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Philippine Normal University
National Center for Teacher Education
College of Graduate Studies and Teacher Education Research
Taft Avenue, Manila



***PUMACHANG: A JOURNEY THROUGH CORDILLERAN
INDIGENOUS COUNSELING PRACTICES***

A DISSERTATION
Presented to
The Faculty of College of Graduate Studies and Teacher Education Research
Philippine Normal University
Manila

In Partial Fulfillment
of the Requirements for the Degree
DOCTOR OF PHILOSOPHY
in
GUIDANCE AND COUNSELING

Angeli B. Bustillo

January 2022

TABLE OF CONTENTS

	Page
TITLE PAGE	i
TABLE OF CONTENTS	ii
APPROVAL SHEET	v
ABSTRACT	vi
DEDICATION	viii
ACKNOWLEDGEMENT	ix
LIST OF TABLES	xi
LIST OF FIGURES	xii
LIST OF APPENDICES	xiii
Chapter 1 Problem and Literature Review	
Background of the Study	14
Literature Review	17
Multicultural Counseling	17
Contextual Counseling Approaches	20
Indigenous Counseling	22
Research Problems	24
Conceptual Framework	31
Scope and Limitations	31
Definition of Terms	32

Chapter 2 Methodology

Research Design and Method	34
Research Site	36
Selection Criteria and Participants	37
Data Collection	38
Role of Researcher	42
Data Analysis	43
Methods of Validation	45
Ethical Considerations	45

Chapter 3 Results and Discussion

Lexical Equivalence of Helping	50
Cordilleran Culture In the Counseling Process	54
Strong Sense of Respect for the Elders	55
The Community as a Strong Support System	59
Rituals As Part of Life	64
Kabunyan or a God	68
Spirits and Its Relationship to the Living	69
Kindness, Nonmaleficence and Respect	72
Indigenous Counseling Strategies and Techniques	74
Communication Through Informal Dialogue, Humor, and Use of Metaphors	78
Acknowledgement of Indigenous Beliefs and Rituals and Its Role in the Counseling Process	83
Use of Native Tongue to Facilitate Trust and Connection	89

Involving the Community in Counseling Interventions	92
Directive, Practical, and Empowering Approaches in Counseling	97
Indigenous Counselors In Counseling Sessions	117
Respect for Individual/Cultural Diversity and Flexible Approach	118
Compassionate Service	118
Therapeutic Connection	119
Unified Principles of Helping and Interventions	119
Moral and Ethical Grounding	120
Theoretical Model of Indigenous Cordilleran Counseling	121
GANGSA: The Indigenous Cordilleran Counseling Model	123
Chapter 4 Summary, Conclusion, and Recommendations	
Summary of the Study	132
Summary of Results	133
Limitations	134
Conclusion	135
Recommendations	136
REFERENCES	141
CURRICULUM VITAE	

APPROVAL SHEET

This dissertation titled “***PUMACHANG: A JOURNEY THROUGH CORDILLERAN INDIGENOUS COUNSELING PRACTICES***” prepared and submitted by **ANGELI B. BUSTILLO** in partial fulfillment of the requirements for the degree of **DOCTOR OF PHILOSOPHY IN GUIDANCE AND COUNSELING**, is hereby recommended for approval and acceptance.

ADELAIDA C. GINES, Ph.D.

Adviser

Approved in partial fulfillment of the requirement for the degree **Doctor of Philosophy in Guidance and Counseling** by the Oral Examination Committee.

ARLYNE C. MARASIGAN, Ph.D.

Chairperson

LEONORA P. VARELA, Ph.D.

Member

EDNA LUZ R. ABULON, Ph.D.

Member

TERESITA T. RUNGDUIN, Ph. D.

Member

Accepted in partial fulfillment of the requirements for the degree **Doctor of Philosophy in Guidance and Counseling**.

ANTRIMAN V. ORLEANS, PH.D.

Dean

Date

College of Graduate Studies and Teacher Education Research

ABSTRACT

Name : Angeli Baldovino-Bustillo
Title : Pumachang: A Journey Through Cordilleran Indigenous Counseling Practices
Key Concepts : Culture, Indigenous Counseling, Multiculturalism and Diversity
Adviser: : Dr. Adelaida C. Gines

The need for counseling from a multicultural perspective is necessary as globalization has allowed people from diverse backgrounds and cultures to form communities that need a more contextualized and responsive approach in helping. This study seeks to explore the experiences of registered guidance counselors in integrating Cordilleran cultural beliefs, values and practices into counseling students and develop a model that can explain indigenous counseling within the Cordilleran culture. This qualitative study adopted the exploratory and critical case analysis approaches conducted in the Cordillera Administrative Region (CAR). The participants were five (5) registered guidance counselors serving senior high schools or Higher Education Institutions (HEIs).

Results reveal that Cordilleran culture reflected in the counseling process are strong sense of respect for the elders, the community as a strong support system, rituals as part of life, belief in *Kabunyan* or a God, spirits and its relationship to the living; kindness, nonmaleficence and respect. Indigenous counseling strategies and techniques used are communication through informal dialogue; humor and use of metaphors; acknowledgement of indigenous beliefs and rituals and its role in the counseling process; the use of native tongue to facilitate trust and connection; involving the community in counseling interventions; and directive, practical and empowering approaches in counseling. Indigenous counselors conduct counseling sessions guided by respect for individual and cultural diversity and flexible approach; compassionate service; therapeutic connection; unified principles of helping and interventions; and moral and

ethical grounding. A simulacrum entitled GANGSA was developed which signifies **Group and community involvement in counseling interventions, Acknowledgment of beliefs and rituals in the counseling process, Native tongue, informal dialogue and metaphors for connection, Guidance of elders, Significance of directive, practical and empowering approaches, Attending to others with kindness, nonmaleficence and respect.** Recommendations for counselors, researchers, academic institutions, and government agencies were discussed.

DEDICATION

For my parents

**ANGEL CLEMENTE BALDOVINO and JUANITA RAMIREZ ORDONIO-
BALDOVINO**

You have blessed me with love of learning, joy, and resilience. Hoping this message reaches you safe in God's loving arms.

ACKNOWLEDGEMENT

The fascination to understand people based from how they experience and give meaning to their lives has been my interest in research. Driven by the desire to understand the context of helping from a Cordilleran perspective, I ventured into the uncharted path of indigenous counseling experiences by practicing indigenous counselors.

The inspiration to embark on this journey has come from people I have worked with in the Guidance and Counseling profession, students I have served and programs my teams created in the region.

Dr. Adelaida C. Gines, my research adviser and mentor in the profession. Together with my research panel members, their guidance and encouragement propelled me to reach beyond what I can possibly imagine to accomplish. I am deeply honored and grateful for your guidance and encouragement.

My professors in the program who have been instrumental in validating my gift of being of help to others. In addition, I was able to endure the academic rigors because I had strong support from my classmates in the program.

Blessed for the gift of a loving and supportive family- CJ, Pating, Bumbo and Manang Gigi. For Mama, who shared her dream of entering this noble university for her teacher education but poverty prevented her from doing so; your memory inspired me to persevere.

To my army of angels sent from Above, thank you. Indeed, my cup runneth over.

My Creator, so loving and merciful, I feel your presence and divine inspiration in this research.

Agyamanak Apo.
Salamat po!

ANGELI BALDOVINO-BUSTILLO

LIST OF TABLES

Table No.	Title	Page
1	Participants of the Study	38
2	Cordilleran Lexical Equivalent of “Help”	52
3	Summary of Indigenous Counseling Strategies and Techniques	75

LIST OF FIGURES

Figure No.		Page
1	Conceptual Framework	31
2	The Unique Indigenous Counselor: Conflation of Western and Indigenous Orientations	117
3	GANGSA: The Indigenous Cordilleran Counseling Model	123

LIST OF APPENDICES

Appendix		Page
A	Interview Guide	151
B	Observation Schedule	153
C	Document Review Checklist	156
D	Declaration of Non-Disclosure	158
E	Informed Consent for the Participants	160
F	Clearance to Proceed from EPRDC	165
G	Certificate of Validation of Transcribed Interviews	166
H	Sample Validation of Transcribed Interviews	167
I	Certificate of Compliance	185
J	Certificate of Language Editing	186
K	Sample of Signed Informed Consent Form	187
L	Personal Journey	188

CHAPTER I

The Problem and Literature Review

Background of the Study

The growing recognition and advocacy of *Sikolohiyang Pilipino* (SP), which pertains to “the scientific study of psychology derived from the experience, ideas, and cultural orientation of the Filipinos” (Yacat, 2013) is making headway in the country’s higher education institutions’ curricula and research-related endeavors. The introduction of SP in schools, particularly in the guidance and counseling curriculum, paves the way to enjoining current and future practitioners to dedicate due attention to indigenous helping practices. In doing so, they are able to frame their understanding of their clients’ experiences by contextualizing their approaches and techniques in the counseling process.

A review of existing literature and conduct of critical inspection warrants the incorporation of *Sikolohiyang Pilipino* through culturally-appropriate practices and interventions in counseling. In fact, Western orientation dominates the better part of the Filipinos’ therapeutic interventions and counseling practices in the country. Such preponderance hampers actualizing one of the significant principles of counseling which is to acknowledge the “significant variation among people and the processes by which they resolve developmental concerns” (Sharma, 2002). When guidance and counseling professionals utilize generic forms of intervention and disregard the ethnographic attributes of clients, their clients are unable to maximize their full potentials and genuinely take direction of their lives.

Although certain academic institutions in the Philippines, such as the University of the Philippines, Philippine Normal University and Ateneo de Manila University, and government agencies like the Commission on Higher Education, manifestly promote indigenous intermediations, these are rather few and far between. Pertinent to the context of this study, indigenous counseling is not yet substantially niched into guidance and counseling programs. While it is true that the conveyance of indigenous knowledge is progressively propagated through multicultural awareness and respect for diversity in various trainings and seminars, indigenous counseling is rather wanting and has taken a passive stance as a potent determinant for sustained behavior change. Knowledge that is not amply translated into action and application is futile. Therefore, this study promotes and challenges higher education institutions to rigorously integrate the indigenous interventions into their guidance and counseling program to ensure that diverse needs of their clients are met.

The Cordillera Administrative Region (CAR) is rich in culture and is “home to the sturdy and industrious indigenous tribes collectively called the Igorot, while its climate has bred an equally unique culture distinct from that of the country's lowland colonized region” (Department of Trade and Industry, n.d). Apart from the numerous ethnic groups that inhabit this region, the diaspora of students in nearby provinces to pursue their higher education in the different academic institutions has scattered all over and contribute to the cornucopia of diversity in schools. Thus, CAR renders the ideal and timely setting for this study. Undoubtedly, students of the different colleges and universities in CAR can benefit from indigenous counseling services that schools may offer.

Many active and prospective practitioners hold the misconception that shifting to a client's native speech is tantamount to indigenous counseling. However, such recourse is merely a modicum of the complex process of indigenous counseling.

Since it is the ultimate goal of the research to yield an understanding of indigenous counseling techniques and processes carried out by the guidance counselors in the Cordilleran context, it is anticipated that the study's findings will be utilized by academic institutions as a reference system in orienting, training and equipping their school counselors with culturally-appropriate skills to be effective indigenous counselors. More importantly, the study inspires and provides an empowering model which guidance counselors in CAR can emulate as they endeavor to be highly responsive to the needs of their indigenous clients.

In light of its nature and context, this study utilized the term "*pumachang*," a Bontoc term which denotes "to guide in all situations" (Fr. B. Castañeda, personal communication, September 21, 2021) to serve as the focal point in the discussion. However, the word as used in the context of guiding and helping has not been officially documented in the locality as well as in the region. However, the root word "pachang" appeared in the Glossary of Agricultural Terms in the Cordillera- "finnachang", a Bontoc word which means "to share". According to natives of Bontoc, the word "pumachang" has only been orally transmitted down to generations of indigenous people in the locality and practiced as part of Cordilleran culture to be one with others in a community. A resemblance of another Bontoc word – "*fumachang*" – signifies "to help" others in various situations. The essence of pumachang is guiding and helping others without expecting anything in return. Thus, preference for "*pumachang*" emerges due to its

specificity, relevance and thoughtful implication to guidance and counseling endeavours whereby a counselor guides counselees in the overall context of helping. Although integrated and practiced in the culture of Bontoc, Mountain Province, the term has not been given its rightful place by way of research and documentation as compared to other helping terms in the Cordilleras. Therefore, the beauty of “pumachang” lies in its inherent nature to guide those in need in the spirit of compassion and oneness in the community.

Literature Review

Uniqueness is reckoned as prominent in the character of the younger generation in this contemporary world. Many a current mantra emphasize that cohorts from the 1980s to the present are special and unique thereby entreating respect from each other. Uniqueness denotes being different along aspects of experiences, perceptions, beliefs, genetics, body, intelligence and personality, among others (Mercury, 2016). The varying qualities each person possesses indeed makes them different from another, and this to many is what creates diversity amongst people. However, as the foregoing quote conveys, despite the obvious difference of one person to the next, standing out from the crowd necessitates embracing everything that makes up not only who they are, but as well as everything that constitutes other people.

Multicultural Counseling

The concept of uniqueness may be understood as the force that has driven educators to modify their teaching styles to be responsive to the distinctly varying learning styles and modalities of the students to ensure optimal performance and academic success. When one broaches uniqueness in the counseling settings, it prompts

counselors to devise techniques and approaches that fittingly respond to the clients' needs and issues.

However, what is not explicitly made reference to in the common concept of uniqueness is the individual's own cultural background, which is an influential determinant of personality development. A student's ethnic origin and native ethos may not be considered a priority in the design of comprehensive guidance and counseling programs. This is not to aver that it goes completely overlooked by educators and counselors since existing researches and recent enterprises are testimony to attempts of infusing culture in guidance and counseling programs and activities. Nevertheless, a strong and consistent integration and advocacy of indigenous knowledge and experience is still much sought.

In the Guidance and Counseling domain, scientific investigations on diversity and cultural counseling in different parts of the world have been launched years ago. In fact, the "role of culture in counseling theory and practice" has been pursued during the 1970s (Garcia, Cartwright, Winston & Borzuchowska, 2003). Devoting attention to culture in an attempt to maximize helping clients is but exigent inasmuch as an individual's personality, beliefs and perspectives are mostly shaped during their developmental years, a time when individuals are impressionable while constantly exposed to experiences presented by their environs and the people they grow up with. All these become deeply ingrained in the individual, hence forging an essential and invaluable part of their entire being. Therefore, reaching out to clients with indigenous counseling as the conduit presents an avenue of helping that is more holistic and relatable thereby impactful.

Otherwise stated, when something that is introduced during therapy and intervention is familiar and close to home, the desired effects are more forceful and enduring.

The preceding proposition is further elucidated in Pratt's (2007) assertion that an individual's "search for meaning and identity" is strongly influenced by the manner in which the person attributes prominence to his or her experiences, self-perception, environment, and the people interacted with. Accordingly, he posits that "counseling needs to be a dynamic journey between two people, one with expertise in the field of mental health and social and emotional wellbeing, the other with the experience and knowledge of the practicalities of life". Evidently, the role of the counselor is not to exclusively impose his or her own perceptions and suggestions but to carefully listen to the raw and unaffected noesis of the client and only from these, conceive the most appropriate and meaningful measures of guiding and helping the client in the language that he/she understands. Thus, for an indigenous practitioner, being attuned to the student's emotional experiences and life issues and treating these from the corresponding indigenous perspectives is an imperative conduct.

Among the relatively recent studies on cultural counseling is an investigation among Asian International and Asian American college students conducted by Iwamoto & Liu (2010). Their findings reveal that ethnic identity is a unique predictor of the psychological wellbeing of these students. Hence, racial or ethnic identity has to be incorporated in their "case conceptualization and treatment protocols". They further maintain that "facilitating the individual's awareness and understanding of their racial and ethnic identity may be especially relevant". In relating the foregoing study to the context of this research, the findings validate the significance of native origins in

germinating successful counseling interventions inasmuch as this approach rests on cultural sensitivity; hence, it allows the practitioner to effectively communicate and interact with clients belonging to a particular indigenous group.

Admittedly, cultural counseling is not an easy feat nor is traversing the path towards indigenous counseling competency. Being an effective indigenous counselor requires a special skill set that does not develop either naturally or instantaneously. It requires sufficient level of effort and commitment to enhance a practitioner's competence in construing the needs and concerns of indigenous clients. In fact, various perspectives and increasing endeavors in the discipline render further vitality to the thrust for counselors to establish and ameliorate their engagement with indigenous young people. For instance, Price and Dalgeish (2013) posit that "indigenous-specific cultural training for counselors on cultural behaviors and appropriate communication strategies" is a significant initiative in leveling with clients of diverse ethnicities. However, owing to the intricacies and the presumed evolution of an indigenous counselor, the recommendation of Chao and Nath (2011) that such professionals have to undergo "multicultural training throughout their professional years" should be taken to heart. Such relentless undertaking renders greater guarantee that indigenous counselors remain competent in helping indigenous clients. Thus, this investigation will reveal the relevance and importance of perpetual trainings of this nature in helping indigenous counseling practitioners become more competent in empathizing with the issues and concerns of their clients.

Contextual Counseling Approaches

For both practicing and aspiring indigenous counselors, considerable insight and inspiration can be derived from Multicultural and Social Justice Counseling

Competencies (MSJCC) Framework which emphasizes that counseling practitioners should “see client issues from a culturally contextual framework and recommend interventions that take place at both individual and systems level” (Ratts, Singh, Nassar-McMillan, Butler & McCullough, 2016). The model revolves on the conviction that “multiculturalism and social justice” should be at the center of all counseling. Otherwise stated, it is critical for counseling professionals to promote and respect cultural differences while simultaneously advocating equal distribution of opportunities of the indigenous counselees’ personal activities and social privileges.

In the Philippines, indigenous perspectives and practices is starting to find its recesses, even if gradually, in therapy and counseling. Amid this progress however, Western-based helping approaches are predominantly used even when the practitioner is dealing with indigenous clients. Taking into account the colourful traditions, beliefs and customs that pervade the different ethnic groups that abound in the country, qualifying adaptive and maladaptive behavior based on the touchstones of the West may tend to be digressive to a certain extent.

As Bojuwoye & Sodi (2010) aver, reliance on “western clinical consultative psychological practice” presents its limitations inasmuch as this is based on “middle class Western values” which people from other cultures may not completely relate to nor are exposed to while growing up. Further, Western models vis-à-vis psychotherapy and counseling “compartmentalize human experience” unlike non-Western practices which are “holistic and treat the whole person” (p. 284). In other words, interventions contrived by the non-Western framework emphasize the functional relations between parts and the whole of the individual to ensure wellbeing and harmony of the self.

Indigenous Counseling

Despite being highly exposed to the power of social media, Filipinos primarily consider family customs and community's traditions and ideologies for critical decision-making. Thus, entirely denying them of their connection with their origins, values and native belief system is tantamount to denying a huge part of themselves.

Being part of the non-Western culture, even Filipinos themselves are encouraged to view their entire self as a whole and not merely an assembly of parts that is treated separately. In fact, a recent course included in schools' K-12 curriculum is "Understanding the Self," which encourages the learner to view the person as different parts of the self yet comprise the entire being. Contents in the manual for the aforesaid course maintain that an individual constitutes the physical self, sexual self, economic self, spiritual self, political self and digital self (Taag, et al., 2018).

Interestingly, the discourse on the spiritual self is an avenue for students to explore their personal and private beliefs and the rituals prescribed by the customs of their community. The students are therefore rendered the opportunity to revisit and reinforce their knowledge of their ethnic origins. This endeavor thus underscores the significance of indigenous knowledge and experience in the curriculum and also hints at its rightful place in a school's guidance and counseling services. To remain consistent with the curriculum, it is therefore imperative for schools to endorse and extend the application of this course's teachings, particularly the facet on culture, in their student services program wherein holistic growth of clients prosper.

With the preceding discussion on indigenous counseling, one might be inclined to make an exclusive choice between the utilization of Western-based counseling and

indigenous counseling. However, either fusion and/or parallelism of both are plausible, as demonstrated in a study by Makinde (1980). His research presented the union of an African's traditional counseling skills with Western therapy. Thereof, this research thus examined the extent to which Makinde's idea is relevant to the Cordilleran participants as they deal with their own indigenous clients.

A vanguard that can further fuel indigenous counseling is the mandate of the National Commission on Indigenous Peoples (NCIP) which is to "protect and promote the interest and wellbeing of the Indigenous Communities/Indigenous Peoples with due regard to their beliefs, customs, traditions and institutions" (National Commission on Indigenous Peoples, n.d.). Since one of the NCIP's specific functions is to "formulate and implement policies, plans, programs and projects" for the development of indigenous people, this function could be streamed down to academic institutions and successively implemented by its operational units, such as the Guidance and Counseling and the Research & Development departments.

Additionally, the recent promulgation and fervent promotion of the Mental Health Act, otherwise known as Republic Act 11036, scaffolds the celebration of diversity in light of the fact that the Act promotes, among many others, "culturally-appropriate mental health care" for the public (Department of Health, 2017). Accordingly, mental health professionals such as guidance counselors among others are enjoined to do their part in planning and developing mental health services while staying riveted on the cultural background of their service users. Having brought a component of the mandates and provisions of the NCIP and R.A. 11036 to the fore, this investigation aspired to

determine if and how these influence the indigenous counselors' characteristics, skills and intermediation practices as they engage with counselees from diverse ethnicities.

It can be deduced that a considerable number of systematic inquiries have attempted to expound on the different frameworks of cultural or indigenous counseling and the needful skills that compel training and praxis to effectively engage with indigenous clients. However, not much attention has been devoted to the characteristics of a full-fledged indigenous counselor in CAR, which is home to a multitude of ethnos. It is therefore the intention of this study to fill that gap by providing a relatable model that purports to strengthen and sustain helping patterns that fully benefit indigenous students in the Cordillera.

Research Problems

The primary objective of this study is to explore the experiences of professional counselors in integrating Cordilleran cultural beliefs, values and practices into counseling students and develop a model that can explain indigenous counseling within the Cordilleran culture.

Specifically, the study sought to answer the following problems:

1. How is the Cordilleran culture reflected in the counseling process?
2. What indigenous counseling strategies and techniques do indigenous counselors use in their counseling?
3. How do indigenous counselors conduct counseling sessions?
4. What theoretical model of indigenous Cordilleran counseling may emerge from this study?

Conceptual Framework

The subsequent discussion delves into the various concepts that were explored in this research that are essential in the formulation of a Cordilleran indigenous counseling theory.

Culture and Its Impact on Counseling Approaches

A vital component that garnered interest in this study relates to the culture and beliefs of the indigenous counselors which constitute human nature. Culture refers to a particular group of people's knowledge and characteristics and their "shared patterns of behaviors and interactions, cognitive constructs and understanding that are learned by socialization" (Zimmerman, 2017). Its basic elements include symbols, language, values, beliefs, and norms that are specific to a group.

Symbols pertain to tangible or intangible things that represent something and often enkindle various reactions and emotions (e.g. the gong which symbolizes Cordilleran autonomy). Relatedly, language is a set of symbols that is critical to communication between and among members of a particular group (e.g. Ilocano, Ibaloi, Kankanaey). While values refer to judgments of what is desirable or undesirable (e.g. the "inayan" concept), beliefs are the convictions that people hold to be true (e.g. belief in Kabunyan). Norms, on the other hand, are standards pertinent to the kinds of behavior that are appropriate within a culture (Pressbooks, n.d.). Incontestably, these different elements are prevalent in the Cordillera culture hence presented and discussed throughout this research.

Because of culture, people behave and interpret the world around them differently. For instance, individuals of western culture (i.e. the Americas and Europe)

tend to be outspoken and direct when expressing their emotions whereas people of eastern culture (i.e. Asia and the Middle East) express their feelings and sentiments in a more elusive manner (Hasa, 2016). Further, people of western culture are more pliable as regards traditions while those of the east are more rigid concerning their beliefs and ideologies.

The Philippines itself is home to a large number of ethnic groups with diverse cultural beliefs and customs. One of the ethnic groups in the country is the Aetas who inhabit the eastern rural community of Luzon. These Aetas, who are skilled in weaving and planting, believe that the different bodies of waters and land forms are inhabited by spirits thus they perform dances to “inspire their future hunt” (Grey, 2016). The Tingguians who hail from Abra, on the other hand, have rituals and beliefs that center on the *anito* which they regard as an omnipotent being which has absolute control over humanity (Abra Philippines, 2011). The foregoing is only a few among the wide array of customs and traditions that are prevalent across the numerous ethnic groups in the Philippines.

With this research focusing on the Cordilleran culture, it was but apt to pay heed to some of these as well, with the outlook that more of these and its indispensable role in indigenous counseling will be brought to light as this exploration progressed. To begin with, the Ibalois, an indigenous ethnic group originating from the province of Benguet, are known to be hardworking people who perform rituals that are customary in marking important events in their lives and reaffirming their belief system. The Ibalois are famed for *cañao*, a ceremony performed for several pertinent purposes such as thanksgiving, healing and for a bountiful harvest (Cimatu, 2012). During this feast, the natives butcher

chickens and/or pigs either for the aforesaid intentions or as offering to the ancestral spirits of the departed.

The Ifugaos, who believe that illness is brought forth by “ancestral and nature spirits residing in trees, stones and rivers” (Philippine alternative medicine, n.d.), have their own curing rituals. Depending on what is believed to be the cause of the illness, either of the two rituals – *ketama* or *ayag* – is performed by an Ifugao priest or *mumbaki*. *Ketama* is carried out if the malady is suspected to be caused by an ancestral spirit whilst *ayag* is for sickness brought on by vengeful spirits. The former involves a ritual wherein a deity-possessed medium becomes the conduit for the ancestral spirit to express its demands whereas the latter requires the slaughter of chickens or pigs as an offering to appease the spirits.

With reference to beliefs, apart from the conviction that “life is sacred and should be protected,” the Kalingas adhere to *paniyaw*, which revolves around the concept of a supreme being who they refer to as *Kabunyan* (Maldis, 2016). The Kalingas also believe that during pregnancy, the wife and her husband have to avoid drinking from waterfalls and streams to protect their unborn child from the evil spirit that resides in these sources of water, and to refrain from eating beef and dog meat during such gestation period (Grey, 2016). As for the Bontocs who are located in Mountain Province, it is their unwavering belief that the spirits of the departed have to be consulted on important matters and decisions of the family (World Culture Encyclopedia, n.d.). Their belief in the existence of the *anitos* or spirits of the dead that have to be gratified has punctuated their entire lives with constant sacrifice of animals.

From the foregoing discussion, it can be easily deduced that culture has an irrefutable hold on different facets of a person's life such as decision-making, social interaction, personality, and perspectives, among others. Moreover, it has been averred that one key characteristic of culture is it "affects behavior and interpretations of behavior" (Spencer-Oatey, 2012). In relating this assumption to counseling, an indigenous counselor's behavior (e.g. degree of openness, warmth, genuineness, etc.) and manner of construing a counselee's demeanor is manifestly shaped by his or her cultural background and beliefs. In fact, culture concomitant with social context to which the counselor has been exposed to helps the practitioner develop appropriate ways of communicating with the counselee, approaching sensitive issues and solving the problem (World Health Organization, 2013). And although no specific culture and beliefs have been earlier identified as bearing impact on counseling approaches, it was greatly anticipated that such result will be unveiled in this research.

Indigenous Counseling Strategies and Techniques

Western orientation and knowledge that pervade the world of counseling may tend to dissuade indigenous learners from seeking the help they need in surmounting their troubles due to the notion that the applied techniques and perceptions of the counselor do not correspond to their cultural perspective and upbringing. Thus, indigenous helping practices address such scruple by prompting counselors to aptly respond to their counselees in ways that consider cultural differences.

Indigenous counseling bespeak techniques that originate within a culture to be responsive to the specific needs of ethnic group members. Victims Services (2016) conveys a number of principles and best practices for counseling indigenous clients.

These include permitting the client to share their story and being at ease during periods of silence since indigenous individuals may need more time to narrate their story; employing a “flexible therapeutic contract and details of attendance due to factors of family, transport, mobility” that may disrupt sessions; offering and discussing the option of having a “support person attend the counseling session” for indigenous clients who may sometimes prefer such condition; and accommodating the fact that family and its extended unit is important.

As alluded to earlier, allowing an indigenous counselee to share his or her story is a commendable practice in counseling. This strategy is quite helpful in indigenous healing since majority of indigenous communities have heavily relied on story-telling to transmit their customs and knowledge (Beaulieu, 2011). In fact, the Cordillera culture is not an exception to oral traditions, wherein these “reveal the cultural idiosyncrasies which each group has become distinctively known for” (Piluden, 2015). Their oral traditions, although divergent in some aspects, betokens their values, sense of the numinous and their heritage and kinship – cultural elements that play a vital role in the person’s experience and discernment of his or her problems and struggles.

Given the preceding premises on indigenous helping practices, it is thus peremptory for counselors to approach an indigenous learner’s troubles through the Cordilleran lens as impelling means of establishing meaningful connection with the learners they work with. Not only does such effort elicit greater empathy and a more sweeping discernment on the part of the counselor, it also subserviently disintegrates the resistance and uneasiness of the counselee due to permeating familiarity, respect and sense of safety emanating from the counseling environment. Nonetheless, it thus fueled

by an interest to discover similar and augmenting helping practices of a Cordilleran indigenous counselor in order to depict counseling dynamics that is distinct in the locality.

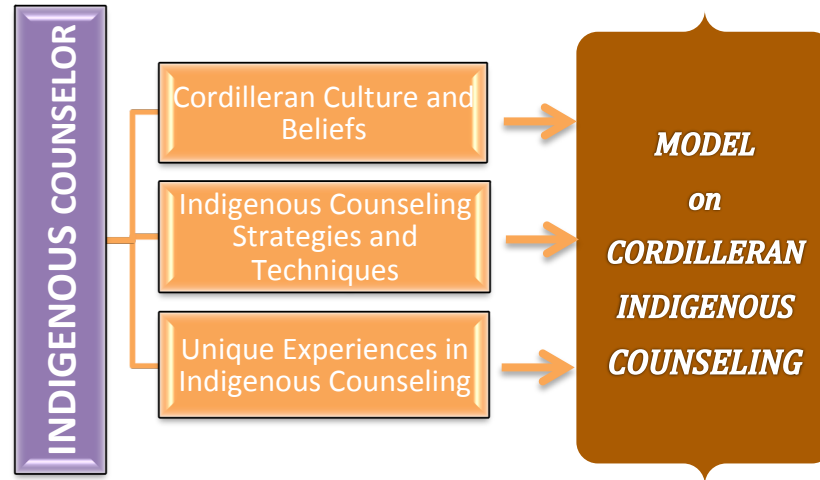
Theoretical Model on Cordilleran Indigenous Counseling

A theoretical model pertains to a theory that is developed to explicate a phenomenon or behavior that allows an understanding of the matter and “make conclusions about the most significant features” of the situation (Research-Essay, n.d.). Moreover, a theoretical model purports to extend existing knowledge by presenting key variables that determine the essence of a situation or phenomenon of interest.

Accordingly, it was the ultimate intent of this research endeavor to conceive a model of Cordilleran indigenous counseling that is anchored on the foregoing concepts, i.e., the indigenous counselors’ Cordilleran beliefs that guide their counseling practice and the indigenous counseling strategies and techniques they employ. Considering the unique ethos of the different Cordillera indigenous groups, the model further subsumed not only the radically distinct and unnamed knowledge or skills that indigenous counselors have accumulated resulting from direct participation in indigenous interventions, but as well, their views of human nature which springs from their cultural identity; the impact of their advocacies and speaking engagements on their counseling approaches and vice versa; and related experiences that resonate the standards and precepts of indigenous counseling. Thus, the subsequent framework was to be applied for the organization and distinction of ideas throughout the study.

Figure 1

Conceptual Framework



Scope and Delimitations

This study comprises currently active indigenous guidance counselors in the Cordillera Administrative Region (CAR). However, not all provinces of CAR were represented since as of the writing time, the provinces of Abra and Apayao have no registered guidance counselors yet. Due to the diaspora of guidance counselors to other provinces other than their own hometown, the elected counselor participants of this study may not necessarily be natives of the place they currently work in, yet are still natives of CAR. From this, discrepancy between the culture of the counselor and the counselee may be raised as an issue vis-à-vis validity and congruence. However, review of related literature presents that preponderance of the cultural practices, customs and beliefs of ethnic groups across the different provinces in CAR fundamentally resemble each other, save for the vernacular terms used and the slight variations in execution.

Moreover, the study was circumscribed to indigenous counselors who deal with learners in the high school and college levels; therefore, excluding guidance counselors who, although may be counseling indigenous students, are assigned in the elementary level of education.

Since the study primarily focused on the counselors' indigenous culture and beliefs (i.e., cultural context), it is inevitable that the social context associated with the place participants originate from may be sporadically broached. However, the social context of the school per se was not emphasized in this research. Other factors that have an impact on counseling such as the counseling context, economic condition, social status and prior professional training were included in the scope of the study.

Lastly, this exploration defocused from the guidance counselors' mainstream counseling approaches and the demanding situations of their profession in general. Instead, it probed only the unique and prevailing healing practices that they employ with indigenous counselees and the pertinent experiences and professional engagements they undertake that are auxiliary to the nature of their work.

Definition of Terms

For a better grasp of this research, the following terms that are constantly used are operationally defined:

Cordilleran indigenous counseling refers to the helping practices and approaches that originated within the Cordilleran culture that are specifically intended to meet the needs of Cordilleran counselees.

Indigenous Counselor is a practicing Cordilleran guidance counselor of an academic institution in the locale whose counseling approaches rests on their own indigenous identity, as well as on the cultural background, perspectives and experiences of their counselees who are also natives of the Cordillera.

Indigenous Counseling pertains to the safe and caring process of helping individuals that abides by a Cordilleran counselee's geographic origin, ethnicity, and cultural knowledge and practices. This term is interchangeably used with the term indigenous helping practices.

CHAPTER II

Methodology

This chapter presents the methods and procedures that were utilized in the study. It comprises the research design and methodology, site, criteria for selection of participants, intended data collection and analysis, role of the researcher, validation methods and measures to address possible ethical issues.

Research Design and Methodology

This qualitative study adopted the exploratory and critical case study approaches to identify and depict the Cordilleran way of helping through the relevant experiences and unique characteristics of an indigenous counselor. The exploratory approach in research is “carried out when a topic needs to be understood in depth, especially if it hasn’t been done before” (Bhat, n.d.). Otherwise stated, this approach is applied when a researcher intends to gain familiarity with and derive insights of a particular phenomenon. Since the topic and variables subjected to this investigation were presumptively uncharted within the specified setting, this research which aimed to embark on Cordilleran indigenous counseling postulated exploration as an appropriate medium to collect pertinent information that better enlightens the beneficiaries and readers of the study.

The first part of this study entailed an exploration of the guidance counselors’ perspectives on indigenous counseling of guidance and their respective vernacular lexical terms associated with helping and counseling. With the intent of developing an operational definition of a key term of this study, the exploratory method was thus

reckoned appropriate inasmuch as it provides the initial underpinning for the second part of this investigation.

An advantage of exploratory research is that it is “effective in laying the groundwork” for prospective studies (Dudovskiy, 2016). Due to the dearth of available literature on indigenous counseling particularly in the aforementioned locale, new ideas that this exploratory study shall generate is anticipated to inspire researchers to investigate its myriad aspects that may necessitate enhancement in order to create and upgrade more responsive indigenous counseling programs and techniques by guidance counselors in the Cordillera.

Concomitantly, critical case analysis was applied in this study. Critical analysis entails “exploring possibilities and the different parts in relation [to] each other and the whole” (Pezaro, 2019). It involves evaluating strengths and weaknesses, weighing one piece of information against another, and arguing a case according to evidences. Critical analysis is not necessarily carried out to find flaws but instead, to “gather meaning” and “evaluate its merits” (Nordquist, 2020).

In examining and interpreting the gathered data, a critical analysis of the crucial information emerging from each case and theme was performed. Critical analysis provided the groundwork for challenging prevailing belief and depiction of an indigenous counselor in the Cordillera. Moreover, actual counseling practices that are unique and exemplary in an indigenous Cordilleran counselor were critiqued by comparing these to mainstream interventions. Laudability of the indigenous counseling approaches was highlighted and their limitations were discoursed.

Since this investigation purported to eventually yield a solid theoretical model ensuing data collection and enquiry, the exploratory and critical analysis were deemed suitable to realize the ultimate objective of developing a visual representation of the prominent attributes and practices of an indigenous Cordilleran counselor.

In view of the fact that this research is qualitative in nature, the investigation employed various strategies to obtain validity. To avoid any bias that may arise from a single method, triangulation was utilized in this study. Triangulation is “used to increase the credibility and validity of research findings” and “can enrich research as it offers a variety of datasets to explain differing aspects of a phenomenon of interest” (Noble & Heale, 2019). In this study, triangulation was applied via careful examination of evidences through data gathered from the sources and perspectives of participants in the form of themes that converged in these sources. The triangulation methods used were interview, observation and document review.

Research Site

The locale of the study is the Cordillera Administrative Region (CAR). For the first part of the study, registered guidance counselors (RGCs) from different schools in CAR were tapped to participate in the brief survey and interview. As of writing time, two provinces in CAR – Abra and Apayao – do not have registered guidance counselors, thus the participants are registered guidance counselors (RGCs) of senior high schools or Higher Education Institutions (HEIs) in the provinces of Benguet, Ifugao, Kalinga, Mountain Province, and Baguio City. From this group, a small number of these RGCs in

CAR who practice indigenous counseling and fit the set criteria participated in the second yet preeminent part of the study.

Selection Criteria and Participants

For the first part of the study, 20 registered guidance counselors, currently working in schools located in CAR, were interviewed anent their views on indigenous counseling and the vernacular terms used when pertaining to counseling and helping. From this pool of guidance counselors, the researcher utilized non-probability sampling, specifically purposive sampling to select a smaller group of five (5) guidance counselors for the second part of the study. Selection of these participants was stringently based on the following criteria: a) registered guidance counselor; b)self-proclaimed indigenous counselor who adopts certain features of their culture or beliefs and consistently implements these in the design of their counseling program; c)has had three or more years of counseling experience serving indigenous students from CAR; d)his/her counseling practices are rooted in his/her indigenous identity; and e)as part of his/her function as indigenous counselor, he/she delivers talks or presentations of his/her advocacy that endorses indigenous knowledge, issues and concerns.

The five (5) counselors who participated in the main part of the study are presented in the subsequent table.

Table 1*Participants of the Study*

Participant (Pseudonym)	Sex	Age	Ethnicity	Place of Origin	No.of Years as Counselor
Juan	Male	36	Kankanaey- Applai/ Ibaloi	Bauko, Mountain Province	8
Clara	Female	32	Kankanaey- Applai	Besao, Mountain Province	8
Maria	Female	35	Kankanaey- Ibaloi	Benguet and Kabayan, Benguet	9
Diana	Female	37	Bago-Igorot	Kalinga Baguio City and	10
Pedro	Male	34	Kankanaey- Ibaloi	Natonin, Mountain Province	6

Data Collection

The initial study entailed a brief survey visit of schools within the region. Twenty (20) registered guidance counselors were interviewed on their views of indigenous counseling and their vernacular when referring to “helping” or “counseling”. The data gleaned from this interaction were utilized as cornerstone for identifying actual indigenous counselors from the group and against which the notion of indigenous counselor and counseling were eventually tested for validity.

During this initial stage of data-gathering, the researcher was able to discern prospective participants for the focal part of the research; hence, maximized the visit by carrying out the apposite observation vis-à-vis the indigenous counselor at work, the guidance office structure, bulletin boards, and the students entering the office. Such

observations were augmented when the participants acceded to a virtual tour of their offices during the online interviews and provided snapshots of their offices.

For this particular data-gathering method, the researcher utilized an observation schedule (as presented in Appendix B). Items in this schedule were clustered according to: a) general atmosphere; b) reception area; c) waiting area; d) guidance counselor's room or cubicle; and e) indigenous facets. Several items of the observation schedule were derived from the book of Villar (2007) which signifies the requirements of a guidance office. Other items were culled and developed from existing literature pertinent to the characteristics of a multicultural counseling facility.

The ensuing part of the study necessitated gathering of pertinent data via one-to-one semi-structured interview with each research participant. The information gathered from the interview served as the primary source of data, with the interview questions designed to answer the specific research problems. The researcher thus prepared and utilized an interview guide (refer to Appendix A) containing a set of questions that elicited the personal narratives of the indigenous guidance counselor's experiences in reference to their work. Specifically, the questions for the interview focused on the counselors': a) view on human nature; b) customs and beliefs and how these impact their counseling strategies; c) unique counseling practices and experiences in counseling indigenous learners; and d) advocacies and relevant endeavors that brace up their role as indigenous counseling practitioners.

A significant facet of a research instrument is its accuracy and validity. Since the primary data-gathering tool was an interview guide, the instrument underwent face validity and content validity. Face validity pertains to the "subjective assessments of the

presentation and relevance of the measuring instrument as to whether the items in the instrument appear to be relevant, reasonable, unambiguous and clear” (Taherdoost, 2016). While it is considered the “weakest form of validity,” (Laerd, n.d.), it can still be useful during the initial stages in the construction of an instrument. Thus, for the interview guide used in this study, face validity was attained through the evaluation and agreement of whether the items in the interview guide match the concepts and questions of the research. The group of reviewers was comprised of research experts, guidance counselors and indigenous group members.

Content validity assesses whether the measurement method covers “all relevant parts of the subject it aims to measure” (Middleton, 2020). Content validity is therefore necessary to ascertain that the instrument contains relevant and essential questions and eliminate irrelevant or undesirable items (Taherdoost, 2016). In this qualitative study, the content validity was achieved through the experts’ review, critique and refinement of the open-ended questions – concerning its readability, clarity and comprehensiveness – to ensure that the questions fully represent the identified domains pertinent to indigenous counseling.

Inasmuch as the second stage of data gathering was carried out after each province in CAR was placed under the enhanced community quarantine (ECQ) due to the COVID-19 pandemic, interaction with these participants was constrained to internet-mediated methodologies. Such online exchanges between the researcher and each participant were either synchronous or asynchronous, depending on the quality of internet connection the participant had. A good and stable connection permitted a synchronous interview wherein the online conversation of the researcher and the counselor (either via

video call or instant messaging) was conducted in real time. Online platforms used for the synchronous interview were Zoom and Facebook messenger. This alternative method was performed with the participants from Baguio, Benguet, and Mountain Province.

Whereas, poor connection restricted the interview to an asynchronous exchange in the form of email wherein the responses of the participant to the interview questions were accomplished and sent at their own convenient time. Google mail (Gmail), on the other hand, was used as the online platform for asynchronous interviews. This type of interview was conducted with the participants from Benguet and Kalinga. For clarifications and expansions of their responses, a follow up interview was conducted via regular calls for counselors from Benguet and Kalinga whilst instant messaging for the rest.

After the interview, the guidance counselors acceded to sending the researcher samples of their files and pertinent counseling materials via courier service. Receipt of these materials permitted an exhaustive document review. Among the documents sent by the participants were: a)program for indigenous students; b) selected information service topics for seminars for indigenous students; c)psychological test interpretation; d)counseling records and notes; e)referral forms (indicating cultural reasons for absenteeism); f)counseling report; g)sample worksheets for group dynamics; h)group counseling report; i) test result discussion; j)snippets of minutes of the meeting with tribal leaders; k)referral to teachers (of students belonging to the same tribe); l) photo documentation of home visits; m) photo documentation of conflict resolution; and n) photo documentation of information service.

However, one of the participants presented the documents via video call only due to their institution's restrictions. Document review was imperative since it revealed the exemplary and unique indigenous helping practices of the selected participants of the study.

While conducting the document review, the prepared checklist (see Appendix C) was used. In developing this checklist, the researcher drew the items on the prevailing requirements and essential contents of a given office document. The constructed checklist allowed the researcher to inspect if the presented forms and records meet the specified criteria or description. Apposite comments were also noted down in the allotted space of the checklist.

Role of Researcher

Considering that this investigation relied on triangulation of methods – i.e., interview, observation and documentary review – as the main tools of gathering data, the primary role of the researcher was to discover the experiences, perspectives and feelings of the participants of the study, particularly of the indigenous counselors. To achieve this, it was the task of the researcher to construct an interview guide which facilitated directing the conversation relating to the established research questions. By virtue of the investigation as a case study, the questions in the interview guide were open-ended.

Prior to the interview, the researcher had to ensure that informed consent is exercised with each participant of the study and that the information derived during the data gathering processes is safeguarded by the researcher. Suffice it to say that a responsibility of the researcher was to ascertain that the ethical provisions vis-à-vis

research is not breached throughout its conduct. It is thus guaranteed that the participants of the study were comfortable before, during and after the interview proper and the observation. If any of the participants have been explicit of their hesitation or discomfort to continue with their participation regardless of their reasons, the researcher readily dismissed them from further participation in the research.

After the interview, the researcher commenced with the transcription of the recorded information that is already available, then systematically analyzed the data following the different steps that have been mentioned earlier in the data analysis section. The different themes that have emerged from the data derived during the interview, observation and documentary review were organized, synthesized, and integrated by the researcher into a coherent model on indigenous Cordilleran counseling.

Additionally, the researcher made careful observations of the counselors' workplace (pre-COVID) and continued to take down notes during the counselors' virtual tour of their respective offices. On the other hand, the documentary review was performed after the researcher sought the counselors' permission for access to their counseling files and documents and received these via courier service.

Data Analysis

After obtaining the necessary information, the researcher compiled the data and transcribed the narratives of each participant. Since majority (3 out of 5) of the guidance counselors' responses were expressed in the vernacular, i.e. Ilokano and Kankanaey, the transcriptions were forwarded for applicable translation via email to a PhD graduate and professor of language education who is affiliated with the Department of Education—

Cordillera Administrative Region (DEPED-CAR), and, at the same time a native of Benguet. As for the other two participants of the study, they articulated their responses in English.

To organize the data gathered, the research employed thematic analysis, which is a method of identifying, analyzing, and reporting patterns or themes within the data. Thematic analysis organizes and describes the data gathered as a whole and often goes further in interpreting various aspects of the research topic (Braun & Clarke, 2006). Thus, to facilitate identification of the themes for discussion, the problems of the study were used as initial bases, inevitably yielding more specific themes. Per theme, each relevant account of the participant was presented, synthesized and analyzed.

Respondent validation or informant feedback was also carried out with the purpose of strengthening the accuracy and credibility of the gathered data. With the intention of reinforcing trustworthiness of the study, quality control for subjectivity or misinterpretation was performed by reflecting back to the participants the first drafts of the interpretive reports after analysis of the transcriptions.

Since this research applied the critical case analysis, extreme or outstanding examples from the analyses of the cases were highlighted in order to gain vital information on the indigenous counselor and counseling that likewise unlocked the avenue for either confuting or verifying existing notions. All the information derived from the interviews, observation and documentary reviews served as the foundation for generating a theoretical model anent the indigenous guidance counselor and the Cordilleran way of counseling.

Methods of Validation

The method of validation applied in the research is member checking or respondent/participant validation, which is a “technique for exploring the credibility of results” by returning them to the respondents in order to “check for accuracy” (Birt, Scott, Cavers, Campbell & Walter, 2016). Moreover, it is “a powerful tool in promoting the trustworthiness” of a research inasmuch as it ensures that what the researcher has abstracted is “faithful” to the belief and experiences of the participants (Evans, 2019).

In this study, the researcher emailed a copy of the first draft of the interpretive results to the participants to enable them to reflect back and validate the themes, verify discrepancies in their responses, and comment on the initial interpretations. Due to the quarantine and stringent requirements for travel within CAR at that time, this part of the research had to be accomplished anew by virtual means, similar to the previous interview process conducted with the participants.

After sufficient time for perusal and retrieval of their inputs, a video call was conducted with the guidance counselors for verification. Comments derived from the respondent validation rendered new perspectives hence, far-reaching analysis of the gleaned data.

Ethical Considerations

Since this particular exploration was comparatively not invasive and sensitive, the risk of breaching ethical guidelines for research was marginal. Nonetheless, ethical issues that may have arisen uniquely from the conduct of this research were: disclosure of the true purpose of the study; pressuring participants into signing informed consent

forms; ascertaining that the participants receive the same treatment; respect for the privacy and anonymity of the participants; ensuring that data and findings are not falsified; and the provision of proof of compliance with ethical issues (Creswell & Creswell, 2018).

Given the preceding issues, subsequent measures to guarantee stringent adherence to research ethics were taken in consideration to appropriately address these (Refer to Appendix D). In the main, the wellbeing of all the participants was rigorously upheld. They were duly informed of the general purpose, nature and benefits of the study and that they have the option of not taking part in the study especially if they felt uncomfortable in doing so. Trust between the researcher and the participants had to be established and that they were all treated equally. To maintain privacy and anonymity of the counselors, fictitious names were assigned to each of them, particularly during the presentation of the gathered data. Permission to use their shared documents and files in the presentation and analysis of the data was also obtained with the proviso that any identifying and sensitive information had to be redacted or omitted.

The nationwide quarantine has inevitably evolved this investigation into an internet research. This however did not induce much modifications inasmuch as “the same ethical considerations apply” and it “does not raise completely new issues, nor does it invalidate recognized norms and values of research ethics” (NESH, 2019). Nevertheless, concerns of privacy (Sugiura, Wiles & Pope, 2016), data security and protection (NESH, 2019) arose. These issues were thus ensured or addressed by the researcher by following the data security guidelines propounded by the University of

Michigan (2020), e.g. password protection, non-use of identifiers, security of portable device, among others.

Guidelines for the practice of telepsychology in the American Psychological Association (APA) website (2013) enjoin practitioners to:

- a) “augment their knowledge of telecommunication technologies in order to apply security measures in their practices that will protect and maintain the confidentiality of data and information related to their clients/patients”; and
- b) “carefully clean all the data and images in the storage media before re-use”.

While the preceding guidelines have been specifically created for psychologists in the practice of telehealth, these guidelines are clearly applicable to pertinent researches as these are closely aligned with the profession’s ethical guidelines. Taking all the above into account, the researcher undertook the necessary measures to protect all collected data and storage device with a password. Identifiable data were limited to the researcher herself. The portable device (laptop) which was used to record and store gathered data and transcriptions were kept in a secure location. Messages from instant messaging apps were immediately deleted from the app after being copied and were labeled without any identifiers. Files sent and received from emails were immediately downloaded, deleted, and stored in a password-protected folder in the storage device.

Since the interviews, which lasted for 90 minutes to 120 minutes each, were conducted at a time that the participants were either working from home or physically reporting to work as part of a skeleton workforce due to the quarantine, a pre-arranged schedule that the participants were amenable to was adhered to throughout the data gathering stage. For participants who agreed with the asynchronous interview, they were

given a week prior to the retrieval of their responses, rendering the counselors sufficient leeway and convenience to accomplish the questionnaire at their own pace and time.

A platform used for the synchronous interview was Zoom, a videoconferencing service that offers features such as online meetings, content sharing, chat runs and secure recording of sessions (Zoom Video Communications Inc., 2016; Archibald, Ambagtsheer, Casey & Lawless, 2019). This particular platform was elected as medium for the interviews inasmuch as its data security is guaranteed because of its practices wherein “all meeting data is encrypted in transit and at rest when conducted by computer/mobile app” (Bryn Mawr College, n.d.). On her end, the researcher recorded all interviews in her secure computer, instead of recording these to the Cloud.

While the provider of the Facebook Messenger service asserts that “they neither can nor will read and hand over encrypted content,” it is a fact that the provider, or even a hacker, can still read them (Which?, 2016). Thus, to minimize risks of disclosure and ascertain the protection of the exchanged messages, the researcher immediately copied the data and deleted the messages from the messaging app.

The use of Gmail for the asynchronous interview is not as precarious because Gmail is reputed to be secure since “it has a much smaller session expiry time,” has a two-step authentication that makes any account more secure,” and has a feature that allows the recipient to “preview emails, by HTML or Google Docs, to lessen any likelihood in running macro-based malware” (TSMM, 2020). These security measures minimize threats of being subjected to hackers and exposure. Nevertheless, to evade risks, emails from the participants of this study were downloaded into the secure device and deleted from Gmail.

As a final ethical responsibility, the findings of the study had to be reported back to the participants of the research and further disseminated in schools within the region and pertinent professional organizations via research symposia. While doing so, it is imperative that this endeavor was carried out with truthfulness, objectivity, integrity and carefulness.

CHAPTER III

Results and Discussion

This section presents the data gathered from the participants, its interpretation and critical analysis in relation to the Cordilleran participants' culture and beliefs, counseling strategies and techniques, and the resulting counseling model.

The four (4) research problems in the study include first, an understanding of how Cordilleran culture is reflected in the counseling process. Secondly, the indigenous counseling strategies and techniques indigenous counselors use in their counseling. Thirdly, the manner in which indigenous counselors conduct counseling sessions. Finally, a theoretical model of indigenous Cordilleran counseling was presented to guide counselors in their practice of counseling indigenous students. Additionally, an exploration of lexical equivalence of help was included to shed light on an aspect of culture which is their dialect or language used.

Lexical Equivalence of Helping

Among the prime facets that distinguish an individual's culture from another is the prevailing language that one uses to express their thoughts and emotions. While some words are easily translated to another language or dialect, there are certain words that, when translated, do not quite encompass the actual essence of the word in its original language.

A case in point is the Japanese term "*umami*," a popular word in cuisine, which, when roughly translated in English denotes "deliciousness." Yet the English translation

of the word does not quite capture other nuances of the term; specifically, pleasant savory and meaty taste that is distinct from sweet, salty, bitter and sour (Raman, 2019).

In an illustration that is closer to home, the word “*kapwa*” can be crudely interpreted as “fellow human,” “kindred” or “neighbor” (Tagalog Translate, n.d.). Yet the preceding terms hardly do justice to this Filipino construct which Virgilio Enriquez (the Pioneer of *Sikolohiyang Pilipino*) posited to essentially mean “a sense of shared identity” that is at the core of Filipino values (Pe-Pua, 2000; Clemente, Belleza, Yu, Catibog, Solis, Laquerta, 2008). At its core, the word *kapwa* not merely denotes “fellow human,” but in a much deeper sense connotes with whom a person shares one’s existence with a degree of compassion.

In keeping up with the theme of this investigation, an initial endeavor of the research was to explore the vernacular terms of “help” or “helping” that are prevalent in the different ethnic groups in the Cordilleras. This attempt springs from the fact that this research was inspired by the word “*Pumachang*,” which originates from the Bontoc root word “*pachang*”. As an interviewed guidance counselor who hails from Bontoc, Mt. Province explains, the indigenous people typically use the word “*fumachang*,” which means “to help in any way.” Whereas “*pumachang*” conveys a more profound meaning as it denotes “to hold and guide (especially in challenges and difficulty)” – actions which are inseparably executed.

“*Fumachang*,” implies merely listening to and sympathizing with another person as he or she relates her experience and providing what is needed at that moment. On the other hand, “*pumachang*” connotes a process of attending and empathically listening to another (“to hold”) and guiding the him/her towards the right direction.

Apart from the helping word *pumachang* are other Cordilleran terms (see Table 2) that were derived from interviews with different guidance counselors in the locale. The subsequent table thus presents a summary of the different “help” terms per dialect.

Table 2

Cordilleran Lexical Equivalent of “Help”

Dialect	Term	Denotation	Context
Cordilleran	<i>Badang</i>	(v.) to help; helping others	General
	<i>Binnadang</i>		
	<i>Bagbaga</i>	(v.) advising	
Ibaloi	<i>Panudong</i>	to help	General
	<i>Pangitushong</i>	(v.) To guide	In life challenges
Kalinga	<i>Ab-abbuyog</i>	(n.) helping one another	Agriculture; in times of need
	<i>Am-ammuyu</i>		
Kankanaey	<i>Ob-obfo</i>	(n.) Manual help	In farming
	<i>Iturong</i>	(v.) To guide	In life challenges

As noted from the table, the different ethnic groups have their own vernacular for the term helping, although in varied contexts. Noticeably, three of the given terms – *binnadang*, *ab-abbuyog* and *ob-obfo* translate to helping that may be rendered to or by a group. These terms highlight their culture of extending assistance to other people, reflecting the Filipinos’ *Bayanihan* spirit. *Bayanihan*, is a Filipino tradition wherein people go out of their way to help another who may be in need (Ealdama, 2012). In areas of the Cordillera where majority of its population engage in farming (Department of Agriculture, n.d.) and the people’s subsistence economy is based on wet and dry agriculture (Rovillos & Morales, 2002), this spirit of communal work and cooperation inevitably prevails.

Another word that can be added to the aforementioned terms of the vernacular is the Ibaloi term, *innatang*. *Innatang* pertains to “helping one another, especially in times

of need” (Adonis, 2011). Similarly, *innatang* reflects shared effort among community members during the passing or illness of a loved one.

The term *bagbaga*, which means “advising,” is not tantamount to giving advice (My Mind Oasis, 2017) but highly relevant in this research particularly when the discussion revolves on the elders of a community. On the other hand, the Ibaloi term *pangitushong* and Kankanaey word *iturong* are more precise and relatable since these bear one of the functions of the profession that is at the centerpiece of this study.

Indeed, words have numerous equivalent terms across language and context, yet the equivalents may have their subtle shades of meaning. The preceding expressions can thus be reckoned as a metaphor for nationality and ethnic groups; for culture and subculture. For instance, Filipinos pertain mainly to people born in the Philippines or to inhabitants of the country yet the Filipinos comprise “nearly 100 culturally and linguistically distinct ethnic groups” (Brittanica, n.d.) that have their own customs and traditions. There may be similarities in character, traits, values and traditions shared across the different ethnicities yet each group has its own unique set of spirituality, culture and identity.

In the Cordillera region, there are “seven (7) major ethnolinguistic groups or peoples, namely the Kankanaeys, the Bontocs, the Kalingas, the Ifugaos, the Tingguians, the Apayao or Isneg and Ibaloi” (Carling, 2001). Nonetheless, there are other self-identifying indigenous groups that are defined through their ancestral lands.

The indigenous guidance counselors included in this study have all been born and raised in the region; thus, they belong to one or two of either the major ethnolinguistic group or a smaller ethnic group. The Cordilleran culture, unique experiences and distinct

counseling approaches of the participants when dealing with indigenous Cordilleran students are presented in the subsequent sections.

PROBLEM 1: How is the Cordilleran culture reflected in the counseling process?

Perhaps one of the principal justifications for exploring culture and its significance to counseling is the fact that this heritage has its invaluable role in a person's wellbeing and healing. Thus, when incorporated in counseling endeavors, such grassroots pursuits yield meaningfulness, impact and utility in the process.

Moreover, self-awareness prepares a counselor to effectively work with culturally diverse clients. Therefore, when indigenous counselors are fully aware of their own culture and beliefs, they become cognizant of the similarities and differences of their own cultural background with that of their indigenous counselees. It promotes successful interactions because the students become aware of the respect and objectivity of the practitioner. Additionally, when counselors "bring their own ethnic identity" into counseling, it bears an impact on their competency (Chao & Nath, 2011).

The Cordillera region is reputed for the richness of its culture that, albeit bears a degree of likeness to those of other ethnic groups in the Philippines, has its share of singularity. While there are other cultural components and elements that permeate the Cordilleran ethnos, the following have come to light in this exploration: a) for its norms -
- Cordillerans have a strong sense of respect for the elders, regard the community as a strong support system, and consider rituals as part of life; b) as regards beliefs -- Cordillerans believe in *Kabunyan* or a God, as well as in spirits and its relationship to the

living; and c) for values -- kindness, nonmaleficence and respect are esteemed as desirable. Each element is thus expounded in the subsequent section.

Norms

Cultural norms are deemed as imperative inasmuch as these “provide order in the society” (McLeod, 2008). This shared rules and expectations is the key to how members of a group should behave and function. It is apparent that the subsequent norms of the Cordilleran counselors which they have learned and were reinforced by their parents and their community have served as guide for the indigenous counselors’ practice.

1.a. Strong Sense of Respect for the Elders

One of the predominant traits of the Filipinos is their deference for the elders. This is one of the reasons why many Filipinos continue to practice kissing the hand of their elders (*mano po*) as an act of respect.

For many Cordillerans, this emanates from their practice to approach their elders in the community for advice and guidance when they encounter problems and conflicts. For the indigenous counselors, the subsequent narratives attest to their consistent practice of respect for the elders in their community. In point of fact, 34-year-old **Pedro**, who is an affiliate of a university in the City of Baguio and a native of Natonin, Mountain Province, attested that their reverence for and value of their elders is “very much ingrained among Cordillerans.”

A similar message was conveyed by **Juan**, a 36-year-old male who is partly Kankanaey and Ibaloi and hails from the municipality of Bauko, located in Mountain Province. He works in a school located in Buguias, Benguet and has been a guidance

counselor for eight years. He revealed that drinking with the elders is a common practice among them during special occasions. During discussions, while the youth may have their own thoughts and sentiments regarding various issues, they do not take the words of the elders lightly as **Juan** shared:

“Nu lakay ti agsao, youngsters we are very passionate in listening. We have that idea nga ... elders, with their experiences ... ket they have their attitude that they can help, they can give a good idea.”

(When an elder talks, youngsters we (sic) are very passionate in listening. We have that idea that ... elders, with their experiences ... that they have their attitude that they can help, they can give a good idea.)

The knowledge that the elders' wisdom and experience make them credible for any advice sought also resonated in the subsequent participant's trust in the elder's insight amid her own erudition and expertise in counseling intervention.

Clara, a 32-year-old Kankanaey-Aplai, on the other hand, is affiliated with a College in Bontoc, Mountain Province. She is a native of Besao, Mountain Province and has been employed as a guidance counselor for eight years. She revealed that when an individual in the community gets sick, it is typical for the elders to provide interventions such as offering prayers. Although it is common for other people to seek medical help that are scientifically proven to be effective, **Clara** herself still has confidence in consulting the elders for advice.

Such influence of the elders on the younger generation is also demonstrated in the decisions they make in relation to the latter's education:

“Nu adda kaspangarigan weekend nga nagawid da ... so the elders will say “haan ka pay lang nga ap-apan diay Bontoc; you stay here.” So didiay so isuna nag absent, isu ngay nga irason na diay tribal war.

(For example, when some of them go home for the weekend ... so the elders will say, “don’t go to Bontoc yet; you stay here.” So that is the reason that they are absent in class, and their reason is the tribal war.)

In Kalinga and Bontoc, Mountain Province, tribal wars usually erupt between neighboring tribes. When an offense has been committed to a tribesman, a chain reaction of violence begins out of vengeance or ‘justice’ (Evangelista, 2004). Yet some of the disputes may “go back centuries which are over water rights, hunting rights” (Lonely Planet, n.d.) and land rights. Since these tribal wars know no boundaries, it can strike any person who belongs to a particular tribe anywhere. Unless a peace pact between tribes is launched, students are not safe outside their homes and communities while the conflict is raging.

Thus, in Clara’s experience, a student is dissuaded from immediately returning to school after a weekend in their hometown due to an ongoing conflict in the community. This instance may be a single yet common illustration that substantiates the deference the youth has towards the elders.

The expansive role and importance of elders in the community is further corroborated by 35-year-old **Maria**, a Kankanaey-Ibaloi. Her roots are in two municipalities of Benguet: Buguias and Kabayan. She has been working as an indigenous counselor for 10 years and is currently employed in a university in La Trinidad, Benguet. Some of the values and practices of **Maria** and her fellow tribes people originated from their constant encounter with the elders (*manbunongs*).

A natural response for people in general is to punish a wrongdoer in their midst. However, **Maria** reveals that the elders (*manbunongs*) in their community readily

practice the art of forgiveness, as they believe that people are naturally good, hence should be given several chances to rectify their wrongdoing. Such premise on human nature clearly reverberates a thesis of the French philosopher Jean Jacques Rousseau on man's innate goodness. These elders therefore perform rituals that help guide the wrongdoer to revert to his good ways.

Further, **Maria** asserted that the elders, particularly the "*manbuyon*" or "*mamadto*" in the interpretation of recurrent or disturbing dreams in order to plan desired actions in addressing possible issues implicit in these dreams. Apart from the elder's knowledge and skill in dream interpretation, **Maria** added that they are clearly reckoned as an unwavering source of wisdom. In fact, prior to carrying out any ritual or any action to resolve a problem by an individual or even the entire community itself, the advice of at least three elders are sought.

Elders in Maria's community are proponents of the principle that challenging times happen for a reason. Thus, along with her fellow community members, she seeks solace and encouragement from the words of their elders. She narrated:

"I was raised believing in the wise words from our elders "*Laton, ilab-lab-ak mo sa*" (You will be blessed for this / Blessing will pour upon you for this). Or "*Di bale, "pan-adalan tako amin na/di*" (We shall all learn from this or that difficulty or problem) when difficult things happen or when a tribe member is aggrieved and/or when a member commits a mistake."

The respect her community relegates for their elders is irrefutably predominant that it is present in certain representations found in the locale:

"The *dakilan* (a big tripod used during community rituals like *Cañao*) is commonly used as a metaphor by elders in many situations – to emphasize the need to recognize the expertise and wisdom of our elders and other community experts. The *Adikaila* (Higher Being) or *adikailas*

(environmental spirits or spirits of the dead) ... is also recognized in several occasions to complete the *dakilan* of wisdom.”

It can be deduced from the preceding accounts that the role of the elders has a significant impact on the life of the Cordillerans. Yet it has to be said that their part in trying to maintain peace within and between tribes also has its recesses. This reality was broached by 37-year-old **Diana**, a Bago-Igorot indigenous counselor who hails from Kalinga. She stated that:

“The elders’ opinions greatly affect the important decisions for the tribe, and greatly influence the decisions of the parents. They believe in peace pact between tribes which goes through a process with the end goal of peace among them.”

Elders are therefore symbol of wisdom, guidance and hop during times of challenges and conflicts in the context of communal life among the Cordilleran people. Such belief among the participants has a significant impact in the way they approach their indigenous clients as this will be revealed in their strategies and techniques.

1.b. The Community as a Strong Support System

Having a strong support system protects and enhances a person’s wellbeing, health and coping skills. For many Cordillerans, they regard primarily their community as the cradle of strength to surpass tribulations. In Mountain Province, natives fully recognize community support to help them thrive as averred by **Juan**. He went on describing the dynamics and significance of the relationship formed through extended family members, neighbors, friends and existing organizations in the community:

“Nu mapan ka Mt. Province, haan ka nga agbiag nu haan ka nga maki-communicate diay sabali nga tattao, unlike other culture nga mabiag da. Isu nga nu mapan ka Mt Province, ti balay mi ... nagdidinnikket. Haan lang nga

tatta ti aldaw; dunteng tu met ti time matulungan da sika o tumulong ka met kanya da. Kasdiay ti style mi nga very strong kami ti community. Isu nga nu adda ... minatayan, rumwar kami amin. Isu ngay nga nangatu iti morale mi nga mangkua iti sarili mi ngay nga because we are aware nga if I fall in this situation, community will help me to rise up again."

(When you go to Mt. Province, you cannot survive if you do not communicate with other people, unlike other culture that can still survive. That is why when you go to Mt. Province, our houses ... are close to each other. This is not the only day; there will come a time when they will help you or you will help them. That is our style wherein we have a very strong [sense of] community. That's why when there's ... a funeral, all of us go [to attend]. That's why our morale is high to direct ourselves because we are aware that if I fall in this situation, the] community will help me rise up again.)

Juan further explained that although many would attempt to resolve their problems on their own, they often struggle in doing so singlehandedly. Thus, they turn to the community for the needful assistance. It is from what he refers to as the "strong communal identity" that people from his locale derive willpower to surmount tribulations.

In the same vein, **Pedro** recognizes the significance of the community in the lives of his clients; therefore, he capitalizes on this factor in order to establish rapport with his students, with the awareness that incorporating the culture and knowledge of the community from which the client belongs is more likely to engage them in the counseling process. This precept is reinforced by his experience wherein his clients typically assert the value of their community, "their origin" and their "cultural identity." He thus clarifies that even if the people of Mountain Province are perceived as proud, most often connoting self-importance:

"... the sense of community allows them to work as one and allows them to survive as a community. As a counselor ... I have to learn how to put myself

in the shoes of other people and in my culture very, very much ingrained, it's like if you don't want to miss out on building that kind of community you have to consciously make the effort to really connect with them. So literally we have to talk to them, we have to show our respect to them, and those are manifestations po of our values as Cordilleran."

The camaraderie amongst members of a tribe is also manifested in **Maria's** account through close and supportive relationship among the Ibalois in Benguet:

"As an *ib-a*, every member would treat each other just like biological brothers and sisters, which is greatly manifested in our great respect and adherence to our '*binnadang*' culture. That is, each one will really go out of her own way to extend help to a community member who would need help, whether the person in need has personally sought your assistance or not."

She went on elaborating that the "goodness of [the] human spirit" is demonstrated when members of the community go out of their way to help a "*kabsat*" (sibling) who is in need. As a counselor, **Maria** optimistically perceives this connection as instrumental to the wellbeing of her clients because of the assurance that they will not be deserted by members of their ethnos.

It has been discussed earlier that Cordillerans regard their elders with utmost deference and highlight their role in the lives of community members. **Diana**, who hails from Kalinga, once again reiterated the function of elders vis-à-vis decision making:

"Some parents and elders show appreciation of the alternatives given to their child but the decision is still communal. Since the province has tribes, we are careful about how we communicate to them. We serve not only the student but the tribe they belong to and there are a lot of them here."

Nonetheless, **Diana** averred that she utilizes education as a means of curbing the inauspiciousness of "tribal war and factional thinking". Clearly, while she discerns the

undeniable role of the community and its elders in problem resolution, she endeavors to balance her clients' perspectives by introducing practical skills in dealing with personal issues such as time management and weighing pros and cons in decision-making.

Individual counseling is a common service in the field of school counseling however **Diana** has an unusual privilege of involving a whole tribe in the counseling process. Once, she came upon elders of a tribe that had a conflict with a student that went to her office with the intention of aggressively confronting one of their student members. Thus, the school had to call the police to assist the matter. **Diana** proceeded in elaborating the circumstances:

“There are tribes and sub-tribes here in Kalinga and students do not own their decisions. Elders are the ones making important decisions for the tribe, not even parents have the last say. They believe in peace pact between tribes but it has to go through a process but the end should be peace among them. This is called *Bodong*. They come together after a conflict to resolve their differences. The ritual here involves *Sunga*. “*Sunga-an da ti nadangran*” *ket iparti-an da*.” It means a peace offering to someone they had conflict with. *Nadangran* means like they have hurt or done injustice to. *Pagta* is the law of the *Bodong*. *Binodongan* are the tribes bound by the *Bodong* so they are covered by it.”

However, not all people from Kalinga are covered by the *Bodong*. **Diana**, along with other natives of Kalinga who are not encompassed by the peace pact, is referred to as “non-*binodongan*.” Nonetheless, it is imperative for her to exercise flexibility and empathy to understand and respond appropriately to the varied concerns of her indigenous students and the tribal groups they belong to, especially that the tribal leaders have the final say on the resolution for any tribal conflict.

With matters concerning tribal wars, **Diana** has to yield to the participation and decisions of the elders because the “Philippine government leaves it up to the tribal elders

to resolve disputes” (Lonely Planet, n.d.). And no matter what the root of the conflict is, the tribes do reach peace by agreeing to what Diana has referred to earlier as *bodong*. In fact, there are more than 600 bodongs that are in force in Kalinga which have been instrumental to the appeasement of the victims and their families (Evangelista, 2004).

Since a community support system is not limited to friends and neighbors but also to organizations and community workers, **Clara** identified local government units (LGUs), landlords, and health care workers whose roles are essential to the wellbeing of their students, specifically:

“Diay community as support system in relation to tribal war ket makitulong LGU and other officials mangpaawid students. Ken ti lodging ti students awan met dormitory ti school, sunga diay landlord ti mangkita mangmonitor/guardian ti students. Ken diay referral, siguro mostly irefer mi students diay hospital for medical reasons like kanayon nasakit ulo da. Ada ti rare cases irefer mi ti psychiatrists ngem most of them ket haan da mapan because of financial reasons.”

(The community as support system in relation to tribal war is the assistance of the LGU and other officials in bringing home the students. And the lodging of students [since] the school has no dormitory, the landlord monitors or serves as the guardian of the students. And the referral, mostly we refer students to the hospital for medical reasons like frequent headaches. There are rare cases wherein we refer them to psychiatrists but most of them do not go because of financial reasons.)

Clearly, community elders in the Cordillera are trusted by their people, hence they are approached to help resolve conflicts which explains why students and their parents involve the elders in finding solutions to problems. When resolving family or community disputes, these community elders or leaders do not base their decisions on customary laws but also adhere to the justice system (Adonis, 2011).

1.c. Rituals as Part of Life

Rituals pertain to “a set of fixed actions and sometimes words performed regularly, especially as part of a ceremony” (Cambridge Dictionary, n.d.). It is instrumental in perpetually connecting humanity as rituals “build families and community, “make transitions and mark important events,” and helps “create and sustain identity” (Bone, 2016). For people of the Cordillera, “rituals are central to their lives” and these are performed “to show respect to a Supreme Being and to preserve the environment” (Belen, 2013).

Cañao is a Kankanaey word that means thanksgiving feast or gathering (Peterson, 2010). It is a popular ritual that involves the butchering of pigs or chickens which attendees may feast on. The reasons in holding *cañao* vary – either for good harvest, for illness, or even for progress (Bolinto, 2013).

For **Pedro**, who hails from Mountain Province, *cañao* is an important component of any event; that, if one makes do without it, the celebration is not complete:

“Kung nagkaroon ka ng church wedding, for example, kailangan mo ng cañao. That’s very much practiced pa rin po in my immediate family. It’s like a way to celebrate. We express gratitude to the spirits -- Kabunyan, to other gods -- for them [couple] to be blessed ... we ask for the couple to be blessed abundantly in their marriage.”

Since *cañao* is widely practiced in the region, **Pedro** explains that when counselees give their attendance in this ritual as an excuse for missing a class or a quiz, this is not easily shrugged off since *cañao* is regarded as a significant event.

As another native of Mountain Province, **Clara** explained that *cañao* is typically a mass celebration. She went on enumerating various situations that require *cañao*:

“Idtoy Bontoc ket diay harvest; ... nu kasla kanyak kaan anak ko; nu rumwar kami from the hospital; nu naputed diay pusod ti ubing; ... diay agbalay, agpatakder da ti balay; nu nalpas diay balay ket umuneg kayo diay balay; diay kakas-kasar da; dagidiay kasdiay nga cases.”

(Here in Bontoc it is during the harvest; ... in my case, when I have just given birth; when we go out from the hospital; when the newborn baby’s umbilical cord had been cut; ... when they have a house erected; when the house is complete and you enter the new home; when a couple has just gotten married; cases such as those.)

The narratives presented are just a few among the many reasons that natives of Mountain Province have for holding a *cañao*. Additionally, accompanying mechanics of the ritual may include the act wherein men carry a 2x2 bottle of gin and proceed to the site of the newly built building to offer the alcohol to the spirits. Traditionally, they offer *tapey* or rice wine and slaughter a chicken. She adds that during psychosocial processing following a disaster, she asked the participants,

“anya ba diay ti makatulong kanya yo, kasdiay ti damagen mi mostly ket diay ti kua da indigenous way nga apan da latta site nga ag offer ti mainom...”

(What is it then that can help you? That’s what we mostly ask from them and they say that it is the indigenous way of going to the site and offer a drink.)

Rituals therefore are their first line of response to cope in their difficulties. It is present in all of their significant life experiences, not just in celebrations but also in disaster situations.

Clara’s office records also show other documented rituals aside from *cañao*, namely: *bakid* (Ifugao), *tengaw*, *ap-apoy/lesles*, *mangmang*, and pig butchering as ordered by elders due to the return of a dead person’s spirit. Data also present those cultural reasons, such as the above, are the top reasons for absenteeism of students from school years 2012-2019. Community rituals are ordered by their leaders; thus, students

cannot leave their homes as they are required to participate in the ritual(s). Family rituals are also strictly observed, especially those that are performed for life-transition. Again, students are not permitted by their parents to go out. When students present these as reasons for their absence, these are considered valid, hence excusable.

Since rituals are performed regularly for diverse reasons, it is likely that students would incur numerous absences, inevitably affecting their academic performance. As far as **Clara** is concerned, she tries dealing with this by imparting to students the adverse effects of absenteeism and how to cope with their studies.

Yet, this situation demonstrates the predicament of indigenous counselors in this concern. While training efforts on sustaining their students' consistency in their academics, they may find themselves helpless since they are impelled to exercise leeway for culture-related absences. There is, therefore, a need for the counselor, in coordination with the institution, to create more feasible means for students to compensate for their absence. Inspiration can be derived from an approach that **Diana** and her school employ to address this issue: the modular method. Possible strategies to consider may be online and pre-recorded lessons, among others. However, internet connection and stability of such may yet be another issue to deal with since availability of access and tools need to be considered as well.

Juan, who also hails from Mountain Province and a Kankanaey-Applai/Ibaloi, corroborates rituals for bountiful harvest and added that success of any community member in an endeavor prompts them to butcher then do what the elders refer to as "*mangapoy*," which literally translates to "building fire" for cooking the butchered animal.

Interestingly, a ritual by the Kankanaey-Ibaloi people for unjust treatment was recounted by Maria, who has also been a subject of certain rituals:

When someone has been bullied or taken advantage of, our elders - after performing some rituals - would usually comfort the victim with the healing words “Laton, ilablab-ak mo sa, anak or ib-a” (This experience will be a source of strength or blessing for you, my child or my fellow.

These words of commiseration by the elders are intended to confer prayers to the aggrieved. **Maria** further explained that if a certain ritual for a specific problem was not effective, the elders attempt to perform another customary rite. If other traditional efforts are unsuccessful, only then that other experts are consulted to help resolve the problem, such as guidance counselors in schools. Hence, it is possible that counselees who visit the Guidance Office may have consulted their families and elders prior to professional consultation.

In another part of the Cordillera, particularly in Kalinga, **Diana** shared that *Binodongan* refers to ethnic tribes that are basically governed by *Bodong*, or the peace pact. Amid conflict, members of the concerned tribes convene to seek means to resolve the strife. She clarified:

“The ritual here involves Sunga. *Sunga-an da ti nadangran, ket iparti-an da*. It means a peace offering to someone they had conflict with. *Nadangran* means like someone they have hurt or done injustice to ... In fact, after a case with a tribal student, elders would offer butchered chicken just to restore peace among students and that is accepted in the communities.”

Beliefs

Cultural beliefs are patterns of behavior, thoughts and actions that are shared by members of a group and are usually passed on to succeeding generations (Shahin,

Kennedy & Stupans, 2019). These beliefs are instrumental in helping people understand the world around them and serve as a guide in decision-making. This current study has unveiled two dominant beliefs of Cordillerans, as identified by the participants: the belief in “Kabunyan” and the belief in spirits.

1.d. “Kabunyan” or a God

The belief in a higher being is also manifested in the customs and rituals of the Cordilleran people as it gives man his purpose, motivation and inner peace. For traditional Igorots, *Kabunyan* is “believed to be the creator of all living beings including humans” (Adonis, 2011).

Diana stressed that “*Paniyaw*” (belief in a Supreme Being) also steers social decorum:

“Our belief that there is a Supreme Being which we call *Kabunyan* guides us in doing [the] common good. With this, we are guided to have good relationship with others. We observe *Ngilin*, that is restraining oneself to do something which is considered social taboos. We respect people and treat them with respect and kindness, in observance of *Fa-in*.”

Faith in a Higher Power or a Supreme Being is also evident in the rituals that the people perform during special events or occasions. **Pedro** illustrates that it is through the *cañao* during weddings that the celebrants “express gratitude” to *Kabunyan* not only as a form of gratitude but also as a means of imploring His abundant blessings on the couple and their marriage.

For **Maria**, she avers that the belief in a God is deeply rooted in the Ibaloi culture. She explained:

“In everything we do, there are several unseen creatures – spirit of the dead as well as environmental spirits (*adi kaila*) – and Someone Up There who take

notice of my actions. I listen to the signs sent by the Adi Kaila to me in my dreams.”

Adi kaila or *eg ma-sas* refers to the spirits and are said to be either the “caretakers of nature” or the spirits of deceased people (Adonis, 2011). These spirits are either good or bad. The good spirits are friendly, take care of natural resources, and help the living with what they need while the bad spirits are believed to harm humans. Thus, apart from the traditional belief in a Supreme Being, specifically *Kabunyan*, Cordillerans also believe in spirits as can be discovered in the following section.

1.e. Spirits and its Relationship to the Living

Many Filipinos are inherently superstitious (Flores, 2006) and belief in the supernatural is rather commonplace. As one can deduce from the preceding and ensuing narratives of the participants, spiritualism is indeed actively practiced among inhabitants of the Cordilleras. Not only do they believe that a person can communicate with the soul of the departed but as well as spirits inhabit various entities of nature. In fact, appeasing angered spirits may call for certain rituals which they strictly observe.

Clara affirms that some members of their community believe that a child’s unusual demeanor is brought about by interaction of a decedent’s soul as her experience goes:

“Naminsan ko lang na-witness diay bakket nga they talk to the dead. Diay natay nga kuna da nga mang-ayayam diay anak mo. So maminsan it’s not hurting your child. Adda kanu mangkay-kaayam kanya da -- ni lulo na.”
(I witnessed once an elder woman talk to the dead. That dead person, she says, is playing with your child. So sometimes, it’s not hurting your child. According to her, there is someone playing with the child -- the grandfather.)

Clara further adds that the peoples’ prevailing superstitions incline them to attribute extreme cases of psychosis or psychological disturbance to disgruntled souls;

perhaps of an ancestor whose grave has not been visited by relatives. **Diana** thus explains that “butchering, praying and communicating with the departed through dreams” is the relatives’ means of placating them.

Pedro, whose roots are in Baguio City and Mountain Province, corroborates such appeasement of a dead relative’s soul and sojourn as he related:

“One very, very common for those I know in the Cordilleras is the belief in natural spirits. We have in the Philippines *anitos*. But *anitos* are specifically spirits of the dead or the deceased in the family so ... some of my clients would share about their experiences of being visited by the dead because they have to appease him/her and sickness being brought upon in their family and so they have to offer something to the *anito*.”

The people of Bontoc are reckoned to believe that “no person who is so malevolent as to cause another sickness, insanity, or death” (Jenks, 2005). Accordingly, whatever the illness is and the possible cause of the misfortune, a human is not culpable but a “vengeful or diabolical anito” (p.71).

In addition to Pedro’s explanation of *anitos*, Cordillerans also refer to ancestor spirits as *kaameran/a-mmed/kaapo-an* (Adonis, 2011). It is believed that the spirit of the dead continues to watch over the living thus performing rituals is a person’s means of keeping his or her connection with the ancestor spirits.

Apart from spiritualism, animism is also observed by many Cordillerans. Animism pertains to the belief that objects of nature such as trees, rivers, forest, mountains, among many others have spirits that need to be respected. As **Maria** put it, her belief in the spirits of the dead and of the natural physical world has guided her behavior. She explained:

“I was always conscious of the possible negative consequences of my actions to other people, and to other creatures in the environment. This was rooted in our indigenous knowledge and belief that in everything we do, there are several unseen creatures (spirit of the dead as well as environmental spirits) and Someone Up There (Adi Kaila) who take notice of my actions. I was always cautious and respectful on how I would approach and interact with the people and environment. This was because a lot of stories of how environmental spirits, spirits of the dead as well as people who are still alive had been unintentionally disrespected by visitors, which resulted to sickness, death, and other negative results on the offender.”

Taking these beliefs to heart is what has steered **Maria** to avoid disrupting the peace in a particular place to evade offending “unseen creatures” that may inhabit the area. The belief that angers spirits avenge such disturbance is further illuminated by **Pedro** in the subsequent example:

“[Kung] meron silang pinukan or pinutol na kahoy sa kanilang likod ng bahay and then all of a sudden, may nagkasakit sa loob ng family.”
(If they cut a tree at the back of the house and then all of a sudden, somebody gets sick in the family.)

Pedro proceeded explaining that the act committed by the individual is deemed as disrespectful to the spirit of the tree, hence inevitably incenses the spirits. Interestingly, **Pedro** clarified how retribution of the spirits is meted out:

“The specific term to appease the spirit is *ag an-anido*. So there’s a difference between the spirit of the dead and the spirit of living things around us. The spirit of the dead [that is visiting] is like the vengeance and the revenge would be harsher because in our community, we value the [spirits of the] elders ... If you will not do [the appeasement], dakkal ti bales da kanyam (*their vengeance is severe*). If disrespect po sa spirit of nature, it could range from sickness to death even.”

Values

The moral principles that a person or a group regards as important are pertained to as values. These are the precepts and ideals “upon which an entire community exists and protect and rely upon for existence” (Essien, 2020) and social harmony. For the indigenous Cordilleran counselors, kindness, nonmaleficence and respect are the prevailing values that they regard as desirable.

1.f. Kindness, Nonmaleficence, and Respect

As a people that heavily rely on the support of the community, displays of kindness, deference and consideration are inevitable imperatives. Being warmhearted, compassionate and attentive towards other people not only reinforces connection but also makes an individual feel affirmed and accepted.

For people in the Mountain Province, **Juan** shared that the fundamental pillar of conduct is being a “blessing to others . . . to people.” Although making another person’s life easier is a common practice, Juan presented a vivid image as to how it is carried out in their province:

“Kitam kadi amin, ma’am, iti Mt. Province? Haan ngay nga man manu ngay diay para kanyam. Agparti ka, ayabam amin ti tao. Nu adda immay, ammom nga agsak sakit – “alaem man aytoy karne”. Ited mo ta sida ... Uray nu balik-baliktadem, manu lang met ti kanem. Ad addu met ti kanen dagitoy dadduma met ... Regardless of the result, basta ammom nga timmulong ka.”

(Ma’am, look at the entire Mt. Province. Only a little belongs to you. When you butcher, you invite people if someone came and you know that person is sick, you say – “take this meat”. Give it because it is food to partake. No matter how you look at it, you will eat only a little. Other people will need more food ... Regardless of the result, as long as you know that you have helped in some way.)

As the preceding account depicts, kindness connotes selflessness and mindfulness over the plight of other people. It abnegates greed and unconditional munificence, only highlighting the satisfaction of rendering service to others. Such practice of assisting townsfolk is comprehensibly described by Kalinga-born **Diana**:

“Ab-abbuyog or am-ammuyu is the practice of the Filipino bayanihan or helping one another in times of need. This is usually practiced in the agricultural cycle when farmers need human labor for planting and harvesting their crops.”

To **Diana**, extending help to her fellows is an instinct that is deeply ingrained in her being. She is quite proud to proclaim that the Kalingas are “generally helpful” to one another. Thus, if any one dares to refuse alleviating another’s suffering – be it psychologically, emotionally or even economically – they are likely to be subjected to harsh judgment.

One can say that kindness is a virtue that is typically concomitant with nonmaleficence, which is not doing harm or even inflicting the least injury to other people. As a Kankanaey who grew up in Mountain Province, **Clara** proudly declared that such principle of nonmaleficence guides them in their social interactions. She explained:

“Adda gamin diay term ... “inayan” ... Do not do that if it will hurt other people because it’s inayan.”

(There is this term ... “inayan” ... Do not do that if it will hurt other people because it’s inayan.)

It can be deduced that the aforementioned expression conveys disgrace to oneself and even to the family should one attempt or actually execute any action that injures or

offends another. For **Maria**, the concept of “*inayan*” serves as an anchor that provides a stable direction in the way she respects other people including natural elements. “*Inayan*” encompasses an expansive domain that subsumes her responsibilities not only in her profession but also in social, moral and spiritual aspects of her life:

“The concept of ‘*inayan*’ naturally guides me in doing my job ethically and legally. *Inayan* is a concept that goes beyond just being fearful of consequences. It is a concept that reminds me of my moral and social obligation to always choose to do good and be good to myself, other people, and the environment because Someone Higher and Bigger is always looking after us and guiding us.”

She further averred that “*inayan*” prompts her to show respect lest she suffers the backlash of ungraciousness. She thus cited specific actions that she regards as “*inayan*”:

“... not to do my job well, not to help others in need, to tell a lie, to do unjust things, to disrespect the elders, to hurt others in any way, to disrespect our indigenous costumes, customs and traditions, and to disturb the natural habitat of other creatures, like animals in the environment.”

PROBLEM 2: What indigenous counseling strategies and techniques do indigenous counselors use in their counseling?

Similar to teaching and other helping professions, a repertoire of strategies and techniques in the delivery of service are imperative to achieve the set goals. In the field of guidance and counseling, not only do these facilitate the attainment of counseling objectives but also encourage the involvement and commitment of concerned participants in the process. In this context, counseling strategies and techniques pertain to the distinct approaches that indigenous counselors employ in their counseling process and interventions to address the issues of their indigenous counselees. A summary these and

the corresponding experiences of the participants of the study is presented in the following table.

Table 3

Summary of Indigenous Counseling Strategies and Techniques

Strategies & Techniques	Participant	Narrative / Tenet / Situation
1) Communication through informal dialogue, humor, and use of metaphors	Pedro	“I am able to show them that through counseling, they are able to express and invest trust in me. So the fact that they are able to do that, they could also be capable of doing the same with their parents and other elders in their sphere.”
	Juan	Informal dialogue permits him to share his own experience that is relatable to the counselee, inciting counselee to open up. It espouses mere listening, which can be satisfying enough for the counselee.
	Clara	She conflates her reprimand with banter and a modicum of sarcasm. The use of indigenous metaphors helps “establish deeper connections.”
	Maria	“I have to be keen in identifying and clarifying the contextual meaning of their metaphors. This helps a lot in making our conversation more culturally-themed.” “The gangsa and solibao [are used] as metaphor for call for unity, or celebration as a community. I use such metaphor to facilitate the ‘grounding’ experience of my clients or when I have to guide them to go back to their core.”
2) Acknowledgement of indigenous beliefs and rituals and its role in the counseling process	Pedro	Allowing them to “experience” and “express” their traditions provides comfort. Empathy with their cultural experience and problems helps build rapport and connect with clients in a more profound level.
	Juan	When students learn that he shares the same traditions and belief as theirs, “they loosen up” and “start trusting” him Burial ceremonies peculiar to each ethnic group as well as animal slaughtering during a special occasion are among the events that he encounters for absences that necessitate consideration for class exemption.
		Her willingness to recognize and respect the beliefs or practices of indigenous counselees also encompasses tribal wars in the area.
	Clara	Admits that her approach in this aspect is not “science-based” yet extends leeway and avoids judging counselees because her discretion helps her counselees and makes them feel better.
3) Use of native tongue to facilitate trust and connection		“I just have to find our common practices and beliefs to establish rapport.” “My indigenous roots taught me that it is ‘inayan’ to be very imposing on what will work for others. It is best to collaborate with them to make the interventions -- similar to indigenous rituals – successful.”
	Maria	The interventions she introduces “are like the rituals performed by the manbunong” while the counselees are the “family or the individual who needs some assistance to get through their current difficulty.”
		She acknowledges the indigenous clients’ culture by encouraging them to consult their tribe mates of their elders’ dream interpretation
	Diana	She welcomes her indigenous students’ cultural practices as “part of helping” them.
4) Involving the community in counseling interventions		When he speaks in the native language, it makes students “at ease” and “builds a sense of security.”
	Pedro	The native language conveys to counselees that indigenous counselors like him are able to listen and understand them.
	Juan	It facilitates the students’ ready expression of their issues and sentiments Introduces self as an Igorot and addresses them as “Uncle” or “Auntie” (monikers used by Cordillera people for older people).
	Maria	Speaking in the language brings about a “sense of comfort” with those who belong to her tribe thus encourages them to “share their family’s life stories.”
	Diana	While she does not speak the dialect of some ethnic groups, she attempts to connect by communicating in Ilocano, a language common among Cordillera people.
	Pedro	“If there’s someone who can help them [counselees] it would be the person within the community” “If they value their family and community and it helps them flourish – it helps them to become better at handling their feelings and emotions – then I am for it.”
	Juan	Invites community members to take part in counseling sessions for the counselees’

5) Directive, practical, and empowering approaches in counseling		wellbeing.
	Maria	"I inquire from my clients about their indigenous rituals so that I could fully understand them ... Hence, when in doubt, I ask for clarifications because my indigenous clients are the experts of their own culture." Involves the community in her mediations due to her conviction that a client "who commits mistakes was only 'lost' along his [or her] way. As such, he [or she] would need the community to help get back on track."
	Diana	Asserts that she is there to "serve not only the student but the tribe they belong to." Elders convene with her to resolve issues concerning her counselees. Embraces the participation of "elders and family members" in interventions because Cordillerans revere their elders.
	Pedro	Empowerment through a strengths-based approach. He helps counselees set their goals and focuses on what the students "can do in their life, ... the things that works for them and what makes their situation better." Encourages counselees to "exert and invest efforts in creating positive change in their lives." Employed practical and strength-based approaches to help a counselee court a lady of interest. He raised counselee's awareness of "current personality tendencies" and "how he could be able to express himself more." He emphasized to put "more trust on his relationship with his family."
	Juan	He goes the extra mile of supporting and helping counselees out of a bind – e.g. searching for them in bars and helping close down a bar – even if it imperils him. He assumes the voice of an elder by reminding counselees that in spite of their stubbornness, they have to work together to do what is in their best interest. Being directive prompts counselees to listen more to her. Sees the need to stand in as a disciplinarian when students incur repeated absences despite previous interventions.
	Clara	Her practical approach to address absenteeism is apparent in short lectures on time and financial management. Imparts practical skills through information service and group counseling, which are most useful for cases concerning depression and suicide ideation. Uses directive approach through constant admonitions ("bagbagaak isuda"), which imitates the practice of elders in the Cordillera. Tries to empower counselees as she perceives them as "walking potentials rather than walking problems."
	Maria	Accepts counselee's mistakes and allows the opportunity to prove their ability to the tribe s/he belongs because elders in the tribe admit to committing mistakes in the past yet have been given chances by others to make amends. Follows the practice of tribe elders while incorporating prior education and training grounded on Western principles in her practice to connect with counselees.
	Diana	Employs a leading and structured approach to successfully guide passive students.

The strategy and technique utilized are dependent on the needs and concerns of the students. Sharma (2002) avers that in counseling students "developmental needs and their priorities have environmental or cultural components." Therefore, it is but befitting at this point to reveal some of the common cases that indigenous students incur. Based on the records presented by **Clara**, cases referred to her revolved around psychiatric problems; socio-economic concerns; low self-esteem; and adjustment. For referred cases of psychiatric nature, counselees were reported to have experienced suicidal ideation and anxiety, which exacerbated during the pandemic. Yet these students were unable to avail

of professional help due to financial constraints. During counseling sessions, students were noted to have difficulty verbalizing their thoughts and feelings.

In relation to socio-economic concerns, students were referred because of accumulated absences due to work in order for them to sustain their needs. These counselees were self-supporting and were required to work for 9-10 hours per day, excluding weekends. They were struggling to balance work and studies. While another student was referred to **Clara** for coming to class inebriated. The counselee explained that his drinking habit is caused by financial problem.

“like failing grades, failing kasi mostly because of absences like awan ti allowance o napan idiyay construction, ganon, oo, so more on socio-economic reasons, kasdiy.”

(failing mostly because of absences like there is no allowance or they went to construction, like that, yes, so more on socio-economic reasons.)

Shyness and lack of social skills is another concern that **Clara** was tasked to address. These issues came to fore when **Clara** conducted a group activity on self-esteem. Additionally, adjustment to the new culture was also a compelling matter. Specifically, students were grappling to adapt to the weather, language and communication style, and the overall culture pervasive in the locale. On the other hand, **Maria's** counseling notes present the subsequent concerns of indigenous students: homesickness, poor academic performance, early marriage, computer addiction and time management.

With these in mind, there are innumerable strategies that can be applied depending on the type of intervention needed – be it behavioral, affective or cognitive (Johnson, 2019). Specific strategies may include positive visualization, behavior

modification through punishment and rewards; modeling self-acceptance; cognitive reframing; and mindfulness, among many others. Whereas, popular techniques include observation; interview; cumulative records; adjustment inventory; case study (Gautam, n.d.); and directive or non-directive counseling (Kashyap, n.d.). The myriad of counseling techniques and strategies to help an individual navigate crucial stages in the course of life which is available with each having its share of advantages and disadvantages. While indigenous counseling may utilize some of these popular strategies and techniques for intervention, its singularity is delineated by its distinction from world culture, hence it commands different approaches.

Inevitably, the indigenous counselors deal with counselees who belong to their ethnic group. **Maria** regards this opportunity as “facilitative” inasmuch as establishing and sustaining rapport throughout the session becomes effortless. Moreover, the extant affinity guides her in crafting a suitable treatment plan for the counselee. However, she admits to sporadically experiencing some degree of anxiety due to the society’s prevailing norms in dealing with these students. Nonetheless, the knowledge of sharing a common attribute bolsters her confidence while alleviating her anxiety.

2.a. Communication Through Informal Dialogue, Humor and Use of Metaphors

Counseling entails a special form of communication between the counselor and the counselee to establish a truly meaningful relationship that facilitates the attainment of goals of each party involved.

Filipinos are reckoned as family-oriented and clannish hence, a means of sustaining harmony in familial relationships is communication. This particular belief is applied by

Pedro when dealing with his counselees. He stressed the importance of trust and how his strategy radiates towards people beyond the school:

“I am able to show them that through counseling, they are able to express and invest trust in me. So the fact that they are able to do that, they could also be capable of doing the same with their parents and other elders in their sphere.”

Meanwhile, Baguio-native **Pedro** typically performs the basic interview with non-indigenous students. He goes beyond the fundamentals with his indigenous clients. While probing with a humanistic approach, he would “usually ask about their family background, what specific tradition or practices or beliefs they usually do” and other family-related question because he reckons that such type of informal dialogue with the indigenous counselee allows him to establish trust and rapport.

Iwamoto and Liu (2010) postulate that asking clients about how it feels to belong to a particular ethnicity facilitates “awareness and understanding” of their ethnic identity. In the case of Pedro, eliciting facts about the cultural background has yielded its fruits in his practice. Yet, going further by incorporating a line of questioning on the emotional nuances of their ethnic identity may strengthen more profound information for processing.

As for **Juan**, he disclosed that he is most comfortable in carrying out an informal dialogue with his indigenous clients, inasmuch as this technique yields better results. He explained that when the conversation is informal, boundaries are not set, thus there is no restriction or even coerce disclosure and exploration of diverse aspects of an issue. Such informality also permits Juan to sporadically share his own experience that is relatable to the counselee which eventually incites the counselee to open up. Moreover, informal

dialogues do not always require finding solutions and instead, espouses mere listening which can be satisfying enough for the counselee, making both parties come out of the counseling session having full discernment that the purpose of the session has been fulfilled. He shared:

“Nu siak kuma ngay ti counseling ngay ket, iti nu parakanyak ti counseling diay session kuma nga kasdiay ket I will go with the informal part, it is the informal uhh, informal conversation that brings us the reality.”

(As for me, counseling is, for me counseling session should be I will go with the informal part, it is the informal uhh, informal conversation that brings us the reality.)

Juan’s technique certainly yields its benefits. It encourages trust, openness and willingness. However, his use of an unstructured counseling process may diminish the objectivity and control over the counseling objectives and ethical issues that may arise as a result of this if left unchecked.

Humor incontestably alleviates anxiety and tension. Perhaps it is this fact that prompts **Clara** to sound like an elder or a parent trying to discipline a child. Although her strategy is culturally accepted as the norm in behavior regulation especially if accompanied with a dose of indigenous humor may violate the ethics pertaining to upholding the rights and dignity of the counselee:

“adda ngay ditoy ket diay ngay disciplinarian ka, maminsan kailangam nga ag unget , ag unget ngay nga karkaro dagitoy kumkumpurmi nga rason nu apay da nga absent diay kanayon nga kinanounsling mo idi last sem apay incomplete, drop, drop, tatta manen ket isu manen inulit na manen nu maminsan ket agunget kan.”

(In here you have to be a disciplinarian sometimes you need to be angry, angry because they give different excuses on why they were absent, those you have given counseling last sem and yet they are still incomplete, drop, drop, now it’s them again, they repeat so sometimes you need to reprimand them.)

Such approach may bring us back to the misconception of counselors playing the role of the prefect of discipline. Therefore, it is important to draw a visible line between an advice which is a component of guidance and a reprimand. Again, although it may be claimed as culturally useful however it clearly violates general ethical principle in facilitating behavior change.

Maria, on the other hand, resorts to the use of indigenous metaphors that she often hears the students themselves use. **Maria** believes that in using such figure of speech that would help “establish deeper connections” with her counselees. She explained:

“In my experience, indigenous clients would usually spontaneously mention some metaphors in their stories. Hence, I have to be keen in identifying and clarifying the contextual meaning of their metaphors. This helps a lot in making our conversation more culturally-themed, which would facilitate the sharing of clients.”

Maria recounted an experience wherein, apart from metaphors and humor, she employed the use of native tongue as a strategy in indigenous counseling, hence successfully elicited the cooperation and zeal of a previously unresponsive client. Attempts at applying Rogerian and Rational Emotive Behavior Therapy (REBT) techniques with a client who was being considered for re-admittance in the university proved futile. What follows next would show the effectiveness of indigenous Cordilleran counseling:

“As I led him to the door, I told him that I am also an Igorot from the Kankanaey tribe, so if he got some clarifications or concerns he can tell me and I will try hard to understand him as an older ‘*ib-a*’. On our second session, he came a little more relaxed and opened our conversation with the humor that he did not speak a lot the previous day because we have an ‘English Speaking Zone’ poster in our office but he has a difficulty expressing himself in English. His anxiety was heightened by his assumption

that I may not understand him because I do not look like an Igorot. Since he was metaphorically humorous, which is common among the different tribes in CAR, I used such technique to connect with him ... The concept of *inayan* and *dakilan* helped us connect even if we belong to different tribes because this is a shared culture among Cordillerans.”

Since then, Maria’s client became a familiar sight in her office, until he graduated from college. After graduation, he even approached **Maria** to express his gratitude for “helping him find his path.” It can be deduced from Maria’s account that flexibility and creativity in the use of indigenous techniques are instrumental in connecting with and engaging indigenous counselees.

The foregoing accounts attest the usefulness of utilizing informal dialogue, humor and metaphors in the counseling process for indigenous students. Yet, these techniques may only be a few of many other possible alternatives in creating an atmosphere where clients become trusting, honest and open. Institutions and counselors may thus take to heart a significant assertion of Price and Dalglish (2013) which suggests “indigenous-specific cultural training for counselors” on culturally- appropriate communication to engage the counselor and more importantly, the counselee. Suffice to say, these indigenous counselors may benefit from trainings that augment their toolkit for fruitful exchange. In addition, awareness of ethical and cultural boundaries may serve well in consideration of the client’s overall well-being and sense of autonomy.

Apart from the use of informal dialogue, humor and metaphor to prompt counselees to talk freely and without inhibition, indigenous counselors may refer to the Skilled Counseling Training Model by LeBeauf, et al. (2009), particularly the Exploring Stage skills that can be applied with clients from various ethnic backgrounds. Since the

indigenous counselees in the Cordillera have strong ties to their elders and their community, the indigenous helping professionals can also employ exploring stage skills such as the use analogies, oblique and circular questioning, and sharing stories related to the presented issues. This may be done after an honest and careful inventory of strategies and approaches and the evaluation of such practices. It therefore becomes an ethical responsibility for guidance counselors to check themselves, the process in helping and the outcome of interventions applied through continuous research.

2.b. Acknowledgment of Indigenous Beliefs and Rituals and Its Role In The Counseling Process

An undeniably unique facet of indigenous counseling is a ready embrace of the cultural beliefs and rituals of the counselees instead of adhering to pure mainstream and westernized intervention. However, the endeavor is not circumscribed to a noetic level, but more importantly entails an active effort to incorporate the knowledge in the actual counseling process. Thus, the subsequent accounts present how the skills are applied in their practice.

Benguet-native **Maria** presented the different ways in which she expansively applies in her sessions the knowledge of the diverse Cordilleran culture. Since Benguet is a melting pot of people from the different ethnic groups in CAR, she typically encounters clients with different cultural backgrounds. She admitted not having sufficient understanding of all the customs and traditions of different ethnic backgrounds in the Cordilleras so she shared a general approach in establishing rapport with her counselees :

“I just have to find our common practices and beliefs to establish rapport. Then later on, we would end up comparing our notes on the terms and ways

we use and do in our respective tribes; thereby integrating whatever applicable tools we can use in our counseling sessions. Again, my indigenous roots taught me that it is ‘inayan’ to be very imposing on what will work for others. It is best to collaborate with them to make the interventions -- similar to indigenous rituals – successful.”

With that being said, she cited a specific instance wherein she patterns her intervention to a situation that many of her clients can relate to. For her client’s appreciation and understanding of the counseling process, she illustrated her role as similar to *manbunong*; the interventions she introduces “are like the rituals performed by the *manbunong*” while the counselees are the “family or the individual who needs some assistance to get through their current difficulty.” And it is only through the “collaborative efforts” of the involved parties that the counseling is deemed a success.

The foregoing section has also broached the use of metaphors as a form of setting connection with clients. In **Maria’s** case, however, the metaphor she utilizes are pertinent to cultural artifacts and activities. She enthusiastically expounded:

“The *gangsa* and *solibao* [are used] as metaphor for call for unity, or celebration as a community. I use such metaphor to facilitate the ‘grounding’ experience of my clients or when I have to guide them to go back to their core The *Cañao* as a metaphor that the client belongs to a community. He has roots who would celebrate and weep with him ... The different kinds of indigenous dances performed in specific rituals as a metaphor on the appropriateness of behavior in specific situations. Also, I use this as a metaphor for the need to adjust or adapt to the lifestyle in the city (for students from the provinces) without forgetting their core or without getting side tracked from their main purpose.”

Maria further sheds light on *Cañao* and how non-Cordillerans typically perceive it as a singular ritual. In reality, however, the *Cañao* varies according to purpose and the butchered animal. With this fact in mind, **Maria** uses the foregoing presumption of

Cañao as the judgment onlookers pass regarding a client's behavior and motives. It would suffice to say that leaning on the aforesaid trope helps her encourage counselees to share their perspectives and sentiments inasmuch as the clients themselves "know themselves better than anyone else."

Another manifestation of **Maria's** acknowledgment of her indigenous clients' culture is by encouraging them to consult their tribesmates of their elders' dream interpretation. She rationalized:

"We may be all Igorots who share several similar traditions and beliefs, but since we belong to different tribes we tend to have different dream interpretations due to the diversity of our indigenous roots. Each Cordilleran tribe has thrived in unique physical, social, and cultural environment, which has largely shaped how we interpret signs and symbols."

For **Juan**, leeway for absences is meted out with due consideration of the rituals that the students have participated in, in lieu of class attendance. Thus, he asserted that it is vital for him to be familiar with the cultural practices of people coming from the different provinces of CAR. Burial ceremonies peculiar to each ethnic group, as well as animal slaughtering during a special occasion, are among the events that Juan encounters for absences that necessitate his consideration for class exemption.

In Bontoc, Mountain Province, the natives have their counterpart version of the Benguet *cañao*. This is known as *mangmang*, which involves the butchering of sacrificial animals and is "used to appeal to the *anito* (spirit) for a sick person" (Philippine Alternative Medicine, n.d.). For **Clara**, her students' absence in class due to participation in *mangmang* is approached with sheer deference as she discerns that the practice entails slaughtering of animals and prohibition from leaving their homes.

Clara's willingness to recognize and respect the beliefs or practices of her indigenous counselees also encompasses tribal wars in the area. She narrated some of her students' experiences:

"Ag absent da kasla nu adda tribal war ti Sadangga and some part of Kalinga ... Uray nu idiay ti ayan ti tribal war, dagidiay istudyante ditoy nga from Kalinga [ken] Sadangga kasla ngay nga adda impact met lang kanya da. So it's better nga ag-absent da ta nu umay da idtoy baka adda masabat da nga taga Kalinga -- ag apa da met lang."

(They get absent like when there is a tribal war in Sadangga and some part of Kalinga ... Even if the tribal war is there, students here who are from Kalinga [and] Sadangga experience its impact. So it's better for them to be absent because if they come here [to Bontoc], they might encounter someone from Kalinga -- that may start a quarrel between them.)

Indeed, Clara's records show that several cases that have been referred to her are tribal war-related. Students have incurred numerous absences, consequently affecting their academic standing. These absences occur because of banned travels brought about by the ongoing conflict between certain tribes in Kalinga. Another document attests her attendance in a meeting between Betwagan, Sadanga and Bugnay, Tinglayan, Kalinga last February 4, 2020 to settle the conflict among students. The presider was the Dean of Student Services and Development Office, who emphasized that the school is a peace zone and a neutral ground. Therefore, students from these municipalities should not be involved and affected by the conflict. The students were reminded of safety and their sense of responsibility, especially in attending their classes.

Clara admitted that her approach in this aspect is not "science-based". Nevertheless, she readily extends leeway and avoids judging her counselees for the

preceding justification of their absences because her discretion not only helps her counselees but also makes them feel better.

Diana, who is based in Kalinga, also shared a similar experience regarding tribal wars in the two provinces. She welcomes her indigenous students' cultural practices as "part of helping" them. In fact, her school has a modular program as continuing education for students who are impelled to stay home due to any ongoing tribal war. She further elucidated the school's efforts:

"So when conflicts arise, it becomes tribe vs. tribe. We would call teachers belonging to the same tribe to conduct the initial investigation and talk to their students and remind them of the peace pact. My office comes in after they have talked to their respective students belonging to their tribe. As a counselor, it is more of guiding them since the tribe will have the final say, not even the parents.

Although **Pedro** is residing and working in Baguio, he too has encountered counselees who "requested protection and security" when a tribal war broke out in Kalinga. The students were anxious over the probability of "*bales*" [retaliation], thus they sought "protection and psychological support," which were provided by Pedro and their guidance office by permitting them to not report to school for a certain time.

Pedro's respect for the beliefs of his indigenous counselees allowed them to express themselves and find comfort in who they are during the counseling session. Empathy with their cultural experience and problems is also a means for him to build rapport and connect with his clients in a more profound level. His approach has been proven effective when dealing with Cordillerans, especially that Ibalois are typically reticent and reserved. Once Pedro's students realize that he shares the same traditions and

belief as theirs, “they loosen up” and “start trusting” him. Once his indigenous counselees discern that he himself is knowledgeable about their rituals and beliefs, they have the notion that he knows them well. Suffice to say, the projected familiarity and commonality strengthens the connection between them.

Pedro’s strategy is reminiscent of the findings of Price and Dalgleish’s study in 2013. This study, which was conducted among young indigenous people in Australia, affirmed that “talking with an indigenous counselor would be more comfortable and beneficial, as other staff would not have sufficient cultural competence.” Relying on the mindset that familiarity breeds comfort is henceforth a useful strategy in the counseling setting.

Moreover, **Pedro** asserts that with other students, a counselor may easily say:

“Pwede ka naman magsabi hindi ka pwede; naka enroll ka. Hindi ka pwedeng mag absent; kailangan mong mag attend.”

(You can say that you cannot attend; you are enrolled. You cannot be absent; you need to attend your classes.)

However, indigenous counselors cannot just suggest to the indigenous counselee that they let mother attend the ritual because certain Cordilleran rituals and practices necessitate the attendance of the entire family. Therefore, respect for the rituals and attendance to it even when they have to miss their class is part of empathic understanding. But rituals are not clearly articulated in the Student Handbook, thereby discretion by the concerned counselor may be difficult or inconsistent.

The guidance counselors’ acknowledgment of their indigenous counselees’ customs and traditions reflects an expectation of the Multicultural and Social Justice Counseling Competency (MSJCC) inasmuch as they are cognizant of the “sociocultural

systems that are affecting their clients' sense of well-being.” (Ratts et al., 2016). Hence, this consciousness that helps them understand the worldviews and identity development of their clients puts them in a position to respond to their students' needs.

2.c. Use of Native Tongue to Facilitate Trust and Connection

The Cordillera is said to have numerous dialects although most of its people are believed to understand Ilocano or English better than Tagalog (Lonely Planet, n.d.). However, with the proliferation of technology, mass media and social media in the region, exposure and use of various languages has become easier.

Apart from Ilocano, languages spoken in the Cordillera are Ibaloi, Kankanaey, Isneg, and Kalanguya, among many others (Reid, 2009). Since native tongue pertains to the language a person has first learned to speak (Longman, n.d.) – contingent on either the community where the child was raised or the heritage of the parents – the native tongue or language of indigenous people in the Cordillera may be any of the aforementioned languages.

Across diverse social settings, the use of native tongue engenders trust and amity amongst people because of perceived commonality. In the context of counseling and therapy, the use of the native tongue can also help make the client comfortable and make the process more meaningful inasmuch as clients are able to “speak passionately in their first language” (Vogele, 2016).

Such is the case for **Juan**, who can easily connect with his counselees who speak in Kankanaey, a language in which he himself is proficient. Whenever he reverts to the native tongue, it facilitates the students' ready expression of their issues and sentiments

since this particular technique of his has successfully established rapport and understanding of emotions unexpressed by the counselee. He revealed:

“Mai connect ko nga nalaka I know especially dagito for example, Kankanaey, nga nasaktan da. For example, loss, natayan da, nagrigat da nga agsao dagita.”

(I can connect easily I know especially for example Kankanaey, that they are hurt. For example, loss, someone died, it is hard for them to say that.)

For **Maria**, her method of building rapport with her counselees' parents is by introducing herself as an Igorot and addressing them as “Uncle” or “Auntie”, which are ubiquitous monikers used by many people of the Cordillera when talking with people older than them. Speaking in their language spawns a “sense of comfort” particularly with those who belong to her tribe; ultimately enabling them to “share their family’s life stories”. The impact of her technique has thus yielded the succeeding consequence:

“I would usually introduce myself as an Igorot belonging to the Kankanaey, Ibaloi and also a bit of the Kalanguya tribe but I speak the Kankanaey language. From then on, I got at least three (3) indigenous counselees who voluntarily approached me for counseling because they feel comfortable that somebody from their tribe can listen to them.”

Maria’s use of relational terms such as “Auntie or Uncle” to establish rapport with parents may affect her objectivity if left unchecked. Showing respect and regard to parents, guardians or relatives during counseling conferences through effective collaboration may be sufficient and is more befitting to uphold boundaries between the counselor and counselees. However, in Cordilleran culture, the concept of community and relationships may extend even in professional undertakings. As such, self- awareness

of the counselor is necessary and monitoring of the counseling relationship should not overlap with the “community” mindset.

Pedro emphasized that the native language is crucial in the counseling relationship because it makes his students “at ease” and “builds a sense of security.” He maintains that when a student hears him talk and is familiar with his origins, this encourages him/her to be more participative in the counseling session since the individual is likely to think: “I could be more open; I could be able to relate more. He [the counselor] could understand me better.”

Pedro stressed that the native language is the common ground that practitioners have to utilize to convey to counselees that indigenous counselors like him are able to listen and understand them. He illustrated:

“Like in our dialect ... we are rich with an “h” or with a “ch”. Like for example, somebody enters [the office]. You know they do not want to know nonsense stuff. Usually very direct ang approach natin with them. Like, if I would encounter somebody who’s from the same community as mine: “Heno en nachan no.” And then immediately, wow! They see ... there’s a common ground that we can actually build on throughout the relationship. You can see in their response that ‘Hmmm....’ They get surprised initially: ‘Ay! mayron palang counselor sa ciudad na parang nakakaintindi sa akin’ (Oh, there’s a counselor in the city who may seem to understand me).”

Diana, on the other hand, admitted that she is unable to speak the dialect of some of her counselees who belong to different ethnic groups. She still attempts to connect with her counselees by communicating in Ilocano, a language which is easily spoken and understood by indigenous people in the Cordillera.

From the foregoing accounts, it can be deduced that the use of the native tongue is indeed a crucial tool that elicits trust and forges connection in the counseling relationship.

In fact, an earlier study that involved a meta-analysis of 76 quantitative studies presented that “clients who received services in their native language was on average twice as effective” if the treatment was conducted in English (Bailey, 2007), or perhaps in any second-language of a client. The experience of indigenous Cordilleran counselors in this aspect thus sustains the findings pertinent to the significance of utilizing the native language in practice.

2.d. Involving The Community in Counseling Interventions

While typical counseling interventions primarily focus on the individual and in some cases engage the family in the intervention, Cordilleran approaches involve the community from which a particular client belongs. This counseling approach is quite prevalent and perhaps even expected in the region inasmuch as the significance of the elders’ role in an individual’s decision-making is common among the Cordillerans.

Pedro eloquently explicated that his upbringing as an Igorot and the teachings of his parents and elders enabled him to establish a more profound connection with his clients of the same origin. Thus, one of the many things that links him to them is their understanding that “if there’s someone who can help them, it would be the person within the community” especially if their plight is brought about by a natural calamity. Moreover, in his constant interactions with indigenous students, **Pedro** is able to ascertain that they “value their parents” and prevailing traditions which he usually capitalizes on to prompt his clients to talk to their parents without inhibition, especially if their sentiments and thoughts are at odds with their parents’ or with those of the community’s majority. The manner in which **Pedro** operates is manifested within the subsequent rendition:

“If they value their family and community and it helps them flourish – it helps them to become better at handling their feelings and emotions – then I am for it ... More time is allotted to knowing more about the family, how are they involved, how are they connected. So most of my questions, my probing questions statements, are very much directed to how they relate to their family [and] their community.”

The Cordillera comprises several ethnolinguistic tribes that, although common traditionally with others, have distinct practices and customs tribes. Thus, it is indispensable for guidance counselors to be acquainted with the nuances in cultural practices among the different tribes as Benguet-born and raised **Maria** put it:

“We also have been educated on what to generally expect from the other tribes of the region, which is my guide in dealing with indigenous clients from other tribes. Nevertheless, I never assume; rather I inquire from my clients about their indigenous rituals so that I could fully understand them. Again, I was raised believing that it is ‘inayan’ to assume. Hence, when in doubt, I ask for clarifications because my indigenous clients are the experts of their own culture.”

Suffice to say that an indigenous counselor does not only base his or her own knowledge and practice, but rather incorporates the cultural background of the client. As can be recalled, **Maria** earlier asserted that the concept of “*inayan*” prompts her to be mindful of her moral and social obligation hence, encompasses her responsibility of serving her clients according to their unique needs and best interest. Moreover, Maria’s inclination to involve the community in her mediations reels back to her conviction that a client “who commits mistakes was only ‘lost’ along his/her way. As such, s/he would need the community to help him/her get back on track”.

For **Diana** who is a native of Kalinga, indigenous counselors like her “serve not only the student but the tribe they belong to.” She admits that the set-up of having the

presence of tribal members in her office during conferences was initially challenging and overwhelming since many of them would be in attendance. Eventually, however, the number tapered to “around 5 of them per student” which was clearly more manageable to her:

“That has decreased significantly, before there were around 20 tribal people per student who would come including parents.”

In contrast to Diana’s aforementioned assertion, the elders’ power and influence over the decision-making process of families may hinder the students’ sense of autonomy and realization of the full potential of the members of their tribe. Although deeply ingrained in their culture and accepted as a norm, students may not find their own voice and develop life skills necessary in their survival in the real world.

Diana’s compiled documents comprise of written documentation of elders convening with her to resolve issues concerning her counselees. One record reports about indigenous students who have committed disciplinary or behavioral transgressions; hence, they were initially brought to the attention of teachers acting as elders who belong to the same tribe. These students were convened then advised by the teachers prior to seeking Diana’s professional assistance. A copy of the Minutes of a Meeting also reflects the institution’s recommendation for Diana, concerned parents and the elders to meet formally to discuss alternative actions to address a particular case of a student who belongs to a tribe.

Diana also made available a photo document showing a group of students extending their hands to each other. The captured gesture depicts reconciliation among them at the end of a group counseling activity in Diana’s office. In another photo of home

visitation, **Diana** is seated at the doorstep, surrounded by neighbors who were observing the proceedings. **Diana** admits that home visits can be cumbersome since houses in tribal communities are far apart and cannot be easily located. Thus, a guidance counselor conducting home visits may endanger his/her own life because tribes designed their houses in such a way that it is not easily accessible to visitors or intruders. The risks involved in locating a particular house in a tribal community are high and there is no assurance of the guidance counselor's safety. This particular practice presents a reality that only guidance counselors serving a population with strong cultural dictates will be able to share and endure. This may necessitate further exploration so as to address the peculiar needs of guidance counselors serving in this locale, particularly for their safety and wellbeing.

From the photo and **Diana**'s narration alone, the disparity between an indigenous counselor's and a "mainstream" counselor's home visit is apparent. While regular counselors are granted entry inside the home to ensure private consultation, indigenous counselors are likely to have their consultation in public. This setup may not be a comfortable one for guidance counselors who are accustomed to having sessions in the absence of spectators and individuals who are not directly involved with the matter at hand. Although this adjunct to home visitation is culturally accepted, it may breach the principle of confidentiality, as the matter becomes a community affair.

Incontestably, **Diana** embraces the participation of "elders and family members" in interventions given that Cordillerans revere their elders. Nonetheless, she goes the extra mile of educating not only the students but their parents and elders. A case in point:

when students incur absences due to tribal war, she introduces alternatives such as modular modes of study to ensure the safety of the students.

Akin to **Diana**'s counseling approach, **Juan** also welcomes the assistance and engagement of community members in molding the student and ensuring his or her wellbeing. Thus, he does not hesitate to invite them to take part in counseling sessions whenever the situation calls for it. He stated:

“Iti handling ko ti kasdiay ket kua ya, i-assure mo nga ti panag umay da ket ti pagsayaatan dagiti ubbing. I-affirm ko; Aware ak met nga idia community da ket pagsayaatan ti ubbing ta isu met ti culture mi.”

(The way I handle it is by assuring them that if they come, it is for the benefit of the children. I affirm that; I am aware that in their community, whatever is for the good of the children is important because that is our culture.)

Tribal war is indeed a prevailing problem among some students in the Cordillera as it adversely impacts their class attendance. **Clara** shares that although her clients are somewhat desensitized to the intermittent conflicts between tribes in their locale, these inevitably bear upon the student's regular school participation. For readers who are unfamiliar with what exactly transpires during a tribal war **Clara** shared:

“Nu gayam kanu ada pinatay da nga tao ti maysa nga tribe ket agretaliante bangir nga tribe. Students are asked to go home to be safe. All the tribe members living in other places are informed of the tribal war for them to be cautious kasi anybody from their tribe can be a target nga patayen da. Tatta lang February ket adda inpost Councilor nga tribal war manen sunga nagawid da students. Ti cause ti tribal war da ket boundary ti duwa nga ili.”

(When there is someone killed from a tribe, the other tribe retaliates. Students are asked to go home to be safe. All the tribe members living in other places are informed of the tribal war for them to be cautious because anybody from their tribe can be a target for killing. Just this February there was a post by a Councilor about a tribal war again so the students went home. The cause of the tribal war was the boundary between two towns.)

It is deemed that “counseling practices that work best involve the family” (Tuason, Fernandez, Catipon, Trivino-Dey & Arellano-Carandang, 2012). This is an effortless resolution considering that Filipinos are basically family-oriented. The closeness between family members is likely to steer an individual to instantly seek help from and emulate the disposition of a parent or a sibling because of trust and familiarity.

Yet, as can be deduced from the preceding accounts, a Cordilleran may regard the tribe or community and its elders as his/her own family. Accordingly, trust and respect are accorded to their fellow tribesmen or community members. Therefore, the indigenous counselors’ decision and ongoing practice of involving the family or community in their interventions makes the relationship more productive and meaningful. Nevertheless, while the counselors strive to involve the family or community in their intervention, caution has to be practiced for them not to lose sight of their client’s best interest.

2.e. Directive, practical and empowering approaches in counseling

As can be recalled, directive or prescriptive counseling pertains to an approach wherein the counselor prescribes the course of action for the client whereas practical counseling involves problem solving strategies to help the client overcome obstacles and personal challenges. While these are common strategies in the counseling sphere, results of the research present that these are utilized by indigenous counselors as means of empowering their clients.

For **Clara**, being directive in her approach has been instrumental in prompting her clients to listen more to her. She expressed:

“Directive ak, mas denggen da.”
(I’m directive, they listen more.)

Apart from this, she also sees the need to stand in as a disciplinarian who sporadically has to be stern especially when students incur repeated absences that lead to incomplete or dropped courses despite previous interventions. Whereas, Clara's practical approach in absenteeism is demonstrated in the short lectures she delivers pertinent to time and financial management. For students who skip school for reasons of lack of transportation, she would usually suggest taking a walk to school instead, especially that it is not an uncommon alternative for people in Bontoc.

Pertinent to imparting practical skills, **Clara** is able to fulfill this via their guidance office's information service and group counseling, which are most useful for cases concerning depression and suicide ideation. She revealed that seemingly almost every year, there is a case of suicide among the students. In fact, last January 2020, one of their students committed suicide. Cases such as this escalate depression and suicidal thoughts among the students. While there are students who openly declare experiencing these dismal mood and thoughts, a few would not admit their condition despite its manifestations. **Clara** revealed the common triggers of depression and suicide ideation among her counselees:

“Mostly, ket family -- haan da agkinna awatan ti parent, or awan ti parents, absentee parents, single parent, lack of financial support, mga ganon. Socio-economic problems like mostly ditoy ti parents da ket farmers. Man manu lang iti government employees [wenno] teacher.”

(Mostly, its family--misunderstanding with a parent, or there are no parents, absentee parents, single parent, lack of financial support, for instance. Socio-economic problems since most of the parents are farmers. Only a few are government employees, [or] a teacher.)

It is under these circumstances that **Clara**, apart from educating students on financial management and self-esteem skills, resorts to a directive approach through reminders and advise (*“bagbagaak isuda”*), an approach that is considered as an indigenous practice of elders in the Cordillera. Whereas, her method of empowering her absentee clients could be discerned in her narrative:

“Nu diay failing grade, nu maminsan absences ta awan igatang da kastoy kastoy. Nu maminsan ti kuak kanyada ‘Di ba nag-enrol ka? Diay priorities ken diay i-manage mo [nga] anya ba ti appropriate time mo nga maki constructionan.’ ... Diay technique nga diay ngay konsensyahem isuda ... ‘Di ba scholar ka? ... Baybayaden ti gobyerno ti tuition fee. We have to come to school. Saysayaatem ti agbasa.”

(If it's failing grade, sometimes their absences is due to having no money to buy this and that. Sometimes I remind them 'Did you not enroll? You have to set your priorities and the stuff you have to manage such as the appropriate time for going to work in a construction.' ... The technique in which you appeal to their conscience ... 'Are you not a scholar? The government is paying for your tuition fee. We have to come to school. [So] do your best in your studies.)

Another indigenous counselor who adheres to directive approach is **Diana**, whose experience with passive students during sessions prompts her to employ a more leading and structured approach in order to successfully guide her students as can be gleaned in her words:

“Students are passive during counseling so counseling approaches need to be more direct and structured to be able to accomplish something and guide them. They can stay seated there for three hours just nodding their heads to you. They find it hard to communicate what they feel and a lot of times - cannot think for themselves. I have to go direct to the point and facilitate their understanding because their culture taught them not to express and show who they really are.”

Empowerment denotes having influence and control. Yet while many people believe that a person can give or delegate power to another, empowerment is actually “ways of working and supporting someone” (Local Government Association, n.d.). Hence, true empowerment is being instrumental to enable someone radiate his or her power from within, and not the power from the supporting entity.

One can see how this principle operates in **Maria**’s perception of her students: as “walking potentials rather than walking problems”. When an indigenous counselor aspires to work towards unveiling his or her counselees’ inherent capacity that is real empowerment. One can even go as far as saying that an empowered counselor – for he/she relied on his/her own influence – has empowered a counselee because the latter has successfully reckoned his/her own power to set goals and make wise decisions, and not necessarily because of the counselor’s own power.

Maria’s willingness in “accepting and understanding” her clients amid their “misconduct, academic deficiencies, and other inappropriate behaviors inside and even outside the school” is tantamount to the belief that the student may be able to recover thus empowering them to make changes. She attributes her inclination to accept her clients’ mistakes and allow them another opportunity to prove their ability to the tribe she belongs. She explains that the elders in their tribe admit to committing mistakes in the past yet have still been given chances by others to make amends. Thus, **Maria** tries to apply the precept with her indigenous students.

Though her other methods of empowering her students are derived from Western thought, she contextualizes these by relating these to the prevailing practices of the elders in her Kankanaey-Ibaloi tribe:

“REBT reminds me of our elders’ common advise to “*labanem adi san lawa ay nemnem mo*” (fight or contradict your bad thoughts) when people would start thinking negatively. In SFBT [Solution-Focused Brief Therapy], I grew up listening to our elders say “*yan into pay iyat tako kayman essa*” (what will we do now then) every time they would be gathered or consulted about a problem. Rarely would I hear them focus on discussing so much on the roots of the problems. Rather, they would focus on discussing immediate as well as long-term solutions to the problems presented to them. In logotherapy by Frankl, my elders would usually turn negative events such as death and accident into something meaningful through their age-old stories of how people were able to survive and thrive after different types of losses. When someone has been bullied or taken advantage of, our elders (after performing some rituals) would usually comfort the victim with the healing words “*Laton, ilablab-ak mo sa, anak or ib-a*” (this experience will be a source of strength or blessing for you, my child or my fellow).”

Irrefutably, growing up with these experiences have thus bolstered Maria’s competence in connecting with her indigenous students. She tries to emulate the practice of the tribe elders while incorporating her prior education and training of Western principles in her practice.

Another strand of support in empowerment is employing a strength-based approach, which **Pedro** adheres to in the counseling process. Hence, as he assists clients in setting their goals, he focuses on what the students “can do in their life, ... the things that works for them and what makes their situation better.” Through this, he is able to encourage his counselees to “exert and invest efforts in creating positive change in their lives.” He usually prompts them with these stimulating words:

“Kung ang isang bagay na ginagawa mo ay hindi nag iimprove ng sitwasyon, bakit mo patuloy na ginagawa? ... Ano ba yung mga bagay na ginagawa mo na nakakatulong sayo or ano pa yung pwede mong gawin sa tingin mo makakatulong sayo?”

(If there is this one thing that you are doing that does not improve the situation, why do you continue to do it? ... What are some things you do that help you or what else can you do that you think would help you?)

Somehow, these words serve as a cue for his indigenous clients to become active participants in the counseling process. Nonetheless, there are those who do not easily warm up to him and open up but eventually do so once they notice his undivided attention and hear him start sharing about his knowledge of their culture and the similarities his own bears with theirs. Consequently, not only is **Pedro** able to reinforce their self-awareness but also able to sustain a collaborative relationship with his indigenous counselees.

Pedro recalls a notable instance wherein he employed a combination of practical and strength-based or empowering approaches to help a counselee with a lady that he wanted to woo. His Ibaloi client, who was bashful and reticent, was interested in a girl who was “flamboyant and eloquent.” **Pedro** used their gender as “common ground” to devise effective ways of attaining his relationship goals. Prior to that, the client conveyed his intention of asking the father how he was able to convince his mother to have a steady relationship with him. A hindrance however was the limited communication in the family.

Thus, **Pedro** commenced with raising the client’s awareness of his “current personality tendencies” and “how he could be able to express himself more.” Simultaneously, He emphasized to the client to put “more trust on his relationship with his family.” **Pedro** believes that in doing so, the client would eventually be able to overcome his anxiety and fear in talking with other people. While in the process of improving the client’s self-esteem skills, the client realized that the best resource person

for him is his own father. This insight opened the gateway for the client to be more communicative with his family and eventually, the subject of his interest. Perhaps what prompted him was when **Pedro** called his attention to the fact that since the counselee was able to disclose some of his personal secrets to his counselor, he can do the same not only with his father but also with other people, particularly the lady he was interested in. Thus, what transpired was the client's successful "transfer" of the knowledge and skill he learned beyond the counseling sessions. **Pedro** considers this as a "life-changing event" of the student because "the change started from him". This indeed is an epitome of actual empowerment by an indigenous counselor for he acknowledges the capacity of his counselee to mobilize self-development with his optimal support of the counselee's erstwhile impediments. As Shallcross (2012) asserts, a great counselor enjoys helping clients "become empowered by teaching their clients and students to become life problem-solvers."

As can be recalled, the directive approach is grounded on the premise that the counselor is equipped with the professional training and experience that enables him or her to guide the client's behavior (APA, n.d.). Juan demonstrates this approach in conjunction with practical and empowering strategies in a personal anecdote.

Juan was referred to a case wherein a student has gone missing. In the midst of a storm, he rode his motorcycle to Tinoc, Ifugao in search of the student. He parked his motorcycle at a secured area and continued walking and searching for another four hours despite getting soaked in the rain. This experience is just one of many instances wherein he has assisted parents in locating their children. He would go searching for the students

in watering holes and chasing them in bars – even once getting close to being crushed by a rock. After finding them, these students returned and stayed in school.

Another student was compelled to work in a bar because her parents were unable to support her. Since Juan has a cousin who is in law enforcement, they joined forces in closing down the bar to prompt the student into leaving the place.

Taking his clients' wellbeing to heart, **Juan** can be observed to go the extra mile of supporting and helping them out of a bind. He also assumes the voice of an elder by constantly reminding them that despite their mistakes, he and his clients will have to collaborate in relentlessly doing what is in their best interest.

It must be mentioned that Juan's father is a public servant, who goes out of his way to extend help among his constituents. His father is the community's go-to person whenever a crisis or problem arises. Nurtured in an atmosphere rife with sheer dedication, **Juan** has apparently emulated his father's compassion and amity towards others, carrying it with him in this profession.

Commendable as Juan's efforts and devotion, he is seemingly crossing the threshold of the responsibilities of a social worker, whose aim is to "support individuals and their families through difficult times and ensure that vulnerable people are safe" (AGCAS, 2019). Yet, the foregoing description is not encompassed by his function and responsibilities as a guidance counselor. Boundaries between his personal inclinations and values and his professional role necessitate conscious awareness. He is bound by the profession's code of ethics (COE), which serves as a guideline that signifies appropriate actions (Natiq, 2018). In fact, the Professional Regulatory Board's Code of Ethics for Registered and Licensed Guidance Counselors (PRC, 2008) stipulates that the guidance

counselor shall: a) clarify his role to the counselee; and b) establish professional relationship with the counselee. The COE further alludes to the counselor referring any dire case to proper authorities. This implies that should there be any threat to the safety of a counselee, Juan has to stop himself from taking matters into his own hands. It is not ethically professional for **Juan** to personally go searching for his students in bars and having a shady establishment close its shop. Apart from this, should Juan persist in carrying out such inordinate measures, he is likely to experience burnout and may endanger his life as well.

In scrutinizing the strategies and techniques that the indigenous counselors apply with their indigenous clients, Pratt's (2007) framework may be used as a yardstick. Pratt, a counselor himself who works with indigenous Australians, has identified five principles that effectively engage people in their healing: respect, humility, accountability, identity and reciprocity.

Pratt explains each principle as follows: Respect is acknowledging the humanity of the client and ensuring that the client is empowered to explore the significance of their life journey in relation to their identity; Humility is not presuming that people who benefit from the intervention is an indication of the counselor's skill but is a reflection of the humility and resourcefulness of the client to ask help from a stranger; Accountability is actively working with the client to develop a plan that ensures that aspects of wellbeing is addressed in reference to the person's family, community and culture; Identity entails supporting the counselee to explore their sense of self in their world; and Reciprocity transpires when the client shares their story. The counselor also shares stories that offer

comfort through validation of the person's emotional experience, while avoiding making suggestions or minimizing.

The aforementioned descriptions of each principle thus evoke parallel demonstration and experiences of the participants of this study, although they may still necessitate some degree of improvement in some aspects. Respect is present in the indigenous counselors' constant support and utilization of strength-based interventions to empower their counselees. Humility is apparent in the way they perceive their clients as walking potentials and deferring to the propounded resolution of the elders in resolving conflict. Although the counselors sporadically impose direction on problem resolution when necessary, their accountability is evident in their readiness to involve the community in counseling interventions. Pratt's identity principle is manifested in the counselors' acknowledgment of the role of their clients' cultural beliefs, rituals and language in the counseling process which further enable the students to have a good grasp of their self-concept. Reciprocity is discernible in the counselors' practice of sharing their own traditions and customs in an informal dialogue with the general intention of validating the counselees' feelings, thoughts and experiences.

It is quite inspiring to note that by applying the identified counseling strategies and techniques, the indigenous counselors are doing their part in recognizing and strengthening Cordilleran culture. Tebtebba Foundation (2006) maintains that one of the key demands of indigenous peoples is "the right to practice one's culture, speak [their] own language and maintain a distinct identity." Therefore, the guidance counselors' way of helping their Cordilleran students take pride in their culture provides them a voice in

the social sphere to be properly represented in the society that gives recognition to social justice for indigenous and tribal peoples.

Following the unveiling of indigenous counseling strategies and techniques and their specifics, it is also important to present the indigenous counselor's office. During the data-gathering phase of the study, the researcher was able to closely observe the workspace of some of the indigenous counselors. All the Guidance offices had the standard design – with a receiving table and chairs in the reception area. While some of the offices have shared spaces, others had separate counseling rooms or cubicles that ensure maximum privacy. The physical set-up of the offices were recommended and designed by their respective institutions, grounded on the requirements of monitoring and accrediting bodies. Even the bulletin boards across the different offices are presented in standard format as regards to design and content. Notably, however, is the native *inabel* – which literally means “woven” (IFAD, 2017) – that serves as general accent of some bulletin boards, walls, and table covers of the guidance counselors.

An ideal counseling environment has to be welcoming; comfortable; a place with few distractions; a place where privacy and confidentiality can be maintained; and non-threatening (NCBI, 2013). The fact that the different offices have a receiving area, with bulletin boards that impart helpful information, and spaces that are accented with the *inabel*, their workspace clearly fulfills the requirements concerning being welcoming, comfortable and non-threatening. Nevertheless, the use of the *inabel* as a symbol of Cordilleran culture in bulletin boards and as programme accessory may be perceived as a superficial means of depicting the culture and promoting diversity among students in the institution. Apart from this famous symbol of Cordilleran culture, recognition of the

unique needs of the students addressed and formalized in an integrated guidance and counseling program may be considered more appropriately and responsively.

The presence of separate counseling rooms or cubicles mitigates distractions and provides privacy and confidentiality for the counselees' welfare. For some of the offices that have a shared space, much may be desired in terms of privacy. Although the setup falls short in this aspect, the indigenous counselors have tried to maximize what is made available to them by the institution and resorted to speaking in hushed tones during individual sessions should there be other people within hearing distance. Nevertheless, offices with shared spaces serve the advantage of accommodating clients whose sessions require the presence of parents, the family, or community/tribe members and elders. Overall, the physical set-up of the indigenous counselors' offices satisfies the ideal indigenous counseling environment.

On the one hand however, the inadequate space that provide privacy and confidentiality for counseling sessions in some of these schools may also reflect the kind of support this particular department receives from the institution itself. While accrediting bodies typically specify the requirements of a Guidance Office during their regular visits, completely satisfying the physical setup of the workplace is a perennial concern of guidance counselors.

Moreover, it can be deduced from the accounts of the participants that majority of their students are shy and many may appear reluctant to express their thoughts and sentiments because of the culture they grew up in. Thus, indigenous counselees may need an environment that facilitates open and non-threatening atmosphere.

By and large, a guidance and counseling program is designed to “assist individuals to develop the ability to understand themselves, to solve their own problems, and to make appropriate adjustments to their environment” (Lunenberg, 2010). A review of the Guidance and Counseling Programs of the different schools involved in this study showed that these were patterned after the standard format. While their programs presented their regular services, indigenous services were not articulated but were shown in titles of programs and activities using Ilocano terms. The explicitness of indigenous services in the Guidance and Counseling Program is muted by the set review of accrediting bodies for the prescribed format. Moreover, although the schools included in this study acknowledge, validate and accept rituals or cultural reasons for absences, this is not articulated in their Student Handbooks. Yet, evidences of the offices’ services for indigenous students are manifested in their referrals, counseling cases and notes, special student activities, minutes of meetings, photo operations, home visits, and lectures that encourage the participation of indigenous peoples.

Indigenous counseling is an undeniable and expanding component of the schools’ Guidance and Counseling programs, therefore the service merits its rightful place in the program, especially that the various endeavors undertaken by the counselors conform with the fundamental mission of a Guidance and Counseling program, i.e. provide a spectrum of services to the students.

It is also interesting to note that tribal wars that constrain students to remain in their respective hometowns as grounds for absences are noted under meritorious reasons hence excusable. It is important to note however that the advice of staying home amid a tribal war is a directive of tribe elders. Therefore, compliance is needed inasmuch as it

prevents hostile encounters between students of differing tribes. Consequently it ensures the safety and security of the students, the tribe and the school.

In reference to the previously stated concerns on Student Handbook and meritorious absences, failure to acknowledge rituals and other indigenous concerns, such as absenteeism due to tribal wars in the Student Handbook, proves that although related resolutions and safety measures are culturally practiced, it is institutionally unaccepted or remains unrecognized. If unarticulated in the Student Handbook, such policies may not serve its purpose. As a result, guidance counselors are left with their own discretion in deciding the merits of such cases which are commonplace in the region.

Speakership provides tremendous edge to a person's professional and personal reputation. Thus, when indigenous guidance counselors are invited to speak before a group of people, the opportunity enhances their professional development and jumpstarts their personal growth. Being a guest or inspirational speaker amplifies knowledge, skills and acumen for the job, boosts research skills, develops confidence, expands social connections, among many other benefits. Yet more importantly, they are able to inspire other people about their work, hence it may propel further initiatives for support and promotion in their advocacy of serving indigenous students. However, the interviewed guidance counselors whose years of experience range from 7-10 years on average have not had the opportunity to share their counseling practices in a national or local professional event. The annual convention for registered guidance counselors is a good venue to fulfill this; thus, they need the necessary encouragement and support of their institution or colleagues and invitation from the concerned associations (e.g. Philippine

Guidance Counseling Association or PGCA) for them to share their experiences in handling this population.

Locally however, the counselors receive invitations for speakership from communities, teachers, administrators and parents. Indigenous beliefs and traditions are utilized as examples in the content of their topics. On these occasions, actual practices or rituals are performed in the community when they are invited to speak or respond in disaster situations. Consequently, education becomes bidirectional; that is the counselors' existing knowledge of the community's culture is augmented and enhanced while the attendees are apprised of the experiences of their young members and the counselors' methods of helping their students navigate challenges in their lives.

Not only do invitations for speakership in convention, lectures, and assemblages serve as opportunities for counselors to impart vital information about their indigenous peoples and culture but also enable them to give voice to their advocacies. Despite its dearth, each participant of the study has had the opportunity to contribute in seminars and information drives, rendering them the satisfaction of promoting the interest of their indigenous counselees.

Juan, who advocates for indigenous practices to be incorporated in school programs, likewise endeavors to endorse indigenous traditions such as songs, dances, music and rituals. He has also been a guest speaker in parenting seminars for indigenous parents wherein he invites indigenous parents to better communicate with their children by establishing a more open communication and demonstration of affection towards them since these are observed to be the needs of their children. Moreover, Juan has delivered talks in Leadership seminars for indigenous teachers and administrators, during which he

unwaveringly compels indigenous administrators to deal better with stakeholders who constitute the Igorot culture.

Like Juan, **Diana** has been a speaker in mental health seminars. In her talks, she instills the value of education to the Cordilleran learners and the community to curtail the ills of tribal wars and factional thinking. **Clara**, on the other hand, has been tapped to tackle Psychological First-Aid (PFA) in disaster areas. Cultural beliefs and rituals remain as the centerpiece of the activity inasmuch as psychological processing is merely additional assistance to victims hence only conducted after all the rituals. Clara notes that a primary coping practice here is offering “tapey” to the spirits, followed by a community prayer.

As for **Maria**, she usually spearheads information service campaigns in the academe by utilizing indigenous topics and taglines during group dynamics activities. She typically integrates indigenous knowledge for illustration and employs the native dialect to run these activities.

Accordingly, **Maria** shared the different programs and activities that she organized. Two programs she coordinated are: TuTuK2 “*Tumulong ken Tumarabay Kenyan, Kabsat*” (To help and guide you, brother/sister) and a Wellness Program (Best Practices) for SGP-PA Grantees.

TutuK2 is a program for the university’s indigenous students, which involves 90% of the student population. The use of the Ilokano term is her office’s initiative of practicing indigenous guidance and counseling. The activities were designed to assist students in coping with the demands of student life through the implementation of needs-based and evidence-based responsive guidance and counseling programs and services.

Some activities under this program are: a) “*Dap-ay*”: It pertains to a place where there is a gathering of two or more people to hash important issues or concerns in the community or to simply share stories and insights about life. This is applied through the collaboration between parents and guidance counselors through a parent conference to work together for the wellbeing of the student; b) “*Lasat*,” which means ‘to survive’: This activity aims to equip students with skills to help them survive college life. Some topics tackled are effective study habits, test-taking strategies, time management, and effective financial management; c) Boom! Papanam? (Where are you going?): This aims at helping students plan their career path through career exploration and guidance. Topics here include self-awareness activities through Personality, Interest and ability tests, labor market information, and academic planning; and d) “Nakasagana kan?” (Are you ready?): It aims to assist students in surviving workplace and to equip them with skills that they will need in their journey to becoming a worker. Topics in this particular activity are resume writing, acing job interviews, ethics in the workplace, test-taking strategies, and social graces.

Whilst, the main goal of the Wellness Program for SGP-PA Grantees is to alleviate poverty through college education. Recipients of the program are students from the different Indigenous People (IPs) groups in the Cordilleras who were identified by DSWD-CAR as part of the “poorest of the poor” families in CAR. Hence, they are government grantees that were mainly chosen as grantees because of their family’s low socio-economic status and that no one yet in their family has obtained a college degree. Most are from remote areas in the region. Activities under this program comprise of academic survival enhancement, personality development, tutorials, stress management

and test-taking seminar, teambuilding activities, goal-setting, confidence-/esteem-building, family camp, academic expositions, and individual or group guidance and individual or group guidance and counseling with parent conferences.

From the foregoing activities, the institution that **Maria** is affiliated with caters the different needs of its population. Its support to the initiatives of its Guidance and Counseling department is manifested. Nonetheless, while these activities seek to empower indigenous students, a strong and consistent interweave of indigenous knowledge and culture which goes far beyond the use of mother tongue promises a more meaningful and enriching experience.

Still in the same vein of information service, Clara herself has afforded her share in providing knowledge and information to the school's studentry. Evidences presented demonstrate the different mediums she has implemented, such as the distribution of time management brochures and the conduct of a time management seminar – interspersed with a talk on study habits, career guidance, school motivation, and financial management. The aforementioned assembly was carried out as a result of the students' College Adjustment Scale test results, which indicated that students required education on areas of hopelessness, low self-esteem, career problem/confusion, and interpersonal relationships. Based from the test results was the enhancement and circulation of the office's General Orientation Kit for freshmen, transferees and returnees. Another seminar conducted by guidance counselors in Clara's institution is on Financial Management for grantees of ESGP-PA, to enlighten attendees on ways to effectively budget their resources as response to their socio-economic concerns.

The activities carried out, while unmistakably addressing the needs of students, seemingly convey a standard format in information service. It is apparent though that an attempt to contextualize the program and practice may be observed. However, a more systematized and recognized guidance and counseling program for indigenous students is still in progress.

For his part, Pedro has been among the facilitators of their university's *Gabay* Series. This is a self-enrichment program aimed at providing “*gabay*” or guidance to satisfactorily performing students in order to promote continued good academic standing in the university. The word “series” is coined with the word *Gabay* to suggest sequence, succession or continuity of learning experiences outside classroom discussions. The institution hopes to provide an inclusive environment for the learners inasmuch as it believes in finding commonalities rather than differences among students. Therefore, indigenous students are encouraged to join all “mainstream” activities of the Guidance Office. Yet to showcase native culture, indigenous designs and materials are used in the promotion of the activity. A similar strategy was utilized in the office's Good Governance and Ethical Leadership campaign. The native hut of Ifugao (*inappal*) and ethnic designs popular in Cordillera region served as adornment to capture the indigenous identity of the participants and the institution.

It can be deduced that the school in the preceding section advocates social inclusion and cohesion (United Nations, n.d.), given that the school's effort is to ensure equal opportunities and increase the participation of the entire studentry regardless of their background as everyone obtains a sense of belonging and recognition.

In effect, inclusion and cohesion have its gains. Yet a downside to this is the fact that some students may require more attention and consideration because of cultural restrictions, as seen in the prior accounts of the indigenous counselors. Even if individuals may attempt to blend in with the majority, their uniqueness cannot be suppressed. In fact, some of them “may take their uniqueness, stand out as different, and use their unique persona to create and experience the life they want” (Mercury, 2016). Therefore, it is imperative that concerned entities of the school determine what ideas and values inspire balance between inclusion and indigenization.

Moreover, the institution’s guidance program that is designed to serve the general needs of their student population may not fully respond to the peculiar needs of their indigenous students. The feeling that indigenous students are a “minority” in their own locale defies a principle behind a guidance program, i.e. that it should be responsive and should address the various needs of the student population. Specifically, a guidance program should “consider the unique culture and climate of the specific population” (Villar, 2007).

Although majority of the counselors engage in commendable endeavors that strengthen their competence and mobilize their advocacy, the bold undertakings are still wanting. The indigenous counselors’ initiatives are in progress, yet appreciation and attention is seemingly lacking and struggling to gain greater ground in the Cordillera despite the fact that the region is home to numerous ethnic groups.

Professional competence is indispensable. Chao and Nath (2011) emphasize that counselors need multicultural competencies, such as ethnic identity awareness to address the demands of increased diversity on campus and counsel their diverse clients

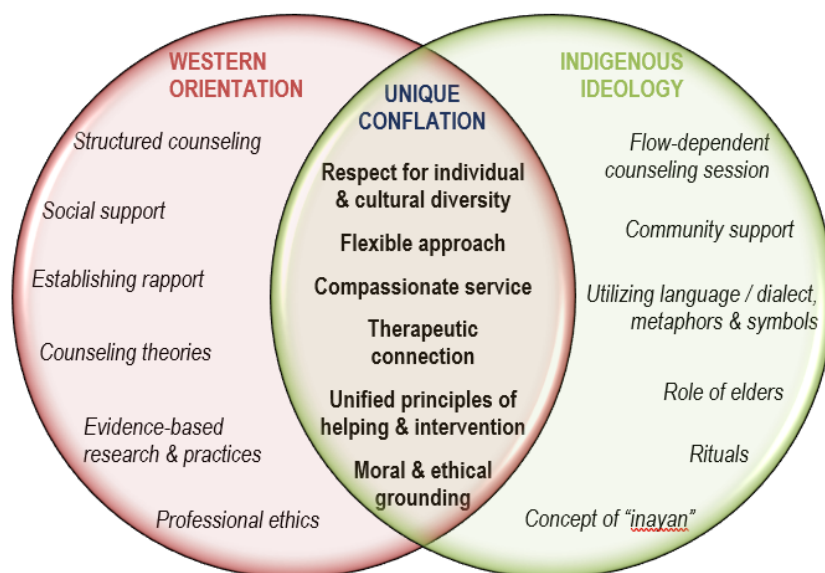
effectively. Such competencies can be achieved through trainings. Thus, apart from speakership, institutions have to encourage counselors to periodically attend seminars and trainings that enhance their specific skills and knowledge in dealing with indigenous students. Nevertheless, Chao and Nath suggest that these counselors may benefit more if an assessment of their ethnic identity is carried out, presumably to identify which trainings are necessary.

Problem 3: How do indigenous counselors conduct counseling sessions?

Based from the indigenous strategies and techniques employed by the counselors, the unique self of the counselor vis-à-vis indigenous counseling approaches has taken shape. Such uniqueness, which is a corollary of the fusion of western and indigenous orientations as presented in the subsequent Venn diagram, is manifest in how the indigenous counselors conduct counseling sessions.

Figure 2

The Unique Indigenous Counselor: Conflation of Western and Indigenous Orientation



3.a .Respect for Individual / Cultural Diversity and Flexible Approach

As the diagram presents, western orientation of counseling capitalizes on structure from beginning to end of a session. It is in adherence to structure that a counselor is given direction in the counseling relationship. Such mechanism enables achievement of counseling goals pertinent to each case. In indigenous counseling however, the counselor is more reliant on the flow of the interaction. Help and intervention are proffered as a natural response to an individual's need. Therefore, the interaction streams more naturally and flexibly between the counselor and the counselee. From these two orientations thus arises the indigenous counselor's inclination, guided by structure and purpose, to proceed with respect and sensitivity to individuality and diversity while employing a flexible approach. Thus, crucial culturally-laden information and behavior that may arise during a session is likely to influence the flow of the interaction to which the counselor has to easily adapt.

3.b. Compassionate Service

Support derived from people within the client's environment whom he/she perceives as accepting – hence derives a sense of belonging – is also a pro-western precept. Its indigenous counterpart is community support wherein counselors operate on the assertion that it is an ethnic group member's responsibility to extend assistance to another “*kabsat*” (brother/sister) in times of need. When combined, the indigenous counselor accordingly applies compassionate service from the lens of a community member to a bigger part of society – ultimately sowing the counselee's profound sense of unity with others. Compassionate service in this context pertains to the counselors'

demonstration of sincerity, genuine care and willingness to help counselees in the challenges they face similar to a brother/sister in need in a community.

3.c Therapeutic Connection

Establishing rapport is a critical phase in the counseling process because it dictates how the relationship between the western counselor and the counselee progresses. It is at this initial stage that trust is established, opening the gateway for productive and meaningful exchange. In the indigenous setting, intercommunication is actuated with the utilization of a common or comfortably familiar language or dialect which inevitably forges a connection between the counselor and the counselee. In addition, the presentation of recognizable Cordilleran symbols and relatable metaphors are often used not only to facilitate connection but to sustain the helping relationship. From its confluence arises a therapeutic connection that the indigenous Cordilleran counselor establishes – a meaningful connection combined with trust, a sense of safety and affinity that encourage counselees to be open, trusting and active participants in counseling sessions.

3.d. Unified Principles of Helping and Intervention

Western practice is based on counseling theories and evidence-based approaches. These are imperative in the profession since it provides a stable groundwork and direction in understanding human behavior. Through research, a relentless pursuit of knowledge may yield responsive and appropriate interventions. On the other hand, the Cordilleran culture reckons elders as the source of wisdom and inspiration for the community's direction while their rituals symbolizes life transitions and diverse challenges community members encounter. The combination of the western and

indigenous ideologies yields a unified principle of helping and intervention that the indigenous counselor utilizes to facilitate the indigenous counselee's growth and healing process. At the onset, the indigenous counselor employs a scientific approach in case conceptualization and design of interventions that are evidence-based. Yet in the counseling process, the counselor simultaneously incorporates prevailing cultural practices that are familiar to the counselee in order to minimize resistance thereby encourages strong connection ripe for implementing action steps. A combined western orientation in terms of choosing the counseling interventions and the mindset of an elder of "ib-a" in a communal life backdrop infuses the cultural spirit in helping for indigenous counselors.

3.e. Moral and Ethical Grounding

As the Venn diagram further presents, a pillar of western orientation is professional ethics, the compass from which counseling endeavours revolve. In the Philippines, conduct of the profession is based on the Code of Ethics of Philippine Guidance and Counseling Association (PRC, 2008). Regionally, the concept of "inayan" – the Cordilleran belief that one should not harm others and consider others' welfare – is a basic guiding principle amongst its people. Therefore, the conflux of the aforementioned ideologies is the indigenous counselor's template as a practitioner: a moral and ethical grounding of his/her practice that encourages conscious effort to treat counselees with respect and establish a helping relationship while guiding the students reach their full potential in various areas of their lives and be a contributing member of the community.

The foregoing counseling approaches employed by indigenous counselors which is an offshoot of western principles and indigenous ideologies clearly innovates a distinct style of helping indigenous students navigate their lives towards empowerment and success. In point of fact, Maria regards such amalgamation of diverse postulates “enriches” her counseling practice. She explains that while her western counseling education serves as a guide” for structure, her “indigenous beliefs and ideologies” render a clear “course or direction” in her sessions and emphasizes the value that each person “has a story to tell and has a culture that significantly shaped his or her personhood.”

Problem 4: What theoretical model of indigenous Cordilleran counseling may emerge from this study?

The model developed from this research is derived from the different findings and insights gleaned from the investigation. In lieu of a typical model of indigenous counseling, a simulacrum – which is a visual representation of the unique Cordilleran Counseling Model – was developed in keeping with the overarching theme of the research. It encompasses a synthesis of the research findings and an accurate rendering of the Cordilleran culture. Therefore, the simulacrum comprises an indigenous person playing the gangsa and each element represents a vital entity in the indigenous counseling process.

Given the full context in which the research and its findings were conducted and derived, respectively, the model developed has been entitled GANGSA, which signifies:

Group and community involvement in counseling interventions

Acknowledgment of beliefs and rituals in the counseling process

Native tongue, informal dialogue and metaphors for connection

Guidance of elders

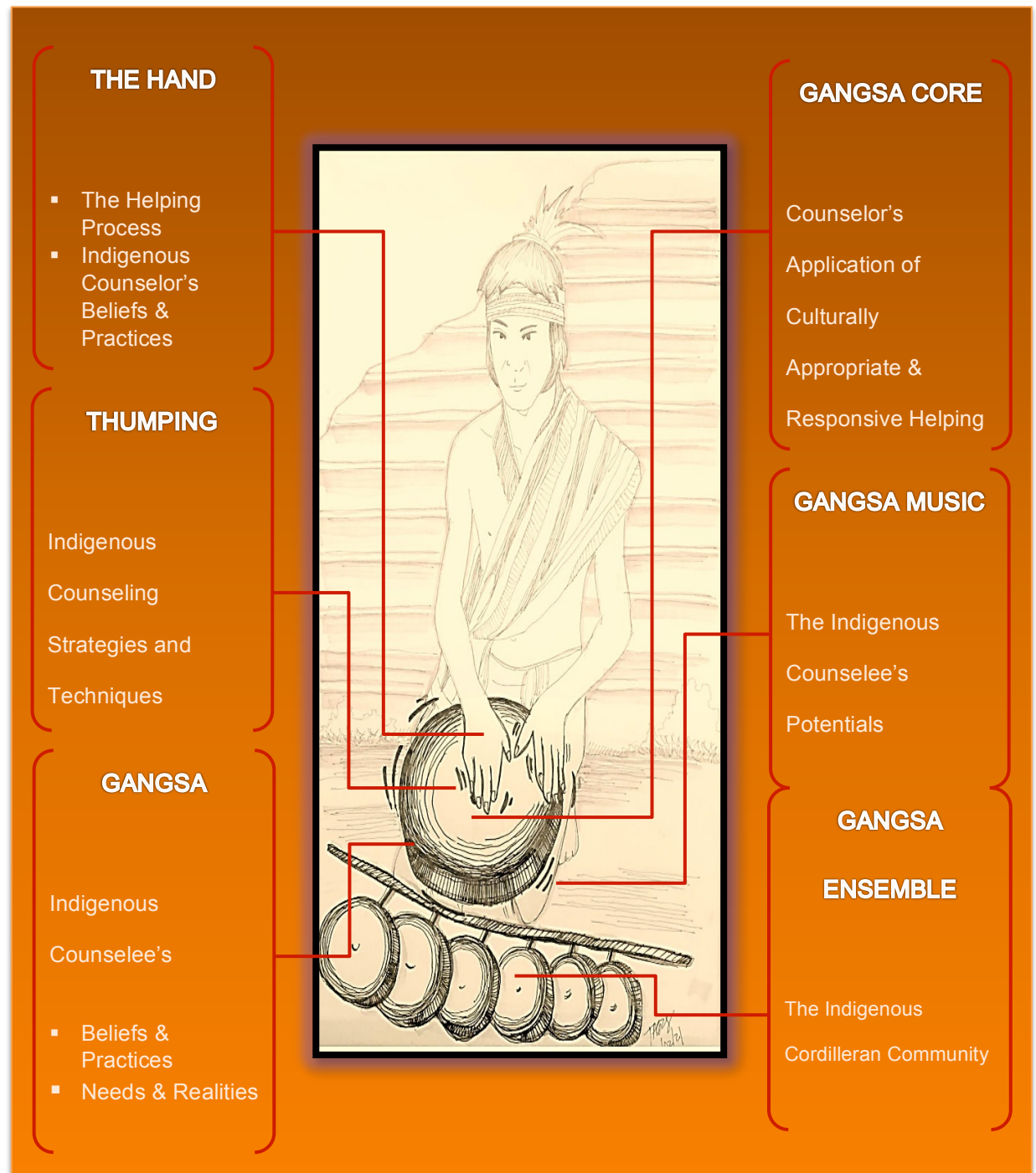
Significance of directive, practical and empowering approaches

Attending to others with kindness, nonmaleficence and respect

As the model's title connotes, the generated model for indigenous Cordilleran counseling may serve as a useful tool for guidance counselors serving indigenous students in the region. It incorporates elements of the Cordilleran culture that are pertinent to both the counselor and the counselee to develop a distinct compassionate helping relationship. That is, it acknowledges cultural beliefs and rituals of people of the Cordillera; capitalizes on the guidance of community elders; incorporates the involvement of the community from which the client originates; utilizes the native tongue and vernacular metaphors and relatable humor; and prompts attending to others with kindness, respect and non-maleficence to ensure a profound and meaningful connection between both parties involved in the helping process. Moreover, supportive alliance entails promoting a helping relationship that, through the grassroots crusade of the counselor, enables the indigenous client to have the influence and control (i.e. empowerment) over his/her own life.

Figure 3

GANGSA: The Indigenous Cordilleran Counseling Model



The Hand

In playing the gangsa, there are basically two types: the *toppaya* wherein the musician thumps the gangsa's surface with the hand, and the *pattung*, in which the person strikes the instrument with a padded stick (Musiko Cordillera, n.d.). As the model shows, the musician is performing the *toppaya*. The *toppaya* has been elected as one of the vital components of indigenous Cordilleran counseling because the hand signifies help.

In the context of guidance and counseling, help is demonstrated when a counselor assists clients to “identify goals and potential solutions to problems which cause emotional turmoil; seek to improve communication and coping skills; strengthen self-esteem; and promote behavior change and optimal mental health” (ACA, n.d.). Help is manifested in a counselor's effort to guide the individual's journey through difficult life situations and increase self-awareness and wellbeing.

The hand signifies a more personal way of helping. That is not to say that indigenous counseling entails less professionalism; but it is personal in the sense that in guiding counselees, elements that concern the counselor's private life and personality – i.e. culture and beliefs – are considered significant. Instead, such personal factors are incorporated by the counselor in the helping process by using his or her culture as springboard and inspiration to establish the essential and meaningful alliance with the counselee as they explore ways of overcoming a problem and facilitation in the development of new skills and attitudes.

The words “help,” “personal” and “culture” thus evoke the earlier discussion on vernacular of certain ethnic groups for “help.” That is, the Cordilleran terms *badang/binnadang* and *bagbaga*, the Ibaloi *pangitushong*, and the Kankanaey *iturong* are

terms that not only convey help but are also culturally-laden in the guidance and counseling setting. Moreover, the hand is an accurate representation of the help that indigenous Cordilleran counselors extend because in an area where majority of its population engage in farming (Department of Agriculture, n.d.), it is literally what members of the Cordillera community use to help their fellows in agriculture work, hence the Kalinga terms *ab-abbuyog* or *am-ammuyu* and the Kankanaey *ob-obfo*.

As extensively discussed in the foregoing portion of this chapter, although the counselors hail from different municipalities and provinces of the Cordillera, there are similarities in their culture thus facilitating their ability to relate, connect and empathize with their indigenous clients. These also make them accommodating of the unique experiences not only of the clients but of the circumstances and situation that they confront, which mainstream counselors may possibly need to develop and understand more. In addition, the cultural values they share with their clients also reinforce their duty to be supportive and compassionate when dealing with the students in their care.

Therefore, it is imperative that the indigenous Cordilleran counselor integrates the subsequent cultural beliefs and practices in the helping process through: a) strong sense of respect for the elders; b) regarding the community as a strong support system; c) belief in Kabunyan or a God; d) belief in spirits and its relationship to the living; e) kindness, nonmaleficence and respect; and f) considering rituals as part of life. When a Cordilleran counselor includes her own indigenous knowledge and culture in the structured dialogue, it facilitates rapport and trust because the resemblance in experience is likely to capture and sustain the attention and interest of the indigenous client.

Thumping

The thumping or striking of the gangsa represents the unraveled counseling strategies and techniques that are unique to the indigenous Cordilleran counseling. Thus, it pertains to: a) communication through informal dialogue, humor and use of metaphors; b) acknowledgement of indigenous beliefs and rituals and its role in the counseling process; c) use of native tongue to facilitate trust and connection; d) involving the community in counseling interventions; and e) directive, practical and empowering approaches in counseling. These methods and tactics, when applied with counselees of diverse backgrounds, are considered instrumental in the counseling relationship as these facilitate change in the indigenous client.

Further, a gangsa musician's variable style, force and succession in hitting the instrument echoes the distinction and flexibility of the counselor in applying the identified counseling strategies and techniques as well as his/her personal and professional background. That is, depending on the situation and the need of the counselee, the practitioner may employ either any or even all of the foregoing techniques in a session.

The Gangsa

In the Cordillera, the gangsa is an important musical instrument that is typically used during important Cordilleran festivities, such as the *cañao*. Without the gangsa, the celebration may lack vitality. In the same vein, the indigenous counseling process is not as meaningful and cooperative as should be if the counselee's cultural beliefs and practices, needs and realities are not set as the most vital part of the experience – factors of the counselee that are therefore represented by the gangsa.

In mainstream guidance and counseling, the motives, actual circumstances and struggles of the counselee are highlighted to facilitate self-awareness, healing (Shallcross, 2012) and transcendence. However, when the counselee's cultural values and beliefs are also put into play in the counseling relationship, faulty assumptions and stereotyping are avoided; trust is nurtured; the client's importance is emphasized; and successful communication and interaction with the counselees of diverse backgrounds are achieved. All these ultimately render more positive counseling outcomes.

Gangsa Core

The literal core of the gangsa symbolizes the heart of the helping process in indigenous counseling: the application of culturally appropriate and responsive way of helping. Indigenous counseling is highly distinguishable in its construct of the counselor not only understanding his or her own cultural grounding and how it impacts the counseling relationship but also recognizing and respecting the cultural beliefs, customs and behavior of counselees. Accordingly, the gangsa core subsumes the conflation of western and indigenous orientations, as earlier presented in the Venn diagram, which emphasizes the indigenous counselor's effectiveness and relatedness in the counseling process.

Thus, the most essential component of indigenous counseling is the ability to effectively apply diverse yet fitting interventions that clients are responsive to based on their needs and more importantly, encapsulates their culture, beliefs and unique struggles. Such attempts of a practitioner in implementing the preceding strategy reflect cultural competence, which denotes a counselor's aptitude "to effectively interact, work, and

develop meaningful relationships with people of various cultural backgrounds” (De Guzman, Durden, Taylor, Guzman & Potthoff, 2016).

Suffice to say, at the heart of an indigenous Cordilleran counselor’s practice is the advocacy for the needs of clients who originate from different ethnic groups of the Cordillera. This is fulfilled by exercising flexibility and sensitivity in the helping alliance in view of the client’s cultural background rather than adhering to a standard treatment approach.

Gangsa Music

Like any other musical instrument, the gangsa produces its own sound, which in the simulacrum represents the indigenous counselee’s potentials. The resonating effects emanating from a gangsa: its quality, volume and pitch, are contingent on the instrument’s position, the object used to tap it, and the place and manner in which it is thumped.

The foregoing mechanics thus serve as a metaphor for evoking the great potential of an indigenous student. Specifically, the position of the gangsa (the musical instrument which typifies the counselee’s culture, needs and realities) thus pertains to the exact point in the counselee’s life where s/he is or should be in relation to other people, places, things or events; the hand that is used to tap is the counselor’s cultural beliefs and practices; the place of the gangsa being tapped is the culturally appropriate and responsive strategies employed to guide and assist the client navigate challenging situations; and the manner of thumping, not only pertains to the counselor’s strategies and techniques but also his/her consistency and discernment while fulfilling the counseling process. When an indigenous counselor is able to identify the most optimal way to combine and capitalize on all these

elements in his/her practice, it may lead to the counselee's harmony or unity of the self as pervading concerns are addressed and potentials are fully actualized.

Gangsa Ensemble

Each gangsa of an ensemble is played by different musicians with each having a different note, which depends on the local preference or the tradition of a particular ethnic group (Musiko Cordillera, n.d). In the GANGSA model of indigenous counseling, the ensemble symbolizes each Cordillera community or province the counselee originates – either Abra, Apayao, Benguet, Ifugao, Kalinga, Mountain Province or the City of Baguio.

As each gangsa in the ensemble has its own resonating effects, the same is true with each community in the Cordillera that has its share of customs, traditions and beliefs that although may have common features across the region, also has distinguishable qualities in some aspects. Accordingly, the indigenous counselor has to take into account the origin of the student, acknowledge and respect the distinct traditions of each community, and discern the relevance and usefulness of the community's innate pattern of thought or action in the counseling process. It also highlights the relationship between the indigenous counselee and the community s/he belongs to as exemplified in the gangsa ensemble.

In retrospect, Tuason et al. (2012) anticipated that indigenous counseling models in the Philippines will develop as “counseling applications become more far-reaching”. Owing to the growing acceptance, recognition and accommodation of diversity in academic institutions and other spheres of endeavor, their prediction is gradually

becoming a reality. An attestation to this is the indigenous Cordilleran Counseling Model inspired by this study.

In essence, the indigenous Cordilleran Counseling Model captures the four domains of the Multicultural and Social Justice Counseling Competencies conceptual model, that is: a) counselor awareness; b) client worldview; c) counseling relationship; and d) counseling and advocacy intervention (Ratts et al., 2016) must be factored in during counseling. The MSJCC's counselor awareness encapsulates the indigenous counselor's culture and beliefs and the counseling relationship (the hand); client worldview is the indigenous counselee's beliefs, practices, needs and realities (gangsa); and counseling and advocacy signifies the counselor's strategies and techniques (thumping), application of culturally appropriate helping (gangsa core), and the Cordilleran community (gangsa ensemble). The central of this model is the application of culturally responsive service through the aforementioned domains that counselors and clients both bring in the relationship. Further it emphasizes the varying identities assumed in each counseling environment, socio-economic status as expressed as marginal and privileged, cultural beliefs and values as well as biases that may come into play which the counselor may need to be aware of. Although more encompassing and highly comprehensive in scope, Multicultural and Social Justice Counseling Competencies (MSJCC) is an inspiration to work towards the recognition of the complex interrelationships found between the counselor and the counselee; and most importantly, act on the issues surrounding multicultural sensitivity and diversity. In a pioneering study by (Puno, Ngiao, Bustillo, Sante, Bascos, Gines, 2019) it was revealed that out of the four domains where the results showed extreme awareness, guidance counselors fared

moderately aware of counseling and advocacy interventions- an area where the capacity of a counselor is manifested by upholding and initiating clients' development and issues from interpersonal to global levels. Therefore, this may be a starting point to unify efforts and work towards more responsive guidance and counseling programs and services in the country.

Given the indigenous counseling elements discovered in this research journey with its accompanying benefits and issues that need to be addressed, it may be considered as a helpful tool in understanding the needs of both indigenous counselors and students in the context of a culturally sensitive and responsive environment.

Being true to the essence of the word "*pumachang*," the indigenous counselors are genuinely committed to helping indigenous counselees through diverse challenges and difficulty. Not only are they trained to empathically listen, effectively respond, and facilitate development for optimal functioning of clients but are present to guide them with compassion anchored on their cultural background to live in harmony with others and their environment. Pumachang- to hold and guide others reinforces a Cordilleran indigenous counselor's professional toolkit in the mission to serve others.

CHAPTER 4

Summary, Conclusion, and Recommendations

This section presents the summary of findings, the conclusions derived from the outcomes of the study, and the recommendations propounded for implementation.

Summary of the Study

This study purported to unveil the experiences of professional counselors in integrating Cordilleran cultural beliefs, values and practices in their counseling approaches and develop a model that can illustrate indigenous counseling within the Cordilleran culture. It specifically sought to answer the following problems: a) how is the Cordilleran culture reflected in the counseling process?; b) what indigenous counseling strategies and techniques do indigenous counselors use in their counseling?; c) how do indigenous counselors conduct counseling sessions?; and d) what theoretical model of indigenous Cordilleran counseling may emerge from this study?

This qualitative study adopted the exploratory and critical case analysis approaches to identify and depict the Cordilleran way of helping through the relevant experiences and unique characteristics of an indigenous counselor. Data triangulation methods used were interview, observation and documentary review.

The setting of the study is the Cordillera Administrative Region (CAR). The participants were five (5) registered guidance counselors who adopt certain features of their culture or beliefs and consistently implement these in the design of their counseling program.

Data gathered from the synchronous and asynchronous interviews were organized via thematic analysis. Respondent validation was also carried out with the purpose of strengthening the accuracy and credibility of the gathered data. All the information derived from the interviews, observation and documentary reviews served as the groundwork for generating a theoretical model on indigenous Cordilleran counseling.

Summary of Findings

The study explored the experiences of professional counselors in integrating Cordilleran cultural beliefs, values and practices into counseling students and develop a model that can explain indigenous counseling within the Cordilleran culture.

The Cordilleran culture reflected in the counseling process are a) norms -- Cordillerans have a strong sense of respect for the elders, regard the community as a strong support system, and consider rituals as part of life; b) beliefs -- Cordillerans believe in *Kabunyan* or a God, as well as in spirits and its relationship to the living; and c) values -- kindness, nonmaleficence and respect are esteemed as desirable.

In connection, the indigenous counseling strategies and techniques indigenous counselors use in their counseling include: a) communication through informal dialogue, humor and use of metaphors; b) acknowledgement of indigenous beliefs and rituals and its role in the counseling process; c) the use of native tongue to facilitate trust and connection; d) involving the community in counseling interventions; and e) directive, practical and empowering approaches in counseling.

Further, indigenous counselors conduct counseling sessions guided by a) respect for individual and cultural diversity and flexible approach; b) compassionate service; c)

therapeutic connection; d) unified principles of helping and interventions and e) moral and ethical grounding.

Finally, to represent the unique Cordilleran counseling model, a simulacrum (entitled GANGSA) was developed. The simulacrum, which depicts an indigenous person playing the gangsa, demonstrates an accurate rendering of the Cordilleran culture and elements that epitomize vital components of the indigenous counseling process.

Limitations

Limitations were set as the study evolved into an internet-mediated research as a consequence of the nationwide quarantine due to the COVID-19 pandemic. The data-gathering methods were intended to be performed in person however; restrictions of travel and school visit may have undermined a richer data and its interpretation.

The value of an actual visit and close observation of the workplace and counseling session where and when possible were not satisfied. Actual immersion of the researcher in the workplace was not possible; thus, opportunities to identify unarticulated issues or problems and discovering behavior that is not immediately apparent was not fulfilled. The researcher was not also able to observe counselors in their work environment, which would have yielded better discernment of their professional strategies, attitude, and spontaneity.

Since some of the interviews were conducted asynchronously, body language and facial expressions which convey emotions were not witnessed except for their voices which are part of nonverbal communication. Clarifications or probing to validate

responses were not immediate, which otherwise, would have enabled the researcher to glean a deeper insight to specific answers and launch a more meaningful discussion.

The validation of responses, which was applied using respondent validation, was also carried out asynchronously. Thus, the benefits of a face-to-face and group validation were not realized. The gathered data may have been more substantial since the response of a group member would likely generate spirited discussion and valuable insight. As different opinions and perspectives emerged, the quality of the research output was bolstered. Should the participants have been physically present in the validation, data gathering may have been quicker and more spontaneous.

Lastly, the participants of the study were chosen via snowball or chain-referral sampling, which is another limitation of the study. It is probable that there were other indigenous counselors in CAR who may have gone unrecognized due to the sampling procedure yet still keep their valuable experiences in the field.

Conclusion

Based on the findings of the study, it can be concluded that guidance counselors serving indigenous students have an awareness of their cultural beliefs, values and traditions yet its influence to facilitate a more profound and meaningful connection with indigenous counselees may not be fully optimized due to lack of acknowledgement and recognition on the value of the interplay between culture and practice.

In addition, indigenous counselors utilize their knowledge of their indigenous counselees' ethnic, religious, linguistic and other values in applying culturally appropriate and responsive counseling techniques and interventions.

The fusion of western and indigenous orientations is manifest in how the indigenous counselors conduct counseling sessions. Guided by western theoretical approaches and methodologies, indigenous counselors utilize their cultural ideologies to effectively apply culturally sensitive and responsive process of helping counselees.

An indigenous Cordilleran counseling model called GANGSA was developed as an initial step in the discovery of indigenous culture and counseling approaches that may help in contextualizing a more culturally sensitive and responsive approach in helping clients in the region.

Recommendations

In light of the findings of the study, the subsequent recommendations were propounded:

1. Indigenous counselors may need to invest more resources such as time and effort in increasing their level of self-awareness in relation to the impact of their cultural identity, values, beliefs and biases to guide them in understanding their counselees' worldviews and determine appropriate evidence-based interventions for them.
2. Enhance guidance counselors' professional competence through continuing professional development by regularly attending multicultural trainings; active involvement in national and international organizations and advocacies; openness to innovative approaches and helping strategies; and initiating the conduct of researches in relation to their practice as possible pathway in the promotion of indigenous counseling practices in local, national and

international gatherings and expositions of helping professionals. Ethical responsibility requires them to evaluate their own practice and upgrade their skills in order to stay relevant and responsive to the needs of their population.

3. The implementation of the GANGSA indigenous Cordilleran counseling model may serve as a useful reference in identifying important cultural elements in a unified pattern therefore enhancing the indigenous counselor's competence in helping indigenous counselees based on their context and reality.

4. For Guidance Counselors serving indigenous population to integrate in their comprehensive guidance and counseling program enhanced self-awareness activities for students to explore and reflect on their cultural identity and how it impacts their personal, social and career plans and decisions.

5. Coordinate with community elders to initiate a school outreach program that engages indigenous communities in a constructive dialogue on cultural influences for student behavior and academic performance.

6. Explore the development and usefulness of coded language in the form of metaphors, totems, songs and dances and other creative forms in indigenous counseling practice.

7. Organize a forum and exposition of cordilleran heritage as a responsive theme in the comprehensive guidance and counseling program and in celebration of Indigenous People's Month or Guidance and Counseling Month.

8. For Academic institutions, school administrators and other school stakeholders to formulate standard policies and document issues concerning absenteeism, misconduct and poor academic performance in the context of cultural practices, community rituals, and tribal conflicts among the different ethnic groups in the Cordillera region.
9. Establish and formalize institutional mechanisms that provide opportunities to discuss and deliberate on implications of socio-cultural dynamics to indigenous students on one side and to the student population at large on the other side to foster understanding and harmony among all students.
10. Study and evaluate current response to frequent absences due to cultural traditions and practices and propose new and innovative modalities to ensure continuity of the learning process as well as the formal recognition of the cultural realities of their indigenous students.
11. Develop Multicultural Counseling as one specialization in the graduate program of Guidance and Counseling.
12. The Department of Education (DepEd), Commission on Higher Education (CHED), Philippine Guidance and Counseling Association (PGCA), Professional Regulatory Commission's (PRC's) Regulatory Board of Guidance and Counseling, and other counseling professional organizations may spearhead educational policy reforms which strengthens the formation of students' strong personal and cultural identity to emphasize its role in the formation of a strong sense of self – grounded on the acknowledgement of who they are and their capacity to reach their full potentials.

13. DepEd, CHED and PGCA have to embed cultural practices and language-specific policies in the school curriculum inasmuch as these promote a healthier and more balanced view of the specific needs of the indigenous studentry. Multiculturalism and social justice movement may be further strengthened as a result of this. PRC's Regulatory Board of Guidance and Counseling may create separate guidelines in the standard and implementation of guidance and counseling programs for indigenous population.

14. Local and national professional organizations and associations may begin to recognize the development of multicultural and social justice competencies among guidance counselors as necessary and immediate; hence, invitations for speakership in seminars and conventions may be circulated to indigenous guidance counselors serving the indigenous population to share their experiences and discuss indigenous counseling approaches that raise awareness of the need to contextualize practices.

15. Explore the use of local language, or an ethnic dialect familiar to the counselee, and other creative forms of the indigenous way of helping in order to develop a new paradigm in building rapport and achievement of better counseling outcomes with indigenous counselees.

16. Pursue larger scale research to further inform the development of targeted early intervention and prevention programs in education and community settings that encourage and support indigenous young people to seek help in all forms, particularly those identified to be at greatest risk of self-injury and/or suicide.

17. Conduct a more focused study on counselor self-awareness in relation their cultural identity and how this impacts their practice.
18. Evaluate programs on the impact of indigenous counselors' current services and activities as an ethical imperative to provide a stable foundation for the development of a specialized indigenous counseling program.
19. Develop a counseling approach/program addressing the needs of students affected by tribal or community conflicts in consultation with their respective tribal, community, and academic leaders.
20. Counterpart study on the cultural beliefs of indigenous students and their concept of effective helping.
21. Explore social justice issues in institutions serving indigenous students during program evaluation period. Results of which may be utilized in the proposal for the next comprehensive guidance and counseling program in all levels.

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APPENDIX A

Interview Guide

PROFILE

SEX: _____ AGE: _____

ETHNICITY: _____ PLACE OF ORIGIN:

SCHOOL OF AFFILIATION: _____

NO. OF YEARS AS AN INDIGENOUS COUNSELOR: _____

INTERVIEW QUESTIONS

1. How do you view “human nature” in general?
2. How has your cultural background and upbringing molded your perspective on human nature?
3. What cultural knowledge and customs do you personally practice?
4. How have these practices influenced the way in which you deal with your indigenous counselees?
5. What are some of your prevailing cultural beliefs?
6. In what way have these beliefs shaped the manner in which you counsel your indigenous counselees?
7. What are some of the unique counseling practices you employ in counseling indigenous learners?
8. What are some of the memorable or even unique experiences that you can share regarding your interaction with indigenous counselees?

9. What advocacies do you uphold and have actively participated in, in relation to your role as an indigenous guidance counselor?
10. Can you please share any of your previous speaking engagements and the respective themes you shared pertinent to indigenous counseling?

APPENDIX B

Observation Schedule

Name of School:

Date of Observation:

AREAS OF OBSERVATION		OBSERVATION / COMMENTS
A. General		
1)	<i>The guidance office is situated in an accessible area that is frequently traversed by students.</i>	
2)	<i>A portion of the office wall is glass to enable students to peek into the office.</i>	
3)	<i>The office looks alive and welcoming.</i>	
B. Reception Area		
1)	<i>There is a dedicated reception area for the office.</i>	
2)	<i>A secretary or receptionist is available to accommodate inquiries.</i>	
3)	<i>The space is inviting and culturally inclusive.</i>	
4)	<i>There is an information wall that students can access for timely information regarding services, school dates and activities, and other pertinent postings.</i>	
5)	<i>There is a storage area that provides space for shared materials used in testing and counseling.</i>	
6)	<i>An enclosed space is provided for processing confidential materials.</i>	
7)	<i>A telephone is available to receive calls and messages for Guidance personnel.</i>	
8)	<i>Others</i>	
C. Waiting Area		
1)	<i>There is a dedicated waiting area for the students.</i>	
2)	<i>The area is sufficiently spacious to accommodate students.</i>	
3)	<i>The waiting area is comfortably cool</i>	

<i>and has sufficient illumination.</i>	
4) <i>The chairs in the area are comfortable.</i>	
5) <i>Pertinent reading materials are provided for students.</i>	
6) <i>Brochures or pamphlets on self-help, different schools and career options are available.</i>	
7) <i>Relevant posters and announcements are exhibited in the area.</i>	
8) <i>Others</i>	
D.Guidance Counselor's Room/Cubicle	
1) <i>The counselor's name is on the door.</i>	
2) <i>A sign is on the door to apprise others of the counselor's whereabouts or ongoing activity.</i>	
3) <i>The room provides privacy.</i>	
4) <i>The room is enclosed from ceiling to floor.</i>	
5) <i>The room is properly illuminated and well-ventilated.</i>	
6) <i>The cubicle is sound-proofed and is free of distractions.</i>	
7) <i>A secure storage for student records is available.</i>	
8) <i>Table and chairs arrangement is conducive to encouraging engagement of counselees.</i>	
9) <i>The counselee's chairs are cushioned or comfortable for sitting.</i>	
10) <i>A box of tissues is available and accessible.</i>	
11) <i>Sharp or blunt objects and devices are not within sight.</i>	
12) <i>Others</i>	
E. Indigenous Facets	
1) <i>Design and setup choices are intended to provide a shared space for inclusivity, comfort, and belonging among indigenous counselees.</i>	
2) <i>Indigenous cultural artworks, themes or artifacts are displayed in the area.</i>	
3) <i>The information wall includes posts that evoke cultural pride, knowledge</i>	

<i>and identity.</i>	
4) <i>Pamphlets and brochures made available to students are printed in the vernacular.</i>	
5) <i>Others</i>	

APPENDIX C

Document Review Checklist

Name of School:

Date of Review:

#	DESCRIPTION	MEETS CRITERIA		COMMENTS
		Y	N	
1	The document indicates the specific program/s, activities and services available for indigenous students.			
2	The office's counseling reports contain the following: • counselee's name, date, address, phone number • ethnic affiliation • time and date the session took place • circumstances that precipitated the need for counseling • how the issue was resolved (if applicable) • name of the counselor who prepared the report			
3	Referral forms indicate the student's cultural reason/s for absenteeism.			
4	Counseling referral forms to teachers of the same ethnic affiliation as that of the counselee's comprise the following information: • name of the unit and contact details • complete name and ethnic affiliation of the counselee being referred • reason for referral • counseling consent of the student			
5	Reports of psychological test given to indigenous students present: • the administered test • reason for testing • results and corresponding interpretation			

6	Minutes of the meeting with tribal leaders and/or relevant community members include: • title of the group that is meeting • date, time and venue • names of attendees (including the counselor and/or school staff) • agenda of the meeting • issues and amendments made
7	Corresponding photo evidences / documents accurately present the pertinent activities and participation of indigenous students in counseling-related endeavours of the office.
8	Photo documents include the indigenous counselor's: • home visits • consultations with community members • meetings with the tribal leaders/elders • meetings with indigenous parents • others

APPENDIX D

Declaration of Non-Disclosure

I, **Angeli B. Bustillo**, a Doctor of Philosophy in Guidance and Counseling student of the Philippine Normal University, agree that I will not divulge confidential information disclosed to me by the participants of my study entitled “*Pumachang: A Journey through Cordilleran Indigenous Counseling Practices*”.

The information that they will reveal to me will be treated with utmost confidentiality. I will not reveal any confidential information given to me to any person such as my adviser, members of my panel, friends, colleagues and anyone else, unless, with the expressed permission of the participants. Confidential information will not also be included in the transcripts on my interview. Further, the information revealed to me shall be used for this research only. I will entrust the transcripts of my interview to the Research and Development Center of the Philippine Normal University for safekeeping and I will personally destroy them after two years.

I agree that I will not reveal the identity of my participants throughout my paper. No identifying statement shall also be made that shall point at her/him as the source of information. Without his/her expressed permission, any recordings of our interview shall not be released to anyone.

I agree that I will protect the data obtained from the interview. Interested parties who would like to use the data must seek the prior approval of my participants and show a written evidence of the permission.

Should the participants withdraw from his/her participation in this study, I will turn over to him/her my interview notes and will not use any information she/he has given to me for my manuscript. I will do my best to erase traces that she/he was participant.

ANGELI B. BUSTILLO

APPENDIX E

Informed Consent for the Participants



PHILIPPINE NORMAL UNIVERSITY
The National Center for Teacher Education

This informed consent form is for professional counselors in the Cordillera region and whom I am inviting to participate in a research entitled “PUMACHANG: A JOURNEY THROUGH CORDILLERAN INDIGENOUS COUNSELING PRACTICES”. This consent form is necessary for me to ensure that you understand the purpose of your involvement and that you agree to the conditions of your participation.

This Informed Consent Form has two parts:

- a) Information Sheet, which provides you information about the study; and
- b) Certificate of Consent, which is intended for your signature if you choose to participate.

You will be given a copy of the full Informed Consent Form.

Part I. Information Sheet

Introduction

I am **Angeli B. Bustillo**, a PhD candidate of the Graduate School of the Philippine Normal University (PNU). I am conducting a research on the experiences of guidance counselors pertinent to indigenous counseling. I am going to provide you information and invite you to take part in this research. Before you decide, take time to reflect on whether you want to participate or not. If you do not understand some of the words or concepts in this consent form, I will take time to explain them as we go along. If you have any questions later, you may ask them of me.

Purpose of the Research

This study is intended to help understand the experiences of professional counselors in integrating Cordilleran cultural beliefs, values and practices into counseling students. I also want to develop a model that can explain indigenous counseling within the Cordilleran culture. I believe that you can help me by sharing your Cordilleran indigenous beliefs that guide you in your counseling practice. I also want to learn your indigenous counseling strategies and techniques that you use in your counseling sessions with the students.

Type of Research Intervention

This research will involve your participation in an interview that will take about ninety (90) minutes, followed by your sharing of documentation or evidences of your counseling strategies and techniques. I do not anticipate that there are any risks associated with your participation, but you have the right to stop the interview or withdraw from the research at any time. I will also be conducting a second interview wherein I will reflect back to you the themes that were identified in the previous interview.

Participant Selection

You are being invited to take part in this research because I feel that your experience as an indigenous counselor who adopts features of your culture and incorporating these in counseling indigenous students from the Cordillera region can contribute much to my understanding and knowledge of indigenous counseling.

Voluntary Participation

The choice that you make will have no bearing on your job or on any work-related evaluations or reports. You may change your mind later and stop participating even if you agreed to do so earlier.

Procedures

A. Format of the Research Study

I am requesting you to help me learn more about indigenous counselors and your counseling practices when helping students of Cordilleran descent. Thus, I am inviting you to participate in this research project. If you accept, you will be asked to take part in the interview and share evidences of your strategies and professional development endeavors.

B. Interview Process

You will participate in an interview with me. During the interview, I will sit down with you in a comfortable place in your workplace, particularly in your office, if you prefer. If you do not wish to answer any of the questions during the interview, you may say so and I shall move on to the next question. No one else but I will be present unless you would like someone else to be there. The interview will be recorded and a transcript

will be produced. The recordings will be compiled in a flash drive that will be stored in a secure place. The recordings will be destroyed at the conclusion of the study. As the research investigator, I will analyze the transcript of the interview. Access to the interview transcript will be limited to me, my adviser and the defense panel. However, any of your identifiable information shall be strictly withheld. Any summary interview content or direct quotations from the interview that are made available through academic publication or other academic outlets will be anonymized to ensure that your identity is not revealed.

Duration

The research takes place over a span of five (5) months in total. During that time, I will visit you twice – the first visit will encompass the interview proper followed by my review of your evidences of indigenous counseling practices; whereas the second visit will be for another interview wherein I will reflect back to you the themes derived from our first interview. Each interview will last for about ninety (90) minutes for each.

Risks

There is a risk that you may share some personal or confidential information by chance, or that you may feel uncomfortable disclosing your experiences on some of the topics. However, I do not wish for this to happen. You do not have to answer any question or take part in the interview if you feel the question/s is/are making you uncomfortable.

Benefits

The outcomes of this study present you a relatable model that will help strengthen and sustain your helping patterns with indigenous students in the Cordillera.

Confidentiality

The research being done may draw attention and if you participate you may be asked questions by other professionals or practitioners in the field. I will not be sharing information about you to anyone not involved in the refinement of this research. The information that I collect from this research project will be kept private. Any information about you will be assigned an alphanumeric code. Only I will know what your code is and I will keep this information secure and private.

Sharing the Results

Nothing that you tell me today will be shared with anybody else, and nothing will be attributed to you by name. The knowledge that I get from this research will be shared with you and your school before it is made widely available to the public. Each participant will receive a summary of the results. I will be sharing the outcomes of the research in a public lecture with the presence of a small audience and a panel. I will also publish the results so that other interested people may learn from the research.

Right to Refuse or Withdraw

You do not have to take part in this research if you do not wish to do so, and choosing to participate will not affect your job or job-related evaluations in any way. You may stop participating in the interview at any time that you wish, without your job being affected. I will give you an opportunity at the end of the interview to review your remarks, and you can ask to modify or remove portions of those, if you do not agree with my notes or if I did not understand you correctly.

Whom to Contact

If you have any questions, you can ask them now or later. If you wish to ask questions later, you may contact me through my email address: avabaldovino@yahoo.com. This proposal has been reviewed and approved by my dissertation adviser, defense panel, and the University's Research Ethics Review Board, which ensures that research participants are protected from harm.

Part II. Certificate of Consent for Participation

I volunteer to participate in a research project conducted by Ms. Angeli B. Bustillo from the Philippine Normal University. I understand that the project is designed to gather information about indigenous counseling practices. I will be one of approximately 5 people being interviewed for this research.

By signing this form I agree that:

1. I am voluntarily taking part in this project. I understand that I do not have to take part, and I can stop the interview at any time;
2. I have read the Information Sheet;
3. Participation involves being interviewed for approximately 90 minutes and the option to share documentation of my counseling practices;

4. The transcribed interview or extracts from it may be used as described above;
5. The researcher will not identify me by name in any reports using information obtained from this interview, and that my confidentiality as a participant in this study will remain secure.
4. I can request a copy of the transcript of my interview and may make edits I feel necessary to ensure the effectiveness of any agreement made about confidentiality;
5. I have been able to ask any questions I might have, and I understand that I am free to contact the researcher with any questions I may have in the future;
6. I have read and understand the explanation provided to me; and
7. I have been given a copy of this consent form.

My Signature

Date

My Printed Name

Signature of the Researcher

APPENDIX F

Clearance to Proceed from EPRDC

 PHILIPPINE NORMAL UNIVERSITY The National Center for Teacher Education Taft Ave. Cor. Ayala Blvd., Ermita, Manila 1000 Philippines Trunkline: +63-2-317-1768 loc 730/731 eprdc@pnu.edu.ph www.pnu.edu.ph	Index No.	PNU-MN-2016-EPR-FM-016
	Issue No.	01
	Rev. No.	01
	Date:	09-24-2018
	Page	1 of 1
EPRDC	CLEARANCE TO PROCEED	
	QAC No.	CC-09242018-023

BASIC INFORMATION

REC Code:	07092020-007
Research Proposal Title:	Pumachang: A Journey through Cordilleran Indigenous Counseling Practices
Researcher / Project Leader and Designation/Affiliation:	Angeli B. Bustillo

The following items [✓] have been received and reviewed in connection with the above study to be conducted by the above researcher.

- [✓] Research Proposal in prescribed format
- [✓] Informed Consent Form/s /Assent Form
- [✓] Data Collection Tools

and hereby approved:

- [✓] To proceed to the validation of the data gathering tools
- [✓] To proceed to data collection, organization and write-up

Date of Issuance: **July 9, 2020**

Dr. TERESITA T. RUNGDUIN (SGD)
 Secretary
 Research Ethics Committee

Dr. RENE R. BELECINA (SGD)
 Chair
 Research Ethics Committee

(All documents without the PNU QM Stamp or Control Identifier are uncontrolled)

APPENDIX G

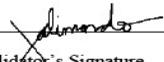
Certificate of Validation of Transcribed Interviews

Pumachang: A Journey Through Cordilleran Indigenous Counseling Practices

CONFIDENTIALITY STATEMENT

Persons assisting the researcher should complete this document.

As a validator working on the above research study at the Philippine Normal University, I understand that I must maintain the confidentiality of the contents of the interview transcripts. I hereby agree to refrain from discussing or disclosing any information regarding the research participants to any individual who is not part of the above research study.


Validator's Signature

Jocelyn L. Alimondo, PhD Lang Ed

Printed Name

November 16, 2020

Date

APPENDIX H

Sample Validation of Transcribed Interview

Respondent 1: Clara

Researcher: Ditoy mismo nga school nga daytoy manu nga years mon as a counsellor? *(In this school, how many years have you been serving as a counsellor?)*

Participant: Ag 8 years ak tatta April dito, PMHA 5 years ak idia. *(Turning 8 years this April and at PMHA it's 5 years.)*

Researcher: So relatively matagal ka na rin na guidance counsellor dito serving indigenous counselees as your population. How do you characterize them in terms of their ethnic background? *(So relatively you've served as an indigenous counsellor for quite some time. How do you characterize them in terms of their ethnic background.)*

Participant: Mostly from Mountain Province met lang ti feeder met lang dito Bontoc mismo, next ket Sagada, Bauko, tapos nu outside Mt Province Kalinga, Tinglayan, adda aggapu ti Ifugao, from Benguet, from Ilocos. Cervantes, Mankayan. Mostly Cordilleran met lang naggapuan da. *(Mostly they come from Mountain Province and feeder is still from Bontoc, next is Sagada, Bauko, then outside Mt. Province we have Kalinga, Tinglayan, some are from Ifugao, from Benguet, from Ilocos, Cervantes, Mankayan. They are mostly from the Cordilleras.)*

Researcher: So how do you being an Aplaya from Besao, how do you view human nature? *(So being an Aplaya from Besao. How do you view human nature?)*

Participant: Uhh kuwan, hahaha, human nature...they are good, human beings are good. Kaya lang because of your background, daydiay culture mo, diay ah surroundings mo, yun yung affecting your being, diay dumakkela. It turns out nga misbehaving, it turns out nga to be continuously good, ganon yun. *(Uhh what, hahaha, human nature... they are good, human beings are good. It's just that because of your background, your culture, your surroundings, those may affect your being. It turns out you misbehave, it turns out that you are continuously good, that's it.)*

Researcher: So ti kayat mo nga saw-en depending on the environment, anong klaseng environment ang nag develop sayo, but basically human beings are good that's how you see them. *(So what you mean to say is depending on the environment, what kind of environment developed you, but basically human beings are good that's how you see them.)*

Participant: Yes, yes.

Researcher: Now your being a native of Mt. province, how do this background , cultural background and your own upbringing molded your perspective of this human nature?

Participant: Yun maam, yung , adda gamin diay term maam, diay inayan, do not do that to other people. So yan ang parang guiding principle namin do not do that if it will hurt other people because it's inayan. *(There is this term ma'am, it's inayan, do not do that to other people. So that's our guiding principle, do not do that if it will hurt other people because it's inayan.)*

Researcher: Oo, so very strong sayo yan. *(Yes, and it's very strong to you.)*

Participant: Actually amin, amin iti kua, not only me pati iti kakadwa mi met lang nga Igorot, adda kasdiay mi. *(Actually not only me but all of us Igorots, we believe in that.)*

Researcher: Inayan

Participant: Oo parang nu iti Bible met ket, do not do unto others. *(Yes similar to the bible also, do not do unto others.)*

Researcher: The golden rule, adiaay iti guiding principle yo in dealing with people. *(The golden rule, it's your guiding principle in dealing with people.)*

Participant: Wen maam. *(Yes ma'am)*

Researcher: So what cultural knowledge or customs do you personally practice?

Participant: uhh... diay ngay kua, agad adal akun idi na encounter ko dagitotoy, ana ab absent, apay nag absent ka? Nag mangmang kami mga ganon, so kasla kanyak I respect that diay talaga nga culture iti kasdiay, ag parti kayo, and you are not allowed to go out of the house, you have to stay, mga ganon, so kanyak, I respect that isu nga ti kua lang ket awan idiaay, wala yan sa student handbook nga nu ng absent ka, sapulen medical certificate ahh , nag join ka iti school activity, letter from your coach mga ganon, awan iti nakakarga idiaay nga excused iti cultural reasons like nagmangmang. *(Uhh.. that one, I _____ when I encountered this one, "why absent, why are you absent? We did "mangmang" that's why, so it's like I respect that the culture, you slaughter, and you are not allowed to go out of the house, you have to stay, those things, so for me, I respect that that's why that's not in the student handbook that when you are absent, they will look for medical certificate, when you join a school activity, letter from your coach those things, its not mentioned there that you are excused for cultural reasons like you had mangmang.)*

Researcher: agidiaay rituals yu...(your rituals...)

Participant: wen, nagmangmang walang sinabi doon nay un, na youre also excused nu adda ritual yu, why did you not show an excuse letter walang ganon, kanyak as a counsellor, ammu tay met nga kasiday iti ugali tayo ket araramiden mi met lang idiaay balay, ag parti ka, ibaga da nga ag parti ka mga ganon.

(Yes, you had mangmang there's nothing indicated there that you are also excused when you have ritual. "Why did you not show an excuse letter" there's none like

that. For me as a counsellor, we know that it's our practice and we also do that in our house, you slaughter, they will say that we slaughter.)

Researcher: Aware ka sa mga customs and traditions and you acknowledge that kasdiay. (You are aware of those customs and traditions and you acknowledge that, that's what you mean.)

Participant: Yes, yes.

Researcher: Ina acknowledge mo yan sa practice mo na part yon, valid na excuse sa mga bata. (You acknowledge that in your practice that it is a part, a valid excuse for students.)

Participant: Yon, yes maam. Kasla dagitoy tribal war, mga ganon. (That's it, yes ma'am. It's like this tribal war, those things.)

Researcher: Nu tribal war, apay ag absent da nu kua? (During tribal war, why are they absent?)

Participant: Ag absent da kasla nu adda tribal war ti Sadangga and some part of Kalinga something like that, uray nu idiay ti ayan ti tribal war dagidiay istudyante ditoy nga from Kalinga Sadangga kasla ngay nga adda impact met lang kanya da so it's better nga ag-absent da ta nu umay da idtoy baka adda masabat da nga taga Kalinga, ag apa da met lang kasla something like that. (They are absent like when there is tribal war in Sadangga and some part of Kalinga something like that, even when the tribal war is there students from Kalinga Sadangga experience its impact here so it's better for them to be absent because when they come here (in Bontoc) they might encounter someone from Kalinga, and that may start a quarrel between them.)

Researcher: kasdiay... (Is that so?)

Participant: tapos agidiay dadduma met nu adda kaspangarigan weekend nga nagawid da, kaspangarigan so the elders will say "haan ka pay lang nga ap apan diay Bontoc, you stay here" so didiay so isuna nag absent, isu ngay nga irason na diay tribal war. (And when some of them went home for the weekend for example, the elders will say, "don't go to Bontoc yet, you stay here" so that's why they become absent and the reason is the tribal war.)

Researcher: ngamin mapa kanyam dagita nga concerns ta nu ag absent ti ubbing, ma miss da ti klase da...(these concerns are forwarded to your office when these students are absent, they miss their classes)

Participant: wen, wen...(Yes, yes)

Researcher: and then maging cause dayta nga, mabalin nga maging cause dagita nga bumaba ti grades da isu nga makita yu dagidiay nga reasons da, tatta, apay ma identify nyo ba iti tribo kaspangarigan addattuy da, oh no Kalinga dayta, Sadangga ak, kasatnu (and this may cause their grades to go down that's why you see their

reasons, now, can you identify the tribe they are from for example, this is from Kalinga, here's from Sadangga, how?)

Participant:ahhh.. kuwan siguro maam, syempre ta small school lang ngamin, agkaka ammu da (Ahhh..maybe ma'am, of course this is a small school so they know each other)

Researcher: ay kasdiay... (Is that so?)

Participant:agka boarding house da ganon (Like they are from the same boarding house)

Researcher:kayat mo saw-en nu adda tribal war idia community ti adda war, so agitoy nga estudyane tayo mairaman, ngem war ti elders dagitoy (So you mean, when there is tribal war, our students are included in the war even when it's the elders who are directly involved?)

Participant: kasla maapektaran da lang (It's like they are only affected by it)

Researcher: haan nga directly dagitoy ubbing ti adda war na (It's not the children who are directly at war)

Participant: idia ili da ngem nu adda da idtoy , medyo cautious da met lang ti maysa ken maysa (In their town, but when they are here, they are a bit cautious of each other)

Researcher:so cautious da nu kua (So they are cautious)

Participant:manu nga aldaw ngay diay kasdiay nu nayrana nga nagawid uraen na ah nga malpas. (That's for how many days and when it coincides when they go home, they have to wait for it to be over)

Researcher:haan da pagawiden?(They are not allowed to go back?)

Participant:wen, wen, adda ti one week kasdiay (Yes, yes, that's about a week sometimes)

Researcher:ma miss da klas klase da...(They will miss their classes)

Participant:ti addattuy depende kanya da adda diay sumrek da lattan, adda dadduma nga personal issues or (Those who are here it depends on them whether they come to class anyway, for some it's due to personal issues.

Researcher:that's very interesting ? that's peculiar, that's unique to the culture of the people here.

Participant: oo, kasla kanyak met lang taga Mt Province ak met lang ngem adda culture shock ko, wen na culture shock ak met lang (Yes, like me I am from Mountain Province but I experienced culture shock, yes I also was culture shocked)

Researcher:aya! (Really!)

Participant:diay kakasta ngay nga cases nga adda pay lang gayam ti tribal war, mga ganon ba? Parang noon lang yan eh, hanggang ngayon meron pa pala. Tapos ag

absent ta nag mangmang da actually na shock di first ta ti kunak idi kolehiyo ak irana na met ti weekend, apay haan yu ba nga weekend kayu nga agmangmang?pero yun nga yung iba diay aldaw irana da ti kastoy dapat nga aldaw ket ag mangmang tayo mga ganon. (Those cases are still present, that there are still tribal wars. Then they become absent because they did mangmang, I'm actually shocked at first because from what I know when I was in college they will schedule that during weekend, why not observe mangmang during weekend? But for some they will schedule it in a day when they can observe mangmang.)

Researcher:ti mangmang ana ti kua na daydiay? Adda ba ti counterpart na nga word (That mangmang what is it? Does it have a counterpart word?)
Participant:they butcher chicken

Researcher:kasla kanyao? (Like canao?)
Participant:ti kanyao ngamin ket mass celebration, mangmang is for the family only so they kill chicken or pigs (Canao is mass celebration)

Researcher:ay kasdiay...so when do you do mangmang? Under what circumstances? (Is that so...)
Participant:idtoy Bontoc ket diay harvest, nu kasla lkanyak kaan anak ko, , nu rumwar kami from the hospital, nu naputed diay pusod ti ubing kasdiay (Here in Bontoc its during harves, when someone gave birth like me, when we go out from the hospital, when the umbilical cord of a newborn baby has been cut like that)

Researcher: so inkastaan da ka met idi (So they did that to you also last time)
Participant:wen maam, hahaha! (Yes maam, hahaha)

Researcher:impartiyan da ka met... (They butchered something for you)
Participant:iti manok (it's chicken)

Researcher:tapos anya iti araramiden yo? (And what do you do?)
Participant:awan maam, agparti lang (Nothing ma'sm just butcher)

Researcher:anya ti significance dayta nga parti, kasi (What is the significance of butchering)
Participant:adda ngay ti anong tawag don tapos they see the liver, isu nga nu not good, you get another...another chicken (There is this, how do you call it? then they see a liver, that's why when it's not good, they get another... another chicken)

Researcher:aha...
Participant:siguro the next day or the following day mga ganon. Yung significance non aguray ta anya pa bat ti instances nga agmang mang da, sika mi nga side agparti kmi ngem not as frequent as them(Maybe the next day or the following day like that.

The significance is wait, what are other instances when they observe mangman, from our side we butcher but not as frequent as them)

Researcher:ritwal da...(It's their ritual)

Participant:uhmmm ...diay agbalay, agpatakder da ti balay, n nalpas diay balay ket umuneg kayo diay balay , diay kakas kasaradda dagidiay kasdiay nga cases (Uhhmm, when they move in to a house and you enter the house, the newlyweds, those cases.)

Researcher:kayat mo saw-en agidiay transitions, milestones iti biag iti i-mangmangan da, tatta idi manu nga mangmang ngay? (You mean those transitions, milestones of life are occasions when they observe mangmang, how many mangmang are there?)

Participant:hahahahaha...ngem depend met iti family nu agmang mang da. Agpaala ak nukua iti supporting documents from the parent or guardian nga nag mangmang da nga talaga, diay ID da. Nu adda minatay sabali manen nga ritwal , nu lulam sabali manen pero there are instances nga ag mangmang ka sikayu lang nga family, nu diay lulam kadwam kakasinsin mo. (It depends on the family when they observe mangmang. I ask them to secure supporting documents from the parent or guardian if indeed they observed mangmang like their ID. When someone passed away, it's another ritual, when it's your grandmother it's another, but there are instances when mangmang is observed within the family, when it's grandmother, it's with your cousins)

Researcher:uh hu..I just would like to go back to the tribal war because it is something unique, kasatnum nga kua adda ba ti na encounter mon in counselling nga related to this or nagging concern nya to, nagkaroon ng epekto sa bata, tapos paano mo ito hin handle yung tribal war issues? (Uh hu, I just would like to go back to the tribal war because it is something unique, how do you- have you encountered this in counseling or it's a nagging concern from a counselee, possible effects on the child, and how did you handle these tribal issues?)

Participant:actually awan diay mismo nga counselling issue awan (Actually there is none directly related to counseling, none)

Researcher:ay awan.. (Oh, none)

Participant:diay more on absences ngem nu diay kunam nga effect because of the tribal war kasi parang they are used to it siguro ta haan lang nga minsan nangyari parang they are used to it nga evry now and then then adda tribal war ti kastoy nga tribe o another tribe (Those more related to absences but the effects of tribal wars on students becausethey are used to it maybe because it is not only once so they get used to it every now and then there is tribal war of this tribe or that tribe.)

Researcher:ana ti mngmangyari nu kua nu kasdiay? (What happens when there is such event?)

Participant: Nu gayam kanu ada pinatay da nga tao ti maysa nga tibe ket agretaliante bangir nga tribe, students are asked to go home to be safe. All the tribe members living in other places are informed of the tribal war for them to be cautious. Kasi anybody from their tribe can be a target nga patayen da. Tatta lang February ket adda inpost Councilor nga tribal war manen sunga nagawid da students. Ti cause titribal war da ket boundary ti duwa nga ili.(When there is someone killed from a tribe, the other tribe retaliates, students are asked to go home to be safe. All the tribe members living in other places are informed of the tribal war for them to be cautious. Because anybody from their tribe can be a target to be killed. Just this February there was a post by a Councilor of a tribal war again so students returned home. The cause of the tribal war was the boundary of two towns.)

Researcher:haan mo pay na proseso adiaay iti ubbing? (Have you not processed this experience with the students?)

Participant:haan pay maam (Not yet, ma'am.

Researcher:is that also related to your culture na haan tayo inquisitive? (Is that related to your culture that we are not that inquisitive?)

Participant:haan ko lang talaga dinam damag nu anya ti mangmangyari. (I have not really asked what's happening to them.)

Researcher:and as a member of the tribe how do you feel about it?

Participant:oo nga, bakit hindi ko tinatanong? (Oh yes, why did I not ask?)

Researcher:anya ti effect na kanya da iti kasdiay nga experience da (What may be the effect on them about this experience.)

Participant:wen anya (Yes, indeed)

Researcher:sensitive bati indigenous people dagitoy nga topics isu haan nga iruar? (Are indigenous people sensitive about these topics so you do not let it out in the open?)

Participant:wen maam mabalin, so far walang na i-refer- kami naman kami pinabagaan isuda pero kasla ngay mas delikado nu makialam ka pay lang (Yes ma'am, possible so far no one was referred- we did not ask them to see us too because it might be more dangerous to inquire about it)

Researcher:wen ken diay kunam tattay nga sanay da. So aside from the rituals nga part nga knowledge and customs adda pay ba significant nga practices? (Yes and what you said earlier about them getting used to it. So aside from the rituals that are part of the knowledge and customs, are there more significant practices?)

Participant:nu mapan kami ngay aplec lecture idiaay nagpo process dagitoy ngay napan nag respond ti disaster, ket kasta met lang kanya tayo ket adda diay ah psychosocial processing tayo nga kastoy kastoy (Whenever we give lecture about process to those who went to respond to disaster,it's like us there is psychosocial processing about this and that)

Researcher: kasla PFA (Similar to PFA)

Participant: wen, isuda, adda ngay diay ritwal da nga agiggem da ti 2x2 nga gin, diay ket apan da mapan da aginom diay site mismo ta parang iaalay nila yung gin, tapnu they will feel better (Yes, they have this ritual where they hold a 2x2 gin, they go and drink in the site to offer the gin so that they will feel better)

Researcher: Aha, why gin?

Participant: hindi kasi sa amin ideally ket adda ti tapey (No, in our place ideally there should be tapey)

Researcher: tapey wine

Participant: wen, pero ngayon kasi is modernized en, isu nga gin, hehehendagitoy da responders apan da idiaay site, after diay retrieval and all kasdiay ti mapan da aramiden mapan da agtagay diay baso and then they take and then they go home and according to them, they will feel better. (Yes, but now since it's modernized, that's why it's now gin, hehehe, these responders when they go to the site, after their retrieval and all that's it they go and have a shot in the glass and then they take and then they go home and according to them they will feel better)

Researcher: sino dagitoy nga ag offer ti kasdiay? (Who are these people who offer this?)

Participant: dagidiay police, fireman, nga napan ngay nag respond idiaay disaster (The police, fireman who responded to a disaster)

Researcher: ohh... so you're saying before merong professionals such as psychologists can even come in they have to do that first. Haan ka pay makapan ag respond (So you're saying before professionals such as psychologists can even come in they have to do that first. You cannot go and respond right away.)

Participant: wen ngem another kasdiay nu adda iti dagitoy ngay elders adda iti interventions da met kasdiay met (Yes but another like that when there are elders who have interventions like that)

Researcher: anya iti interventions ti elders? (What are the elders' interventions?)

Participant: apan da aglualo lualo, (They pray)

Researcher: diay site (In the site?)

Participant: wen, ag offer da tapey, agparti da ti manok, and then after, mabalin nga haan da met kang mangan, ken dagitoy nga pulis nga nap napan nag respond, ngamin damagen mi ngay ana ngay ti meaning in this moment ket kakasdiay mostly ket kasdiay ngay iti isumbat da (Yes, they offer tapey, butcher chicken, and then after, they may not partake, and these police who went to respond, because when we ask what is the meaning of this moment mostly they respond to it like that)

Researcher: diay ritual da, idiaay da nga mabang-aran (It is during their ritual that they feel relieved)

Participant: wen, wen. apay haan na istoryan ti family ti friends mo, haan da unay nga kasdiay, anya ba diay ti makatulong kanya yo, kasdiay ti damagen mi mostly ket diay ti kua da indigenous way nga apan da latta site nga ag offer ti mainom... (Yes, yes. Why when we ask do you not tell the story to your family or friends, they are mostly not like that, what is it then that can help you? That's what we mostly ask from them and they say that it is the indigenous way of going to the site and offer a drink)

Researcher: so how do you now as counselors because we know na verbalizing it supposedly should help in with that situation and then upon hearing them nga that's not their way sa kanila ket adiaay panag lualo, panag offer ti kakastoy nga tapey and all, so how do you acknowledge or what is your perception? (So how do you now as counselors because we know that verbalizing it supposedly should help them in that situation and then upon hearing them that that's not the way for them it is prayer, offering the tapey and all, so how do you acknowledge or what is your perception?)

Participant: ako personally, hindi ko sila jina judge kasi kanyak met uhh personally and professionally uray awan ti science based na daydiay if it helps them di let them do it hahaha parang something ganon (Me personally, I don't judge them because for me uhh personally and professionally even when it is not science-based if it helps them then let them do it hahaha, something like that.)

Researcher: ok... so you acknowledge and respect that. So ikaw na professional diba alam mo yung science ng coping napag aralan mo yan, adda ti opportunity nga kasla i-educate mo sila or i- enjoin mo sila na express nila adiaay irep repress da kaspangarigan? (Ok... so you acknowledge and respect that. So you as a professional isn't it you are aware of the science of coping you have studied that and then there's an opportunity that somehow you can educate them on that or enjoin them in expressing what they repress for instance?)

Participant:siguro diay maam, diay they invite us, and we ask they how do they feel (Maybe that ma'am, when they invite us and we ask how do they feel)

Researcher: ag share da met (Do they share?)

Participant: ag share da met, ngem nu after that one nu adiaay damagen mi anya ba ti aararamiden yu to feel better mostly kasdiay ti sumbat da (Yes they do share, but when asked what they do to feel better mostly that what they answer)

Researcher: ok

Participant: but we still let them express how do they feel, what are your thoughts...

Researcher: so awan met ti problema, ag share da ngem ti kayat mo nga saw-en ti primary coping da adiaay customs and traditions da, I see, and what is your observation is it helping them? (So there are no problem, they share but what you

mean to say is that their primary coping is their customs and traditions, I see, and what is your observation is it helping them?)

Participant: According to them they feel better and it's helping them kasdiay met piman nag kua da. (According to them they feel better and it's helping them, that is what they say)

Researcher: now in counselling

Participant: hindi ko sinasabi nga ag mangmang ka ah, tapnu ngumato grades mo hahaha (I don't say you practice mangmang to get higher grades hahaha)

Researcher: kasanu diay? (How is that?)

Participant: nu ti estudyante more on talking to their friends kasdiay met ti napansin mi(In students they talk to their friends more that's what we observe)

Researcher: diay peers da . so pag academics hindi pag community concerns like disasters and crisis aydiay ritual da, ok..So being an indigenous counsellor, what are some of your prevailing cultural beliefs? Adda ba? (Their peers, so when it is about academics not about community concerns like disasters and crisis that's the ritual, ok..So being an indigenous counselor what are some of your prevailing cultural beliefs? Are there any?)

Participant: addu ah, saan ba ako mag aano. Ahhh... nu kasla kanya tayu ngay psychosis kasdiay ket scientifically agpapa agas mga ganon, agpa therapy ngem adda latta kanyak mamati ak latta diay another part nga diay siguro we come to consult the elders mga ganon (There's a lot, where will I... Ahhh...its like with us psychosis like that, scientifically there is medicine like that, go to therapy but for me I believe in another part where we come to consult the elders like that)

Researcher: so consult your elders, the importance of consulting your elders

Participant: oo... adda ba ti nangyari kanya na, something like that, ket pati met lang agitoy annak ko ngay mapansin ko ngay nga uh, parang there's something wrong nga agsangsangit na hindi naman ito yung normal na nga sakit, adda ngay bakket nga pangdamagan mi, ket nu met in lualo na ket mumayat met isu nga yun so siguro ti tao siguro ket haan lang nga kua, adda latta other factors nga ag explain nga beyond science (Yes, what happened to him/her, something like that, I observe that my children are, it's like there is something wrong why they cry that it's not a normal sickness, there is an elder woman whom we usually consult, ~~accordingly~~ when she prays it gets better so that, maybe humans are not ... ~~like~~, there are other factors that would explain beyond science)

Researcher: so what you're saying is even if you are oriented scientifically, you do not discount the fact that your cultural beliefs can help such as belief in the unknown may have an influence over certain behaviors in human beings

Participant:oo... (Yes)

Researcher: that's why you turn to your elders dagitoy babbakket, in your experience maam, anong nakaka tulong nakita mo ba talaga ag kalma dyay ubbing (That's why you turn to your elders these women, in your experience maam, what is helping you have you seen that the child was calmer?)

Participant: wen agkalma dyay ubbing (Yes, the child becomes calm)

Researcher: aglualo da, anong dasal nila? (They pray, what is their prayer?)

Participant: kasla ngay nga uhh, naminsan ko lang na witness diay bakket nga they talk to the dead, diay natay nga kuna da nga mang ay ayam diay anak mo so maminsan it's not hurting your child, adda kanu mang kaya yam kanya da ni lulo na, kasla sumabali ti boses na wen adda ti kasdiay...(It's as if uhh... it's only once that I have witnessed that elder woman that they talk to the dead, that dead person she says is playing with your child, so sometimes it's not hurting your child, according to her, there is someone playing the grandfather, and her voice changes yes there's such thing as that)

Researcher: ok..

Participant: not necessarily nga lualo nga kasla diay simbaan, nga structured, kasla agsasao da lang (Not necessarily a prayer like in the church that is structures, like they are just speaking)

Researcher: adda communication na with the others (They communicate with the others)

Participant: wen kasdiay, isu nga aguyong tuy apum, ta kasla sabali nga lubong ti ayan mo... (Yes like that, that's why your grandchild is exhibiting tantrums, it's as if you are in another world)

Researcher: and then agkalma diay ubing (Then the child becomes calm after that)

Participant: so yung mga may psychosis or any psychological and mental illness nga extremes en mamati ak nga siguro diay kuna ti babbaket nga baka haan da kinita diay lulu da idiay.(So those with psychosis or any psychological and mental illness that are extremes I believe that maybe I believe in what the elder woman says that maybe they did not visit their grandfather there.)

Researcher: diba in Mt Province or Benguet ba diay nakitak nga you bury them in the vicinity of your houses (Isn't it in Mountain Province or Benguet where I saw burial grounds right in the vicinity of your houses)

Participant: kaabay dawen... adda naikalkali idiay isu nga uhh., according to stories ah, nu adda agpatakder ti balay adda makakautan da nga kua skeleton (Right beside yes, they are buried there that's why uhh.. when they build houses they often find skeletons)

Researcher: isu nga dayta observation ko ngamin kasla asideg da iti dagidiay departed en so na connect ko lang diay ibag bagam tattay (That's what I observed

that they bury their departed loved ones nearby just to connect what you have said earlier)

Participant: ipa sip- ok mi, kasdiay ti tawag na (We _____ that's how we call it)

Researcher: so how did this belief shape you

Participant: respect, and then I do not discredit beliefs, i-acknowledge ko dagidiay (Respect, and then I do not discredit beliefs- I acknowledge those)

Researcher: and then when you design interventions for example, for misbehaviors

Participant: actually awan ti customized nga inar aramid ko because they are indigenous students kasla ngay very general diay guidance program (Actually I did not customize my interventions because they are indigenous students it is like a general guidance program.)

Researcher: diay counselling approach mo ngay (How about your counseling approach?)

Participant: idtoy ket adiaay siguro kasali met lang diay socio-economic status adiaay nga factor (In here socio-economic status is included, that factor)

Researcher: aha, aha...

Participant: like failing grades, failing kasi mostly because of absences like awan ti allowance o napan idiaay construction, ganon, oo, so more on socio-economic reasons, kasdiay, wen uhh, maminsan diay misbehaviour diay culture da nga kasla da nasisiga hahaha, wen isu nga maminsan ket ma-offend iti dadduma nga teachers (Like failing grades, failing mostly because of absences like there is no allowance or they went to construction, like that, yes, so more on socio-economic reasons, yes uhh, sometimes the misbehavior in their culture is they seem to show off hahaha, so teachers are sometimes offended)

Researcher: i-complain da apay kastoy ti behaviour dagitoy nga isistudyante (They complain why these students behave in that manner)

Participant: wen, wen (Yes, yes)

Researcher: kasanu ngay agidiay kasdiay nga behaviour da nga agsiga siga da (How then is that behavior where they show off?)

Participant: hahaha, uray siak idi na culture shock ak met lang idi the way they talk ngamin talaga

(Even myself before I was culture shocked with the way they talk really)

Researcher: apa sabali? (Why is it different?)

Participant: wen sabali uhh, parang pasigaw, diay ngay nasigsiguro ngem culturally kasdiay nga talaga (Yes, different indeed uhh, like they seem to shout that they seem so confident in themselves but culturally they are like that.)

Researcher: so nu kasdiay kasanum nga i-correct ti bahavior da? (If that's the case, how do you correct their behavior?)

Participant: nu diay failing grade nu maminsan absences ta awan igatang da kastoy kastoy nu maminsan ti kuak kanyada ket ngem diba nag enrol ka diay priorities ken diay i-manage mo ana ba ti appropriat time mo nga maki constructionan (If it's failing grade sometimes absences because they have no money to buy this and that, sometimes I remind them of the reason why they enrolled and remind them of their priorities and they need to manage the time they go to construction)

Researcher: yung pasigaw diay kasdiay, ikor korek mo ba diay kasdiay (The **overconfidence (can you consider *seemingly arrogant tone* instead?**) as if shouting do you correct that?)

Participant: hindi, actually maam haan ko ikor korek daydiay, nu umay da ket adda siga siga kasla ngay ag kanyak ngamin kasla karkaro ag cause iti conflict between me and the counselee kitaem ti kasta nga agsao, diay teacher ti mangibaga kasta da nga talaga (No, actually ma'am I do not correct that, when they come and they behave like that because for me they seem to do it some more and might cause conflict between me and the counselee look at how they speak, the teachers say they are like that.)

Researcher: ahh..i-acknowledge mo lattan ken i-accept mo (Ahh..you simply acknowledge and accept it)

Participant: wen maam, idi first ko na offend ak, idi barbaro ak, idi nabayag ak ket ah kasta da nga talaga (Yes ma'am, at first I was offended, when I was still new here, as times goes by I realized they are really like that.)

Researcher: So it's more of accepting them, cultural diversity

Participant: kasi pati dagitoy nga new students, feeling da ket mabul bully da because of the way people here talk, pasigaw, and the language mismo, haan nga Ilocano sao da isu nga feeling da nawawala sila it's binontoc ngay ah, it's different talaga wen sabali nga dialect su nga kasta bumadang, pumachang ah (Because even these new students they feel like they are being bullied because of the way people talk here, it'slike they are shouting, and the language, their dialect is not Ilocano so they feel lost, it's binontoc, it's different really the dialect like bumadang, pumachang)

Researcher: so pag nagiging cause yun ng bullying ng isang tao paano nyo hina handle yon, may activities kayo or program na parang ipaintindi sa kanila na it's part of the culture? (So if it becomes a cause of bullying to another person how do you handle it, do you have any activities or programs to facilitate the understanding of the culture?)

Participant: diay orientation ti first years kasdiay parang nandoon na lahat isang bagsakan (The orientation for first years, like everything is there in one package)

Researcher: so idis-discuss yu idia during orientation? Kasanu yu nga idis cuss ngay? (So you discuss it during orientation? How do you discuss it?)

Participant: ti part ti Guidance Office, diay how to cope diay language ta talaga nga - ti language da dito ket binontoc language sikayu Ilocano, baka kasi maawatan yu it is normal for them nga kasdiay da nga agsao (Part of Guidance Office is how to cope with language because really the language here is binontoc and you locano so you will understand that is normal for them to speak like that.)

Researcher: i-orient yu ida , add aba iti unique mo nga counselling practices in counselling indigenous students? Approach mo or style mo? (You orient them, is there a unique counseling practice you apply for indigenous students?)

Participant: the counselor is kind, empathic , adda ngay ditoy ket diay ngay disciplinarian ka, maminsan kailangam nga ag unget , ag unget ngay nga karkaro dagitoy kumkumpurmi nga rason nu apay da nga absent diay kanayon nga kinanounselling mo idi last sem apay incomplete, drop, drop, tatta manen ket isu manen inulit na manen nu maminsan ket agunget kan (The counselor is kind, empathic, in here you have to be a disciplinarian sometimes you need to be angry, angry because they give different excuses on why they were absent, those you have given counseling last sem and yet they are still incomplete, drop, drop, now it's them again, they repeat so sometimes you need to reprimand them)

Researcher: ana met ti effect na gay? (What then is the effect?)

Participant: nu maminsan ma observe mo nga agbuteng da di agunget ni maam (Sometimes you observe that they become afraid when you are angry at them)

Researcher:so directive ti approach mo (So your approach is directive)

Participant: lipaten tayon diay the counsellor is kind hahaha, pati diay kadwak kasdiay (Let's forget that the counselor is kind hahaha even my co-counselor here)

Researcher: kasanu ngay nu agayab ka ti guardians or parents? Kasanu ti approach mo? (How about when you call in guardians or parents, what is your approach?)

Participant: ah, pabasulen da kami nu apay naladaw diay surat, idia mi ag explain haan na inaalala diay anak yu ti class card na syempre snail mail haan nga LBC. (They blame us on why our letter is delayed, that's when we explain to them that their child did not claim his/her card so we sent it through snail mail not LBC.)

Researcher:ana ti approach yu ngay? (What is your approach?)

Participant: enya ba, idia nu parents mas ano, mas ahh mas understanding kami ngem nu diay ngay letter diay kami nga maki argue, haan da acceptaren ngay (What now, with parents we are more understanding but when it comes to the delayed letter we argue with them, when they don't accept it)

Researcher: nalaka da met nga kasao? 9Are they easy to talk to?)

Participant: nalaka met adia lang surat (Easy, except for the letter.)

Researcher: kasanu diay paayaban yu ngay ti parent conference? (What about those you call for parent conference?)

Participant:umay da met ngem idia y mo nga Makita nga adda misunderstanding idia y family nga mismo isuda haan da nga agina haan da agkinnaawatan syempre ti kasao mi, ket diay parent na lang ti i-counseling mo . (They come but that's when you see that there is misunderstanding in the family, they have misunderstandings, of course we talk to them, then we just give counseling to the parent.)

Researcher:open da met nga mabag bagaan? (Are they open to guidance?)

Participant: open da met maam, adda lang ti dadduma siak ti parent siak ti denggen dak, in terms ok kua mabagaan da met uray makita da nga ubbing kami, hahaha, and then we see the gratitude after that thank you maam ah, diay kasdiay. (They are open maam, there are just some who wants to be heard as parents because they are parents, eventhough they see us as younger than them hahaha, and then we see the gratitude after that thank you maam, like that)

Researcher: agpas pasalamat da (They are grateful)

Participant: wen agpas pasalamat da ken makitam met nga sincere except for some parents nga daytoy diay parents nga narigat kasao (Yes they are grateful and you will observe their sincerity except for some parents who can be difficult.)

Researcher: ana ti memorable mo nga case (What's your memorable case?)

Participant: exciting clinical cases like depression, suicide ideation nu adda baru nga cases umad adu ti kastoy nga pattern ditoy wen isu nga individual nga bagbagaan mi isuda kasla every year adda ag suicide nga estudyante ditoy before ak nag maternity leave idi January adda nag suicide isu nga (Exciting clinical cases like depression, suicide ideation when there are new cases it is increasing and there is a pattern here yes we do counseling, like every year there is student suicide case before I had my maternity leave last january, that's why)

Researcher: apay nga rising eh may community tayo? (Why is it rising when we have a community?)

Participant: diay maam, socio economic factors, aminen, family, Makita mi pay adda suicidal ideation da plus depressing traits bagaan mi isuda ket uhh, mostly i-validate da nga wen, adda kastoy ko, ahh,,diay daduma uray adda haan da nga i-accept mostly ket family, haan da agkinna awatan ti parent, or awan tin parents, absentee parents, single parent, lack of financial support mga ganon, socio-economic problems like mostly ditoy ti parents da ket farmers, man manu lang iti government employee, teacher... (The following socio-economic factors, all, family. We can see that they have suicidal ideation plus depressing traits, we counsel them, uhh, mostly they validate that indeed they are experiencing it, ahh, the others even when they don't accept mostly are family, misunderstanding with parent, or there are no parent, absentee parents, single parent, lack of financial support those things,

socio-economic problems like most of the parents of students here are farmers, rare are those who are government employess, teacher)

Researcher: diay adda stable income da (Those with stable income)

Participant: wen wen (Yes, yes)

Researcher:so they become hopeless

Participant: diay technique nga ibag бага yu tattay minsan diay ngay konsensyahem isuda wen karakaro tatta nga, di ba scholar ka something like that , baybayaden ti gobyerno ti tuition fee, we have to come to school , say sayaatem ti agbasa (The technique you were asking earlier sometimes we appeal to their conscience especially they are scholars something like that, the government is paying for the tuition fee, we have to come to school, do your best in your studies.)

Researcher: i-remind yu isuda nga kasdiay (You remind them of it)

Participant:uhmm... nu dadduma malagip da diay ngem adda latta natangken ulo na hahaha (Uhhh, sometimes they remember that but there are those who are stubborn, hahaha)

Researcher: so more on directive and confrontational ang approach nyo (So your approach is more on directive and confrontational)

Participant: wen maam (Yes maam)

Researcher: in this particular culture bagay iti kasdiay? (Does it fit in this particular culture?)

Participant: Wen (Yes)

Researcher:pati panag sao yu pay (Even how you speak?)

Participant:siak depende nu adda depression na kailangan malumanay bassit, nu makita met nga kua directive, depende ti client iti approach haan nga maymaysa laeng nga approach (Me it depends if they have depression I do it gently,when I see that it is directive, depends on the client what my approach will be it is not the same approach to all)

Researcher:ngem generally ti population mo? (But generally in your population?)

Participant: directive ak, mas denggen da (I'm directive, they listen more.)

Researcher: tapos ket adda elders nga pangibagaan da , nu dumanun da dito nag consult dan ti elders da ti personal problems dan? (Then there are elders whom they confide in, when they come here they have already consulted their elders of their personal problems?)

Participant: dagidiay lang nag absent nga kakas kasar da imbaga ti elder nga kasta (Only for those who were absent who just got married that their elders guided them on it)

Researcher:so sino pangibagaan da problema da (So whom do they share it to ?)

Participant:friends da classmates da wennu awan haan da ibag baga (Their friends or classmates or they don't share it)

Researcher:family?

Participant:haan da met lang unay ibag baga ti parents da (They don't mostly share to their parents)

Researcher:how do you describe indigenous students?

Participant:loud, iti taga ditoy parang ironic, loud ngem passive da met lang, nga haan da kasdiay nga ka vocal met lang in terms of expressing their emotions wenno diay casual lang nga conversations they are loud. In terms of expressing their emotions, , what they are thinking, hindi, passive sila and medyo nababa ti self-esteem da, wen, idiaay gayam,ngem siguro idiaay manen because of diay kurang iti exposure mga ganun na contain da idiaay ili da tapos immay da ditoy ket parehas met lang, Igorot ti kitkitan da, kasalsalamuha da isu nga uhh similar met lang (Loud, those from here ironically loud but passive at the same time, they are not that vocal in terms of expressing their emotions or when it's casual conversations they are loud. In terms of expressing their emotions, what they are thinking, no they are passive and sometimes they have low self-esteem, yes that's it, maybe because that again the lack of exposure those things they have been contained in their respective towns only and when they come here they find out they are with the same people, exposed to Igorots, socializing with the same people)

Researcher: apay nababa ti self-esteem da, ti family bat i Igorot kasanu da nga agpadakkel iti ubing? (Why do they have low self-esteem? How do Igorot families raise their children?)

Participant: diay factor nga kurang da ti exposure , nu trabaho, trabaho trabaho latta, isu nga except ah dagitoy adda kaya ma expose na apan da diay Baguio, apan ka agpasyar diay Baguio, ienrol sika da ka iti piano kaskada , wen ngem diay nababa iti socio-economic status da trabaho trabaho latta isu nga, ad adu ditoy iti farming (That factor where there is lack of exposure, if it is work, it's just work, except for those who can afford to go to Baguio, who can travel their, they will enrol you to piano and others, yes but they belong to low socio-economic status, it is just work, work mostly here they are into farming)

Researcher: kasanu yu ngay nga in design iti program yu kasatnu nga nag reflect, given dagitoy nga characteristics iti ubbing add aba iti kasla interventions yu idiaay program yu like information service given agitoy nga characteristics anya ti nature ti iformation service yu aside from counselling (How do you design your program

Participant: kasla ti nag focus kami diay haan nga diay nga part kasla ngay ket career, study habits, ken dayta suicide and depression awan ti special rogram mi nga kakasta nga kua

Researcher: pero kumbaga diay ,major areas so career, academics itar target yo, mental health

Participant: wen lecture mi iti time management ti example mi nga ited ited indigenous experience met lang ditoy Bontoc, magna ka nalang nu awan ti tricycle, like financial management dagitoy scholars dagitoy 4Ps ket adda ti masobraan ti allowance da given nga dakdakkal

Researcher: were you invited already in any forum or seminars to talk about indigenous counselling or your approaches?

Participant: hindi maam, mostly ket career, vaw-c ta vaw-c idi iti thesis ko diay BSU, disasters, psychosocial processing

Researcher: yan ang mga topics mo,

Participant: stress management,

Researcher: may mga nailabas ka bang values, practices, beliefs in these talks that you've had so far na related to your indigenous identity? Nai-promote mo ba as a guidance counsellor from Mt. Province iti cultural beliefs mo related to your profession?

Participant: ahh nu talks ngamin maam, kasla nga haan ngay, kasla ngay ag dwell ak lang diay book

Researcher: ah the science

Participant: pag talks ah, unless diay psychosocial processing nga iruar da nga isuda ket mapan da ag alay ti gin, diay lang pero nu agpa ruar ak ti indigenous beliefs ko ta kuna da anya met daytoy nga guidance counsellor yu apay kasdiay iti ibag baga na, yan kasi yung ah I'm trying to avoid, ta when you speak nga , guidance counsellor nga adda Master's degree na blah blah blah tapos ti ibag bagam ya, diay kuna ni lulum wenno lulum nu adda participant agibaga kastoy, ay wen ta sitayo nga Igorot mga kastoy

Researcher: so ina-acknowledge mo lang siya

Participant: oo, oo

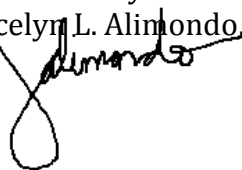
Researcher: so ang nagpe prevail talaga now as a professional

Participant: uhmm...

Researcher: so with that I'd like to say thank you madam for your time

Reviewed By:

Jocelyn L. Alimondo, PhD Lang E



APPENDIX I

Certificate of Compliance

 PHILIPPINE NORMAL UNIVERSITY The National Center for Teacher Education Taft Ave. Cor. Ayala Blvd., Ermita, Manila 1000 Philippines Trunkline: +63-2-317-1768 loc 750/751 ▲ eprdc@pnu.edu.ph ▲ www.pnu.edu.ph	Index No.	PNU-MN-2016-EPR-FM-020	
	Issue No.	01	
	Rev. No.	01	
	Date:	09-24-2018	
	Page	1 of 1	
EPR	CERTIFICATE OF COMPLIANCE	QAC No.	CC-09242018-027

BASIC INFORMATION

REC Code:	06302021-75
Title of the Research Project/Thesis/Dissertation:	Pumachang: A Journey Through Cordilleran Indigenous Counseling Practices
Researcher/Project Leader and Designation/Affiliation:	Angeli B. Bustillo

The following items [V] have been received and reviewed in connection with the above study conducted by the above researcher/principal investigator:

- ☐ Thesis
- ☒ Dissertation
- ☐ Research Article in APA Format

And hereby certified that it has fully complied with the PNU Code of Research Ethics and Guidelines for Review as stipulated in the BOR Resolution No. U-2303 s. 2015.

Date of Issuance: **June 30, 2021**


Dr. TERESITA T. RUNGDUIN
 Secretary
 Research Ethics Committee


Dr. RENE R. BELECINA
 Chair
 Research Ethics Committee

(All documents without the PNU QM Stamp or Control Identifier are uncontrolled)

APPENDIX J

Certificate of Language Editing



Philippine Normal University
The National Center for Teacher Education
**College of Graduate Studies and
Teacher Education Research**



July 15, 2021

Certificate of Editing

To whom it may concern

This is to certify that the dissertation titled Pumachang: A Journey through Cordilleran Indigenous Counseling Practice to be submitted by Angeli B. Bustillo to the College of Graduate Studies and Teacher Education Research (CGSTER) for the degree Doctor of Philosophy in Guidance and Counseling has been proofread and edited for language by the undersigned. Neither the research content nor the author's intentions were altered in any way during the editing process.

A handwritten signature in black ink, appearing to read 'Erwin L. Oamil'.

Erwin L. Oamil, Ph.D
Associate Professor III
College of Teacher Education
Mariano Marcos State University

APPENDIX K

Sample of Signed Informed Consent Form

Part II. Certificate of Consent for Participation

I volunteer to participate in a research project conducted by Ms. Angeli B. Bustillo from the Philippine Normal University. I understand that the project is designed to gather information about indigenous counseling practices. I will be one of approximately 5 people being interviewed for this research.

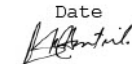
By signing this form I agree that:

1. I am voluntarily taking part in this project. I understand that I do not have to take part, and I can stop the interview at any time;
2. I have read the Information Sheet;
3. Participation involves being interviewed for approximately 90 minutes and the option to share documentation of my counseling practices;
4. The transcribed interview or extracts from it maybe used as described above;
5. The researcher will not identify me by name in any reports using information obtained from this interview, and that my confidentiality as a participant in this study will remain secure.
4. I can request a copy of the transcript of my interview and may make edits I feel necessary to ensure the effectiveness of any agreement made about confidentiality;
5. I have been able to ask any questions I might have, and I understand that I am free to contact the researcher with any questions I may have in the future;
6. I have read and understand the explanation provided to me; and
7. I have been given a copy of this consent form.


My Signature

September 18, 2020


My Printed Name

Date

Signature of the Researcher

APPENDIX L

Personal Journey

My life circumstances may seem unfavorable to pursue doctoral studies- limited resources need to be allocated to the demands of bringing up my children according to my values and my idea of a leader in my career. I was also given additional responsibility to serve in a national organization for counselors right at this time. I have always put parenting and leadership work at the center of my daily existence and my slice of the pie is too small to accommodate such an endeavor. However, this small piece that I consider as my personal space and whatever is left of me in the various roles I play in life became the starting point in my doctoral studies journey. Fueled by my desire to learn, act and be more than who I was five years ago, I have decided to enter the program and commit myself to reach the end. In gratitude I say that I accomplished what I have set to do.

The decision to take the first step and that was to take and pass the Qualifying Test was the order of the day. I even forgot to check if I passed due to heavy work demands but my staff saw my name on the website of PNU and they literally led me to their work station for me to see for myself. This was the sign I was waiting for- if I pass, then gates are open. What happened after my decision to enroll was series of blessings that led me to where I am today. The curriculum has given me enough challenge and opportunity to learn from professors who were inspiring and made seemingly difficult tasks as enjoyable and doable. I started to form friendships in our classes that later on served as support network in my life. As I reminisce my experiences in the past years, I

am at awe at how things fell into place albeit difficulties encountered along the way. There is always a corresponding joy in every challenging situation I have encountered and life's bountiful grace represented in the laughter shared, smiles I have seen, care and support in people I have received throughout the years are significant and vivid to me at present. I believe that God is in people- my professors, friends, classmates, family and those who served in the canteen, library, hostel, bus and jeepney drivers, our helpers, the gasoline attendants and all personnel of PNU. All of them have been part of my journey and I choose to lit the fire of gratitude in my heart and my life whenever I remember my doctoral journey. I will remember with fondness the challenges I need to endure to reach the end of such a fulfilling and character-forming experience. Best of all, doctoral studies has not only filled my tank of learning but overflowed in such a way that it propels me to go beyond what I believe I am capable of giving. I earned this not just for my self but also for others to benefit from. Looking back, that slice of pie I had five years ago may not have been an ideal size sufficient for me to start off in my journey but like a seed that was nurtured and cared for by nature it has flourished and ready to bear fruit. Now I can do more with what I have gained and offer all praises and thanksgiving to God for bringing me to both the end and beginning of yet another journey in my life.

CURRICULUM VITAE



ANGELI BALDOVINO-BUSTILLO, RGC

Outgoing Vice-Chair, Integrated Professional Counselors Association of the Philippines
0917- 5906804/ avabustillo1974@gmail.com

CORE COMPETENCIES

Leadership
Program Development, Training and Teaching
Individual and Group Counseling

PROFESSIONAL INTERESTS

Self-processing and integration
Group processing and interventions
Wellness and mental health promotion

EDUCATION

PHILIPPINE NORMAL UNIVERSITY, Manila	PhD in Guidance and Counseling
DE LA SALLE UNIVERSITY, Manila	M.A. Counseling Psychology
DE LA SALLE UNIVERSITY, Manila	Teacher Certificate Program
CENTRO ESCOLAR UNIVERSITY, Manila	B.S. Psychology

CERTIFICATE TRAININGS

Universal Prevention Curriculum (UPC) for Substance Abuse
Drug Advisory Program- The Colombo Plan

Cognitive Behavior Therapy: Intensive Training for Suicide & Depression
Organized by Philippine Guidance and Counseling Association

Certified Trainer in Feminism and Education Work with Women
St. Scholastica's College Manila Institute of Women's Studies

WORK BACKGROUND

Breastfeeding Clinic and Spa of the North Baguio City

On call- Mental Health and Wellness Counselor for Women, Children, and Families
June 2019-present

Pansigedan Advocacy Cooperative La Trinidad, Benguet

On-Call Senior Counselor and Mental Health Consultant
June 2021-present

University of Cordilleras

Assistant Professor, Graduate School

May 7, 2018 - April 11, 2019

University of Cordilleras

Dean, Office of Student Affairs and Services

September 1, 2018- August 31, 2019

Far Eastern University Institute of Technology Manila

Director, Student Affairs and Community Services Office (Counseling, Discipline, Student Development and Activities, Community Services, National Service Training Program)
May 26, 2014- April 17, 2017

Part-Time Professor, Humanities and Social Sciences Department

July 2014- 2015

UNIVERSITY OF BAGUIO, General Luna Road, Baguio City

Director, Center for Counseling and Student Development

May 25, 2011-May 15, 2014

Part-time Professor, Psychology Department and Graduate School

June 2012- 2014

BANGKO SENTRAL NG PILIPINAS, Roxas Boulevard, Manila

Bank Officer 1, Professional Counselor

Wellness Division Human Resource Management Department

October 12, 2009-January 1, 2011

UNIVERSITY OF BAGUIO, General Luna Road, Baguio City

Director, Center for Counseling and Student Development

July 2008-August 2009

UNIVERSITY OF THE CORDILLERAS, Gov. Pack Road, Baguio City
Associate Professor, Psychology Department and Graduate School
May 2004-October 2006

CENTRO ESCOLAR UNIVERSITY, Mendiola, Manila
Instructor, Behavioral Science Department
June 2001-March 2002

MEMBERSHIPS IN PROFESSIONAL ORGANIZATIONS

Philippine Guidance and Counseling Association (PGCA)
Integrated Professional Counselors Association of the Philippines (IPCAP)
American Counseling Association, Professional Member (ACA)
Philippine Association for Counselor Education, Research and Supervision (PACERS)
School Counselors Circle (SCC)
Philippine Mental Health Association (PMHA)
International Society of Substance Use Professionals

CONSULTANCY WORK

PY&P Partners Business Services
San Fernando Pampanga
Wellness/Mental Health Consultant
April 30, 2021- present

Zambales Electric Cooperative II (ZAMECO II)
Subic, Zambales
Consumer Services Consultant
July - September 2017

NORTHPSYCH ASSESSMENT SERVICES
Unit 202 Upper Basement Jose Miguel Building #1 Yandoc St., Baguio City
Technical Director and Private Counselor
November 2006-October 2012

BENGUET PROVINCIAL GOVERNMENT, Young Farmers' Training Program in Japan,
La Trinidad, Benguet
Group Facilitator on Mental Health
August 2011-2014

PHILIPPINE SCIENCE HIGH SCHOOL-BAGUIO
San Vicente Annex, Camp 8, Baguio City
Psychological Assessment Services
March 2011- 2015

MARY IMMACULATE SCHOOL
General Luna Rd. Baguio City
Testing & Counseling Services

August 2006 –March 2007

ST. PAUL SPED INTERNATIONAL FOUNDATION

Leonard Wood Loop, Baguio City

Testing and Counseling Services

September 2007-September 2008

ATENEO DE MANILA UNIVERSITY, Katipunan Rd., Quezon City

Annual Testing Facilitator

School years 2007/2008/2009

Recent Research Completed/Presented/Evaluated

Evaluator, 2nd Regional Research Conference

Tarlac State University Gender and Development Office

November 20, 2020

Panel Speaker, 4th Research Conference, Dep Ed Division of Baguio City

Briefing and Debriefing: Safeguarding the Research and Innovation Respondents and Participants

Venus Parkview Hotel, November 28, 2019

Evaluator, National Gender and Development Research Congress

Professional Category Evaluator

November 13-15, 2019

Central Luzon State University, Nueva Ecija, Philippines

Peer-Reviewed Published Work: The Guidance Journal

Helping Professionals' Level of Awareness on Multicultural and Social Justice Counseling Competencies

Vol. XLVI, No 1, May 2019

Research Panel, Erevna Business Research 2019

July 4, 2019, University of the Cordilleras, Baguio City

Evaluator, Luzon Gender and Development Research Congress

November 14-16, 2018

Central Luzon State University, Nueva Ecija, Philippines

Peer-Reviewed Published Work: The Guidance Journal

The Journey of Guidance and Counseling Researches in the Last Decade

Vol. XLV, No 1, May 2018

Presenter, Philippine Guidance and Counseling Association's 2018 International and 54th Annual National Conference

The Elements at Centris, QC, Philippines

May 17, 2018

Evaluator, Tarlac State University Gender and Development Colloquium

March 13, 2018

Presenter and Co-author Multicultural and Social Justice Competencies of Guidance Counselors in the Philippines, March and May 2018

Co-author, Preferred Career Tracks and Career Interest among Grade 9 students of Angeles City National Trade School, February 2018

Evaluator, Tarlac State University's Year-End Research Presentation

Research Evaluator

December 13, 2017

Evaluator, Region 3 Gender and Development Research Congress

Professional Category Evaluator

November 14-15, 2017

Central Luzon State University, Nueva Ecija, Philippines

Presenter, Integrated Professional Counselors Association of the Philippines 15th National Convention

“The Journey of Guidance and Counseling Researches in the Last Decade”

August 23-25, 2017

Luxent Hotel, Quezon City, Philippines

Presenter, Philippine Guidance and Counseling Association's 53rd National Convention

“The Journey of Guidance and Counseling Researches in the Last Decade”

May 17-19, 2017

SMX Convention Center, Pasay City, Philippines

**Professional Regulation Commission-Professional Regulatory Board of Guidance
and Counseling Continuing Professional Development
Monitoring and Evaluation Work Assignments**

Philippine Guidance and Counseling Association, Inc.-Pampanga Chapter

Moving Forward With the Basics: Responsive Guidance and Counseling in the Now Normal

October 29-30, 2021

Philippine Guidance and Counseling Association's National Virtual Convention

The Filipino Counselor Amidst The Challenges of the Times, Online Via Zoom

May 19-21, 2021

Center for Educational Measurement

Promoting Holistic School Wellbeing in Time of Pandemic: Moving Towards A Mentally Healthy School Community (Series 2), Online via Zoom

November 27, 2020

Serenity by the Steps

Training on the Colombo Plan Drug Advisory Program Universal Treatment Curriculum Course for Substance Abuse Disorders: Developing Community-Based Recovery Support Systems
October 7-12, 2019, Villa Silvina, Baguio City

Philippine Guidance and Counseling Association

Cognitive Behavior Therapy: Intensive Training for Suicide & Depression
June 21-22, 2019, School of Economics Auditorium, University of the Philippines, Diliman, QC

Training on the Colombo Plan Drug Advisory Program Universal Treatment Curriculum Course for Substance Abuse Disorders: Developing Community-Based Recovery Support Systems

November 19-22, 2018, Villa Silvina, Baguio City

Association of Placement Practitioners of Colleges and Universities 8th Annual Convention

St. Scholastica's College, Manila
March 8-9, 2018

Philippine Guidance and Counseling Association of the Philippines-Tarlac Chapter's Annual Conference

September 27-29, 2017, Tarlac State University, Lucinda Campus

RECENT TRAININGS/SEMINARS/WORKSHOPS CONDUCTED**Central Luzon State University-University Gender and Development Office****Round Table Discussion: End Violence Against Women**

Mental Health of Victims of VAW
December 9, 2021

Inspiro-Infocom Leadership Summit

Growing With Our People Through Empathic Leadership
December 7, 2021

De La Salle Lipa

Fostering Resilience of College Students
December 1, 2021

Diocese of Baguio Schools- San Jose School of La Trinidad, Inc

A Parent's Guide To A Flourishing Life
November 27, 2021

Benguet State University

PERMA Model: A Guide To Thriving and Flourishing Personally and Professionally During the Pandemic (CPD Activity)
November 26, 2021

Philippine Normal University

Future Teachers and Covid 19: Recovery and Resilience

November 24, 2021

Arellano University

Chief's Leadership Conference-Personality Development and Public Speaking

November 17, 2021

University of Perpetual Help System Dalta-Las Pinas Campus Supreme Student Council

Living and Thriving: A Guide to Living Purposefully

November 9, 2021

Philippine Association of Medical Technology-Northern Luzon Chapter

Breaking the Stigma: Mental Health 101

October 23, 2021

Philippine Rural Electric Cooperatives Association, Inc.

The Impact of Mental Health Awareness in Building Strong Organizations

October 20, 2021

Bataan Peninsula State University

#Living and Thriving: A Guide to Living Life Purposefully, A Mental Health Awareness and Self-Care Webinar for Graduate Students

October 16, 2021

Department of Information and Communications Technology

Digital Teachers and Learners Project

Flourishing in Digital Age: A Guided Approach

October 6, 2021

Regaining Inner Balance: Strengths-Based Approach

October 8, 2021

Parenting a 21st Century Child

Holy Family Mission Church

Sadsadan, Bauko, Mountain Province

October 4, 2021

Ensuring Student-Life Balance & Championing Virtual Class Performance

Central Luzon State University

September 30, 2021

Strengths-Based Approach in Life and Work During the Pandemic

Dep Ed Caloocan City- Pangarap Elementary School

September 21, 2021

Management and Prevention of Compassion Fatigue in Student Affairs Practitioners

Student Affairs and Services Conference 2021

September 21, 2021

Embracing Positivity in the Workplace

Tabuk City National High School

September 15, 2021

Common Mental Health Problems in Children: Symptoms, Management and Prevention

Association of Private Schools and Administrators of Taguig-Pateros

July 16, 2021

Behind the Virtual Screen: Understanding Learners' Mental Health Challenges and Issues in Online Learning

Divine Word College of Legazpi

May 18, 2021

Understanding Young Adults' Mental Wellness

De La Salle Lipa

May 12, 2021

Mental Health And Wellness Capacity Program

P&Y Partners Philippines

April 10, 17, and 24, 2021

Choosy and not in a Hurry: An Online Forum on Relationship and Online Sexual Abuse

Benguet State University

March 26, 2021

Parenting in the New Normal: Approaches, Perspectives and Practical Techniques

Emilio Aguinaldo College Cavite

March 20, 2021

Empowering Your Child in the New Normal

Mental Health for the Youth

St. Paul College of Paranaque

January 9, 2021

Bending but not Breaking: Wellness Practices in the New Normal (webinar)

Pamantasan ng Lungsod ng Maynila

December 22, 2020

Positivity and Resilience Amidst the Pandemic: Flourishing in the New Normal (webinar)

Virtual In-Service Training for Quirino High School Quezon City

December 14, 2020

Practice Guidelines on Counseling Supervision To Address Compassion Fatigue and Burnout of Practitioners

Integrated Professional Counselors Association of the Philippines Practice Improvement Summit

December 10, 2020

Self-C.A.R.E.: Coping, Adaptation, Resilience and Empowerment

PATTS College of Aeronautics

November 27, 2020

Power in Pandemic: Hugot Wellness Session (webinar)

University of Baguio

November 21, 2020

Mental Health Symposium

Bending but not Breaking: Wellness Practices in the New Normal (webinar)

Central Luzon State University

Science City of Munoz, Nueva Ecija City

October 28, 2020

Bending but not Breaking: Wellness Practices in the New Normal (webinar)

Bataan Peninsula State University

Balanga, Bataan

October 26, 2020

Breastfriend's Hour: Support Group for Mothers (webinar)

Breastfeeding Center of the North

Baguio City

October 24, 2020

Care and Connect: Psychological First Aid Briefer (webinar)

Maryhill College

Lucena City

October 23, 2020

Tara Usap Tayo: Mental Health Matters (webinar)

Rizal Technological University

October 14, 2020

Bending but not Breaking: Mental Health and Wellness Practices for Parents (webinar)

Holy Name University, Bohol

October 2, 2020

Care and Connect: Primer on Psychological First-Aid (webinar)

Department of Education Schools Division Office, Tabuk City, Kalinga

September 30, 2020

Power in Pandemic: Hugot Wellness Session (webinar)

Benguet State University students, faculty and staff

September 25, 2020

Blend of Colors: Personalities in Harmony for Multicultural Team (webinar)

Ulink College of Guangzhou, China

September 25, 2020

Bending but not Breaking: Resilience in the New Normal (webinar)

Concepcion Durables Inc. Makati City- Business leaders and staff

August 26, 2020

Power-Up Your Online Presentation Skills and Techniques as Group Facilitator (webinar)

Philippine Science High School CAR-In Service Training for Teachers 2020

August 25, 2020

Care for the Carer: Wellness Practices in the New Normal (webinar)

Baguio City National High School

August 12, 2020

Power-Up Your Online Presentation Skills and Techniques as Group Facilitator (webinar)

Integrated Professional Counselors Association of the Philippines

July 29, 2020

Orientation on Psychological First Aid for Teachers (webinar)

Department of Education Division of Caloocan City

July 20, 2020

Integrated Professional Counselors Association of the Philippines (webinar organized)

Clinical Pastoral Counseling

July 14, 2020

Integrated Professional Counselors Association of the Philippines (webinar organized)

Creating Your Online Migrated Guidance and Counseling Services for the School

July 7, 2020

Camp General Emilio Aguinaldo High School QC (webinar)

Bending but not Breaking: The New Normal Teacher

June 9, 2020

Philippine Normal University Manila (webinar)

Teaching and Advocacy for Lifelong Knowledge and Skills (TALKS)

Psychological Preparations in the New Normal

June 1, 2020

Schools Division of Benguet Cordillera Administrative Region (webinar)

Bending but not Breaking: The New Normal Teacher

May 29, 2020

Integrated Professional Counselors Association of the Philippines

18th National Convention Workshop

Redefining Our Professional Identity in Working with Children to Adults

February 26-28, 2020, Metrocentre Hotel, Tagbilaran City, Bohol

Promoting Diversity: Gender Sensitivity Orientation-Seminar

Municipality of Pura

LGU Event Center, Pura, Tarlac

February 21, 2020

Happiness in the Workplace

National Police Commission's Pre-Retirement Seminar

Venus Parkview Hotel

January 29, 2020

Gender Sensitivity in the Workplace for La Trinidad National High School

La Trinidad, Benguet

December 13, 2019

Bending but not Breaking: When Grit Meet Success Workshop

Philam Life Sales Force, PhilamLife Bldg., Baguio City

December 7, 2019

Service with a Heart: Customer Service Orientation and Personality Development for Dep Ed CAR

Dap-ayan Restaurant Functional Hall, Pico, La Trinidad, Benguet

November 25, 2019

Towards the Development of Culturally Competent Counseling

Polytechnic University of the Philippines Manila Psychology Faculty and Guidance Counselors Training

November 21, 2019

Zone of Proximal Development: Role of Assessment in Determining the Mental and Emotional Readiness of Learners

Dep Ed Pangasinan Division II ESP Department Heads and District Coordinators

Cozy Place Resort, Rosales, Pangasinan

November 12, 2019

Evidence-Based Resources on Gender-Based Violence in Education

South Manila Educational Consortium in collaboration with Philippine Normal University Manila

Hotel Lucky Chinatown, Manila

October 25, 2019

Teachers' Wellness Toolkit for Enhanced Well-being and Optimum Work Performance

2019 Midyear In-Service Education and Training for Teachers

Quirino High School QC

October 23, 2019

Embracing My Child's Vulnerabilities: Making Me an Aid of Transformation

University of Baguio Basic Education Parenting Seminar

October 19, 2019, University of Baguio, Baguio City

Mental Health Problems for the Lay Persons and Assisted Response during Emotional Crisis Situations

Philippine Science High School Main Campus

October 4, 2019 PSHS, Diliman, Quezon City

National University Student Development Seminar

September 13, 2019, NU Manila

Integrated Professional Counselors Association of the Philippines

2nd Midyear National Convention Workshops

Upgrading Core Competencies Through Research Development, Intervention Plan and Professional Wellness

August 8-9, 2019 Bali Village Resort and Spa, Tagaytay City

Teachers' Wellness Toolkit for Enhanced Well-being and Optimum Work Performance

Fort del Pilar National High School and Roxas National High School, Baguio City

July 18 and 26, 2019

Revisiting Personal Transformation: Working Proficiently Where I am Planted

University of Baguio Center for Counseling And Student Development INSET

July 13, 2019, University of Baguio, Baguio City

Mental Toughness for Student Leaders

FEU Institute of Technology

July 10, 2019

Evaluator for Kwentong Lansangan: Pagtutuklas sa Tunay na Buhay, Litrato sa Daan, Buhay sa Larawan

July 22, 2019, University of the Cordilleras, Baguio City

Anti- Sexual Harassment Policies and Guidelines (Management Group)

June 18, 2019, University of the Cordilleras, Baguio City

Anti- Sexual Harassment Policies and Guidelines (Non- Teaching Staff)

June 17, 2019, University of the Cordilleras, Baguio City

Understanding Depression and the Depressed

May 18, 2019, St. Joseph Catholic Mission, Sabangan, Mountain Province

Positive Psychology among Digital Natives

Department of Education Division of Baguio City

May 9, 2019, Brentwood Village, Baguio City

Harmony in Diversity- Team Building and Values Formation 2019

March 20, 2019, University of the Cordilleras' Student Council, Teacher's Camp, Baguio City

One Spirit One Love

March 4, 2019, Psychology Society General Assembly, University of the Cordilleras, Baguio City

Integrated Professional Counselors Association of the Philippines

17th National Convention

The Counseling Practice: Ensuring Competence in Action

February 20-22, 2019, Bayfront Hotel, Cebu City

Gender and Development Seminar on Holistic Wellness

Benigno V. Aldana National High School, Pozorrubio, Pangasinan
December 17, 2018

Gender Sensitivity Training

DPWH Regional Office Training Center, Bauang, La Union
December 5-7, 2018

Gender Sensitivity Training

DPWH Regional Office 1, San Fernando, La Union
November 26-28, 2018

3rd Research Congress in Luzon- Gender and Development

November 14-16, 2018 RET Ampitheater, Central Luzon State University, Munoz, Nueva Ecija

Rotary Club of Baguio's Good Parenting Seminar

Virac Elementary School, Itogon, Benguet
October 13, 2018

Magna Carta of Women

Department of Public Works and Highways (DPWH-CAR)
September 4-6, 2018

PNU Counselors' Forum

Seminar-Workshop on Family Resilience
August 16, 2018

Integrated Professional Counselors Association of the Philippines

1st Midyear National Convention Workshop

Advancing the Science of School and Community -Based Prevention and Intervention
August 2-3, 2018, University of Batangas

San Francisco High School

Inspiring Leaders in School Community
July 31, 2018

Becoming a Millennial Parent

D. F. Tinkerbell School, Taguig City
June 29, 2018

Gender Sensitivity Training: Work-Life Integration for Workers

Department of Public Works and Highways (DPWH-REGION 3)
June 28, 2018

Mental Health Awareness in Schools: In-Service Training for Teachers

San Francisco National High School QC
May 23, 2018

Gender Sensitivity Training: Work-Life Integration for Workers

Department of Public Works and Highways (DPWH-CAR)

May 22, 2018

Help and Connect: Drivers of Student Engagement

University of Cordilleras Faculty of Arts and Sciences

May 5, 2018

Becoming a Millennial Parent

Philadelphia High School, Quezon City

April 6, 2018

Mind Matters: Thinking Healthy, Living Well

Junior and Senior High School Students' Conference

Philadelphia High School, Quezon City

March 23, 2018

Emcee, Integrated Professional Counselors Association of the Philippines' 16th National

Convention, Subic Travellers Hotel, Olongapo City

March 14-16, 2018

The Millennial X-Factor: Creating A Winning Attitude

National University Guidance and Counseling Department

February 23, 2018

Work-Life Integration in Gender Sensitivity Training

Department of Public Works and Highways Head Office

February 21, 2018

Promoting Mental Health in Schools

STI's Educational Congress

STI Quezon Avenue

February 20, 2018

Promoting Mental Health Briefer

Juan G Macaraeg National High School Teachers

January 31, 2018

Promoting Mental Health Briefer

Alaminos City National High School Teachers

January 22, 2018

Understanding and Appreciating Gender Roles

Philippine Science High School-Baguio

January 20, 2018

The Power of Teamwork

Department of Agriculture-CAR

December 21, 2017

Violence Against Women and Children

Tarlac Agricultural University

December 19, 2017

Gender Sensitivity Training

National Electrification Administration, Quezon City

December 12, 2017

EQ @ Work

Career Summit, ICCT Colleges, Cainta Main Campus

December 11, 2017

Gender Fair Language

Tarelco II, Concepcion Tarlac

November 23, 2017

Unlocking The Invisible Cage: Moving Towards Personal Growth and Enlightenment

Center for Counseling and Student Development Staff, University of Baguio

November 21, 2017

Communicating With Millennials

Basic Education Department Parents, Benguet State University Laboratory Elementary School

November 17, 2017

Enneagram Process Workshop and Wellness Seminar

Diocesan Schools Baguio Guidance Facilitators

October 25-26, 2017

Communicating With Millennials

Basic Education Department Parents, University of Baguio

October 20, 2017

Developing A Resilient Character Amidst Life Challenges

Human Resource Development Management Students, Central Luzon State University

October 6, 2017

Unlocking The Invisible Cage: A Path Towards Freedom, Power and Grace

Center for Counseling and Student Development, University of Baguio

October 3, 2017

Power of Connection and Collaboration

Local Government Unit, Lipa City, Batangas

September 26, 2017

Stress Management and Transformational Leadership

Central Luzon State University, Gender and Development Office

RET Ampitheater, Munoz, Nueva Ecija

August 29-31, 2017

Keys to Family Resilience and Its Application for Helping Professionals

Seminar-Workshop

Integrated Professional Counselor Association of the Philippines 15th National Convention

August 24, 2017

Promoting Positive Discipline in the Classroom

Alaminos City National High School

August 10, 2017

LIFE OVERLOAD: Stress Management and Wellness Practices for Workers

In-Service Seminar-Training

University of Baguio Senior High School

July 31, 2017

Quality Customer Service Relations & Secretarial Skills Enhancement Seminar-Workshop

Baguio Water District Regional Training

July 26, 2016

LIFE OVERLOAD: Stress Management and Wellness Practices for Workers

Staff Development Seminar Training for Center for Counseling and Student Development

July 20, 2017

LIFE OVERLOAD: Stress Management and Wellness Practices for Workers

In-Service Seminar-Training

University of Baguio Science High School

July 10, 2017

Understanding the Needs of the 21st Century Learners

In-Service Seminar-Training

University of Baguio Laboratory Elementary School

July 5, 2017

LIFE OVERLOAD: Stress Management and Wellness Practices for Workers

Bulacan Water District

Jogima Farm and Resort, San Francisco, Bulakan, Bulacan

May 20, 2017

Stress Management and Graceful Ageing

Department of Education Pangasinan Division II

Benigno V. Aldana National High School

May 18, 201

Understanding Oneself, Reaching Out to Others

Philippine Science High School CAR

Child and Family Service, Baguio City

May 15, 2017

Stress Management and Transformational Leadership

Central Luzon State University, Gender and Development Office

RET Ampitheater, Munoz, Nueva Ecija
May 9-11, 2017

Leading, Empowerment and Alignment of Purpose (LEAP)

Philippine Science High School-CAR
Maryknoll Sanctuary, Baguio City
April 27-28, 2017

Creating A More Meaningful Life After Work: Pre Retirement Seminar

National Police Commission
Jose Robredo Hall, Edsa, Quezon City
April 5, 2017

Seminar-Workshop on Helping Skills

FEU Institute of Technology Faculty and Administration
April 3, 2017

Keys to Family Resilience

University of Baguio Center for Counseling and Student Development
March 31, 2017

University of the East Guidance and Counseling Office

Handling Special Population for Public School Guidance Teacher Designates of Malabon City
Multimedia Room, Tan Yan Kee Bldg., UE Caloocan

Building Family Resilience Against Threats and Challenges

Municipality of La Trinidad Benguet
Teacher Education Hall, Benguet State University, La Trinidad, Benguet
December 21, 2016

Keys to Family Resilience

Philippine Mental Health Association Baguio-Benguet Chapter
Venus Parkview Hotel
September 16, 2016

Teambuilding Seminar and Workshop

FEU Institute of Technology
July 30, 2016

Promoting Positive Discipline in the Classroom

University of Baguio Science High School
July 28, 2016

Target: Academic Success

University of the East Caloocan
July 5, 2016

Overcoming Academic Pressures, Sustaining Relationships and Self-Development

PATTS College of Aeronautics

September 29, 2015

A.S.K. Leadership Seminar for Student Leaders

FEU Institute of Technology

August 12, 2015

RECENT SEMINARS/WORKSHOPS *PARTICIPATED*

Philippine Guidance and Counseling Association and Integrated Professional Counselors Association of the Philippines

Essentials of Private Practice for Counselors

December 28, 2021

Philippine Mental Health Association, Inc.

Clinical and Intervention Services Department

Taking Care of You: Setting Personal Boundaries and Promoting Family Involvement for A Better Well-Being

October 5, 2021

Department of Health's Center for Health Development

Top Fad Diet Myths Debunked!

The 4A Series: E-Learning Sessions with DOH Calabarzon

September 9, 2021

Mental Health Academy

Innovation in Men's Mental Health: Using Humor, Media and Digital Engagement to Promote Mental Health and Prevent Suicide for High Risk Men

July 28, 2021

Philippine Guidance and Counseling Association's National Virtual Convention

The Filipino Counselor Amidst The Challenges of the Times, Online Via Zoom

May 19-21, 2021

Bayanihan for Wellbeing

Pagsulong ng Pamilyang Pilipino sa Panahon ng Pagbabago

February 12-13, 2021

Practice Guidelines on Counseling Supervision To Address Compassion Fatigue and Burnout of Practitioners

Integrated Professional Counselors Association of the Philippines Practice Improvement Summit

December 10, 2020

Association of Placement Practitioners of Colleges and Universities, Inc.

APPCU Responds to the Realities in the Now: Reset, Reflect, Retool

October 30, 2020

Philippine Guidance and Counseling Association, Inc.

Counseling Interventions in the Management of Mental Health Issues

August 18, 2021

Philippine Guidance and Counseling Association, Inc.

Positive Psychology as A Tool for Addressing Covid-19 Related mental Health Hazards
August 14, 2020

Philippine Guidance and Counseling Association, Inc.

Utilizing Technology In The Delivery of Virtual Guidance and Counseling Services
August 12, 2020

Catholic Education Association of the Philippines

Private Matters: Data Privacy in an Online World
August 4, 2020

Philippine Society for Talent Development

Mindfulness 101 Making Each Moment Matter
July 28, 2020

Philippine Guidance and Counseling Association, Inc.

Conducting Mental Health Researches Amidst Covid-19
July 26, 2020

Philippine Guidance and Counseling Association, Inc.

Quality of Life in Times of Crisis
June 26, 2020

Philippine Guidance and Counseling Association, Inc.

Best Fit Therapeutic Practices during the Covid-19 Contagion
June 25, 2020

Association of Placement Practitioners of Colleges and Universities

Catholic Educational Association of the Philippines

The World of Work in Uncertain Times
July 24, 2020

Catholic Education Association of the Philippines

Formation From A Distance: Ensuring Student Discipline and Safety in Online Learning
July 23, 2020

University of the Philippines College of Education

Home-based Education for Older Students
July 21, 2020

Philippine Guidance and Counseling Association, Inc.

Mental Health: Lessons From The Masters
June 18, 2020

Philippine Guidance and Counseling Association, Inc.

Maintaining Positivity Amidst Covid-19
July 15, 2020

Philippine Guidance and Counseling Association, Inc.

Dealing with Gaming and Social Media Addiction for a Better New Normal

June 12, 2020

Philippine Guidance and Counseling Association, Inc.

Science of Covid-19: Coping Behavior

June 4, 2020

Philippine Society for Talent Development

Trends Impacting Business and People

June 4, 2020

Philippine Guidance and Counseling Association, Inc.

Living Through A Time of Crisis

June 2, 2020

Philippine Guidance and Counseling Association, Inc.

Blended Hugs: Supporting Others Through P.F.A.

May 26, 2020

Clearly Clinical

Making Sense of the Pandemic: Psychological Impact on Clients and Communities

May 19, 2020

Clearly Clinical

The Grip of Grief: Processing the Continual Losses of the Pandemic

May 17, 2020

Clearly Clinical

Getting Through Covid-19 Directives: Supporting Connection and Emotional Health

April 27, 2020

When Pathway to Integrated Approach is Warm: Basic Workshop in Competency Development for Case Managers Across Setting

IPCAP's 18th National Convention

February 28, 2020, Metrocentre Hotel, Tagbilaran City, Bohol

Ultimately Do No Harm! Advanced Workshop in Gatekeeping and Making Good Boundaries in Counselor Training

IPCAP's 18th National Convention

February 28, 2020, Metrocentre Hotel, Tagbilaran City, Bohol

When is the Assessment Deep and Sweet? Advanced Workshop in Evidence-based Assessment Across Life Span

IPCAP's 18th National Convention

February 27, 2020, Metrocentre Hotel, Tagbilaran City, Bohol

**Integrated Professional Counselors Association of the Philippines
18th National Convention Workshop**

Redefining Our Professional Identity in Working with Children to Adults
February 26-28, 2020, Metrocentre Hotel, Tagbilaran City, Bohol

Trainers' Training on Feminism and Education Work with Women

St. Scholastica's College Institute of Women's Studies
August 15-29, 2019
Women and Ecology Farm, Mendez, Cavite

**Integrated Professional Counselors Association of the Philippines
2nd Midyear National Convention Workshop**

Upgrading Core Competencies through Research Development, Intervention Plan and Professional Wellness
August 8-9, 2019, Bali Village Resort and Spa, Tagaytay City

Building A Stronger You: A Strengths Awareness Session Clifton Strengths

July 6, 2019, Safari Lodge, Baguio City

Leadership Seminar

May 7, 2019, University of the Cordilleras, Baguio City

Advanced Model in Counseling Practice: The Competent Counselor and Suicidal Clients

IPCAP 17th National Convention
February 22, 2019, Bayfront Hotel, Cebu City

**Integrated Professional Counselors Association of the Philippines
1st Midyear National Convention Workshop**

Advancing the Science of School and Community Based Prevention and Intervention
August 2-3, 2018, University of Batangas

Philippine Guidance and Counseling Association's 2018 International and 54th Annual National Conference

The Elements at Centris, QC, Philippines
May 17, 2018

**Integrated Professional Counselors Association of the Philippines
16th National Convention**

Subic Bay, Olongapo City
March 14-16, 2018

Association of Placement Practitioners of Colleges and Universities 8th Annual Convention

St. Scholastica's College, Manila
March 8-9, 2018

Technopreneurship Seminar-Workshop

University of the Cordilleras
December 1, 2017

Philippine Guidance and Counseling Association of the Philippines-Tarlac Chapter's Annual Conference

September 27-29, 2017, Tarlac State University, Lucinda Campus

Integrated Professional Counselors Association of the Philippines 15th National Convention and Workshops

Luxent Hotel

August 23-25, 2017, Quezon City

Integrated Professional Counselors Association of the Philippines 14th National Convention and Workshops

Davao Medical School Foundation

February 22-24, 2017 Davao City

Values in the Workplace

FEU Institute of Technology Manila

October 10, 2016

ISO Foundation Course

FEU Institute of Technology Manila

October 10, 2016

Integrated Professional Counselors Association of the Philippines 13th National Convention

Tanza Oasis Hotel, Cavite

September 21-23, 2016

Philippine Association of Administrators of Student Affairs National Convention

Baguio City

November 25-29, 2015

World Youth Alliance Asia Pacific Conference and Workshops

Bayleaf Hotel, Manila

October 15-17, 2015

Pamana ng Kapayapaan National Peace Seminar and Workshop

Far Eastern University Manila

October 1-2, 2015

Integrated Professional Counselors Association of the Philippines National Convention and Workshops

FEU Institute of Technology

September 10-11, 2015

Dangerous Drugs Board Forum

Far Eastern University

May 20, 2015

Integrated Professional Counselors Association of the Philippines National Convention and Workshops

AtingTahanan, Baguio City

February 25-27, 2015

Philippine Association of Administrators of Student Affairs (PAASA) Forum

Crown Legacy Hotel, Baguio City

February 12-14, 2015

Recent AWARDS RECEIVED

OUTSTANDING LEADERSHIP AND SERVICE AWARD

(Vice Chair, Board of Trustees 2018-2021)

Integrated Professional Counselors Association of the Philippines

On The Dot Award, Integrated Professional Counselors Association of the Philippines

OUTSTANDING LEADERSHIP AND SERVICE AWARD

(Member, Board of Trustees 2015-2018)

Integrated Professional Counselors Association of the Philippines