



FORUM

UNIVERSITY OF THE PHILIPPINES
SHAPING MINDS THAT SHAPE THE NATION

JANUARY-MARCH 2018

VOLUME 19 NO. 1

A tradition of public service



Making Ripples in Mauban

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Wheelchairs for Empowerment

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Sometimes it doesn't matter how small the stone is. What's amazing is how the small ripples it creates become bigger and wider as they move farther away from where the stone was dropped in the water.

That's exactly what the Teacher Development Program (TDP) of the UP Open University (UPOU) has been doing in Mauban, Quezon since 2005.

Which school should lead in integrating public service in its undergraduate courses but the public service university itself, UP? UP's Interior Design program is a trailblazer. Since more than 15 years ago, it has left the studio for its application course in order to embrace public service, an initiative that has given its students an edge over others.

The sight of a wheelchair has traditionally evoked pity for the person sitting in it, often presumed to be powerless and incapable. But that perception is changing—as well as the reality behind it. Today, wheelchairs are seen as tools for empowerment, which could change people's lives for the better.

REFORMATTED ISSUE

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THE UP FORUM

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UP Padayon Continuing the Public Service Tradition

MAROT NELMIDA-FLORES



The UP Padayon Team, headed by Dr. Marot Flores (2nd from the top left), with other staff members of the UP Office of the Vice-President for Public Affairs. Photo by Bong Arboleda, UP MPRO.

The University of the Philippines' history of public service antedates the UP Charter of 2008, which declares UP as a "public service university." The UP Charter of 2008 (RA 9500) mandates that UP as the national university shall "lead as a public service university by providing various forms of community, public and volunteer service, as well as scholarly and technical assistance to the government, the private sector, and civil society, while maintaining its standards of excellence."

In postwar Philippines, the University of the Philippines was already engaged in community work by serving the poor and the needy, especially the victims of World War II. In 1966, then UP President Carlos P. Romulo (1962-68), in a speech before the University Council, called for the nationalization of knowledge and pushed for Filipino scholarship to benefit fellow Filipinos.

But it was during the creation of the UP Pahinungod in 1993 when the university took an active role in voluntarism. Pahinungod is a Visayan term which means "offering" or dedication to a noble

purpose. The UP Pahinungod under President Emil Q. Javier (1993-1999) envisaged a generation of UP students and graduates who would offer their talents and dedicate themselves to voluntarism as responsible citizens of the nation. But the UP Pahinungod System Office did not last long and was devolved to the different Constituent Universities.

In 2012, the UP Padayon Public Service Office under the Office of the Vice President for Public Affairs was established by President Alfredo E. Pascual (2011-2017). Its first Director, Dr. Ferdinand Llanes, described the new office as having a "much broader parameter for public service [than Pahinungod], which includes initiatives of both volunteer and non-volunteer in nature (research extension, secondment to state agencies, medical internships, training projects, and so forth, and so on)." Under the directorship of Llanes, Padayon's central goal was to "generate and mobilize expertise in the service of the nation" which he considered part of what is otherwise known in the Asian region as a "scholarship of engagement."

From “community engagement” in postwar Philippines to “a scholarship of engagement” in the new millennium, it is not surprising to find numerous and various forms of public service in the university. A significant number of public service initiatives across CUs however, are not documented, reported and tracked. The next UP Padayon Director, Nelson Cainghog, therefore embarked on a project to standardize and systematize public service reporting through the UP Handbook Online Project.

For the first time, there is now a unified mechanism for reporting public service across the different CUs. In collaboration with the Human Resources Information System (HRIS) Team of ITDC under the Office of the Vice President for Development, the UP Public Service Handbook (for individual input) can now be utilized starting March 2018, mak-

The rise of psychosocial cases on campus, which mirrors the conditions of Philippine society, has alerted the UP administration, which thus directed the Office of UP Padayon to be the organizer of the Summit on Emotional Resilience to be held on 19-20 April of this year.

The Philippines is now considered the 3rd most disaster-prone country in the world next to Tonga and Vanuatu based on its high exposure to natural calamities. UP takes the lead among universities in responding to disasters (natural and man-made) by providing technical experts, volunteers and even relief goods. During the recent Mt. Mayon eruption, UP Padayon coordinated the efforts at relief operations of the UP Resilience Institute, Regent Spocky Farolan, and the UP Vanguard with the USC and NSTP.



A scene from the Padayon Workshop held on October 24, 2017. Photo by Jun Madrid, UP MPRO.



UPV students and staff prepare relief goods to be delivered to communities stricken by Super-Typhoon Yolanda. Photo from UP Visayas.

ing the submission and approval of public service reports more convenient and efficient. Phase 2 (for institutional input) of the Handbook is underway and will become operational within the year.

Under the new administration of UP President Danilo L. Concepcion (2017), UP Padayon is taking on a more proactive role in public service. The task is to address problems within the university as well as to respond to national emergencies while at the same time coordinating and consolidating all efforts and initiatives from different sectors and stakeholders working on public service in the university.

UP Padayon has been coordinating initiatives to provide quality food service to the underprivileged Iskolar ng Bayan to ensure that their nutrition needs are met to complement the quality of education they receive from the university.

The annual Gawad Pangulo which UP Padayon organizes attests to the continuing tradition and practice of public service in the university. In this issue of the FORUM, we present the Gawad Pangulo awardees for public service and their projects. They include the contributions of Professor Emeritus Romulo Davide of UPLB in restoring the dignity of farmers through the Farmer-Scientists Training Program; UP Baguio’s Summer Arts Program providing workshops for cultural workers in the Cordillera region; UPOU’s Teacher Development Program through eLearning; UPD’s College of Home Economics Program of Transforming Interior Spaces of the Home and Upgrading Lives of the Aged; the Community-based Rehabilitation Wheelchair Service Program of the College of Allied Medical Professions; and the UP Cebu Business Incubator for Information Technology (UP Cebu InIT). A roadshow on genomic and informatics headed by the Philippine Genome Center is also included in this issue.

UP public service projects, programs and initiatives are numerous and cannot all be considered for the Gawad Pangulo. But these can be shared in the Colleges Universities Public Service Conference (CUPSCON) which UP Padayon also organizes. CUPSCON 2, held last 9-10 November at the UP BGC (for the Luzon leg) and 28-29 November at UP Cebu (for the VizMin leg), gathered more than a hundred extension specialists, public service workers, volunteers and advocates all over the country. CUPSCON is the best forum to share best practices, challenges and successes of public service endeavors as well as the best opportunity to link up with other institutions.

From the postwar years to the 21st century, UP has continued its mission to serve the needy, the marginalized and the vulnerable. Tracing its beginnings to UP Pahinungod in the 1990s, UP Padayon in 2012 affirms the public service function and role of the University of the Philippines.

Padayon, a Visayan word which means “to do promptly, hastily, unceasingly” as planned and as worked out (Abuyen Dictionary, 2005) describes aptly the new character of UP Padayon as an office that responds quickly and proactively to the problems and challenges of a university and a society caught in the midst of climatic and radical changes in the environment and everyday life.



Dr. Milagros Laurel of the UP Diliman Department of English and Comparative Literature speaks during the Padayon Workshop held on October 24, 2017. Photo by Jun Madrid, UP MPRO.

All these initiatives, projects and programs on public service should not only be reported but featured and discussed in academic journals and other reputable publications. UP Padayon launched its 1st Fellowship & Writeshop Grant for faculty, REPS and staff last 24-25 October 2017 at the CCP Executive House in Mt. Makiling. The objective was to equip faculty, REPS and staff with writing skills to produce scholarly articles on public service.

In Bahasa Sug (Taosug), “dayong” refers to a big paddle for rowing big boats. As a noun infinitive, “pagdayong” means a collective effort of rowing, moving or propelling a big boat towards the same direction. Given the various volunteer groups, extension specialists, cultural workers and public servants of eight constituent universities, the UP Padayon System Office shall steer all efforts, initiatives and responses across CUs toward public service for the Filipino nation.

Padayon!



A tutorial class in 2007.
Photo from Luisa Gelisan, UPOU.

Making Ripples in Mauban

ARLYN VCD PALISOC ROMUALDO

What started as a capacity-building program to help public elementary and high school teachers through training programs and scholarship grants has grown to include other sectors integral to the development of the municipality.

Because of its impact, the United Nations Educational, Scientific and Cultural Organization has cited the TDP in a 2017 report as one of the good lifelong learning practices in Southeast Asia.

Perfect timing

It seemed like the stars had aligned for the creation of TDP. UPOU Chancellor Melinda Bandalaria, then the University Registrar, was actively seeking funding for scholarship programs for teachers when Quezon Power called for a proposal on a sustainable training program for teachers. Both institutions had what each other needed and with the added support of the local government, the Department of Education-Quezon, and UPOU Foundation Inc., the program was born.

Bandalaria says it was a great opportunity “to test the private sector-government-academe partnership model” and to design a continuing professional development program that combined formal and non-formal courses to upgrade knowledge on subject areas, strengthen teaching skills, and allow the pursuit of advanced degrees.

While things seemed to be in order for TDP’s roll-out, the program faced an enormous challenge outside its purview: its target participants were intimidated by the prospect of studying in UP.

Building confidence

Mauban human resources head Conchita Mirabueno reveals that during the first phase of TDP, “There was a lot of apprehension because of the implementing school. They were so afraid they couldn’t meet the standards and requirements of UP.” This was also noted by Luisa Gelisan in a reflection paper she wrote on the TDP, which she has been a part of since its inception.

This hurdle was overcome through the TDP’s encouragement, which built the scholars’ confidence and guidance on what a UPOU student’s life entails. As TDP continued, the number of eager applicants increased. They witnessed how it has helped not only in the professional development and promotion of their fellow teachers, but also in enhancing their capabilities to become more effective educators. Quezon Power even reports that the performance of Mauban schools with TDP scholar teachers improved in the national aptitude tests because of the program.

Building the confidence of those pioneer scholars has, in turn, empowered those around them to also

pursue self-improvement—whether as teachers, administrators, or students.

Resources, adaptability, and evolution

As with any program, funding is a consistent concern in implementation. For TDP, there have been highs, like national political support that expanded the program to the whole first district of Quezon, and lows, such as the withdrawal of local political support that left the TDP operating on half its needed budget.

Through the lows, UPOU placed primary importance on the scholars and their need to be able to continue their studies. And these hurdles were overcome. This kind of institutional support is one of the reasons why TDP is continuing.

Apart from finances, technology was also a challenge. It wasn't possible for Mauban to simply adopt UPOU's existing mode of education delivery at the onset because of Internet connectivity issues. The project team at UPOU acknowledges that while it couldn't bring better ICT facilities to Mauban, it could still deliver what the scholars needed.

Dialing down on the use of technology, UPOU adapted to the situation by scheduling face-to-face sessions, conducting pen-and-paper enrollment and examinations, and accepting hard copy submission of assignments, among others. But that was then.

The ubiquity of ICT and its numerous possibilities for teaching and learning necessitated the inclusion of ICT training in TDP, not only to make the scholars more adept in using these technologies as UPOU students, but as educators who also need to provide a better learning environment for their students.

Mirabueno shares the effort of a TDP graduate who “initiated the establishment of a Tablet Room” in his school, despite its having no Internet connectivity because it was located in a remote barangay. “He brings home the tablets to download the learning modules and the students access these materials in the Tablet Room. Learning has become more fun and engaging for the students. Plus, they become exposed to the use of ICT.”

Today, an e-Learning Ville stands in Mauban, a center that caters to the ICT needs of the community, whether in the use of facilities or for ICT skills enhancement. UPOU partnered with then Quezon First District Representative Mark Enverga, PLDT, Intel Philippines, and the National Computer Center for its establishment. TDP now also includes a technology grant that provides scholars with netbooks and mobile broadband connection.

Not just for teachers anymore

In August 2017, the sixth phase of TDP was launched at UPOU, where it also presented its latest batch of scholars. It has been renamed TDP/Enhanced Continuing Education Program for Mauban or TDP/eCEP4Mauban because it now includes training programs for people in areas integral to the municipality's development.

Current and potential school administrators will have the opportunity to take part in leadership workshops. Other teachers who are not part of the scholarship program to earn advanced degrees can continue to participate in training programs that incorporate digital literacy as a necessary component of K-12 implementation. Disaster risk reduction and management is now part of its roster of training programs, which also widens the reach of the TDP beyond the education sector.

With more than a hundred graduates and with its scholars moving up the professional ladder, the positive impact of TDP on Mauban's education sector can't be denied. But more than its direct effect on its participants are the ripples it makes across the greater community.

Bandalaria relates she has seen the growth of Mauban into a learning community, and that is the TDP outcome she is most proud of—that it has gone beyond its primary audience. As for Gelisan, she adds that she is “proud that we are able to make UP education available and accessible to those who need it—no matter how far they are.”

Mirabueno, who continues to see firsthand the impact of TDP on the municipality she serves, says, “It has transformed the lives of Maubanin—from the teacher-scholars to the students to the schools to the municipality.”

Uplifting Lives through Interior Design

JO. LONTOC



Photo from the ID 179 Class 2018.

The decision to take this untrodden path followed an era of soul-searching in the University, where a study in the early 1990s revealed that students ranked social orientation and moral uprightness far down in the order of importance of the qualities their colleges were developing in them. Reaching out to the community became a buzzword, with UP Vice President for Public Affairs Ledivina Cariño promoting service learning as “learning to serve, and serving to learn.”

A basic need

The College of Home Economics led by Dean Cecilia Florencio was one of the first to respond by serving the poor of nearby Libis. The Interior Design program saw an opportunity to turn the impression of Interior Design as elitist on its head. From the beginning, it was the wrong impression, Interior Design professor Adelaida Mayo says. She places Interior Design as a basic need.

“There’s food, clothing, and shelter. Architecture deals with shelter, but where is its soul? It’s in the space people use. It’s inside. The shelter will just be the shell of it,” Mayo says.

She raises the question of livability: the lack of finances precludes enjoying the benefits of proper interior design. “In low-cost housing, for example, there is really no Interior Design team to do it. And that has led to problems and accidents.”

The advocacy for democratizing Interior Design must start with students. They must have the opportunity to directly touch people’s lives through the discipline they have been studying in the past three years, and to understand the enormous public service potential of their field.

Going into direct public service was a practical alternative for an application course, which aims to “apply the knowledge, skills and competencies acquired and developed during the first three years of extensive training in interior design through a special project of their choice.”

Beyond the studio

For a long time, students of Interior Design were applying their skills only in the studio. This is understandable as designing actual interiors and implementing them requires a license, which students could not possibly have before graduation. They were compelled to simulate interior space, staging mock-ups of walls and ceilings and floors, furnishing, decorating and then exhibiting them inside halls, which was an expensive affair. But the resources went to waste in the inevitable dismantling for the egress. The students had no idea how their designs would have held up in actual use.

Mayo and Raquel Florendo, who were handling the two classes of ID 179 Special Projects Class, broached the idea of merging their classes to serve financially challenged institutions whose spaces were in dire need of rehabilitation. The students would be under the close supervision of the professors, whose licenses would take care of the legal requirements for the projects.

The students discussed the proposal among themselves and accepted the new challenge of the class. Grouped into teams, they helped look for project sites. They consulted with, and proposed designs for screening by, their professors. They coordinated among themselves to unify their concepts. Making cost estimates, they then set out to raise funds and get sponsorships.

In academic year 2001-2002, ID 179 Special Projects rolled out in eight cottages of the Department of Social Welfare and Development's Reception and Study Center for Children; the clinic and therapy rooms of the Golden Acres Home for the Aged; and a model unit for Gawad Kalinga. At the end of the first semester, what had been dark, dreary, and beat-up spaces had turned into bright and proper spaces to welcome back children recovering from trauma, the aged regaining strength and positive outlooks, and the poorest of the poor reclaiming their dignity.

The bar was set for future batches. Since then, students have worked on important sections of public hospitals and clinics; schools and dormitories; halfway houses and shelters for women, children, the recovering sick and the disabled; dance studios for the talented poor; libraries; and Gawad Kalinga housing.

"Caring for the sick child not only needs competent healthcare professionals," said Dr. Julius Lecciones, director of the Philippine Children's Medical Center, "but also an appropriate healing environment in the hospital... With the use of smart colors, lighting and design, the students were able to transform clinically drab and impersonal outpatient consultation rooms into a welcoming haven that exudes warmth, brilliance and comfort."

Bringing joy to families

"I can't thank the students and the teachers enough for their sacrifices, work, physical struggles, and good heart," says Donald Geocaniga, a Gawad Kalinga director. "They brought joy to seven families whose houses they fixed. They raised the level of their living. They showed the way in caring for the poor, as they volunteered their services to us."

Aside from the gratitude of partner institutions, the students had more benefits going their way. As expected, the students got to learn the practical side of their discipline and expanded their competencies into community work. Limited resources stretched their creativity. Also, they got the rare portfolio edge of having implemented designs on special sites, and getting critiques from the end-users.

"What they did gave us a place that is very comfortable for the body and beautiful for the eyes. Before, cleaning seemed to make little difference in our unit. It's much better now," says one Gawad Kalinga beneficiary.

"At night, we finally have the sleep we could only crave in the past. And when we wake up, wow! Our home now energizes us. I am now more active in serving the Lord, bonding with neighbors and other people," says another.

Balancing aesthetics, function, and safety

By working on actual spaces with their beneficiaries, all the more do the students realize the importance of consultations, understanding the idiosyncrasies and needs of different people, and temperance and balancing aesthetics, function, and safety.

Students also get to feel they are very much needed in the world. By making a difference in people's lives, they contribute to an awareness of Interior Design as essential to the quality of life.

But public service requires commitment, which may be hard to afford at times. Sometimes, the logistics are too much to grapple with, and piecemeal efforts could prove wasteful. Sometimes, the students feel they have too much on their hands. In such cases, the students could opt to go back to mounting studio exhibits, which, though not less expensive or less expressive of their talent, is less complicated and formidable.

In the end, serving a needy institution is a decision by students deliberating among themselves. The students' public service, when they choose to do it, thus stands as an act of voluntarism. And for some, this is the kind of public service that gives UP students a real defining edge.



Before (top) and after (bottom) photos of rehabilitated toilet at Bahay Biyaya, a residence hall which serves student PWDs. Photo from the ID 179 Class 2018.



Wheelchairs for Empowerment

FRED DABU

Photo from the Philippine Society of Wheelchair Professionals
<https://www.facebook.com/pg/WheelchairTrainingPSWP/photos/>

United Nations statistics suggest that 10 to 15 percent of any given population may be persons living with disabilities (PWDs) in need of some form of assistive technology, such as a wheelchair, visual aid, hearing aid, or other devices to help them with their daily needs, activities, and mobility. Given our population of just over 100 million, there could be about 15 million Filipinos living with a disability today.

Given these figures, the supply of wheelchairs for Filipino PWDs could be far shorter than the demand, so the University of the Philippines has stepped in to fill the gap and raise the quality of life of PWDs.

The UP College of Allied Medical Professions (UP CAMP) in UP Manila initiated a Wheelchair Service Program for indigents in 2012 as part of its Community-Based Rehabilitation Program (CBRP) and the Clinic for Therapy Services (CTS). Dr. Ferdiliza Dandah S. Garcia, a speech pathologist and a medical doctor currently teaching in UP CAMP, oversees the implementation of the WSP.

More than a device

Garcia says that the wheelchair should no longer be seen as just a device given out of charity or something to transport a PWD with for him or her to get adequate exposure to sunlight. “Wheelchairs are tools for empowerment. Being among the leading therapy schools in the country, we want to be at the forefront of advancing knowledge and skills that could enable our fellow persons with disabilities,” she says.

According to Garcia, wheelchairs enable PWDs to do what they can and want to do. Through the WSP, various organizations such as the Philippine Society of Wheelchair Professionals, Physicians for Peace, KAISAKA Foundation, the provincial government of Bataan, Department of Health (DOH), and others, help them attend to the needs of PWDs. They are also able to impart to their clients and the public the necessary information and training for appropriate wheelchair service provision and access to services.

Beyond securing wheelchairs, the WSP also provides services to their users. This new paradigm, Garcia adds, requires the service provider to determine with the PWD and his or her family the appropriate specifications of the wheelchair to make the device suitable to their needs. The wheelchair can then be semi-customized to suit the PWD's condition, environment or terrain, and activities, whether it is to be used in a school or work environment, or for sports or other activities. In this way, an enabling environment is created for the PWD.

The WSP came out of a meeting among wheelchair service stakeholders years ago. Back then, it was estimated that wheelchairs were needed by only one in 100 Filipinos, with only 10 to 15 percent of that subgroup having access to a standard wheelchair. The group's application for a grant was approved in 2015 and through it, they were able to acquire some equipment for teaching and training faculty and students in UP Manila on how to do wheelchair service provision at the intermediate level. From then on, they were able to assess and fit wheelchairs for low-income clients in UP CAMP's CBRP and CTS.

Not only for PWDs

Garcia says she hopes the program can help the University acquire a steady supply of affordable wheelchairs, and to find other partners who can develop these. Most wheelchairs in use are imported and expensive. The need for wheelchairs, she stresses, is "not limited to the PWD. They also include the elderly, those with chronic illnesses, those needing

dialysis, those with a temporary disability, such as a fracture. They all need some form of mobility."

Although the WSP already uses available tools and equipment for semi-customizing wheelchairs, Garcia says the country still needs to establish a viable domestic industry for appropriate wheelchairs because importing is expensive. "There are prototypes for new wheelchairs, especially in other countries. There are designs for low-resource and high-resource types. The wheelchair is just one part of a bigger set of assistive technologies. It can be an industry here in the future. The WHO and UN are pushing for assistive technologies. Later on, there will be funding for other assistive devices such as communication aids, hearing aids, and visual aids. Hopefully, other UP colleges can do collaborative work to develop these," she add.

The WSP now serves as a model for other organizations. Through their partnerships with non-government organizations and local governments, about 90 wheelchairs have been given to children with disabilities. In the college-based CTS and community-based CBRP, more than 50 wheelchairs have been provided since 2014, and about 18 formal training activities were conducted in UP Manila. Some WHO modules were integrated into their Physical Therapy and Occupational Therapy classes.

Garcia says that UP CAMP is training students in basic wheelchair service provision and hopes to train other health professionals, especially from UP. The WSP also aims to promote access to research and documentation, and to put up a model wheelchair service delivery center in the Philippines.



Program staff make adjustments on the wheelchair based on the user's needs and condition.



Attaching cushions and safety straps for a child-customized wheelchair seat. Photos from the Philippine Society of Wheelchair Professionals <https://www.facebook.com/pg/WheelchairTrainingPSWP/photos/>

Raising Public Service Awareness in UP

J. MIKHAIL SOLITARIO

Republic Act 9500, also known as the UP Charter, mandates the University of the Philippines to “lead as a public service university by providing various forms of community, public, and volunteer service, as well as scholarly and technical assistance to the government, the private sector, and civil society while maintaining its standards of excellence.”

Public service is one of UP’s key responsibilities as the national university. But the actual performance of public service is one thing, while the act of coordinating, harmonizing, and standardizing public service initiatives among eight constituent units in 21 campuses is another feat altogether. This is where the Padayon Public Service Office (Padayon) enters the scene. Padayon is a Visayan word that means “to do promptly, and unceasingly”—an apt description of how UP must tirelessly and relentlessly serve the people.

These lofty goals will not be realized without an office at the UP System level to centralize efforts to monitor programs, provide technical assistance, and recommend policies to respond to the needs of UP’s various publics when it comes to volunteerism, community engagement, and sustainable development.

We spoke to Padayon’s project managers to discuss existing initiatives and how these are implemented, as well as future plans to maintain and improve the public character of the University.



The project associates at work in the Padayon Public Service Office.
Photo by Misael Bacani, UP MPRO.

Institutionalizing initiatives

In order to assess UP’s compliance with its mandate, a system for reporting public service initiatives is needed. This system is provided by the UP Information Technology Development Center (UP ITDC) through the Public Service Module of the Human Resource Information System (HRIS) of the University Information System. The template was developed in partnership with the UP System Committee on Public Service Monitoring and Reporting.

The aim of the online module is to enable UP faculty, administrative staff, and research, extension, and professional staff (REPS) to report public service initiatives and to retrieve records from the cloud once needed for reports and promotion. The data on public service initiatives can also be used by the respective CUs and the UP System in formulating system-wide policies. The **Handbook on Public Service Reporting** aims to gather relevant university public service regulations in one easily accessible handbook and provide explanations and examples on the data required in the online module.

To complement this initiative, the **UP Catalogue of Institutional Public Service** serves as the directory of all the extension services offered by UP units across the system, so that they may be accessible to the general public. As a publication of Padayon and the UP Office of the Vice President for Public Affairs, the listing aims to share and disseminate relevant information so that stakeholders and the community may avail of their services and may access them in a manner that will be helpful—not just for possible publicity and income generation, but also for lending a hand to those who would like to avail of professional services at a cost cheaper than those offered by private institutions. The listing has been uploaded in the Public Service website and the entries are downloadable in a searchable PDF format.

The *Public Service Handbook* and the *UP Catalogue of Institutional Public Service* will be useless without strengthening the capacity of members of the UP community to write and report on the said public service initiatives. To address this, the Public Service

Location

- ☐ UP @Lab
- ☐ UP Baguio
- ☐ UP Bonifacio Global City
- ☐ UP Cebu-SRP

University of the Philippines Cebu Co-Working Space...

Objective: This initiative seeks to provide a flexible space where ent...

University of the Philippines Cebu Negosyo Center

Objective: This Center seeks to assist and enable the faster establish...

UP Department of Linguistics Extension Program in ...

Objective: The Extension Programs in Linguistics (EPL) are extension a...

Bay LGU Local Climate Change Program and Project D...

Objective: This program aims to assist and guide the Bay, Laguna Sangg...

A preview of the UP Catalogue of Institutional Public Service from the Public Service website (publicservice.up.edu.ph).

Writing Fellowship was crafted to promote public service as a scholarly and interdisciplinary endeavor. It aims to encourage university faculty and staff to continue to write literature-grounded evaluation and documentation in the form of journal articles for publication based on the public service initiatives that they have developed and undertaken.

The fellowship was awarded to one (1) Public Service fellow from each of the eight (8) CUs of the UP System. The fellowship was open to all UP faculty, staff, and REPS who wish to write and publish their experiences and the results of the public service initiatives they have designed and undertaken in a scholarly outlet. The chosen fellows underwent a writeshop in order to further hone and develop their respective outputs.

The first writeshop was held last October 24-25, 2017 at the Executive House, National Arts Center, Mt. Makiling, Laguna. After the writeshop, successful fellows were given the chance to present their work in the 2nd Colleges and Universities Public Service Conference in November of the same year.

Padayon also extends technical assistance to external stakeholders such as national government agencies, local government units, and civil society organizations. One of these partnerships is the Memorandum of Understanding (MOU) signed by UP with the Provincial Government of Palawan, City Government of Puerto Princesa, UP Alumni Association and its Palawan Chapter, and the Palawan Council for Sustainable Development.

The MOU establishes cooperation between the parties and sets up an avenue for UP as an academic institution to support the planning, policy- and decision-making, and crafting of sustainable development processes in Palawan. The end goal is the creation of the Palawan Center for Sustainable Development in accordance with Republic Act 7611. The first phase involves a seminar on solid waste management through the UP College of Engineering, and

the next involves a comprehensive land use plan with the School of Urban and Regional Planning as well as coastal planning with the Marine Science Institute.

Challenges in contexts

Patricia Liganor, one of Padayon's project associates, notes that the execution of these projects is not without challenges. One is the need for UP to be in the lead even in data collection of its public service initiatives. Sometimes, there are gaps in compliance between constituent units, depending on the context and how these units assign values to the concept of public service reporting and monitoring. For example, some units see actual service inside the University as public service in itself, while others think there must be external stakeholders involved to constitute public service. Liganor foresees an empowered faculty and staff who dutifully maintain their public service profiles without need of constant reminders.

Assigned to handle the Palawan partnership, Marielle Antonio believes that the project is in line with the vision of malasakit (compassion) because it directly benefits stakeholders. The center will involve the operationalization of a sustainability center.

Definitions and standards are also what hinder the faster rollout of the catalogue. Mimi Barretto recalls how they had to manually input the entries in the existing database and painstakingly sort them in classifications or through labels or tags, by campus, by year, by type or kind of service, by beneficiary and the like. The meaning of the word "institutionalized" in relation to "individual" public service events has varying values and treatment per campus and constituent unit.

At the end of the day, the project associates stand firm that public service must not be viewed as an additional burden on one's teaching and extension load, but instead be seen as a worthwhile academic endeavor of faculty, staff, and REPS of the national university.

UP High Class 1973 at ang “Iskolar ng Bayan”: Paano at Kailan Nagsimula ang Gamit Nito

JOEL C. PAREDES

2015: Mahaba ang pila sa LRT at MRT, siksikan sa bus, usad-pagong ang daloy ng trapiko sa EDSA mula Makati hanggang Philcoa. Mahuhuli na naman sa klase ang mga “iskolar ng bayan.” Kailan at paano nga ba nagsimulang gamitin ang katagang ito bilang pagtukoy sa mga mag-aaral ng Unibersidad ng Pilipinas (UP)?

1975: Isang “di malilimutang karanasan” ang araw-araw na pagbyahe ng isang estudyante ng UP Diliman mula Makati. “Matagal ka nang maghihintay ng bus tapos sangkaterbang tao ang nag-eeksudos o nag-cebakweyt papuntang Cubao,” ani ng estudyante. Kaya nang kinailangang magsulat ng isang sanaysay para sa “creative writing class” sa noon ay College of Arts and Sciences, isinulat ng naturang estudyante ang “Hiráp sa Sasakyan ang Iskolar ng Bayan.”

Ilang bahagi ng sanaysay:

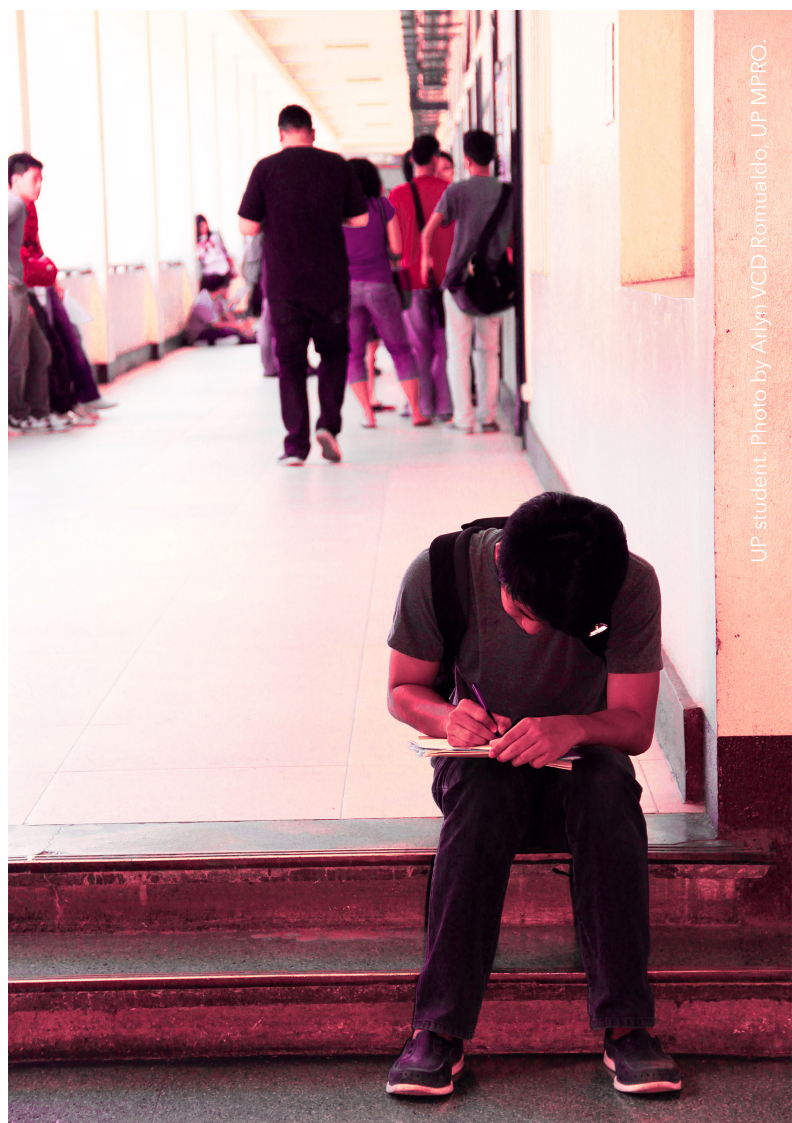
Pag para ng bus, bababa ang dalawa, sasakay naman ang dalawampu. Sa malayo, parang mga langaw ang mga tao na nag-uunahan sa pag-dapo sa sugat ng isang batang taga Constitution Hill. . . . Sa wakas, kahit papano nakasabit ka rin. Mula sa estribo dahan-dahan kang sumisingit, “oops, sorry po.” Singit ka sa pagitan ng mga manggagawa, empleyado, mga estudyante atbp. . . . Sa mala-sardinas na kondisyon ng loob ng bus, mangingiti ka kasi nakasakay ka na. . . . May problemang panibago . . . paano ang pagbabayad. Kasi hawak mo sa kaliwa ang “things” mo, ang kanan naman, nakakapit. Pero susubukan mo rin; kahit papano madudukot mo rin ang piso mong pang-one-way Kung sa tabi ka ng bintana nakaupo, susubukan mong lumanghap ng hangin, pero ‘yung hanging nala-langhap mo, may halong usok na itim at “pulbos ng gobyerno”. Bigla kang kakabahan, “Buo pa kaya ang bagâ ko?”

Sa isang chat, kamakailan, ikinwento niya na noong isinulat niya ang nasabing sanaysay, kalilipat lang nya sa kursong Philippine Studies. “Second year pa lang ako pero panahon ng martial law at ang expectation ko noon sa UP ay dapat may resistance, pero ito namang sinulat ko, wala namang kinalaman sa aktibismo, kung tutuusin,” dagdag niya.

“Pero isang bahagi ‘yun ng buhay-estudyante ng taga-UP noong panahon na ‘yon kaya isa itong reflection sa mga nangyayari noon.” Sa tingin nga niya eh “privileged” ang mag-aaral ng UP dahil pinag-aaral ng estado at tama lang na masabi niyang siya ay “iskolar ng bayan.”

“Ipakikita mo kasi kung saan ka nanggaling at kung saan ka papunta. May utang na loob ka sa kalidad ng edukasyon na nakukuha mo at dahil sa priblehiyong ibinigay sa ‘yo,” wika niya.

Sa unang sanaysay ginamit niya ang alyas na “P.P. Chugin” dahil sa klase ‘di dapat kilala ang may-akda kasi mga kaklase ang susuri sa akda. Nang ito ay lumabas sa *Philippine Collegian* noong Agosto 26, 1975, Rodolfo de Leon ang ginamit niyang pen name. Rodolfo ang pangalan ng isa niyang kasamahang aktibista na napatay matapos sumanib sa NPA. De Leon naman ay apelyido ng isa pa ring kai-bigang aktibista.



UP student. Photo by Arlyn VCD Romualdo, UP MPRO.

Ayon kay Rizalina “Richie” Valencia, nang mabasa niya ang sanaysay ni Ollie (magkaklase sina Ollie at Richie sa creative writing class) naisip niyang gamitin ang “Iskolar ng Bayan” sa mga serye ng artikulo tungkol sa buhay-buhay ng mga mag-aaral sa Diliman.

Kaya noong Setyembre 3, 1975, nagkaroon ng buhay ang katauhan ng “Iskolar ng Bayan” nang ibinungad ni Richie sa kaniyang artikulo na “Ang estudyante raw sa UP, sabi nila, eh totoong palaisip at mapaghinala, isa sa mga pinakamakulit na tao sa mundo.”

“Kahit anong bagay, maski siguro ang kalyo sa paa mo, ay kaniyang sinusuri, dinidikdik, at binibigyan ng kahulugan. Mag-iisip siya, magtatanong, makiki-debate, mag-iisip uli, magpapahalaga, at mag-iisip na naman hanggang sa makulta ang kaniyang utak,” ayon kay Richie sa kaniyang artikulong “Masyadong Makulit ang Iskolar ng Bayan.”

Nang mga panahong ‘yon mainit na isyu ang mungkahing gawing National University of the Philippines ang UP at ang pagkakaroon ng “program specialization” dahil nga mayroon daw “shortage of technicians,” na siyang rekomendasyon ng Presidential Commission to Survey Philippine Education (PCSPE). Kasama rin sa mga rekomendasyon ang phase-out sa karamihan sa mga BA course maliban sa accounting, business economics at hotel and restaurant administration. Kabilang din ang pag-iisa ng UP High School at UP Preparatory School upang bumuo ng UP Comprehensive High School, kaalinsunod ng rekomendasyong bigyan ng vocational at technical na oryentasyon ang mga sekondaryong paaralan sa UP.

Dahil dito, naitanong ni Richie, “Nalilito na naman tuloy ang ating iskolar, baka naman daw ang lahat nang ito’y isang buong plano na i-undermine ang edukasyon sa UP?”

Ayon kay Richie, matapos nito ay nagtambalan sila ni Ed Vencio sa lumabas na mga artikulo tulad ng “Sunog sa Araw ang Iskolar ng Bayan” at “Gutom sa Pagkain ang Iskolar ng Bayan.”

May kasamang cartoon ang mga artikulo na guhit naman ni Astrid Seguritan, UP High Class ‘73 din! Ito ang kahuli-hulihang batch o pangkat ng UP High School.

Matapos nito, nilapitan sila ng UP Repertory para gumawa ng isang komprehensibong piyesa na magagamit na pantomime para sa “Iskolar ng Bayan” tulad nang naisulat ni Jose Lacaba sa “Kagilagilalas na Pakikipagsapalaran ni Juan dela Cruz.”

Sina Richie at Ed, kapwa kabilang sa UP High Class ‘73, ay mga feature writer noong panahon ni Abraham “Ditto” Sarmiento Jr., editor-in-chief ng *Philippine Collegian*.

Kung ang **Iskolar ng Bayan** ay naging simbolo ng aktibismo ng mga mag-aaral ng UP, naging inspirasyon naman si Ditto sa pakikipaglaban para sa mga demokratikong karapatan bukod sa malayang pamamahayag ng mga mag-aaral. Sa isang editoryal ng Collegian, kaniyang isinulat na “*kung hindi tayo kikilos, sino ang kikilos? Kung di tayo kikibo, sino ang kikibo? Kung hindi ngayon, kailan pa?*”

Ayon kay Ollie, ‘di na niya gaanong nasubaybayan ang mga artikulo nina Ed at Richie dahil nahuli siya noong Enero 1976 at naging political detainee hanggang Agosto noong taong ding ‘yon.

Ngunit natutuwa siya na ‘di lang sa UP ginagamit ang kanilang sinimulang **Iskolar ng Bayan** na simbolo ng mga mag-aaral sa UP System. Ginagamit na rin ito ng mga mag-aaral sa maraming mga state university at kolehiyo sa buong bansa.

“Tama lang ‘yon. Ang responsibilidad mo ay lumalawak na ‘di na lang sa gobyerno, ‘di na lang sa taxpayer, kundi sa buong bayan,” wika ni Oliver “Ollie” Teves, alyas P.P. Chugin, Rodolfo de Leon.

Maraming salamat,

Oliver “Ollie” Teves, UP High ‘73, Rizalina “Richie” Valencia, UP High ‘73, Edgardo “Ed” Vencio, UP High ‘73, at Astrid Seguritan, UP High ‘73 at sa iba pang mga nagsipagtapos sa UPHS, UP Prep, UP Elem, UPIS sa patuloy na pagpapayaman at pagpapayabong sa tunay na kahulugan ng **Iskolar ng Bayan**.

“*Kung hindi tayo kikilos,
sino ang kikilos?
Kung di tayo kikibo,
sino ang kikibo?
Kung hindi ngayon,
kailan pa?*”



Beyond teaching and research, how can universities and colleges serve the public better?

A key premise behind UP's mandate as a public service university is that service is not only a function (like teaching and research) but is an overriding ideal and core value that guides our work as faculty, REPS, staff and students. Public service connects us to social realities. We just have to look at communities around us, including our own, to realize the magnitude and diversity of societal issues that we can help address by seeking better ways of putting our knowledge and expertise in the service of these communities.

At the Department of Community Development, the Field Instruction Program (FIP) is an integral part of the academic training of our graduate and undergraduate students. It has proven to be an effective vehicle for both learning and service through which students under the close supervision of faculty members live in marginalized communities and engage community members in addressing real-life issues and problems using the knowledge and skills in CD learned in the classroom. In particular, students and faculty assist communities and vulnerable groups in organizing and organizational strengthening, community education and training activities, mobilization and advocacy, and in coming up with more effective programs for people-centered development. The FIP has continually provided our faculty tremendous opportunities for community extension and research which in turn enhance our teaching.

My current role as OEC Director has provided me a wider picture of how UP

Diliman has lived to its public service mandate. More than half of its faculty members, REPs and staff are involved in public service initiatives in various capacities, and in various programs that address a rich diversity of social issues and concerns. Many of these initiatives are undertaken through partnerships and the collaborative approach—among different units and disciplines within UP Diliman and other CUs, with partner communities, local government units, national government agencies, civil society organizations, UP alumni, and the private sector.

Since 2016, the Parangal (now Gawad Tsanselor) sa Natatanging Programang Pang-Ekstensiyon has been revived to recognize exemplary extension programs in UP Diliman. The awardees to date include: the Geography Field School (Department of Geography, CSSP) and the KaSaMa Teachers Online Community (NISMED, College of Education) for 2016; the UP MSI Bolinao Marine Laboratory Training and Education Program (Marine Science Institute) and the Microbiological Research Services Laboratory Extension Program (Natural Sciences Research Institute) for 2017. All these programs are solid proof of UP's significant contributions to public service.

Tell us about one or two public service programs or best practices undertaken by your constituent unit (CU). What problems or challenges have you encountered in doing public service? How did you solve or address them?

UP Diliman as the flagship campus of the UP System has made significant progress towards further institutionalizing the public service and extension work of faculty and staff through improved policies, programs and incentives. These include providing incentives and grants to encourage them to undertake various forms of community and volunteer service, direct social action as well as scholarly and technical advice to government, civil society and the private sector. We are now seeing an incremental increase in faculty and staff applying for Extension Load Credit, Extension Grants and reporting their public service involvements. However, much work still needs to be done on different fronts.

Management support for extension work remains a challenge since only a few units have established extension offices with full staff support and with fully developed procedures for approving and monitoring extension initiatives based on unit-agreed extension agenda. There is also need for a more robust reporting system that can capture the full picture of public service initiatives in the whole university.

The challenge of integrating extension work, research and teaching in the academic life of faculty members is also crucial in fully realizing the transformative intent of scholarship. The bias in favor of journal publications tends to privilege only one tradition of academic scholarship. Extension and its knowledge products that are more practical and accessible to the broader publics need to be given the value they deserve.

Suggest one or two ways of further improving the public service program in your CU and locality.

I would like to see more documentation and dissemination of our public service experiences and lessons in various formats and media that are relevant to the contexts, mandate, tradition, and publics of the different units in the university. Such documentation should include systematic evaluation and measurement of our impact, and critical analysis of the effects of these initiatives on the lives of communities and beneficiaries. I would also like to see more inter- and multi-disciplinary collaborations on extension and public service programs amongst different colleges. This can be realized through deeper interactions with various sectors within and outside the university. Finally, I look forward to a higher valuation of public service and community engagement as a moral duty amongst all university constituents. All these will help ensure that extension and public service remain at the core of our mission as a university, even as we strive to maintain standards of excellence in teaching and research.

Lenore Polotan-De la Cruz

Director, Office of Extension Coordination
Associate Professor, Department of
Community Development
College of Social Work and
Community Development
UP Diliman

DISCUSSION ON PUBLIC SERVICE

Beyond teaching and research, how can universities and colleges serve the public better?

The University of the Philippines Open University (UPOU) has always believed that public service cuts across its teaching and research functions. In its 23 years of existence, UPOU has tried to integrate public service in its core functions and major activities. UPOU is uniquely positioned to serve the public better through its thrust and mandate of widening access to quality education, especially to sectors that are not normally reached by other constituent units of the UP System.

To surface the importance of public service, UPOU established openUP—one of its flagship programs that focuses on widening access to continuing professional education; providing digital opportunities to communities; providing venues for discussion of relevant issues in the society; and providing technical assistance to higher educational institutions (HEIs), local government, people's organizations and civil society. With the enactment of Republic Act 10650 (Open Distance Learning Act), UPOU has been given a crucial task of assisting relevant national agencies, HEIs and technical and vocational institutions in developing their distance education programs through training, technical assistance, research and other academic programs.

Tell us about one or two public service programs or best practices under taken by your constituent unit (CU).

The UPOU has a number of public service initiatives. Let me just mention two programs which are unique to UPOU:

1. Massive Open Distance e-Learning (MODEL). UPOU's platform for Massive Open Online Courses (MOOCs). MOOCs are online courses which are open to the public for free. In the Philippines, UPOU pioneered the offering of MOOCs through MODEL. UPOU offered its first MOOC in 2013—Introduction to Mobile Application Development Using Android Platform—which received a Merit Award in the PR Programs Merit on a Sustained Basis (Education/Literacy Category) at the 49th Anvil Awards in

2014. The course aimed to equip students with the necessary skills and know-how to deploy android application for android phone and tablets. It was developed and offered in collaboration with SMART Communications, Inc. Since then, UPOU has developed a number of MOOCs with the aim of making education more open and accessible, and in promoting lifelong learning. Courses offered are clustered under the following categories: ASEAN Studies; Child Rights Protection and Promotion; DE Readiness; eFilipiniana; eService Management Program; Interlocal Cooperation; ODEL Teacher Accreditation; Sustainable Development; and Technology for Teaching and Learning. UPOU MOOCs can be accessed through <http://model.upou.edu.ph>.

2. UPOU Commons. The UPOU Commons is a repository of UPOU-produced Open Educational Resources (OER). OERs are educational resources with open licenses, available for free, online and can be used by anyone. UPOU is a staunch advocate of OERs as it believes that OERs that are well-designed and implemented can help achieve SDG 4 which aims to ensure inclusive and quality education for all and promote lifelong learning. Through the UPOU Commons, the public can access learning resources that have been developed and produced by UPOU. These resources feature experts on content such as science, mathematics, technology, sociology, communication, arts, etc. who are not just from UPOU but from other UP units and academic institutions. OERs from UPOU Commons can be used by teachers and students to improve teaching and learning. Examples of these OERs are on Technology for Teaching and Learning which have been funded by UNESCO and produced for teachers to improve their competencies on information and communications technology (ICT). UPOU OERs can be accessed through <http://networks.upou.edu.ph/category/commons-video/>.

Through programs like these, UPOU attempts to remove barriers (such as geography, time, economics, gender and age) that have traditionally restricted learners to avail of and access quality education.



What problems or challenges have you encountered in doing public service? How did you solve or address them?

From my point of view, one of the major challenges that UPOU faces when it comes to doing public service is the lack of manpower. Being a small university with a very wide reach has become a major challenge for each faculty and staff of UPOU.

Despite this major challenge, UPOU is able to overcome it through collaboration and partnership. By engaging its affiliates, alumni and students and other partners and networks, UPOU is able to deliver its commitment to make quality education more open and accessible, and to promote lifelong learning.

Suggest one or two ways of further improving the public service program in your CU and locality.

To further improve UPOU's public service program, the following can be done:

- Increase engagement with the communities it serves, including rural communities, by sharing with them innovative teaching and learning technologies
- Include students in co-creation and use of OERs
- Strengthen collaboration with all sectors of society
- Improve the dissemination and promotion of MOOCs and OERs to increase participation and involvement of the public

Joane V. Serrano, PhD

Director, Information Office
Multimedia Center
UP Open University

Turning Farmers into Scientists

STEPHANIE S. CABIGAO

A mother, a farmer, a scientist and a businesswoman is what Maria Lina Raposa is today.

Lina's place is in the fields as farming has been her life and source of living in a one hectare farm in the agricultural area of Brgy. Maltana, Tampakan, South Cotabato. While farming along with her husband, she is on to greater discoveries as she learns about new farming technologies and experiments. She has also found her passion in processing sweet delicacies by growing her own ingredients—and adding business into the equation.

Moving from being a homemaker to a household name in Tampakan, Lina owes much of her achievement from a formula that she learned back in 2013. “KKAA,” which stands for Kogi (hard work), Kusog (strength), Antos (sacrifice) and Ampo (prayer), is what Lina took to heart after earning her place as a member of the pioneering batch of the Farmer-Scientist Training Program (FSTP) in Tampakan, South Cotabato that year.

Sowing knowledge, harvesting farmer-scientists

“Lacking in scientific farming technology, the farmers only produce low yields for their families. Thus, they remain poor and hungry and peace and order is a perennial problem. This was basically the situation in Cebu, where we started our extension work in 1994,” the Cebuano scientist and FSTP project leader Romulo Davide says. Dr. Davide is a Professor Emeritus at UP Los Baños and a Ramon Magsaysay awardee for his work with farmers.

“In response and to address the poverty of poor farmers, especially those in the upland mountainous communities, I conceived a program that was specifically designed to liberate the poor farmers from the bondage of poverty and hunger based on the assumption that farming is business. The farmers will not only grow corn but also staple crops like sweet potato, cassava, vegetables, fruit crops and other crops of commercial value and integrate them with backyard animal production,” according to Dr. Davide.

He further explains that “FSTP is based on the premise that farmers are smart individuals who by themselves can become scientists who implement and design experiments to arrive at useful conclusions with the guidance of scientists.” In the FSTP program, farmers have to go through three phases, namely: Phase I: farmers do research with the scientists in the field and also learn values for love



Maria Lina Raposa, farmer-scientist from Tampakan, South Cotabato. Photo courtesy of Augustus Franco Jamias, FSTP Development Communicator.

of God, country and people. They design and conduct experiments that include land preparation, varietal and fertilizer trials, intercropping, among others, which is the initial and technical part of FSTP for the farmers to become farmer-scientists.”

In Phase II, farmers adopt the scientific methods and technologies learned in Phase I into their own farms, such as the use of new high-yielding varieties of corn, sweet potato and vegetables, correct use and application of fertilizer, correct preparation and care of soil.

Phase III requires them to teach untrained fellow farmers in their barangay as volunteer technicians and extension workers. Thus Phases I and II cover the R&D aspect of the program while Phase III takes care of the extension portion.

Lina's is just one of the many success stories. Since 2011, Oriental Mindoro has been in the good hands of its indigenous people-turned-farmer-scientists especially in the vast lands of the municipality of Mansalay.

Shortly after, in 2012, the Mansalay Corn-based Farmer-Scientists Association (MCFSA) was formed and registered. Today, its 70 active members have been able to learn and apply low-cost, effective, and environmentally-safe pest management, as well as adopt different organic farming techniques. The association is also being supported by both government and non-government agencies for its various scientific-agricultural projects such as the weaving of their locally-grown leafy plant called anabu, which is backed by the Department of Science and Technology-IVB, Philippine Fiber Industry Development Authority, and their local government.



Members of Mansalay Corn-based Farmer-Scientists Association (MCFSA) able to learn and apply low-cost, effective, and environmentally-safe pest management, as well as adopt different organic farming techniques. Photo courtesy of Augustus Franco Jamias, FSTP Development Communicator.

Meanwhile in the fourth-class municipality of San Andres, Quezon, just as the same year as MCFSA was formed, the San Andres Corn Farmer-Scientists' Association (SACFSA) was established. Its membership has grown over the years reaching to about 105 members who are all part of SACFSA's cooperative agribusiness ventures today.

Aside from SACFSA's funding support of PHP 3.7 million from various government agencies, it has established its own charcoal briquetting center, corn mill, and building equipment for coco sugar production funded by the Department of Science and Technology. Also, SACFSA takes pride of its women farmer-scientist members of the association who are now venturing into corn coffee business.

With the many achievements and continuing development of SACFSA, it has been recognized by the Philippine Maize Federation (PhilMaize) in 2015 as "one of the promising farmers' associations advancing the corn industry in the country."

From farm to fish

The impact of the FSTP program include the technical empowerment of poor farmers, especially in upland communities for socio-economic progress; the improvement of corn, vegetable and livestock production through introduc-

tion of high-yielding corn varieties and improved livestock; a reduction in farmers' cost of production by more than 50 percent through introduction of newly developed microbial and organic fertilizers like BIO-N, chicken manure, and vermi-compost; and an improvement in the farmers' annual income especially in corn production from zero before the training to PHP 125,000 or more after the training.

The FSTP program is now looking to expand into the Philippines' vast waters with FishSTP. Very much like how FSTP started out, the Fishermen-Scientists Research Development and Extension Training Program (FishSTP) for Sustainable Development in Fisheries was launched in 2017 right in the heart of FSTP's origins in Argao, Cebu. Its project leader, Dr. Davide, takes pride in its being a first in the country. He says that it will be the same as the FSTP training program only that it will focus on the scientific methods of aquaculture and sea farming. He is hopeful that it will carry on just like FSTP is doing today.

Dr. Davide gives much importance to farmers as he said that they are our real heroes who cultivate our land and feed us. Thus, it is only right to bring dignity to their work by empowering them through "direct contact with agricultural scientists and experts to improve their living conditions beyond the poverty level."

CeBu InIT

SHOWS THE WAY

JO. LONTOC

The signs were up in Cebu: the site of the starry careers of design artists such as Kenneth Cobonpue and Monique Lhuillier; recognition from the British Council as a Philippine creative capital, and a local business community eager to adopt creativity as anthem. The University of the Philippines (UP) and the Department of Science and Technology (DOST) had responded to these signs as early as the first decade of the 21st century.

They felt they should be contributing to the economic boom. The creative industries were an obvious niche that technology businesses could boost. Cebu was ripe for DOST's technology business incubation program.

And soon enough, the UP Cebu Business Incubator for Information Technology (UP CeBu InIT) was in operation, actively seeking out potential start-ups in schools and creative communities.

Established in 2010 by UP and DOST, it embarked on an aggressive marketing campaign beyond the confines of the campus in 2011 to encourage potential locators from Region VII or Central Visayas, where Cebu is right at the center. The facility located on the third and fourth floors of UP Cebu's Arts and Sciences building achieved full occupancy within the same year, dominated by start-ups from outside the campus.

Hotbed of creative technology

The hype was real: Cebu, and the region, was indeed a hotbed of emergent creative technology entrepreneurs.

In six years, UP CeBu InIT has nurtured 62 technology start-ups, half of which have already graduated. In technology business incubator (TBI) terms, graduation means being able to locate elsewhere on commercial rates and to pay their employees.

"Incubatees—whether resident or virtual—access our mentorship, consultations, training, venture financing, referrals, intellectual property services, etc.," says



UP CeBu InIT Project Leader Jason Nieva and Manager Jeffrey Montecillos with the TBI staff members.
Photo by Jun Madrid, UP MPRO.

UP Cebu TBI manager Jeffrey Montecillos. "There are times when they would feel ready and voluntarily leave. But what we do is conduct our usual audit and advise them if indeed they are ready to move out, or if we feel they still have phases they need to improve. But we don't stop them from leaving. Of course, the space and services could be offered to other start-ups," Montecillos adds.

After six years at full capacity with this graduation rate, UP CeBu InIT is not only an affirmation of the region's creative technology entrepreneurship potentials, but of the technology business incubation strategy: that indeed, the government and academe partnership can survive and sustainably launch small technology companies into business.

DOST had been supporting TBIs all over the country since the turn of the century, but had had to manage expectations. A first batch of six TBIs preceded UP CeBu InIT. They included the UP-Ayala TBI in UP Diliman, which have since been taken over by the private firm. Three simply became common service facilities, while one was phased out.

What could have gone right for UP CeBu InIT, which belongs to the second generation of DOST-supported TBIs? Montecillos says he could point to its openness to the region's talents as the only thing the UP Cebu TBI must have done differently. Whatever, it has been recognized by DOST as a benchmark.

Open to regional talents, self-sustaining

Montecillos says that DOST chose it among the TBIs to host the first summit of TBIs in the country late last year because of that status. He adds that DOST was particularly glad about UP Cebu InIT's sustainability. Like half of its locators, the facility has become self-sustaining. It weaned itself from maternal support in 2013, three years after its birth.

"After being funded by DOST, we now operate on our

own, using our revenue to cover our operating expenses. And since the TBI was set up until now, it has never had to rely on the UP Cebu budget,” Montecillos says. “In two years we were funded by DOST, before the end of the program, we saved a net income of P1.2 million. We used that to start our revolving fund.”

He adds that “Of the second generation of TBIs, we are the only one who really developed an operations manual, which we improve now and then.”

UP CeBu InIT is able to offset its low rates with full occupancy. Achieving this enables it to do what it sets out to do. Technology start-ups get to enjoy student talents from UP and across other educational institutions as far as Cotabato and Surigao hired by UP CeBu InIT for on-the-job training (OJT). They enjoy the nurturing mentorship of UP technology transfer and business development experts.

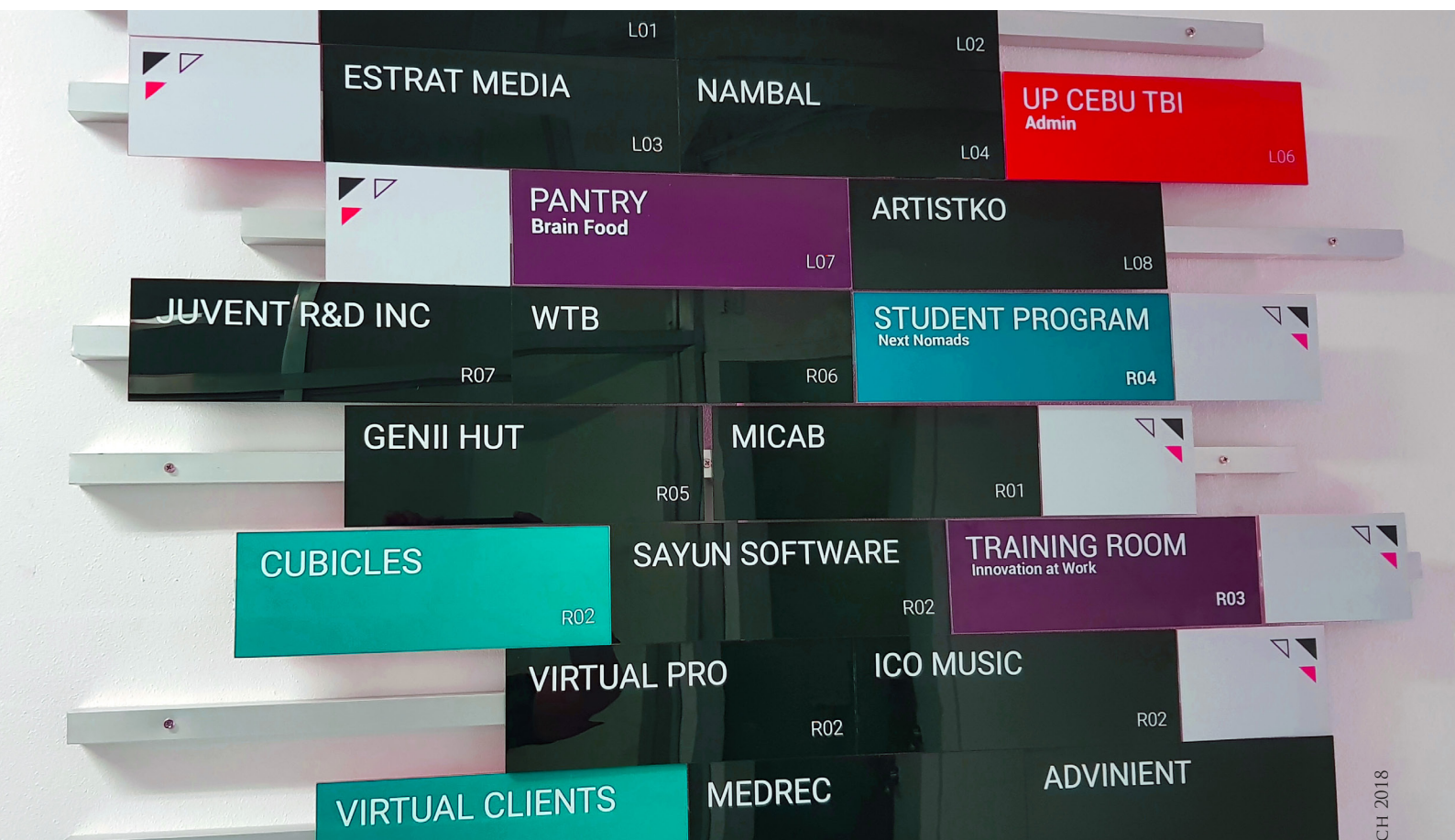
UP CeBu InIT has even gone beyond nurturing start-ups to actively creating start-ups. “We are piloting a program for UP Cebu students. It is supposed to be interdisciplinary. Coordinated with the faculty, we grouped students from Management, Design, and Computer Science in 10 teams. We piloted the program together with Cebu South Bus Terminal and

Cebu Ports Authority. We sent the students there to do research on problems and develop applications to solve these problems,” Montecillos says. “We are very happy that they have expressed an intent to pursue three of the students’ programs.”

Montecillos says they can apply this strategy in forming start-ups with other universities.

In his mind, lessons such as this should be shared. He knows firsthand the value of openness and going beyond UP. It was openness that led to his UP stint. He is not from Cebu but Iloilo, a graduate of STI College, an outsider now contributing to the success of UP Cebu and the region it serves through his marketing expertise. He thanks UP for letting him into the team and to be of service.

And he considers the Gawad Pangulo for Excellence in Public Service given to the UP CeBu InIT an affirmation of why he continues to serve. The award affirmed UP CeBu InIT’s policy of openness so it could better serve locators from UP and from across the region; students in need of venues for professional, artistic growth, and entrepreneurship training; and UP and other TBIs as possible models for a business development strategy that’s still in its infancy in the Philippines.



Physical locators at the UP CeBu InIT facilities at the UP Cebu Arts and Sciences Building. Photo by Jun Madrid, UP MPRO.

ART BLOOMS

in UP Baguio

CELESTE ANN L. CASTILLO

A child molding clay during the 2017 UP Baguio Summer Arts Festival. Photo from the UP Baguio Summer Arts Program Facebook page.



In October 2017, Baguio City, already known as the Summer Capital of the Philippines, earned a new title when it became one of 64 cities around the world designated as UNESCO Creative Cities. It was a recognition that the UP Baguio Office of the Chancellor, representing Baguio City's academic sector, helped secure.

UP Baguio's commitment to promoting art and culture in Baguio City is hardly a surprise, as UP's constituent university in the north has been doing exactly that for the past 30 years, and perhaps for even longer than that.

The UP Baguio Summer Arts Extension Program (UPB-SAEP) began on April 18, 1988 as the Summer Arts Festival, which took place in the campus of then UP College Baguio (UPCB). "And when we say festival, consider the magnitude of it," recalls Dr. Elizabeth Calinawagan, dean of the UP Baguio College of Arts and Communication, who headed the Summer Arts Program for years.

Back when the UPCB was under UP Diliman, and with funding provided by the UP President's Committee for Culture and the Arts, UP Baguio annually opened its gates to the inhabitants of the city and the nearby provinces for the month-long Baguio Summer Arts Festival. The event featured a wide variety of art workshops for children and even adults, musical and theatrical performances by guest performers and groups, distinguished artists and musicians from around the country and even abroad who would facilitate workshops, food fairs, and arts and crafts fairs. In short, the much-anticipated summer event organized by the then UPCB Division of Humanities was a celebration of every artistic endeavor, from the traditional to indigenous to the modern. Dean Calinawagan even recalls partnering with the University of Baguio in holding the Summer Arts Festival.

The Summer Arts Festival was, in turn, inspired by an even older tradition. According to an article in the program for the 1990 Baguio Summer Arts Festival, the event was "also in truth a revival of UPCB's annual sponsorship and hosting of the National Arts Festival from the '60s and '70s." The political upheavals of the '70s eventually ended the National Arts Festival, but when then UPCB Dean Patricio Lazaro encouraged the revival of the Summer Arts Festival in 1988, he intended "to make these activities truly of service to the community at large" and "to promote the development of cultural work and activities [in the Cordillera and] in Northern Luzon."

The healing power of the arts came to the fore after the 1990, the year the Luzon earthquake struck. Despite the devastation, the UPCB decided to continue holding the summer art workshops for the children of the UPCB community and the stricken Baguio City.

The art was therapeutic for the children, who expressed their emotions through their drawings and artistic forays, recalled Prof. Io Jularbal, Chair of the UP Baguio Committee of Culture and the Arts (CCA) and head of the Program for Indigenous Cultures, in a panel interview with Ms. Czarina Calinawagan, committee member of the CCA and Summer Arts Program, and Ms. Jhoan Medrano, coordinator of the UP Baguio Summer Arts Program 2018.

Fortunes shifted for the Baguio Summer Arts Extension Program in 2002, when UP Baguio was elevated to a constituent university. Without funding from the PCCA, a full-blown festival could not be sustained, but the UP Baguio College of Arts and Communication maintained the art workshops under the Summer Arts Extension Program in partnership with the UPB-CCA.

“We were able to sustain it, even with the little earnings that came in,” says Dean Calinawagan. “It’s really not a business, anyway. It’s a service, so we charge only enough to sustain the program.” While some workshops were offered for free, others had a minimum registration fee. What little the UPB-CAC earned from those was usually given as honorarium to the facilitator, although some of the guest artists who served as facilitators were perfectly willing to share their knowledge free of charge. “There are those who believe in our advocacy, in the spirit of extension work.”

UP’s academic calendar shift posed new challenges for the program, as UP’s “summer” break shifted to June to August. Last year, the UPB-SAEP organizers tried out a new schedule, spacing the workshops over a series of Saturdays instead of an entire week. It did not work out as planned, however. “We had fewer enrollees,” Medrano says. “The gap between workshops was too long to sustain the children’s enthusiasm.” Taking this as valuable feedback, they redrew the schedule for the 2018 SAEP for a week in April, May, and hopefully June.

Since 1988, the workshops and programs UP Baguio offered for children, teenagers and adults grew in number and scope. Some of the notable programs include: advanced acrylic painting; art appreciation; basic drawing and cartooning; basic animation; basic broadcasting for teens; basic acting; community-based creative writing

both students and teachers; new and advanced journalism and creative writing methods; language teacher education and curriculum development as well as materials and aids advancement for teachers; mask-making; doodling; mobile photography; oil painting; poetry and script writing; portraiture; still-life, figure and advanced drawing; rubber-stamp workshop; terracotta sculpture; toy-making; traditional arts; even pop-singing, musical theater and street theater.

With such a varied array of choices, it is no wonder that the UPB-SAEP is such an anticipated event for the parents and children of Baguio City. For two to four weeks in April and May, children of all ages would come to the campus to attend these workshops. UPB arts and humanities faculty, and established artists, writers, musicians and theater performers from Baguio City and around the country serve as facilitators.

UP Baguio has also brought the art workshops to the communities and provinces of the Cordillera Administrative Region as an accessible and affordable means to promote artistic and cultural expression and education among the children and teachers in places such as Sagada, Mt. Province, Kiangnan, Ifugao, and Laoag, Ilocos Norte.

And for many parents within the UP Baguio community and Baguio City itself, the UPB-SAEP has become a long-standing tradition. In fact, many children of UP Baguio

faculty and staff benefitted from the workshops. Some grew up to become UP Baguio faculty themselves. A case in point is Czarina Calinawagan, daughter of Dean Calinawagan, a proud alumna of many a workshop in her childhood.

It is also a trendsetter in Baguio City. “Other organizations now are offering their own summer arts workshops, which are patterned after ours,” says Jularbal.

As noted in a paper submitted during the run-up to the UP Gawad Pangulo for Excellence in Public Service, which the UPB-SAEP won as one of eight top public service programs in UP: “The reinvigoration of cultural life on campus is one of the SAEP’s initial priorities since its creation. This would pave the

way for the program to become the cornerstone of UPB’s aspiration of being the center of Arts and Culture in the region. So far, the revitalization... of culture and arts has been gradually achieved. UP Baguio is also recognized as a hub for arts and cultural learning by different academic and community oriented institutions in the region.”



A child painting at an easel during the 2017 UP Baguio Summer Arts Festival. Photo from the UP Baguio Summer Arts Program Facebook page

and arts; Cordillera music and dance; dance and musical instruments; documentary filming and showcase; debate and argumentation; humanities workshops for

Genomics on the Road

ANDRE ENCARNACION

We definitely want more people to be involved in genomics and bioinformatics,” says Dr. Maria Anita Bautista, head of the Philippine Genome Center’s (PGC) Agriculture, Livestock and Fisheries Program, “because there are many scientists from state universities and colleges who want to improve their research. These scientists thought that the PGC was only for UP, but it’s not just for UP. The Department of Science and Technology shelled out funds for it so that the PGC could serve the Filipino community.”

The message that the national university’s equipment and expertise have always been there for Filipino scientists to use has been one that Bautista and her colleagues have been trying to put out. This sentiment is borne out by the PGC’s goal of training the country’s future experts in genomics and bioinformatics—a task that goes far beyond the borders of UP.

Getting the word out on what the PGC has to offer is no easy task. Since 2012, however, under current Executive Director and former DNA Sequencing Core Facility (DSCF) chief Cynthia P. Saloma, the PGC has literally been getting their show on the road. Through a series of roadshows, PGC staff are hitting the regions and their associated SUCs to share both the PGC’s high-tech tools and the knowledge to use them.

Bautista herself did the rounds when she briefly became DSCF director in 2016. “During that time,” she says, “our task was to inform the Philippine scientific community that we already have these state-of-the-art tools that we can use. So if they want to get involved in genomics research, they don’t have to outsource. They can use the facility for their sequencing needs.”

The PGC is mandated to provide access to its advanced sequencing and bioinformatics services to strengthen the country’s academic and research infrastructure. Its DNA sequencing services include capillary sequencing (a technique originally used by the Human Genome Project in the 1990s) and medium- and high-throughput Next Generation Sequencing (NGS), along with nucleic acid extraction, quantification, and library preparation. On the bioinformatics end, the PGC also offers data processing and analytics services for NGS data, and high-computing services for those who want to do the analyses themselves.

“I asked the staff to help me spread the word that there was a sequencing facility that they could use,” she says. “And if cost is an issue, our offer was, you could be trained. You could process your own samples and won’t be charged as high because you won’t be paying for manpower. So the goal really was to train scientists, students, and researchers. We just want to follow the PGC mandate.”

What exactly happens when the PGC goes on tour? “This is how we do it,” Bautista explains. “We have a series of lectures. First, we invite people. If the workshop is on agrigenomics, we ask at least three people working on three different commodities to do lectures. So for example one would speak on crops, one on insects, and one on shrimp or forestry. And then in the afternoon, we introduce the platforms that we have at the PGC.

“The first question usually is: can we use them? And we say, of course you can use them! And the next one is: may bayad po ba (is there a fee)? Yes, there is a fee, but it’s not high. Because our mandate is to let them know how to use the facility. We also have a lecturer on bioinformatics, so it’s typically a one-day workshop.”

Bautista adds that the good thing about the workshop is that it doesn’t end there. “The participants come back. They write to us and ask for in-house training. So it’s a promotional campaign to let them know what we can do for them.” In order to tailor the workshop to certain SUCs, the roster of speakers is chosen to fit the region. “We first look at what commodities they focus on and then we invite people.”

For example, when they go to Benguet up north, “We go to Central Luzon State University. PhilRice is there, and so is the Philippine Carabao Center. So we invite people to talk on the genomics of crops that grow in the north, like rice and corn. We will get people to talk on the genomics of the water buffalo or cows. That’s how we conduct the workshop.”

After successful stops recently in Iloilo and Benguet, as well as the addition of several first-of-their kind sequencers to the PGC’s Shared Genomics Core Facility, the PGC’s roadshow will pick up steam in 2018. “We would like to encourage other researchers to link up with us,” Bautista says. “We can also help them craft research proposals specifically for their areas, in collaboration with the PGC, but with the SUCs as implementing agencies. Because that’s the purpose—that we extend our services beyond UP.”



A participant of the UP PGC 2017 Introduction on Next Generation Sequencing and Data Analysis. Photo by the Philippine Genome Center, <https://pgc.up.edu.ph/>.

Looking Back at the UP Diliman Ugnayan ng Pahinungod

CELESTE ANN L. CASTILLO

Over two decades ago, UP pioneered the country's first university-based formal volunteer service program. The program merged from a study conducted by Dr. Maria Luisa Doronila and Dr. Ledivina Cariño that looked into how much value UP students ascribed to social commitment—essentially asking, “Has UP lost its soul?” The response to that study was the creation on February 28, 1994 of the Ugnayan ng Pahinungod/Oblation Corps.

The Pahinungod Program is a legacy of UP President Emil Q. Javier's administration. The autonomous universities under the UP System had Pahinungod offices under the UP System Pahinungod, which had Dr. Cariño of the UP National College of Public Administration and Governance as the first Director, followed by Dr. Grace Aguilin-Dalisay of the Department of Psychology, UP College of Social Sciences and Philosophy.

In his article published in *Social Science Diliman* in December 2011 titled “Empowering the Youth Through Voluntarism: University of the Philippines Graduates as Volunteer Teachers,” Dr. Neil Martial Santillan wrote: “The first five years of Pahinungod saw the implementation of a multitude of programs with support from students, staff, and faculty of the different UP campuses—medical missions coupled with training of community-based health professionals and seminars on basic health care; relief

and rehabilitation work in calamity-stricken areas; programs empowering farmers as agricultural scientists; summer immersion programs for students to gain insights directly from the community; service learning as an instructional method; peer counseling; ecology camps; training workshops for teachers on updated pedagogical skills; examination for students in the provinces underrepresented in UP (affirmative action program), and deployment of graduates as volunteer teachers in remote areas (Gurong Pahinungod).”

As the UP administration changed, priorities shifted as well, leading to a change in fortunes for the UP System Pahinungod. After UP President Javier's time, a devolution policy allowed the now UP constituent units to decide whether or not to continue the Pahinungod Program. UP Manila, UPLB, and UP Visayas all chose to retain the program in their own ways. The UP Diliman Pahinungod, however, was dissolved, and the task of providing avenues for volunteerism were transferred to the colleges' extension service initiatives, coordinated by the UP Diliman Office of Extension Coordination.

Here, the people who served as Directors of the UP Diliman Pahinungod look back on their experiences, the challenges they faced, and the lessons they learned about the spirit of volunteerism and the blossoming of UP's soul.

DR. OSCAR P. FERRER

PROFESSOR, DEPARTMENT OF COMMUNITY DEVELOPMENT
UP COLLEGE OF SOCIAL WORK AND COMMUNITY DEVELOPMENT



How did you get started at the UP Diliman Ugnayan ng Pahinungod, and what was it like?

I was the first director of the Diliman Pahinungod. We set it up together—Ma'am Ledy Carino as System Director, and all the different directors—based on UP President Javier's "UP in Service to the Nation."

Each campus put its own spin on the programs. In UPLB, their clientele was mostly farmers, so the programs are directed toward farmers and agriculture. In Manila, they were more into medical missions. In the Visayas, both students and faculty focused on their extension programs. In Diliman, there were plenty of options; it all depended on the discipline. For instance, Home Economics would focus on food and nutrition, so we would bring the HE volunteers to communities so they can provide daycare tutorials or feeding sessions. We directed volunteers from the College of Arts and Letters toward conducting tutorials for students in the grassroots. The others, we brought to shelter houses, orphanages and nursing homes for senior citizens as the DSWD directed.

Since I come from the College of Social Work and Community Development, I brought the volunteers to the grassroots communities, like the Aetas. The Aeta communities needed rebuilding after the 1991 Mt. Pinatubo eruption. You had to reforest the areas covered by lahar, so we had environmental programs where we collected seedlings from Mt. Makiling, and brought them to the Aetas' areas to plant. Today, the Aetas communities have become green again. We had resettlement programs in Zambales. I even brought President Javier to the Aeta communities, and we could see his passion for this work in the way he would get teary-eyed during the sharing sessions with the Aetas.

We conducted the Affirmative Action Program, holding UPCAT reviews for high school students in the 20 poorest provinces, so their population would be more represented in the University. We had UPCAT reviews from Baler to Kidadapawan. There were so many programs for volunteer work.

In terms of drawing people in to volunteer, two things were important. Most of them wanted a meaningful, creative expression of what it is to be an *iskolar ng bayan*, but until the Pahinungod there was no institution that tapped that overflowing energy to volunteer, to serve, to reach out. We even had prison volunteer work, which Ma'am Grace Dalisay continued.

People were saying that UP had "lost its soul."

This was in 1994. The time for the heading-to-the-mountains activism was over, and commentators were claiming that UP had lost its soul. So President Javier decided that there had to be a visible expression of UP's support for government and the other stakeholders in nation-building, and the Ugnayan ng Pahinungod was created. We got in touch with other volunteer agencies such as the Philippine National Volunteers Service Coordinating Agency and the Jesuit Volunteer Program, and we looked into how we could institutionalize it.

We easily received funding. As President Javier used to say, it's easy to ask for money from Congress when you say the money is for extension services. When you say it's for research, they hardly give any, but when it comes to extension services for the communities, the congressmen are very willing to give.

There was never a lack of volunteers?

Never. From the moment we announced it, faculty and student volunteers would come. They would line up for training and orientation until our office resembled a marketplace. Then we would hold monthly sharing sessions to conduct psycho-social processing for the volunteers. There is an overflowing desire to serve, in any way or expression, as long as someone is there to affirm it, to acknowledge it, and to make them feel that they belong in a volunteer group.

What were the challenges you faced during your time as Diliman Pahinungod Director?

There were organizational challenges, such as tension among the autonomous units, and the politics behind the institutions where one official would focus on public service, the other on science and technology. In our processing and gathering activities, I would get caught in between. But in hindsight, these were all positive in the long run, because on one hand, the Science Complex was conceptualized, and on the other hand, the idea of “service to the people” also took root. So now, UP is both a graduate and research university, and a public service university. The contradictions strengthened our thrusts, creating balance.

In terms of programs for the volunteers, the challenge was where to take the volunteers after their volunteer work. What was the next step in their career path if they are doing volunteer work? Because you have to nurture your volunteers; you have to help them level up. That is what I learned from a seminar-conference on the management of volunteer organizations that I attended in Israel. They need continuity.

And another thing, you want your volunteerism to be rooted in culture. This is another insight from the research we conducted: the Pahinungod is culturally-based. For Filipinos, almost every task is volunteer work. They help their kapwa because that is the essence of bayanihan, of communalism. So you need to nurture and institutionalize that. If the spirit of volunteerism or the bayanihan attitude is present in every region, how do you harness that cultural potential of the people?

As a professor at the CSWCD, what principles in community development did you apply to your directorship of the Diliman Pahinungod?

From my discipline, I took organizing work, collective effort, participatory development and starting where the people are, and applied it to Pahinungod. You have to start with what the people in the community need. You can't just go to a community devastated by a typhoon and hand

them relief goods in the form of discarded clothes and expired cans of sardines. That's demeaning. My discipline teaches the need for us to respond to the needs of the people. It must be needs-based.

We teach this to our volunteers as one aspect of how we treat our communities. We don't call them disaster victims. We call them survivors.

Another discipline I brought into play is organizing work—community-based of course, which is my field. I tapped all our partner communities for volunteer work, where we could deploy volunteers and match their time and potential to the volunteer work needed, to maximize the psychic reward.

What have you learned from your experiences in Pahinungod that has enriched your teaching?

We have our volunteers document their experiences in reflection papers, so that they can serve as teaching materials for the classroom. So it's a win-win deal. You served the community, and you also support our academic endeavors through your experience.

Is there a chance that the UP Diliman Pahinungod would be revived?

The approach must be top-down. If the BOR says it must be so, everyone will follow. It's easier if it's top-down.

The original study on “Has UP lost its soul?” was conducted over two decades ago. What about the UP students of today, who belong to the millennial generation?

That's one thing we need to do research on. We need to brainstorm on how to tap the energies of the millennials, because their energies are different. With the social media revolution, they lack social skills and competence when it comes to face-to-face interactions. They communicate mostly online. We need to do research on how we can tap their energies with available information technology to really bring out their potentials. We need to do an assessment or evaluation on their potential for volunteerism, on what they can share with the vulnerable, to those in need, to the underserved.

DR. GRACE H. AGUILING-DALISAY

PROFESSOR, DEPARTMENT OF PSYCHOLOGY
FORMER DIRECTOR, UP DILIMAN UGNAYAN NG PAHINUNGOD
FORMER DIRECTOR, UP SYSTEM UGNAYAN NG PAHINUNGOD



How did you get started at the UP Diliman Ugnayan ng Pahinungod, and what was it like?

I started off as director for UP Pahinungod Diliman, succeeding Dr. Ferrer. It was the late Dr. Cariño who sweet-talked me into accepting the post, but somewhere along the way, Ledy went back to her college, the NCPAG, so the System Director post was vacant. So I took it on, and for maybe a year, while we looked for a Diliman Pahinungod Director, I was director for both. Then when Dr. De Villa accepted the post of Diliman director, I was able to leave Diliman and concentrate on the System.

How did you get into volunteer work?

From childhood, because my parents ran a community school, we were always open to these types of activities. As we were growing up, the idea of volunteering was really part of the way we lived. When I was in high school from 1969 to 1973, I was part of the student council. It was the time of martial law so you can imagine what it was like, but I was in an all-girls' school that had very liberal ideas, so that also fostered the idea of service.

Volunteering with organizations was really part of my life. However, the difference was that Pahinungod was a formal volunteer organization. This is why when I was asked to serve as Pahinungod Director, things fell into place, because as a psychologist, one of my areas is Filipino psychology, which is a liberating psychology. It focuses on *kapwa*; it's wanting to serve Filipinos. In *Sikolohiyang Filipino*, we want Psychology to serve the needs of the majority of Filipinos, and focus on Filipino thought processes, aspirations, the psyche, and relations with others.

How did Pahinungod operate as a formal volunteer organization?

This meant that we had to run things like any other organization. We needed a vision-mission-goals, we needed programs, we needed to clarify what the programs are for, how to ensure that the programs are well-run, how well volunteers are trained.

There is a formal process of screening and testing, because then, as now, the thinking is that it's important to do good, but good intent alone is insufficient. As corporate social responsibility programs or business volunteering programs would say, you have to do good and you have to do it well. It's important for people to be clear about what is expected from them, what they want to do, to behave accordingly, and to know what the entire program is for so that you don't go there with a messianic view—I'm from UP, I'm so great, I want to save you. It's really about finding out what is needed, and which of those needs can we meet.

That's also why we had the widespread programs, because we wanted programs that would match the skills of different people. We didn't want to turn away volunteers, because the ideal is that you always have something that you can offer.

There was never a problem with recruiting volunteers?

Never. Of course, they had different reasons to volunteer; that's part of the volunteering landscape. What's important is the volunteering behavior and the desire to serve the community. It's really wanting to help out and making sure that there's a match between the community's need and the ability of the Pahinungod to fill that need.

How does volunteering benefit the volunteers?

I think volunteering lets people look beyond themselves, so instead of thinking about your problems and how complicated life is, you get a chance to engage in positive change. People can see that each one could make a difference, each one can contribute to making the transformation happen, and in the process transform one's self together with the communities. Instead of the abstract desire of "I want to do good," concretely, what good can you do?

What challenges did you face as both System and Diliman Director?

These are two different times—the time of President Javier, where he was all for it, and the time after when Pahinungod was not regarded in the same way. It makes a lot of difference. Volunteer organizations would say you need the "buy-in." You need the top person to support the group. So I think the success of Pahinungod during the term of President Javier was to a very large extent because he supported it. Later on, with the change in administration, the challenge became how to convince people of the value of the Pahinungod.

When I was Diliman Director, the challenge was to come up with more creative programs, because there was a huge demand. We had to think of other programs so we didn't have to turn people away. You can't have only five programs when you have a thousand or even two thousand wanting to get in. It really was something that people were interested in.

After your stint at the Pahinungod, you were Founding President of the Volunteer Organizations Information Coordination and Exchange (VOICE) Network in 2001. You are also Chair of the Philippine Coalition for Volunteerism (PhilCV), and you were International Board Director of the Voluntary Service Overseas. Are there any lessons from your Pahinungod days that you carried over to your work with other volunteer organizations?

Oh, definitely. A lot. Basically, I credit Pahinungod for my belief in the importance of organized volunteerism. This is what got me started in formal volunteering, in the belief that we can do more together, be more effective if we plan together and undertake an endeavor collectively.

The other thing is that volunteer management systems are important if you want to succeed. When we asked some volunteers, they said that when they sign up for a formal volunteering opportunity, they look at organizations that would allow them to contribute what they have to the community, and that usually means that the organization is well run. Perhaps one of the reasons the

Pahinungod was so successful was that it was a well-oiled organization. It had its priority programs, its values were clear, and it was well-resourced. You need resources to make an organization run; that's also another thing that's important.

How have your Pahinungod and volunteerism experiences enriched your profession as a psychologist?

Professionally, I would say it's been an area where I have worked in for the longest time. It's been my area of interest, looking at the importance of engaged research work and community engagement, which is something I value. I've been asked to do talks about social involvement, the responsibilities of the academe beyond teaching.

As a faculty, I think one of the things I've incorporated it is service-learning. Even in the graduate level, I give my grad students in certain classes an option to do service-learning, where they use what they learned in class to serve certain groups. I also put up an Office for Service Learning and Outreach-Pahinungod at the College of Social Sciences and Philosophy when I became Dean in 2014. For me, it has been a continuing journey to try to look at different ways by which I can highlight the importance of volunteering.

How different would the volunteering landscape be for the students of the 1990s and the generations of students today?

Well, there's no data to draw from right now. Maybe it's time to do that study again.

One of the things that's said about millennials is that they value engagement. It's just that maybe the way they do it is different. So I think the challenge would be how to find a way to engage the different age groups in volunteer activity.

Currently, in the volunteer organizations we have, we're trying to address this by looking at the different forms of volunteering. There are certain volunteer groups now that are really techie groups. They volunteer to do your network, and for these young people, that's child's play. There are some groups that offer that kind of service to the other organizations that may be run by older people.

It's just breaking out of the traditional forms of volunteering. We all have different skills and interests, so I think regardless of age, there are ways and opportunities to get people involved. So don't be afraid of volunteering, because the reach and form of volunteering is as limitless as the imagination.

DR. MA. THERESA L. DE VILLA

PROFESSOR OF EDUCATION AND FORMER PRINCIPAL, UP INTEGRATED SCHOOL
FORMER DEAN, FACULTY OF EDUCATION, UP OPEN UNIVERSITY
FORMER DIRECTOR, UP DILIMAN UGNAYAN NG PAHINUNGOD



How did you get into volunteering?

I was with a group back in the 1980s to mid-1990s. It was called the Education Forum, an arm of the Association of Major Religious Superiors of the Philippines. The volunteers were teachers from public and private schools. We would hold seminar workshops to enrich the curriculum—not only strategies but content as well—because we thought the teachers should make the decision about these matters, not just the administration. The word “empowerment” wasn’t in vogue yet, but I think that’s what we were doing. We asked, how do you make education relevant? So it was education for social transformation. Of course, you needed the teachers for that, so we would hold workshops for both the administration and the teachers to get them started at the same level.

When did you serve as UP Diliman Pahinungod Director?

I came in from 1999 to 2002. Grace Dalisay was System Director at the time, so I took over in Diliman. I was winding up my second term as Principal of the UP Integrated School (UPIS) and began sitting in as Director of Diliman Pahinungod in February. I formally took over around April. I was also director of the Education Research Program of the Center for Integrative and Development Studies at the time.

My teaching at the UPIS was what kept my feet on the ground. Then the UP Open University asked me to handle one graduate course on language and literacy, and that’s how I started with the UPOU around 2000 to

2001. Then in 2008, I was appointed Dean of the Faculty of Education of the UPOU.

Tell us about the Gurong Pahinungod.

My term was under UP President Emil Javier, then President Francico Nemenzo, with Dr. Emerlinda Roman as Chancellor of UP Diliman. During my time, the administration was streamlining the budget, so all the offices were asked to be more stringent with expenses. So we looked at all the programs of the Pahinungod, we met with the staff and volunteers, and selected the programs that clearly achieved the objectives of the Pahinungod. And we saw that the Gurong Pahinungod, which was launched in 1997 in collaboration with the Department of Education, had a big impact.

So we strengthened the Gurong Pahinungod. We incorporated teacher-training seminar-workshops. For example, we would send volunteers to a school in an underserved community, and we would visit the Pahinungod volunteers quarterly.

The staff would go to a district, assess the surroundings, see what schools were covered in the district, then conduct a survey on what these schools needed. The Gurong Pahinungod would help the teachers in conducting this survey. Based on the results, we would choose from the expertise of the faculty-volunteers from Diliman or elsewhere for the workshop we would run. So if the teachers said they needed training in English, Science and Social Studies, that’s what we went with, choosing a maximum of three subject

areas for the workshop. The visit to the school would last five days, and the workshop three days. In between we would process the Gurong Pahinungod volunteers. But really, the entire thing was a community effort.

Our Gurong Pahinungod volunteers did not come from just the College of Education. They came from Engineering, Business Administration, Economics, Social Sciences and Philosophy, and so on. If they weren't from Education, we would offer them programs on teaching and education prior to their deployment, equivalent to around 18 units, so many of them take and pass teacher exams after their one year of volunteer service and become teachers.

What were the challenges you faced as UP Diliman Pahinungod Director?

I saw the political aspect of it, when they ended the Pahinungod in Diliman. I went on sabbatical at the time, but most of my activities during my sabbatical involved working with the struggling Pahinungod. We worked together to fight for the retention of the office. In fact, some of the deans rejected the idea of devolving Pahinungod to their units.

We, the Pahinungod directors, even agreed that, ideally, the Pahinugod Office would oversee the activities of the National Service Training Program, so that the volunteer activities and NSTP activities would be coordinated, with no overlaps and duplications. Diliman could form teams consisting of volunteers from each disciplinary cluster or a blend of disciplines and these teams could adopt communities and develop programs, with the involvement of the communities.

There was no shortage of volunteers?

No. The students would come to the office and volunteer. There was no Diliman unit that didn't have volunteers, and their usual comment was that they learned more from the community than the community from them. That's usually the case.

Also, they found an outlet for what they wanted to do, other than purely academics, and they managed to blend academics with volunteering. There was a service-learning option, where instead of just submitting a term paper, you applied theories and principles outside. The NCPAG had this, and sometimes the volunteers would go to a depressed community and serve the senior citizens by facilitating their applications for senior citizen IDs.

We even had the Quezon City Jail Project where the volunteers would go to the Quezon City Jail in coordination with the Bureau of Jail Management and Penology, and conduct literacy workshops, or simply visit with the jail inmates who had nobody to visit them, or run simple errands for them, or on certain occasions, hold programs to entertain them. I remember some volunteers from the College of Music who would sing for them or play instruments.

I really saw the effort these young people put into volunteering, and the camaraderie they developed. As director, I learned so much from them. And we and the volunteers still get in touch with one another. They still organize groups and do volunteer work. They still do this to this day, even though they already have families now.

What is it about volunteering?

I think it's inherent in us Filipinos, because we're not really individualistic. We love working with communities; there's a sense of service there. However, if you don't make the students aware that this opportunity is available, they might get distracted, because there are so many more interesting things to do. Volunteerism is a way for them to see that there is a world outside where they are now.

What do you believe is the legacy of the UP Diliman and UP System Pahinungod?

As long as public service is there through the Padayon Public Service Office, and as long as it's not a dole-out... UP is part of a bigger community, so we should always be involved—not only aware, but involved. We should do something. That's why it's called activism, because you act on it. It's active participation.

It's not just about joining a radical movement. Teachers can do this in class. We're supposed to be dealing with knowledge, right? When we gain knowledge, we become more aware. But do we stop at awareness? No, we do something. We change our behavior. How do you share what you learned? How do you learn further from others so that you become a better person?

While each day is a learning experience, the learning from volunteering is deeper, broader. You learn to see society as one big school. The whole community is the school. Education happens every day, everywhere. Everyone is a part of it.



Oblation at sunset by Celeste Ann L. Castillo