

**.Research Article**

## Cebu's Places Named After Endemic Flora: Basis For Innovative Teaching Models

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### **Abstract:**

The study demystified the places in Cebu named after an endemic flora. To answer the main problem, the following objectives were raised: (1) determine the clusters of flora used in the naming of places in Cebu, (2) identify the reasons why the barangays, towns, and cities are named after a specific flora; (3) describe the local stories of the communities as regards to the naming of places, (4) ascertain the local government intervention to promote the identity awareness of their places, and (5) design indigenized teaching models for instruction. This qualitative study used a hermeneutics analysis design, which focuses on interpreting the data gathered from the various key informants. The interview guide was used. Responses were transcribed, clustered, and analyzed. Places in Cebu named after endemic flora contained valuable insights regarding time and place in the past; it served an emblem of identity. The abundance of a certain species in the environment, language variation, miscommunication, colonization and the similarity of the colonizers' place of origin were the factors in the naming of places. Government action and implementation are great advantages in the preservation of place-names. A vibrant way to preserve it in the classroom setting is contextualizing these endemic floras through indigenized NBC teaching models: Narra, Balili, and Cogon created a unique repertoire of teaching and its stories ignited students' interest in learning and nuanced familiarity in the preservation of the community's identity and pride of place.

**Keywords:** place-names, endemic flora, innovative NBC teaching models.

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### **1. Introduction:**

The world constitutes hundreds of thousand places along with different place names with various changes. In China, where the Yangtze River is also named as the "Chang Jiang" or "*long river*"

serves as a transportation passageway, which covers one-fifth of China's land. In India, the city of Visakhapatnam is named by the Andhra dynasty King, in honor of the Lord Visakeswara.

One of Myanmar's tourist spots, MahaBandula Park is named in honor of the great ruler "GeneralMahaBandula." In a more diversified country, the islands of the Philippines have no exemption on place names in different factors. The country is composed of 7,107 islands in a category of three major groups: Luzon, Visayas, and Mindanao that covers 17 political regions as a whole. One of these 17 regions in Central Visayas, numerically referred to as Region VII, which consists of four provinces: Cebu, Siquijor, Bohol, and Negros Oriental. Cebu City is its regional center. Originally, Cebu is derived on the old Cebuano word *Zubu* based on Antonio Pigafetta's account or *Sibu*, a shortened term for "sinibuyanghingpit," which mean "the place for trading." Hence before, Cebu or Sugbo, its ancient name, was a place of exchange. And now, Cebu is considered being a highly urbanized city in Central Visayas. It comprises of eighty barangays, thirty-six municipalities, and eight cities. Having this wide scope of places in Cebu, this corresponds also to a wider concern regarding the origin of place names. The naming of places is associated with different explanations; which, moreover, it is affiliated with special interest and behavior of individuals to their environment; even with some botanical features; abundant in the place and more likely with some personages, practices or activities they use to do. There are also tales, myths, legends, and stories that determine how place names originate. Orally, there are many speculations about where such places really get its name and how these place names are passed on from one generation to another. People have this higher curiosity as regards to place names. There is an intrigue and interesting feeling in a name being asked that whoever hears it connotes wonder. The cultural insights of a community can be acquired by asking the place names. Some would often think that the name of a place comes into existence due to how it is viewed in the past. The name of a place, in the present time, reflects on what kind of Filipino communities have, during their olden days. The community that they move into is a part of the natural environment they live in. This natural environment has physical and social factors, which are external to the individual. And one of the very influential factors of the environment is its physical aspect, which includes

geographic phenomena like climate, mountains, hills and the most common are the available flora that surrounds them and help form and name a certain place. The endemic flora is one of the most abundant natural species, which people find significant in their socio-economic life. And this shows how the name of a place is formed by their social contact in the environment. This nuance how the Cebuano ancestors take pride in their environment, which resulted in the naming of places. This study affirms that people name their places not just because of their way of living; but it has something to do with the available resources they experience in the natural environment like colonization; language variation; and miscommunication of the people. The result of this study is intended to make the Cebuano be aware of how and where the names of their places come from and ascertain that everything that surrounds them must be given importance. They are expected to utilize the different information and stories as an instrument in rekindling certain pride of place, protection, promotion, and preservation of the environment and enhancing the quality of education as regards the improvement of the teaching-learning process. To have an innovative curriculum is the other concern of this study, which helps teachers to improve their teaching techniques and abilities since they can use various stories behind the naming of places that interest learning. This can also help the learners develop critical and divergent thinking; and sensitivity to different environmental issues.

## 1.1 Review of Related Literature

### Origin of Place Names:

The transmission of stories from one generation to the next generation becomes a tradition for the preservation of culture. Ancestors in different places do not have a formal education; yet it does not deny the fact, they shape the destiny of the present generation. The origin of place names is derived from the knowledge of everything, people find significant. And the daily norm back then is to survive to the constantly changing environment. Society is the product of everyday interaction of individuals on patterns that focus on specific things (Peralta, 2000). And human ideas shape society (Weber, 1979). These ideas are gained through experiences. The everyday encounters of people create reality (Pertierra, 1988). That is why

the place-name changes over a period of time because it depends on people either to retain or create a new one that achieves what is essential. The attached meaning behind it is a significant factor to the people. A settlement does not exist unless it has a name, and what a community chooses to call a certain place is a reflection of that community's values, attitudes, and prejudices (Isles, 2014). The naming of places symbolizes the connection between humans and their surroundings which proves that everything in nature greatly affects the way of life, adaptation and community foundation to ensure human survival. For a cultural ecologist, "culture is an adaptive mechanism, and that those customs that improve a society's ability to adapt its environment are the ones that are most likely to survive." The interaction of both culture and biology is included in the description of a single adaptive system (Vayda & Rapaport, 1968). With that, the places, as well as its names, are the product of cultural adaptabilities of our ancestors in the past. Since culture is considered to be a part of a larger system that involves the natural environment and its interaction with humans.

#### **Interaction Of Man To The Environment:**

Before the colonization, according to most of the accounts, people in the Philippines depend on their environment. The primary source of living or survival is hunting and gathering. When people learn to settle, they develop the farming method. "As time goes by, the normal course of intelligent functioning in the everyday world entails adaptation to the environment; when the environment does not fit once values, aptitudes or interests, one may attempt to shape the environment so as to achieve a better person-environment fit; when shaping fails, an attempt maybe made to select a new environment that provides a better fit" (Stenberg, 1985). Back then, there are nomads finding a settlement, one of these are those who migrate to the Philippines and settle than with their familiarity to their old place and thus connect it to the naming of their new found place because it is somewhat alike.

#### **Establishing Identity:**

Cebu is an urban place before; she has been able to produce wheat, rice, and other crops. Daily

staple includes dry crops like millet and corn (Jesus, 1982). Due to deforestation and subsequent erosion over the years, it brings damage to the island making it unsuitable anymore for agriculture (Jesus, 1982). Back then, Cebu is abundant of trees and lush vegetation. Later, trees are cut down to build villages, establishments, factories and for wider road construction. Rapid commercialization of agriculture has a great impact on the provincial land tenure system. Changes brought by the globalization vanish possible trace of the ancestral names of a place. The place-name is an important thing at present. Just as social change can bring about sociological thinking, the latter can also bring about change (Fowler, 2005). People tend to focus on what is available, visible and tangible that may lead them to create what they think is suitably known to everyone. "Culture does not make people; people make culture" (Adichie, 2013). The more commonality the people may have shared and agreed upon, the more they have close interaction between one another; and that commonality serves their identity because that is where they base everything on what practice in life.

#### **Social Interaction:**

The Cebuano ancestors who descended from the Malay race, upon migration, they use the *balangay* [boat], which means sea vessels. *Balangay* is later translated into the word *barangay* but the term is not anymore considered as sea vessel instead it becomes a political structure and social influence of a *datu* [village chieftain] (Zaide, 1988). Long ago, a *datu* is considered the highest ranked individual in the society and that every word of him has absolute authority over the people under his dominion. Thus, a *barangay* before is considered territorial with a symbolic identification of a specific location or place (Amoroso, 2005). Later, the success of Spanish colonization in the Philippines gives way for the establishment of Spanish structure of government and adopts a *barangay* to be a part of the *pueblos* [towns and municipalities] in later years (Constantino, 1975). Making the *barangay* centralized under the control of the *gobernadorcillo* known today as governor (Amoroso, 2005). The expansion of powers of the

barangays makes its role as one of the most important sectors of the local government unit (Zaide, 1999). According to Symbolic Interaction Theory, people's actions are based on the meanings they attribute to things, and these meanings emerge through social interactions (Blumer, 1990). Eloquently, the place-names arise due to the direct interaction between humans and the natural environment. People can create, maintain and modify interpretations during their everyday activities, which affect and influence the present time. From time to time, meanings may change because social interaction and personal expression can convey different behaviors and intentions. Thus, in every interpretation carries the human contexts and experiences (Denzin, 1983) viewing reality as the product of individual consciousness, creativity, and construction (Strati, 1995; Turner, 1992). Moreover, the behavior of every individual is determined by his or her social position in the environment and that behavior towards the environment helps them to conceptualize the place-name where they belong and give prestige to it.

## 1.2 Objective Of The Study:

The study demystified the places in Cebu named after an endemic flora. To answer the main problem, the following objectives were raised: (1) determine the clusters of flora used in the naming of places in Cebu, (2) identify the reasons why the barangays, towns, and cities are named after a specific flora; (3) describe the local stories of the communities as regards to the naming of places, (4) ascertain the local government intervention to promote the identity awareness of their places, and (5) design indigenized teaching models that improve instruction.

## 2. Research Methodology:

### 2.1 Research Design:

This qualitative study used a hermeneutics analysis design, which focuses on interpreting the data gathered from the various key informants of the selected towns, municipalities, and barangays. The hermeneutic approach is used to explore and analyze the life of people from collecting pieces of information (Montesperelli, 1998). The interview guide was used for the key informants in imparting their prior knowledge about the origin

of their place means of stories, myths, and legends they already know. After the interview, interview transcripts were clustered and analyzed.

### 2.2 Research Key Informants

The research key informants of this study were the city, municipality, and barangay officials, and the elderly residents, with age brackets of 60 years old and above. They were selected to have a deeper knowledge concerning the origin of their place-names. For the barangay officials, they ascertained the historical background of their places and their origin. And for the elderly residents, they were familiar with different myths, legends, and stories of their place names.

### 2.3 Research Instrument:

The study used an interview guide to lead the key informants' sharing of discourses on the history and name of their places. The study also included follow-up questions, voice recorder, and photos for data documentation.

### 2.4 Research Environment:

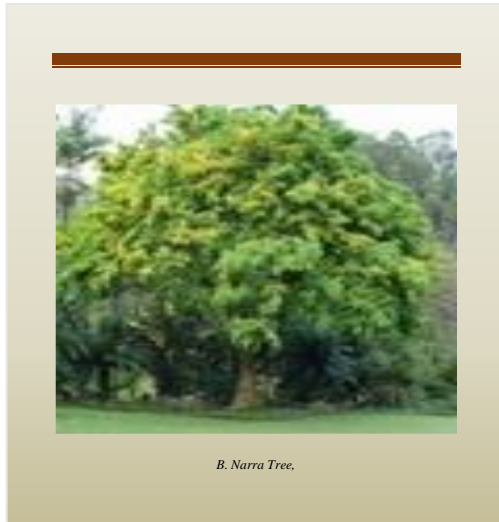
The study was conducted in Cebu Province and in the selected barangays in Cebu City. There were 11 selected places named after a specific flora; these were visited to gather information on place-names. Two municipalities/cities in the northern part of Cebu (Catmon, Bogoto City), four municipalities/cities in the southern part of Cebu (Talisay City, Naga City, Carcar City, Barili) and 4 barangays in Metro Cebu (Mabolo, Kamagayan, Kasambagan, and Cogon), and one sitio (Kalubihan).

### 2.5 Inclusion and Exclusion Criteria:

The key informants in the study were selected based on these criteria: *lumad*, [an old resident in the area], with the minimum age of 60 years old; current reigning government officials in the aforementioned villages. Awareness of the transition of place-names on these people is reliable and valid for the development of the study. New residence aging below 60 years old and former government officials were excluded in the study. Utmost dependability and trustworthiness of information were observed in the study.

### 2.6 Ethical Consideration:

Before the personal interview, permission to conduct was distributed to the officials of barangays, municipalities, and cities. The letter of permission includes the statement of reason to conduct the interview and assures the use of



B. Narra Tree.

information that protects the anonymity of the research participants. Their names were held confidentially. Credits and tokens were given to the hospitable them an appreciation of the valuable time and information afforded in the study.

### 3. Results And Discussion:

A study of the place-names in a certain place can yield valuable insights into the community (Isles, 2014). The story behind the retention and transition of place-names is an interesting topic that can arouse the curiosity of a person. The place-name is a reflection of the locale's history that may vary from one place to another. As time pass by, either the name is retained or changed; it has stories worth handed down to future generations on—a connection of human individual and his or her environment.

#### 3.1 Cebu's Significant Flora

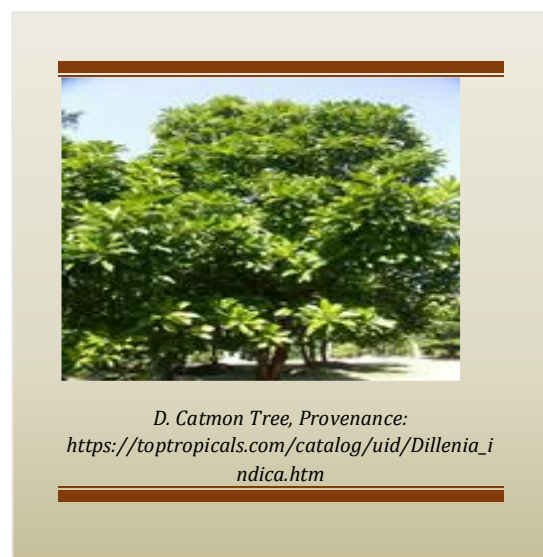
##### A. The Landscape and Local Stories of Talisay City:

The City of Talisay is derived from the *Magtalisay* tree [*Terminalia Catappa*]. This tree provides shades to the fishermen and fish traders after a fishing expedition. Once ripened, its fruits provide basic foods for the birds. Talisay City is one of the income class component cities in Cebu

Province. The commercial district takes place in Tabunok where several public markets, malls and commercial establishments are located. Being the gateway of Cebu City, Talisay City influences the urbanization landscape. Before the city's establishment, which is derived its name from a *Magtalisay* tree. Since the place was situated near the seaside, so there is an abundance of *Magtalisay* tree. The abundance of *Magtalisay* growing in the area, the residents named the place *Talisay* after it. The tree grows in the hotter part of the tropics with water and soil in the shorelines of the maritime islands of the Philippines. The nature of the tree matches the physical components of the area.

##### B. The Landscape and Local Stories of Naga City

The City of Naga is derived from the *Narra* tree [*Pterocarpus Indicus*]. *Narra* woods are a potential material for building houses and for making pieces of furniture. One of the finest dining and receiving pieces of furniture during the Spanish times is made of this hardwood. Today, this hardwood collection is expensive because of its durability and exquisiteness. Most of these houses declared non-movable heritage pieces of this furniture are now kept as part of the museum collection. Naga is one of the premier cities in Cebu. Naga derives its name from a big tough tree called *Narra*. Before the city's establishment, the *Narra* tree is abundantly growing in the area. *Narra* tree can still be seen in the place but in small number since Naga is moving toward



D. Catmon Tree, Provenance:  
[https://toptropicals.com/catalog/uid/Dillenia\\_indica.htm](https://toptropicals.com/catalog/uid/Dillenia_indica.htm)



*F. Sambag, Provenance:*  
<https://www.pinterest.com/pin/475692779363677240/>

#### **D. The Landscape And Local Stories Of Town Of Catmon:**

The town of Catmon is derived from a locally known tree called *Katmon* tree [*DilleniaceaePhilippinensis*]. According to legend, the Spaniards arrived in the place and asked the natives who washed their clothes under the *Katmon* tree. With a Castilian accent, he asked, "what's the name of this place?" The natives thought that the Spaniard asked for the name of the tree because of its abundance in the area. Then, the natives responded 'Katmon,' which the Spaniards heard it as Cadmon. This tree provides shades during summer time that protects women who wash their clothes in springs and rivers, which these species are verdantly growing. To remind the significance of *Catmon* in the municipality, a *Katmon* tree is planted near the municipality hall and the public market.

#### **E. The Landscape And Local Stories Of Sitiokalubihan:**

Coconut palms are species abounding in the tropics. With this, almost all islands in the Philippines have abundant palms; these are locally known as "lubi." One of the sitio in Barangay Talamban, Cebu City, where the name "lubi" is

derived is *Kalubihan*. The abundance of "lubi" or coconut [*Cocos Nucifera*]; the presence of several coconuts makes the place to be called *kalubihan*. The leaves of this palm can be used as roofing in a typical hut, chicken nest, and rice pouches. Its fruit and water can be used as food to satisfy people's gastronomic needs; its lumber can be used in the construction of buildings. *SitioKalubihan* is a crowded area and is named before World War I up until World War II. Rich people begin to build buildings and allow their land rented or sold to those who wanted it for business. The entire area was covered by a lot of coconuts before, but due to modernization and the city's speedy accumulation of lands; a lot of business establishments were constructed.

#### **F. The Landscape and Local Stories of Barangay Sambag**

There is a little barangay turning into a center of commerce which lies across a barangay captain. The location of their Barangay Hall now is the place where many *sambag* [*TamarindusIndica*] trees are previously located. The fruits of *sambag* can be used as one of the spices in Cebu's known delicacies and the production of Tamarind candies. The urbanization of *Kasambagan* makes the area the center for housing development and business. Many *sambag* trees are cut, in lieu of development.

#### **G. The Landscape and Local Stories of Barangay Mabolo:**

Barangay Mabolo is a bustling and very dynamic community. During the Spanish era, Mabolo is one of the rural pueblos in the North District of Cebu City. The naming of the barangay is derived from a Mabolo tree [*Diospyros Discolor*] or known to be in English as Persimmon tree. The Mabolo fruit can be eaten as food and its lumber for furniture.



*G. Mabolo, Provenance:*

<http://ez2plant.com/item/yard-garden-outdoor-living-fru/-mabolo-velvet-apple-fruit-tre/lid=36711049>

Chinese traders, *dili mi kay wala mi kwarta* and the Chinese would Panagdait Street,



*E. Lubi, Provenance:*

<http://www.usesofcoconut.com/palm-tree-coconut/>

## H. The Landscape and Local Stories of Carcar:

There are many interesting stories behind the naming of Carcar that can be traced during and after the colonial period. Before Carcar finally got its official name, many changes happened to its previous name due to the different events back then. The first settlement of the people was called Sialo. It was a town before in which at the present is the Barangay Valladolid now. The settlement was located at the riverbank. During that period there were many Chinese traders who frequently visited the place just to trade with the natives. In the



*H. Kabkaban, Provenance:*

<https://plantsam.com/drynaria-quercifolia/>

Barangay Kasambagan. The place is named as such because of abundant *sambag* (sampaloc) trees known locally as *Kasambagan*. It was first named by Hon. Pedro A. Vercide the first "Teniente Del Barrio" known today, as say, *Sialodakobalaywalakwalta*. That's the reason why the place was called Sialo. Second, the place was also named before as *Muwag*. Many Moro marauders attacked the place causing the villagers to transfer from different places particularly in upland areas. *Muwag* is from the word *buwag* means branching out. It is what the villagers are doing when the Moro marauders come. *Muwag* is still visible at the present observing the two ways in Carcar; the other way to Barili (west) and the other way to Sibonga (South). The third is when the new settlement was established and *Muwag* was changed into *Kabkad* [*Drynaria Quercifolia*]. *Kabkad* is from the word Kabkaban, a kind of fern which is abundantly grown in the place. *Kabkad* was again changed into Carcar. It so happened when a Spanish priest came into the place. As he was doing his missionary work, he changed the name of the place into Carcar in honor of his hometown in Spain.

exchange of goods, the natives would always tell the

## I. The Landscape and Local Stories of Barili



*K. Magay, Provenance:*  
<http://www.plantsrescue.com/tag/variegated-century-plant/>

The origin of the town of Barili comes from the local grass called *Balili* [*Panicum Stagninum Retz*]. There is a farcical story that entails the misunderstanding between the natives and the Spaniards who at that time is asking the name of the place. The native thought that the Spaniards was asking the name of the plant which he was touching at that time since *Balili* grass was very visibly growing in the place. So, the native said the name of the grass instead. The grass is a source of food for domesticated herds as farm animals.

## J. The Landscape And Local Stories Of Barangay Cogon



*J. Cogon, Provenance:*  
[https://en.wikipedia.org/wiki/Imperata\\_cylindrica](https://en.wikipedia.org/wiki/Imperata_cylindrica)

Barangay Cogon is named after a cogon grass [*Imperata Cylindrica*] that flourished in the area along time ago. Cogon grass is used as food for the animals and some would agree that it could serve as their landmark. It is near the coastal area and the livelihood of the people back then up until now is fishing. No traces of cogon grass have been left in the area due to a lot of house construction

## The Landscape And Local Stories Of Barangay Kamagayan:



*I. Balili, Provenance:*  
<http://plants.stuartxchange.net/portfolio/balili/>

The barangay is named Kamagayan after a maguey plant that is described to have thorns with sturdy leaves. This is locally known as *Magay* with its scientific name *Agave deserti*. With several of these growing in the area, the place is dubbed to have named *kamagayan*. They recognize maguey in making rope and as a food for the horse but some would argue because it is poisonous. Though no matter what purpose maguey has contributed a long time ago. This plant can be used for making rope and its upper part can be used as a Christmas tree during the season of Christmas.

### 3.2. Reasons For Places Named After A Specific Flora

#### 3.2.1 Language As A Barrier:

The answers to the key informants point out that the language barrier leads to the naming



of a place because of the inability of the natives to understand the words and narratives.

mispronunciations of colonizers.

*“Naga is from the tree called Narra. Katong mga Spaniards before kay dili man kalitokug R that's why nahugnasiyang Naga,” KI-1. “Kato lagikunongpag, sabot satawongapangutana Catmon man kay kahoylageanggistambayansatawo kay wala man kasabotpagpangutanaunsanglugaramahitungod man silasa Catmon tree abirasa nag labananangutanaunsangkahoyamao to Catmonangnatubagmaonaginganlankinig Catmon,” KI-3.*

Though language serves as means of communication by expressing one's thoughts, words, and ideas but because of the variety of languages spoken it can be a hindrance for a single interpretation for it varies in meaning from one language to another language.

### 3.2 Abundance Unveils Identity:

Most of the narratives of key informants in naming their places are the presence of the flora that is visibly located and observed in the area.

*“Nganongnahinganlanug Balili kay daghanjudkaayong Balilisa Barili sauna perogipasagdanlangnasiya kay sagbotlage,” KI-1. “Tungod kay daghangpunuansa Magtalisay diri sauna munangginganlanug Talisayninglugara,” KI-1. “Oomaona, kung unsaydaghankaniadtoba usually mao nay pangalan, dililangsa among plaza daghang Talisay kundisatibuoklungsodjud,” KI-4.*

Some species have played a significant contribution to the area but there are some that do not have but then as time passes by, the name of the place is derived on what the majorities of the area consider an identity of the place for a long period of time.

### 3.3 Place Names As An After-Effect Of Colonization:

Responses of the key informants regarding the influences of colonizers validate that moving from one place to another carries out the familiarity of one's place or even naming the place in recognition to their mother colony, because of its significant events that happened

*“Since gyud, ang first settlement namo kay was in Barangay Valladolid, the name of the barangay pa was Sialo actually town to siya sauna. Sialo ang tawagatonga place; Sialo, Siaro or Haro. Di bamo trade man ang mga Chinese ug wares, daplinnasiyagsapainig trade muingon man ang mga locals na di mi kay wala mi kwarta so muingon sad ang mga Chinese, Ahhsialo dakobalaywalakwaltamaon asiyang gitawagna Sialo,” KI-2 “But when the Spanish priest came here, he changed Kabkad into Carcar in honor saiyang hometown sa Spain. So maonasiyadihani originate ang name sa among lugar,” KI-2 “Though liberty is granted among the places the undeniable after-effects of the colonizers still prevails especially in tracing the transition of place names.*

### 3.5 The Contextualized Teaching Strategy Narra Teaching Model:

Being one of the most durable woods in the Philippines, narra trees are commonly used for making offurniture. These pieces of furniture made of narra are very expensive; most these made in the past are stored in museums and some are collectors' items in antique shops. Aside from the propagation of narraseedlings and the promotion of narra furniture-making in Cebu, the academy recognizes the possibility of contextualizing this cultural imprint in the classroom setting through the use of the Narra Model of Teaching as foreseen in Table 1.

#### Table 1 Visualized View of the Narra Model of Teaching

<b>The Narra Teaching Model</b>			
<b>Steps</b>	<b>Acronym</b>	<b>Description</b>	<b>Context</b>
<i>Step 1</i> Navigating	N	<u>Navigating</u> in the process of exploring information during the engagement of the lesson. This is derived from the Cebuano-Visayan word “ <i>layag</i> ,” a term commonly used among fishermen to venture on the sea in order to yield the expected catch.	<i>Show the picture of a mom and a child and ask:</i> 1. What does the picture show? 2. How do you make your mom happy? 3. What does your mom do to make you happy? 4. What you construct verbally based on your answers? (sentence) 5. What is a sentence?
<i>Step 2</i> Acquiring	A	<u>Acquiring</u> is the process of getting the appropriate information from what has been navigated in step 1. This is also known as “ <i>tuhot</i> ,” where the learners are challenged to find ways to absorb the needed information.	1. What kind of a sentence that demands request or command to someone? (imperative) 2. What kind of a sentence that describes a person, a place, an object, or anything? (declarative) 3. What kind of a sentence when a person is surprised, afraid, and disgusted? (exclamatory) 4. What kind of a sentence when someone is asking a question? (interrogative)
<i>Step 3</i> Ruminating	R	<u>Ruminating</u> is the process of engaging in “ <i>huktok</i> ,” which means concentration for focus. This is thinking silently of several possibilities on the information acquired in step 2.	1. Think silently about your relationship with your mom at home. 2. Which of the kinds of sentences that are commonly used with your relationship with your mom? 3. Which of these types which are seldom used? What will you do with this?
<i>Step 4</i> Reflecting	R	<u>Reflecting</u> “ <i>huklog</i> ” is the process of responding to what has been focused in step 3.	1. Which of the four kinds of the sentence needs to enhance love and understanding between you and your mom? Why? 2. Write conversational scripts between you and your mom regarding this.
<i>Step 5</i> Assessing	A	<u>Assessing</u> is measuring what the students learn. This is “ <i>tansa</i> ” in a form of written exam or the use of alternative or portfolio assessment.	1. Using the four kinds of a sentence, write a story between you and your mom when trapped in an elevator for 30 minutes.

**Balili Teaching Model:**

The *baliligrass* has no value among the farmers because weeds affect the growth of crops; eventually these weeds are uprooted

by the farmers all the time. However, in some vacant spaces were these weeds are abundantly growing; these become a potential food for the cattle like the water buffalos, cows, and oxen. The cultural significance of the *balili* contributes to the

healthy growing cattle that enhance farmers' soil tillage. As co-equal with the farmers, these cattle increase the yield of crop production for bountiful harvests. To remind the learners about the importance of the

significance of the *balili*, a Balili Teaching Model is derived as visualized in Table 2.

**Table 2 Visualized View of the Balili Model of Teaching**

<b>The Balili Teaching Model</b>			
<b>Steps</b>	<b>Acronym</b>	<b>Description</b>	<b>Context</b>
<i>Step 1</i> Brainstorming	B	<u>Brainstorming</u> or " <i>kukabildo</i> " is the process of thinking together in a team for enhancing better understanding of a concept or finding a solution or solutions to an existing problem.	<i>Show footages on the victims on the war on drugs in the Philippines and ask:</i> 1. What is shown in the footages? 2. Group yourselves into five with four to five members in a team. 3. What is the most effective solution to the killings brought by the war on drugs?
<i>Step 2</i> Activating	A	<u>Activating</u> is a process of engaging in a learning task. This is derived from the Cebuano-Visayan word " <i>aghat</i> ," which means motivate.	1. What ignited your team to prioritize this solution? 2. What are the advantages and disadvantages of this solution? 3. Is this solution favorable or unfavorable? Why?
<i>Step 3</i> Lecturing	L	<u>Lecturing</u> is telling the information to the members of the class. It is done either by the teacher or the learners consented by the teacher. This is known as " <i>himangno</i> " when learners find the lesson difficult; it is the teacher who gives the information.	<i>These are the outline of the lecture:</i> 1. Brief Information on the War on Drugs in the Philippines 2. Pros and Cons of War on Drugs in the Philippines 3. The Positions of the Government and the Church and the Human Rights Advocates
<i>Step 4</i> Illuminating	I	<u>Illuminating</u> is derived from a Cebuano-Visayan " <i>dan-ag</i> ," which means to enlighten. Learners are guided to have self-regulation to find connection what they have learned in step 3. They engage in finding for metaphors, parables, and other opportunities for a meaningful learning transfer.	1. After listening to the lecture, what is your stance on President Duterte's War on Drugs? 2. Think of any metaphor, parable, and other symbolism that you can associate with the government's War on Drugs.
<i>Step 5</i> Likening	L	<u>Likening</u> is the process of relating the illuminations of other members of the class. This is known as " <i>tandi</i> ," where the learners compare and contrast each other's output in step 4.	1. Compare and contrast all your outputs 2. Be able to cluster these outputs and provide proper labels.
<i>Step 6</i> Integrating	I	<u>Integrating</u> is the process of putting things together to form a whole. This is known as " <i>langkub</i> ," where the learners are expected to produce a story, a report, or a product integrating all the students' outputs in steps 4 and 5.	1. Synthesize all these outputs as essential elements in writing a report or a story regarding the War on Drugs in the Philippines 2. Provide appropriate rubrics for rating the outputs.

**Cogon Teaching Model:**

Cogon grasses are abundant in tropical regions like most of the farmland regions in the Philippines. This grass is a potential resource for the construction of native huts in the rural areas or otherwise known as the *balay-kubo*. As potential materials in providing shelter for the Cebuanos before the Pre-colonial era,

cogon symbolizes security, resiliency, and solidarity. As translated in the instructional context, the Cogon Teaching Model is derived and visualized in Table 3.

**Table 3 Visualized View Of The Cogon Model Of Teaching:**

<b>The Cogon Teaching Model</b>			
<b>Steps</b>	<b>Acronym</b>	<b>Description</b>	<b>Context</b>
<i>Step 1</i> Contemplating	C	<u>Contemplating</u> is the process of thinking deeply which is derived in Cebuano word " <i>tataw</i> ." The teacher presents a problem scenario in the classroom; the students visualize their background knowledge and determine which knowledge is useful in the given scenario.	<i>Show the list of prices of commodities before and after the implementation of the Tax Reform Acceleration and Inclusion or TRAIN Act in the Philippines and ask:</i> 1. What problem that surfaces based on this list? 2. What is inflation?
<i>Step 2</i> Outlining	O	<u>Outlining</u> is a process of breaking down of useful concepts for further exemplification. This process is derived from the Cebuano word " <i>plano</i> ." The teacher challenges the learners to give examples of the outlined concepts.	1. What are the factors of inflation? 2. What its effects on the economy? 3. In what aspect of the TRAIN Act that aggravates it? Why? 4. What are the solutions to inflation? 5. How can inflation be avoided?
<i>Step 3</i> Generalizing	G	<u>Generalizing</u> is a cognitive process of putting the details to form a set of concepts, which is known as " <i>bug-os</i> ." The teacher directs the learners to summarize the lessons into meaningful contexts.	1. Is inflation predictable? Why? 2. Who can be blamed about inflation? 3. How can prices of commodities be stabilized?
<i>Step 4</i> Outsourcing	O	<u>Outsourcing</u> is the process of extending the concepts to the real-life experiences of the learners, which is known as " <i>kontrata</i> ." In contracting students' learning, the teacher facilitates the class to share their own experiences related to the concepts.	1. What is your contribution to stabilizing prices of commodities? 2. What will you do with the regular allowance given by your parents? 3. How to be a wise consumer?
<i>Step 5</i> Negotiating	N	<u>Negotiating</u> is the process of setting agreements between the teacher and the learners known as " <i>dayag</i> ." This is the instructional phase where the learners decide to produce their learning portfolios.	1. What will you do to educate the people about wise consumerism? 2. Design a specific program or educational training to promote wise consumerism.

Upon creating various teaching strategies out of different name-place origin, the structuring level of instruction and the way of imparting knowledge to the learners establish an

improvement. This can be used by the facilitator as a guide in implementing a clearer and more precise repertoire of teaching. As for the learners, they will be more engaging in

a medium of instruction which is not conventional but rather authentic and symbolic.

endemic flora. A substantial number of local government units have efforts to give public awareness; while a considerable number also have shown no effort for awareness.

**4. Local Government Interventions:**

The table showed that in terms of government intervention for the preservation of the names of the selected places in Cebu named after an

**Table 4 Government Intervention for Preservation of Place Names:**

Places	Government Interventions	Interpretation
1. Catmon	Town officials preserve the name and origin of their place by encouraging the residents to plant Catmon trees.	With effort
2. Bogto City	The reproduction of Bogto tree in the city is promoted. In fact, in the façade of the old city hall buildings, Bogto trees are planted and these are protected.	With effort
3. Naga City	The local government of Naga values and promotes the origin of their city. Every September they conducted an Agro-Fare presenting different seedlings especially <i>Narra</i> to the community. It is a way of spreading and increasing the number of <i>Narra</i> tree despite the city's quest for urbanization.	With effort
4. Talisay City	Due to urbanization, there are still many <i>Magtalisay</i> trees that can be seen in the city. The city encourages every barangay and schools to plant more of this tree.	With effort
5. Mabolo	The oldest <i>Mabolo</i> tree today is still able to bear fruit and is considered a heritage tree, which was declared in July 2009 under City Ordinance No. 2199. The school and the church preserve the remaining <i>Mabolo</i> trees that have been there on the premises.	With effort
6. Kalubihan	The coconut tree is one of the very useful floras in this generation. But then Barangay Kalubihan which progress is inevitable that leaves no traces and preservation as regards the preservation of these trees.	No effort
7. Barili	Since this grass grows anywhere and is a deep-rooted one resulting its long-life span causing a great burden. People in Barili didn't even mind in preserving the name <i>Balili</i> since everyone is familiar with it and can be seen anywhere.	No effort
8. Cogon	No activities and festival under the name of its origin have been annually conducted through awareness of the origin of the place. No one has decided to change the name even this barangay emerged lately after the creation of charter of the City Government.	No effort
9. Kamagayan	Though Barangay of Kamagayan still uses the name; but then no preservation or annual celebration has been conducted patronizing the Maguey tree.	No effort
10. Kasambagan	Nowadays, people come and go to Barangay Kasambagan as business events are done or completed but only a few people can be able to testify the origin of the place for no formal occasion has been conducted in recognizing this.	No effort
11. Carcar City	Every year Carcar City celebrates the Kabkaban Festival as a form of preservation and giving importance to city's place name.	With effort

**Retaining the Origin of Place Names:**

Table 4 showed six places recognized and committed local government's efforts to

preserve place names. The several answers of the key informants verify that some of the places are retained and promoted the origin of the name of their place with these testimonies:

*"We have an ordinance nga mandating or instructing all schools to plant at least one Bogo tree. Well, preserving the name of the place is when we make our brochure. Include the little history about the Bogo tree and so far, there are uses of the Bogo tree but mostly medicinal,"* KI-1 *"Every year naajudtayKabkaban Festival, every year dependinasiyasa kung unsay theme,"* KI-2 *"They try to plant Narra trees. Kay everytimengasi Mayor nay kaslonngaanhasaiyang office, padad-angayodnaniyagNarra. Na kinahanglannilangbuhionugitanom,"* KI-1

#### **Disregarding The Origin Of Place Names:**

As also indicated in Table 4, five of these places disregard the promotion of their place-names because of the nature of the endemic flora as grasses which can affect the growth of crops in the farm and the nature that some of these can harm the body because of pointed leaves and thorns. Many constraints are stated why there are difficulties in preserving the origin of the names such as the unfamiliarity of the people on the value of this flora, the urbanization of the area: from agricultural farms to industrial landmarks, and lack of written documents recorded the naming of the place.

#### **4. Conclusion :**

Places in Cebu named after endemic flora contained valuable insights regarding time and place in the past; it served an emblem of identity. Place names caused a lot of factors; these included the abundance of a certain species in the environment, language variation, miscommunication, colonization and the similarity of the colonizers' place of origin. Government action and implementation are great advantages in the preservation of place-names. A vibrant way to preserve it in the classroom setting is contextualizing these endemic floras through innovative teaching models such as *narra*, *balili*, and *cogon* teaching models would create a unique repertoire of teaching and its stories could be used to ignite students' interest in learning and create familiarity in the

preservation of the community's identity and pride of place.

#### **5. Recommendation:**

This study may recommend other barangays, municipalities, and cities to find the value of place names and find ways to preserve them. And in terms of curriculum innovation, the study may recommend for teachers to use and test the effectiveness of the utilization of the *narra*, *ballili*, and *cogon* teaching models; and to explore the possibilities to have the CATMON, BOGO, ARGAO, MABOLO Teaching Models and other models related to place names.

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