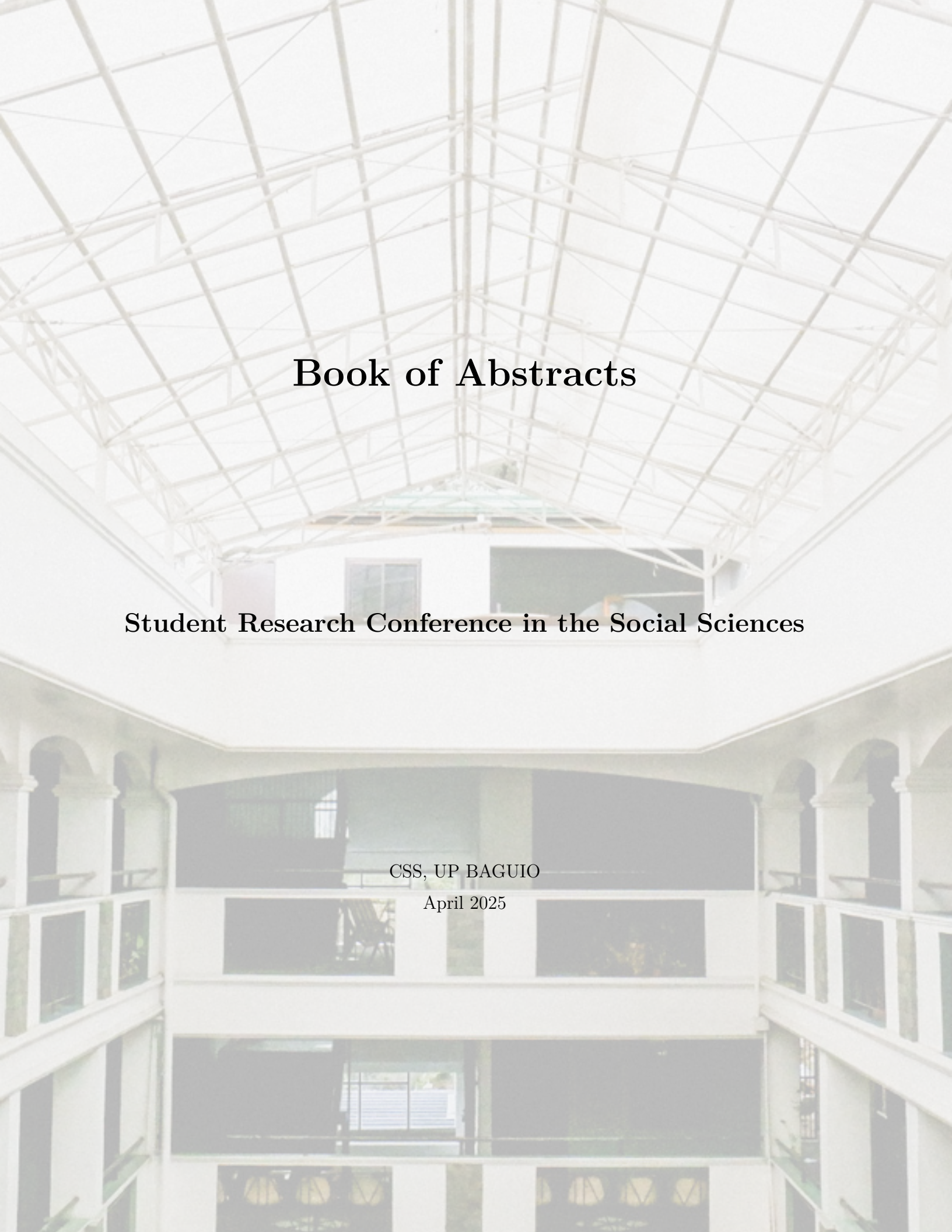


Book of Abstracts

Student Research Conference in the Social Sciences

CSS, UP BAGUIO

April 2025

Student Research Conference in the Social Sciences

SRCSS2025

Book of Abstracts

Editors

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April 2025

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Welcome

The third Student Research Conference in the Social Sciences (SRCSS) builds upon our commitment to foster academic excellence and student-centered learning within the College of Social Sciences. This year's conference features nine diverse panels that showcase the breadth and depth of undergraduate research, including Fertility and Women Studies, Coastal Community Studies, Meaning Making, Memory, Power & Resistance, International Linkages, Religion and Culture, Studies on Benguet & Baguio, and Knowledge Systems. The diversity of panel themes reflects our students' engagement with complex social issues at local, national, and global levels, highlighting their ability to apply theoretical frameworks to real-world contexts.

As a grand festival of ideas, this conference creates a collaborative learning environment where students can exchange insights across disciplinary boundaries. Students explore interconnections between historical processes, power dynamics, and cultural practices, while also examining vulnerable populations and environmental challenges. Through these varied panels, students demonstrate their capability of conducting "independent social research" (BASS PLO 4) while developing critical thinking about society (BASS PLO 1). Our students engage with epistemological questions and cultural production, encouraging them to reflect on their learning process, evaluate their research methodologies, and address areas for improvement through peer and faculty feedback.

Furthermore, this conference demonstrates our students' ethical Social Science practice (BASS PLO 5) through their respectful engagement with communities and careful consideration of research ethics. By organizing panels that address locally significant topics alongside global concerns, the conference nurtures students' commitment "to lifelong learning in their personal and professional lives" (BASS PLO 6) while encouraging them to become confident and responsible researchers who can take ownership of their learning journey. Students also have the opportunity to explain social phenomena using social theory (BASS PLO 3) through their presentations. Hence, this third iteration of the SRCSS continues to be an effective platform for promoting student-centered learning and academic excellence in the social sciences.

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Pre-conference Workshop: Speakers

Mr. Kobe Amiel T. Cayabyab

Amiel is currently an instructor of philosophy at the University of the Philippines Baguio. His research interests include general philosophy of science, philosophy of social science, individualistic and social epistemology, and modal logics.

Prof. Maileenita Peñalba, PhD

Maileenita A. Peñalba is the current Chairperson of the Department of Economics and Political Science, College of Social Sciences, University of the Philippines Baguio. Her research interests include indigenous studies, urban resilience, democratic citizenship, and local governance. Her master's degree explores the different discourses on Free and Prior Informed Consent (FPIC). Her dissertation focuses on building a grounded theory of citizen competence informed by indigenous knowledge and experience. She earned her PhD in Politics and International Relations at the University of Auckland in New Zealand in 2022.

Mr. João Paulo D. Reginaldo

João Paulo D. Reginaldo is an ethnohistorian by passion and an educator by profession. He teachers history at the University of the Philippines Baguio, where he earned his MA History in Ethnohistory and Local History. His academic research and extension works focus on Indigenous peoples in Benguet and Nueve Vizcaya, identity politics, language documentation, and cultural history. At the same time, he is a furdad to Wika, Malaya, Bubi, and Mayumi, learns Indigenous languages, and loves collecting batik shirts.

Conference Program

Time	Activity
7:30-9:00	General Registration
9:00-10:30	Invocation and Singing of the National Anthem Welcome Remarks: Dean Alejandro N. Ciencia, Jr. Primer to SRCSS: Asst. Prof. Renz Venielle Lamayo Introduction of Keynote Speaker: Asst. Prof. Karin Shana C. Bangsoy **Keynote Address: Dr. Mary Racelis** Q & A: Dr. Jennifer Josef Awarding of Certificate
10:30 - 10:45	Panel Registration and Morning Break
10: 45 - 12:15	**SIMULTANEOUS SESSIONS A** Panel A: Fertility and Women's Studies Panel B: Coastal Community Studies 1 Panel C: Meaning Making
12:15 - 1:15	Lunch Break
1:15 - 2:45	**SIMULTANEOUS SESSIONS B**
	Panel D: Memory, Power, & Resistance Panel E: International Linkages: Trade, Remittance, and Tourism Panel F: Religion and Culture
2:45 - 3:00	Afternoon Break
3:00 - 4:30	**SIMULTANEOUS SESSIONS C** Panel G: Studies on Benguet & Baguio Panel H: Coastal Community Studies 2 Panel I: Knowledge Systems
4:00 - 5:00	Closing Program

Master of Ceremonies: Ms. Raphaella Elaine R. Miranda

Conference Keynote Speaker

Mary Racelis, PhD

Social Scientists for People: Can We Make A Difference?

Mary Racelis is a Research Scientist and former Director of the Institute of Philippine Culture and Professorial Lecturer, Department of Sociology and Anthropology, School of Social Sciences, Ateneo de Manila University. She also teaches anthropology at the University of the Philippines Diliman. An alumna of Cornell University, New York, and the University of the Philippines, her most recent courses include Engaged Anthropology, Anthropology of Justice and Human Rights in People′s Everyday Lives, and Informality: Economy, Housing, Health, Education, Communication.

Her research has focused on urbanization, informal settlers, community organizing, gender, children, reproductive health, social change and knowledge generation with communities as research-partners. She served as UNICEF Senior Adviser for Family/Child Welfare, Women and Community Participation in New York 1979-83 and subsequently UNICEF Regional Director, Eastern and Southern Africa in Nairobi, Kenya from 1983-92. She returned to the Philippines as the Country Director of the Ford Foundation and in 2000 returned to the Ateneo and University of the Philippines. UN Secretary-General Kofi Anna appointed her to his Panel of Eminent Persons on United Nations − Civil Society Relations, 2000-03.

She continues her involvement as an activist anthropologist with NGOs and urban poor people′ s organizations. Writing for scholarly publications is complemented by her occasional columns in the Philippine Daily Inquirer and Rappler aimed at reaching a broader public to bring out people′ s voices on issues of the day. Her five children, thirteen grandchildren and six great-grandchildren reflect her pride at being simultaneously a social scientist and family matriarch.

Panel A - Fertility and Women Studies



FFF!: The Impact of Religious Beliefs and Household Dynamics on Women's Contraceptive Choices

Mikaela Noreen A. Estrellanes, Luis Miguel B. Manalac

Beyond the numbers of population growth lies a more intimate and cruel story: the daily negotiations between faith, family, and a woman′s fertility choices and control over her own body. Women′s intimate choices within their reproductive system ripple outwards, shaping both their destiny and their nations. Given the gravity of this choice, other factors−particularly religion and household′s reproductive decisions−come into play, further burdening women and their shoulders.This study, then, delves into the intricate relationship between religion and household dynamics and how these forces impact women′s contraceptive decisions in the Philippines. Utilizing data from the 2022 National Demographic and Health Survey (NDHS) and Cox proportional hazard analysis, the research aims to quantify the influence of religious affiliation and the household′s contraceptive decision-making power on women's contraceptive usage. Furthermore, this paper grounds its study on Icek Ajzen′s Theory of Planned Behavior which suggests that contraceptive usage is determined by attitudes, subjective norms, and perceived behavioral control (PBC). Through this, this study delves into how religious beliefs and household autonomy−key components of these norms and control, respectively−influence their contraceptive behavior. Findings reveal that Filipino Islamic women exhibit a statistically significant 18.2 percent lower hazard of initiating contraceptive use compared to Filipino Catholic women, suggesting that pronatalist views within the Islamic faith significantly deter contraceptive adoption. Findings on household dynamics reveal that women whose contraceptive decisions are made jointly with their partners show a significantly higher likelihood of contraceptive use compared to those making decisions independently. Specifically, joint decisions increased the hazard of contraceptive usage by 8.8 percent. This underscores the importance of spousal communication and shared decision-making in facilitating contraceptive use.Overall, the study reveals the influence of socio-cultural factors on Filipino women′s reproductive autonomy and decisions. While Catholicism′s influence was not found to be significant in this study, suggesting potential shifts, the overall religious belief, particularly Islam′s pronatalist views, significantly affects contraceptive use. Furthermore, the positive correlation between joint decision-making and contraceptive use underscores the importance of empowering women within their household dynamics. These findings have critical implications for public health interventions and family planning programs in the Philippines. By addressing the socio-cultural barriers and promoting women's autonomy, policymakers can enhance contraceptive access and usage, thereby improving reproductive health outcomes and contributing to broader economic development goals

Keywords: Contraceptive Choices · Religious Beliefs · Household Dynamics ·Fertility Decisions ·Filipino Women · Economic Development

On What Women Are Actually Able To Do and To Be: Understanding the Women in the Informal Economy Using Martha Nussbaum's Capabilities Approach

Mary Joy Obrero

In this paper, I aim to understand women in the informal economy using Martha Nussbaum's Capabilities Approach. Women in the informal economy are disadvantaged in the workforce. They encountered multiple impediments as informal labor workers and members of underprivileged communities. Because of the informal nature of their work, women have limited or no access to safety, physical integrity, healthcare, and security. However, women in the informal economy have rights and dignity and deserve to be respected by the government and institutions. Nussbaum argues that capabilities are significant entitlements that must be constitutionally guaranteed to ensure a worthy and dignified human life for women. Thus, to understand women's capabilities in the informal economy, this paper will be divided into three sections. The first section will discuss the challenges and conditions of women in the workforce. Women, notably in developing countries, endured a critical capability failure and experienced different faces of marginalization in their working spaces. I shall analyze why capability should be reinforced as a key to women's development. With this, I seek to examine the theoretical reinforcements of Nussbaum's capability approach to comprehend gender justice in an informal economy. The second section will briefly examine the list of Nussbaum's human capabilities. The emphasis of this section is to explain why capability is an appropriate political goal, as Nussbaum argued. This aim goes further by examining women's limited access to institutions. Here, I will assert that economic and political thought should be considered and include a feminist and philosophical approach in policy-making, tackling women's problems in the workforce. This study puts forward the argument that women's development is best attained through institutions that have a central duty to promote women's capabilities. Finally, the last section will draw attention to the connection between Nussbaum's capabilities approach to Amartya Sen's perspective of the capabilities approach. I shall try to show the need to theorize women's capabilities and development as a proper philosophical base in viewing occupational justice. Overall, my study will provide important elements for understanding the discrimination, marginalization, and inequality that women confront in the informal economy, and women's capability is what they are able to do and to be, despite their working conditions.

Keywords: Women · Capabilities approach · Informal economy ·Workforce·development

Danas dagiti babai: The Critical Roles and Experiences of Women in 2018 Disaster Sensemaking in Ucab, Itogon, Benguet

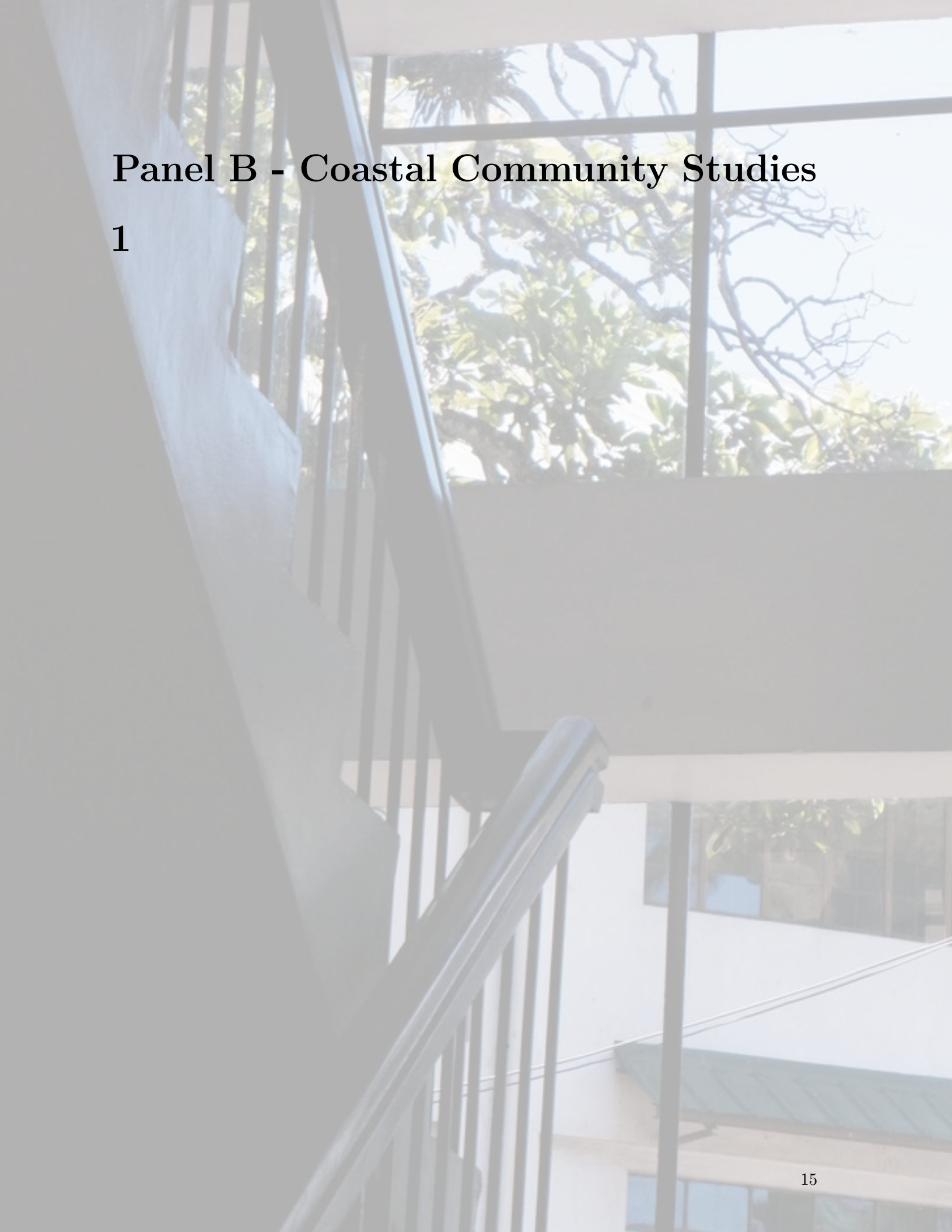
Kylie Sofia Angeles, Jeremiah Taan

How can women's sensemaking truly expose community vulnerabilities during disaster and contribute to disaster anthropology? A wide literature on disasters reveals that women are part of the most vulnerable sectors of societies during such phenomena. Disasters, in this case, are not neutral as they surface inequalities in societies. Focusing on the experiences of five women as key informants from Barangay Ucab, Itogon, Benguet, from the 2018 devastating landslide, this paper seeks to contribute to the Anthropology of disasters through incorporating sensemaking as a process that can be employed to study women's vulnerabilities in the context of disasters.. This process is defined as the reflection of how one interprets an experience with consideration to past, new knowledge, cultural factors, and people in the environment. Utilizing Patricia Collins' intersectionality, this framework exposes the role of women who are often overlooked, through the process of sensemaking traced to their experiences, struggles, and their coping strategies in disasters. The intersectionality framework serves as an analytical tool to analyze people, humans, and world experiences, including relationality of gender influence, ethnicity, and power relations. The findings of this research reveal that women make sense of their experiences through identified themes such as their evolving definitions of disasters, economic vulnerabilities, health and well-being, and cultural marginality. Disaster vulnerability of these women is found to be mainly attributed to the economic burden caused by typhoons and other struggles in terms of caregiving, relocation capacity, and living in landslide-prone locations. Their sensemaking also reflects how they view their roles as vital to disaster response and recovery, demonstrating how these roles transcend beyond survival, where women act as significant agents of change. The women's experiences in this study were found as intersectional to the impacts of disasters in socioeconomic, cultural, and disaster response, underscoring women's capacities, recovery strategies, and community-specific needs in Ucab, Itogon. These experiences and struggles of women shape their anthropological view on disaster in Ucab, Itogon, mainly how they responded collectively during the Typhoon Ompong. This study further discusses the implications of the intersecting vulnerabilities of these women that can overall inform Ucab's Disaster Risk and Reduction Management by forwarding the importance of women's representation to create more inclusive frameworks and policies centering them.

Keywords: Women · Sensemaking · Disaster Anthropology ·Intersectionality ·DRRM

Panel B - Coastal Community Studies

1



Buhay at Kabuhayan: A Descriptive Study On Speargun Fishing in Barangay Luciente 1, Bolinao, Pangasinan

Chynna Angelu Fernandez, John Lester Lactaotao, Dimerlyn Ocap, Hannah Mikaela Papa

Pamamana (speargun fishing) remains a significant fishing method in Barangay Luciente 1 of Bolinao, Pangasinan. This study investigates and seeks to understand pamamana as a source of livelihood for the speargun fishers, or bosero, in this specific community. Through the employment of an anthropological lens and the thematic analysis of data, the study provides a descriptive understanding of pamamana regarding (1) the technologies and systems utilized, (2) the economic systems with their respective implications of sustainability, (3) the local processes used in maintaining health and life of the bosero, and (4) the local understanding of the environmental or external factors that affect pamamana as a fishing practice. There is an apparent gap in terms of research that focuses on multidimensional effects of and towards pamamana as a local means of livelihood, which this study aims to contribute to through a series of interviews with 13 bosero, 2 linemen, 3 wives of bosero, and 2 middlemen. Direct observations were also conducted during the bosero's preparation before going to sea, during their dive in shallow areas, and when they sell their catch to middlemen. Through this study, the researchers uncovered the economic systems of marketing and trade practiced by the bosero, the realities of decompression sickness, or kuryente, and other diving-related injuries, and the health practices they employ in the frequent occurrence of kuryente experienced by the bosero, which was revealed to come as an occupational inevitability, and lastly, a detailed understanding of the technologies used in the practice of pamamana. The study was also able to uncover the intimate life experiences of the community, which in turn opened up a world of information that is yet to be further explored. This reduces restrictions on the researchers' insights and helps better understand the community's shifting resilience, livelihood challenges, and the need for better economic support, healthcare access, and environmental awareness. Addressing these findings can help inform policies and programs that prioritize the well-being of the general fishers while maintaining a balance between livelihood security and marine conservation.

Keywords: pamamana (Speargun Fishing) · Bosero (Speargun Fishers) · multidimensional effects · direct observation · livelihood · life experiences

Sa Paghila ng Lambat: Political Economy and Intersectionality in the Fishing Practice of Pamumukot in Baler, Aurora

Mikaela Therese Fernandez

This thesis provides a political, economic, and intersectionality analysis of pamumukot in Baler, Aurora. Pamumukot or beach seining is a type of small-scale municipal fishing mainly operated within household enterprises. This small-scale municipal fishing of pamumukot serves as the livelihood for the majority of the fisherfolk in this area. As the name suggests, pamumukot uses seine nets that are operated from small boats in shallow waters. Due to the nature of this fishing process, it is mainly practiced during the summer months, just after the Northeast monsoon (Amihan) and right before the Southwest monsoon (Habagat) where the tide is low and relatively calm. Moreover, pamumukot is a multispecies fishing venture usually consisting of bluefin and yellowfin tuna, white marlin, red snapper (maya-maya), Spanish mackerel (tangigue), and swordfish (ilas or espada). Pamumukot is an important social activity because of community involvement. Boat crews consist primarily of fishermen who head to the shallow waters to deploy nets for several hours. They then haul the day's catch or pukot back to the shore, where their wives, children, and other community members assist in the net-pulling. Everyone who helped haul the nets gets a small share of the pukot. After which, the women are in charge of selling the remaining catch. Despite being a male-dominated field, pamumukot involves the participation of the community. This study employs a political economy and intersectional analysis of pamumukot. This research analyzes the various stakeholders and participants, their roles, and their share in the catch and proceeds of the sale of the catch. This study also looks into the intersections of the dimensions of the identities, e.g., gender, age, socio-economic status, etc., of the participants in pamumukot. An important context of pamumukot is ordinances disallowing the use of seine nets in shallow waters. This prompts the fisherfolk to sail beyond shallow waters, which is deemed unsafe. The pamumukot remains the preferred municipal small-scale fishing practice due to safety concerns as well as community participation in the practice. This research adopts a mixed-method approach, which includes participant observation, key informant interviewing, oral sources, focus-group discussion (FGD), desk and online research using primary and secondary materials. Thematic analysis is applied to the data generated.

Keywords: pamumukot · small scale fishing · political economy · intersectionality · gender analysis

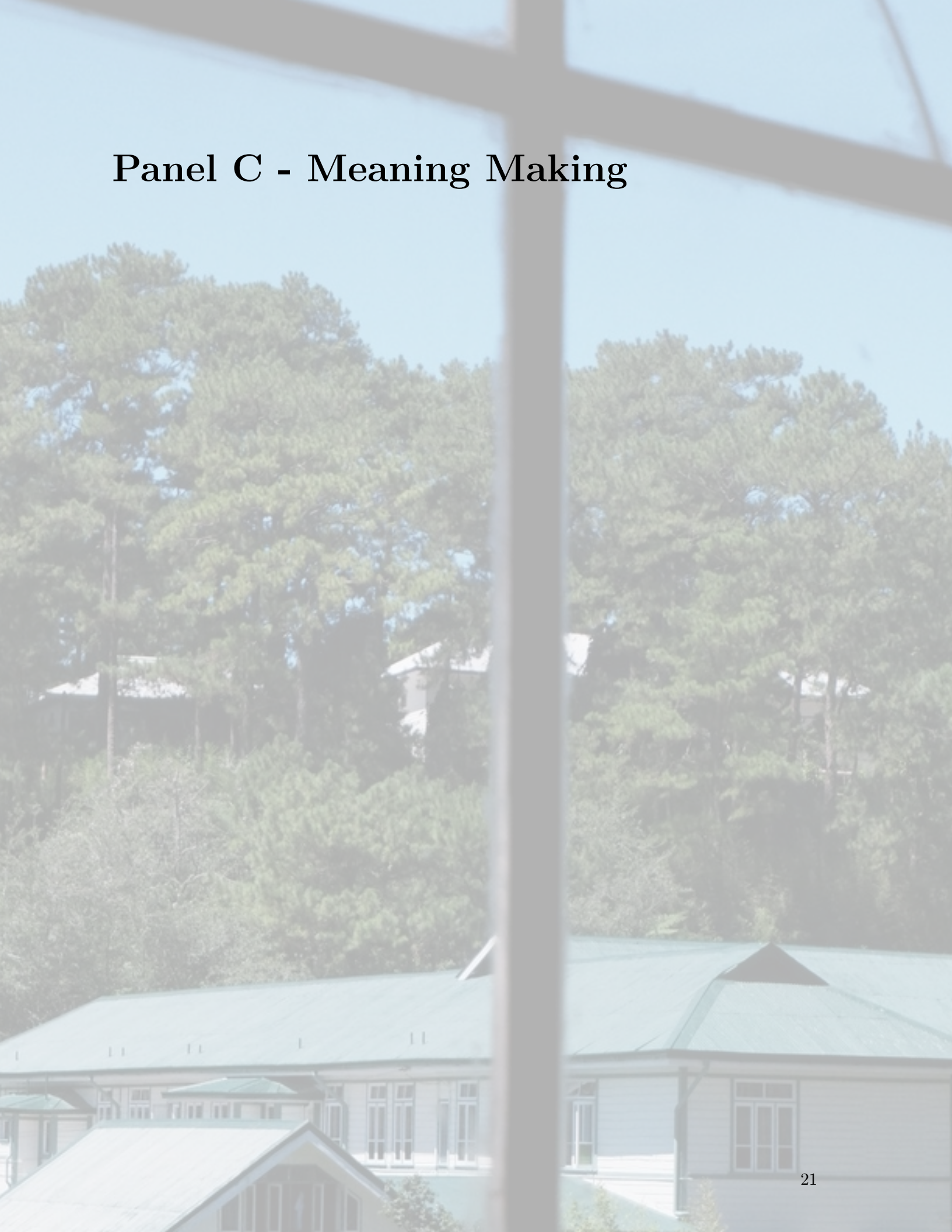
Beyond the Catch: Financial Security, Youth Engagement, and Gender Roles Adapting to Environmental and Market Shifts in a Small Fishing Community in Bolinao

Cassandra Guano, Ma. Samantha Erika Aquino, Joehana Mich Garcia, Jon David Yen

In the diverse coastal town of Bolinao, Pangasinan, particularly in Barangay Luciente 1st, the waves of life flow depend on both environmental changes and economic dynamics, particularly market demands. This study explores key themes such as the role of technology in fishing, including equipment, gear, bait, financial security, youth engagement, and gender roles, which tend to connect and intersect in small fishing communities, particularly in Sitio Pepenen as they adapt to adversity. Through a qualitative approach that draws from in-depth interviews, key informant data, and participant observation, this research explores how families shape their perspective on financial resilience amid unstable fish stocks and fluctuating market prices. Central to the study is an in-depth understanding of financial resilience as it focuses mostly on diversified sources of income while maintaining hook-and-line fishing as their main source of income. Additionally, the findings of this study revealed that the livelihood of hook-and-line fisherfolk is deeply influenced by both environmental and economic factors, creating an intersection with how they interact with the environment they belong to while adapting to its constant change. This also examines the effective role of the youth as a vital force in preserving and continuing a livelihood in hook-and-line fishing that is passed from one generation to another. Furthermore, this study highlights the significant role of evolving gender norms, reshaped through adaptation, emphasizing the reconstructed agency of women in the economic and leadership aspects of the community in Sitio Pepenen. Ultimately, this study provides the unique perspective of women as part of newly constructed ideals towards the sitio, as this shift not only challenges the traditional gender norms embedded in the community but also is another step towards inclusivity and equality. In essence, this research emphasizes the necessity of adaptive strategies, offering valuable insights into sustainable practices that honor cultural heritage and preserve it while adapting to the environment in which they belong. It reveals how balancing tradition with innovation can offer a new perspective on life for coastal communities, offering an evolved path to their way of life.

Keywords: financial security · sustainable practices · hook-and-line fisherfolk · technology · youth engagement · gender roles

Panel C - Meaning Making



Quality in Inequality: Value Creation and Extraction among Coffee Farmers in San Elias, Sigay, Ilocos Sur

Mark Anton Nicolai Q. Canas, Maria Angela G. Natividad

There is more to the coffee in our cups. It is more than just an economic commodity; its value is shaped by the intersection of material, economic, social, cultural, moral, and political dimensions. This study explores the value creation of coffee in San Elias, Sigay, Ilocos Sur, through Edward FischerâĂŹs value worlds framework. Using a case study approach, it examines how local coffee farmers navigate these value worlds, particularly within the Third Wave coffee movement and the Philippine coffee industry. In doing so, we aim to expose the constraints that prevent small-scale farmers from fully extracting the value of their labor and product. Initial findings reveal that while San Elias coffee is of high quality, farmers face systemic barriers to value extraction. Despite producing premium coffee, their coffee is regarded as equivalent to commodity-grade beans. Additionally, coffee serves as a unifying force within the community while also creating tensions between individual profit and collective aspirations. This study highlights the need for more critical and empirical investigations on Philippine coffee that center farmers as active agents who can shape and benefit from the value of their coffee.

Keywords: Coffee · Value Creation and Extraction · Third Wave coffee movement · San Elias

Ifugao Hagabi in Contemporary Times: Change and Persistence

Florence Lavina Bayungubong

This study explores the persistence and transformation of the Ifugao hagabi in the contemporary period, examining why related ritual practices, customs, and perceptions have changed or endured. Using the frameworks of cultural biography and materiality, the research uncovers the influences that have shaped the hagabi's evolution amidst shifting meanings, environmental factors, human-object relations, and socio-cultural reflections. Insights were gathered from a diverse group of informants, including mumbakis (ritual specialists), elders, holders of traditional and contemporary hagabis, wood carvers, sellers, and other knowledgeable individuals from Kiangan, Hungduan, and Hingyon, Ifugao, through key informant and semi-structured interviews.The study found that both traditional and contemporary hagabis remain significant in Ifugao culture, though their meanings and functions have evolved. Traditional hagabis are still cherished as connections to ancestors, while contemporary hagabis serve as commercial products, reflecting modern economic needs. This shift has generated mixed feelings among elders; some view it as disrespectful, while others see the economic benefits.Environmental factors and the decreasing practice of traditional customs also impact the hagabiâĂŹs perception and production. The decline of traditional practices poses risks to cultural heritage, particularly for younger generations who may not fully appreciate the hagabi's historical significance. Educating the youth and outsiders about the hagabi's cultural importance is crucial for preserving the Ifugao identity. Overall, the hagabi continues to be a vital cultural symbol, requiring active efforts to maintain its significance in the face of modern challenges.

Keywords: Hagabi · modernity · change · persistence · biography

Banton Burial Cloth: Towards An Understanding of Weaving Tradition in Banton, Romblon

Mary Joy Obrero, Krizylle Brearose Fortu

Textile weaving plays a significant role in the material culture of the various groups of Southeast Asia and the Philippines. This is prevalent in their intricate techniques and fine embellishments. Eventually, ikat is a widely used technique. Ikat is a resist technique that incorporates the tying and dyeing of fibers before weaving. Warp ikat, moreover, is argued to have an extended history in the region, particularly in the Philippines. Interestingly, the oldest existing warp ikat textile in Southeast Asia is found in the Philippines, known as the Banton burial cloth. It was retrieved in a wooden coffin in the Guyangan Cave System in Banton, Romblon. Thus, this study aims to investigate how Banton burial cloth contributes to understanding the weaving tradition in Banton, Romblon, and the broader textile weaving tradition in the Philippines. This study aims, particularly, to investigate the existence of the Banton Burial Cloth - examining its (possible) origin and why and how it was retrieved in Banton, and connecting it to the current weaving tradition. This study employed a qualitative research method using key informant interviews (KII), focus group discussions (FGD), and archival research. Here, we conducted KII with the Tourism and Heritage Management, the local weavers, and the National Museum (Banton), using a semi-structured type of questionnaire and interview. We corroborated the data we gathered from the Bantoanons with secondary literature and information from the management of the National Museum, where the ikat cloth is currently on display. On the other hand, a group interview was conducted with the employees of the National Museum (Banton). In addition, archival research aids us in gathering information that we will no longer collect through interviews and direct observations. This study assists to contribute new bodies of knowledge on textile production in the Philippines and Southeast Asia in general. Uncovering the history of the Banton cloth contributes not only to the textile weaving tradition in the Philippines but to the history of the Philippines in general.

Keywords: Banton burial cloth · textile · weaving · ikat · warp ikat

Panel D - Memory, Power, & Resistance



History, Memory, and Authority: The Politics of Memory Behind the Removal of the Filipina Comfort Women Statue

Alcheim Judibelle Escriba, Arabella Antonia Aquino, Shane Espenido, Aleiah Rein Lopez, Kariz Ann Prado

Monuments and statues encapsulate a concise outline of historical events through their physical presence; thus, they serve as a collective remembrance of the history of society. The production and destruction of these commemorative structures can be interlinked with political influences, taking into account that national elites can control memory and identity for self-serving political motivations, framed as politics of memory. This framework of politicizing memory and erasure demonstrates how it can influence the societal interpretation, contextualization, and manipulation of memories to shape present-day policy, identity, and communal solidarity. In the Philippines, along Roxas Boulevard, a tragic removal of a statue unfoldedâĂŤa two-meter bronze statue memorializing the Filipina comfort women who were victimized by the Japanese military during World War II was removed overnight on 28 April 2018. The removal of this statue not only underestimates and alienates the significance of a historical statue in remembering and reliving historical events, but it also exhibits how the removal of the statue gives the idea that the intention is political, tracing back to the diplomatic ties of the Philippines with Japan. This study critically examined and analyzed the significance of the removed Filipina comfort women statue in order to study the politics of memory in the Philippines as well as the parallelized experiences of other countries that were victimized by the Japanese empireâĂŤto aid our interpretation and analysis, we have utilized surveys and interviews in order to assess various perspectives on comfort women in general, and numerous opinions on the very event of the removal of the statue. The responses echo various ideas about comfort women, which highlight the complexity of their legacy. The results expressed a unified perspective that history can indeed be forgotten and lose its relevance to the Filipino masses, especially if there is interference from the elites and those who are in power. However, it is crucial to mention that the answers of the respondents are vague and shallow, thus it showcases how there are still many people who lack understanding of the issue, specifically in recognizing the atrocities done to the Filipina comfort women during the Japanese Occupation. This study aims to contribute by shedding light on how historical narratives can be manipulated to fit the demands of political ties at the expense of forgetting historical injustices due to the complex interplay of politics and memory, particularly through the analysis of the removed Filipina comfort women statue.

Keywords: Filipina Comfort Women · Statue · Monuments · Politics of Memory · Politics · Memory

Bodabil and the Irony of Empire: Resistance on a Colonial Stage

Mc Janrey Valencia, Agaphea Rosario, Laiza Mae Acosta, Yvonne Marie Hostallero, Finnella Erica Piadozo

Our paper examined the revolutionary aspects of bodabil as a cultural and historical phenomenon during the American colonial period and onwards. We performed a thematic narrative research of existing literatures and there emerged four key themes: (1) the power of humor and satire in resistance, (2) the concern of social class and child innocence, (3) the inception of feminism and queer representation in Philippine media, and (4) the subconscious transcultural and transtemporal evolution and contemporization of bodabil. Through these lenses, the group analyzed photographs and videos of Filipino vaudevillian acts, as well as a live show, and explored their relation to and deviation from the existing norms during their period and in subsequent years. Our paper found that the indigenization of the original American vaudeville to bodabil served as a bridge to transfer the cultural norms and social ideas of the colonizers to the Filipino people through the entertainment industry. Nevertheless, bodabil later became an instrument for resistance as humor was used to soften and protest brutal realities, from the American period to the Martial Law era. Moreover, our research found that the entertainment form represented the social classes and issues of child exploitation by exploring the lives of Filipino vaudevillian artists. The dominance of actresses in the industry marked the inception of feminism. It also paved the way for queer representation in the Philippine entertainment industry as queer people found a sense of community and acceptance, with bodabil art providing a space for diverse expressions of identity. Lastly, we discovered that bodabil has never fully disappeared as we traced the roots of elements in modern entertainment acts and shows from the Filipino vaudeville and found that it remained an instrument to keep people within the sociopolitical agora. This debunks the common notion from the books we reviewed that it has reached its demise due to modern films. We concluded that Philippine entertainment forms, such as the bodabil were used by Filipinos to further their social and political agendas. The researchers mentioned the lack of more videos and photographs for analysis. We recommended that future researchers focus on how Americans used vaudeville for their colonial agenda, and explore how other theatrical forms were indigenized by Filipinos to suit their motives for resistance and liberty.

Keywords: Bodabil · Katy de la Cruz · Entertainment History · Social History · History of the Philippines

The Formation, Consolidation, and Domination of Organized Crime in Haiti: Understanding Urban Gangs as Contentious Political Actors

Jazzel Bryce Ramos

The power vacuum left by the assassination of late President Jovenel Moïse has plunged Haiti into crisis, as the state finds itself powerless in the face of rising gang consolidation and control. With large portions of the country's physical and administrative infrastructure controlled by rival gangs, criminal entities that historically existed solely for financial gain have now evolved to become political actors that wield an extensive monopoly on the means of violence. This study seeks to (1) analyze the foundations that enabled the domination of urban gangs in the conduct of Haitian daily life, (2) discuss how gangs transform to become contentious political actors, and (3) study the legitimating factors that allowed for the proliferation of gang−sponsored alternative structures of power. The study grounds itself in two theories: Migdal's (1988) state−in−society approach and Gurr's (2016) relative deprivation. The former frames the state as an entity whose attempts at securing power are in a bid against other social organizations; thereby, explaining how states, through their actions, can lose their monopoly on the means of coercion as competing social organizations manage to overrun their apparatus. The latter puts forward a conflict−based approach in explaining the normative, material, and institutional structures that facilitated gang formation, evolution, and domination in Haiti's society. Various literature regarding Haiti and the Haitian Crisis was critically analyzed through the combined lenses of these frameworks to explore the evolution of Haiti's urban gangs throughout its existence.The study finds that the overrun emerged from the state's continued dependence on urban gangs as a means of coercing its citizens. This would go hand−in−hand with the ever−increasing power of urban gangs, whose rising expectations incentivized a more embedded position in Haitian society that could no longer be satisfied through traditionally clientelistic means. A weakened security apparatus, a flailing domestic economy, mass distrust toward police forces, the institutionalization of gang participation as a means of livelihood, and a comparatively strong communal tie between citizens and gangs would grant urban gangs the opportunity to subvert the legitimacy of the state and establish their own pre−defined and relatively autonomous sites of power. This study sheds light on the role of organized crime in state−society relations and the methods by which it can significantly alter political processes. It also demonstrates how the state−induced expansion of criminal activity, at the expense of the state apparatus's ability to satisfy and coerce, can lead to its collapse.

Keywords: Haiti · organized crime · relative deprivation · social control · contentious politics

Panel E -International Linkages: Trade, Remittance & Tourism

International Remittances on Household Consumption and Investment: A Comparative Study Between Agricultural and Non-Agricultural Households in the Philippines in 2018

Genesis Juliano,Myla Patricia Manaois

Remittances have garnered significant attention for their potential to stimulate growth, particularly in migrant-source economies like the Philippines. Despite being one of the major labor-sending countries, existing literature in the Philippines about remittances often only focuses on its determinants and microeconomic effects while assuming household homogeneity. Thus, this study investigated the impact of international remittances on the economic behavior of Philippine households, accounting for household heterogeneity. This paper analyzed the relationship between the share of international remittances and the shares of durable and non-durable consumption, and education and health investment, differentiated by household type, sex, education, and urbanicity, through the use of FIES 2018 and employing survey-weighted multiple linear regression with interaction effects. Regression analysis confirmed a significant positive association between international remittance share and durable consumption, health investment, and education investment shares, and a negative association with non-durable consumption share. Concerning household type, the influence of international remittance share on durable and non− durable consumption, and education investment share is weaker in agricultural households than in non-agricultural households. On the other hand, the influence of international remittance share on health investment is stronger in agricultural households than in non-agricultural households. The study also found that the impact of international remittance share on the non− durable consumption share depends on whether the household is agricultural or non− agricultural. In particular, when the share of international remittances that Philippine households receive increases, the decline in non− agricultural households' non-durable consumption share is more pronounced than that of agricultural households. Other socio− economic factors also caused significant marginal changes in the relationship between remittance share and consumption and investment shares. The impact of international remittance share on the consumption and investment share of Philippine households differs slightly depending on the household head's sex, highest educational attainment, and the household's urbanicity. The findings highlighted the heterogeneous utilization of international remittances across Philippine households. Differences are prominent, with agricultural and non-agricultural households displaying distinct consumption and investment behaviors. Intra−household variations (sex, education, urbanicity) further influence remittance allocation. Overall, this study contributed to a nuanced understanding of remittance impacts, moving beyond the assumption of household homogeneity and offering valuable insights for policymakers and researchers.

Keywords: international remittances · consumption · investment · agricultural households · non agricultural households

Understanding the Macroeconomic Factors Influencing International Tourism Demand in the Philippines: An Autoregressive Distributed Lag Analysis (1977-2023)

Joycelle Umengan,Tiffany De Guzman

The tourism industry has developed into one of the largest and most rapidly growing sectors globally. In the Philippines, the sector contributes substantially to overall employment and output. The objective of the paper is twofold: first is to describe the tourism trends in the Philippines, and second is to examine the relationship between selected macroeconomic factors and international tourism demand in the Philippines from 1977 to 2023, using the Tourism Demand Theory framework. The Tourism Demand Theory posits that economic factors, including prices, income, preferences, and exchange rates, affect the willingness of tourists to purchase travel and tourism services, as explained by purchasing power, affordability, and destination competitiveness mechanisms. Using the Autoregressive Distributed Lag (ARDL) approach, we find that the inflation rate, Gross Domestic Product (GDP), and nominal exchange rate have a significant impact on tourism demand, as measured by tourism receipts. The findings of the study may help develop programs and policies to enhance the global competitiveness of the Philippine tourism industry.

Keywords: international tourism demand · macroeconomic factors · tourism industry · inflation · productivity

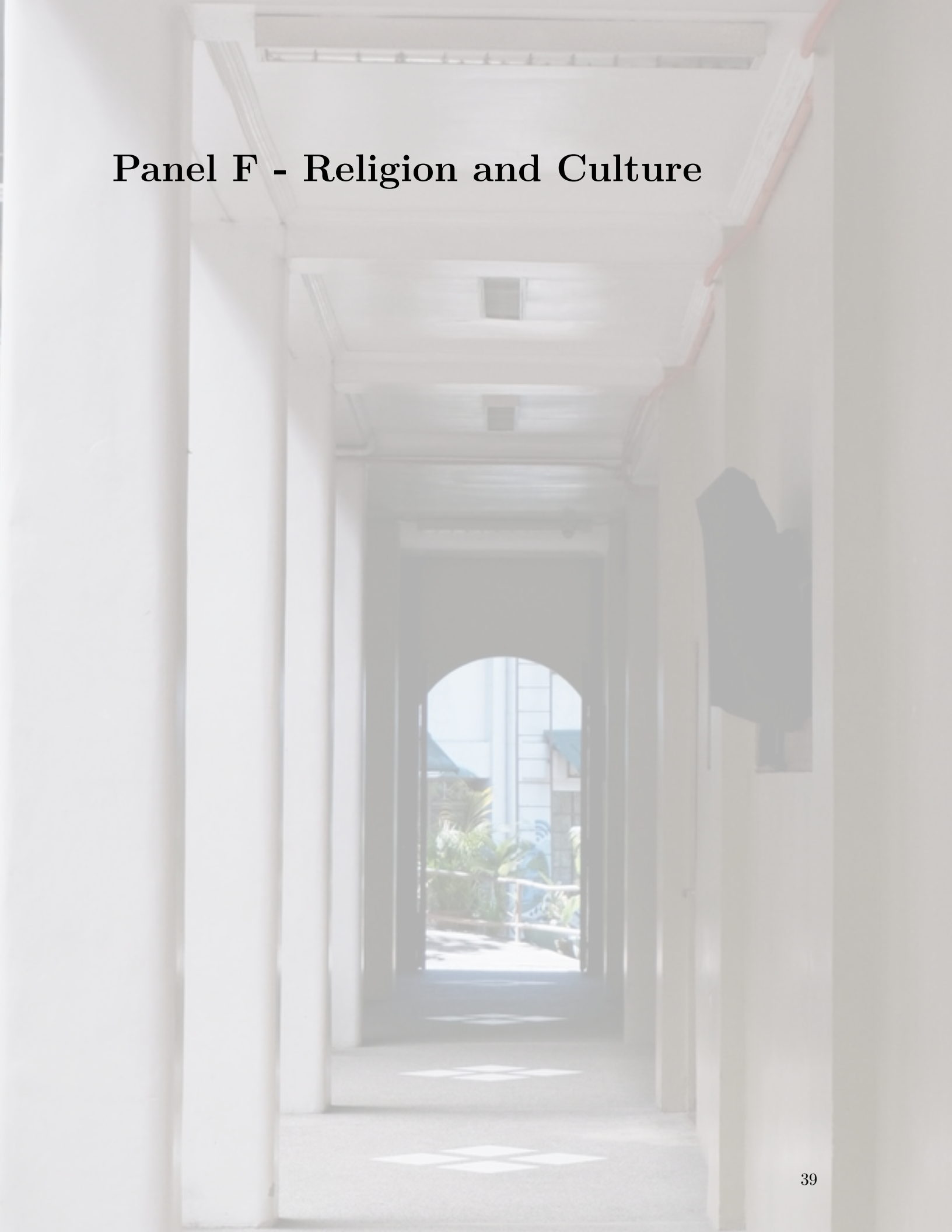
Trends and Key Drivers of Exports and Imports and the Balance of Trade: A Descriptive Analysis of Philippine Foreign Trade Under Aquino and Duterte Administrations, 2010-2022

Grevic Garvida, Geri Camille Miro

For many decades, the Philippines has engaged in international trade and has undertaken multiple trade agreements with other countries. This study examines the trends and key drivers of exports and imports of goods and services in the Philippines under the Benigno Aquino III (2010-2016) and Rodrigo Duterte (2016-2022) administrations. It also aims to identify the movement of the balance of trade throughout the said period, determining if there was a trade surplus and/or trade deficit. By employing a descriptive approach, this study analyzes data mainly from the World Bank (WB) and the Bangko Sentral ng Pilipinas (BSP) to investigate the trends and key drivers of exports and imports and assess the contribution of exports of goods and services to the Philippine Gross Domestic Product (GDP), computing particularly for trade balance and net export (or negative export). This study reveals a persistent trade deficit throughout the two administrations, with Philippine imports consistently exceeding exports. With the recurring trade deficit (negative net exports), the balance of trade lowers the country's GDP, ceteris paribus. This study also identifies services exports as a significant driver of Philippine exports. Particularly, the Business Process Outsourcing (BPO) industry became a key player in the growth of exports, which generally falls under the services sector. Heavy and substantial reliance on imported machinery and electronic equipment, fuel, chemicals, transportation, and vegetables offers a possible explanation for the constant negative net exports. The study also demonstrates the decline in both exports and imports of goods and services in the year 2020 when the country experienced the COVID-19 pandemic, which engendered mobility restrictions and a reduction in global demand. The findings indicate that although the value of the Philippine GDP has been steadily growing, with the exception of the year 2020, the country remained structurally dependent on foreign imports, which limits the benefits of an export-driven economy and competitive domestic industries. The study underscores the need for crafting and implementing policies aimed at bolstering its exports and domestic industries, ensuring equitable and broad-based growth amidst the strong reliance on foreign imports, strengthening and subsidizing the agricultural sector, and facilitating research and development (R & D) for local innovations.

Keywords: Philippine exports · imports · trade deficit · services exports · BPO

Panel F - Religion and Culture



Salvation For Sale?: The Commodification of Roman Catholicism in Post-War Camarines Sur (1945-Present)

Kristine Joy Espedido

In Camarines Sur, where Roman Catholicism is deeply embedded into cultural identity and history, lines have increasingly blurred between capitalism and faith. From the busy crowds and religious hubs of Naga City to quieter municipalities and towns, Catholicism has evolved beyond a purely spiritual practice into a thriving economic force. This paper examines the intersection of capitalism and religiosity in selected municipalities of Camarines Sur in the post−war period (1945−present), analyzing how religious icons, practices, sacraments, sites, and devotional services have been utilized as commercial opportunities. This study employs a qualitative historical approach, drawing from archival research, oral historical interviews, secondary source analysis, and field observations to examine how religious institutions and actors contribute to this phenomenon. Examining parish records and diocesan documents provides the history of how economic activities were tied into Catholicism, while interviews with laypeople and even former practitioners highlight the personal effects of this phenomenon. Field observations of religious sites and fiestas, particularly during the Peñafrancia Festival in Naga City, further widen and illustrate how sacred traditions have become main tourist attractions and evolved into sites of commerce, with churches profiting from religious artifacts, images of saints, mass intentions, and sacramental services like weddings, funeral masses, baptisms, etc.This raises critical questions: Is salvation for sale? Do those who can afford grander religious rites have better chances of reaching the heavens? Do those who cannot afford to pay for the sacraments be seen and treated less favorably? Where do we draw the line between the sacred practice of faith and commerce? As religion becomes monetized, the risk of diluting the spiritual essence of religious traditions grows as well. Pope Francis himself has condemned this trend, calling for the Church to provide services without financial barriers. This paper also criticizes and challenges the inaccessibility of religious privileges to the lower class, arguing that the monetization of Catholic practices contributes to a widening loss of faith in the Catholic church. By focusing on Camarines Sur, a widely Catholicized province in the Bicol region, this research offers a local historical perspective on how communities responded to the commercialization of their faith. This reflects the broader religious trends in post−war Filipino societies, where spirituality is negotiated alongside materialism.

Keywords: Religious Commodification · Post-War Camarines Sur · Capitalism and Religiosity · Roman Catholicism · Pilgrimage Economy

Continuity and Change: the Commodification of the Ifugao Bu'lul and its Perceived Impacts on Ifugao Culture

Andrea Alvaro, Lindsey Arcillo

The Ifugao people of Northern Luzon are well-known for their vibrant and well-studied culture. One of the many facets of their culture is the bu'lul, a revered anthropomorphic carving that represents their rice god and ancestors. At present, however, this once-revered object has become a commodity, a desacralized object that no longer fulfills its original purpose. By employing a multi-method approach that incorporated in-depth key informant interviews, focus group discussion, archival research, and multi-sited ethnography, and utilizing three key frameworks (object biography, ritual change, and commodification of culture), our study explores the reasons, processes, and perceived impacts of bu'lul commodification.This study found that bu'luls are commodified for various interrelated historic, economic, and social reasons that drastically changed Ifugao culture. As a result of its commodification, the creation and mass production of inauthentic bu'luls has become a booming industry. Consequently, the crafting of bu'luls has changed significantly in terms of material, tools for carving, and rituals performed. Ultimately, a divided perception of bu'lul commodification emerged: the bu'lul either loses its cultural significance and true meaning, or it becomes a vehicle for cultural and artistic appreciation whilst also bringing economic benefits. It is through commodification that the bu'lul is resignified at present, allowing it to prevail albeit with new meanings, purposes, and significance.

Keywords: Ifugao · bu'lul · anthropomorphic carving · commodification · resignification

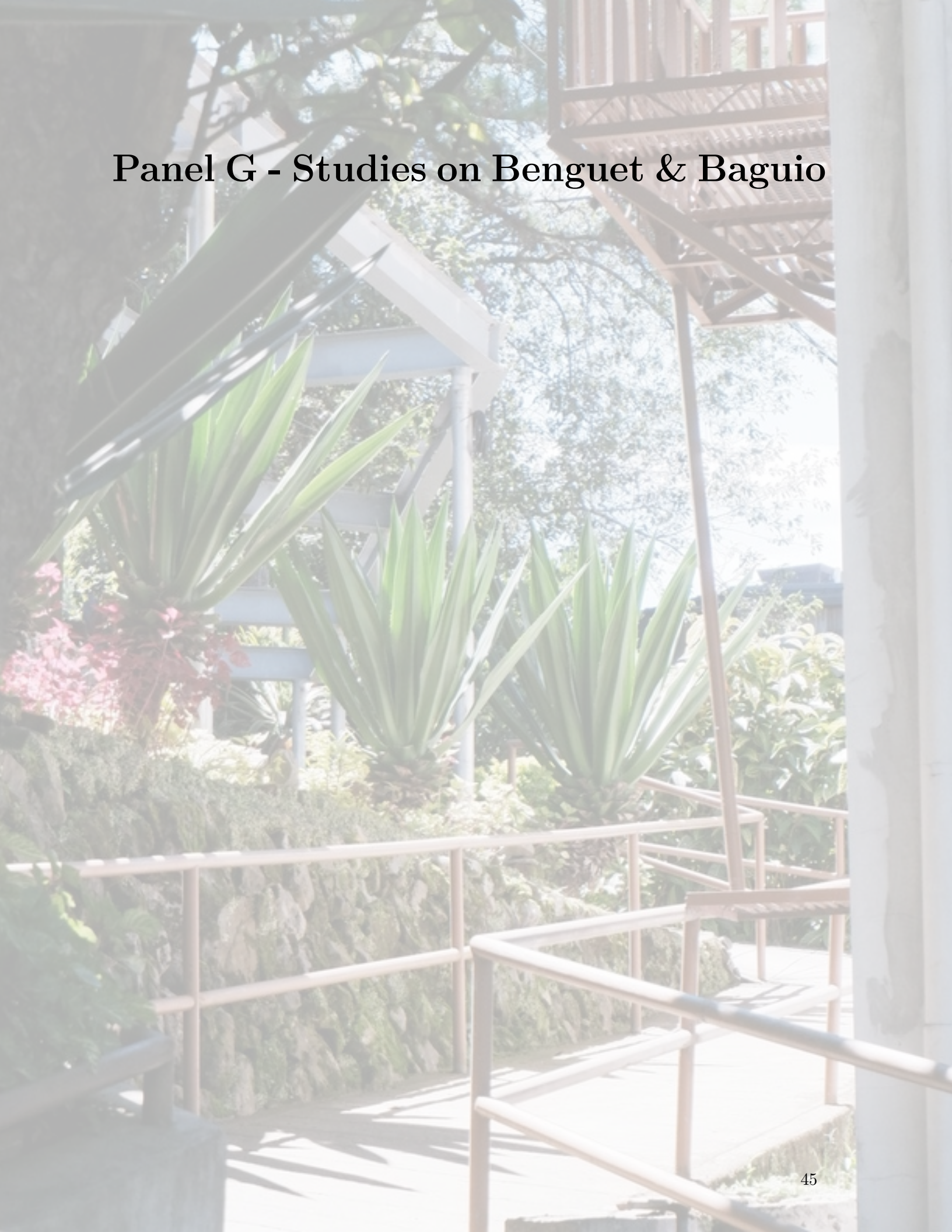
Exploring the Impact of Philippine Virtual Museums on the Attitudes of Non-Social Science Majors of the University of the Philippines Baguio Towards Cultural Preservation

Eleanor Belino, Honeylyn Haina Asuncion

This research investigates the cognitive, affective, and behavioral dimensions of non−social science majors' attitudes towards cultural preservation, comparing their perspectives before and after engaging with Philippine virtual museums. Furthermore, it analyzes how key virtual museum design features−such as navigability, virtual spatiality, imageability, interactivity, and narration−influence students' attitudes toward cultural preservation. Employing a mixed−method approach, this study first utilizes quantitative analysis through a researcher− developed questionnaire to measure attitude changes, followed by qualitative interviews to explore underlying reasons for these shifts. A chi−square test is applied to assess statistical relationships between virtual museum engagement and attitude change, while thematic analysis is used to interpret qualitative data. Focusing on the local context of the Philippines, the study involves 120 students from the University of the Philippines Baguio, addressing the limited research on the relationship between virtual museums and cultural attitudes. Findings revealed that there is a statistically significant relationship between virtual museum engagement and attitude change. Qualitative insights supported this after students shared an increase in awareness of Philippine history and culture, expressed positive emotions, and showed greater willingness to engage in cultural preservation efforts. Ultimately, this study contributes to the broader discourse on virtual museum development and cultural heritage preservation.

Keywords: virtual museum · attitudes · Philippine virtual museums · ethnographic virtual museum · historical virtual museum

Panel G - Studies on Benguet & Baguio



Bawat Piraso, May Kwento: On the Lived Experiences, Narratives, and Motivations of Volunteer Waste Pickers in Tuba, Baguio City

Karren Leigh Austria, Freddierick Barawed, Alecs Garcia, Resthia Lacsinto, Princess Janella Pascual

Southeast Asian countries, including the Philippines, Vietnam, Thailand, and Indonesia, have long served as dumping sites for waste from the Global North, leading to a growing garbage crisis. In response, these nations have increasingly relied on informal waste pickers to manage and mitigate the problem. Despite their significant contributions, waste pickers continue receiving inadequate government support, a reality also evident in the Cordillera Region. This study explores the lived experiences of volunteer waste pickers in Tuba, Benguet, focusing on how government policies, support, and public recognitionâĂŤor the lack thereofâĂŤimpact their work. Using a phenomenological approach, we examined their daily struggles, adaptive strategies, and the broader implications of their role in waste management. The interview with volunteer waste pickers revealed a pattern in their narratives. To deeply analyze these narratives, we used three different conceptual frameworks: (1) functionalism, (2) conflict theory, and (3) symbolic interactionism. Through these lenses, we aimed to look into their lived experiences from a more nuanced perspective, looking into the nature and dynamics of their work as factors contributing to their self−perception, their willingness and motivation to work, and their ideas moving forward including their aspirations in life amidst the everyday struggles they encounter vis−a−vis their job. Key findings of this study indicate that even though volunteers encounter financial insecurity and government support is limited (e.g., the provision of PPE is inadequate), they maintain their operations because of better pay in comparison with their previous jobs, which are often precarious in nature. Their healthy and friendly shared environment with their co−workers, both volunteers and non−volunteers, also significantly contributes to their willingness to work. Moreover, the investigation underlines the value of informal support networks and the expectation of full− time jobs. The outcomes of this study denote that the authorities must create evidence−based laws and initiatives that take care of the specific necessities and difficulties that are experienced by volunteer waste pickers, thus promoting their legitimacy, safer work conditions, and better living conditions. This paper also calls for volunteer−centered policies that not only integrate their actual conditions of informal waste pickers but are also open for the co − production of policies in line with the interests of volunteers

Keywords: Informal waste · Benguet · Philippines · phenomenology · functionalism

Navigating Waste Collection in Baguio City: The Realities of Male Itinerant Waste Collectors

Hannah Lei Gabrielle Dela Cruz, Gillian Baello, Mary Joy Fabian, John Jorris Macospag, Wendell Ortega, Veronica Villarosa

As a major tourist spot and a highly urbanized city, Baguio City continuously faces issues regarding waste and waste disposal, making it one of the high-priority issues that need to be addressed. Waste management systems are often composed of a range of different actors that go beyond formal institutions, such as itinerant waste collectors. Given the informal nature of the work of itinerant waste collectors (IWC), the significance of their work and their experiences in waste management often go unrecorded and unrecognized. This study aims to explore the experiences of male itinerant waste collectors of Baguio City to uncover their motivations, risks, and challenges they face, their gender-related perception, as well as their dreams and goals for the future. Interviews were conducted with 13 male itinerant waste collectors working in various locations across Baguio, as well as direct observations of the waste collection process. From the data collected, multiple overarching patterns were observed regarding how male itinerant workers perceive their work; itinerant waste collectors in Baguio City generally see waste collecting as a means to an end, such as to provide for their families' basic needs and for self-sustenance. However, material needs are not the sole reason for itinerant waste collectors; multiple responses of the IWC lead to significant data on dreams and goals, such as familial welfare and personal achievements, which further fuel their urge to continue waste collection. Due to the unstable work conditions, responses from IWC showed a significant number of concerns and resolutions regarding their relationship with fellow IWC, LGU-led waste disposal, and local residents. The complexities of itinerant waste collecting were also observed in how IWC defined the role of gender and faith in the context of their livelihood, and how these complexities developed a different kind of resourcefulness in IWC. In addition, factors of mountainous terrain, unpredictable weather, and fluctuating visitor population make the system of waste management more complex for IWCs. Given such features of the city and its influence on its waste management system, itinerant waste collectors require extra patience, physical strength, and perseverance in order to efficiently do their work. The diverse experiences of male itinerant waste collectors ultimately illustrate the reality of the waste management system in the city outside of formal institutions.

Keywords: Male Itinerant Waste Collector · Waste Management · Itinerant Waste Collection · Informal Work · Institutions

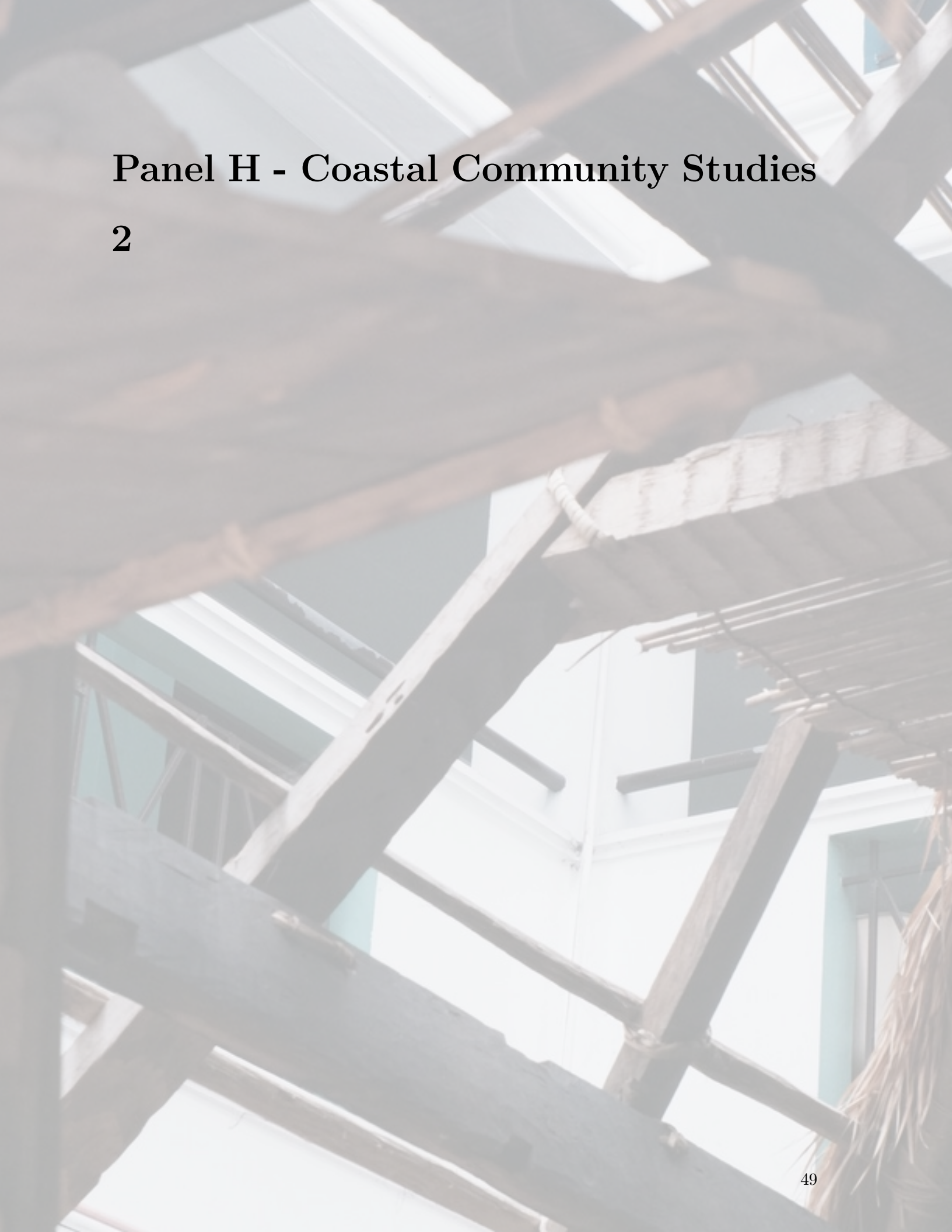
Does Socioeconomic Status Alone Determine Financial Literacy?

Alicia Margaret Estella, Denielle Fatima Resueno

For years, studies and even narratives suggest that financial literacy is closely aligned with socioeconomic status, where a person's income, education, and employment influence their ability to make financial decisions. While this may hold for higher−income individuals who often have easier access to financial resources, do financial literacy levels follow the same pattern when other factors come into play? This study explores this underlying assumption by looking at how financial challenges and practices may influence the relationship between socioeconomic status and financial literacy levels when taken into account. This study focused on working−age adults in Baguio City, known for its diverse population and economic landscape, as they are the ones who actively participate in financial decision−making. Using an explanatory sequential mixed−methods approach, the study first gathers quantitative data through survey questionnaires adapted from the Organization for Economic Cooperation and Development [2024] to measure financial literacy and from Meghana [2022] to examine financial challenges and practices that may influence this relationship. A multiple regression analysis, along with interaction effect modeling, will be conducted to assess the moderating role of financial challenges and practices. This study will also conduct focus group discussions among individuals who could explain the quantitative data to explore the real−life experiences behind the numbers and further enrich the analysis. The preliminary results show unusual findings−individuals with higher socioeconomic status exhibiting low financial literacy and irresponsible financial practices. Conversely, a portion of individuals with low socioeconomic status surprisingly exhibit high levels of financial literacy and great financial practices, despite the financial challenges that they are facing. These initial findings challenge the assumption that financial literacy is purely a function of socioeconomic standing and suggest that financial practices play a crucial role in bridging knowledge gaps. With this to be included in future discussions on financial literacy, this study offers insights that can help policymakers, financial institutions, and educators design programs that improve financial resilience and inclusivity in Baguio City's evolving economic environment.

Keywords: Financial Literacy · Socioeconomic Status · Financial Practices · Financial Challenges · Financial Decisions

Panel H - Coastal Community Studies 2



On Functions and Sustainability: The Intertwined Relationship of the Dinaklisan Festival and Fishing Livelihood of Currimao, Ilocos Norte

Sheena Asuncion

Festivals are on the rise in occurrence all over the world, making them a frequent topic of interest across disciplinary research. Various literatures show festivals as functional, in terms of economic, individual, and collective socio−cultural aspects, to communities, justifying the conduct of the festivals. In the review, I found gaps in festival research that can be addressed using sociological theory and anthropological methods, namely the need to look into the unintended functions of festivals among specific social groups. In the Philippines, most community festivals are organized by local government units for various intended functions, including the promotion of cultural identity and heritage, as with the case of the Dinaklisan Festival in Currimao, Ilocos Norte. With fishing as the core of the said festival, perceptions on festival function among fishers of the community can be significant in relation to livelihood and festival sustainability. Through direct observations and individual and group interviews, data is gathered, leading to the use of Robert Merton's concepts of manifest and latent functions. With the stories of the fishers of Currimao, the festival brings them joy or ragsak as they feel represented in the various performances during the festival. They note, however, that the festival does not result in increased incomes and that there are limited activities for the fishers. Accompanied with worry or danag, they share that the festival promotes the practice of panagdaklis, which encourages more fishers and increases competition for marine resources. Among the factors that contribute to this worry about the sustainability of fishing are the competition with medium−scale fishing vessels and the internationalization of the port. Nevertheless, they express optimistic hopes or pagnamnamaan for the future of their livelihood as they observe among the young generations in their barangay. Moreover, to achieve livelihood sustainability, they exert power in the practice of the panagdaklis (through batang−batang or collective and informal scheduling/regulation). They also expressed willingness to have a dialogue with the local government unit with regards to their concerns about factors affecting their livelihood. With their perception of the festival's function to them as fishers, they have an optimistic perception of the sustainability of the Dinaklisan Festival. Using Merton's functionalist framework, the two practices of fishing and festivals in relation to sustainability reinforce one another, with the fishers and their experiences having a significant role. Ultimately, this shows the importance of involving key stakeholders in the organization of festivals.

Keywords: festival · function · latent · manifest · power ·

Anos Labat: An Ethnographic Study on the Situation of Pagsisigay at Guiguiwanen, Luciente I, Bolinao, Pangasinan

Francinne Alexis Garcia, Emmanuel Babaran, Jemina Rose Estrellado, Genesis Jimenez, Julian Luis Pampilon

Pagsisigay (net fishing) is one of the small−scale fishing practices in Sitio Guiguiwanen, Bolinao, Pangasinan. It is practiced alongside different fishing practices such as commercial net fishing, hook and line fishing, and aquaculture. The researchers observed that there are two ways of net fishing in Guiguiwanen. First, pagsisigay, which is mainly used for catching crabs (Portunus pelagicus) in the municipal waters of the said area. Secondly, commercial net fishing is intended for large−scale commercial fishing outside the municipal waters of Guiguiwanen. This ethnographic study aims to (1) compare pagsisigay and commercial net fishing in terms of the strategies and fishing gear they use; (2) determine the fisherfolks' perception towards net fishing as their children's source of livelihood, and; (3) determine whether there are differences in the gender roles in pagsisigay and commercial net fishing. Data were gathered through semi−structured interviews and field observations. The findings of this study highlight that pagsisigay and commercial net fishing greatly differ in terms of the fishing technologies. The latter uses a net as an active fishing gear, and it requires larger fishing vessels, equipment, and more fisherfolk aboard, whereas the former uses a net as a passive fishing gear. The findings of this study also reveal the importance of education in shaping the future of the fisherfolk's children. While a few fisherfolks are open to their children being fishers in the future, most of them do not prefer fishing as their children's source of income because it is hard to be a fisher. In terms of gender roles, gender roles are more defined in commercial net fishing as compared to the roles in pagsisigay. In commercial net fishing, most of the fisherfolk are male, while their spouses are doing domestic carework. While in pagsisigay, anyone can go out to sea and fish. Interestingly, the value of anos labat (perseverance) was evident in the lived experiences of the fisherfolks. They are embodiments of perseverance−fisherfolks navigate through the harsh seas, and some juggle multiple jobs along with fishing to meet their everyday needs and provide for their families with the hope for a brighter future.

Keywords: Pagsisigay · commercial net fishing · anos labat · net fishing · fishing gear

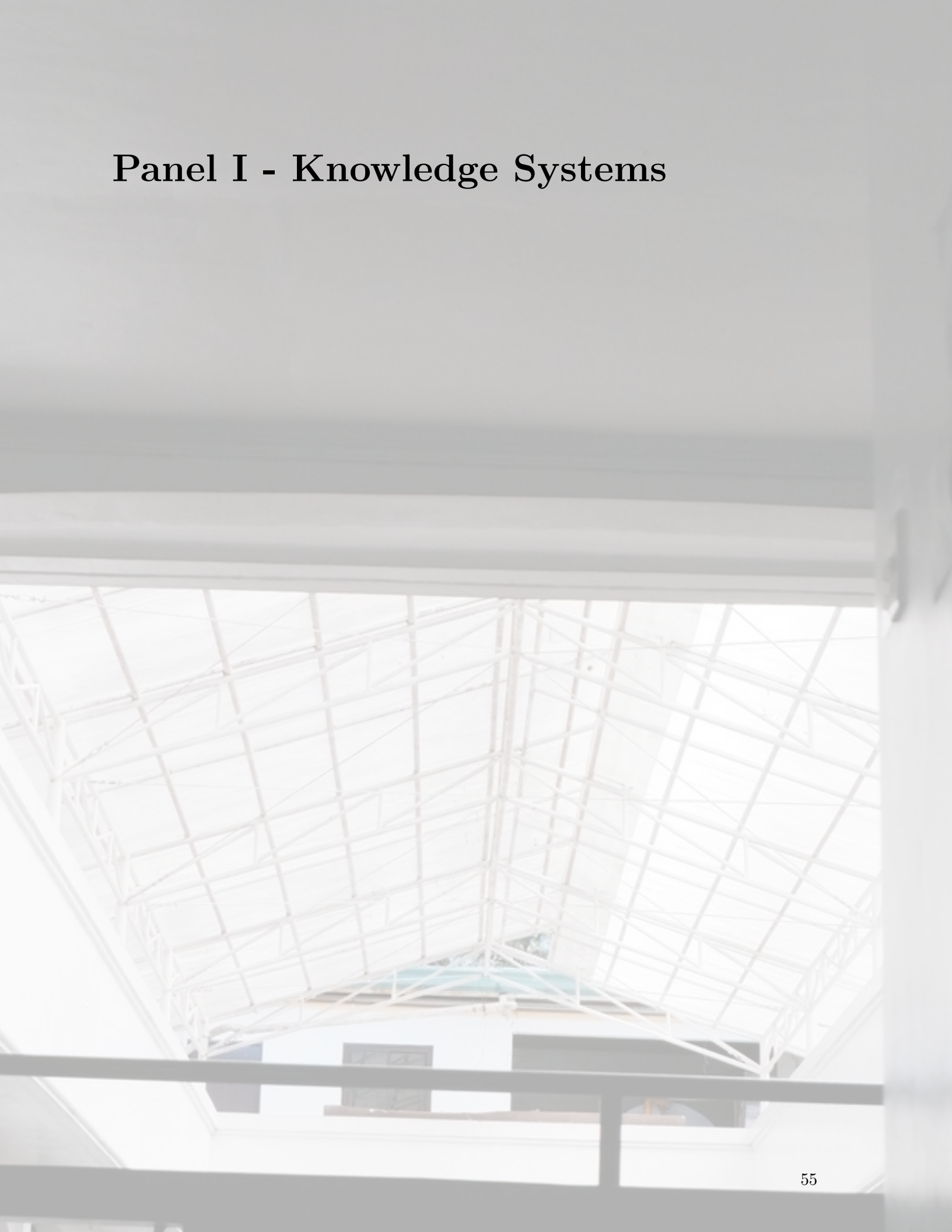
Enduring Patterns and Evolving Aspirations: Narratives of Women and People of Diverse SOGIESC in the Coastal Community of Barangay Luciente I, Bolinao

Zoe Anne E. De Lara, Eula Agatha F. Abillar, Florence Ann G. Cagara, Kathleen Grace G. Jacob, Kawu E. Ramboyong

In a predominantly male-dominated industry such as fishing, where do women and gender-diverse individuals locate themselves? This study aims to extend the need to analyze the gender dimension in the fisheries sector by focusing on the intersections between the productive, reproductive, and leadership roles of women and other gender-diverse individuals from a coastal community in Bolinao, Pangasinan. Utilizing interviews and direct observation, key findings reveal that while enduring patterns of gendered division of labor and socioeconomic constraints exist, these individuals actively challenge stereotypes, emphasizing their agency and endurance in navigating complex social and economic conditions. However, some are also reproduced often due to internalized ideals and expectations that limit the extent of their roles. Despite their involvement in seaweed harvesting, fish trading, and other alternative livelihoods, opportunities for advancement remain limited, given the precarious nature of their work and the challenges that come with taking on multiple roles within the household, such as domestic care. Their aspirations reflect a desire for economic stability, recognizing the value of education in escaping poverty, while also relying on community ties and mutual support networks as resources for coping with hardships. Moreover, this research enriches a more comprehensive understanding of gender dynamics and the indispensable contributions of women and people of diverse SOGIESC in relation to marine-based livelihoods, by incorporating intersectionality in analyzing the distinct yet overlapping elements of care work, community engagement, and identity formation.

Keywords: fisheries · SOGIESC · Women · Bolinao · productive

Panel I - Knowledge Systems



"Edi Ikaw na Matalino!": Diagnosing Philippine Post-Truth Episteme Through Kristine Dotson's Contributory Injustice

Xavier De Vera

The phenomenon of "post−truth" has been increasingly alarming on the global stage over the last decade. This refers to a sociopolitical environment where emotional appeal and personal beliefs have more influence on public opinion than objective facts. While emotions and personal experiences are valued and treated in the social sciences as a rich reservoir of cognitive contexts and epistemic resources, there is a need to illuminate its limitations and its relationship with facts to understand the phenomenon better. Currently, the post−truth culture has become an asset of certain epistemic agents and populist forces in the Philippines resisting traditional epistemological systems while affecting not only the sociopolitical atmosphere but also the general epistemic terrain. In this paper, I investigate two distinct issues in the Philippines. The first pertains to Dr. Farrah Agustin−Bunch, a well−known medical practitioner, and her endorsement of non−FDA−approved food supplements, which sparked controversial debates among medical experts and supporters of alternative medicines. The second relates to Duterte's performative populism that strategically employs emotional rhetoric, strongman imagery, and anti−establishment discourse in media (particularly in SMNI) to cultivate mass appeal and consolidate political power. Here, I employ Kristie Dotson's notion of epistemic oppression. I argue that there is an instrumentalization of knowledge only to reinforce political and economic interests and manufactured ignorance under such political populism. This reflects the commodification of supposedly reputable epistemic institutions such as the academia and the media resulting in post−truth sentiments and "alternative facts" that produce a community of knowers who, to use Pohlhaus's words (2012), "wilfully refuse" available interpretive resources. What is striking about these issues is that it is the dominant situated knowers are the ones being undermined by the emergence of a new epistemic power based on post−truthers. Due to the rapid spread of mis/disinformation through digital media, the decline of trust in traditional institutions and the increasing role of confirmation bias among post−truthers are at large. While this is the case, I claim that there are at least two compelling reasons that could account for the utility of post−truth sentiments: a) the call for validation and "sincerity" is being met by these certain epistemic agents and populist regimes, and b) it is used as a reactionary denial of crisis. As I conclude, I advance the idea of Dotson (2014) about "third−order changes and third−loop processes" that could result in a more egalitarian and inclusive way of recognizing knowledge systems.

Keywords: post-truth · epistemology · epistemic oppression

Assistants to Collaborators: Examining the Anthropologist-Informant Relationship using Power Basis Theory

Andrea Alvaro, Kylie Angeles, Lindsey Arcillo, Rozel Fernandez, Erika Roberto

In studying the 'other culture', the insider's perspective (assistant) is crucial for the outsider (anthropologist). This anthropologist−assistant relationship, however, has been anchored to the discipline's colonial legacies. From this, issues such as overlooking the assistant's help, viewing anthropologists as experts, and practicing unethical methods were all evident in anthropology's early beginnings. With the evident power dynamics between the anthropologist and assistant, this paper aims to analyze this relationship using Power Basis Theory (PBT). From its definition, PBT posits that power is embedded in people's needs, which ultimately enables one to survive and maintain wholeness. The application of PBT was used to examine the dynamics of anthropologist−assistant relationship through utilizing the concept of "fungibility" to explain power and inequalities between the anthropologist and informant. The findings of this paper reveals how the assistant is not just in the position of powerlessness but also holds power through withdrawing knowledge from the anthropologist. Further examination of PBT also highlights more fungibility of the assistant compared to the anthropologist as their knowledge and skills are irreplaceable. By recognizing the valuable contribution of the assistant, there is an active call to consider them as co−creators of knowledge in ethnographic researchers in anthropology. Through critiquing western bias and modifying methodologies, the discipline can move forward leaving the "ethnography without guilt" era to a more accountable and ethical anthropology.

Keywords: anthropologist-assistant relationship · power · fungibility · Power Basis Theory

Process Philosophy contra Idealistic and Cartesian Philosophy: Understanding Illness through Whitehead's Philosophy

Mary Joy Obrero

In this paper, I attempt to develop an understanding of the metaphysics of illness through a reading of Alfred North Whitehead's process philosophy. Whitehead's philosophy addresses the need for a new medical model that can serve as the foundation for meeting people's current healthcare needs. This contradicts the prevalent philosophical models employed by the majority of hospitals, medical schools, and physicians, which are compartmentalized, fragmentary, and one-dimensional healthcare bases. I contend that Whitehead's "process philosophy" or "philosophy of organism" provides a sufficient and inclusive metaphysical understanding of illness, in contrast to Idealistic and Cartesian philosophy. I develop support for this argument by analyzing the relationship between Idealistic, Cartesian, and process philosophy. I will argue that, of these metaphysical visions, Whitehead's philosophy provides an adequate foundation for understanding illness. In the first section, I will discuss Idealistic philosophy, focusing on the perspective of idealism, Christian Science, and the power of the mind on illness. It is argued that the mind or spirit is the ultimate reality, while the material body is a human-created illusion. I will argue that Idealistic philosophy, with its denial of the body and bodily illness, contradicts our fundamental understanding of reality. Following that, in the second section, I will argue that one of the infirmities in understanding illness is an over-reliance on Cartesian ontology. This focuses on understanding illness in the body and its discrete organs, believing that the body is purely objective and devoid of feelings, values, or spirituality. In contrast to the reductionist and fragmentary views supported by Idealistic and Cartesian philosophy, in the third section, I will examine Whitehead's theory of the mind-body connection and the divine's role in the creative process, which supports the use of visualization, pastoral care, and meditation to deal with illness. Unlike the Idealistic and Cartesian philosophy, Whitehead asserts that mind and body are fundamentally related as they share a metaphysical nature. Here, I will discuss the key aspects of process thought that are relevant to developing a holistic and psycho-somatic model of health, namely panpsychism, and relatedness. Finally, in the last section, I will discuss the importance of Whitehead's doctrines of fact and value, and divine activity in transforming medical care. Overall, my goal in this paper is to argue that we need a scientifically open philosophy and a metaphysical view of illness that recognizes the importance of the spirit, emotions, and body in health.

Keywords: illness · process philosophy · idealistic philosophy · cartesian philosophy · mind

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