



**EXTENSION ACTIVITY  
ACCOMPLISHMENT REPORT**

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*Instruction: This report has to be submitted with the following: Approved Training Design, Attendance, Summary of Evaluation, At Least 10% of the Accomplished Evaluation Form*  
*Please Note: Accomplishment Report has to be submitted within THIRTY [30] DAYS after the conduct of the Activity. Non-compliance will mean succeeding extension activities will not be approved and endorsed.*

**BASIC INFORMATION:**

1. Title of Extension Activity: **ThinkTalk: Languages, Literature, Arts and Communication Series Positioning Gender Perspectives in the Classroom and Society**
2. Date and Venue: **March 2-3, 2022**
3. Target Participants [Type and Number]: **Students, Educators, Non-teaching Personnel, Community Stakeholders, and Others (Open Webinar)**
4. Estimate Cost: **Php 40,400.00**
5. Fund Source: **BSU GAD Fund**
6. Proponents/Implementors: **Institute of Social Research and Development (ISRD), College of Arts and Humanities (CAH), and Gender and Development (GAD) Office**
7. Cooperating Agency/ies/Unit/s:

**REPORT:**

**1. Rationale:**

The CHED Memorandum Order (CMO) No. 01, series of 2015 aimed to mainstream gender and development (GAD) in all higher education institutions (HEIs), private and public nationwide. The order was in response to the Philippine Council of Women (PCW) Memo Circular 2011-01, as provided by Section 36 of R.A. 9710 or the Magna Carta for Women), and 37-C of its Implementing Rules and Regulations (IRR). In addition, CHED CMO No. 01, s. 2015 provides for the enabling mechanisms that CHED and HEIs shall integrate the principles of gender equality in the trilogical functions of higher education: (1) curriculum development, (2) gender-responsive research programs, and (3) gender-responsive extension programs.

With these mandates, the integration of GAD in the classroom either in documents, systems or in pedagogy is now demanded from faculty members. Thus, proper information especially the how-to's on this area is needed.

Similarly, with this advocacy, culture, especially pop culture, has also embraced gender and media as elements on the understanding of one's society.

With these, there is a need to educate faculty members across all specializations on the interplay of GAD, classroom mechanisms and the society.

**2. Objectives:**

- 1) To inform participants on ways to integrate gender perspectives in the classroom and instructional materials.
- 2) To heighten awareness on Philippine pop culture and its interface with gender and media.



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**3. Type and Number of Clients:**

The target participants for the webinar are students, educators, non-teaching personnel, community stakeholders, and others (Open Webinar). There are 1,370 registered participants and 2,200 viewers during the webinar.

**4. Methodology:**

This is both an onsite and online activity. The onsite participants are the faculty members from the College of Arts and Humanities, the ISRD team, GSO personnel and ICT personnel. To observe minimum health standards, the onsite faculty member stayed in the Everlasting Hall while the moderators, ISRD team, GSO and ICT personnel utilized the Carnation Hall. Other participants were all composed of online attendees.

The sharing of lecture-discussions were done via zoom webinar, the meeting link was generated by ISRD and sent to BSU co-organizers of this webinar. It was then live streamed through the ISRD Facebook account. The first and third speaker of day 1 gave their lecture/ presentation live via zoom. Whereas the 2<sup>nd</sup> speaker of day 1 pre-recorded her presentation which was played during the webinar. The 1<sup>st</sup> speaker of day 2 presented her topic live. An open forum followed each presentation where the participants get to interact or ask their queries to the speakers.

Before the webinar, the ISRD team created a pre-registration form which was posted in the ISRD Facebook page for interested participants to answer and be notified for updates. An attendance form was also created and pinned in the comment box during the livestream of the webinar for the participants to accomplish as part of their requirement to receive e-certificates. After the webinar, the post-evaluation forms were sent through the email addresses of the participants who accomplished all the required forms.

Once the post-evaluation is closed. The cleaning of the data follows to ensure that the participants really accomplished all the required forms and finalize the list for the lay outting of their e-certificates. After generating all the certificates, it will be sent to the respective email addresses of the participants.

**5. Brief Summary of Accomplishment [Please include photos of the project]:**

The Institute of Social Research and Development led by Dr. Gigy G. Banes, together with the College of Arts and Humanities headed by Dr. Myrna Sison-Kuiper and the Gender and Development office supervised by Dr. Estrellita M. Daclan, conducted a 2-day webinar series entitled **THINKTALK: LANGUAGES, LITERATURE, ARTS, AND COMMUNICATION WEBINAR SERIES 2: "POSITIONING GENDER PERSPECTIVES IN THE CLASSROOM AND SOCIETY"** held at the Carnation and Everlasting Halls, Research and Extension building. Five resource speakers were invited: Dr. Imelda G. Parcasio, Faculty, College of Teacher Education, Benguet State University (BSU) with the topic **"Integrating Gender Perspectives in Syllabus and Instructional Materials"**; Dr. Dylan Edward R. Raranga, Faculty, Abra State University, with the talked about **"Gender-Responsive Teaching in Tertiary English Classes: A Basis for a Primer Development"**; Dr. Yuvimin B. Lumidao, Faculty, Ifugao State University, **discussed "Portrayal of Gender Roles in the Kalanguya Instructional Materials"**; Prof. Karen O. Laking, Faculty, College of Arts and Humanities, BSU talked about **"Pop Culture and Gender"**; and Prof. Peter P. Dalocdoc, Faculty, College of Arts and Humanities, BSU, discussed **"Pop Culture and Media."** The activity is in line with the 2022 National Women's Month Celebration which aims to highlight the gains achieved for women and girls, evaluates gender equality efforts, and looks ahead to the steps that must be taken to ensure growth in women's empowerment. The webinar concluded with a closing remark given by the ISRD Director, Dr. Gigy G. Banes.



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On March 3, 2022, the webinar started with an invocation by Dr. Penelope F. Tica-a, the Department Head of Filipino from the College of Arts and Humanities and was followed by the recorded National Anthem of the Research and Extension sector. Dr. Kara S. Panolong, the Division Chief of Languages, Literature, Arts, and Communication, acknowledged the 1370 participants who have pre-registered and presented the rationale of the webinar.



For the rationale of the webinar, Dr. Kara S. Panolong shared that the webinar is the 2<sup>nd</sup> episode for the ThinkTalk webinar series with theme: **“Positioning Gender Perspectives in the Classroom and Society.”**

*“The CHED Memorandum Order (CMO) No. 01, series of 2015 aimed to mainstream gender and development (GAD) in all higher education institutions (HEIs), private and public nationwide. The order was in response to the Philippine Council of Women (PCW) Memo Circular 2011-01, as provided by Section 36 of R.A. 9710 or the Magna Carta for Women), and 37-C of its Implementing Rules and Regulations (IRR). In addition, CHED CMO No. 01, s. 2015 provides for the enabling mechanisms that CHED and HEIs shall integrate the principles of gender equality in the trilogical functions of higher education: (1) curriculum development, (2) gender-responsive research programs, and (3) gender-responsive extension programs. With these mandates, the integration of GAD in the classroom either in documents, systems or in pedagogy is now demanded from faculty members. Thus, proper information especially the how-to’s on these areas are needed. Similarly, with this advocacy, culture, especially pop culture, has also embraced gender and media as elements on the understanding of one’s society. With these, there is a need to educate faculty members across all specializations on the interplay of GAD, classroom mechanisms and the society. That is why ladies and gentleman, in this two-day webinar, we have prepared five (5) lectures for everyone. That is all ladies and gentlemen. Thank you again to all our participants. We hope that you will be able to sustain your participation today until tomorrow and of course accomplishing all the attendance and evaluation forms for this activity. Mabuhay po and mga kababaihan, mabuhay po ang mga rumerespeto sa mga kababaihan and at the same time, language and culture will always be at play and that is why we give you this webinar series. Thank you very much and good morning.”*

After which, the Vice President for Research and Extension, Dr. Romeo A. Gomez, Jr. gave the opening remarks in relation to the GAD perspectives in the workplace and in the classroom setting. He also mentioned the significance of discussion on Pop culture and Gender and Media. He also commented on the significant insights of the contemporary behavior of the students and the unconventional way of thinking brought about by pop culture on gender and media.



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Dr. Estrellita M. Daclan, Director of Gender and Development Office also delivered her message. She first defined Gender and Development as the “development perspective that recognizes the unequal status and situation of women and men in the society.” She added that it advocates the equal role of men, women and LGBTQ+ in the development of the society. In addition, she stated that GAD as presented in the Magna Carta of Women (MCW), is a “development perspective and process that is participatory and empowering, equitable, sustainable, free from violence, respectful of human rights and actualization of human potential.” She added that it also seeks to achieve gender equality fundamental values that should be reflected in development choices. She said that it also contends that women are active agents of development.

Dr. Daclan also emphasized the inclusion of gender perspective in the design and implementation of plans and programs to carry out organizations’ mandates. From the GAD budget, she shared that it allocated adequate resources for the conduct of gender-responsive activities in the regular organization programs. As stated in the PCW-NEDA-DBM joint Circular 2012-01, section 3.3 “the GAD budget, which is the cost of implementing the GAD plan, shall form part of, and is not in addition to the agencies’ approved budget”. She ended her message by reiterating that the following 10 items must be present in crafting and implementation of programs: [1] participation of men and women in problem identification, [2] generation use of sex disaggregation data, [3] gender analysis to identify gender issues, [4] GAD and goals objectives outcomes/ outputs, [5] activities match identified gender issues, [6] gender analysis of designed project, [7] gender sensitive of monitoring and evaluation system that would capture GAD results, [8] requirements of sex disaggregated data base, [9] commitment of resources to address the gender issues and, [10] congruence of project GAD gender with that of agency.

The next to deliver her message is, Dr. Myrna Sison-Kuiper, Dean of College and Humanities. She stressed the theme of the 2022 National Women’s Month which aims to highlight the gains achieved for women and girls, assess actions towards gender equality and look forward to steps that must be taken to ensure progress in empowering women. She explained that the theme of the forum series, “Positioning Gender Perspectives in the Classroom and Society”, is fitting and relevant because gender equality has tremendous power to transform people. She also stressed that, as every individual strives to emerge from the pandemic, everyone must continue to work together to empower women and girls in the society through the academe. Also, by supporting and increasing women’s participation and initiatives, and focus on their field of interest which will help them survive in these hard times. Such learning will be carried on after graduation or after leaving the four walls of the schools where they belong. Additionally, she said that educators could help by doing something, especially in spending the GAD fund rightfully, in which students will gain maximum life skills that they will be carrying even when they have their own lives. She also mentioned that the topics would provide insights on how to play a role in rebuilding a new and inclusive normal existence.

Right after the messages, Prof. Karen O. Laking, faculty from the College of Arts and Humanities introduced the first resource speaker, Dr. Imelda G. Parcasio, a faculty member from the College of Teacher Education.

Dr. Parcasio’s lecture was on **Integrating Gender Perspectives in Syllabus and Instructional Materials**. Before going to the discussion, she started by laying down the objectives of her lecture. First is to explain Gender and Development as a process and framework for development, second is to define what gender sensitivity is, third is to apply gender lens in enhancing one’s syllabus, and lastly is to make IMs free of gender stereotypes, gender bias, and discrimination.

She then proceeded in enumerating the enacted legislations of gender and development related laws as shown in the figure below.



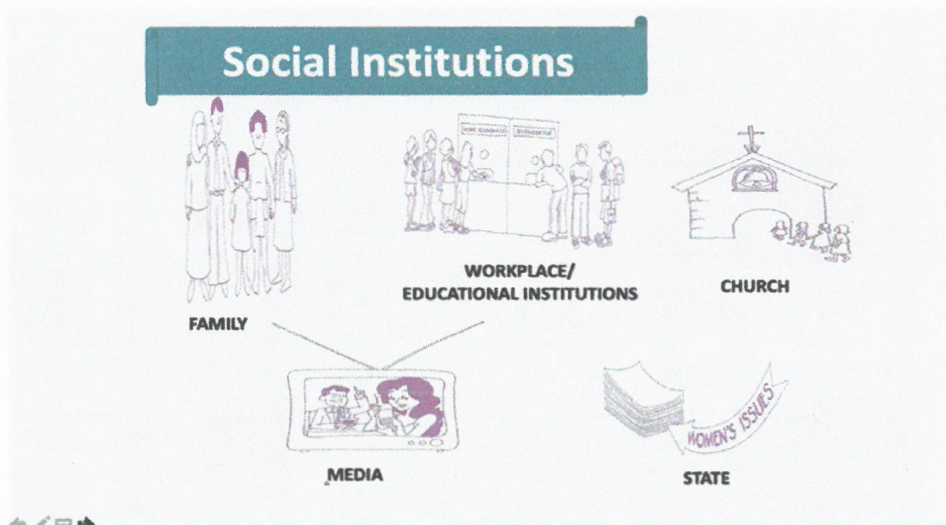
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## ENACTED LEGISLATIONS

1987 Philippine Constitution	EXECUTIVE ORDER 227 – The New Family Code of the Philippines	RA 6725 – Prohibition on Discrimination against Women on Employment	Joint Circular No. 2012-01_ GAD Plans & Budget to Implement MCW
	RA 7877 – Anti Sexual Harassment Act	RA 6949 – March 8: National Women’s Day	RA 9262 – Anti-Violence Against Women and Children
	RA 7192 – Women as Partners of Men in Nation Building	RA 9710 – Magna Carta of Women	Other GAD-Related Laws

Her next discussion is on gender sensitivity. She explained that being gender sensitive is respecting every person/individual, regardless of age, ability (physical or mental), belief/religion, educational attainment, race, ethnic group, status in society, marital status, region of origin, color, sexual orientation and gender identity. Recognizing that there is inequality between men and women that can be passed on from one generation to the next. Also, recognizing that this is inequality in the home, in the community and institutions should be changed. And most importantly is being one in working towards the transformation of such inequality in the home, in the community and institutions.



She also said that there are different institutions wherein a person shapes their views, perspective and understanding on various issues. One of which is the education/school institutions. Dr. Pascasio stressed that the role of schools as a crucial space that creates and reiterates social realities is in large part dependent on the people that govern these species: teachers. The formal school system promotes and encourages the different gender roles between men and women. She also discussed that teachers play an incredibly important role in formulating how children conceive of themselves, acting as a communicator of values for “personal growth, on national issues, and social relations,” and providing context with which the student can understand both themselves and the society they live in. Additionally,



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teachers are one of the adult figures to significantly influence children's lives outside of the family, and therefore have the vital responsibility of acting as role models. It is imperative, then, to examine the ways in which the teachers themselves understand the society around them, and in turn, how they transmit this information to their students, both in conscious and subconscious ways. Also, she said that both material that is being taught and the information that is unconsciously communicated through actions and attitudes are included.

In relation, the preparation of instructional materials and curriculum development must be gender sensitive so it should promote equality to the students of both genders.

Dr. Parcasio also defined the curriculum development as a multi-step process of creating and improving a course taught. Moreover, it is also organizing what will be taught, who will be taught and how it will be taught. She then proceeded in defining the syllabus, which is a document that outlines all the essential information about the course. She enumerated the essential parts of syllabus preparation which are the catalogue course description; institutional vision, mission and goals and objectives; course content; course requirements; evaluation and grading system; provision for differentiated instructions; references; suggested reading/s; policies, attendance deadlines; consultation hours.

Her next topic is Universal Design for learning. She shared that UDL is an approach to teaching aimed at meeting the needs of every student in a classroom. Additionally, it can be helpful for all learners, including those with learning and thinking differences. She stressed the importance of UDL because the classrooms are filled with students who have different needs, come from different educational backgrounds, have different attention spans and interests, have different language abilities, and have different cultural backgrounds.

**WHAT, HOW AND WHY OF LEARNING**

**Examples of Universal Design for Learning**

<b>Representation</b>	<b>Expression</b>	<b>Engagement</b>
sound, music, audio	drawing software	providing choices
video	whiteboards	interactive games
closed captioning	ACT	collaborating, teamwork
books & literature	acting out/play	Self-reflecting on choices
PowerPoint	typing, essay	
presentation, lecture	poster, arts & crafts	music, audio, cues for routines
graphs	drawings	real-life examples, taking pictures
	TURN TALK INTO TEXT	
	Speech to text, assistive technologies	

She also discussed the principles of UDL wherein the 'What' is the Representation, how has something to do with Expression and the Why is the engagement to the students.

Next, she shared the importance of creating a classroom environment that treats women and men equally for the educational success of students. However, gender equality does not stop with the teacher. It is also important that the materials used are supporting equal treatment. She added that many classroom materials, especially those that are older, may contain gender bias in activities, photos, or words. She also cited that many classroom materials, especially those that are older, may contain gender



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bias in activities, photos, or words. These materials can include textbooks, images, reading materials, written assignments or even test materials. As a result, she said that having students use materials like these in class can reinforce stereotypes about gender roles in society. Classroom materials that reinforce gender stereotypes can discourage students, weaken their motivation and limit their overall academic performance.

Dr. Parcasio also gave examples that showed the stereotypes of both male and female especially in the materials used at the school. Also, she shared tips on how to help teachers who are developing learning materials to make their IMs free of gender stereotypes, gender bias, and discrimination.

After the discussion, Dr. Parcasio answered the inquiries during the open forum. Three consecutive questions were asked by one of the participants, "Am I right to understand that gender inequality has a strong association with prejudiced, stereotyped, and discriminatory perspective on gender roles? *"Yes, you are correct, actually gender biases consist of the once that you have mentioned, including discrimination, subordination, violence, especially to women and children, prejudices, stereotyping,"* said Dr. Parcasio.

Second, Is GAD inclusive to LGBTQ+? I am not sure if there are interventions/ movements relative to struggles of LGBTQ+ students especially in the basic education? To start, the strict compliance to grooming and uniforms that are set/ designed only for binary genders.

Dr. Parcasio then answered, "Yes of course, since LGBTQ+ friends are not different from us. So, it includes everybody regardless of gender preference." *Actually, in general, if we have heard our secretary Briones, there is already a memo coming from her office addressing the need for making pedagogy gender in all aspects. Encouraging everybody to make their pedagogy gender responsive. At pag sinabi nating gender responsive it includes everyone, wala pong nale left behind, or else hindi pa rin natin pina practice talaga yung equality and equity diba."*

Third, would there be a GAD webinar series for LGBTQ+ during the Pride month in June? *"Actually, I have been conducting webinars or events seminars on SOII and that is a very timely topic to understand where our LGBTQ+ friends are coming from,"* said Dr. Parcasio.

Another participant also asked, "How do teachers integrate gender equality to lessons when textbooks that are designed and being used are gender biased already?" Considering that today, we are using modular, where the kids engage with "what they read is what they get." Do you think the first to act on it are the textbook designers, writers and editors? *"Before, the pandemic, we relied so much with the textbooks and workbooks, or any instructional material being sold by publishers, agree with me, when we have the pandemic but to prepare our own instructional materials through our modules that's divided that have been chopped into chunks by our learning packers. Because we've done our own instructional materials already naiwasan natin itong equalities or biases that have been portrayed with the books before,"* said Dr Parcasio.

Ma'am, since there were cases of gender stereotypes in some textbook or instructional materials, especially in DepEd, what should be the proper way of addressing it, especially to grade schoolers? *"Yes, know your content. The books are there already, we cannot do anything. Printed at sinasabi nila andami ng nagastos sa books na yan. In the case of BSU, we were caught unprepared, hala sige na let's attend webinars on how to make our instructional materials. So na answeran naman yung coming up with IMs gender sensitive,"* said Dr. Parcasio.

The next resource speaker, Dr. Dylan Raranga, faculty of University of Abra, discussed his topic titled "Research in Gender Responsive in Tertiary English Classes: A Basis for a Primer Development".



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Dr. Raranga started by sharing the UNESCO definition of gender-responsive teaching which refers to the teaching- learning process which pays attention to the specific learning needs of students of all genders. It is a result of the mainstreaming of Gender and Development in all facets of human services, which includes education.

Further, he said that gender and development mainstreamed in the four-fold functions of HEIs which include instruction. He also emphasized that language teachers are the primary avenues for teaching concepts of GAD especially in their language classes where sexist remarks may be recognized. He also added that it creates inclusive and learner friendly environments that allows students to be more engaged in the classrooms and highly motivated to learn.

He also discussed the dimension of gender-responsive teaching. This includes classroom dynamics and interaction which involves the interaction between students and teachers during the teaching - learning process. Another is the pedagogy which includes the instructional styles and strategies of the teacher. Lastly, is the instructional material development.

He also shared that one of his output from his research is the crafting of the primer which introduces key concepts and processes on integrating in the teaching process particularly among English language teachers in the tertiary level to create a gender responsive class.

First part of the primer is the primer where concepts of gender are presented, particularly definition of gender and development. Second part is the definition of a gender-responsive classroom and presents its characteristics as per result of an extensive review of literature. The third part of the primer provides pointers in successfully conducting gender-responsive teaching particularly on tertiary English classes.

He explained that language of instruction does not carry gender biases and stereotypes. He also stated that gender-fair generics are used to avoid restricting the visibility of women and the cognitive availability of female exemplars. He stressed the importance of establishing communication patterns by considering words and phrases carefully before it will be used in class.

Dr. Dylan also reiterated that sexist remarks by the students are not ignored in the classroom. He also said that exploratory classroom activities facilitating gender mainstreaming at the same time considering student's specific interests or background experiences are encouraged. Differentiating teaching methods to accommodate different genders is encouraged. He elaborated that it is important to consider a student's maturity, prior experiences and social values. Connect mainstream topics with a gender perspective. He also reiterated that teachers eschew stereotyped views about females and males that limit potential of women and men at schools and society.

On the other hand, the resource speaker said that proper gender roles must be explained to students for them to be gender-responsive in the teaching classroom. And, stereotyped gender-role behavior in curriculum materials is exposed and corrected.

In addition, gender-neutral words, examples, and images/photos in test papers, activity sheets and the like are utilized appropriately. The teacher balances the context by citing other examples other than those found in the book. Assessment of student's performance is balanced for all genders. The teachers ensure that the instructional materials such as books, computer programs and other curriculum materials are suitable for all genders and free from stereotyped gender behavior and have equal distribution of male and female.

Subjects of gender are integrated in topics in the curriculum along with the inclusion of gender perspectives into the courses and instructional materials is observed. Moreover, generic masculine





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pronouns in instructional materials are avoided. The teachers develop objectives considering cultural aspects and gender dimensions. The syllabi incorporate gender dimensions by exploring gender issues within some of the topics of the existing syllabus.

During the open forum, Dr. Raranga answered all the queries of the participants. After which, the moderator read the content and awarded the certificate of recognition to the resource speaker virtually.

**Dr. Yuvimin O. Lumidao, faculty from Ifugao State University, discussed her topic titled, "Portrayal of Gender Roles in the Kalanguya Instructional Materials".**

Dr. Lumidao stressed that the prime agents in fostering gender development is the education institution as defined by Shimony (2005). She also discussed the CHED Memo Order No. 1 s. 2015 in establishing the Policies and Guidelines of Gender and Development in the Commission on Higher Education Institutions (HEIs). In addition, she also shared the DepEd Order No. 32, S. 2017 (Gender-Responsive Basic Education Policy): on enduring and emerging gender and sexuality-related issues in basic education, to promote protection of children from all forms of gender-related violence, abuse, exploitation, discrimination, and bullying, and to promote gender equality and non-discrimination in the workplace and within DepEd. She also cited the DepEd Order No. 39, s. 2016 stating the Adoption of the Basic Education Research Agenda on Gender and Development (GAD) as one of the DepEd Research Agenda. This pertains to the encouragement of the teaching faculty of basic and higher education to conduct GAD related research. One of the highly encouraged topics related to research is on teaching and learning specifically on language as medium of instruction (MOI) on Mother tongue-based Multilingual Education or MTB or MLE.

The conduct of MTB-MLE is in support of UNESCO as stipulated in the Use of Vernacular Languages in Education in 1953. In addition, this also supports the 1996 Universal Declaration of Human Rights and the 2007 United Nations Declaration on the Rights of Indigenous Peoples on education of indigenous peoples in their native tongue. Moreover, this also tackles the right to use one's own language. She also highlighted the significance of using the vernacular language such as creating harmonious relations in one's own language communication and freedom and opportunity to use one's own language in any media platforms.

However, UNESCO (2013) predicted the challenges of the vernacular use of language as follows; multiplicity of languages, shortage of educational materials in the language, lack of appropriately trained teachers, and presence of resistance to schooling in the mother tongue by various stakeholders. Based on her readings (Eslit, 2017; Lartec et al., 2014; Wacnag, 2018), local studies show that absence of books written in mother tongue is a major challenge in the implementation of MTB-MLE in the country.

"The results of the study that I have cited means that continuous effort should be done to come up with quality learning materials which will be used in the implementation of the MTB -MLE instruction."

DepEd Order No. 90 s. 2011, punctuates the production of learning materials: "story books in big and small formats, flash/ activity cards using letters and numbers, basic sight words (grade level words and picture dictionary), and thematic picture chart for oral literacy." This is parallel to the UNESCO (2013) Guidelines on Language and Education which emphasized the production of adequate and relevant learning materials in mother tongues.

She also explained that there is scarcity in the *Kalanguya* instructional materials. She then gave a brief background of the *Kalanguya* language which is one of the three languages used in Ifugao. She also shared that there are variants of *Kalanguya* namely *Dekey*, *Kib-al*, *Keley-l*, *Kal- ing*, and *Nini*.



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Dr. Lumidao studied how the teacher-made *Kalanguya* MTB- MLE IMs in Tinoc, Ifugao portray diverse gender roles. Also, to find out the teaching strategies employed by MTB- MLE teachers to raise awareness on gender roles. Further, to develop information Education Campaign (IEC) materials on gender sensitivity.

However, from the collected teaching IMS, like big books, small books, riddles and song translations, only big books and small books were analyzed because of the higher probability that these would contain gender role portrayal embedded in the text.

From the three major themes in the analysis presented in a triangle shape shown in the sphere of life, the faith-related role is located at the top most part as it talks about the faith of an individual. The results of analysis showed the performance of various roles such as Faith-related roles which refers to the performing-church related activities like going to church, attending masses and leading the young ones towards Christian faith. *Kelleng*, a cultural tradition, a prestige ritual in honor of *Kabunyan* the creator, however as of today all are geared toward the Christian faith.

The next is the community roles, observing roles on *pakikipagkapwa-tao* through the promotion of community welfare, observing hospitality and observing cultural practices. Observance of *Danga* and *Ubbo*. *Ubbo* is observed in garden related works, during planting and harvest season. *Danga* on the other hand is observed in relocating and building houses and clearing weather-ridden roads. The participants also shared that *brigada eskwela* could fall for *danga*.

And the third is family roles wherein the roles in supporting the family is included as well as performing education related roles, satisfying child rearing responsibilities, observing roles to protect welfare of family, satisfying household obligations and performing cultural practices. From the IMs, both female and male perform roles in the garden via farming and entrepreneurship. Both female and male children also attend school and both parents share roles in supporting the education of the children as well as rearing the children. They also have an active role in instilling discipline and other positive values to their children. Some of the identified roles portrayed protection of the parents or security to the family like building of houses, fences and riprapping. Both males and females participate in doing household chores. Another is the act of *Awil*, a traditional culture providing animals to children or adults when visiting their relatives. *Awil* also pertains to the animal itself given to the child or adult who visited their relative. However, through the modernization, *awil* evolved to also giving cash or money to the child or adult instead of an animal.

The teacher participants shared that gender related matters are integrated in the curriculum at the elementary level, discussion of gender related matters take place when they are connected in the subject matter, when they are reflected in the IMS being used or when the learners or the pupils ask or mention themselves. Then, the teachers discuss gender related matters through the 3T strategy.

- A. Facilitating Learning thru the 3T Strategy - includes the use of discussions, lectures, visual or audio-visual and Q & A.
- B. Facilitating learning through collaboration and creative - use of group works, role playing, songs, drawings for the creative strategies
- C. Facilitating learning by doing and through vicarious education- encouraging learners to share personal experiences and to observe community events like joining vigils.

The use of these 3T strategies is instrumental in teaching gender related matters, however the third group has deeper impact as it teaches the children to observe the roles of each member of the



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community in the gathering, also children are taught to develop positive values like *pakikiramay*, sympathy and empathy.

Generally, the teacher-made *Kalanguya* IMS denied exclusivity of roles, however roles identified are rather confined to farming and garden works, household chores, entrepreneurial activities, communal activities, and in getting formal education. Roles related to other occupations now considered universal to females and males in the national and international context were not cited. Also, there is limited discussion particularly on different gender roles, existence of other gender identities and gender role arbitrariness. That is because, the participants believe that topics are too advanced for learners in the primary level which was contradicted by a study conducted by Wingrave (2018) stating that awareness should start in the nursery level and was supported by Lahelma (2014) Gender awareness is a must in all education levels.

The limited discussion of gender identities is because of the strict association of the two sexes, wherein the female is supposed to be feminine and the male is supposed to be masculine. The cited limitations now led to the crafting and signing of the policy on Integrating Gender Sensitivity in the MTB-MLE Program: Training Module that aims to encourage and assist MTB-MLE teachers in handling learners in the primary grades as well as raising gender sensitivity in their classes.

The Module has a 5E Model: Engaging, Exploring, Explaining, Elaborating, and Evaluating. It consists of three (3) units;

**Unit 1: Embracing Gender Sensitivity: Understanding Sex and Gender**

- This unit aims to help the users/readers obtain a better understanding on the difference between sex and gender. Having a clear grasp of what each term really pertains to will aid in understanding the existence of diverse gender identities which is a practical aspect of gender sensitivity practice.

**Unit 2: Embracing Gender Sensitivity: Understanding Gender Role Arbitrariness**

- This unit aims to present the various roles performed by females and males at the present time, as well as the expected variation of roles as a result of cultural peculiarities. Having an in-depth understanding of these concepts will lead to the appreciation of gender sensitivity which exemplary educators are expected to live by.

**Unit 3: Embracing Gender Sensitivity in the MTB-MLE Program via Teacher-Mediated Activities**

- It is the principal goal of this material that after going over the topics, the users will utilize all the knowledge that they have acquired in the production of classroom activities which are responsive to gender-related issues. As such, this unit provides guidelines and samples activities anchored on the principles of gender sensitivity which are hoped to encourage and help them come up with their own classroom.

On March 4, 2022, Dr. Kara S. Panolong gave the recap for the first day of the webinar. She started with the discussion of Dr. Imelda G. Parcasio on her topic "Integrating Gender Perspectives in Syllabus and Instructional Materials." She stated that whenever we make our syllabus or syllabi and even our instructional materials, we need to keep them free from gender bias by incorporating different activities, different lessons that are appropriate. Dr. Parcasio also mentioned the gender-fair language. She then proceeded to the lecture of Dr. Dylan Edward R. Raranga of University of Abra in which he presented his dissertation entitled "Gender Responsive Teaching in Tertiary English Classes: A Basis for Primer Development." According to her, the lecture of the second speaker confirmed the discussion of Dr.



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Parcasio in which different materials and different activities should cater to the different genders in the classroom. She also said that it was commendable that Dr. Raranga was able to make a primer that can be used as a guide for all teachers, not only in HEIs but also in the different levels. She then proceeded with the last speaker for the day coming from Ifugao State University, Dr. Yuvimin B. Lumidao who approached the “Portrayal of Gender Roles in the Kalanguya Instructional Materials” by doing a content analysis of the different big books and different resource materials in the setting of her dissertation. It is also worthy to note that in her dissertation, Kalanguyas’ do not really identify specific roles for males and females especially those who are in the households. According to her, it is probably safe to say that in her dissertation, she was able to see or portray that there is an equal role of a man and a woman in the household. A man can take the role of a woman in the household and vice versa. Dr. Panolong then ended her recap with the conclusion “It is again worthy to know that it is not only in the society that we have to observe gender free roles and avoid gender bias but at the same time what was also reminded to us by Ma’am Parcasio is that as teachers or people in the academe, we have a big role to play to educate our young, our children. At the same time, serve as models in advocating gender equality, gender sensitivity and gender responsiveness.”

Dr. Panolong then proceeded to introduce the speakers and the topics for the second day. The first speaker is Prof. Karen O. Laking from the Department of Arts and Communication, College of Arts and Humanities (CAH), Benguet State University.

Prof. Karen O. Laking started her discussion on “**POP CULTURE AND GENDER**” by sharing her observation that the lectures presented for the first day were all highly academic.

According to her, the topics that she will discuss are very broad and her main perspective is on western pop culture. She first gave the flow of her presentation, for part 1, she will define what Pop Culture is, its examples, and how it came about. She also stated that there is a need to differentiate Pop Culture from Folk Culture and High Culture. For part 2, she will discuss how pop culture constructs gender: men, women and LGBTQA+. For the last part, she will delve on how pop culture and gender is integrated in the classroom by addressing why there is a need to study or teach pop culture.

## WHAT IS POPULAR CULTURE?

RAY D. BROWNE (founder of the academic study of popular culture in the United States)

- Popular Culture consists of the aspects of the attitudes, behaviors, beliefs, customs, and tastes that **define the people of any society**. Popular culture, in the historic use of term the culture of the people.
- It is the everyday world around us: the mass media, entertainments, diversions, heroes, icons—our total life picture.
- ...most important, the popular culture of a country is the voice of the people—their likes and dislikes, the lifeblood of daily existence, their way of life.



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Prof. Laking provided other definitions of Pop Culture, *“Popular culture is the set of practices, beliefs, and objects that embody the most broadly shared meanings of a social system. It includes media objects, entertainment and leisure, fashion and trends, and linguistic conventions among other things”* by Dustin Kidd. The last definition she gave was *“a wide-ranging group of heterogeneous people, who stretch across identities and across the world, and who embrace cultural traits such as music, dance, clothing, and food preferences that change frequently and are ubiquitous on the cultural landscape.”*

On music, she mentioned the Beatles as an example since their music has transcended through time. They are considered a classic but people still know their music until today. On food preferences, she used McDonalds as an example since it has become an icon of popular culture already.

Other examples of popular culture include toys and games, fashion fads, trends in magazines, gossip about famous people, television shows, movies, video games, souvenirs (ex. ticket stubs), and posters of celebrities, social media, memes, tiktok, YouTube and many more.



Prof. Laking also differentiated Popular Culture from folk and high culture. According to her, folk culture is similar to pop culture in some ways because of the mass participation involved; however, folk culture represents the traditional way of doing things. Folk culture is not as amenable to change and is much more static than popular culture. In her lecture, folk culture represents a simpler lifestyle that is generally conservative, largely self-sufficient, and often characteristic of rural life. Radical innovation is generally discouraged and group members are expected to conform to traditional modes of behavior adopted by the community. Folk culture is local in orientation, and noncommercial which is the opposite of pop culture where everything is commercial. So, when pop culture is produced, the main thing that



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runs in the producers mind is the market who will consume the product. While in folk culture, their main intention is to retain their old ways of doing things.

In short, folk culture promises stability, whereas popular culture is generally looking for something new or fresh. When it becomes so popular already, the makers of pop culture will create another that will displace the existing one. Because of this, popular culture often represents an intrusion and a challenge to folk culture. It is a threat to folk culture because it is more exciting and it is more affordable as well. That is why folk culture is sometimes being displaced and the people practicing it need to think on how to preserve the culture. Conversely, folk culture rarely intrudes upon popular culture. There are times when certain elements of folk culture (e.g., Turkish rugs, Mexican blankets, and Irish fairy tales) find their way into the world of pop culture. Generally, when items of folk culture are appropriated and marketed by popular culture, the folk items gradually lose their original form.

Prof. Laking also differentiated popular culture from high culture. For their key characteristics, pop culture is accessible to the masses after all it is the culture of the people. Whereas high culture is not mass produced, nor meant for mass consumption because it belongs to the elite: fine arts, opera, theater, and high intellectualism are associated with the upper socioeconomic classes. The items of high culture also often require extensive experience, training, or reflection to be appreciated which seldom cross over to the pop culture domain.

Consequently, popular culture is generally looked (down) upon as being superficial when compared to the sophistication of high culture. (This does not mean that social elites do not participate in popular culture or that members of the masses do not participate in high culture.)

Afterwards, she presented how popular culture was formed. According to her, for most of human history, the masses were influenced by dogmatic forms of rules and traditions dictated by local folk culture since most people were spread throughout small cities and rural areas which were conducive to a 'popular culture'. With the beginning of the Industrial era (late 18th century), the rural masses began to migrate to cities, leading to the urbanization of most Western societies. Urbanization was also a key ingredient in the formation of popular culture and that people who once lived in homogenous small villages or farms found themselves in crowded cities marked by great cultural diversity. These diverse people then would come to see themselves as a 'collectivity' as a result of common, or popular, forms of expression. Thus, many scholars trace the beginning of the popular culture phenomenon to the rise of the middle class brought on by the Industrial Revolution. Along with this, industrialization also brought mass production; developments in transportation (e.g., steam locomotive and the steamship); advancements in building technology; increased literacy; improvements in education and public health; and the emergence of efficient forms of commercial printing, representing the first step in the formation of a mass media (e.g., the penny press, magazines, and pamphlets). All of these factors contributed to the blossoming of popular culture.

By the start of the 20th century, the print industry mass-produced illustrated newspapers and periodicals, as well as serialized novels and detective stories. Newspapers also served as the best source of information and provided a starting point for popular discourse on all sorts of topics. Fueled by further technological growth, popular culture was greatly impacted by the emerging forms of mass media throughout the 20th century. Films, broadcast radio and television all had a profound influence on culture.

This was then followed by her discussion of the numerous sources of popular culture. A primary source is the mass media, especially popular music, film, television, radio, video games and the internet - social media. In addition, advances in communication also allowed for the greater transmission of ideas by word of mouth, especially via cellular phones. Many TV programs, such as American Idols and the Last



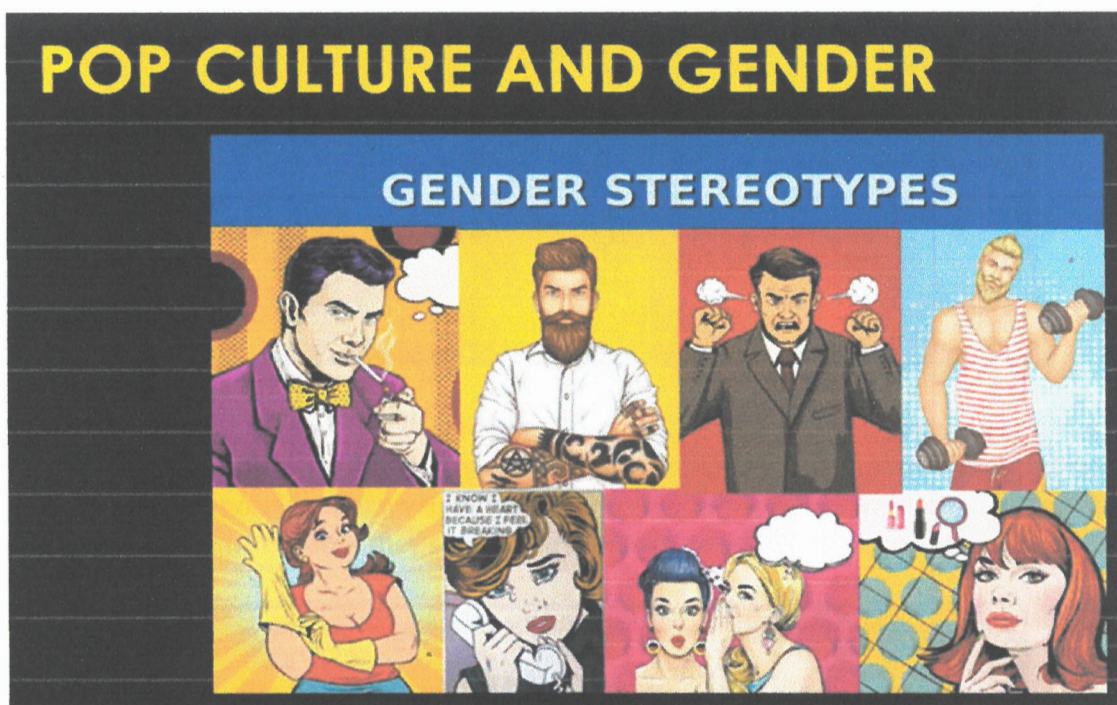
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Comic Standing, provided viewers with a phone number so that they can vote for a contestant. Through this combination of popular culture sources, it represents a novel way of increasing public interest and further fueling the mass production of commodities.

Pop culture was also influenced by professional entities that provided the public with information. These sources include the news media, scientific and scholarly publication, and 'expert' opinion from people considered an authority in their fields. This strategy is a useful way in influencing the public and may shape their collective opinions on a particular subject. Today, anyone can create content and post it on Facebook or any social media sites and people who consume them might believe them and that's the danger of the kind of technology that we have today. At the very least, it provides a starting point for public discourse and differing opinions. News stations often allow viewers to call or email in their opinions, which may be shared with the public.

A seemingly contradictory source of popular culture is individualism. It is where urban culture has not only provided a common ground for the masses but has also inspired ideals of individualistic aspirations. In the United States, a society was formed on the premise of individual rights where there are theoretically no limitations to what an individual might accomplish. The individual may choose to participate in all that is 'popular' for popularity's sake; or they may choose a course of action off the beaten track. These individuals are called 'pathfinders' and they affect popular culture by their individuality. But once a unique style becomes adopted by others it then ceases to remain unique which already becomes popular.



Prof. Laking then proceeded to present "POP CULTURE AND GENDER" starting with gender stereotypes as seen in the image above. Afterwards, she presented how pop culture constructs genders.



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## HOW POP CULTURE CONSTRUCT THE GENDERS

- **Pop Culture and Women**
  - **Stereotyping---** housewife, caregivers, household chores
    - **Weak, irrational, emotional, vain, materialistic**
    - **Sex objects-- the body of the woman as a commodity, always the subject of male gaze**

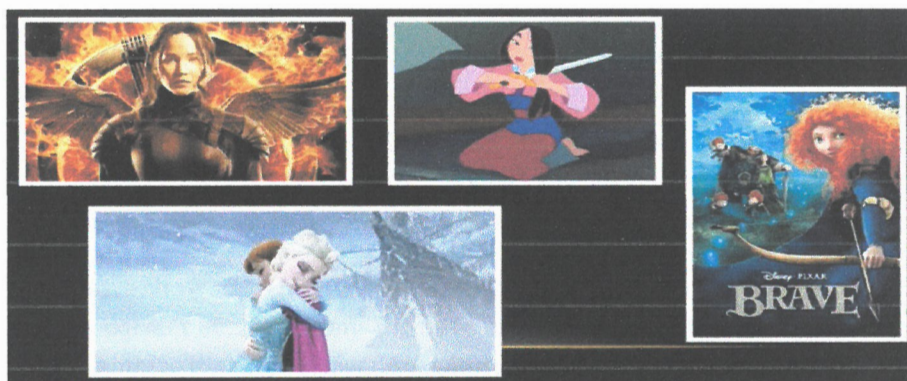
She then shared about the “Categories of the Female Popular Music Stars” by Prof. Kirstin Lieb (2013) and gave examples on it:

1. Good Girl - Most pop stars start as GOOD GIRLS. (e.g., Taylor Swift, Britney Spears, Miley Cyrus)
2. Temptress - The good girl now has to show more skin. (e.g., Miley Cyrus, Rihanna, Beyonce)
3. Diva - People talk more about their talent than their looks. (e.g., Celine Dion, Adele)
4. Hot Mess - (e.g., Lady Gaga, Miley Cyrus, Amy Winehouse)

The speaker gave examples of how pop culture portrayed women in advertisements:



She also gave good examples like: Katniss Everdeen who became the hope of her district which broke the norm of having the man be the hero of the series; the classic Mulan who is seen cutting her hair to join the army and represent her family; Brave and Frozen - Disney went away from the traditional way of saving the lady in distress rather they showed how women were saving women and others.



Prof. Laking then presented the traditional male gender roles which are: aggressiveness, emotional toughness, and independence, feelings of superiority, decisiveness, power orientation,





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competitiveness, dominance, and violence. These traditional male gender roles have created that toxic masculinity. According to her, even men do not want to be called aggressive, emotionless but because of these gender roles that the society created, they have to comply.

**POP CULTURE AND MASCULINITY**

**Masculinity in Avengers Movies**



The Avengers: A Breakdown (Cook, 2013)

Superhero	Captain America	The Hulk	Iron Man	Thor
Name	Steve Rogers	Bruce Banner	Tony Stark	Thor, Son of Odin (God of Thunder)
Physical Transformation	Super Soldier Serum	Gamma radiation	Iron Man super suit	God
Abilities	“Physical perfection; able to lift twice his own body weight; expert military strategist; Olympic-level martial artist and gymnast; resistant to disease and fatigue” (Dougall 70)	“Unlimited physical strength...can leap several miles in a single bound. His body heals almost instantly...” (Dougall 172).	“Superhuman strength and durability, jet-boot powered flight, repulsor beams in gauntlets, and chest-mounted uni-beam” (Dougall 190).	“Enhanced strength, near-invulnerability, longevity, and vast magical abilities provided by the Odiforce” (Dougall 368).

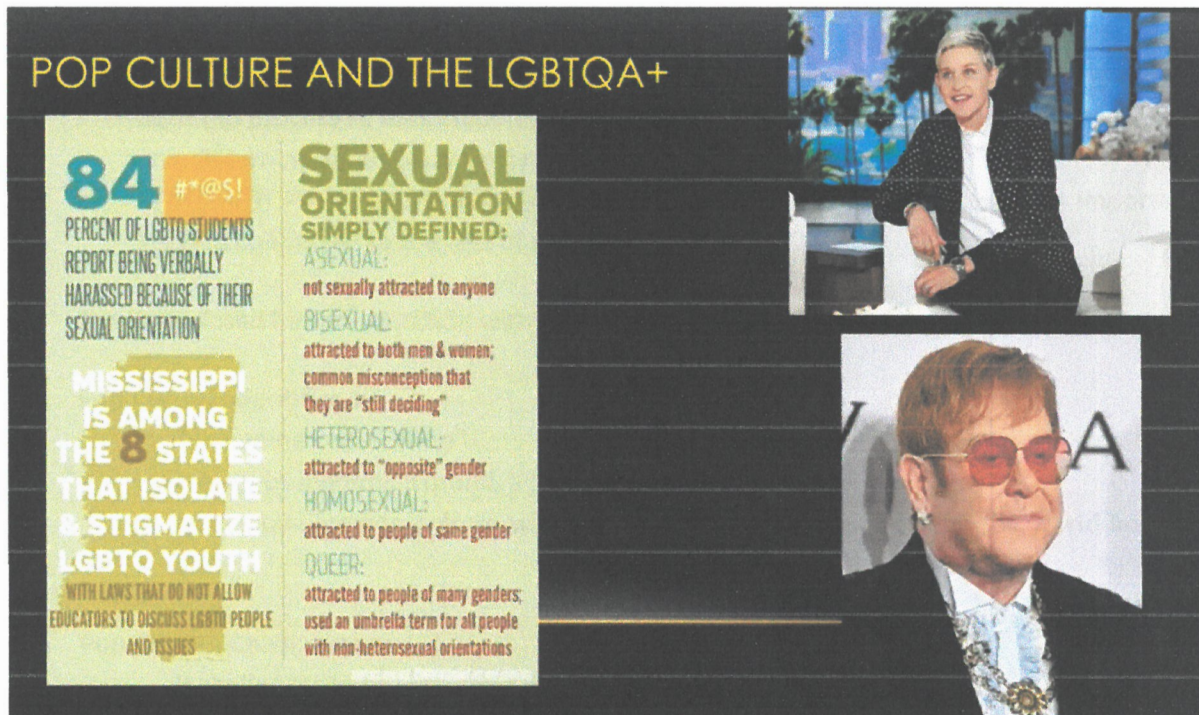
The figures above show superheroes are all about strength, power, intellect, macho, savior, saving the world, and almost perfect because there needs to be a flaw that will cause the downfall of the hero. She also gave other examples that show how pop culture portrayed men/ masculinity and how it changed over the years.



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She also discussed POP CULTURE and the LGBTQA+ and provide examples and issues that they are facing.



She also shared a research on "Showtime: Pop Culture's Impact on Society's View of the LGBTQ Population" by Coner, Bower, and Sparkman (2015) where they found out that LGBTQ people are:

- Misinterpreted/ Misrepresented - most of the time they are projected as 'sex-starved' individuals, comical, bullied/ mocked
- Perpetuating Stereotypes
- Changing Perspectives - the perception on LGBTQ population is changing in a good way through popular culture
- Advocacy - many known personalities are advocating to change the view on LGBTQA+ population and fighting for their rights
- Personal Connection



For the last part of her presentation, Prof. Laking discussed the need to study and teach pop culture. She then enumerated the following reasons:



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- a) Students can relate more to pop culture.
- b) They can express themselves better.
- c) There will be a better flow of discussion inside the classroom when we “speak the same language.”
- d) When we talk inside the class about the pop culture that we consume, we can guide them better to process all information that they are exposed to and guide them to be more critical and discerning about what they consume.
- e) While High Art is important for us to experience the sublime, Pop Culture is important to keep us connected to the rest of humankind.

She then closed her presentation with the **three (3) Pillars of Pop Culture:**

**1. Pop Culture Identifies us**

- “Philippine Pop-Culture”
- It gives us identity, a brand, a trademark
- Understanding pop culture will help us understand ourselves and the world around us better.

**2. Pop Culture Challenges us**

- It challenges us to widen our minds, our perspectives.
- It allows us to access other cultures.

**3. POP CULTURE UNITES US**

Things that “matter” in Pop Culture (Divides us)	“Not important” things in Pop Culture (Unites us)
<ul style="list-style-type: none"> <li>● Politics</li> <li>● Religion</li> <li>● Ideologies</li> <li>● Cultural Beliefs</li> <li>● Values</li> <li>● BENECO</li> </ul>	<ul style="list-style-type: none"> <li>● Star Wars, Avengers, etc.</li> <li>● Manny Pacquiao</li> <li>● McDonalds</li> <li>● BTS</li> <li>● Vice Ganda</li> <li>● Beauty Pageants</li> </ul>

- Pop culture is considered “not important” but it is something that unites us.

So, why should we dismiss something that unites us as something unimportant?

For the open forum on Prof. Karen O. Laking’s presentation, the question and answer are as follows:



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- 1.) Is red-tagging considered as pop culture?
  - *No, red-tagging is not pop culture. It is actually a tool for mind conditioning. When we say pop culture, it is practiced and consumed by a lot of people. It's a commodity.*
  
- 2.) How can pop culture be properly used to change culture in an effective way of engaging people towards gender equality, general appropriations, and avoid gender-based discriminations while respecting the representation of gender in the classroom and society?
  - *Ok, so how can we use pop culture to change culture about gender bias and how can we use it in the classroom - in our lessons, when we use pop culture, we have to choose also the materials that we give them. And we can actually make use of materials that have gender bias in it but we have to process it very well. I think it has something to do with the processing of the teacher. It's more on the teacher on how she/he makes use of pop culture effectively because we cannot sift pop culture. The creators of pop culture will always create them thinking of profit, they will not think of values so these are commodities. At the classroom level, it is the duty/ work of the teacher to process it very well for the students in order to point out this and that. Ito yung tama, ito yung hindi. And we still have to be firm in respecting the gender preferences of our students no matter what it is.*
  
- 3.) BTS, a Korean pop band is massively conquering the world from the young once to the young ones, from kids to professionals. The band is expanding from their music to their own merchandise selling their millions worth of brands and concerts in a blink especially in the west. What do you think is the advantage of Kpop like BTS in the Korean wave in general as to why it was able to influence the world massively, especially the young? Will these passions for Kpop eventually distance them from their own culture in how we, as educators, address this?
  - *I think the appeal of Kpop is also reflective of how the taste of the people are changing. Since the beginning, we were exposed to Western music and here comes a very appealing Asian band and I think that is where the appeal is coming from. It has something to do with the change of taste of people. Aside from that, the lyrics of their songs - some of which are very philosophical and they have great lyrics and the fact that they are also good-looking. Again, I have to emphasize the change in taste of people and the Koreans were able to see that and they were able to package themselves properly so that they were accepted all over the world. I don't think it will replace the culture, because they will not remain forever. There will be other Korean bands and then there will come a time where the consumers will also get tired of Kpop. There is a possibility because pop culture is frequently changing.*
  
- 4.) We also need to teach the current society to understand why women and LGBTQ+ are experiencing this. Because that is the main reason why they are oppressed and perceived in this or that way. We live in a capitalist system with patriarchal values and principles from culture to education, feudal family relations, politics and laws. That is why capitalism and patriarchy have a big role in the topic/issue and study of pop culture and gender because the discrimination and oppression on women is systemic.
  - *Definitely, we have to teach women and children. At the classroom level, we have to explain all this to our students if our course allows kasi in as much as we want to discuss all this, if it's not the coverage of our course, it would be hard. But I think with the changing of the curriculum, we already have pop culture integrated in HEIs which we didn't have before. I think it's very important for us to really teach all this to our students. The interplay*



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*of capitalism, pop culture, gender perspectives that we have because this world is an interrelated world and we cannot control that these are interplaying with one another and we have to understand that. I think these topics would also be great for future webinars.*

After the open forum, the moderator presented the Certificate of Recognition to the Resource Speaker.

The last speaker for the webinar was again introduced by Dr. Kara S. Panolong. The speaker for "POP CULTURE and MEDIA" is Prof. Peter P. Dalocdoc, Jr., Jr., a faculty from the Department of Arts and Communication.

For the last presentation, Prof. Dalocdoc talked about the integration of pop culture and media. He started with the **GENERAL FUNCTIONS OF THE MEDIA** in society which are: 1) Surveillance; 2) Interpretation; 3) Linkage; 4) Transmission of values; and 5) Entertainment.

**1) Surveillance Function**

- Refers to what we popularly call the news and information role of the media. The media have taken the place of sentinels and outlooks.
- Status conferral: The fact that certain individuals or issues receive media attention means they achieve a certain amount of prominence. (Entertainment News)

**2) Interpretation**

- The media does not only supply facts and data but also provide information on the ultimate meaning and significance of those events.
- The individual is exposed to different points of view.

**3) Linkage**

- Mass media joins together different elements of society that are not directly connected.

**4) Transmission of Values**

- Socialization Function: Refers to the ways in which an individual comes to adopt the behavior and values of a group.

**5) Entertainment**

He gave a brief description on what Popular Culture is:



## What is popular culture?

- recognized as the vernacular or people's culture that predominates in a society at a point in time.
- culture of the people
- informed by the mass media

He then discussed why popular culture is always talking about Mass Media. Popular culture is being popularized by the media. He gave an example on the billboards that are displayed in EDSA and from there, one can already see the different brands being advertised. These media then influence our decisions that in turn makes it popular culture.



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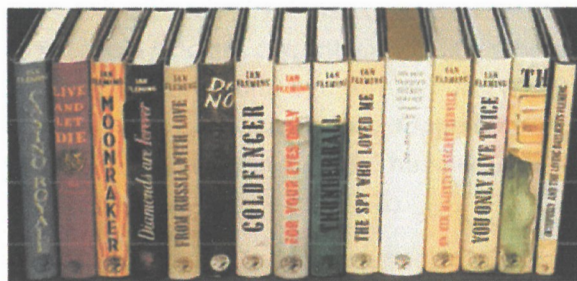
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Create up-to-date and unique products to catch the audience attention

Provide the best digital service to increase client digital exposure

He gave "James Bond" as an example where it started as books and because of its popularity it was turned into a series of movies and up until today, the series remained popular even with the different actors who took the role of "James Bond."



Because of the popularity of the James Bond film/ movie, brands are using it to promote and sell merchandise to the people.



Pop culture also acts as the social glue that binds together members of that social group and creates the feeling of solidarity and group cohesion.

In the Philippines, basketball is very popular in all walks of life because of how people were influenced by mass media and such. The speaker then gave reasons why basketball has captured the hearts and minds of the majority of the Filipino people.



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## Why basketball?



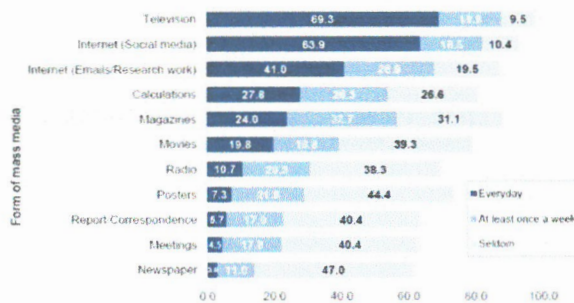
- dynamic, tactical and entertaining.
- easily playable.
- It's a living.
- It's physical.
- It's a sport that invites widespread participation from the grassroots level upwards and is ingrained in the school system.

"The popularity of basketball in the Philippines partly hinges on the sport's evolution into a subaltern spectacle, an important site where the struggles of ordinary people are symbolically played out in the basketball arena"

Pop culture also refers to the aesthetic products created and sold by profit-seeking firms operating in the global entertainment market.

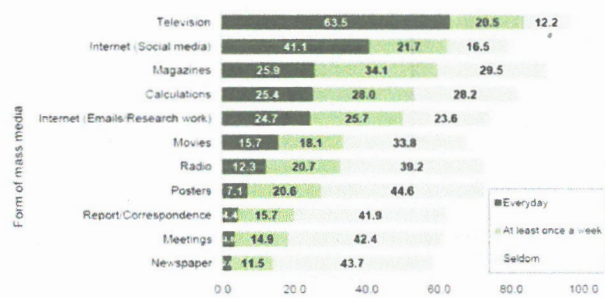
Prof. Peter P. Dalocdoc, Jr., also presented the data on the proportion of population aged 10 to 30 years old who are currently attending school by frequency of exposure to various forms of mass media in urban and rural areas in the Philippines (2019). In rural areas, the television, internet (social media) and internet (emails/ research work) topped the list. In urban areas, the top three (3) are: television, internet (social media), and magazines. The newspapers were the least form of media that people from the rural and urban areas were exposed to.

Figure 1. Proportion of population 10 to 30 years old in urban areas who are currently attending school by frequency of exposure to various forms of mass media. Philippines: 2019



Source: Philippine Statistics Authority, 2019 Functional Literacy, Education and Mass Media Survey

Figure 2. Proportion of population 10 to 30 years old in rural areas who are currently attending school by frequency of exposure to various forms of mass media. Philippines: 2019



Source: Philippine Statistics Authority, 2019 Functional Literacy, Education and Mass Media Survey

The speaker also showed the advertising trends in the Philippines during the pandemic from AGB Nielsen Media Research Philippines. The advertising industry was also affected during the Covid-19 pandemic.



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# Advertising Trends in the Philippines

January to March, 2020, Radio advertising experienced double-digit declines in ad spend (based on published rate cards), ad volume and ad minutes.

Enhanced Community Quarantine period from March 16 to April 30, 2020. Adspend and Ad volume went down by more than 20% compared to the same period in 2019.

One of the positive contributions of popular culture in the media is the acceptance of the LGBTQ+ community. Although this only applies in some areas but in the mainstream media, LGBTQ+ issues and topics are being tackled.

The speaker then presented the negative effects of popular culture in the media. He gave the example of the numerous advertisements on anti-ageing and whitening products.



Social media or the media in general for instance, promotes/ sells that having fairer skin is more beautiful than having a darker skin tone which the masses are also accepting. That is why even our perspective of who/ what is beautiful has changed.

He also emphasized that the media challenges values. In the Philippines, *teleseryes* on "Kabit" or having extramarital affairs are being consumed/ popular with the masses. These topics also reflect the situation or 'what is happening in our society' and many people relate to it that is why these kinds of plots have higher ratings. So, what is the media really promoting? Is it encouraging having extramarital affairs? Pop culture at some point challenges the pre-identified social values or community values that we already have. He then ended his presentation with the quote:





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# Just Because It's Popular, Doesn't Mean It's Good

Even if it's populated by social media or being done in television series', it does not mean that it is good.

After the last presentation, the open forum was opened to the viewers but there were no questions asked.

Prof. Peter P. Dalocdoc, Jr. gave his ending statement:

*"For popular culture again, we just have to be critical with the things that we consume on media or what the media is trying to feed us. Because once we are not critical, we are able to accept and accept and what happens is that it will just be us who will be deeply affected. Affected in a different sense like physical maybe, emotional and other aspects. We should still be able to make an identity of who we are. Pop culture should not be something that must be accepted."*

Dr. Gigy G. Banes then gave her closing remarks for the 2-day webinar:

*"Good morning, everyone! Naimbag nga aldaw kanyatau amin! Advance Happy International Women's Day and Happy National Women's Month. Attending the two-day webinar and reading the feedbacks of the participants, I can say that we realized the objectives of our webinar to inform the participants on ways to integrate gender perspective in the classroom and instructional materials as well as to heighten our awareness on Philippine Pop Culture and its interface with gender and media. I hope the webinar helped you appreciate and understand the relevance of gender mainstreaming in the curriculum and in the instruction to promote gender equality and eliminate biases, stereotypes, and discrimination. I'm sure you have takeaways from the topics of our brilliant resource speakers that you can apply in your everyday life and in your career. On behalf of the BSU-ISRDR, College of Arts and Humanities, and the Gender and Development Office, I would like to thank all the resource speakers: Dr. Imelda Parcasio, Dr. Yuvimin Lumidao, Dr. Dylan Raranga, Professor Karen O. Laking, and Professor Peter P. Dalocdoc, Jr. for sharing your knowledge, experiences, and key research findings in line with our theme "Positioning Gender Perspectives in the Classroom and in the Society." To all the participants, thank you for your active participation. We appreciate your continuous engagement on the webinar conducted or organized by ISRDR. We also appreciate your feedback for us to improve our services and future activities. To all of you taking time out of your busy personal and professional schedule to attend the webinar, thank you for choosing these as one of your priorities. To all the organizers, implementers, the faculty and staff from the College of Arts and Humanities who are here with us in the Carnation and Everlasting Hall, I appreciate the full support headed by Dean Myrna Sison-Kuiper and Dr. Kara S. Panolong, the ISRDR Division Chief of Languages, Literature, Arts, and Communication for sustaining the ThinkTalk webinar series. To Dr. Estrellita M. Daclan, the ever-supportive BSU GAD Director, the ISRDR team, the ICT, GSO and to everyone who worked behind the scene - thank you for the collaborative effort for the success of the activity. Special thanks also to the administrators: President Felipe Salaing Comila and the Vice President for Research and Extension, Dr. Romeo A. Gomez, Jr. for the continuous support. Iyaman ken dakayo amin! See you again in our next webinar series."*



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The webinar ended with the announcements given by Dr. Kara S. Panolong regarding the submission of the post-evaluation form and the criteria for those who are entitled to be given e-certificates. The webinar ended successfully!

**6. Actual Financial Report:**

Item Description	Actual Cost [PhP]
Meals (AM and PM Snacks and Lunch)	Php 27,000.00
Professional Fee/ Honoraria	Php 8,400.00
Token/s	Php 4,980.00
<b>Total Cost</b>	<b>Php 40,380.00</b>

**7. Highlights of Evaluation:**

Most of the participants expressed their appreciation of the concluded webinar particularly on the topics tackled. Some of the statements are *"very informative"*, *"it was outstanding, well planned and organized"*, *"the speakers are very knowledgeable and well versed in delivering their topics"*, *"topics are very relevant"*, and *more* (please see attached result of evaluation for complete summary of feedback). However, a number of the participants also pointed out the late start of the activity. This is understandable as the team faced unexpected technical difficulties right before the scheduled time of live streaming. In addition, participants also requested webinars to be conducted via zoom or google meet to allow a more interactive participation among the participants. As of now, ISRD only allows speakers and the technical team in the zoom room while the participants will watch via Facebook live. This is because of two major reasons, one is that zoom only allows a limited number of participants, and second is the management of the zoom room. Some of the participants are not mindful of turning off/on their audios, which often interrupts not only the speakers but the other participants as well. Nevertheless, ISRD is looking for possible ways to conduct a more interactive webinar.

In terms of possible future activities, participants suggested quite a number of webinars. Some of it are webinars on the preparation and implementation of researches, cultures and traditions of the Cordillera Region, Pop Culture, Teaching, Gender and Development focusing on LGBTQ+ biases or issues, Human Rights, Integration of GAD in the classroom setting, Globalization, Entrepreneurship and more (please see attached evaluation summary for complete summary of feedbacks). The Institute in partnership with other agencies both internal and external is already conducting some of the suggested activities.


**8. Problems Met:**

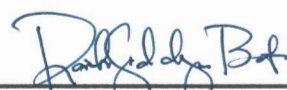
The main problem that was encountered during the two-day webinar was on the technical part, specifically the unstable internet connection.

**9. Recommendation:**

- ✓ Consider improving internet connectivity at the Carnation and Everlasting Hall.

Prepared by:

  
\_\_\_\_\_  
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Endorsed by:

**Dr. Gigy G. Banes**

Director, Institute of Social Research and  
Development

Recommending Approval:

**Dr. Constantino T. Sudaypan**

Director, Office of Extension Services

Approved:

**Dr. Romeo A. Gomez, Jr.**

Vice President for Research and Extension