

Social Determinants of Coping among Filipino Cultural Educators in the time of the COVID-19 Pandemic

Rowalt Alibudbud ✉; Department of Sociology and Behavioral Sciences, De La Salle University, Manila City, Philippines

Richard Philip Gonzalo; Asian Institute of Tourism, University of the Philippines – Diliman, Quezon City, Philippines

Abstract: The COVID-19 Pandemic has pushed the crisis to become part of the human condition. Improving coping capacities is crucial to sustaining a group's societal function. In the Philippines, generic policies that support educators were enacted by the government. However, programs that provide support to cultural educators as a distinct group are yet to be introduced. This study involved 200 Filipino cultural educators. Utilizing a cross-sectional methodology, it revealed that being female and identifying as female were negatively and positively associated with coping, respectively. Whether on a regular or contract basis, employment in cultural occupations was found to have a significant positive association with coping. Adequacy of financial support also mattered to cultural workers but receiving support at the town level negatively affected coping. These findings suggest considering personal and contextual factors to improve the coping capacity of cultural workers.

Keywords: Coping, COVID-19, cultural education, culture, education, teachers

✉ rowalt.alibudbud@dlsu.edu.ph

Citation: Alibudbud, R. & Gonzalo, R. P. (2022). Social Determinants of Coping among Filipino Cultural Educators in the time of the COVID-19 Pandemic. *Social Sciences, Humanities and Education Journal (SHE Journal)*, 3(2), 170 – 184. DOI: 10.25273/she.v3i2.12683.



Published by Universitas PGRI Madiun. This work is licensed under the Creative Commons Attribution-NonCommercial-ShareAlike 4.0 International License.

INTRODUCTION

The 2019 Coronavirus disease (COVID-19) Pandemic has affected almost all territories worldwide (Tee et al., 2020). The disease began spreading across the globe in the first quarter of 2020. By March 2020, the United Nations issued a call to action to respond to the COVID-19 Pandemic as a human crisis (UN, 2020). It has affected hundreds of countries resulting in millions of infected cases and thousands of deaths globally (Tee et al., 2020).

Given the crisis as a global experience, a generic approach to address the concerns of the general population at the onset of the crisis is justified. However, prolonged Pandemic is pushing the crisis experience to become part of the usual human condition. Because of this, crisis approaches must evolve so individuals can cope with prolonged distressing situations. The ability to cope is becoming a valuable resource to address emerging concerns specific to certain groups.

Coping abilities touch on the personal health and the unique situation of individuals, which are not always covered directly by general strategies to alleviate the effects of a crisis. Coping can be defined as an individual's mechanisms to reduce distress, anxiety, and depression. Physiologically, the body reacts to imminent threats by releasing bodily chemicals, including norepinephrine or adrenaline. A prolonged crisis keeps this system activated and negatively affects the ability of individuals to participate in productive and meaningful social and economic activities. With the changing landscape from on-going crises, it is imperative to put in place strategies to expand their coping abilities to sustain positive reactions to stressful situations (Sadock et al., 2015). From a development

standpoint, increasing coping would allow individuals and societies to thrive while ensuring that society in general transitions into a state where harm and losses due to the crisis are reduced and emerging concerns specific to individuals are addressed in the process.

Schools and organizations in the education sector are among the sectors greatly affected by the Pandemic in the Philippines. Before the end of March 2020, almost all schools in the Philippines were ordered closed to limit local and community transmissions. Policies to facilitate the transition from in-class learning to remote learning were also issued by the National Government to continue teaching and learning activities in the safety of students and educators' respective homes (Alibudbud, 2021b; Joaquin et al., 2020; Tria, 2020).

The capacity to cope among educators remains to be an issue that must be resolved. In the Philippines, the experience with COVID-19 and the State policies and strategies to manage this crisis are expected to affect at least 2 school years of teaching and learning. While the continued remote learning could limit community transmission, the situation presents a different source of distress (Alibudbud, 2021b). While this situation has forced educators to adapt, it also tests teachers' capacity to deliver their respective functions and extend personal care for their wellbeing.

The change brought by the Pandemic and the strategies to mitigate it have a drastic effect on cultural education. Apart from being members of educational institutions, cultural educators play an additional role in upholding the development and appreciation of Philippine culture, cultural literacy, and social transformation (Bonnet, 2018).

While generic policies consider cultural educators part of the larger education sector, they also represent a distinct group because they participate in creating and perpetuating cultural ideas. Recognizing the value of coping abilities to address personal concerns and unique situations, this study explores the social and situational factors that affect cultural educators' coping. This study can help draw implications that can inform programs approaches to ensure their welfare and support the survival of the cultural education sector. Understanding the determinants of coping can be useful in suggesting points for interventions to foster coping efforts during a prolonged crisis.

The Challenges of Filipino Educators during the COVID-19 Pandemic

The first case of COVID-19 infection was reported on 30 January 2020 in the Philippines (World Health Organization, 2020). By March 2020, the number of reported transmission cases increased dramatically (World Health Organization, 2020; Tee et al., 2020). This event triggered a nationwide response to contain the transmission. Since vaccines are yet to be distributed in 2020, the National Government resorted to various curfews, checkpoints, and travel restrictions, to avert the community transmission of the disease. Social amelioration programs were enacted to address the plight of affected Filipinos (Alibudbud, 2021b; Tee et al., 2020).

Philippine government agencies and educational institutions have instituted measures to support the needs of educators to survive and thrive during the COVID-19 Pandemic. At the basic and secondary education level, the Philippine Department of Education (DepEd) implemented a plan to revamp the traditional classroom through innovative strategies that included

the use of online platforms, delivery of printed learning modules to students' respective homes, and production of self-learning materials delivered over the radio and television (Joaquin et al., 2020; Tria, 2020). To accommodate adjustments, the DepEd delayed the start of class from June 2020 to August 2020. For higher education institutions (HEIs), the Philippine Commission on Higher Education (CHED) allowed modifications in the offering of classes using online platforms and distance learning modes (Tria, 2020). Consistent with the promulgations of CHED, several Philippine universities implemented their strategies, which included offering classes entirely online, blended learning, and limited in-person classes in cases where local government units downgrade restrictions to less strict quarantine measures (Joaquin et al., 2020).

For many educational institutions, the Internet provided the means to hold classes safely. However, the holding of classes online presented several challenges to both educators and students (Tria, 2020). Educators who were used to handling classes that require intensive physical interaction can experience more difficulties than their peers who are adept with online learning (Deng et al., 2020; Varea & González-Calvo, 2020). The educators' respective status and circumstances also made the transition to online teaching difficult. The determinants associated with their discomfort included age, sex, college affiliation, specialization, geographic location, educational attainment, years in teaching, academic rank, level taught, and employment status (Alea et al., 2020; Moralista & Oducado, 2020).

The difficulties encountered by educators did not only emerge due to internet connectivity issues (Moralista, & Oducado, 2020; Pastor, 2020). The lack of training in the conduct of online classes,

maintaining academic honesty and integrity, the lack of face-to-face interaction, and other technology-related difficulties also exacerbate the situation of education when holding classes online (Joaquin et al., 2020; Moralista & Oducado, 2020).

It should be noted that the experiences of educators were not unique to their sector. They shared similar challenges with the general population. During the Pandemic, Tee et al. (2020) estimated that 16.9% and 13.4% of Filipinos experienced significant depression and anxiety, respectively. These mental health distresses were also documented among Filipino educators (Talidadong & Toquero, 2020).

These findings suggest factors that could affect educators' ability, in general, to cope with the situation. While educators found ways to adapt to these difficulties by acquiring competencies in online teaching (Parentela & Vargas, 2021), educators must still grapple with the distress of social restrictions and safety issues brought by the COVID-19 crisis. The mental health distress among educators stems from concerns about the safety of their loved ones, and the lifestyles changes brought about by measures to mitigate the effects of the COVID-19 Pandemic (Talidadong & Toquero, 2020).

COVID-19: The Challenge for Cultural Educators and the Philippine Cultural Education

In the Philippines, cultural education refers to the teaching and learning cultural concepts and processes (Official Gazette of the Republic of the Philippines, 2010). While education would generally refer to the teaching of ideas, education deemed cultural would imply transmission of cultural values and skills to its audience (UIS, 2009). The term culture has been used to refer to the "whole

complex of distinctive spiritual, material, intellectual and emotional features that characterize a society or social group." (UNESCO, 1982). Despite the concept being generally broad, understanding culture provided the foundation to direct development trajectories (Wiktor-Mach, 2020) and social change (Rayman-Bacchus & Radavoi, 2020). In this context, cultural educators contribute an additional role in ensuring the development and appreciation of Philippine culture, cultural literacy, and social transformation (Bonnet, 2018). The significance of cultural education is rooted in its influences on sustaining perspectives on development and maintaining the pillars of culture.

Because of the additional roles of cultural educators, the Philippine government dedicated programs on cultural education. Through the Philippine Cultural Education Program (PCEP) of the National Commission for Culture and the Arts, the National Government promulgated programs premised on cultural education as a strategy to foster empowerment among all sectors of society was instituted (Bonnet et al., 2018).

The role of cultural educators that distinguishes them from the rest of the educator sector can be explained in terms of their participation in the Culture Cycle. The Culture Cycle is the totality of practices, activities, and resources required to transform ideas into cultural goods and services that, in turn, reach people as consumers, producers, or users (UNESCO, 2009). Within the Culture Cycle concept of UNESCO (2009), the cultural educators can participate by authoring ideas and content; creating reproducible cultural forms, tools, infrastructure, and processes; disseminating cultural products to consumers and exhibitors; transferring culture-related knowledge and skills; and engaging in cultural activities and experiences (UNESCO, 2009). In the

Philippine context, cultural educators play vital roles in ensuring the proliferation of cultural ideas and promoting Philippine culture, cultural literacy, and social transformation (Bonnet, 2018).

The activities of cultural educators suggest dependence on physical learning spaces, interaction with cultural workers and students, and involvement of an audience to perpetuate cultural ideas suggest strong reliance for close interactions. Because of the prolonged isolation due to the closure of schools and restrictions on physical meetings, cultural educators in the Philippines may be among those most affected by the challenges posed by the COVID-19 Pandemic. Educators who require intensive physical interaction experience more difficulties than their peers who are adept with online learning (Deng et al., 2020; Varea & González-Calvo, 2020). In the case of cultural educators, the community quarantine measures can disrupt them from expressing their role in the development of students, scholars, and other cultural workers by limiting their participation in the cultural cycle to mitigate the effects of the COVID-19 Pandemic (Ratten, 2020). Although some cultural expressions could be delivered online, cultural educators' work as artists, heritage workers, and cultural workers has been affected by the isolation caused by limited in-person interactions (Potash, 2020; Samaroudi, 2020). This disruption and isolation may further magnify the impediments in their ability to cope with the challenges brought upon by the COVID-19 Pandemic and the subsequent community quarantine measures.

Despite the DepEd and CHED guidelines on education, these measures arguably lack provisions that address the unique needs of Filipino cultural educators. While online and distance learning remains to be implemented, cultural educators can be disenfranchised from the totality of the

Cultural Cycle. Therefore, their participation could be felt in terms of the degree and quality of their involvement in the different elements of the culture cycle, which could compromise the perpetuation of cultural ideas and concepts in the long run. With the lack of support specific to cultural educators' plight, the systems that support the cultural cycle can adversely affect not only the lives of educators teaching culture but also the creation and consumption of cultural ideas and products for future generations.

While striking a balance between health and practice of education can be difficult at present, determinants that increase the ability of cultural educators to cope with the Pandemic must be identified and amplified to address personal and situations specific to their context. The variety of contexts is suggested by the components of the cultural cycle. By designing tailored programs to support them in maintaining and disseminating the Philippines's cultural concepts and processes for the future Filipino generations, cultural heritage and traditions are preserved, transmitted, and disseminated notwithstanding the hardships of recent times.

Significance

Generally, cultural educators can be experiencing more disruption in the practice of their craft during the COVID-19 Pandemic. This can affect their ability to cope in these challenging times, thereby, present as an impediment in their role of maintaining and disseminating the cultural concepts and processes of the Philippines. In the long term, this will shape, and even compromise, the process of perpetuating cultural ideas and concepts. It is in this light that this study was designed to explore the determinants and extent of coping of Filipino Cultural Educators during the COVID-19 Pandemic in the hope of guiding

policies and programs that aims to support them in the accomplishment and practice of their role in the dissemination and transmission of cultural heritage and traditions. Understanding the factors associated with coping can be of practical value in identifying points for interventions for the State to improve the coping abilities of this group during a prolonged crisis.

METHODS

This was a descriptive study done in August 2020 that employed a quantitative cross-sectional methodology in exploring the situation of individuals with Cultural Educators during the COVID-19 Pandemic in the Philippines. In doing so, it utilized a survey design through the use of online self-administered questionnaires.

This study was also reviewed and approved by the National Commission for Culture and the Arts – Philippine Cultural Education Program. Informed consent was secured prior to data collection. Likewise, numerical codes were used instead of identifying data such as names.

Population and Sampling

This study recruited Cultural Educators who reside in the Philippines. Specifically, this study recruited individuals who were more than 18 years of age, a Filipino national, practiced cultural education and resided in the Philippines. In doing so, this study utilized a purposive sampling design. Potential participants were selected from the National Commission for Culture and the Arts – Philippine Cultural Education Program's list of Cultural Educators. Afterward, a total of 200 individuals participated.

Instrumentation

The study employed an online self-report questionnaire consisting of different

sections. These sections explore the participants' sociodemographic characteristics, engagement in cultural occupation, and support received during the COVID-19 Pandemic. This questionnaire was uploaded in Google Forms before the data collection procedure.

In this regard, the sociodemographic profile section included information regarding the participants' age, sex, gender identity, income, educational attainment level, income, employment status, status as a primary household earner, and membership in an indigenous community. This was used to determine the personal characteristics of the participants.

The engagement of respondents in cultural occupation was recognized in this study as a distinguishing characteristic of cultural educators. The cultural occupation was categorized based on the UNESCO recommendations and guidelines (UNESCO, 2009). In this regard, the cultural occupation domain, cultural occupation employment status, and cultural occupation income status during the COVID-19 Pandemic were noted. Based on UNESCO (2009), cultural occupation falls into 6 domains, including cultural and natural heritage, performance celebrations, visual arts and crafts, books and press, audiovisual and interactive media, and design and creative services. This was used to determine the nature of their involvement as cultural educators in the Philippines.

The section regarding the support received by cultural educators focused on the financial support they received from various institutions. The study recognizes the potential sources of financial support to the participants. While funds are the main object of financial support, the researchers recognize that properties of financial support could vary when provided by different parties and sources. In addition to

identifying the source, the Participants were also asked whether the support was adequate to meet the challenges brought upon by the COVID-19 Pandemic. These questions can be used to establish the ability of the financial support to allow respondents to get through the disruption caused by the COVID-19 Pandemic.

Lastly, the participants were asked about their ability to cope with the challenges brought upon by the COVID-19 Pandemic. Specifically, they were asked to indicate their level of agreement or disagreement in being able to cope with the COVID-19 Pandemic using a 5-point Likert scale.

In addition, the study instrument was also presented to at least three subject matter experts for review of its relevance and appropriateness towards the target population. Subject matter experts considered were faculty affiliates of the National Commission for Culture and the Arts - Philippine Cultural Education Program. These experts unanimously agreed that the questionnaire was relevant and appropriate.

Data Gathering Procedure

After uploading the research questionnaire in Google Forms, several steps were undertaken to collect the data for this study. Potential participants for this study were contacted through e-mail. After the participants agreed to accommodate the study, the purpose, benefits, and risks, and the study's need for participants were explained. It was also emphasized to them that they are free to refuse or stop the survey at any time without repercussion/sanction.

Afterward, a link to the Google Form was sent to the participants through e-mail or an online messaging application. The Google Form was sequentially filled, starting from indicating the participant's

understanding of the informed consent form to the last section of the research instrument. Thus, the participants were recruited before administering the questionnaires and were included in the study once they indicate that they fully understand the informed consent form and have voluntarily agreed to this study.

After accomplishing the informed consent form, participant recruitment and data collection commenced. Data collection lasted for a month. After a month elapsed, the data from Google Form was encoded in Microsoft® Excel for Mac version. Once all data are encoded, the data on Google Form used for this study was closed for collection.

Data Analysis Plan

This study utilized the Statistical Package for Social Sciences (SPSS) for statistical analysis. Categorical data were summarized using numbers and frequencies. Continuous data were summarized using mean and standard deviation. Afterward, regression analysis was done to identify the determinants of coping during the COVID-19 Pandemic among Filipino cultural educators. A p-value of <.05 was considered significant for this study.

RESULT

As shown in Table 1, the majority of the participants (more than 50%; less than 95%) were 31 to 45 years old, female, identifies as a female, have undertaken at least some undergraduate education, and were regularly employed. Most participants also earned around 150,000 to 300,000 Philippine Peso (PhP) and were primary household earners. Notably, about one out of twenty participants (6.5%) were members of an indigenous community.

TABLE 1. *Sociodemographic Profile of the Participants*

Sociodemographic Characteristics	Frequency	%
Age		
18 to 30 years old	59	29.5
31 to 45 years old	101	50.5
46 to 60 years old	39	19.5
more than 60 years old	1	0.5
Sex		
Male	90	45.0
Female	110	55.0
Gender Identity		
Identify as male	63	31.5
Identify as female	110	55.0
Queer	10	5.0
Educational Attainment		
None completed	1	.5
High school graduate	1	.5
College undergraduate	6	3.0
College graduate	36	18.0
Postbaccalaureate undergraduate	90	45.0
Postbaccalaureate graduate	66	33.0
Employment Status		
Regular	175	87.5
Contractual	14	7.0
Casual	7	3.5
Annual Household income in PhP		
less than 150000	35	17.5
150000 to 300000	87	43.5
300000 to 450000	41	20.5
450000 to 600000	10	5
600000 to 750000	14	7
750000 to 900000	4	2
900000 to 1050000	4	2
more than 1050000	5	2.5
Primary Household Earner	140	70.0
Member of Indigenous Community	13	6.5

Engagement in Cultural Occupation of the Participants

Cultural occupation was categorized into 6 domains, including Cultural and natural heritage, performance

celebrations, Visual arts and crafts, Books and Press, Audiovisual and interactive media, and Design and creative services (UNESCO, 2009). In light of this, table 2 showed that about one out of two participants engaged in cultural and natural heritage, performance celebrations, and visual arts and crafts. Similarly, four out of five participants engaged in book and press, while about two out of five participants engaged in audiovisual and interactive media as well as design and creative services.

Most of the participants (58.5%) were non-regularly employed in their cultural occupations, whereas their engagement remained casual or contractual. Moreover, the income from their cultural occupation gravitated towards extreme tendencies. In this regard, this study noted that two out of three (66%) participants earned less than 150,000 PhP from their cultural employment, while one out of three (34%) earned more than one million PhP.

TABLE 2. *Participants' Engagement in Cultural Occupation*

Cultural Occupation Domains	Frequency	%
Cultural and natural heritage	101	50.5
Performance celebrations	110	55.0
Visual arts and crafts	104	52.0
Books and Press	161	80.5
Audiovisual and interactive media	77	38.5
Design and creative services	79	39.5
Employment Status in Cultural Occupation		
Regular	71	35.5
Contractual	29	14.5
Casual	86	43.0
Annual Household income in PhP from		

Cultural Occupation		
less than 150000	132	66
150000 to 300000	0	0
300000 to 450000	0	0
450000 to 600000	0	0
600000 to 750000	0	0
750000 to 900000	0	0
900000 to 1050000	0	0
more than 1050000	68	34

Financial Support during the COVID-19 Pandemic

As shown in Table 3, this study found that around two out of five (38.5% to 43.5%) participants received financial support from their peers, relatives, or the Local Government in their area, particularly their barangay, municipality, or city. Likewise, one out of four (25%) participants received financial support from the provincial government. On the other hand, about one out of three (33%) participants had financial support from the national government. Moreover, about one out of six (16.5%) participants had financial support from Civil Society Organizations/

Likewise, almost half (45%) of the participants disagreed that they received enough financial support. On the other hand, more than one out of five (23.5%) participants reported that they had enough financial support during the COVID-19 Pandemic.

TABLE 3. *Financial support during the COVID-19 Pandemic*

	Frequency	%
Financial Support		
Received		
National	66	33.0
Provincial	50	25.0
City/Municipality	87	43.5
Barangay	83	41.5
Civil Society	33	16.5
Organization		
Peers/Relative	77	38.5
Received enough financial support		

strongly disagree	66	33.0
disagree	24	12.0
neutral	63	31.5
agree	37	18.5
strongly agree	10	5.0

Coping and its Determinants During the COVID-19 Pandemic

The participants were also asked about their agreement towards coping with the Pandemic. In this regard, Table 4 showed that almost one out of five (17%) participants reported disagreement when asked if they were able to cope with the Pandemic.

TABLE 4. *Participants' Ability to Cope during the COVID-19 Pandemic*

Able to cope with the Pandemic	Frequency	%
strongly disagree	13	6.5
disagree	21	10.5
neutral	65	32.5
agree	64	32.0
strongly agree	37	18.5

As shown in the regression model in Table 5, this study also identified several determinants of higher coping among cultural educators during the COVID-19 Pandemic. In particular, having a female gender identity ($\beta=1.659, p=.003$), regular ($\beta=.719, p=.036$) and contractual ($\beta=1.320, p=.001$) employment status in their cultural occupation and receiving enough financial support ($\beta=.163, p.014$) were associated with a higher likelihood of coping during the Pandemic. On the other hand, having female sex ($\beta=-1.927, p<.001$) and receiving support from their city ($\beta=-.766, p=.004$) were associated with a lower likelihood of coping during the Pandemic.

TABLE 1. *Sociodemographic Profile of the Participants*

	β	Sig.
Sociodemographic Characteristics		
Age	-.142	.267
Sex		
Male (referent)		
Female	-1.927	<.001*
Gender Identity		
Identify as male	-.321	.267
Identify as female	1.659	.003*
Queer	.053	.902
Educational Attainment	.150	.107
Employment Status		
Regular	.497	.408
Contractual	.509	.453
Casual	.820	.234
Annual Household income in PhP	.011	.829
Primary Household Earner	-.067	.703
Member of Indigenous Community	-.102	.741
Cultural Occupation Domains		
Cultural and natural heritage	-.119	.474
Performance celebrations	-.322	.065
Visual arts and crafts	-.072	.688
Books and Press	-.138	.488
Audiovisual and interactive media	.059	.760
Design and creative services	.016	.935
Employment Status in Cultural Occupation		
Regular	.719	.036*
Contractual	1.320	.001*
Casual	.575	.077
Annual Household income in PhP from Cultural Occupation	-.025	.359
Financial Support		
Received		
National	.070	.724
Provincial	.128	.583
City/Municipality	-.766	.004*

Barangay	.295	.221
CSO	.182	.439
Peers/Relative	.061	.736
Received enough financial support	.163	.014*

Note: * = p-value <0.05

DISCUSSION

The COVID-19 Pandemic has caused significant disruptions across the globe, including the Philippines. As Philippine educational institutions migrated into innovative online and distance learning platforms, several new challenges have been encountered that may overwhelm educators' ability to cope.

Previous studies noted that more than one in ten Filipinos experienced significant depression and anxiety (Tee et al., 2020). Educators may not be equipped with the skills needed for distance learning and online teaching (Joaquin et al., 2020). Likewise, the Philippines is a developing nation with unequal internet access and personal computers ownership (Joaquin et al., 2020). Moreover, having internet access or a personal computer is seen as a privilege rather than a necessity (Joaquin et al., 2020). Thus, the pressure to teach may stem from local socioeconomic disparities and the lack of training.

Similar to the pressure of using new learning platforms, previous studies have also revealed that cultural educators may be experiencing distress due to health and safety concerns. Specifically, it was previously found that educators, in general, experienced substantial concerns regarding the wellbeing of their loved ones and the lifestyles changes brought by the COVID-19 Pandemic and the community quarantine measures (Talidong & Toquero, 2020). These findings are further supported by studies of the general Filipino population, where significant lifestyle changes, including increased time at home as well as

worries about the safety of one's relatives, have caused significant distress among the general population (Alibudbud, 2021b; Tee et al., 2020). These showed that the COVID-19 Pandemic might lead to overwhelming distress due to social determinants that may be related to family and lifestyle.

While Philippine educators may be experiencing substantial distress, certain subgroups of educators may be more at risk, including cultural educators, due to the disruption and limitation of the practice of their craft (Moralista, & Oducado, 2020; Talidong & Toquero, 2020). This study revealed that almost one out of five cultural educators in the Philippines had difficulty coping with the new challenges presented by both the local community quarantine measures and the COVID-19 Pandemic. While this study did not explore the causes of this considerable difficulty, current literature pointed out that this may be due to the social restrictions, health and safety issues, and the pressure to teach in a new learning platform.

The study suggests social factors that affect coping and situations that could overwhelm cultural educators. The revealed that being female can significantly reduce coping capacities in this Pandemic. In addition, it is interesting to note that the cultural educators who identify as females show a positive association with coping capacity. These findings suggest applying a gender lens to the situation of cultural educators. The positive capacity to cope as well as the seeming overwhelming effect of being a woman, can be explained by the gender roles that females must perform in their respective homes. While the study suggests that identifying as a female is positively associated with coping, evidence shows that being female can be a disadvantage in this Pandemic. Past studies have shown that women assume multiple burdens due to their numerous societal roles (Alibudbud, 2021a; Dendorfer et al.,

2020). With teaching and community activities confined in homes, the added responsibilities assigned to cultural educators would likely result in distressing situations that test coping abilities among teachers. This highlights the need to incorporate a gender perspective in designing interventions to ensure that females cultural workers are not left behind while the rest of the education sector moves forward.

While the participants are also part of the education sector, it would appear that current teaching occupations are not significant contributors to coping. However, opportunities to practice their cultural occupation, regardless of it being on a regular or temporary basis, is shown to affect coping to a positive degree. This emphasizes the importance of continued cultural work among cultural educators. The participation of cultural educators in the Cultural Cycle is unique to the practice of cultural education (UNESCO, 2009). Cultural educators join in creating, disseminating, and transferring cultural concepts and processes through their involvement in the practices and activities related to cultural heritage and traditions (UNESCO, 2009). The study showed that their continued participation in the culture cycle suggests a productive contribution to ensure their coping abilities. These findings support maintaining cultural spaces where cultural educators can practice their craft as a means to boost their coping capabilities.

Financial support appears to play a role in the coping abilities of cultural educators. However, it must be noted that the source and adequacy of support matter in improving coping among cultural educators. The adequacy being significant in the model suggests tailor-fitting financial support to fit the needs of cultural educators affected by the crisis. The study indicates that interventions at the local

level contribute negatively to coping ability. These findings are calls for evaluation of financial amelioration to take cognizance of personal factors of cultural educators so support is adequate and the nature of local support provided at the municipality and city level

Social restrictions to control the COVID-19 Pandemic take form in the community quarantine measures imposed in the Philippines. These measures include stay-at-home orders, travel restrictions, suspension of business and school activities, and prohibition of social gatherings (Tee et al., 2020). While the effect can avert transmission, community quarantine appears to have an impact on the coping capacity of cultural educators.

However, the study revealed areas to preserve coping capacities. In general, this study further supported the reports mentioned above and thought pieces that posit that certain social and economic determinants affect the coping ability of cultural educators. Specifically, this study found that having continued employment, their cultural occupation, and receiving adequate financial support were associated with a higher likelihood of coping during the Pandemic. On the other hand, receiving brief financial support was associated with a lower likelihood of coping during the Pandemic. These showed that brief band-aid measures are less effective in supporting cultural educators as they navigate through the difficulties of the COVID-19 Pandemic.

Further, social determinants including sex and gender were significantly associated with the ability to cope. In this regard, this study revealed that social and economic determinants might mitigate as well as foster the adverse effects of the COVID-19 Pandemic on the ability of cultural educators to cope. A redesign of amelioration strategies to consider

domestic and personal circumstances, as well as opportunities to continue performing their roles as cultural workers, appear to promote coping capacities among cultural educators. These determinants, in turn, call for sustainable and pragmatic social and economic programs as a way to support the sizeable portion of cultural educators who are experiencing difficulties in coping during the COVID-19 Pandemic.

CONCLUSION

Overall, this study revealed that a substantial portion of cultural educators have difficulty coping with the COVID-19 Pandemic, wherein almost one in five cultural educators reported coping difficulties. Comparably, this is slightly higher than the estimated anxiety and depression in the general Filipino population. Moreover, this study found that social and economic determinants are significantly associated with the ability of cultural educators to cope with the COVID-19 Pandemic. These determinants include sex and gender, employment status, income, and financial support. These findings are in keeping with the contributory determinants of distress and coping identified by previous studies among educators and the general population (Sadock et al., 2015).

Recommendations

In light of this substantial difficulty in coping, social and economic programs must be instituted to assist them in the conduct of their roles as essential workers in developing and promoting the appreciation of Philippine culture, cultural literacy, and social transformation (Bonnet, 2018). These programs can include provisions for venues for cultural educators to safely practice and engage in the conduct of cultural heritage and traditions. Moreover, rather than providing brief band-aid

financial support mechanisms, expansion of sustainable and stable employment for cultural educators can be established. Importantly, any program established to support cultural educators' ability to cope with the COVID-19 Pandemic must be mindful of existing sex and gender inequities in Philippine society. Thus, programs for cultural educators must be gender-responsive and gender-inclusive. Once these support programs are established, cultural educators can better perform their task of disseminating and transmitting cultural concepts, heritage, traditions, and processes. In doing so, these can assure that Philippine culture is transmitted and disseminated across the Philippine geography as well as across Filipino generations.

Limitations

It should be noted that this study had limited generalizability due to the sample size and sampling design. Similarly, it also lacked the nuancing needed to understand the depth of experiences of cultural educators. These limitations may be addressed in future studies by increasing and improving the sampling design and employing mixed-method designs to uncover the depth of experiences of cultural educators in the Philippines. While this study has certain limitations, it nonetheless revealed that a sizeable portion of cultural educators is experiencing difficulties during the COVID-19 Pandemic and need support in these trying times.

REFERENCES

- Alea, L. A., Fabrea, M. F., Roldan, R. D. A., & Farooqi, A. Z. (2020). Teachers' Covid-19 awareness, distance learning education experiences and perceptions towards institutional readiness and challenges. *International Journal of Learning, Teaching and Educational Research*, 19(6), 127-144. <https://doi.org/10.26803/ijlter.19.6.8>
- Alibudbud R. C. (2021a). "Does Sexual Orientation Matter?": A Comparative Analysis of the Prevalence and Determinants of Depression and Anxiety Among Heterosexual and Non-Heterosexual College Students in a University in Metro Manila. *Journal of homosexuality*, 1-19. <https://doi.org/10.1080/00918369.2021.2015953>
- Alibudbud R. (2021b). On online learning and mental health during the COVID-19 pandemic: Perspectives from the Philippines. *Asian journal of psychiatry*, 66, 102867. <https://doi.org/10.1016/j.ajp.2021.102867>
- Bonnet, M.P.D., Melegrito, M.L., Songco, E.A., Caranto, M., Magat, H.G. & Hernandez, P.J.S. (2018). Cultural Education in the Philippines: An Impact Assessment. *Asia-Pacific Journal of Student Affairs*, 3, 1-30.
- Deng, C. H., Wang, J. Q., Zhu, L. M., Liu, H. W., Guo, Y., Peng, X. H., Shao, J.B. & Xia, W. (2020). Association of Web-Based Physical Education With Mental Health of College Students in Wuhan During the COVID-19 Outbreak: Cross-Sectional Survey Study. *Journal of medical Internet research*, 22(10), e21301. <http://doi.org/10.2196/21301>
- Derndorfer, J., Disslbacher, F., Lechinger, V., Mader, K., & Six, E. (2020). Multiple burdens during COVID-19: Working from home and the distribution of unpaid work within households. https://www.momentum-kongress.org/system/files/congress_files/2020/momentum_wp-wu_wfh-unpaidwork.pdf

- Joaquin, J. J. B., Biana, H. T., & Dacela, M. A. (2020, October). The Philippine Higher Education Sector in the Time of COVID-19. In *Frontiers in Education* (Vol. 5, p. 208). Frontiers. <https://doi.org/10.3389/feduc.2020.576371>
- Moralista, R.B., & Oducado, R.M.F. (2020). Faculty perception toward online education in a state college in the Philippines during the coronavirus disease 19 (COVID-19) pandemic. *Universal Journal of Educational Research*, 8(10), 4736-4742. <http://doi.org/10.13189/ujer.2020.081044>
- Parentela, G., & Vargas, D. (2021). Pandemic Era (COVID-19) and Higher Education in the Philippines against the World Perspective: A Literature Survey Analysis. *SSRN*. <https://ssrn.com/abstract=3786765>
- Pastor, C. K. L. (2020). Sentiment analysis on synchronous online delivery of instruction due to extreme community quarantine in the Philippines caused by COVID-19 Pandemic. *Asian Journal of Multidisciplinary Studies*, 3(1), 1-6. <https://asianjournal.org/online/index.php/ajms/article/view/207/89>
- Potash, J. S., Kalmanowitz, D., Fung, I., Anand, S. A., & Miller, G. M. (2020). Art therapy in pandemics: Lessons for COVID-19. *Art Therapy*, 37(2), 105-107. <https://doi.org/10.1080/07421656.2020.1754047>
- Ratten, V. (2020). Coronavirus (Covid-19) and entrepreneurship: cultural, lifestyle and societal changes. *Journal of Entrepreneurship in Emerging Economies*. <http://doi.org/10.1108/JEEE-06-2020-0163>
- Rayman-Bacchus, L. & Radavoi, C. N. (2020). Advancing culture's role in sustainable development: social change through cultural policy, *International Journal of Cultural Policy*, 26:5, 649-667. <https://doi.org/10.1080/10286632.2019.1624735>
- Official Gazette of the Republic of the Philippines (2010). Republic Act No. 10066. *Official Gazette of the Republic of the Philippines*. <https://www.officialgazette.gov.ph/2010/03/26/republic-act-no-10066/>
- Sadock, B., Sadock, V., & Ruiz, P. (2015). *Kaplan & Sadock's Synopsis of Psychiatry: 11th edition*. Wolters Kluwer.
- Samaroudi, M., Echavarria, K. R., & Perry, L. (2020). Heritage in lockdown: digital provision of memory institutions in the UK and US of America during the COVID-19 Pandemic. *Museum Management and Curatorship*, 35(4), 337-361. <https://doi.org/10.1080/09647775.2020.1810483>
- Talidong, K. J. B., & Toquero, C. M. D. (2020). Philippine teachers' practices to deal with anxiety amid COVID-19. *Journal of Loss and Trauma*, 25(6-7), 573-579. <https://doi.org/10.1080/15325024.2020.1759225>
- Tee, M. L., Tee, C. A., Anlacan, J. P., Aligam, K. J. G., Reyes, P. W. C., Kuruchittham, V., & Ho, R. C. (2020). Psychological impact of COVID-19 Pandemic in the Philippines. *Journal of affective disorders*, 277, 379-391. <https://doi.org/10.1016/j.jad.2020.08.043>
- Tria, J. Z. (2020). The COVID-19 Pandemic through the lens of education in the Philippines: The new normal. *International Journal of Pedagogical Development and Lifelong Learning*, 1(1), 2-4.

<https://doi.org/10.30935/ijpdll/8311>

UN. (2020, March). Shared Responsibility, Global Solidarity. Retrieved April 2020, from United Nations: https://www.un.org/sites/un2.un.org/files/sg_report_socio-economic_impact_of_covid19.pdf

UIS. (2009). *Education and Training (Cultural)*. UNESCO Institute for Statistics (UIS) Glossary. UNESCO: <http://uis.unesco.org/en/glossary>

UNESCO. (1982). "Mexico City Declaration on Cultural Policies. World Conference on Cultural Policies."

UNESCO. (2009). *The 2009 UNESCO Framework for Cultural Statistics*. UNESCO. Montreal: UNESCO Institute for Statistics.

Varea, V., & González-Calvo, G. (2020). Touchless classes and absent bodies: teaching physical education in times of Covid-19. *Sport, Education and Society*, 1-15. <https://doi.org/10.1080/13573322.2020.1791814>

World Health Organization (2020). *Coronavirus disease (COVID-19) Situation Report 1 Philippines 9 March 2020*. https://www.who.int/docs/default-source/wpro---documents/countries/philippines/emergencies/covid-19/who-phl-sitrep-1-covid-19-9mar2020.pdf?sfvrsn=2553985a_2

Wiktor-Mach, D. (2020). What role for culture in the age of sustainable development? UNESCO's advocacy in the 2030 Agenda negotiations. *International Journal of Cultural Policy*, 26:3, 312-327. <https://doi.org/10.1080/10286632.2018.1534841>