



1st
Pingug

INTERNATIONAL CONFERENCE

**VOICES OF ANCESTRY: Safeguarding Indigenous
Cultural Heritage and Oral Traditions**

24 - 25 OCTOBER 2024
Waterfront Insular Hotel
Davao City, Philippines, and via Zoom

Hosted by

Institute of Languages and Creative Arts
University of Southeastern Philippines

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Artwork by Jeffrey Cabilogan

WELCOME MESSAGE



Bonifacio G. Gabales, Jr.

*SUC President IV, University of Southeastern
Philippines*

I welcome with great delight all guests and participants to the 1st TINGUG International Conference on Indigenous Knowledge Systems and Practices (IKSP).

The Philippine general and diplomat Carlos P. Romulo once said, “The strength of a nation lies in the integrity of its culture.” It is this integrity that we, at the University of Southeastern Philippines (USEP), along with our IKSP project partners, aim to protect through this Conference and the publication of the IKSP books, among other initiatives.

For nearly 46 years, USEP has been committed to realizing its vision, mission, and goals, while upholding its core values of Collaboration, Accountability, Resilience, Excellence, and Service. Central to our commitment is our core competency – inclusive and innovative quality education for community transformation. It is within this context that the University, through the Institute of Language and Creative Arts, has organized this International Conference as part of the broader IKSP project. The IKSP project and its related activities demonstrate the University’s dedication to preserving the rich cultural heritage of Indigenous peoples and promoting their role in sustainable development. In this vein, USEP continues to offer academic and RDE programs to our indigenous brothers and sisters.

With the theme, “Voices of Ancestry: Safeguarding Indigenous Cultural Heritage and Oral Traditions,” I believe that this 1st TINGUG International Conference will allow us to hear and listen to the collective voice of Indigenous communities, representing the heritage, wisdom, and oral traditions passed down through generations. I encourage everyone to continue honoring and protecting the rich legacy of Indigenous peoples, keeping their knowledge and practices alive and deeply respected within our society.

I hope that the IKSP books, related IEC materials, literary and creative works, as well as the discussions and proceedings in this Conference will be utilized as inputs to policy formulation and action.

I commend all the individuals and offices in the University, as well as our partners, including Senator Loren Legarda and the Commission on Higher Education, for their contributions to this laudable undertaking.

To everyone, thank you very much!

BONIFACIO G. GABALES, JR., Ph.D. (SGD)
SUC President IV

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WELCOME MESSAGE



Marnie Grace I. Sonico
Dean, College of Arts and Sciences

It is with immense pride and great enthusiasm that the College of Arts and Sciences will host the 1st Tingug International Conference on Indigenous Knowledge Systems and Practices through the Institute of Languages and Creative Arts. This is a gathering to celebrate and explore the rich tapestry of indigenous wisdom that has been woven through generations and to honor the vital role that these knowledge systems play in our contemporary world.

This inaugural conference represents a pivotal moment in our shared journey toward greater understanding and appreciation of indigenous cultures and practices. Our gathering is a testament to the collective commitment to preserving, promoting, and integrating these invaluable knowledge systems into broader conversations about sustainability, innovation, and cultural heritage.

This 1st Tingug International Conference will highlight the research projects on Indigenous Knowledge Systems and Practices (IKSP) that have been successfully running since 2018. The international conference will exhibit the books and creative works of USEP Faculty, alumni, and Students.

The event aims to highlight the status and trends of IKSP in the country, emphasizing its potential to advance sustainable development and addressing the existing threats and challenges to its vitality. The conference also features a distinguished group of speakers and panelists whose expertise and insights will illuminate the diverse dimensions of Indigenous knowledge. Their willingness to share their knowledge and engage in dialogue is crucial in fostering mutual respect and collaboration across cultures and disciplines.

Further, the conference includes participants from different parts of the world, and their presence underscores the global significance of this gathering. The discussions will delve into traditional practices, ecological stewardship, and cultural preservation, which are avenues for learning from the past and shaping the future. The knowledge shared in these sessions holds the potential to influence policies, inspire new research, and strengthen community ties. Through everyone's active participation, gaps will be bridged, alliances will be built, and a deeper appreciation of indigenous knowledge systems will be fostered.

In closing, I would like to extend my heartfelt gratitude to the organizing committee, sponsors, and all those who have worked tirelessly to bring this conference to fruition. Your dedication and hard work have made this gathering possible; we are profoundly grateful for that.

Welcome to the 1st Tingug International Conference on Indigenous Knowledge Systems and Practices. Let us make this an enriching and transformative experience for all.

1st TINGUG

INTERNATIONAL CONFERENCE

VOICES OF ANCESTRY: Safeguarding Indigenous Cultural Heritage and Oral Traditions

24 - 25 OCTOBER 2024
Waterfront Insular Hotel
Davao City, Philippines

DAY 1

October 24, 2024 | 08:00 AM - 05:00 PM

PROGRAM OF ACTIVITY

| | | |
|----------------------------|--|---|
| 08:00 AM - 09:00 AM | Registration | |
| 09:00 AM - 09:15 AM | Preliminaries | |
| | Ecumenical Prayer Philippine National Anthem USEP Hymn | AVP |
| 09:15 AM - 09:30 AM | Opening Salvo | SAHAYA DANCE COLLECTIVE Cultural Affairs Unit |
| | Launching | Singgit TINGUG Official Soundtrack |
| 09:30 AM - 09:45 AM | Welcome Remarks | BONIFACIO G. GABALES, JR. USEP President |
| 09:45 AM - 09:50 AM | Overview and Rationale of the Activity | FRANCIS N. REGINIO ILCA Head |
| 09:50 AM - 09:55 AM | Introduction to Keynote Speaker | MARNIE GRACE I. SONICO CAS Dean |
| 09:55 AM - 10:25 AM | Keynote Speaker | LORNA REGINA 'LOREN' LEGARDA Senator of the Philippines |
| 10:25 AM - 10:30 AM | Introduction to Plenary Speaker 1 | CATHERINE M. ROBLE IKSP 3 Study Leader |
| 10:30 AM - 10:50 AM | Plenary Speaker 1 | KRISTOF SAVSKI Assoc. Prof. of Linguistics Prince of Songkla University, Hat Yai, Thailand |
| 10:40 AM - 10:45 AM | Introduction to Plenary Speaker 2 | JOY R. RISONAR CAS Associate Dean |
| 10:45 AM - 11:05 AM | Plenary Speaker 2 | SUE SHORE Adjunct Professor, Charles Darwin University |
| 11:05 AM - 11:15 AM | Open Forum | |
| 11:15 AM - 12:00 NN | Ribbon Cutting and Book Launching (Exhibit Area) | |
| 12:00 PM - 01:00 PM | Lunch | |
| 01:00 PM - 01:05 PM | Introduction to Plenary Speaker 3 | ANGELO LENARD E. YU MA Literature Program Head |
| 01:05 PM - 01:25 PM | Plenary Speaker 3 | HANNBAL H. BARA Professor, Mindanao State University - Sulu |

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01:25 PM - 01:30 PM

Introduction
to Plenary Speaker 4

SAJED S. INGILAN
AB English Language Program Head /
IKSP 2 Program Leader

01:30 PM - 01:50 PM

Plenary Speaker 4

ABRAHAM P. SAKILI
Retired Professor
University of the Philippines, Diliman

01:50 PM - 02:00 PM

Open Forum

02:00 PM - 02:30 PM

Cultural Presentation

BAGOBO - TAGABAWA IP
Tagabawa Christian School
Astorga, Santa Cruz, Davao del Sur

02:30 PM - 05:30 PM

**Roundtable Discussion
(IP Struggles and Hopes)**

Facilitator: JOY R. RISONAR
CAS Associate Dean

05:30 PM - 8:00 PM

Socialization Night

DAY 2

October 25, 2024 | 08:00 AM - 05:00 PM

PROGRAM OF ACTIVITY

08:00 AM - 08:05 AM

DAY 1 Recap

08:05 AM - 08:15 AM

Cultural Music Performance

NORMAN 'NOI' NARCISO
Davao-Based Artist

08:15 AM - 08:20 AM

Introduction
to Plenary Speaker 5

JOSEPHINE GRACE MAY A. FAMOSO
CAS Extension Head

08:20 AM - 08:40 AM

Plenary Speaker 5

AURELIO SOLVER AGCAOILI
Associate Professor
University of Hawaii - Manoa

08:40 AM - 08:45 AM

Introduction
to Plenary Speaker 6

JENIFER R. TUBAN
IKSP 3 Study Leader

08:45 AM - 09:45 AM

Plenary Speaker 6

NASIRIN ABDILLAH
Associate Professor
Universiti Teknologi, MARA
Malaysia

09:05 AM - 09:15 AM

Open Forum

09:15 AM - 09:30 AM

Health Break

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DAY 2 - PARALLEL SESSIONS

October 25, 2024 | 09:30 AM - 02:00 PM

| | |
|---------------------|------------------------------|
| 09:30 AM - 09:45 AM | Paper Presentation 1 |
| 09:45 AM - 09:50 AM | Open Forum |
| 09:50 AM - 10:05 AM | Paper Presentation 2 |
| 10:05 AM - 10:10 AM | Open Forum |
| 10:10 AM - 10:25 AM | Paper Presentation 3 |
| 10:25 AM - 10:30 AM | Open Forum |
| 10:30 AM - 10:45 AM | Paper Presentation 4 |
| 10:45 AM - 10:50 AM | Open Forum |
| 10:50 AM - 11:05 AM | Paper Presentation 5 |
| 11:05 AM - 11:10 AM | Open Forum |
| 11:10 AM - 11:25 AM | Paper Presentation 6 |
| 11:25 AM - 11:30 AM | Open Forum |
| 11:30 AM - 11:45 AM | Paper Presentation 7 |
| 11:45 AM - 11:50 AM | Open Forum |
| 11:50 AM - 01:00 PM | Lunch |
| 01:00 PM - 01:15 PM | Paper Presentation 8 |
| 01:15 PM - 01:20 PM | Open Forum |
| 01:20 PM - 01:35 PM | Paper Presentation 9 |
| 01:35 PM - 01:40 PM | Open Forum |
| 01:40 PM - 01:55 PM | Paper Presentation 10 |
| 01:55 PM - 02:00 PM | Open Forum |
| 02:00 PM - 02:15 PM | Paper Presentation 11 |
| 02:15 PM - 02:20 PM | Open Forum |
| 02:20 PM - 02:30 PM | Health Break |

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02:30 PM - 03:00 PM

Durian Legend
Musical Theater

IKSP 3
Project 1 Creatives Team

03:00 PM - 03:50 PM

Balyan
Dialogue Theater

IKSP 3
Project 1 Creatives Team

03:50 PM - 04:00 PM

Health Break

04:00 PM - 04:40 PM

Awarding and Photo
Opportunities

04:40 PM - 04:50 PM

Words of Commitment

ROGER C. MONTEPIO
Vice President for Research,
Development and Extension

04:50 PM - 05:00 PM

Closing Remarks

SAJED S. INGILAN
AB English Language Program Head /
IKSP 2 Program Leader

KEYNOTE SPEAKER



Lorna Regina "Loren" Bautista Legarda
Senator of the Philippines

BIONOTE

Senator Loren Legarda has become the voice of Filipinos who continue to embrace their cultural roots and heritage. Fervently advocating for the protection of the rights of indigenous peoples and initiating efforts to liberate them from various forms of discrimination, she has become the voice of Filipinos who continue to embrace their cultural roots and heritage.

Her love for tropical fabrics and native products and her visits to indigenous communities in different parts of the country inspired Loren to initially set up cultural exhibits that showcased the exceptional skills and world-class products of IPs, and in 2011, in her capacity as Chair of the Senate Committee on Cultural Communities, successfully organized regional assemblies—in Baguio City for Luzon IPs, in Iloilo City for Visayas IPs, and Tagum City, Davao del Norte for Mindanao IPs—and the First National Indigenous Cultural Summit that served as avenues for dialogue with local and national policy-makers as well as international institutions.

Sen. Legarda supported the development of cultural villages of the Ata-Talaingod, Mandaya, Blaan, and Bagobo-Tagabawa in various activities of their Schools of Living Traditions. She supported the establishment of the country's first permanent textile gallery called the Hibla ng Lahing Filipino: The Artistry of Philippine Textiles to celebrate indigenous artistry and revitalize our weaving traditions, as well as the Baybayin Gallery, a permanent gallery that promotes awareness of the writing systems used by ancient Filipinos, and a gallery dedicated to our country's National Living Treasures, all housed at the National Museum of the Philippines.

In October 2012, the Senator launched the Hibla Pavilion of Textiles and Weaves of the Philippines, hoping to solve one of the greatest threats to Filipino indigenous artistry – extinction brought about by apathy. Said exhibition was a highlight of the Manila FAME Design and Lifestyle Event 2012, showcasing the rich and colorful heritage of Schools of Living Tradition.

As a sign of gratitude for advancing IP concerns, the cultural communities of Mindanao adopted Sen. Legarda as "Bae Matumpis," which means "The one who takes care." For her outstanding work for the cause of Muslims, Loren was bestowed the title of Bai a labi (Honorary Muslim Princess) by the Marawi Sultanate league.

The Panay-Bukidnon from Visayas declared Sen. Legarda as a "daughter of Panay-Bukidnon" and gave her the name "Cuyong Adlaw Dulpa-an Labaw sa Kadunggan," which translates to "shining sun rising in power."

Sen. Legarda was also named by the Cordillera Indigenous Elected Women Leaders' League as "Tukwif," which means "Bright Star."

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Plenary Speakers

PLENARY SPEAKER 1



Language Education for Sustainable Global Citizenship

Kristof Savski

Prince of Songkla University, Thailand

A defining characteristic of the contemporary world is the growing interconnectedness of different populations. Increasingly, technology is making it possible for us to cross traditional cultural, political and economic borders, thus becoming active participants in processes of globalization. This presents a significant challenge for language education, whose traditional focus on educating for citizenship – ability to fully participate in social and political processes within their nation-state – appears limiting at a time when it is global citizenship that must be developed. A particular challenge for language education in this time of loose borders is to balance the need to protect identities of traditional communities while also equipping their members with the skills needed to participate in globalization equitably. In this talk, I will look at two particular implications of these conditions for language education. The first is the reconsideration of language learning goals, particularly the growing awareness that English, while being a key global language, is not the only language relevant to processes of globalization, but that a broad plurilingual repertoire should be a fundamental aim for language education for global citizenship. The second implication is the gradual blurring of the boundary between ‘language’ and other subject areas, evident in calls to develop critical awareness of language and culture in classrooms.

PLENARY SPEAKER 2



What Does it Mean to Transform Lives with First Nations People when Decision Makers have Little Understanding of Everyday Lives in Communities: Some Lessons Learnt (and not) Over 4 Decades

Sue Shore

Charles Darwin University

This talk is developed in response to an invitation to talk at the 1st TINGUG International Conference and I take as a starting point the view that we trouble the notion of ‘transforming.’ I pose a number of questions as starting points for discussion with the hope that these might prompt conversations about how industries, universities and university academics can be part of an urgent movement to address issues such as recognition, parity of knowledge, and diversity of First Nations standpoints in Australia. Whether these are useful starting points for the TINGUG International Conference will, to a certain extent, be up to the participants. Central to these questions is the relevance of colonial assumptions that shape assumed inequalities and, thus, decisions made by many non-First Nations people about First Nations’ identities, employment options, education, and ultimately futures. First Nations people often observe that these decisions sideline First Nations’ knowledge systems, languages, customs and technologies. Recognition, careful listening and slowing the incessant need to ‘do something’ might well slow the possessive tendencies of colonial voices so powerful in perpetuating deficit dispositions of First Nations lives in our current times.

PLENARY SPEAKER 3



Islamic Discourse on Tausug Concept of State: Hula-Bangsa-Agama

Hannibal H. Bara

Mindanao State University - Sulu

Hula-Bangsa-Agama is the Tausug concept of state, which portrays an identity and ideology linked to our great past. This is both a political reality and the true representation of the Tausug as a nation. The concept speaks for the fact that Sulu was the first to establish a nation-state and was the ancient name of the Philippines. The evolution of the concept of hula-bangsa-agama culminated in the rise of the Sultanate of Sulu in 1450 A.D. It was through the sultanate's sovereign power that Sulu could withstand Western colonization for more than three centuries.

This study aims to mainstream the relevance of the Tausug concept of state to national body politics, hoping it can be useful in strengthening the foundation of the Philippines' political system. This discourse also aims to enhance the discussion and understanding of the hula-bangsa-agama concept and rectify wrong perceptions. The research instrument used in this study is an interview of key informants and content analysis of the Tausug past narratives.

The findings of the study showed that upholding the cause of hula-bangsa-agama is the key to addressing disunity and is the potential force to move the nation towards peace and national reconciliation. Struggling for this cause shall liberate us from political disunity. It gives us authority and power to attain the goal of the Philippine nation-state. Hula-bangsa-agama, as the Tausug concept of state, had been the basis of jihad throughout the colonization period from the 16th century down to the 21st century. If this noble concept is properly understood and used, the right spirit can reawaken our consciousness from political heedlessness. Embracing the Tausug concept of the state of hula-bangsa-agama shall bring the whole Philippines into a solid and dynamic nation-state as the Muslim and Christian lines of the country's historical development will merge into one.

Hula-bangsa-agama is the social bond that sustains the national struggle across centuries. Hula must come first, followed by bangsa, and agama in the third order. Hula (territory) can be likened to a farm, and Islam (agama) is its noblest garden. Bangsa, or nation, represents the guardian of hula and agama.

PLENARY SPEAKER 4



Presenting Salient Aspects of Philippine Muslim Spaces of History, Culture, Art, and Identity: Introducing Spatial Conceptual Frameworks and Highlighting Related Issues and Concerns

Abraham P. Sakili

UP Department of Art Studies, College of Arts and Letters

This paper or lecture presents selected Muslim, particularly Sulu Tausug or Bangsa Sug, spatial, historical, and cultural data and artifacts highlighting Muslim/Sulu history of power and sovereignty and raising concern about related issues, particularly the issue of historical (mis)representation of Philippine Muslim history in texts of mainstream Philippine history as well as on related concern of enhancing awareness about the global spatial problem on climate change discerned through the indigenous wisdom embodied in or suggested by the Sulu indigenous and maritime culture and arts. In the paper, the following are foregrounded and discussed: the first is on Philippine Muslim cultural space and identity and the issue of representation (or misrepresentation) of recorded Sulu history of power and sovereignty. The second is on Sulu maritime indigenous arts tied up with the global issue on climate change. These two subject matters are interrelated being bound together by the underlying space, indigenous Tausug culture and history of power and sovereignty of Sulu or Lupah Sug. The paper or discussion starts with clarifying terms and introducing some conceptual frameworks followed by discussion of substance of Philippine Muslim space and identity and the issue on representation or misrepresentation of the Muslims in mainstream Philippine history and culture. Towards the end the issue on climate change as mirrored through the lens of Sulu traditional maritime arts is tackled.

PLENARY SPEAKER 5



Reaching Back and Reaching Ahead: Our Obligation to Remember the Future and the Continuum That We Are

Aurelio Solver Agcaoili

University of Hawaii

The duty to remember the future is the same duty to reach back to then-and-there and reach ahead to that there-tomorrow. The here-and-now of this continuum that we are—the continuum of ourselves, our languages, our lifeways, and our histories—is not a matter of segmented and fragmented time and space but a time-as-space/space-as-time to our commitment to being itself, this being-as-becoming even as it is also becoming-as-being. The axiological import of this remembrance of what is yet to come is bound up with the commitment to truth, freedom, communities, languages, cultures, and the arts. At the center of all these is people who in the face of skewed sense of nation and nationalism, internationalization, and globalization, are left with nothing but the remains of their externally and internally hegemonized daily lives. The choice is clear: Either we commit ourselves to the “tingug” of the ancestors and the young coming after us or we remain unhearing.

PLENARY SPEAKER 6



Cultural sensitivity and Indigenous Peoples: Proposing the CAKERA Model for Sustainable Development in the Context of UNESCO's SDGs

Nasirin Abdillah

Universiti Teknologi MARA (UiTM), Malaysia

This paper proposes the application of the cultural sensitivity model CAKERA, which stands for (C) communication, (A) awareness, (K) knowledge, (E) empathy, (R) respect, and (A) adaptability, to explore the intersection of cross-cultural understanding and indigenous rights within the framework of UNESCO's Sustainable Development Goals (SDGs). Cultural sensitivity is essential for realizing the full potential of the SDGs in indigenous contexts, paving the way for a more just and sustainable future development. However, these communities have often been marginalized by development initiatives that disregard their rights, autonomy, and traditional knowledge systems and practices. It argues that recognizing and integrating indigenous perspectives not only enhances the effectiveness of development initiatives but also promotes social equity and environmental sustainability. Specific SDGs, such as Goal 4 (Quality Education), Goal 15 (Life on Land) and SDG 16 (Peace, Justice, and Strong Institutions), are examined to illustrate how indigenous knowledge can contribute to achieve these objectives. The findings underscore the necessity of inclusive policies that respect and incorporate indigenous cultures, ensuring that development efforts are not only sustainable but also equitable. The CAKERA model provides a structured approach in cultivating respect for indigenous cultures, enhancing empathy for their lived experiences, and promoting adaptability in development practices. These elements are significant in creating development initiatives that are equitable and aligned with the diverse values and practices of indigenous communities. It is hoped that the CAKERA model offers a roadmap for respectful and effective engagement with indigenous peoples in the pursuit of global sustainability.

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Parallel Sessions

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25 OCTOBER 2024

PARALLEL SESSION 1

Cultural Heritage and Oral Traditions

Moderator: John Rey Kenneth G. Marces

Coordinator: Josephine Grace May A. Famoso

| Paper Presenter # | Time | Presenter |
|-------------------|------------------|--|
| PP1 | 9:30 - 9:45 AM | Mohamad Hussin University of Malaya, Malaysia |
| PP2 | 9:50 - 10:05 AM | Crisanto H. Ecaldre Western Philippines University, Palawan |
| PP3 | 10:10 - 10:25 AM | Mohammed H. Al Aqad University of Malaya, Malaysia |
| PP4 | 10:30 - 10:45 AM | Engelbert B. Mangaldan Ilocos Sur Polytechnic State College |
| PP5 | 10:50 - 11:05 AM | Jason Tumbiga Maderal Southern Maramag Colleges |
| PP6 | 11:10 - 11:25 AM | Jimjay Van P. Balandan Mindanao State University - General Santos City |
| PP7 | 11:30 - 11:45 AM | Cherry Mae L. Ladja Western Mindanao State University, Zamboanga City |
| PP8 | 01:00 - 01:15 PM | Eddie M. Ladja Western Mindanao State University, Zamboanga City |
| PP9 | 01:20 - 01:35 PM | Mansoor Limba Ateneo de Davao University |
| PP10 | 01:40 - 01:55 PM | Brent Loyd Licayan Mindanao State University - General Santos City |
| PP11 | 02:00 - 02:15 PM | Bryan Jan S. Dizon Tarlac State University |

PARALLEL SESSION 1

Cultural Heritage and Oral Traditions

An Analysis of the Use of Figures of Speech in the Hadith of Prophet Muhammad: Examining the Effectiveness of Tashbīh, Isti'ārah, and Kināyah in Conveying the Message of Islam

Mohamad Hussin

University of Malaya, Malaysia

Prophet Muhammad used various figures of speech to effectively communicate the teachings of Islam to his followers over 23 years (Al-Khalifa, 2018). This study explores how specific rhetorical devices in the Hadith, including tashbīh (simile), isti'ārah (metaphor), and kināyah (indirect expression), were employed to convey complex ideas in a clear and impactful way. By analyzing selected Hadiths with unifying themes, the research highlights how these linguistic techniques helped to make abstract concepts more understandable and accessible to a broad audience. The findings demonstrate that these rhetorical strategies were crucial in spreading the message of Islam and in addressing sensitive topics in a manner that was both respectful and effective (Ali, 2018).

Keywords: bayan elements, diverse approach, tashbīh, isti'ārah, kināyah

PARALLEL SESSION 1

Cultural Heritage and Oral Traditions

A Glimpse into Ibalnan: The Indigenous Writing System of Palaw'an

Crisanto H. Ecaldre

Western Philippines University, Palawan

This research presents a comprehensive investigation of Ibalnan, the indigenous writing system of the Palaw'an people. Through a rigorous examination of historical, linguistic, and cultural data, the study aims to elucidate the intricacies and significance of this unique script. By analyzing existing Ibalnan inscriptions and conducting in-depth interviews with Palaw'an elders, the research seeks to uncover the underlying principles, symbols, and practices that shape this ancient form of communication.

Beyond mere documentation, the investigation delves into the historical context of Ibalnan's development and its role within the social and cultural fabric of Palaw'an society. The study explores the factors that contributed to the creation and evolution of Ibalnan, including historical interactions with other indigenous groups and colonial influences. Additionally, the research examines the ways in which Ibalnan was used to record oral traditions, genealogies, and religious texts, showcasing its importance as a tool for preserving cultural heritage.

In contemporary times, Ibalnan faces significant challenges due to the encroachment of Western cultures and the decline of traditional knowledge. The research explores the impact of these factors on Ibalnan's use and preservation, and examines the efforts being undertaken to revitalize the script and promote its cultural significance. Through initiatives such as language revitalization programs, educational campaigns, and the creation of Ibalnan-based resources, communities are working to ensure that this valuable heritage remains a vital part of Palaw'an identity.

Ultimately, this study contributes to a deeper understanding of Ibalnan and its enduring importance in the lives of the Palaw'an people. By fostering a sense of cultural pride and identity, the research aims to inspire future generations to continue the preservation and transmission of this unique linguistic heritage.

Keywords: Ibalnan, cultural identity, oral traditions, writing system, Palaw'an

PARALLEL SESSION 1
Cultural Heritage and Oral Traditions

**Revisiting Translator's Ideologies in
Translating Quran: Lesson learned**

Mohammed H. AlAqad
Universiti Malaya, Malaysia

Despite extensive research on Qur'an translation, there is a noticeable gap in empirical studies focusing on translators' ideologies, particularly from the perspective of translation techniques. This study seeks to revisit and explore the ideologies influencing Qur'an translators in Malaysia. Using a critical translation case study approach, the research analyzed translations produced by the Ministry of Religious Affairs (official). The data were examined through the theoretical frameworks of Molina and Albir, Leuven-Zwart, and Nord. Findings reveal that Qur'an translation practices in Malaysia are shaped by subjective and ideological influences, driven by reader expectations. Official translations align with moderate Islamic practices, whereas unofficial translations reflect transnational Islamic ideologies. The study highlights that translators' ideologies are evident in their translation techniques and backgrounds. It concludes that Qur'anic translation involves not only linguistic conversion but also incorporates religious and ideological elements, influenced by the translator's socio-cultural and political context and the expectations of the target audience.

Keywords: Ideology; Qur'an translation; translation studies; translation techniques

PARALLEL SESSION 1
Cultural Heritage and Oral Traditions

Revitalization of Illaud Language via Tinggian Folklore

Englebert B. Mangaldan

Ilocos Sur Polytechnic State College

This study was conducted as a contribution to revitalizing the Illaud language that is labeled as ‘threatened ób’ by the Ethnologue. This was done by compiling twenty five folk stories as narrated by culture-bearers and subjecting them to Semiotic analyses using Ferdinand de Saussure’s Dyadic Model from which worldviews were extracted. Hans Georg Gadamer’s Philosophical Hermeneutic was used in the analyses and interpretation of meaning found in the worldviews. This study is ethnographic, thus, it underwent the legal protocol prescribed by the National Commission on Indigenous People (NCIP) particularly on Free Prior and Informed Consent (FPIC) and the issuance of Certification Precondition (CP). The locale of the study was in the ancestral domain of the municipality of Peñarrubia, Province of Abra. The folk literature were gathered through informal story-telling, transcribed and translated from English to Illaud language. As posited in this study, semiotic could save the Illaud language by providing opportunities to linguists and advocates of revitalization in documenting, transcribing and analyzing the peculiar features of a threatened language. It allows the study of lexicon and cultural context of the language. Linguicide, among others, play crucial role in language endangerment and extinction. Ultimately, the study developed a picture book that encapsulated the worldviews of the Tinggian-Illaud ethnolinguistic community.

Keywords: Semiotic, Hermeneutics, Indigenous language, Linguicide, Tinggians

PARALLEL SESSION 1
Cultural Heritage and Oral Traditions

**Historicizing Music: A Cultural History of Music of the
Tigwahanon of San Fernando, Bukidnon**

Jason Tumbiga Maderal

Bukidnon

This study covers the cultural history of music in Barangay Iglungsad, San Fernando, Bukidnon, Philippines, with a focus on the indigenous music of the Tigwahanons, aimed to provide a historical account of the music of this community. The study employs both narrative and descriptive methods, using primary and secondary sources to gather data. The key informants in this study were interviewed to gain insights into the functions of music in the Tigwahanons community, as well as their traditional music composition and preservation methods. The researcher also examined the ways in which the music reflects the culture, beliefs, and values of the community. This study is significant as it sheds light on the cultural history and significance of music in the Tigwahanons' community and provides a valuable contribution to the broader field of cultural history. The study found that Tigwahanons use music for entertainment, communication, socialization, spiritual rituals, and cultural expression. They compose using traditional instruments, incorporating elements of their culture and history. The community preserves their music through community events, teaching, and documentation. The historical analysis of the cultural history of music provides a valuable insight into the historical development and evolution of music in relation to the social, cultural, and historical context in which it was created. It highlights the importance of preserving musical traditions and the role they play in shaping the cultural identity and heritage of the Tigwahanons.

Keywords: Cultural History, Tigwahanon, Indigenous Music

PARALLEL SESSION 1

Cultural Heritage and Oral Traditions

A Blaan's Malem as a Tool for Cultural Preservation: A Narrative Study

Jimjay Van P. Balandan

Raydan M. Tangwayan

Halim G. Tabi, Jr.

Marco D. Aguja

Mindanao State University - General Santos

The Blaan are one of the 110 ethnolinguistic groups in the Philippines, inhabiting Southern Mindanao. While famous for their ikat-weaving named *Tabih*, the tribe is not lacking in artistic traditions. *Malem*, used to encapsulate the tribe's chanting traditions, harks back to time immemorial and is performed in important rituals and events in a person's life or simply, to pass the time. Using Marx's Theory of Alienation, this qualitative descriptive study investigated how capitalism and economic advancement affected the present-day transmission of the *malem*. The researcher used the snowball method to interview three chanting elders, aged fifty and above, and chanting and non-chanting youth aged twenty to thirty. This study focused on the meanings of *malem* and its significance in Blaan identity formation, the mechanisms of its transmission, and insights into the state of its current transmission. The findings revealed that *malem* is inextricably linked to the Blaan identity, as evidenced by its performance and integral role during communal gatherings and rituals where it is utilized as a primary mode of expression. In terms of transmission, it is passed down orally, across generations, usually among kin, through physical and metaphysical means. Current transmission issues revolve around a lack of interest, exposure, and innate "gift" among the youth. To revitalize the *malem*, the researcher suggested doubling current transmission efforts by collaborating with tribal elders, drafting learning strategies and instructional materials, and holding tribal representatives accountable to reverse its current trajectory towards extinction.

Keywords: *Blaan, malem, alienation, qualitative descriptive, identity*

PARALLEL SESSION 1

Cultural Heritage and Oral Traditions

The Role of Maligay in Promoting Regional Identity between Tausug and Malay

Eddie M. Ladja

Cherry Mae L. Ladja

Western Mindanao State University

Maligay is a traditional Tausug gift presented to the bride, characterized by a wooden structure measuring 5 to 6 feet in length and 4 to 5 feet in width, used to display native dishes. This structure symbolizes the family's status and garners significant public admiration during wedding celebrations, reflecting the ceremony's success and fulfilling the bride's aspirations. The *Maligay* is a significant cultural artifact that embodies the identity and heritage of Tausug families in Jolo. It is not merely a wedding gift but a symbol of family status, pride, and tradition. The elaborate wooden structure, used to display native dishes during wedding celebrations, serves as a visual representation of the family's social standing and cultural values. Utilizing a narrative approach, data was collected from 10 participants across five barangays in Jolo namely, Alat, Asturias, Bus-bus, Chinese Pier and Tulay with a contextual analysis incorporating cultural and personal factors to deepen the understanding of the practice. Each participant was interviewed through guided or free-flowing focus group discussion (FGD) sessions. Findings indicate that *Maligay* is highly valued as a symbol of admiration and honor (*Martabbat*), contributing to both the celebrant's joy and guest entertainment. Among the Tausug, *Martabbat* is a highly valued family identity trait, leading individuals to conduct themselves carefully in public to avoid social stigma. This emphasis on *Martabbat* extends to marriage, highlighting its significance. The study recommends that the *Maligay* be preserved and integrated into academic literature to help future generations appreciate its origins and importance. Additionally, it is suggested that *Maligay* be displayed in art galleries or museums to highlight its artistic and aesthetic features.

Keywords: *Maligay, Gift, Cultural Value, Martabbat, Entertainment*

PARALLEL SESSION 1

Cultural Heritage and Oral Traditions

Ilm: Exploring the Spiritual and Cultural Dimensions of Tausug Wisdom

Eddie M. Ladja

Cherry Mae L. Ladja

Western Mindanao State University

This study investigates the concept of *Ilm* within Tausug culture, a term that signifies human power augmented by spiritual energy, often endowing individuals with seemingly supernatural abilities. Rooted in rich historical and spiritual traditions, *Ilm* is a critical component of Tausug identity and cultural heritage. However, it is rare for individuals with *Ilm* to reveal it publicly, as each person is cautious and prudent about the *Ilm* passed down to them by their ancestors. Among the Tausug, *Ilm* is carefully employed in situations that exceed their ability to resolve. This research explores the multifaceted dimensions of *Ilm*, including its cultural significance, spiritual depth, linguistic characteristics, and supernatural perceptions. Utilizing anthropological methods such as participant observation and interviews with 10 practitioners, the study provides a comprehensive analysis of *Ilm*'s role in Tausug society. Additionally, the research examines the contemporary relevance of *Ilm* amidst globalization and modernization, highlighting its impact on cultural identity and preservation. By documenting and understanding *Ilm*, this study contributes to the broader academic discourse on indigenous knowledge systems, cultural preservation, and the interplay between spirituality and cultural practices. Therefore, recommended that Advocate for policies that support the preservation of intangible cultural heritage, including *Ilm*. Collaborate with local and national governments to ensure that cultural preservation is a priority in policy-making and resource allocation. Also, to foster community engagement and participation in the preservation and promotion of *Ilm*. Community events, workshops, and cultural festivals can serve as platforms to celebrate and revitalize *Ilm* practices, strengthening communal bonds and cultural identity.

Key words: ILM, Spiritual, Cultural, Interplay, Wisdom

PARALLEL SESSION 1
Cultural Heritage and Oral Traditions

**Mantanas-a Daungan: A Reflection of Maguindanaon
Cultural Identity through the Bayuk Tradition**

Mansoor Limba, Ph.D

Ateneo de Davao University

This paper explores the cultural significance of Tangkli Benito's "*Mantanas-a Daungan*," a celebrated example of the Maguindanaon bayuk tradition. *Bayuk*, an oral tradition deeply rooted in Maguindanaon culture, serves as a medium for expressing complex social themes, particularly those related to love, courtship, and moral values. *Mantanas-a Daungan* tells the story of a maiden, Daungan, and her suitors, reflecting the intricate dynamics of courtship and marriage within the Maguindanaon community.

Through a close analysis of the *bayuk*'s narrative structure, linguistic features, and cultural themes, this study highlights how *Mantanas-a Daungan* encapsulates the challenges faced by individuals caught between personal desires and societal expectations. The *bayuk*'s rich use of metaphors, proverbs, and traditional dialect not only preserves the linguistic heritage of the Maguindanaon people but also provides insight into their worldview, particularly in relation to gender roles, familial obligations, and social norms.

The article also addresses the challenges of preserving and translating *bayuk* in the modern era, considering the impact of cultural shifts and globalization on oral traditions. By examining Tangkli Benito's contributions to the *bayuk* tradition, this study underscores the importance of safeguarding such cultural expressions as a means of preserving the Maguindanaon identity. The analysis concludes by discussing the continued relevance of bayuk in contemporary society and its potential role in fostering cultural continuity among future generations.

PARALLEL SESSION 1 **Cultural Heritage and Oral Traditions**

The Tboli Lingón: Words, Music, and Meanings

Brent Loyd Licayan

Donna Alna Cortez

Mindanao State University - General Santos

The Tboli are renowned for their intricate textile, *Tnalak*, which has since become emblematic of the tribe. However, growing interest among lowlanders in the tribe's mainstream art forms, *Tnalak* weaving included, led artists to prioritize their practice and promotion at the expense of the tribe's more unique artistic expressions. Consequently, this ethnographic-semiotic study identified and examined the semiotic resources utilized in the performance of the lingón (Tboli folksongs) and the semiotic links between the items of information embedded within these musical compositions. Drawing on Theo Van Leeuwen's concept of multimodal cohesion as described in "Introducing Social Semiotics" (2005), this study delved into the multimodal nature of the *lingón* as a meaning-making endeavor. The researcher focused on gathering folk songs belonging to the following categories: *lingón hmikò sit* (bird-scaring chants), *lingón dilong ngà* (lullabies), and *slingón bè mò ken/mulu* (wedding poetic debate songs). The findings revealed that the compiled Tboli folk songs employed semiotic resources, specifically the visual and verbal-auditory modes in their performance, possessing semiotically linked items of information whose selections are informed socio-culturally. To maintain the relevance of these folk songs, the researcher suggested reintegrating them and their meaning-making processes into contemporary life, like conducting cultural fairs to promote their continued practice.

Keywords: *Tboli, lingón, ethnography, semiotics, multimodal cohesion*

PARALLEL SESSION 1

Cultural Heritage and Oral Traditions

Navigating Cultural Preservation in Infrastructure Development: A Case Study of Aeta Abellen in San Jose, Tarlac, Philippines

Bryan Jan S. Dizon

Tarlac State University

At its core, development is an ideological construct that can dictate societal progress. It embodies a discourse that frames the growth narrative, often casting specific communities as beneficiaries or casualties of development initiatives. One of its paradoxes is that development fosters creative destruction, especially in the context of industrialization.

Thus, this research investigates the effects of large-scale infrastructure development on cultural preservation for the Aeta Abellen community of Sitio San Pedro and Sitio Maasin, San Jose, Tarlac, Philippines. Further, this research examines how Indigenous peoples respond to pressures from development. This research has three goals: (1) to document the imposition of large-scale infrastructure development on the Aeta Abellens, (2) to document the adaptation and resilience efforts Aeta Abellen has adopted in response to infrastructure development, and (3) to discuss the power relations of capitalism and colonialism in the framework of social construction.

The study utilized Indigenous research methodologies, documentary analysis of terminal reports from infrastructure projects triangulated with ethnography, and talking circles among the community members. The analysis found five significant infrastructure conditions development: Domination, Deception, Democracy, Dialogue, and Decolonization, and four central strategies of the community: Resistance, Resilience, Reintroduction, and Respect for cultural integration.

In the discussion, Aeta Abellen demonstrated cultural preservation strategies of resistance, revitalization, and regeneration. These serve as a powerful counter-narrative to the homogenization and distance pressure from infrastructure development practices. Further, recommendations for future studies include supporting community-first initiatives, intercultural awareness, inclusive infrastructure development, and a precautionary, holistic, sustainable development system for practice.

Keywords: Indigenous communities, infrastructure development, cultural preservation, resilience, decolonization

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INTERNATIONAL CONFERENCE

VOICES OF ANCESTRY: Safeguarding Indigenous
Cultural Heritage and Oral Traditions

24 - 25 OCTOBER 2024
Waterfront Insular Hotel
Davao City, Philippines

25 OCTOBER 2024

PARALLEL SESSION 2

Governance and Justice Systems

Moderator: Jenifer R. Tuban
Coordinator: Francis N. Reginio

| Paper Presenter # | Time | Presenter |
|--|------------------|---|
| PP1 | 9:30 - 9:45 AM | Nelson Dino Mindanao State University - Tawi-Tawi |
| PP2 | 9:50 - 10:05 AM | Moises P. Jusoy University of the Philippines - Diliman |
| PP3 | 10:10 - 10:25 AM | Kristal Claire Davalos Mindanao State University - General Santos City |
| PP4 | 10:30 - 10:45 AM | Dirb Boy O. Sebrero JH Cerilles State College, Zamboanga del Sur |
| PP5 | 10:50 - 11:05 AM | Abubacar Ali Mindanao State University - Marawi City |
| PP6 | 11:10 - 11:25 AM | Nurhasan Danial Western Mindanao State University, Zamboanga City |
| Cultural Heritage and Oral Traditions | | |
| PP7 | 11:30 - 11:45 AM | Ryn R. Lahoylahoy University of the Philippines - Mindanao |
| PP8 | 01:00 - 01:15 PM | Cohleen Belle H. Valiente Southern Philippines Agri-Business and Marine and Aquatic School of Technology - Malita |
| PP9 | 01:20 - 01:35 PM | Quim B. Miolata Agusan del Sur State College of Agriculture and Technology - Agusan |
| PP10 | 01:40 - 01:55 PM | Sajed S. Ingilan University of Southeastern Philippines |

PARALLEL SESSION 2
Governance and Justice Systems

**Rumah Bichara: A Cultural Analysis as a Hub for Community
Engagement and Indigenous Governance in the Sulu
Archipelago**

Nelson Dino

Mindanao State University - Tawi-Tawi

Despite the significance of traditional structures in promoting community engagement and governance, the role of Rumah Bichara in the Sulu Archipelago has been understudied. This paper explores how the role of Rumah Bichara, a traditional structure in the Sulu Archipelago, serve as a crucial hub for community engagement and indigenous governance. Rumah Bichara serves not only as a physical space but also as a symbolic center of dialogue, decision-making, and social cohesion among the Tau Sug and other indigenous groups in the region. Through cultural analysis and case studies, this paper examines how this cultural institution has facilitated communal harmony, conflict resolution, and the transmission of local knowledge across generations. Amid contemporary challenges, they exemplify the lasting importance of Rumah Bichara in upholding the distinct indigenous governance systems and cultural traditions of the Sulu Archipelago. This provides valuable perspectives on how these indigenous frameworks can influence modern approaches to community-based leadership and governance in other areas. By focusing on the Rumah Bichara, this remains a valuable asset for the Sulu Archipelago, serving as a symbol of community unity, cultural preservation, and resilience. By adapting traditional structures like Rumah Bichara, communities can strengthen their capacity for self-governance and address contemporary challenges.

Keywords: Sulu, Rumah Bichara, Tau Sug, Sulu Sultanate, Sulu Archipelago, Indigenous Governance

PARALLEL SESSION 2
Governance and Justice Systems

**Exploring Lumad's Resistance against Imperialist Plunder,
State Militarization, and Environmental Crisis**

Hermenegildo Mondigo III

Moises P. Jusoy

University of the Philippines - Diliman

In 2017, the unprecedented Lakbayan mobilization shook Manila with the militance of Indigenous peoples – that is, to register their protest against the state's militarization of their communities. The problem of state militarization coincides with the ongoing Imperialist plunders in the countryside of the developing countries specifically, the Indigenous peoples' ancestral lands. The extraction of raw materials (mining), corporate investments, and land appropriation (plantations) disrupt and restrict the access of Indigenous peoples to vital resources leading to their disenfranchisement, and displacement. This ongoing accumulation by dispossession (Harvey 2003) has a significant impact to the worldwide environmental crisis. It also affects the indigenous peoples lives particularly their agricultural food system, customary practices on environmental concern, cultural heritage, and community survival. This paper utilizes Archer's (1995) theory of emergence (morphogenetic approach) and Agamben's theory of Homo Sacer in re-examining the main problem posits in Wars of Extinction (Alamon 2017) and explores how the Lumad reinvent their strategy and form of resistance based on their traditional social practices. The theories used to accentuate the dialectical relation of constraint and enablement which grasp the vital nerve of the new agency of Lumads' militant adaptability against the politics of wars of extinction. This paper used archival research for data gathering of diverse literatures. The findings of this paper explain the implications of indigenous' struggle in the future, and the necessity to formulate the emergent character of adaptive militantism.

Keywords: Lumad, Emergence, Imperialism, Environmental Crisis, Adaptive Militantism

PARALLEL SESSION 2
Governance and Justice Systems

**Semiotics of the Blaan Sadyandi: Resolving a
Bloody Conflict in Brgy. Sapu**

Kristal Claire Davalos
Karin Olmedo
Russtum Pelima

Mindanao State University - General Santos

This paper explores the semiotics embedded in Sadyandi, a Blaan customary practice for settling disputes. Beyond its role in political organization, Sadyandi incorporates sacred rituals and cosmic beliefs that reflect the Blaan worldview. By applying Gunther Kress's multimodality and Theo van Leeuwen's social semiotics theory, this study examines how meaning is constructed and conveyed through various semiotic resources within Sadyandi. These resources include the rattan strip (luas), pestle (lo), torch (salo loy), bolo (baló/fais), coins (filak), and white chicken (anok buhay), each symbolizing essential aspects of life, justice, and spirituality in Blaan culture. The rattan strip represents life span and anger; the pestle signifies the dissolution of hostility; the torch denotes the consequences of breaking the pact; the bolo indicates the severance of relationships; the coin symbolizes strength; and the white chicken embodies purity of heart of the disputing parties. Through this practice, the Blaan emphasize the importance of honoring agreements and resolving disputes to maintain community peace. This study not only illuminates Blaan cultural values but also enhances the theoretical understanding of semiotics by showcasing how cultural practices reflect and shape human reality.

Keywords: Sadyandi, Blaan culture, social semiotics, semiotic resource, multimodality

PARALLEL SESSION 2

Governance and Justice Systems

Indigenous Leadership and External Governance: A Case Study of Subanen Timuays and Local Governance

Dirb Boy O. Sebrero
Zamboanga del Sur

This study delves into the leadership styles of Subanen timuays and their interactions with local development councils in the Zamboanga Peninsula, Philippines. The research aims to bridge a knowledge gap in understanding the leadership practices of indigenous leaders and their challenges in navigating external governance structures. Employing a qualitative research methodology, key informant interviews were conducted with three timuays and three members of local development councils. Moustakas' data analysis technique was used to analyze the collected data. Findings revealed that timuays primarily employ a transformational leadership style within their Subanen communities, fostering inspiration, motivation, and intellectual stimulation among their followers. However, when interacting with outsiders, including members of local development councils, they adopt a transactional leadership style, characterized by exchange relationships and contingent rewards. Significant challenges faced by timuays include language barriers and discrimination. The use of English in local development council meetings, for example, hindered effective communication for timuays who are primarily fluent in Subanen. Additionally, the timuays reported experiencing prejudice and discrimination due to their indigenous identity. The implications of these findings suggest the need for more inclusive and culturally sensitive practices in local governance, where the linguistic and cultural needs of Indigenous leaders are recognized and addressed. A striking recommendation is the implementation of language support services during council meetings and targeted anti-discrimination training for council members to foster a more inclusive environment for Indigenous leadership participation. This study contributes to the broader discourse on Indigenous governance by emphasizing the importance of adaptability in leadership styles and the need for systemic changes to support Indigenous leaders in mainstream governance structures.

Keyword: *Subanen leadership, timuay, transformational leadership, local governance, indigenous challenges*

PARALLEL SESSION 2

Governance and Justice Systems

Community-Based Research on the Alternative Dispute Resolution Based on the Context and Realities of Muslims in the BARMM

Abubacar Ali

Diamond Tawano

Mindanao State University - Marawi City

This study aims to examine how the Bangsamoro People negotiate, reach agreement and deal with disputes and conflicts. The primary focus is on the development and use of alternative dispute resolution process in dealing with various conflict, disagreements and disputes that exist apart from traditional litigation practices and the processes that support effective and appropriate dispute resolution. Moreover, this study explores issues of reconciliation through the examination of traditional dispute settlement- mechanisms from communities in BARMM, and the ways in which they co-exist with modern, non-indigenous practices in the region. Whilst often sidelined and overshadowed by modern system, these mechanisms are critical for the continuity of traditional judicial practices, and for achieving the acknowledgement and respect necessary for the future of indigenous ways of life, as well as for the peace building in the communities of BARMM. Furthermore, there is now an increase of recognition in the fact that every type of dispute can be subject for a resolution process. From family relationship and controversies to land disputes, ADR continues to be the preference and choice of some communities in BARMM to address such issues. The reasons are not hard to find. Litigation is a stressful undertaking. It is costly, lengthy, public exhibition of differences, leading to a great deal of ill-will between litigants. In contrast, ADR processes are usually faster, less expensive, less time-consuming and more conclusive than litigation. This inspires the researchers to collate and record some of the existing mechanism in dispute resolution of the different provinces of BARMM.

Keywords: *Bangsamoro, Dispute, Conflict, Reconciliation, Resolution*

PARALLEL SESSION 2

Governance and Justice Systems

Overcoming Barriers Through Indigenous Cultural Empowerment: The importance of Kahanungan Safe Space on Indigenous Muslim Youth in the Island Provinces of Sulu Archipelago and Mindanao

Nurhasan Danial

Western Mindanao State University

The Indigenous Muslim youth in the Sulu Archipelago and Zamboanga possess a rich cultural background and have the potential to contribute to peacebuilding efforts. However, they are confronted with psychological barriers that impede their engagement in constructive peacebuilding activities. This ethnographic study explores the importance of Kahanungan (peace) safe spaces in nurturing intercultural dialogue, promoting a culture of peace, and personal empowerment. Through in-depth interviews, focus groups, and participant observation with 150 Indigenous Muslim youth from 2021 to 2024, the study investigates the experiences and perspectives of participants from various Indigenous Muslim youth, including Yakan, Iranun, Sama, Kolibugan, and Tausug. Utilizing the indigenous way of pagsuisuy (storytelling) in the Suluk Indigenous Mediation (SIM), the study reveals the significant role of Kahanungan safe spaces have been instrumental in cultivating positive psychological changes among Indigenous Muslim youth. Participants reported increased empathy, reduced prejudice, and enhanced leadership skills. The safe space provided opportunities for meaningful dialogue and a sense of belonging within the Indigenous Muslim community. Finally, kahanungan safe spaces contribute to lasting peace and positive social change in Southwestern Mindanao. By addressing barriers and promoting intercultural understanding, such indigenous way of holding safe spaces offer a valuable strategy for empowering Indigenous Muslim youth and developing a culture of peace in conflict-affected regions. These initiatives can be implemented in other contexts to promote community development, cultural revitalization, and peacebuilding efforts not only in the Philippines but also in other conflict-affected regions worldwide.

Keywords: Kahanungan, Suluk indigenous mediation, pagsuisuy, Sulu, Mindanao

PARALLEL SESSION 2

Cultural Heritage and Oral Traditions

Cultural Heritage Preservation through Value-Added Community Tourism Experiences and Improved Visitor Management at Weaving Cultural Center in Sarangani Province

Ryn R. Lahoylahoy

University of the Philippines – Mindanao,

The preservation of weaving and culture in Sarangani Province faces challenges, particularly from the risks of cultural commodification driven by tourism. This issue highlights the risk of reducing cultural elements to mere commodities, overshadowing broader efforts to protect and promote indigenous heritage. Understanding the cultural heritage and enhancing visitor experience through responsible management actions are crucial. These efforts ensure the sustainable preservation of their cultural identity amidst the pressures of modernization and globalization. This study assesses the cultural heritage values of a weaving cultural center in Sarangani. The study used a mixed-methods approach to identify the cultural heritage values (aesthetic, architectural, historical, scientific, and social values) through documentation, observation, architectural analysis, expert consultations, community engagement, and key informant interviews. Thematic and content analysis of qualitative data, combined with quantitative survey data analyzed using Spearman's Rank-Order Correlations, linked visitor experience values with management actions. Five key themes emerged: Openness and Trust, Strength in Tradition, Transformative Culture, Visual Aesthetics, and Immersive Experience, providing a framework for understanding the values. The study identifies three layers within these themes: non-negotiable, negotiable, and critical layers that risk cultural integrity. While some changes present challenges, they enhance visitor experiences without compromising core cultural values. This research highlights the potential of responsible architectural interventions to balance cultural preservation with improved tourism experiences, proposing a redefined concept of tourism that fosters deeper engagement with the Blaan community's cultural heritage, promoting an immersive experience that respects and aligns with indigenous values.

Keywords: cultural heritage tourism, cultural heritage values, placemaking, experience values, architecture

PARALLEL SESSION 2

Cultural Heritage and Oral Traditions

Inabál weaving: a Case Study of Bagobo-Tagabawa Textile Through the School of Living Traditions

Cohleen Belle H. Valiente

*Southern Philippines Agri-Business and Marine and Aquatic
School of Technology*

Inabál weaving is a traditional craft that shaped the Bagobo-Tagabawa community. The School of Living Traditions (SLT) was established to teach the Inabál weaving to younger generations continuously. This study sought to discover Inabál weaving through the SLT in Davao del Sur and determined the process of teaching the Inabál weaving in the SLT as experienced by students. A qualitative research design, particularly a single case study, was used. The purposive sampling technique was used to identify the five participants from the in-depth interview and the three participants from the focusgroup discussion. Experts validated the researcher's semi-structured interview guide. Further, the thematic analysis technique was utilized in the analysis of data. This study found ten processes of Inabál weaving, namely: pagpili ug Abaca (identifying the Abaca materials), lungis (removing the leaf sheath), hagut (stripping the fiber), binayu (pounding the fiber), binóttók (bundling the fiber), onsé (smoothing out the fiber), suddong/sugpat (connecting the fiber), ramaggan (dyeing the thread), mag abál (weaving the textile), and bulalu (flattening the entirely woven fabric). In addition, it also resulted in finding the two significant learning experiences of Inabál weaving: learning conditions which include being monitored and checked by the SLT teacher, struggling in following the process, and persevering in learning Inabal Weaving. The second category is the impact of Inabál weaving on students, including contributing factors in earning and being acknowledged as Inabal weavers in the community. More research on Inabál weaving is encouraged to have a better understanding with the support of the community and government.

Keywords: Bagobo-Tagabawa, Inabál weaving, learning process, school of living traditions, indigenous knowledge and practices

PARALLEL SESSION 2
Cultural Heritage and Oral Traditions

**Echoes of Heritage: Capturing the Oral Literature of
Contemporary Manobo of Agusan del Sur**

Quim B. Miolata

Agusan del Sur State College of Agriculture and Technology

Safeguarding the narratives and traditions of indigenous oral literature is vital for fostering a unified national culture. This study gathered and recorded the indigenous oral literature of the contemporary Manobo ethnolinguistic group in Agusan del Sur, Philippines, and analyzed it by genres and themes. Using a descriptive qualitative research design, the study gathered 10 pieces of local literature from key informants and secondary sources in selected barangays of Sta. Josefa and Lapaz, Agusan del Sur, identified through the Categorization of Narratives by Eugenio (1993). The researchers employed purposive sampling and conducted in-depth interviews to uncover themes and values, identified using the Classification of Values by Andres (1985). The findings revealed that the indigenous local literature of the Agusan Manobo fell into distinct genres: 4 folktales, 3 legends or origin myths, and 3 folksongs. These narratives reflect a diverse range of themes and values deeply embedded in Manobo culture. These encompass religious, cultural, human, political, economic, and social values incorporating supernatural elements, reflecting the Agusan Manobo's belief in a world inhabited by mystical beings and their connections with the human realm and conveying essential life lessons, emphasizing the significance of community, responsibility, and respect for cultural heritage. The collected oral narratives of the Manobo will serve as valuable resources for future research and the creation of audio and visual materials for public display.

Keywords: indigenous oral literature, Agusan Manobo, ethnolinguistic group, genres, themes

PARALLEL SESSION 2

Cultural Heritage and Oral Traditions

Indigenous Knowledge Systems and Practices on Disaster Risk Reduction and Management of Selected IP Groups in the Davao Region

Sajed S. Ingilan
Joy R. Risonar
Gladys Florangel I. Ortiz
Francis N. Reginio
Lilibeth C. Cenojas
Mary Grace Z. Agbas
Virgel S. Torremocha

University of Southeastern Philippines

The indigenous peoples in the Philippines have a wealth of indigenous knowledge for providing solutions to global disasters, but little is known about disaster preparedness among indigenous groups especially in the Davao Region. This research explored the indigenous knowledge systems and practices on disaster preparedness of the eight IP groups in the Davao Region, namely, Ata of Paquibato District in Davao City, Bagobo-Klata of Calinan District in Davao City, Bagobo-Tagabawa of Santa Cruz in Davao del Sur, Kagan of Banaybanay in Davao Oriental, Manobo of Jose Abad Santos in Davao Occidental, Mansaka of Tagum City in Davao del Norte, Matigsalug of Marilog District in Davao City, and Sama of Island Garden City of Samal in Davao del Norte. Employing a variety of data collection methods, findings revealed that the eight indigenous IP groups, though topographically diverse, have encountered various types of disasters, such as drought, pest attacks, landslides, typhoons, earthquakes, and floods. Religious and practical explanations were offered as to why these disasters happened. The extremes of these disasters have resulted in significant challenges in the community, leading to the devastation of their dwellings, loss of livestock and crops, malnourishment, the depletion of animals, and even the deaths of their members. The leaders in the IPs took the lead when the disaster struck. Practically, they believed in the disaster-related advisory of the government agencies, but they maintain that indigenous knowledge must be used along with modern methods in predicting natural disasters. This research focuses on how IP knowledge interacts with disaster-related advisory practices to successfully address living with emergencies.

Keywords: indigenous knowledge systems and practices, disaster preparedness, indigenous peoples, Davao Region, Philippines

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VOICES OF ANCESTRY: Safeguarding Indigenous
Cultural Heritage and Oral Traditions

24 - 25 OCTOBER 2024
Waterfront Insular Hotel
Davao City, Philippines

25 OCTOBER 2024

PARALLEL SESSION 3

Healing practices, Agriculture, and Food Systems

Moderator: Jenifer R. Tuban

Coordinator: Francis N. Reginio

| Paper Presenter # | Time | Presenter |
|--|------------------|--|
| PP1 | 9:30 - 9:45 AM | Liezl S. Mancao Southern Philippines Agri-Business and Marine and Aquatic School of Technology - Malita |
| PP2 | 9:50 - 10:05 AM | Mae Jhay Cal Polytechnic University of the Philippines - Manila |
| PP3 | 10:10 - 10:25 AM | Vanessa Mae E. Segura University of Mindanao - Bansalan |
| PP4 | 10:30 - 10:45 AM | Glenford C. Franca Southern Philippines Agri-Business and Marine and Aquatic School of Technology - Malita |
| PP5 | 10:50 - 11:05 AM | Paul Mark Andres Technological University of the Philippines - Manila |
| PP6 | 11:10 - 11:25 AM | Rowella R. Parrucho University of Mindanao - Davao |
| PP7 | 11:30 - 11:45 AM | Charlie A. Dayon Agusan del Sur State College of Agriculture and Technology - Agusan |
| PP8 | 01:00 - 01:15 PM | Nikodemus Niko Maritime Raja Ali Haji University, Tanjungpinang, Indonesia |
| Cultural Heritage and Oral Traditions | | |
| PP9 | 01:20 - 01:35 PM | Fraulein A. Oclarit MMG College of General Santos City |
| PP10 | 01:40 - 01:55 PM | Gydabelle Martin-Celestino Nueva Vizcaya State University |
| PP11 | 02:00 - 02:15 PM | Arvin Jay P. Costales Davao Oriental State University |

PARALLEL SESSION 3

Healing practices, Agriculture, and Food Systems

Decoding Medicinal Plants Across Cultural Diversity

Liezl S. Mancao

*Southern Philippines Agri-Business and Marine and Aquatic
School of Technology*

The study focused on the traditional knowledge, practices, how the use and understanding of medicinal plants vary across different cultural groups. The study was carried out from September 2022 until October 2023 in selected areas of Jose Abad Santos, Davao Occidental. Data were collected using field walks, Focus Group Discussion (FGD) and semi-structured interviews. Participant Informed Consent (PIC) was obtained from all participants. A total of 50 respondents were interviewed, 36 were male and 14 women. The age of the respondents was between 17 years and 35 years old. Most of the respondents (12%) were male, aged between 22-26, married. A total of 307 medicinal plants distributed in 286 genera and 107 families were identified according to different references and confirmation by an expert. But only 17 medicinal plants were common to the three tribes. Plant family with the highest medicinal plants in the study area are used for various diseases treatment was Fabaceae (28.97%). The type of plant habit constituted the highest proportion of medicinal plants are Herbs (31%). Leaves (43%), were the most frequently utilized plant parts for preparation. Decoction and infusion of both leaves and roots were widely used for preparation where oral administration was the dominant route. Intertribal communication, digital recording and traditional knowledge with local language had the most responses.

Keywords: Decoction, Ethnobotanical, Ethnomedicinal, Herbs, Local Indigenous knowledge

PARALLEL SESSION 3

Healing practices, Agriculture, and Food Systems

From Tradition to Sustainability: Slow Food Integration In Lambanog Production and Tagayan Ritual in Quezon, Province

Mae Jhay Cal

Edgar Allan Dela Cruz Mendoza

Polytechnic University of the Philippines - Manila

University of the Philippines - Diliman

Located in Quezon Province, the Lambanog industry is renowned for producing "The Philippine Vodka," a globally recognized spirit that significantly contributes to the local economy by generating jobs and income. Despite its success, the industry faces challenges from globalization, urbanization, and modernization, threatening traditional livelihoods. The Slow Food Movement, advocating for sustainable and ethical food practices, offers a potential solution by promoting the preservation of indigenous customs and traditional production methods.

This qualitative study explores the integration of Slow Food principles into Lambanog production and the Tagayan Ritual, a cultural practice in Quezon Province. Using the Thick Description method and Slow Food Relationship Barometer incorporated as a theoretical framework, enabling community assessment of food practices and promoting collective action. Data collection included in-depth interviews and documentation, with reliability ensured through member checking and triangulation.

The study culminated in the development of the TAGAY Framework, which focuses on Tradition Preservation, Awareness and Education, Global Impact, Alignment with Sustainability, and Yielding Community Collaboration. This framework offers a structured approach to sustaining these cultural traditions, aligning with broader goals of sustainable development and cultural heritage conservation.

Keywords: Traditions, Sustainability, Slow Food Movement, Lambanog, Tagayan Ritual

PARALLEL SESSION 3
Cultural Heritage and Oral Traditions

**Oral Narratives of Bagobo-Tagabawa ICCs/IPs: From the
Lens of the Elders**

Vanessa Mae E. Segura

Clarence S. Pillerin

University of Mindanao - Bansalan Campus

There are many communication ways, including spoken language, textual language, and motion. Singing, poetry, acting, and many more can accomplish that. Everyone can exchange ideas with them among people. The song is a communication system with other people using sounds to convey an emotion, thought, sense, feeling, or idea. In connection with the song, hymns are made to worship someone, a typical song created for adoration, devotion, and even prayer. This study explored the Blaan and Bagobo-Tagabawa hymns through content analysis in Deixis. This study revealed the different types of Deixis present in the Blaan and Bagobo-Tagabawa Hymns and the dominant, including its pragmatic features. Results showed 174 in Blaan; the most dominant is Personal Deixis. On the other hand, there are 141 deixis in Bagobo-Tagabawa hymns; the most dominant is personal deixis. These deictic expressions paved the way for enlightening our minds about how deixis works and its essentiality in literature. Moreover, implications highlights that deixis analysis could also be used in different fields, including indigenous songs or hymns which are instrumental to the preservation and appreciation of language.

Keywords: deixis analysis, semantics, pragmatics, Blaan hymns, Bagobo-Tagabawa hymns

PARALLEL SESSION 3

Healing practices, Agriculture, and Food Systems

Ethnobotanical Survey and Cytotoxicity Assessment of Indigenous Plants from Don Marcelino, Davao Occidental Philippines

Glenford C. Franca

Leonel P. Lumogdang

*Southern Philippines Agri-Business and Marine and Aquatic
School of Technology*

Ethnobotanical knowledge is useful in identification of new potent sources of novel bioactive compounds. This study documented the medicinal plants used by the Manobo tribe of Don Marcelino, Davao Occidental Philippines. The ethnobotanical practices of the Manobo tribe were surveyed in the three (3) barangays of Don Marcelino. The study employed observational-descriptive surveys for data gathering. A structured interviews using questionnaires were also utilized in the study. The most cited plants and the highest-used indexed plants were subjected to cytotoxicity assessment using the brine shrimp lethality assay. The LC50 was then computed using regression and probit analysis. A total of 30 respondents were interviewed, ages 21-46 and above. Based on the results, there were forty-one (41) medicinal plants identified by the Manobo tribe belonging to the twenty-eight (28) taxonomic families. *Psidium guajava* is the most cited, while *Moringa oleifera* has the highest used value. Both *Psidium guajava* and *Moringa oleifera* are potentially rich bioactive compounds based on the cytotoxicity assessment results. Furthermore, studies on the screening of novel compounds are highly desirable to substantiate the medicinal properties of each identified plant.

Keywords: *Cytotoxicity, Ethnobotany, Manobo, Indigenous, Knowledge*

PARALLEL SESSION 3

Healing practices, Agriculture, and Food Systems

Kissa and Galing: Holistic View in Indigenous Healing

Paul Mark Andres

Technological University of The Philippines-Manila

The Philippines is a diverse society yet united by its goal. One of its goals is to progress in different aspect of our life such as economics, politics and others. Thus, it is very important to know the role and significance of our own culture in this progress. This paper will utilize the approach of Ibn khaldun's ilm al umran as a guide in order to execute an attempt to analyze the importance of the interaction between the Tausug concept of Kissa and its Islamic characteristic to the Tagalog concept of Galing and its Christian and Babaylan characteristic and through this, the paper may identify the following situations; (1) to see the implication of Kissa and Galing to our national understanding of progress; (2) the importance of indigenous knowledge to our national development; (3) and the connection of Kissa and Galing as an holistic view of indigenous healing. Hence the paper is an effort to integrate the indigenous ancient knowledge of Kissa and Galing to our contemporary experience of development through healing.

Keyword: Kissa, Babaylan, Religion, Indigenous, Healing

PARALLEL SESSION 3

Healing practices, Agriculture, and Food Systems

Panaghoy sa Tarabawian: The Lament of a Traditional Healer

Rowella R. Parrucho

Leonides C. Ilagan

Delcy C. Belarmino

Buddy Mark A. Dela Pena

University of Mindanao - Davao

Today, ancestral lands are lost and cultural traditions of indigenous peoples are disrupted in the name of economic development and commercialization. Greatly affected is the tradition of healing through medicinal plants, which has always played a key role in the lives of the Bagobo-Tagabawa the indigenous people in Barangay Atan-awe in Davao City. By introducing a conceptual framework based on the principle of balance, the study reveals that external influences brought by modernization contributed to imbalances in the community's physical, mental, spiritual and social well-being. However, the tribe continues to hold on to their indigenous health practices and supernatural beliefs by seeking the services of their community's resident tarabawian or traditional healer. Due to the limitations of face-to-face interaction during the pandemic, phone and online interviews were done in gathering the data. The researchers sought creative work format through a documentary film to document how modernization and environmental change impacts the tarabawian's healing practices along with his coping mechanisms. Furthermore, the researchers determined that active participation of the tribal communities, the state, and the private sector is critical in the preservation of indigenous traditions and the development of culturally-appropriate health programs and services.

Keywords: tarabawian, indigenous peoples, Bagobo-Tagabawa, creative work, Philippines

PARALLEL SESSION 3**Healing practices, Agriculture, and Food Systems****Ritual Practice for Healing of Manobo Baylan
in Bunawan, Agusan del Sur****Charlie A. Dayon****Joy C. Capistrano***Agusan del Sur State College of Agriculture and Technology
Bunawan, Agusan del Sur*

Some ailments could be brought about by man's irreverence to spirits or deities who live in their abode. With this argument, we as researchers used qualitative phenomenological approach to explore supports to it through the experiences of 14 selected Manobo participants in Bunawan, Agusan del Sur on ritual for healing. Based on the gathered information, we learned that as to healing ritual, the Manobo would call a baylan in their community for help especially when an ailment or disease of a member of their family is hardly cured by Western medicines prescribed by a medical doctor. Prior to performing a ritual, the *baylan* would initially determine the cause or causes of illness or sickness through an egg yolk. In our investigation, we learned from the *baylan* and through the confirmation of our participants that the sickness was due to the patient's breach of promise to offer a kind of chicken as a sacrifice according to the demand of deities who have lived in the land. After determining it, the *baylan* had asked for mercy from the deities and made a promise that when the patient got healed after three days, she would offer them animal sacrifice as thanksgiving. Most of the participants confirmed that the patient was truly healed after three days. However, we learned that the healing ritual of *baylan* has certain limitation. Illnesses which are due to "barang" or "hiwit" could hardly be cured through the healing ritual. In conclusion, the Manobo people really believe that there are unseen creatures who inhabit with them in their dwellings and that these creatures have powers to afflict illness to anyone who encroaches their domains and breaks an utterly declared promise to them. They also believe that not all illnesses can be cured by a *baylan* through a healing ritual as these are due to "barang" or "hiwit".

Key words: Culture, ritual for healing, phenomenology, Agusan Manobo, Bunawan, Agusan del Sur, Philippines

PARALLEL SESSION 3

Healing practices, Agriculture, and Food Systems

Feminization and Sustainable Forest Use: Indigenous Women of Suku Laut in Mensemut Island, Indonesia

Nikodemus Niko

Maritime Raja Ali Haji University, Tanjungpinang, Indonesia

This study aims to examine the feminization process in the management of production forests by indigenous women. In the context of environmental and social changes occurring in coastal areas, the research explores the role of indigenous women in utilizing, managing, and preserving production forest resources. A mini-ethnographic approach is employed to delve into the narratives of indigenous women regarding their experiences in forest-based economic activities in coastal regions, as well as the dynamics of gendered labor division within their communities. The study finds that women of the Suku Laut play a crucial role in maintaining the sustainability of coastal land. Through adaptive strategies in response to social and ecological changes, Suku Laut women on Pulau Mensemut take on a central role in decision-making related to access and control of natural resources. The study also reveals a gender transformation in forest utilization, with women taking a more dominant role in conservation efforts. The feminization of production forests within the indigenous Suku Laut community on Mensemut Island reflects a significant shift in gender roles, potentially contributing to environmental preservation amidst the coastal erosion challenges they face.

Keywords: Suku Laut, Indigenous People, Feminization, Production Forest, Mensemut Island

PARALLEL SESSION 3

Cultural Heritage and Oral Traditions

Exploration of Umberto Eco's Semiotic Framework: An Intracultural and Intercultural Study on Indigenous Storytelling

Fraulein A. Oclarit

MMG College of General Santos City

What do the Blaan talk about when they talk about flalok? In this qualitative inquiry, I explored signs in the talk about talk, talk being flalok, the Blaan art of indigenous storytelling. Framed within Craig's semiotic tradition of communication theory which theorizes communication as intersubjective mediation by signs and using Eco's semantic model of the encyclopedia, I surfaced the signs from the talk about talk from the narratives of purposively selected Blaan research participants who were part of the Flalok Project. I then looked into how these signs facilitated and accomplished intracultural and intercultural understanding.

The signs that surfaced brought to the fore meanings in action – resuscitation of a dying art, demarcation of physical and cultural boundaries, the exercise of power and human agency, assertion of linguistic and cultural identity which are semiotic articulations of the Blaan kbagal banweor community resilience. The signs unmasked individuals seeking to understand self and locate self vis-à-vis others and individuals seeking to understand and to be understood by those who share the same living space in a larger multi-ethnic community in which they live.

In surfacing the signs and their possible meanings, I exhibited the plausibility of exploring semiotics in indigenous communicative practices to broaden intracultural and intercultural understanding. Moving forward, it may be worth exploring a semiotic take on the communicative practices of other indigenous cultural communities. My findings also brought to the fore the value of privileging indigenous research methodologies that advance grassroots-level or indigenous theorizing to broaden intracultural and intercultural understanding.

Keywords: indigenous storytelling, Flalok, semiotics, Blaan, intercultural understanding, intracultural understanding

PARALLEL SESSION 3

Healing practices, Agriculture, and Food Systems

The Changing Forest Resource Use in an Ancestral Domain of Ikalahan/Kalanguya Community, Northern Luzon, Philippines

Gydabelle Martin-Celestino

Nueva Vizcaya State University

The changing norm of forest resource use denotes the role of political ecology and socio-ecological systems in the forest. The community has seen the economic opportunities that are brought by resources. In this study, a discourse on forest conservation has heavily relied on norms and practices among the members in an indigenous community in Northern Philippines, the Ikalahan/Kalanguya community. This study aimed at analyzing how forest resources affect the rules and norms of the Ikalahan/Kalanguya community's forest practices. Mixed methods were employed using participant observation, focus group discussion, key informant interview and survey questionnaire with the members of the Ikalahan/Kalanguya community. Data were then transcribed and analyzed using content and descriptive analysis. As results, it was found out that the view of forest, as the "object" in the co-production process, changes over time in accordance with their meaning depending on its benefits in the changing situations. Use of resources changes over time. This change can certainly alter the manner of the co-production process as inputs (i.e., norms and practices) change over time. Further, the indigenous community as co-producers can both be contributory to the success or failure in preserving the forest. Hence, the indigenous community as co-producers are not only "hero" but also "villains" on their own virtues. Further, this study has shown that political ecology and resource use have affected forest sustainability as output of co-production.

Keywords: forest norms and practices, resource use, commercialization, co-production, political ecology

PARALLEL SESSION 3

Cultural Heritage and Oral Traditions

Tracing Time: The Geological Evolution of Mindanao, Human Settlements, and Cultural Trajectories through Museum and Library Journeys

Roland E. Dalagan

Arvin Jay P. Costales

Davao Oriental State University

This paper presents findings from fieldwork involving visits to museums and libraries particularly in Bangsamoro Autonomous Region in Muslim Mindanao (BARMM) which includes the neighboring regions of Zamboanga Peninsula, Northern Mindanao, as well as the National Institutions like National Museums and National Archives. Documented in *Tracing Time: The Geological Evolution of Mindanao, Human Settlements, and Cultural Trajectories through Museum and Library Journeys* by Roland A. Dalagan and Arvin Jay P. Costales, these visits explored the rich cultural and historical narratives that describe the region. Key institutions were visited include the Bangsamoro Museum in Cotabato City, the Aga Khan Museum of Islamic Arts in Marawi City, Mindanao State University – Marawi City, Museo de Oro in Cagayan de Oro City, Museum of Three Cultures at the Capitol University in Cagayan de Oro City, Kutawato Museum in Kidapawan City, Notre Dame University of Cotabato, Notre Dame of Jolo College, Sulu State College, Ateneo de Zamboanga University, Mindanao State University-Tawi-tawi of College Technology and Oceanography, Mindanao State University-Sulu, UP School of Archeology, and the UP National Institute of Geological Science (NIGS). These institutions showcased how Mindanao’s past, shaped by tectonic activity and volcanic origins, influence human settlements patterns and contributed to the region’s cultural diversity. The significant objects and documents gathered from these visits provided insights into ancient trade networks with Southeast Asia, including the colonial influences, and indigenous traditions, while also deepening our understanding of the sociopolitical dynamics in the Bangsamoro region, particularly its journey for the autonomy. The National Archives further support this perspectives with its vital historical documents. By integrating geological, anthropological, and historical perspectives, this research emphasizes the interconnectedness of natural systems and cultural development in shaping Mindanao’s past and present. This paper aims to contribute to ongoing discourse on cultural preservation and historical inquiry.

Keywords: cultural narratives, geological evolution, cultural diversity, sociopolitical dynamics, BARMM



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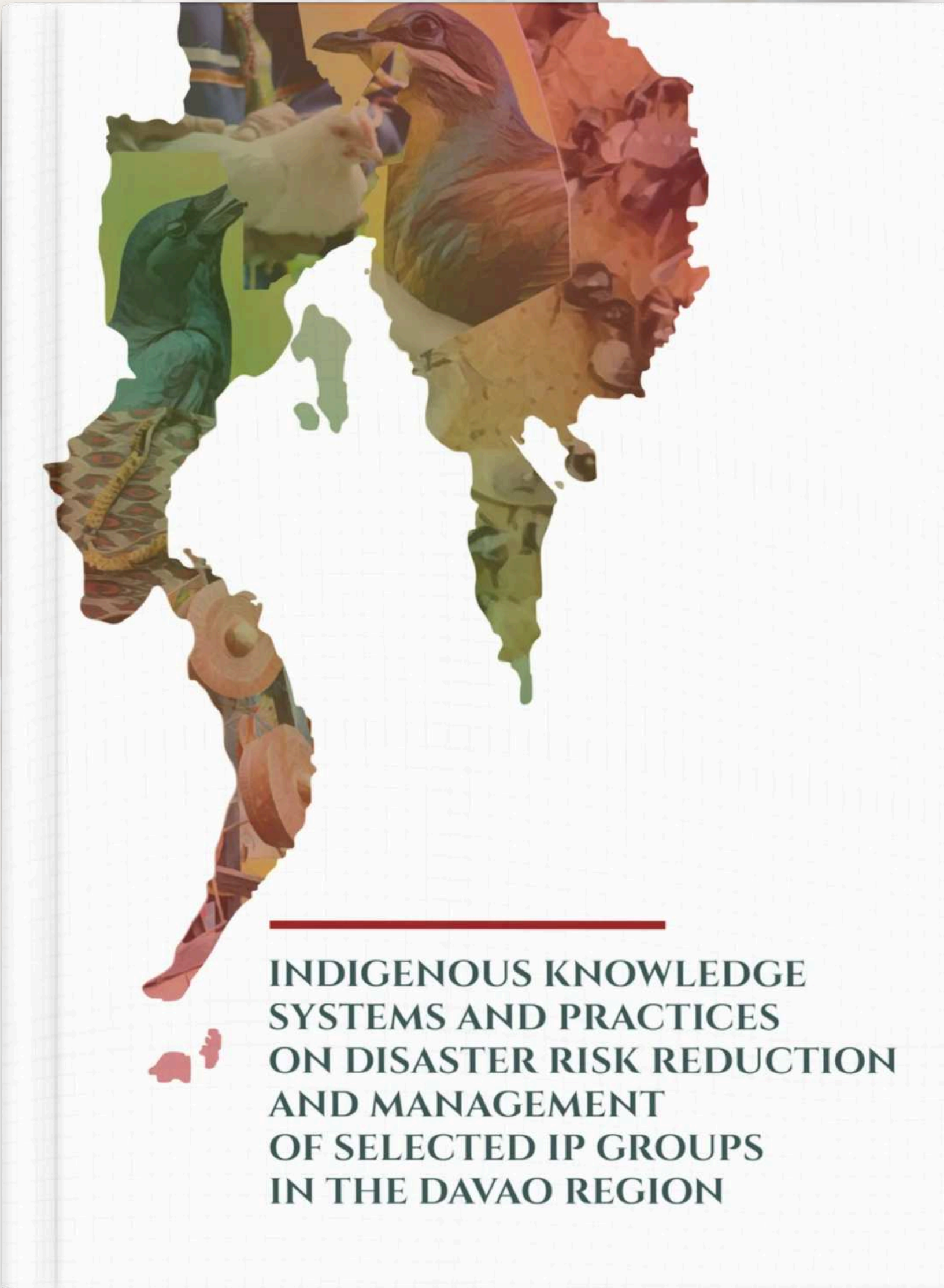
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Book Publications

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SYSTEMS AND PRACTICES
ON DISASTER RISK REDUCTION
AND MANAGEMENT
OF SELECTED IP GROUPS
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*The Legend of
Durian*

A Mindanawon Folktale in 46 Languages

Jenifer C. Tuban
Editor

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KAPANDAYAN

A Journey to the Wisdom
of the Selected IP Groups in the Davao Region



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Literary Pieces

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Singgit

Composer and Lyricist: **Liza C. Asombrado**

Music Video Director: **Junil A. Altes**

Artists: **Geoffrey S. Marfa, Maric Gavino, and Shekinah B. Benemerito**
University of Southeastern Philippines

Chants: Singgit (10x)
Hee yaa hee eyy (6x)

I.
Ania ta karun
Nagkahiusa'g nagkatigum
Unta inyong pagadunggon
Ang tingug sa paglaum

II.
Nagkadaiyang mga tingug
Atuang ipalanog
Duyog sa agong ug kulintang
Magsadya kitang tanan

Chants: Mag...Singgit (20x)

Chorus:
Isinggit ang kalipay,
Isinggit ang gibati
Padayon sa kadasig
Sa atung kinabuhi
(2x)

Hee yaa hee eyy (6x)

III.
Hungihong sa gugma
Atung itayaw
Huyuhoy sa kudyapi
Miglugob ug kalinaw,
Sa atung kinabuhi

IV.
Kita magmalaumon
Sa pakigbisog, dili magpadaug
Pangandoy na magmalampuson
Pakighiusa kita magapadayon
Sama sa 'tung nadunggan sa
agong

Chants: Mag...Singgit (20x)

Chorus:
Isinggit ang kalipay,
Isinggit ang gibati
Padayon sa kadasig
Sa atung kinabuhi
(3x)

Bridge:
Managlahi man ang atung tribu,
Usa ra gihapon ang atung
tingug
Ug nagkahiusa
Sa paglawong ug...
(2x)

Chorus:
Isinggit ang kalipay,
Isinggit ang gibati
Padayon sa kadasig
Sa atung kinabuhi
(4x)

Hee yaa hee eyy (6x)

Mag...Singgit (20x)
Singgit!

The Legend of Durian
A Three-Act Musical Play

Writers: **Carmel Earl Palabrica and Ivan Jay Obusa**

Music and Lyrics: **Carmel Earl Palabrica, Lefre Jay Argawanon,
and Kristina Cassandra Caballero**

Artists: **Lefre Jay Argawanon, Kristina Cassandra Caballero, Ivan Jay
Obusa, Rojem Madelo, Jan Felix Alban, Adam Labiaga, Lorie Jane Bacalso,
Salome Ann Halog, Khenjie Ruelo Patiño, Macky Azriel, Lovely Jane Serad,
and Jerlshean Parojinog**

Instrumentalists: **Carmel Earl Palabrica, Clariss Silvino, Angela Teodoro,
Raenne Rose Faye Ronquillo, and Eunnice Avellanosa**

Lighting: **Diana Lynn Buragay**

Adviser: **Angelo Lenard E. Yu**
University of Southeastern Philippines

There was once a powerful and renowned datu in Calinan, who had enviable riches and influence. However, he was old and ugly. Despite his prominence and wealth, there was one thing he could never obtain, the love of the young and beautiful princess. As the datu loved her greatly, he was determined to make the princess love him. With the counsel of his wise and trusted adviser, the datu set off to seek the help of an old hermit who was believed to be half-mortal and possessed great powers. The old hermit agreed to help the datu and tasked him to acquire three magical ingredients. After a long and challenging journey, and with the help of a sea turtle and an air nymph, the datu succeeded in his quest. Using the three ingredients, the old hermit created a magical mixture. The datu planted the mixture that grew into a tree, which bore a magical fruit that enchanted the princess. However, the datu forgot to invite the old hermit to their celebration of success and happiness. Angered by the datu's ungratefulness, the old hermit cursed the magical fruit, covering it in thorns and giving it a foul smell.

Balyan

A Three-Act Stage Adaptation of Macario Tiu's Short Story "Balyan"

Produced by **Handurawan**
University of Southeastern Philippines

Performers: **Frank Lloyd de la Cruz, Kyle Gomez, Roanne Nemeño, Alfe Tipanero, John Bryan Cayomo, Magie Rosal, Joseph Rhel Alaba, Nathaniel Rosalejos, Felicity Ross Edayan, Fu Vedic Marchan**

Production Manager: **Maria Danica Ching**

Designers: **Syvell de la Cerna, Mel Lance Baliguat, Jhon Laurence Gahum, Mark Tyrone, Esperanza, Khenjie Patiño, Johannah Hocson, April Togonon, Arlly Bongbong, Febie Baricuatro, Lyzha Escarda, Hazel Fernandez**

Scriptwriter and Director: **Reah Izza T. Paglinawan**
University of Southeastern Philippines

LANDO: (kang Datu) Karon lang ko masayod nga manambal diay ka, Datu Pikong.

DATU PIKONG: (mungisi ug maklaro ang pangag sa ibabaw sa iyang ngipon) Lagi, Sir Lando. Unsaon man nga ako may gipili nga manunuod sa akong apohan. Dili unta ko musugot, pero gisamok kos abyan. Lisod balibaran.

LANDO: Unsa man pud nang abyan?

DATU PIKONG: Diwata. Espiritu nan ga maoy mopanalipod ug mogabay sa tawo.

LANDO: (mahimuot) Kana bang abyan maoy nagtudlo sa imo pagpanambal, Datu? Sumala sa akong nasayran, tugahan kuno ka nianag katingalahang libretto. Molutaw daw sapa, unya maanod kontra sa agos!

DATU PIKONG: (mulingo-lingo) Ambot. Estorya man nas mga Bisaya. Lahi man ang mahitabo sa ako. Kunsaran man kos abyan.

LANDO: Kaila kas abyan nga musulod sa imo?

DATU PIKONG: Si Apo Sandawa.
(Musuroy ang panan-aw ni Lando sa mga tawo nga nagpamati sa ilang istoryahanay og mabantayan nga seryoso ug kuryoso sila nga nagpamati sa istorya ni Datu Pikong.)

DATU PIKONG: Ang usa sa labing gamhanang Diwata sa kalibotan. Siya! Siya ang tinuod nga manambal, dili ako. Instrumento ra ko niya ug musunod ra sa iyang mando.
(Mutubag pa unta si Lando sa dihang musulod ang usa ka bantan-ong lalaki.)

Balyan

A Three-Act Stage Adaptation of Macario Tiu's Short Story "Balyan"

cont.

KARYAS: (Magpangatol sa kalawasan) Naunsa na man intawon ni uy! Datu! Awa ra ni akong mga kinawtan o, nangasamad na! Awa, awa.

DATU PIKONG: Sus! Ali, ali. Lingkuri diri, tan-awo ta daw. (Mususi sa mga kinawtan ug samad-samad ni Karyas)

KARYAS: Mag-usa ka semana na, Datu. Wa gyuy epektib sa akong gipangtumar. Di na gani mudulog akong uyab nako kay nanimaho na kong haplas matag-adlaw ug gabii.

(Mutindog si Datu Pikong ug mutuplok-tuplok sa iyang walang palad, dayon, mura og gipunit niini ang gituplokan, idaitol niya ang tuong kamot sa iyang dalunggan.)

DATU PIKONG: Hello? Hello? Apo Sandawa? Hello? Gitawag tika kay adunay magpatambal. Hain ka man? Naghulat ko nimo.

(Mulingkod ang balyan, manghuy-ab ug ibutang ang kamot sa ibabaw sa lamesa nga himoon niining unlan. Wa ray napulo ka segundo, mumata kini ug mututok kang Karyas, maninghawak.)

DATU PIKONG: (Mausab ang tingog) Ikaw, Karyas! Mao nang nangatol ka kay nagyaga-yaga kas daplin sa sapa.

(Sa tanang tawo nga nakasaksi, si Lando ray nakuyawan ug nangunot ang agtang.)

DATU PIKONG: Nasuko sa imo ang gamaw-gamaw. Kinahanglan nga maghalad ka'g mama. Hala, sayaw diha'g inunggoy aron malingaw nimo sila.

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About the Institute

The Institute of Languages and Creative Arts (ILCA) was established in 2005 by the University of Southeastern Philippines (USEP) to address language barriers and promote creativity through arts integration. Since its inception, ILCA has broadened its course offerings to encompass English and various foreign languages, pioneered innovative teaching resources, and gained recognition for its language program.

In 2015, ILCA underwent rebranding to emphasize the role of arts in language education. The curriculum now includes artistic components to foster creativity and critical thinking. ILCA remains dedicated to maintaining high academic standards, adhering to international language conventions, and supporting the professional growth of its faculty and students through training and workshops. The institute plays a pivotal role in advocating for the importance of Philippine and foreign languages and strives to enhance the global competitiveness of the Philippine workforce.

In 2024, the National Book Development Board (NBDB) recognized ILCA as a certified book publisher under Republic Act (RA) 8047, highlighting the importance of book publishing in national development. This certification strengthens ILCA's role in knowledge creation through its instruction, research, extension, and production mandates within the university.

Vision

In response to the ever-changing demand for a highly competent manpower, the Institute of Languages and Creative Arts of the University of Southeastern Philippines envisions to become a leading international languages and creative arts institute in Mindanao to produce globally-competitive human resources.

Mission

The Institute of Languages and Creative Arts firmly stands as a medium for global understanding and creative progress. Thus, it supports to provide relevant international language and creative arts studies programs that are creative and competency-based with support from competent faculty and management to scale-up the development of human potential.

Goals

- To Increase production of innovative and research-based instructional materials for language and cultural studies.
- To strengthen creation, production, and publication of creative works.

1st TINGUG

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About the 1st TINGUG International Conference

The TINGUG International Conference is an integral component of the University's broader Indigenous Knowledge Systems and Practices (IKSP) Program, dedicated to raising awareness and enhancing understanding of IKSPs in the Philippines. In addition to shedding light on the status and trends in the country's IKSP, the conference aims to underscore the potential of IKSP in advancing sustainable development. It will also address current threats and challenges to the vitality of IKSP. The conference further serves as a platform to highlight various initiatives by different stakeholders, including indigenous peoples, their communities, and organizations, aimed at safeguarding, promoting, and advancing the development of their IKSP.

The conference will feature keynote, plenary speakers, and panel discussions to explore the diverse themes. Additionally, there will be exhibitions displaying of books, artworks, and indigenous instruments, providing a tangible representation of the richness of knowledge present in indigenous communities. Through these activities, the conference aims to create a collaborative space where participants can learn from each other, share best practices, and contribute to preserving and promoting indigenous knowledge to benefit current and future generations.

Sub-Themes

Indigenous Medicine and Healing Practices

Highlight the traditional healing methods and medicinal plants indigenous communities use for physical and spiritual well-being.

Indigenous Governance and Justice Systems

Examine traditional governance systems, decision-making, conflict resolution, and justice within indigenous societies, and the role of indigenous women in preserving traditional knowledge and promoting community well-being.

Cultural Heritage and Oral Traditions

Discuss the preservation and transmission of indigenous cultural heritage, including storytelling, music, dance, oral traditions, languages, indigenous education, indigenous knowledge, indigenous art forms, crafts, and architectural styles.

Climate Change and Adaptation Strategies

Explore how indigenous communities cope with climate change and implement adaptive strategies based on their traditional knowledge.

Indigenous Agriculture and Food Systems

Investigate traditional agricultural practices, seed-saving techniques, and food sovereignty in indigenous communities.

Present your research, share your experience, raise awareness of your work, and get valuable feedback from the international community of scholars, professionals, and policy makers

SHARE

Learn from experts in the fields of languages, cultural studies, creative works, and peace studies

LEARN

Network with global stakeholders, make new friends, and find collaborators for your projects

CONNECT

1st TINGU

INTERNATIONAL CONFERENCE

VOICES OF ANCESTRY: Safeguarding Indigenous
Cultural Heritage and Oral Traditions

24 - 25 OCTOBER 2024
Waterfront Insular Hotel
Davao City, Philippines

Admission

Presenters and attendees are for FREE.

- Presenters are required to complete their registration and secure spots in advance. After the 23rd of September 2024 to finalize the parallel sessions schedule.
- Presenters who do not physically attend the conference may opt for a pre-recorded video.
- If more co-authors of the same paper/presentation, co-authors are required to attend on a virtual platform.
- Full-time students attending the conference as observers only, and can attend on a virtual platform.
- We cannot guarantee the availability of spots for onsite registration. Onsite registration is subject to the availability of spots and is offered to observers only, on a first-come first-served basis.

Program

24 October 2024 (DAY 1)

8:00 - 9:00 AM: Registration and pre-conference networking

9:00 - 9:30 AM: Preliminaries

9:30 AM - 5:30 PM: Conference proper

25 October 2024 (DAY 2)

8:00 - 12:00 NN: Parallel Sessions

12:00 NN - 5:30 PM: Conference proper

Accommodation

All in-person presenters are responsible for arranging and covering their own accommodation for the duration of the 2-day conference. We recommend booking your stay as soon as possible to ensure availability. If you need any assistance or have questions about nearby lodging options, please feel free to contact our conference support team.

Conference includes:

- Conference kit (**for in-person only**)
- Admission to all in-person sessions (**for in-person only**)
- Snacks and meals throughout the conference (**for in-person only**)
- Copy of the official abstract proceedings (**for presenters**)
- E-Certificate (**for virtual presenters**)
- Hard copy of the certificate (**for in-person only**)

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Venue

Waterfront Insular Hotel Davao, Philippines is a beachfront gateway to the diverse, colorful and rich cultural heritage of Davao City. Experience the heart of Filipino hospitality and excellent guest service at one of the city's iconic landmarks. Considered an attraction to many tourists, the hotel-resort features sprawling and carefully manicured gardens and scenic views of the Davao Gulf and the Island Garden City of Samal from the verandas of well-appointed guestrooms and suites. The mix of natural beauty, warm service and hospitality, delectable dining offers, and its proximity to the city's commercial and business hubs make Waterfront Insular Hotel Davao a truly delightful destination.

As one of the city's iconic tourist destination, expect superior comfort and excellent customer service. Marvel at the hotel's sprawling, admirably manicured gardens and landscape while enjoying the scenic view of Davao Gulf right from the verandas of every well-appointed guestrooms and suites..



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Other important information

Registration: Notification on acceptance does not guarantee a spot in the conference unless registration arrangements are completed by the date specified in the acceptance letter. Suppose the registration arrangements are not completed by the deadline specified in the acceptance letter. In that case, we reserve the right to release a spot and offer it to another waiting-listed applicant.

Correspondence: In all written correspondence, please include your full name as indicated in your application and acceptance documents to avoid a delay in getting assistance. Admitted applicants are expected to confirm receipt of the notification of acceptance to the conference and clarify their position by the deadline stated in the letter of acceptance. If, for any reason, you are unable to attend the conference or need an extension of the deadline for clarification of your position in the conference, please confirm with us as well.

Passport: Valid passport is required to enter the Republic of the Philippines. If you do not have a passport, please apply for one immediately.

Visa: Participants from most countries do not need a visa to enter Philippines if their stay is not longer than 30 days. However, please double-check your visa requirements with the nearest Philippine embassy, consulate, or representative office.

Accompanying persons: Please, note that only registered delegates are allowed in the meeting room and conference area, due to limited space available. Accompanying persons will not be allowed in the meeting room or conference area, unless registered for the conference.

Student observers: Full-time students attending the conference as observers are requested to register online of their full-time student status in order to avail of the virtual participation.

We kindly ask you to stay in attendance and participate throughout the event, to the best of your abilities, in order to maximize the benefits from the TINGUG International Conference experience.

The final conference agenda will be available in October 2024 once the admission for 1st TINGUG International Conference 2024 is closed and the list of registered presenters has been finalized.

**Institute of Languages and Creative Arts
University of Southeastern Philippines**

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