

# POLICY RESEARCH ON ADULT INDIGENOUS PEOPLE'S EDUCATION:

*Follow-up to Belem  
Framework for Action*

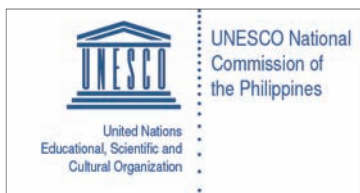


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**POLICY RESEARCH ON  
ADULT INDIGENOUS  
PEOPLE'S EDUCATION:**

*Follow-up to Belem  
Framework for Action*

*Civil Society Network for Education Reforms (E-Net Philippines)  
and UNESCO National Commission of the Philippines*



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# INTRODUCTION.....

Statistics on indigenous peoples (IP) education show that only 70%<sup>1</sup> of the sector are literate compared to the national average of 92.28%, with males slightly more literate (71%) than females (70%)<sup>2</sup>. Indigenous people's participation to different educational levels also declines as they age:

<b>Education Level</b>	<b>% IP</b>
Elementary	46
Secondary	19
College Undergraduate	7
College Graduate	2
Post Graduate	0.46
No Education	18

These figures bring to light two major issues, one is the inaccessibility of learning facilities to IPs because of the remote location of their communities, owing to their unique regard in taking care of their ancestral lands aside from the fact that they hardly have the means to migrate to urban areas. Another issue is the continuing marginalization of IPs from mainstream society because majority of them only have the barest of skills to perform as members of society. This is evident in the dramatic decline of their participation from secondary to post-graduate education while a significant number of them have no education at all. However, this also reveals the lack of learning opportunities for the sector because, aside from the rigid, Western-type education system that tends to alienate them from their culture<sup>3</sup>, IPs only have their own communities and other concerned organizations to provide culture-based learning programs.

This paper seeks to contribute to the growing discussion on how to effectively respond to issues in adult IP education in the country by presenting the development of policies and government programs on IP Education in general and adult IP education in particular, and; presenting four cases of adult IP education programs in selected IP communities.

1 National Statistics Office 2000 Philippine Survey.  
2 the national average for males and females are at 81.7% and 85.9% respectively.  
3 E-Net Philippines. Policy Brief on Indigenous Peoples' Education. 2010.

## **DEFINITION OF ADULT IP EDUCATION**

Adult IP education is defined as a comprehensive set of learning processes that integrates both indigenous knowledge and other knowledge systems<sup>4</sup>. It is implemented in varying methods and approaches in the country by government, non-government organizations, the academe and churches<sup>5</sup>. The CONFINTEA V Mid-Term Review conference in 2003 presented six principles in promoting adult IP education based on the experience of different countries:

- Adopt a rights-based approach: trainers, planners and facilitators are not necessarily members of the indigenous community, but share their ideological stand-point and start from the position of wanting to initiate political and social change. Education is just one (important) part of this wider political process;
- Develop curriculum and other programme activities in collaboration with participants and in relation to their goals for empowerment. This may involve raising critical awareness as well as supporting specific skills for taking political action;
- Recognize that indigenous communities are not homogeneous but have differing needs and experiences according to age, gender and language. Strengthening the links between generations and using elders as a key resource should be a major focus;
- Take a flexible and responsive approach to language policy: mother tongue teaching may not always be regarded as empowering and various members of the class may want to learn different languages for different purposes;
- Explore and develop indigenous knowledge and skills as a way of presenting alternative viewpoints and value systems, as well as strengthening generic skills such as leadership skills, or literacy;
- Use local experiences, knowledge and skills as an entry point for debates on global issues such as inequality and oppression.

These show the importance of identifying specific conditions of adult IP learners in implementing learning programs and how these conditions can be harnessed to support and facilitate their learning.

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4 Geraldine L. Fiagoy. *Adult Education and Indigenous Peoples in the Philippines*. UNESCO Institute for Education, 2000.

5 Ibid, Fiagoy.

# POLICY SCAN ON ADULT IP EDUCATION.....

## DEVELOPMENT OF POLICIES ON IP EDUCATION

Policies and programs on IP education evolved within the context of indigenous people’s struggle for self-determination throughout history along with their claim to their ancestral lands. The following table shows the development of government policies on IP Education from the American colonial period to the present. It presents the major policies implemented in different administrations.

POLICY	PROVISION FOR IP EDUCATION
<p><b>1916-1936:</b> Bureau of Non-Christian Tribes (BNCT) Charter</p>	<p>...extension of the public school system and the system of public health throughout the region inhabited by non-Christian peoples...</p>
<p><b>1957:</b> Republic Act 1888 An Act to Effectuate in a More Rapid and Complete Manner the Economic, Social, Moral and Political and Advancement of the Non-Christian Filipinos or National Cultural Minorities and to Render Real, Complete and Permanent the Integration of All Said National Cultural Minorities into the Body Politic, Creating the Commission on National Integration Charged with Said Functions</p>	<p><b>...Section 4. The Commission shall have the following powers, functions, and duties:</b></p> <p>(e) To cause the establishment of more public schools in the regions inhabited by the National Cultural Minorities and encourage them to attend the same...</p> <p>(g) To promote community life among the said National Cultural Minorities by the establishment of civic centers, undertaking of civic activities, organization of athletic clubs, holding of agricultural and industrial fairs, dissemination of useful information by radio or otherwise on important local, national and international subjects...</p> <p>(j) To assist in the training of National Cultural Minorities in the different fields of education and to help them secure employment in private establishments or offices or in the Civil Service.</p>

<p><b>1964:</b> RA 3852 amendment to RA 1888</p>	<p>(k) To grant and promote scholarships locally or abroad for National Cultural Minorities. For this purpose, the activity and the appropriation in the Office of the President for such scholarships are transferred to the Commission.</p> <p><b>...Section 7. There is hereby appropriated, out of any funds in the National Treasury not otherwise appropriated, the sum of five million pesos for the following purposes:</b></p> <p>(b) One million pesos shall be used for furthering the social development of the National Cultural Minorities, municipal district governments, and for scholarships for National Cultural Minorities provided for in this Act, such scholarships to be distributed equitably. Provided, That one hundred fifty thousand pesos of said sum shall be used for such scholarships.</p>
<p><b>1975:</b> Presidential Decree 690 “Creating the Southern Philippines Development Administration and Abolishing the Commission on National Integration, the Mindanao Development Authority, the Presidential Task Force for the Reconstruction and Development of Mindanao, and the Special Program of Assistance for the Rehabilitation of Evacuees (SPARE), Appropriating Funds Therefore, and for other Purposes”</p> <p>Presidential Decree 719, Amending PD 690</p>	
<p><b>1978:</b> Presidential Decree No. 1414 Further Defining the Powers, Functions and Duties of the Office of the Presidential Assistant on National Minorities and for Other Purposes</p> <p>Executive Order 969</p>	

<p>1987: Philippine Constitution</p>	<p>Section 2, Article XIV. The State shall establish, maintain, and support a complete, adequate and integrated system of education relevant to the needs of the people and society and, that the State shall encourage non-formal, informal and indigenous learning systems, as well as self-learning, independent and out-of-school study programs particularly those that respond to community needs;</p>
<p>1987: Executive Order 122-B and C</p>	<p><b>Sec. 5. Powers and Functions. To accomplish its mandate, the Office shall have the following powers and functions:</b></p> <p>(o) Assist, promote and support community schools, both formal and non-formal, for the benefit of members of the cultural communities, incorporating therein the cultural values of the beneficiary communities consistent with the Filipino values of good citizenship and love of country, preferably in area where existing educational facilities are not accessible to members of cultural communities, in coordination with the Ministry of Education, Culture and Sports;</p> <p><b>Sec. 17. Cultural Affairs Unit. The Cultural Affairs Unit shall have the following functions:</b></p> <p>(d) Formulate and implement an education program especially designated to improve the literacy level of adult and out-of-school youth members of cultural communities, subject to the approval of the Ministry of Education, Culture and Sports;</p> <p>(e) Develop and maintain a scholarship program for poor but deserving members of cultural communities who wish to pursue high school and higher education;</p>
<p>1994: RA 7722, Higher Education Act of 1994</p>	<p>Created the National Integration Study Grant Program (NISGP) and the Selected Ethnic Group Educational Assistance Program (SEGEAP)</p>

<p><b>1997:</b> RA 8371, An Act to Recognize, Protect and Promote the Rights of Indigenous Cultural Communities/ Indigenous People, Creating a National Commission of Indigenous People, Establishing Implementing Mechanisms, Appropriating Funds Therefore, and for Other Purposes</p>	<p><b>SOCIAL JUSTICE AND HUMAN RIGHTS</b></p> <p>...Sec 27. The State shall provide full access to education, maternal and child care, health and nutrition, and housing services to indigenous women. Vocational, technical, professional and other forms of training shall be provided to enable these women to fully participate in all aspects of social life. As far as possible, the State shall ensure that indigenous women have access to all services in their own languages....</p> <p>...Sec. 28. <i>Integrated System of Education.</i>- The State shall, through the NCIP, provide a complete, adequate and integrated system of education, relevant to the needs of the children and Young people of ICCs/IP</p>
	<p><b>CULTURAL INTEGRITY</b></p> <p>Sec. 30. <i>Educational Systems.</i>- The State shall provide equal access to various cultural opportunities to the ICCs/IPs through the educational system, public or cultural entities, scholarships, grants and other incentives without prejudice to their right to establish and control their educational systems and institutions by providing education in their own language, in a manner appropriate to their cultural methods of teaching and learning. Indigenous children/youth shall have the right to all levels and forms of education of the State.</p>
<p><b>2004:</b> DepED Order No. 42 Series of 2004</p>	<p>Standard Curriculum for Public Elementary Schools and Private Madaris</p>
<p><b>2004:</b> DepED Order No. 51 Series of 2004</p>	<p>Permit to Operate Primary Schools for Indigenous Peoples and Cultural Communities</p>
<p><b>2005:</b> CHED Memorandum Order No. 28 Series of 2005</p>	<p>Revised Guidelines for the Study Grant Program for Indigenous and Ethnic Peoples (NISGP and SGEAP) and Defining the Procedures in the Selection of Grantees and Administration of the Program</p>
<p><b>2007:</b> DepED Order No. 81 Series of 2007</p>	<p>Assistance to Private Madrasah: An Incentive to Adopt the Standard Curriculum as Authorized under DepED Order No. 51, s. 2004 and Total Mainstreaming of Madrasah Education as a Component of the National System of Basic Education</p>
<p><b>2009:</b> DepED Order No. 74 Series of 2009</p>	<p>Institutionalizing Mother-Tongue Based Multi-Lingual Education (MLE)</p>
<p><b>2010:</b> Alternative Learning System (ALS) Curriculum for Indigenous Peoples (IP) Education</p>	<p>Prescribes the curriculum for IP ALS which include five core areas of IP concerns and five learning strands.</p>

In the American colonial period government provision for IP education in the country was implemented within the context of IP integration to the mainstream of society. In 1901 the Bureau of Non-Christian Tribes was mandated to:

*“...work for advancement and liberty in favour of the regions inhabited by non-Christian Filipinos and to foster, by all adequate means and in a systematic, rapid, and complete manner the moral, material, economic, social and political development of these regions, always having in view the aim of rendering permanent the mutual intelligence between the complete fusion of all the Christian and non-Christian populating the provinces of the archipelago.”*

To realize its mandate the bureau extended the public school system and the public health system to the non-Christian communities. However the succeeding Commonwealth Government abolished the bureau and replaced it with a commission that focused on Mindanao and Sulu. In 1957, Republic Act 1888<sup>6</sup> intensified government service provision for indigenous communities that included scholarships, information dissemination campaigns and establishment of additional public schools in cultural communities. However, the policy did not differ much from the colonial policy of integration since it essentially sought to:

*“...foster, accelerate and accomplish by all adequate means and in a systematic, rapid and complete manner the moral, material, economic, social and political advancement of the Non-Christian Filipinos, hereinafter called National Cultural Minorities, and to render real, complete and permanent the integration of all the said National Cultural Minorities into the body politic.”*

RA 1888 remained the government’s principal policy for IPs which was supported throughout the Marcos Administration through Presidential Decrees 690, 719, 1414 and Executive Order 969. These policies transferred the welfare functions of the Commission on National Integration, created by RA 1888, to the Southern Philippines Development Administration (in the case of Mindanao and Palawan) and the Department of Agrarian Reform (for cultural communities in Luzon and Visayas). The functions of these two offices were again transferred to the Presidential Assistant on National Minorities (PANAMIN), and later on to the Office of Muslim Affairs and Cultural Communities.

In 1987, no less than the Freedom Constitution supported the implementation of indigenous learning systems as reflected by Executive Orders 122-B to C, which created the Office Northern Cultural Communities (ONCC) and the Office of Southern Cultural Communities (OSCC). Specifically, these policies identified the Cultural Affairs Unit to:

*Formulate and implement an education program especially designated to improve the literacy level of adult and out-of-school youth members of cultural communities, subject to the approval of the Ministry of Education, Culture and Sports;*  
*Develop and maintain a scholarship program for poor but deserving members of cultural communities who wish to pursue high school and higher education;*

Forty years after RA 1888 sought to integrate indigenous communities to the mainstream society, the Indigenous Peoples Rights Act (IPRA) was put into law which “...recognize and promote all the rights of Indigenous Cultural Communities/ Indigenous Peoples (ICCs/IPs) ...within the framework of the Constitution..” This time the law emphasized the rights of IPs and the integrity of their cultural communities, i.e.,

<sup>6</sup> Amended by RA 3852 in 1964.

...f) *The State recognizes its obligations to respond to the strong expression of the ICCs/IPs for cultural integrity by assuring maximum ICC/IP participation in the direction of education, health, as well as other services of ICCs/IPs, in order to render such services more responsive to the needs and desires of these communities.*

Which is carried over to IPRA's provision for IP education:

*“The State shall provide equal access to various cultural opportunities to the ICCs/IPs through the educational system, public or cultural entities, scholarships, grants and other incentives without prejudice to their right to establish and control their educational systems and institutions by providing education in their own language, in a manner appropriate to their cultural methods of teaching and learning. Indigenous children/youth shall have the right to all levels and forms of education of the State. (Sec. 30. Educational Systems)”*

Beside these policies that specifically provide for IP education, the basic and tertiary education policies also support and reinforce the participation of IPs in both formal and non-formal education systems. A step towards the indigenization of education in the country is the development of the National Policy Framework on IP Education in July 2008 by DepED, the NCIP and IP Education stakeholders. The Policy Framework aims to mainstream IP education in policies, plans and programs for formal and non-formal education and draft an IP Education Roadmap.

## **INTERNATIONAL POLICY COMMITMENTS**

Alongside these policies, the country also ratified and is accountable to international humanitarian policies affecting IPs. No less than the UN Declaration on Human Rights guarantees the right of IPs to freely practice their own unique culture and expanded further in the 1989 ILO Convention on Indigenous Peoples and Tribal Groups (C-169)<sup>7</sup> that replaced the “re-integrationist and assimilationist orientation provisions” of the 1957 Indigenous and Tribal Populations Convention. It also provides six articles on IP education ensuring their participation at all levels and forms of learning which the 1997 Hamburg Declaration on Adult Learning affirmed by emphasizing the need for cultural diversity and equality in adult learning as well as access to all state provided education programs and services, e.g.:

### *Article 15*

**Diversity and equality.** Adult learning should reflect the richness of cultural diversity and respect traditional and indigenous peoples' knowledge and systems of learning; the right to learn in the mother tongue should be respected and implemented. Adult education faces an acute challenge in preserving and documenting the oral wisdom of minority groups, indigenous peoples and nomadic peoples. In turn, intercultural education should encourage learning between and about different cultures in support of peace, human rights and fundamental freedoms, democracy, justice, liberty, coexistence and diversity.

### *Article 18*

**Indigenous education and culture.** Indigenous peoples and nomadic peoples have the right of access to all levels and forms of education provided by the state. However, they are not to be denied the right to enjoy their own culture, or to use their own languages. Education for indigenous peoples and nomadic peoples should be linguistically and culturally appropriate to their needs and should facilitate access to further education and training.

<sup>7</sup> The Philippines has yet to ratify ILO 169.

In 2007 the Declaration on the Rights of Indigenous Peoples in 2007 reinforced these similar provisions in Article 14:

Indigenous peoples have the right to establish and control their educational systems and institutions providing education in their own languages, in a manner appropriate to their cultural methods of teaching and learning.

Indigenous individuals, particularly children, have the right to all levels and forms of education of the State without discrimination.

States shall, in conjunction with indigenous peoples, take effective measures, in order for indigenous individuals, particularly children, including those living outside their communities, to have access, when possible, to an education in their own culture and provided in their own language.

### **GOVERNMENT INITIATIVES ON ADULT IP EDUCATION**

The public school system is the largest public funded education program in the country where IPs are encouraged to participate since the colonial period. It is the government's first resort in providing education service to IPs and remains the main vehicle for learning but falls short of effectively responding to the IPs needs because it promotes Western-type knowledge and values<sup>8</sup> that systematically alienate learners from their own unique identity. Another reason is the inaccessibility of schools in ICCs which marginalize and exploit communities of IPs in various parts of the country<sup>9</sup>. However, initiatives to enhance IP access to education as well as "indigenize" the basic education curriculum education service delivery to IPs are gaining ground.

#### ***NCIP Office of Education, Culture and Health (OECH)***

The National Commission on Indigenous Peoples (NCIP) merged the ONCC and OSCC as provided in RA 8371. It is mandated to "protect and promote the interest and well being of the ICCs/ IPs with due regard to their beliefs, customs, traditions and institutions" under the IPRA law and implement programs along the four bundles of IP Rights:

- Recognition and protection of ancestral domain/ land rights;
- Self-governance and empowerment;
- Cultural integrity, and;
- Social justice and human rights.

In its line up of services the NCIP implements projects and activities relevant to education under the Advocacy and Coordination Services, and the IP Development Services<sup>10</sup>, e.g.:

8 E-Net Philippines. Policy Brief on Indigenous Peoples Education. 2010.

9 Ibid., E-Net.

10 NCIP. Indigenous Peoples Master Plan (IP MAP).

<b>ADVOCACY AND COORDINATION SERVICES</b>	<b>IP DEVELOPMENT SERVICES</b>
<i>Advocacy and Communication Services</i>	<i>Social and Cultural Support Services</i>
Support to Schools of Living Traditions and Other IP/ Community Schools	Educational Assistance Program
Support to Community Cultural Festival and Tribal Congress	Delivery of Basic Services
Library and Museum Maintenance	
<i>Partnership and Collaboration</i>	
IPs Education Curriculum	
Special Hiring of Teachers and Police	

The Office of Education, Culture and Health implements education services under the following functions:

- To assist, promote and support community schools, both formal and non-formal, for the benefit of the local indigenous community, especially in areas where existing educational facilities are not accessible to members of the indigenous group;
- To administer all scholarship programs and other educational rights intended for ICC/IP beneficiaries in coordination with the Department of Education, Culture and Sports and the Commission on Higher Education;
- To undertake, within the limits of available appropriation, a special program which includes language and vocational training, public health and family assistance program and related subjects;
- To identify ICCs/IPs with potential training in the health profession and encourage and assist them to enroll in schools of medicine, nursing, physical therapy and other allied professions.

**NCIP Educational Assistance Program (EAP)**

Among the services implemented under OECH, the NCIP-EAP receives the largest allocation in 2010<sup>11</sup>:

<i>2010 Budget of NCIP OECH</i>	
PROGRAM	AMOUNT
<b>EDUCATION</b>	
Educational Assistance Program	116,621,000.00
Indigenous Peoples' Education	269,525.00
Assistance to Community Schools	431,240.00
<b>CULTURE</b>	
Indigenous Knowledge Systems and Practices in Support to Policy Formulation and Legislation	269,525.00
Support to Activities for the Promotion and Protection of Cultural Integrity (Support to Cultural Community Festivals)	251,620.00
<b>HEALTH</b>	
Health Programs and Services including enrollment to Insurance Program	862,480.00
Indigenous Health Knowledge and Practices and the Use of Traditional Medicine	431,240.00

The NCIP EAP is a scholarship program for selected IPs who want to enter elementary, high school, vocational, college or post graduate schools. Ideally, the program provides financial assistance that covers tuition fee, books and living allowance of grantees but actual assistance depends on availability of funds.

<i>Financial Assistance to Grantees</i>	
<b>Basic Education</b>	
Elementary	Php 1,000/ student/ SY
Secondary	Php 2,500/ student/ SY
<b>Tertiary Education</b>	
College	Php 5,000/ student/ semester
Graduate	Php 5,000/ student/ semester

The program started in 1998 and assisted 30,132 grantees as of 2009. Its total graduates are 12,950 while 17,182 are on-going grantees with 31 grantees assisted for Call Center Training<sup>12</sup>.

11 Office of Education, Culture and Health-Related Programs Implemented by the NCIP, FY 2010.  
12 Ibid, NCIP IP MAP.

<i>NCIP-EAP Fund Allocation and Grantees</i>		
<b>School Year</b>	<b>Total Fund Allocation</b>	<b>Total Number of Grantees</b>
2009-2010	116.621M	13,498.00
2008-2009	116.621M	14,182.00
2007-2008	84.6210M	14,142.00
2006-2007	52.621M	13,154.00
2005-2006	52.621M	11,989.00
2004-2005	30M	9,135.00
2003-2004	84.07M	11,222.00
2002-2003	65M	10,356.00
2001-2002	65M	10,034.00
2000-2001	65M	10,772.00
1999-2000	65M	9,728.00

### *Partnership and Collaboration*

The indigenization initiative for IP education is carried out under the partnership and collaboration services of the NCIP with the Department of Education (DepED), the Commission on Higher Education (CHED), colleges, universities, IP organizations and non-government organizations.

*Development and Implementation of the ALS IP Core Curriculum.* In 2006 the DepED, NCIP and IP stakeholders developed the IP Education Curriculum for Alternative Learning System (ALS) that were validated by indigenous cultural communities through DepED's ALS program. The curriculum focused on five core concerns of IPs, e.g.:

- Family Life
- Health, Sanitation and Nutrition
- Civic Consciousness
- Economics and Income
- Environment

And sought to develop five learning competencies:

- Communication Skills
- Problem Solving and Critical Thinking
- Development of Self and a Sense of Community
- Practice of Ecological Sustainable Economics
- Expanding One's World Views

While the curriculum was based on the existing ALS curriculum of the BLP and A&E Program, its contents are based on the IPRA and produced thirteen modules<sup>1</sup> translated into eight dialects, e.g., Bagobo, Butuanon, Hanunuo, Iraya, Mandaya, Manobo and Western Subanon<sup>13</sup>. In September 2010 DepED Order No. 101 enforced the implementation of the curriculum at least in DepEd delivered ALS classes with IP learners.

<sup>13</sup> Scharar D. Jocson. Indigenous Peoples' Core Curriculum in the Philippines. University of the Philippines College of Arts and Letters Department of Filipino and Philippine Literature.

*Development of Indigenized Basic Education Curriculum in Mindanao.* This initiative provided an alternative to the Westernized Basic Education Curriculum in the country through a localized general education curricula using culturally sensitive teaching aids, illustrations, examples and context. The project is implemented by the Institute for Indigenous Peoples Education, a consortium with DepED and NCIP as partners, and funded by the Australia Basic Education Assistance for Mindanao (BEAM)<sup>14</sup>. Public schools from thirteen towns in Compostela Valley, Davao City, Davao del Norte, Davao Oriental, Davao del Sur, Digos City and the Island Garden City of Samal adopted the curriculum for its pilot phase. Complementing its implementation is DepEd Order No. 42 which permits individuals and organizations to operate primary schools for IPs and cultural communities.

*Higher Education for Indigenous Peoples.* In terms of tertiary education, NCIP is collaborating with colleges, universities and CHED to advocate for quality, relevant and culture-based higher education for IPs. However, CHED also has its own IP scholarship program through the *Scholarship Program for Indigenous and Ethnic Peoples (SP-IEP)*. The scholarship was originally implemented under two programs, the National Integration Study Grant Program (NISGP) and the Selected Ethnic Group Educational Assistance Program (SEGEAP) provided by RA 7722 (Higher Education Act of 1994). In 2005 CHED Memorandum Order No. 28 collapsed these programs to the SP-IEP.

*Protection and Preservation of IP Culture, Tradition and Institutions.* The other NCIP service relevant to IP Education is the protection and preservation of IP cultural heritage also implemented by the OECH. However, unlike the scholarship program which receives a significant portion of OECH's budget, the two services under this category, e.g., IKSP in Support to Policy Formulation and Legislation and Support to Cultural Community Festivals, receive a combined budget of only P 521,145.00 for 2010. Here the National Center for Culture and the Arts (NCCA) assists in the development of the Education for Living Traditions.

### ***DepED Initiatives on IP Education***

Under the provisions of the Constitution for the well-being of IPs, DepED is expected to accommodate all IP students and teachers in all its programs e.g., Government Assistance to Students and Teachers in Private Education (GASTPE), health and nutrition, arts and school sports and teacher in in-service training programs. At the organization level DepED works through its IP/ Muslim Education Technical Working Group (IP/ ME TWG) to ensure that the sectors' issues and well-being are integrated in the Department's policies and programs, particularly when it comes to the indigenization of the school curriculum. Under this initiative two major programs are in place:

*Support to Madrasah Education.* In 2005 DepED implemented its Standard Curriculum for Elementary Public Schools and Private Madaris through Order No. 51, s. 2004 with the following objectives:

- To establish a smooth transfer of pupils/students from public to private Madrasah or vice versa;
- To unify the long history of dichotomy among Muslims, and;
- To promote the Filipino national identity and at the same time preserving the Muslim's cultural heritage<sup>15</sup>.

14 the Project in Basic Education (PROBE) preceded BEAM and both supported by the Australian Government.

15 DepED. Philippine Education for All 2015: Implementation and Challenges.

It sets a standard curriculum for Arabic Language and Islamic Values Education and subsequently trained teachers and implemented the program in public schools that now includes the following regions: 3, 4-A, 4-B, 6, 7, 9, 10, 11, 12, Caraga and NCR. The program went as far as subsidizing private madaris at P 5,000.00/ student per year for implementing DepED's standard curriculum (DepEd Order No. 81, s. 2007).

*Culture-Responsive Curriculum for Indigenous Peoples-Third Elementary Education Project (CCIP-TEEP)*. Under the capacity building program of TEEP, teachers were trained in developing learning packages for IPs and support for Division Offices in developing the instructional materials and tools for the CCIP. In 2005 these Divisions included: Ifugao, Mountain Province, Benguet, Agusan del Sur, Zamboanga del Sur and Eastern Samar.

Reinforcing these policies is the institutionalization of the use of the Mother Tongue-Based Multi-Lingual Education (MLE) in schools (Department Order No. 74, s. 2009) where all DepED units, i.e., public schools and ALS learning centers/ classes, are encouraged to promote and implement the program.

### ***Alternative Learning System (ALS)***

While efforts are underway in providing culture-sensitive formal basic education and scholarships to IPs, the issue of access remains a big problem for the majority of the sector as one of the most marginalized groups in society. To address this gap the government implements an alternative learning system with the view of complementing the formal education system towards achieving the country's Education for All (EFA) goals.

Non-formal education has been part of government education intervention as early as 1936 when it established the Office of Adult Education under the then Department of Instruction, which focused on vocational training. The office was replaced in 1947 with the Adult and Community Education Division of the Bureau of Public Schools and primarily assisted in rebuilding the country during the post-war period. In 1969 the ACED functions were assumed by the National Manpower and Youth Council<sup>16</sup>. During the Marcos Administration, the Bureau of Continuing Education implemented these services and was later renamed the Bureau of Non-Formal Education in 1987 by virtue of EO 117. The Constitution lists its delineates its features as:

Alternative Learning System (ALS) is a parallel learning system to provide a viable alternative to the existing formal education instruction. It encompasses both the non-formal and informal sources of knowledge and skills;

Informal Education (INFED) is a lifelong process of learning by which every person acquires and accumulates knowledge, skills, attitudes and insights from daily experiences at home, at work, at play, and from life itself.

Non-Formal Education (NFE) is an organized, systematic, educational activity carried outside the framework of the formal system to provide selected types of learning to a segment of the population.

Learner is an individual seeking basic literacy skills and functional life skills or support services for the improvement of the quality of his/her life.

Learning Facilitator is the key learning support person who is responsible for supervising and facilitating the learning process and activities of the learner.

Learning Center is a physical space to house learning resources and facilities of a learning program for out-of-school youth and adults. It is a venue for face-to-face and multi-media learning and activities and other learning opportunities for community development and improvement of the people's quality of life.

### ALS Service Delivery

The Bureau of Alternative Learning System (BALS) under DepED implements two non-formal education programs<sup>17</sup>:

*Basic Literacy Program (BLP).* a program aimed at eradicating illiteracy among out-of-school youth (OSY) and adults [*including IPs*] (in extreme cases school-aged children) by developing basic literacy skills of reading, writing and numeracy.

*Accreditation and Equivalency (A&E) Program.* a program aimed at providing an alternative pathway of learning for OSY and adults who are basically literate but who have not completed the 10 years of basic education mandate by the Philippine Constitution. Through this program, school dropouts are able to complete elementary and high school education outside the formal school system.

The BLP and A&E Program<sup>18</sup> use different sets of modules in addition to the 13 modules using the IP ALS Core Curriculum. However, service providers may combine the use of these modules in their classes depending on the literacy level of their learners, and except for the A&E modules that are in Tagalog and English, the rest of the ALS modules are also available in some local dialects.

<i>DepED ALS Core Modules</i>		
<b>BASIC LITERACY</b>		
<b>Level</b>	<b>No. of modules</b>	
Non-literate (Basic Reader)	10	
Neo-Literate	18	
Post Literate	7	
<i>subtotal</i>	35	
<b>ACCREDITATION AND EQUIVALENCY</b>		
<b>Learning Strand</b>	<b>Elementary Level</b>	<b>Secondary Level</b>
Communication Skills	5	17
Critical Thinking	20	24
Problem Solving	14	13
Sustainable Use of Resources and Productivity	3	11
Development of Self and a Sense of Community	13	15
Expanding One's World View	3	3
<i>subtotal</i>	58	83
<b>TOTAL ALS MODULES INCLUDING 13 IP MODULES</b>	<b>189</b>	

17 DepED. Unified Guidelines for the Alternative Learning System (ALS) Contracting Scheme. 2007.

18 Ibid.

For the BLP, learning facilitators are required to meet each learner at least three times a week at one hour every meeting and the group of learners at least once a month for three hours. The A&E Program implements a similar scheme to ensure 50% mastery of the core competencies in both elementary and secondary level<sup>19</sup>. Learners who graduate from the three BLP levels may continue with the A&E program or enter elementary school provided they pass the Assessment for Basic Literacy (ABL) given by their learning facilitator. For the A&E, elementary level and secondary level certificates are awarded only to learners who pass the national A&E Test.

ALS classes may vary according to the type of group learners in the class, e.g., Arabic Language and Islamic Values Education (ALIVE) for Muslim classes; ALS for Differently Abled Person (ALS-DAP), and; Literacy Intervention for Prisoner's Emancipation (LiPFE). In Pampanga, the Division implements a class called "Ang Bawat Katutubo'y Damay sa Literasi (ABaKaDa sa Literacy)"<sup>20</sup> for the Aytas in the province.

ALS programs are implemented in all Schools Division with the ALS Supervisor in charge of managing the program with District ALS Coordinators (DALSC) who in turn supervise district level implementation. DALSCs also serve as Learning Facilitators in ALS Learning Centers in addition to Mobile Teachers (MT) and Instructional Managers (IM).

DepED also applies a contracting scheme with service providers<sup>21</sup> to implement ALS programs through the Literacy Service Contracting Scheme (LSCS) for BLP, and the Learning Support Delivery Scheme (LSDS) for A&E. These schemes cost P 100,000.00/ contract for each service provider although this includes the honorarium and evaluation fee for DepEd ALS Supervisors during visits which amounts to P 10,000.00/ contract so that the service provider actually receive only P 90,000.00 provided that there are 100 learners for the BLP and 150 for the A&E. From this amount the learning facilitator should receive P 5,000.00/ month for ten months as honorarium and another P 500.00/ month for supplies and materials. The Balik Paaralan para sa Out of School Adult (BP-OSA) is another ALS service delivery mode where classes are held in selected public secondary schools.

Aside from BALS, another DepED office that lends support to its IP education initiatives is the Literacy Coordinating Council which assists local government units put in place policies and programs related to adult education as well as mobilize and build capacities in financing and developing literacy programs for marginalized sectors.

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19 Ibid.

20 "every IP involved in literacy".

21 DepED Memo No. 443 s. 2007 defines Service Providers as: private groups or organizations, private and state universities and colleges as well as other government organizations, who are awarded the funds in order to deliver the BL/ A&E Programs to target learners in the community.

# CASES ON ADULT IP EDUCATION.....

## EXECUTIVE SUMMARY

The following are four cases in adult IP education in the IP communities of Zambales, Malaybalay City and Tagum City. The Paaralang Bayan ng Mga Ayta sa Zambales (PBAZ) is a ALS learning center in Botolan, Zambales organized and operated by Aytas. The ALS programs implemented by PBAZ are the BLP, A&E and AF-LEP that have a total enrollment of 296 learners for CY 2010-2011 with Aytas comprising 83.4% of the learners. While majority of the learners are Ayta mothers enrolled in the BLP class, there are also children enrolled in the program instead of going to the day care centers in the community. Also, despite A&E's bigger share of learners, only the BLP and AF-LEP receive some support from DepED. PBAZ has served ALS 688 learners since 2002 and aside from these classes it also conducts leadership courses for the Lubos na Alyansa ng mga Katutubong Ayta sa Sambales (LAKAS).

To address the education needs of the T'boli women in Klubi, Lake Sebu, South Cotabato, the women weavers of a farmers' cooperative called KLOWIL formed their own community educators group called FATK or 4K with its full name Klubi Kestifun Yom Kegenom nge Ketngon which means Klubi Association to Spread the Knowledge. FatK's literacy/education program revolved around 1) Culture and Family Relations 2) Livelihoods and 3) Health and Nutrition. In all the three themes, FatK together with the Popular Education for People's Empowerment (PEPE) developed the contents --- curriculum and lesson plans based on a combination of indigenous knowledge and relevant modern knowledge and human rights framework. Starting 2008, FatK continued the community education on their own and in collaboration with new partners for its current programs that include Pupils' Mentoring, Early Childhood Education, Literacy for Adults, and summer Literacy Class.

In Malaybalay City, ALS classes are provided by the City Schools Division to a remote community of Lumad learners. The classes are held in the community's tribal hall with a learning facilitator who is also a Lumad. This makes learning more conducive to the learners because the facilitator helps contextualize the lessons to the Lumad culture. Other source of support for the class is the barangay which provides school supplies and other learning materials. The literacy class is also combined with a livelihood project through a micro-finance project of the First Community Cooperative, where all the learners are associate members. The learners repayment rate is at 95%.

The Tagum City Federation of Barangay Tribal Council (TCFBTC) and the City Literacy Coordinating Council (CLCC) provide learning sessions to IP communities in the City. The TCFBTC handles the cultural heritage sessions while the CLCC supports DepED ALS classes. A group of migrant Lumad from Compostela Valley who left their community due to poverty benefit from these classes and from the livelihood activities under the Comprehensive Livelihood and Emergency Employment Program (CLEEP). Combining the literacy class with the livelihood activity prevents the mothers from joining the bamboo harvest season along with their children. Because of the program, mothers can stay at home and look after their school age children while earning an income.

In the four cases adult learning comprises of IP Rights, cultural heritage and ALS with the latter receiving relatively more support from the government at the expense of expanding and preserving IKS. The ALS program provides the literacy classes that, combined with a livelihood project, reinforce adult IP learning. However, the program still lacks enough resources in providing the materials and manpower to be able reach out to as many IPs as possible. Despite these shortcomings the IP communities, barangays, NGOs and local government units continue to provide this basic service to adult IPs.

## **PAARALANG BAYAN NG AYTA SA ZAMBALES (PBAZ), FOLKSCHOOL FOR AYTA IN ZAMBALES,**

### ***Background of PBAZ***

PBAZ was formed in May 2002 through the initiative of the Ayta leaders of the Lubos na Alyansa ng mga Katutubong Ayta sa Sambales (LAKAS). However, this was not the first time that the organization attempted to build a school for the Aytas.

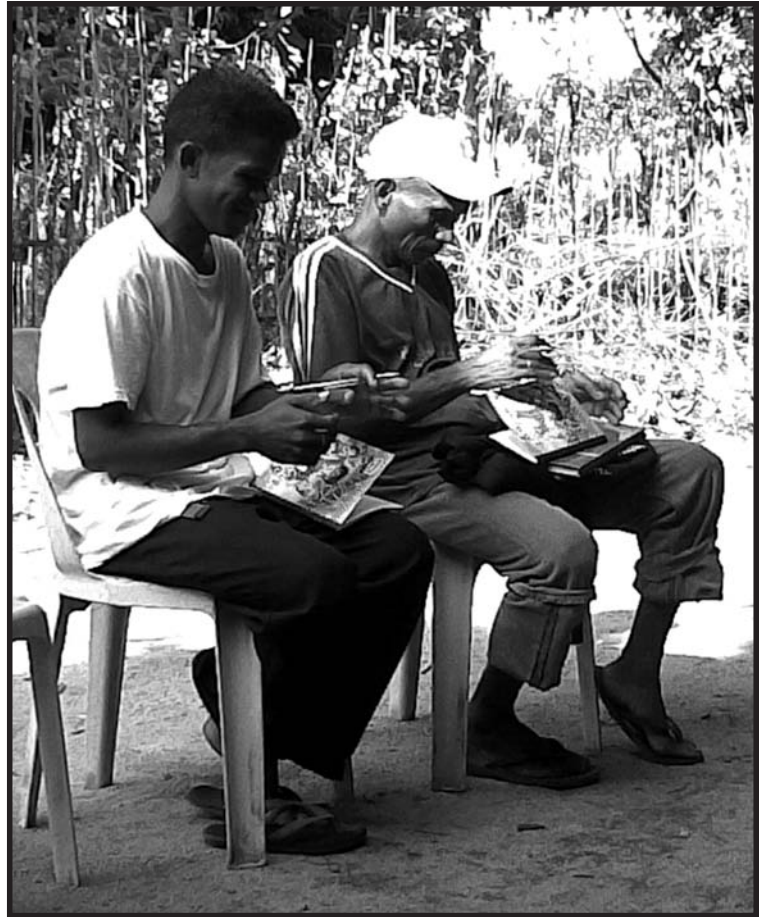
LAKAS is the first Ayta organization in Zambales comprising of 12 Ayta tribes who inhabited the villages (barangay Villar and barangay Maguisguis) near Mt. Pinatubo. They used to live in the lowlands but colonizers, the military and local migrants grabbed their land and drove them to the mountains and cheated them into buying their produce with worthless goods. This gradually changed when, in 1982, the Franciscan Missionaries of Mary (FMM) lived with the Aytas to set up a health program and later a functional literacy program that included a topic on the rights of indigenous peoples. Other community development projects followed that led to the formation of LAKAS in 1984.

LAKAS has always recognized that literacy is a weapon against exploitation. However, formal education remains elusive to the Aytas given the high cost of education and the discrimination they suffer from lowland teachers and students.

This is why even before the 1991 Mt. Pinatubo eruption LAKAS set up a school for Aytas. But this was buried in lahar when the volcano erupted and plans for building another one was set aside as the organization faced a more overwhelming task of rebuilding the community. They tried 10 different resettlement areas until LAKAS settled in Bihawo, barangay Mambog. During the course of rebuilding their community some LAKAS leaders underwent a six-week leadership course provided by the Education for Life Foundation (ELF) that enabled them to negotiate with both local and national government units for programs and services due them. And in 2002, 11 years after the first school they built was buried in lahar, LAKAS inaugurated PBAZ as the folk school for Aytas in Zambales.

### ***PBAZ IP Education Program***

With the assistance of LAKAS and ELF, PBAZ launched its learning programs on leadership, technical and enterprise development courses to Ayta learners in seven municipalities of Zambales: Botolan, San Felipe, San Marcelino, Subic, Iram, San Narciso and Cabangan.. Its eight-member core group leaders are also members of LAKAS and handle classes of the school. PBAZ



*Ayta learners in PBAZ training on Disaster Risk Reduction (PHOTO BY M.GAN, 2011)*

implements two education programs for its learners:

**General Leadership Course (GLC):** this is intended to develop leaders in the Ayta communities of Zambales and includes the following topics: philosophy and process of learning, presentation of self and ideas, communication to small group, the Indigenous People's Rights Act (IPRA), ecosystem, Ayta culture, conflict management, sports, negotiation, leadership and organization, gender and leadership and empowerment.

**Alternative Learning System (ALS):** as one of DepED's community learning center in Zambales PBAZ implements the Department's BLP and A&E Program. Its pilot class of 100 IP learners was launched in 2003 in partnership with ELF, Ford Foundation and the Municipal Local Government of Botolan. PBAZ is also one of the IP organization partners of DepED in developing the IP modules and Sambal is one of the first translations of the module to local dialect. A recent addition to the ALS courses of PBAZ is the Adolescent Friendly Literacy Enhancement Program (AF-LEP) given to adolescent students. It was implemented in July 2010 until December 2010.

There are nine learning facilitators handling PBAZ's ALS classes, four are teaching BLP classes with one of them also handling the AF-LEP. Five facilitators are handling the A&E classes with two handling the elementary level. Except for one, all PBAZ ALS facilitators are also Aytas who live in the same community as their learners.

*Profile of Learners.* For 2010-2011 there are 296 enrolled learners in PBAZ where majority are Aytas (247) enrolled in BLP classes (120) and are females (152). The age groups 16-19 (100) and 25 above (86) represent the bulk (186) of the learners with most 16-19 age group enrolled in the A&E Secondary Level Program and the age group 25 above in the BLP. The A&E outnumber the BLP by 17 learners while the AF-LEP has the least number of learners. The two single largest groups are the 25 above females enrolled in the BLP (42) and the 16-19 male age group enrolled in the A&E Secondary Level Program. However, it is disturbing to note that PBAZ's BLP also reaches out to children that are supposed to attend at least public schools and not ALS classes, a situation that DepED considers an "extreme case".

BASIC LITERACY									
Sex	6-8	9-11	12-15	16-19	20-24	25 above	TOTAL ENROLLED	IP	Non-IP
Male	7	8	13	6	2	17	53		
Female	6	4	11	3	1	42	67		
<i>Male and Female</i>	13	12	24	9	3	59	120	120	-
ACCREDITATION AND EQUIVALENCY									
<u>Elementary Level</u>									
Male	-	-	-	-	-	1	1		
Female	-	-	-	2	4	3	9		
<i>Male and Female</i>	-	-	-	2	4	4	10	9	1
<u>Secondary Level</u>									
Male	-	-	4	47	21	10	82		
Female	-	-	1	27	14	13	55		
<i>Male and Female</i>	-	-	5	74	35	23	137	91	46
ADOLESCENT ENHANCEMENT PROGRAM									
Male	-	-	2	5	1	-	8		
Female	-	-	10	10	1	-	21		
<i>Male and Female</i>	-	-	12	15	2	0	29	27	2
<b>TOTAL</b>	<b>13</b>	<b>12</b>	<b>41</b>	<b>100</b>	<b>44</b>	<b>86</b>	<b>296</b>	<b>247</b>	<b>49</b>

From 2004 to 2009 PBAZ reached to 392 A&E learners in the five areas where it implements the classes. Females slightly outnumber males with the oldest learner at 67 years old.

<b>Area</b>	<b>No. of Learners</b>	<b>M</b>	<b>F</b>	<b>Oldest</b>
Mambog and San Juan	124	82	42	48
Bihawo	61	20	41	67
Baquilan	57	28	29	57
Masinloc	89	38	51	53
Loob-Bunga	61	27	34	48
<b>TOTAL</b>	<b>392</b>	<b>195</b>	<b>197</b>	

*Support from DepED.* PBAZ utilizes the ALS modules provided by DepED that were reproduced by the organization in 2003 through Ford Foundation's assistance. However, out of the 13 core IP modules PBAZ only has five and out of the five modules for the AF-LEP PBAZ only has three copies. These modules were also the only copies they have since these were provided much later than the A&E modules that were reproduced through PREDA in the early years of PBAZ. This means only one BLP facilitator can use the module at a time and cannot be lent to the learners. However, the facilitators improvise with other learning materials donated to PBAZ.

From the ALS programs implemented by PBAZ for CY 2010-2011 only the BLP and the AF-LEP receive some support from DepED despite the majority of learners are enrolled in the A&E. On average, each A&E facilitator handles 27 students spread in five areas that they have to meet at least three times a week per student and once a month as a group. The case is more difficult for the BLP facilitators who handle 30 students each despite DepED's assistance.

### *PBAZ Plans for the Future*

As a folk school for Aytas, PBAZ plays an important role in the organizational development of its affiliate organizations in LAKAS through its leadership courses and its support to the IP rights advocacy of LAKAS through its theater group. On the other hand, ALS LAKAS remains relevant to its members, and the wider community as well, by fulfilling a basic service that otherwise would have been inaccessible to the underserved Aytas of Zambales. However, despite the challenges PBAZ encounters in implementing a basic service to the Aytas in Zambales, it is looking forward to the fulfillment of its other programs for the future which include:

- ❑ Establishment of the Folk School
- ❑ Ayta life history workshops
- ❑ Life Skills Learning: entrepreneurship, herbal processing, weaving, reflexology, electronics, automotive, carpentry, welding, dressmaking, food processing;
- ❑ Enhanced leadership courses: gender sensitivity, electoral campaign, conflict management, news writing; kaagapay training.



*FatK educators together with graduates of functional literacy program (PHOTO BY W.MONTECILLO, 2007)*

## **BEGINNINGS OF FATK**

The T'boili indigenous communities live mainly in Lake Sebu, South Cotabato and are among the Lumads in Mindanao. Lake Sebu is located at the southeastern part of South Cotabato province and has a total land area of 89,138 hectares (about 12% of South Cotabato's total land area) and is composed of 19 barangays.

Lake Sebu, formerly a barangay of the municipality of Surallah until the early 1980's, was established as a separate municipality by virtue of Batas Pambansa Blg. 249 in Nov. 11, 1982. After years of struggle for recognition and respect of rights of indigenous cultural communities and claim for their ancestral lands and domains, the indigenous peoples of Lake Sebu (T'boli and Ubo Tribes) were awarded by the Department of Environment and Natural Resources the Certificate of Ancestral Domain Claims and Certificate of Ancestral Land Claims in 1993. The issuance of CADC and CALC prescribes the rules and regulation of the ancestral land and domain claims of the country's indigenous cultural communities.

The presence of missionaries facilitated access to basic education, but generally, education attainment is still low and problematic. According to 2005 records of the Local Government Unit in Lake Sebu, only 10,400 (29.24%) of 35,600 total school-age population are enrolled in the pre-school, elementary, secondary and tertiary levels of education. The elementary level has the highest number of school-age persons but only 8,954 (70.20%) are currently enrolled. However, this high percentage of enrollees in the elementary level can be deceiving as one teacher claims that most of the pupils are not attending school regularly. She further revealed that an estimated 70% of enrolled children could only attend classes 3 days out of the 5 day-class in a week because some of them had to help in farm activities, housekeeping and taking care of younger siblings because their mother had to weave a tinalak or had to help the head of the family sourced out money for the family's food. The secondary level comes next with only 14% and the tertiary level has the least number of enrollees with only 151. Pre-school aged children also have low number of enrolled children (11.10%)<sup>22</sup>.

The T'boli women are indigenous peoples living in Mindanao with low income, lack of access to health care and family relations that are affecting the full development of women. Since the women are traditionally expected to take care of a family, they are married of early, sometimes at the onset of puberty, thus girls/women have been deprived of access to full basic education.

The need to have a community education is also urgent given the emerging contexts affecting indigenous people's life. Significant changes have altered the traditional educational system of the Ubo and Tboli of Lake Sebu. First, the influx of varied cultural and economic lifestyle from Filipinos in other parts of the country when the Philippine government opened Mindanao for occupation and development has changed tribal lifeways rapidly and displacement and economic disorientation affected the life ways of most tribal people. All these led to their disenfranchisement. Second, when Lake Sebu was created as a municipality and the opening of a secondary national highway has led to drastic change of ownership of ancestral land, making the marginalized Ubo and Tboli tribes even poorer and stripped off of their most important life support-their land and everything that grew on it. They now have to depend on other people to produce and process food which they have to buy, pay for the cost of education which is available only in certain and oftentimes inaccessible places. Third, they are now placed in a more precarious situation with the new packaging of Lake Sebu as a "tourist destination".

To address these realities, the women weavers of a farmers' cooperative called KLOWIL formed their own community educators group called FATK or 4K with its full name Klubi Kestifun Yom Kegenom nge Ketngon which means Klubi Association to Spread the Knowledge. In 2004, the Popular Education for People's Empowerment (PEPE), a non-government organization that promotes popular education helped developed the capacities of 19 women and 2 men as local educators. It guided FatK in doing its local research --- documenting T'boli stories, beliefs and lifeways. FatK members were the researchers and identified and developed the necessary curriculum, lesson plans and visual aids for the different themes.

The program's literacy/education program revolves around three themes:

- ❑ Culture and Family Relations
- ❑ Livelihoods
- ❑ Health and Nutrition

In all the three themes, the program developed the contents --- curriculum and lesson plans based on a combination of indigenous knowledge and relevant modern knowledge and human rights framework. For example, the discussions on Culture and Family Relations, the community elders were invited to speak on the topic while balancing the discussions with the own perspectives of local women educators and also of ideas coming from gender and human rights framework.

The pedagogy of the community education is therefore, dialogical, learning much from the Freire's popular education while making sure that the indigenous ways of learning are also practiced.

The local educators grouped themselves according to the themes. The group on Culture and Family Relations collected the traditional musical instruments, traditional attire and stories on customs and beliefs. The group on Livelihoods has purchased a sewing machine and created designs for the t'nalak finished products which the educators are going to teach the learners. All these learning materials have been designed integrating the five strands of functional literacy --- communication skills, analytical skills, sustainable use of resources, developing self-esteem and working with the community. Lastly, the Group on Health and Nutrition emphasized the sub topics on nutritious foods, breast feeding and clean environment and sanitation.

FATK'S ACTIVITIES IN 2006-2007

<b>DATE</b>	<b>ACTIVITIES</b>	<b>DETAILS</b>
<i>November 16-17, 2006</i>	<b>Materials Development Workshop</b>	<ul style="list-style-type: none"> <li>❖ The volunteer educators in Klubi started developing visuals – drawings for ALS pilot and identified the materials that they are going to collect for the discussions on culture.</li> </ul>
<i>October- November 2006</i>	<b>Establishment of learning garden at Klubi</b>	<ul style="list-style-type: none"> <li>❖ Planted different kinds of vegetables and medicinal plants (okra, alugbati, string beans, onion, tomatoes, sayote, petchay, etc.) in the vacant lot area at the Bodega. The plants were labeled so they will be part of the literacy sessions.</li> </ul>
	<b>Conduct Case Study: Education Deficit in Lake Sebu particularly Brgy. Klubi</b>	<p>Selected volunteer educators conducted data gathering and FGDs with the following:</p> <ul style="list-style-type: none"> <li>- teachers in Klubi</li> <li>- OSY</li> <li>- parents</li> <li>- DepEd</li> <li>- Municipal Planning and Development Office</li> <li>- Municipal Nutrition Office</li> <li>- Sta. Cruz Mission</li> </ul>
<i>Dec 8-15, 2006</i>	<b>Hands-on Training on Sewing (Machine) and Planning for January activities</b>	<ul style="list-style-type: none"> <li>❖ Invited 2 resource persons for sewing</li> <li>❖ Finalized schedule of pilot sessions and launching</li> <li>❖ Preparation and tasking for Life Skills Training and Launching</li> <li>❖ Year-end activity/Christmas Party</li> </ul>
<i>January 7-8, 2007</i>	<b>Life Skills Training (resource persons: Ines Fernandez and Lita Neri of Arugaan)</b>	<p>Interactive lecture on the following topics:</p> <ul style="list-style-type: none"> <li>❖ Food security (healing Foods)</li> <li>❖ Food panorama</li> <li>❖ Food analysis</li> <li>❖ Milk Issue</li> <li>❖ Breastfeeding</li> <li>❖ Healing Therapies</li> </ul> <p>Actual preparation and cooking</p>
<i>January 9, 2007</i>	<b>Launching of ALS Pilot Sessions</b>	<p>Attended by the community, barangay officials and guests (Ines Fernandez, Lita Neri, Jing and Kareen, Thea Soriano, Mvrna Pula)</p> <p>Oath-taking of FatK Officers</p> <p>Distribution of kit pass for the learners</p> <p>Food preparation (Community and volunteer educators )</p>

When it started, the education program has the following objectives:

- ❑ Continuously developing the capacities of local educators to conceptualize, implement and manage their own community education programs
- ❑ Implementing appropriate learning programs addressing the functional literacy needs of girls and women who were not able to finish basic education
- ❑ Working in partnership with local government units to access resources for community education
- ❑ Developing education programs towards enriching contemporary continuity of indigenous knowledge system and beliefs amid T'boli's appropriation of modern lifeways
- ❑ Contributing to the advocacy for recognition of indigenous knowledge system towards government's affirmative actions for indigenous education all over the Philippines

In the process of learning, the women have become conscious of their capacities for improving their own life and their family. The community education being an initiative being run by the local educators, they have become aware of the benefits of helping out in the community education so others can benefit from it. In 2007, FatK, the Kasanyangan Foundation (KFI) and Klowil cooperative further worked on its dream of a learning community and establish a weaving-learning center. This center is where women weave their beautiful t'nalak and where learners of different ages continue to learn.

To sustain the community education, it has to be linked with the local government, thus the local community educators, through the formation given them, have become aware of their role as advocates for education. They have talked with the village and town officials of government by promoting the success of the community education and convincing these officials to include the program in their annual development and investment planning.

There were challenges, however, in sustaining the education program. FatK scaled down its activities in 2008 because of lack of resources. But because of their dedication and their competencies as local educators, FatK members continued the community education on their own and in collaboration with new partners.

### ***Current Programs***

After the pilot project, the local educators continued educating IP communities on their own initiatives, tapping local resources and using their knowledge and skills developed during the pilot project. Their current programs include Pupils' Mentoring, Early Childhood Education, Literacy for Adults, and summer Literacy Class.

*Pupils' Mentoring.* With the help of five local educators, a project called pupil's mentoring was initiated to help challenged learners of formal school system from grades 1 to 3, ages 6-9 cope up with the requirements of school. These pupils were left behind in the class because of big class size. The mentoring sessions are held every weekend at the community learning center. The mentoring focuses on reading and writing using story books, local stories, songs and prayer developed in the pilot project. Fun-learning and popular education methods are used. The mentors were use local dialects and did actual demonstration in some sessions. During the interview with learners, now in grade 4-6, they said that mentoring sessions helped them a lot, they became fast learners, and some of them even became honor pupils.

The learners also learned to pray, appreciated their local stories and culture and developed self confidence.

*Early Childhood Education.* To prepare the learning and development of children, four local educators spearheaded the early childhood sessions with children 3-5 years old. A total of 35 children were included in the first batch. The program is closely coordinated with the Department of Social Welfare and Development office while some learning materials were from Save the Children; an International NGO enters in the barangay. The same fun learning and PopEd approaches with mentoring sessions were used. The ECE learners are now in grades 2 and 3, and they said during the KII that the program was very helpful. They knew cleanliness aside from familiarization of letters, songs and prayer.

*Literacy for Adults.* This undertaking was facilitated by four local educators and targeted 25 women adult learners. This is the follow through of pilot session on Literacy and Understanding Gender Relations with women but this time covering different learning themes such as literacy, health and sanitation, and livelihood. The initiative was done in cooperation with Sta. Cruz Mission, Mahintana Foundation who provided the modules on health and sanitation and Abaca Women Growers Association for the training center on livelihood activities. The learning method is the same with children and youth, using fun learning, PopEd, and exploring IP culture and traditions, for example, using IP knowledge in health care.

In FGD with adult learners and local educators, these programs further enhanced the local educators' formation. The local educators said that they developed their self-confident through seminars and activities with children and youth; developed their commitment and in the thought that they have imparted knowledge as a legacy to the young generation; knew more on culture and contribute in enhancing it; cultivate the culture of helping one another; learn networking and organizing skills-by working with different stakeholders and facilitating meetings and literacy sessions.

The project contributed in achieving better relationship between women and men and empowering women, the T'boli educators and learners observed that 1) the community realized the importance of women's participation in economic activities 2) women have become more participative in politics 3) father and mother decide equally for the education of their children; boys and girls have equal opportunity for education 4) there was a reduction in the practice of arrange marriage by at least 30 percent. It has also made a significant contribution in promoting indigenous knowledge on health care; alternative livelihood for women such as beads making, embroidery, tinalak and making mats; and finally participated in community and barangay affairs such as election process.

*Summer Literacy Class.* To reach out out-of-school children and youth and to bridge them to formal learning, the summer literacy class was conducted for OCSY using the ALS module and learning materials developed during the pilot project as well as story books donated by E-Net Philippines. The program has two primary objectives, one is to facilitate indigenous learning of out-of-school children and youth by studying local stories, songs and prayer; second, is to encourage children and youth to study formal school to understand modern world. This project is continuously conducted by three local educators every summer.

FatK's education programs are remarkably and entirely community-managed. The community, elders and women in particular are the front liners in sustaining the gains for literacy/education for peace and development and in providing community education for the benefit of the children, youth and adults of Klubi. The staff or driving force are all members of the association under the leadership of the current President Mening Sulan, T'boli woman and one of the pioneer local educators in the community. She started as a local educator since 2000 way before FatK was formed and assume the presidency on 2007. While taking the lead for resource mobilization and networking, she was also handling literacy sessions for adults. The other officers of the association share the same experiences with Mening Sulan and support the association as co-leaders and local educators.



*Ethyl Jane facilitates learning sessions in Bgy. Dalwangan (PHOTO BY M. GAN, 2011)*

### **MALAYBALAY ALS FOR THE BUKIDNON TRIBE OF BARANGAY DALWANGAN**

The ALS BLP for the Lumad bgy. Dalwangan started in 2008 on the request of Bae Inatlwan, tribal leader of the Lumad community in the remote areas of Bgy. Dalwangan. According to Bae, illiteracy is the barrier that keeps them from fully understanding the laws that now impinge upon their daily activities especially when it comes to resource utilization in their ancestral land. Needless to say illiteracy limits their participation in the mainstream economic system which often makes them victims of fraudulent traders. Moreover, it has prevented them from accessing support services that could improve their production.

#### ***Background of the Lumad Community in Bgy. Dalwangan***

The Lumads of Bgy. Dalwangan belong to the Bukidnon tribe; one of the seven tribes of the Lumad IPs in the Province of Bukidnon. Their community is part of the 47,270 hectares Mt. Kitanglad Range Natural Park (MKRNP) that covers seven municipalities, e.g., Lantapan, Sumilao, Libona, Baungon, Talakag, Manolo Fortich, Impasugong, and the city of Malaybalay. In 1992 the National Integrated Protected Areas System (NIPAS) Law of 1992 (RA 7586) identified MKRNP as one of its components and in 2000 the MKRNA Act (RA 8978) ensured the protection of Mt. Kitanglad. These laws, along with the IPRA (RA 8371), reinforce the claim of the Lumads in Mt. Kitanglad and has since supported their traditional ways and practices in protecting one of the surviving rainforests in the country.

The tribal leaders of MKRNP are organized into a Council of Elders with one of them sitting in the Executive Committee of the Mt. Kitanglad Protected Areas Management Board, the highest governing body of the protected area. Fourteen other tribal leaders sit in the board. In the mid-1990s

until 2002 the MKRNP was part of the Conservation of Priority Protected Areas Project (CPPAP) along with nine other protected areas in the Philippines. It was funded by the Global Environment Facility for US \$ 20M to implement its goals of biodiversity conservation and sustainable development. Unfortunately when the project ended, funding for managing the 47,270 has. natural park also dwindled especially when funds allocated under RA 8978 were not released by the Department of Budget and Management (DBM) from 2008 to 2010. However, the Provincial Government, the seven municipalities and the City of Malaybalay contribute to MKRNP's park operations and management through their individual land use plans.

### ***The Basic Literacy Program for the Lumad Learners of Bgy. Dalwangan***

The adult IP ALS learners of bgy. Dalwangan are found in Sitio Dinamitan which is 6 kilometers from the barangay proper, and Sitio Darahugan, 16 kilometers away from the barangay and reachable only by hiking or on horseback. They produce corn, sweet potatoes and cassava unlike the relatively more affluent migrants in their community who plant the more profitable vegetables. It is difficult for the Lumads to plant vegetables because it requires capital that is simply inaccessible to them.

In terms of basic services, the nearest elementary school for the Lumad children is found in their barangay proper which is at least 6 kilometers away from their homes. Just recently the barangay accommodated some high school students in the barangay hall which is now an annex high school facility. Before, the Lumad high school students from the far-flung Sitios of Dalwangan go to the town proper. Being poor, Lumad students only have the slightest chance of finishing school. It is no wonder why majority of the adults in their community finish only grade one, grade two or grade three.

### ***Malaybalay ALS Program for the Lumads of Bgy. Dalwangan***

Malaybalay City implements DepEd's IP Education Curriculum for ALS developed in 2006 by the NICP and various indigenous cultural communities. The Division has four ALS Coordinators and only one Mobile Teacher (MT) who is handling the Lumad class in Bgy. Dalwangan. The MT joined Malaybalay City's ALS in August 2009 and is also a Lumad from the Bukidnon . This helps a lot in facilitating the learnings of the Lumads in her sessions since she also speaks their dialect and understands their ways. At present she handles a class of 50 Lumad learners where majority are mothers who enroll in the class to be able to teach their school age children in their assignments.

The learning program in Bgy. Dalwangan is a community effort between the Lumads, their barangay and the Malaybalay ALS Program. The Lumad community provided the venue for the classes which is their "Tolugan", or tribal house, located 3 kilometers from the Barangay proper. On the other hand, the barangay provides the learners' notebooks, ball pens, reproduction of some forms and other school supplies. The barangay also subsidizes part of the MT's honorarium.

According to the MT, all her 50 learners from bgy. Dalwangan underwent an enrollment process where they submitted a birth certificate, ID pictures and a marriage license for married learners. Each learner accomplishes the Personal Information Sheet (PIS) which also serves as a diagnostic tool for the learners literacy level, i.e., learners who cannot accomplish the PIS or score five points and below automatically enter the BLP and those who score higher qualify for the A&E. To determine the literacy level of learners under the BLP, e.g., non-literate/ basic reader (levels 0 to 1), neo-literate (level two) and post literate (level three), they undergo the ABL. Learners also fill out the Individual Learning Agreement (ILA) indicating the things they want to learn about, how to learn about them and when. Illiterate learners are aided by the learning facilitator in accomplishing the

ILA. These tools, i.e., PIS, ABL and ILA, help the learning facilitator develop learning sessions as well as monitor the progress of learners.

For the learning sessions, the MT only has one copy of the 29 modules provided by DepED, a complete set has 35 modules. She also supplements the modules with other reading materials and because she only has one copy of the set, the modules are not provided to learners but shared by group or during plenary discussions. Learning sessions are conducted in Filipino and the vernacular since the learners also want to learn the language for the visitors that go to their communities. Some of them are even eager to learn English because some of the NGOs that operate in MKNRP also have foreign visitors. However, according to the Mobile Teacher, another reason for using Filipino in the sessions is to prepare the learners for the A&E Program which is in Filipino. Nevertheless, the Mobile Teacher helped DepEd's Regional Office translate the learning materials to Cebuano which are now ready for publication.

Indigenous knowledge is reinforced in the program through sessions that discuss the environment and the community. During these sessions the learning facilitator draw out from the Lumad learners their ancient practices in taking care of the environment and community traditions.

Aside from the learnings provided under the ALS, the Lumads in bgy. Dalwangan also enjoy the services of the First Community Cooperative (FICCO) where they are associate members and avail of much needed farm production support. FICCO's micro-finance program with the learners started in August 2009 through the initiative of their ALS Coordinator. Since then two batches of borrowers, representing 30 individuals, benefited from the program where they can borrow from P 10,000.00 to P 20,000.00. According to their MT, the livelihood component of their learning stretches the benefits of the ALS in the form of income for the learners, not to mention that the learners' repayment rate is at 95%.

### ***A Challenge for the Malaybalay ALS Program***

For the tribal community in bgy. Dalwangan, the ALS is the realization of their hopes of an education that will complement their indigenous knowledge systems to better manage their land and improve their lives. Learning to read and write in Filipino and English opened opportunities for them to learn how to get support for their farms, manage their finances and generally improve their condition. However, the community argue that there are still more Lumads who could benefit from the program if sessions are conducted in Sitio Darahugan.

Given the number of ALS Coordinators and MT in Malaybalay, the program will require more support in terms of facilitators, funds and materials especially when there are requests from the communities to set up classes in their areas; not to mention reaching other Lumad communities of the City. Nevertheless, the Malaybalay ALS team is hopeful that they will be able to address this condition now that Malaybalay is granted a Division status and request for additional MTs is underway.



*Local LCC and BALS staff together with Dr. Norma Salcedo, head of LCC (PHOTO BY M. GAN 2011)*

## **TAGUM CITY ALS FOR THE LUMADS OF BARANGAY PANDAPAN**

### *The Lumads of Tagum City*

There are three dominant tribes and six migrant tribes in Tagum City, these are the Mansaka, Mandaya and Kagan tribes and the Dibabawon, Manggunawangan, Ata, Manobo, Bagobo and Isama tribes respectively. And though their ancestral home is Compostela Valley, they consider Tagum City a melting pot where they used to inhabit the lowlands centuries ago. But with the arrival of migrants who imposed their system of ownership through land titles, the Lumads lost their claim to the land and were driven to the mountains where they are now mostly found. However, the natural resource exploitation of large companies<sup>23</sup> in the mountains once again drive them away from their land with some going back to the lowlands. At present migrants also populate the lowlands of Tagum City from Visayas and Luzon though there are also Muslims, i.e., Kalagan Muslims, and Chinese.

IPs comprise 3% to 7% of the City's population. They are farmers producing bananas<sup>24</sup>, coconut, fruits and vegetables. However, the lack of farm support has kept their production and income low<sup>25</sup>. In terms of services, they have little access to basic services like education and health.

23 Apex mining has been extracting resources for 60 years in a 660 has. piece of land in the Mansaka ancestral domain that resettled IP communities. The lack of financial resources has kept the IPs from pursuing a case against the company, not to mention being threatened by high powered weapons.

24 banana is a major crop produced in Tagum City because of the demand imposed by Dole Philippines. Mono-cropping is a concern for IPs in this area because it ties their production to a single product for foreign consumers. According to Chieftain Onlos the use of pesticides is harmful to the farmers.

25 note that it may be more liberating for the IPs of Tagum City if the local government seriously respond to their economic needs as much as it does to their cultural heritage.

Facilities are few and very far from their communities. But unlike the Lumads of Bgy. Dalwangan, Malaybalay City there are more IP elementary graduates in Tagum City and some even reach high school though only a handful enter or finish college.

The IPs of Tagum City received their CADT in 2008 which covers 142,000 has. of land in six LGUs: Tagum City, Mako, Mabini, Bantukan, Mawab, Nabunturan and Managusan.

**Background of the Tagum City Federation of Barangay Tribal Council (TCFBTCI)**

Recognizing the provisions in IPRA and the need to strengthen social services for the IPs, the City government through its cultural program lead in organizing and providing representation for them through the Tagum City Federation of Barangay Tribal Council, Inc. (TCFBTCI). The Federation was established in 2003 starting with the organized IPs in seven barangays of Tagum City. The Federation now includes 18 barangays and is working towards including the remaining five of 23 barangays of the City. According to Datu Rudy Onlos, City Chieftain, it has not been easy to include all the IPs in all barangays as soon as they wish because organizing the IPs requires resources that the federation lacks.

The Federation coordinates with the Special Community Development Program Division (SCDPD) of the City Government and holds office in the LGU compound. The SCDPD implements the City's special programs such as the IP Development Program, the Public Employment Service (PESO), housing, etc. Recently, Muslim groups also claimed their representation in the IP Development Program so that the funds<sup>26</sup> allotted by the City to the program is divided between the IP group and the Muslim group.

The Federation is headed by the City Chieftain and each organized barangay represented by their barangay chieftain. The barangays meanwhile have their own Council of Women, Tribal Youth, Manson Guild and IP Rights Desk . Assisting the City Chieftain with administration of the federation are the: City Tribal Council Secretary, City Tribal Council Treasurer and IP Coordinator<sup>27</sup>.

There are five programs implemented by the Federation, e.g.:

<b>Infrastructure</b>	<b>Administration (Social Service)</b>	<b>Livelihood</b>	<b>Cultural</b>	<b>Anthropological (Heritage Preservation)</b>
Construction of Museum	Counseling	Bead work	Musikahan	Book (History) [Publication of history and customary laws of the Mansa-ka tribe]
Construction of Tribal Village	Scholarship	Pianaiyan	Araw Tagum ng	Pag-indo (Education)

26 the City allocates P 500,000.00 to the IP Dev't. Program with P 250,000.00 given to the Federation and the other half to the Muslim group. This crippled the projects of the Federation for the different tribes of Tagum. Their group is also raising concerns on the legitimacy of the Muslim claim for being IPs since they are a dominant group in Mindanao. They also practice a foreign culture in contrast with the IPs who are practicing the indigenous culture of Mindanao.

27 The IP Coordinator is the daughter of the City Tribal Chieftain.

	Burial assistance	D a g u m (dress)	Kaimonan Festival	
	Medical assistance	Fish pond	Trainings / Seminars	
	Marriage certification	K a n g k o n g production	Authentic Tribal Dances	
	Birth certification	Weaving	Playing Tribal Instrument	
	Case settlement	Hollow blocks making		
	Employment			
	Facilitate tribal client			
	Bunong certification			

### *IP Education in Tagum City: Pag-Indo and ALS*

IP education Tagum City covers three areas: cultural, IP rights and secular education. The Federation's Pag-Indo project tackles cultural education in their school for living tradition (SLT) and discusses Mansaka history, myths and customary laws. Materials for Pag-Indo topics were recently published in two books<sup>28</sup>, e.g., *Babatokon ng mga Tipanud (Istorya ng mga Unang Tao)* and *Mansaka Customary Law*, drafted by the Federation in 2008 (*Babatokon ng mga Tipanud*) and 2009 (*Mansaka Customary Law*). The books were written by their elders in Mansaka dialect with translation in Cebuano and edited and published by the Federation. According to the IP coordinator, the *Babatokon ng mga Tipanud* took 1 ½ years to complete because of insufficient funds. The Federation is currently working on the Cebuano-Mansaka-English Dictionary.

For the Mansakas only tribal leaders can pass on their culture and traditions, this is why only the Federation's two Culture Masters conduct the Pag-Indo sessions in public schools and IP communities. Though these are not how the IPs traditionally hand down knowledge about their customs and traditions, the Federation sees the need for conducting group sessions as a way of preserving their heritage by reminding the young IPs about their culture as well as validating with IP elders the customs and traditions of the Mansaka tribe. For non-IPs, the sessions serve as an education campaign on Mansaka culture.

IP education in schools is coordinated with the City Schools Division Superintendent and school principals. However, since their session is not part of the prescribed school curriculum, the Federation is allowed to hold sessions only during vacant periods or on Saturdays. Since the publication of the Mansaka books, the Federation has covered three high schools and one elementary school in Tagum City<sup>29</sup>.

For community sessions, covered barangays are divided to north and south, each handled by a Cul-

28 there are only 100 published copies of the books and distribution is limited to select recipients.

29 There are seven high schools in Tagum City.

ture Master who conduct the sessions during Saturdays in the community's "Tuogan"<sup>30</sup>. Initially, the Federation planned to hold the sessions every week but insufficient funds and the tendency of IP participants to work in farms during planting and harvest season limit their sessions to at least once a month. Nonetheless, the barangay IP Council cover the snacks of the participants.

Each session starts at 8:00AM and lasts the whole day. A "Balyam" or priest starts with a "Panawagtawag" or prayer followed by a message. The Culture Master then proceeds with a story telling from the books published by the Federation followed by an open discussion with the participants where ideas are clarified and myths or legends revised or affirmed by the elder IPs. The latter part of the session is for reminders on what the IPs should observe as a Mansaka tribe as well as government services available to them. Learnings from the sessions then become part of their customs and rituals that the barangay cheftain ensures are properly observed.

Aside from the Mansaka customs and traditions, the Federation also conducts seminars on the IPRA law to their members. These sessions may be included during Pag-Indo or through tribal meetings with elders. Since the materials on Mansaka customs and traditions were relatively recent, the Federation's early education activities were on the IPRA.

### ***ALS for Dibabawon Tribe in Bgy. Pandapan***

Secular learning for adult IPs in Tagum City is covered by the ALS implemented by the DepEd-ALS and the City Literacy Coordinating Council (CLCC). In fact most of the Federation's chieftains are ALS graduates. Tagum City's social development program is anchored on literacy and implements 19 programs which includes a resettlement program and development of energy park. In 2008 the City Government allocated P 30M for its programs. The City Government also covers honorarium support for a number of the City's ALS Mobile Teachers that even exceeds the standard amount allocated by DepED.

The Dibabawon tribe of barangay Pandapan, Tagum City is among the learners reached by the City's ALS. According to the Barangay Captain, Dibabawons are migrant IPs in their community from the adjacent Municipality of San Vicente, Compostela Valley Province. Poverty, lack of basic services and problems in peace and order drove them to Pandapan when they learned about its better conditions through a Dibabawon who married a resident of Pandapan. From four Dibabawon migrant families, there are now 70 registered Dibabawon voters in Pandapan.

Cutting bamboos, used in supporting banana trees in plantations, is the Dibabawons source of income in Pandapan. This livelihood is seasonal and usually involves the whole family so that they have enough income until the next season. Bamboo cutting usually takes one week and children go with their parents to the forests since no one will look after them in their homes. Dibabawons are paid P 1.00/ bamboo pole and another P 1.00 for each pole hauled from the forest to the roadside where a truck delivers the bamboos to banana plantations. Female and children can cut 100 to 150 poles per week while adult males can cut up to 300 poles.

ALS for Dibabawons in barangay Pandapan began in 2008 when the City's literacy mapping showed low functional literacy in the barangay due to lack of school facilities aggravated by bad roads accessible only to single motor cycles. Under this condition children drop out while others do not finish school at all. This prompted Elina, Mobile Teacher in Pandapan along with the barangay captain, to coordinate with the barangay chieftain to encourage the Dibabawons to attend the ALS sessions. Elina started with ten Dibabawon adult learners, mostly women, under the BLP who are now continuing with their A&E. Another ten joined under the BLP in the last ALS enrollment.

<sup>30</sup> tribal hall or church.

Classes are conducted in the vernacular covering the 29 BLP modules, for non-literates, and the A & E Program, for literates who wish to receive equivalent elementary or high school diploma. The learners and MT meet at the barangay hall for their sessions. In addition to the literacy classes, learners also benefit from the Comprehensive Livelihood and Emergency Employment Program (CLEEP). The livelihood projects provide mothers extra income while staying at home which enable them to look after their children while the men go to the farms.

Normelita Alatao is one of Elina's Dibabawon learners who came from a remote barangay in the Municipality of Laak where malaria is still a problem. She only reached grade two but as an ALS learner she is looking forward to completing her elementary under the A&E. According to Normelita, children in her barangay in Laak walk three kilometers to reach the nearest school. Some children like her are too poor to attend classes everyday especially during planting and harvest season when their parents need extra help as farm workers. Now she and her family benefit from basic services, like health center and school facilities, in Pandapan. Her husband and eldest son work in a mining company in the Municipality of Maragusan, Compostela Valley panning gold, while she raises some pigs she received from CLEEP. Two of her school age children are attending school in Pandapan.

### ***Challenge for IP Education in Tagum City***

According to Tagum City's CLCC Head, despite the support and variety of social development programs provided by the City government to its constituents, it is still faced with the challenge of finding more resources to continue the programs because of the City's growing population. For the relatively small IP community in Tagum City, this can mean lesser basic service and other opportunities for development, as shown in the cutback for support to TCFBTCI. Unfortunately, the organization also carries out a key role in adult IP education, which is the preservation and expansion of the Lumad IKS-- aside from the fact that it also provides other basic services to the IP community. For the City Government and TCFBTCI finding innovative ways to support each of their programs is crucial so that each will be sustained.

## **KEY FINDINGS**

Adult IP education in the communities involves three types: ALS, IP Rights and cultural heritage.

ALS takes the place of formal school for IPs who are past the required school age with mostly mothers enrolled in the ALS class to be able to teach their children with school work. The IP Rights and cultural heritage support the advocacy of the IPs towards their self-determination. However, these do not receive as much support from the government as the ALS.

ALS is a viable learning service to more IPs because it reaches out to the majority who cannot avail of the scholarships offered by the government. It is also much cheaper when one considers how much the government spends for each learner compared to scholarships.

IPs are encouraged to pursue learning under the ALS because classes are held with fellow IPs and a culture-sensitive facilitator. Lessons are also contextualized according to their experiences. Combined with livelihood projects, the lessons are reinforced and become more meaningful as they apply reading and numeracy skills in managing the funds and day to day activities of their projects.

Community indigenous education is a second chance option for adults (and children) not only for acquiring functional literacy but more importantly a venue for learners to interact and reflect on their culture, history, beliefs and the changes around them. Effective programs are most often intergenerational.

Despite inadequate support from the national government, local communities support the ALS classes.

## **GOOD PRACTICES IN ADULT IP EDUCATION**

*Cooperation in adult IP education service delivery.* Given limited funds allocated to adult IP education, and in the face of other public services competing for resources, adult IP education classes are sustained because of the communities joint effort with service providers, e.g., DepED, the local government and NGOs. Nevertheless, support for these classes needs to be expanded so that it can reach more IP communities.

*Combination of literacy and livelihood activities.* literacy sessions with adult IPs become more meaningful and are reinforced if this is combined with livelihood projects.

*Culture sensitive learning facilitators.* given the “standardized” IP curriculum and modules, culture sensitive learning facilitators (IP facilitators in particular) help a lot in contextualizing the lessons to the learners by using the local language and relating some of the points to their customs and traditions.

Community-managed education programs find at their core the role of wisdom bearers such as the elders, women healers and the facilitative task of local educators who are able to document local stories/knowledge and conduct learning sessions with indigenous learners from different ages.

## CONCLUSION.....

Government policies on IP education largely focus on developing literacy to help them integrate to mainstream society. In its early stage government policies grew out of the need to support and advance the economic development agenda of the government, specifically with the use of resources in IP territories. During the American colonial period, IP education policies sought to pacify and assimilate non-Christian minority groups primarily through the formal public school system and scholarships<sup>31</sup>. Gradually, it evolved to policies that recognize IP rights and preserve their cultural integrity. In the past couple of decades indigenous knowledge systems also found its way to government literacy programs and bring learning even closer to IPs.

In terms of policy implementation, IP education as a basic service is provided through three government agencies, the National Commission on Indigenous Peoples (NCIP), the Department of Education (DepEd) and the Commission on Higher Education (CHED). Both the NCIP and the CHED provide scholarships to IPs for formal education while the DepEd implements a formal system and an alternative learning system (ALS) that IPs can access given the resources. However, the poor socio-economic condition of IPs in the country<sup>32</sup> makes ALS the viable education service provided by the government that can reach out to more underserved youth and adult IPs. The growing concern for IP education also gave way to culture responsive learning materials and curriculum in addition to alternative delivery modes.

However, there is much to be desired with regards to policies and programs on Adult IP education in the country. It remains an overlooked issue in the sector as shown by the lack of a definitive policy that directly provide for an adult IP education in the country, and by the similar lack of programs that genuinely respond to the needs of majority of the adult IPs-- NCIP and CHED's scholarship programs narrowly targets those who can afford to leave their communities and pursue vocational or higher education in colleges and universities that mostly offer a Western-type education. DepED's ALS on the other hand promises to be the more viable learning vehicle for IPs because it reaches out to the IP communities with a curriculum relatively more responsive of their condition.

In summary, the policy scan and documentation of adult IP education programs point to and reiterate the following recommendations that can help ensure appropriate adult education with indigenous communities:

31 Fiagoy, Geraldine L. Adult Education and Indigenous Peoples in the Philippines in International Survey on Adult Education for Indigenous Peoples. UNESCO Institute for Education. 2000.

32 E-Net Philippines. Policy Brief on Indigenous Peoples' Education. 2009.

- Inter-agency strategy – With the leadership of the DepEd and in collaboration with different agencies like the Department of Labor and Employment, the National Commission on Indigenous People, Local Government Units, the Commission on the Welfare of Children, Tech-Voc Agency, Department of Health and all other related agencies should implement adult education for indigenous communities, integrating the programs with livelihoods, health care, land ownership, culture and history and other issues that are important to the communities.
- Addressing gaps in adult education through provision of intergenerational education (from young to adults) – Indigenous communities have been deprived of education through generations. Poverty, social realities, parents' decision in education of children and confidence to participate in community decision-making impede access to education. Thus, education in school and community at different levels should be provided to ensure that strategic reforms in providing education for indigenous communities --- to benefit both children and adults.
- Expanding the Alternative Learning System of DepEd for IPs – The Bureau of Alternative Learning System (BALS) has started the production of ALS modules for indigenous communities. However, because of the lack of resources to document stories, translate modules in local languages and develop relevant reading materials, this initiative is proceeding at a slow pace. The NCIP together with BALS should work together the various CSOs providing indigenous education programs to push for this work. Similarly, given the difficult circumstances and different learning needs of marginal communities, there is a need to expand the framework, learning strategies and curricula of the government's ALS<sup>33</sup>.
- The NGOs and POs have been very effective in adapting the curriculum of DepEd and infusing contents that are appropriate to age levels and contexts of learners. Learning from these experiences, scaling these up through government resources, will expedite the formation of an expanded, diverse, culture-based and learner-centered ALS for IP in the country.
- Mobilizing Resources for Affirmative Actions for the Marginalized and IPs – The National Education for All Committee should push for education programs for disadvantaged groups and consequently affirmative budget allocation for these programs to benefit communities with high education deficits.
- Institutionalizing indigenous people's participation in decision-making in school and education as a whole – The Local Government Code requires that any organization that wants to participate in local governance processes in LGUs should be duly registered in the country and accredited by the LGU. Most indigenous organizations are not registered, in keeping with their belief on their own governance structures. It has been shown that parents and community participation can work well to ensure that adult education for IPs. This participation should be institutionalized by adapting rules for education governance based on the contexts of indigenous communities.

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33 The recommendation on ALS up to the last on institutionalizing IP participation in education were articulated by E-Net Philippines in its Indigenous Education Policy Brief published by ASPBAE. The recommendations are being reiterated here as these issues came up again in the course of the research and E-Net Philippines believes that they are vital for adult IP education.

## (Endnotes).....

- 1 13 Basic Literacy and Numeracy Levels:  
 Cleanliness: Important to One's Health  
 New Technology, Prospering Community  
 Do You Love Your Community?  
 Our Ancestral Land, Cradle of the Ethnic  
 My Rights, My Responsibilities  
 Do You Have the Abilities?

- When You Learned and Woke up from Reality  
 Precaution on the Roads  
 Let's Unite Philippines  
 Your Abilities Bring Forth Success  
 Know Your Letters  
 Try This Regimen  
 One's Body

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## List of Participants in Field Research:.....

### MALAYBALAY CITY

Focus Group Discussion

- |                         |                                    |
|-------------------------|------------------------------------|
| 1 Allan Mansaladez      | Division ALS Supervisor            |
| 2 Apolinario L. Ravidas | Schools District Supervisor- North |
| 3 Seven Ama             | District ALS Coordinator- North    |
| 4 Norman D. Melendez    | District ALS Coordinator- Central  |
| 5 Emma Casinabel        | Barangay Dalwangan Council         |

Key Informant Interview

- |                                |   |
|--------------------------------|---|
| 6 Ethyl Jane Binayo            | ALS Mobile Teacher- North   |
| 7 Wendy Egoy                   | ALS Mobile Teacher  |
| 8 Bae Inatlawan                | Tribal Leader, IP learner   |
| 9 Imelda Agnes C. Tubeo        | Coordinator, Bukidnon Indigenous Youth of the Seven Tribes- Bukidnon State University |
| 10 Anecito Estorgio            | Manager, First Community Cooperative  |
| 11 Maria Renie Villegas Bingat | Malaybalay City MIS   |

### BOTOLAN, ZAMBALES

Focus Group Discussion

- |                    |   |
|--------------------|---|
| 1 Carlito Domulot  | President, PBAZ   |
| 2 Leticia C. Gomez | Member, PBAZ Core Group<br>Secondary Level ALS Instructional Manager/ Facilitator |
| 3 Helen A. Abarra  | Member, PBAZ Core Group<br>Secondary Level ALS Instructional Manager/ Facilitator |

Key Informant Interview

- |                        |  |
|------------------------|--|
| 4 Jerlyn G. Jugatan    | Basic Literacy Para-teacher                            |
| 5 Daisy T. Jugatan     | Basic Literacy Para-teacher                            |
| 6 Catherine D. Domulot | Basic Literacy Para-teacher                            |
| 7 Desiree D. Carbonel  | Secondary Level ALS Instructional Manager/ Facilitator |

### TAGUM CITY

Focus Group Discussion

- |                      |                   |
|----------------------|-------------------|
| 1 Barangay Captain   | Barangay Pandapan |
| 2 Janet Otaw         | IP learner        |
| 3 Carmelita Bersabal | IP learner        |
| 4 Leonila Utaw       | IP learner        |

Key Informant Interview

- |                   |                            |
|-------------------|----------------------------|
| 5 Anwar E. Maadel | Head Secretariat, City LCC |
| 6 Elina G. Punay  | ALS Mobile Teacher         |

Tagum City Federation of Barangay Tribal Council, Inc.

- |                       |   |
|-----------------------|---|
| 7 Datu Rudy T. Onlos  | City Tribal Chieftain   |
| 8 Datu Romeo Dansigan | Tribal Pastor   |
| 9 Sheila Onlos        | Coordinator, Tagum City Federation of Barangay Tribal Council, Inc. |

### LAKE SEBU

Key Informant Interview

- |                    |                   |
|--------------------|-------------------|
| 1 Mening Sulan     | President of FatK |
| 2 Chita Sulan      | Treasurer         |
| 3 Maria Elena Lani | Secretary, FatK   |



