seeds of faith among the indigenous peoples are clearly seen.

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