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Philippines

No. 19

# Culture-Based Education Programme for Indigenous Children & Youth in the Philippines

EIU Best Practices 2010



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Educational, Scientific and  
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## APCEIU

Asia-Pacific Centre of  
Education for International Understanding  
under the auspices of UNESCO

유네스코 아시아태평양 국제이해교육원



# Foreword

As a regional centre mandated to promote Education for International Understanding (EIU) towards a Culture of Peace in Asia and the Pacific region, Asia-Pacific Centre of Education for International Understanding (APCEIU) under the auspices of UNESCO has been engaged in various endeavours aimed at fulfilling its mandate since its inception.

Faithful to this mandate, APCEIU launched the Best Case Studies in 2006, and it was renamed EIU Best Practices in 2009. The EIU Best Practices Programme aims to support existing, and encourage future, local initiatives on EIU in consolidated effort with 47 Member States in the Asia-Pacific. The EIU Best Practices Programme advocates “Learning to Live Together” - the most important of the four pillars of education set forth in the Report to UNESCO of the International Commission on Education for the 21st Century (Delors 1996) - by stimulating participatory learning and critical thinking to develop understandings of oneself and others. Over the past four years, the EIU Best Practices have explored and supported a wide range of manifold approaches to “Learning to Live Together”. Thanks to the continuous support from the National Commissions for UNESCO in the Asia-Pacific, APCEIU has published 16 monographs of selected cases and disseminated them throughout the region. This year, APCEIU has selected and published 5 new cases, issue numbers 17 to 21.

It is our heart-felt wish that issue No. 19 - this year’s EIU Best Practices winner in the Philippines - be the case that makes you stand up and start your own initiative. The culture-based education programme for indigenous

children and youth in the Philippines has presented a very successful case from the aspect of the “Inclusion for the Indigenous Peoples”. Vital concepts such as peace, harmony, diversity, and equality have been disseminated through such indigenous education programmes, which have been conducted specifically on the basis of respecting indigenous cultures.

May this case, among many other best practice cases, spread the inspiration to construct a more open, more equal, and more diverse education system, as well as motivate us to reflect on many other issues that are essential for building a more peaceful world. I hope that through this endeavour, various EIU Best Practices can be shared among educators, scholars and activists who are committed to promoting a Culture of Peace in the region. I expect this project to provide a platform to share and exchange our experiences and perspectives.

December 2010



Lee Seunghwan  
Director

# EIU Best Practices is...

APCEIU has been committed to the promotion of a Culture of Peace since its inception, in line with one of the pillars of education “Learning to Live Together.” A Culture of Peace has been a key principle at the core of UNESCO’s ethical mission. It involves a set of values, attitudes and behaviours that can be taught, developed and improved upon to enhance mutual understanding and conflict resolution. Attaining a Culture of Peace requires transformation of institutional practices, as well as individual values and behaviours in which education plays a crucial role in the process. As a major educational tool aimed at promoting a Culture of Peace, EIU addresses issues related to cultural diversity, globalization and social justice, human rights, peace and sustainable development. It focuses on increasing the capacity of learners to deal with issues of everyday life, to resolve community conflict and to enjoy human, political and civil rights to a greater extent.

APCEIU launched EIU Best Case Studies in 2006 in cooperation with the UNESCO Member States in the region to encourage educators, scholars and activists to implement and share local initiatives on EIU. It is an outreach programme that invites them to share their efforts in promoting education for a culture of peace in different social and cultural contexts. Now renamed as EIU Best Practices in order to further encourage the participation of practitioners in the field, the programme seeks to promote and collect innovative practices based on optimal classroom conditions and activities, school climate, community and social atmosphere, and

disseminate them throughout the region.

The programme is conducted through the following steps: 1) Call for Applications: APCEIU sends announcement letters along with application forms and guidelines to the 47 National Commissions for UNESCO, UNESCO field offices, major National Institutes of Education in the region and APCEIU's MOU partners in the region; 2) Screening and Selection: Submitted applications are reviewed by the Screening Committee, composed of experts, who then select the best practices; 3) Field Visit: APCEIU staff undertake field visits to the programme sites of the selected cases to confer the EIU Best Practices awards, conduct field observation and interviews, and provide the selected applicants with the guidelines for the final report; 4) Submission of the Final Reports: Selected applicants submit the final reports to APCEIU based on the guidelines; and 5) Publication and Dissemination: Final reports are published as a monograph series and disseminated throughout Asia and the Pacific region.

Given the favorable and enthusiastic responses from the region, and support from the National Commissions for UNESCO, APCEIU wishes to expand the positive momentum built thus far and further its efforts for the coming years.

APCEIU encourages educators, scholars and activists from Asia and the Pacific region to apply and share their experiences and perspectives. The Centre expects that through the EIU Best Practices, diverse practices of EIU will be widely shared throughout the entire region, thus contributing towards achieving a Culture of Peace.



## **BENJAMIN DAVID ABADIANO**

**President, Assisi Development Foundation, Inc.**

Mr. Abadiano has more than 20 years of work experience in social development, including 8 years on peace building initiatives. Specifically, he has been involved in the education and training for indigenous peoples in various IP communities throughout the Philippines, the rehabilitation and peace advocacy effort for war affected communities in Mindanao, and in various socio-economic and cultural programmes for marginalized communities.

### **CAREER ACHIEVEMENTS**

- Established an Integrated Development Programme for the indigenous peoples in Mindoro, Camarines Norte, and Mindanao communities
- Developed alternative and culture-based educational programmes (Elementary, Secondary and Tertiary) for the Indigenous Peoples in the Philippines
- Assisted 72 tri-people communities in Mindanao in establishing “Peace Sanctuaries”
- Established Pamulaan, the first Indigenous Peoples College in the Philippines, Davao City
- Established The Living Heritage Center for Philippine Indigenous Peoples, Davao City



# Acknowledgement

We are truly grateful for having been given the opportunity to be one of the contributors in the publication of initiatives in promoting a culture of peace. Our work in the Philippines with the indigenous children and youth through a culture-sensitive education programme has provided various opportunities in creating and developing peace building approaches and activities, especially for the vulnerable communities in the country.

We hope that through this publication we can contribute to the building of peaceful communities and in strengthening peoples' commitment for peace and security not only in our locality, but in the entire world.

We also reaffirm our own commitment, individually and organizationally, to promoting peace and sustainable development through our own small initiatives in partnership with various organizations and institutions.

PAMULAAN Center for Indigenous Peoples Education

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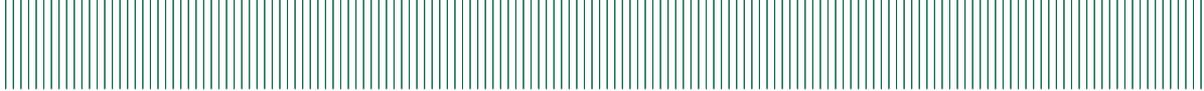
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# Culture-Based Education Programme for Indigenous Children & Youth in the Philippines

## 1. Introduction

### 1.1 Background

The main thrust of the programme is to create CULTURALLY APPROPRIATE AND RELEVANT PATHWAYS OF TRAINING AND FORMATION for the indigenous children and youth of the various communities in the country. It shall produce graduates with the working knowledge and ability to undertake their own individual or collaborative action to develop lasting and sustainable solutions to the issues confronting Indigenous People (IP) communities.

Our four-fold programme includes the following:

- 1) Culture-based Education for Elementary and High School Programmes;
- 2) College Education for Indigenous Youth taking-up BAs on Peace Education;
- 3) Peace Hub for Knowledge Sharing;
- 4) Development of Peace Materials.

### 1.2 Social/Community Context of the Programme

There are 20 million estimated IPs in the Philippines, consisting of around 110 ethnic groups. They are one of the most vulnerable sectors of Philippine society, suffering from abject poverty, malnutrition, exploitation, conflict and violence, discrimination, alienation of their natural resources and human rights violations, and severe lack of access to basic services.

In specific, although it is their right to receive basic services, including education, they have little or no access to a culturally sensitive, appropriate, and relevant education. As of yet, IPs who may wish to pursue their education have no option but to attend existing public/private schools, where they face an entirely new culture and modern methods of instruction. In the process, they undergo difficulties relating to a loss of culture and identity, marginalization, and discrimination.

### **1.3 Creator of the Programme**

Pamulaan is a replication of the same programme founded and organized by Mr. Benjamin D. Abadiano among the Mangyan in Mindoro named Tugdaan. Tugdaan has been in existence for the past 23 years and is one of the pioneers on Indigenous Education in the Philippines. Tugdaan has been recognized by the Department of Education as one of the Most Outstanding Education Programmes for the Indigenous Peoples in the Philippines. It has received several awards and citations for best practices including from the Ramon Magsaysay Awards Foundation. Tugdaan is now managed by the Mangyan people who were former students of the institution.

### **1.4 Initiation of the Programme**

The programme was a response to the indigenous elders dream for a relevant and culture-based education programme. In 2005, a tertiary education programme was established in response to the educational needs of the IP youth, through degree and non-degree programmes anchored on indigenous culture, realities, and aspirations in life. Its main thrust

is to create culturally appropriate and relevant pathways of professional training and formation for the indigenous youth, IP community leaders, and development workers. Through its ladderized and modular approach to educational study, the Center offers short-term training courses for indigenous and non-indigenous workers providing services to IPs. Currently, the Center is offering the following degrees: Bachelor of Arts in Peace Education (BAPE), Bachelor of Arts in Applied Anthropology (BAAA), a Bachelor's in Elementary Education (BEED), and a Bachelor's in Agricultural Technology (BAT).

Initial funding of this project came from the Panibagong Paraan grant competition of the World Bank. The award money was released through a grant from the Embassy of Japan for the construction of a 2-room classroom and student dormitories. In addition to the Japanese Embassy grant, other funds were raised for the Center's initial operation, the completion of the construction of the classrooms, dormitories and libraries, and the procurement of equipment/furniture inside these facilities. These funds came from award money received by the founder and President from the Ramon Magsaysay Award Foundation and a donation from Assisi Development Foundation, Inc.

### **1.5 Resources Needed to Make the Programme Possible**

The programme was established in 2004 by partner organizations that have been involved in various peace and development initiatives all over the country for the past 23 years.

This programme is now in its 4th year of operation. The community schools for the indigenous peoples are located in Mindoro and Mindanao, and students for the college programme come from 31 tribes in various parts of the country.

It is considered a pioneering work not only in the Philippines, but also in Asia as a whole. Its programmes have been designed with the guidance

of the indigenous elders and professors, as well as other academics. Thus, indigenous knowledge systems and practices, as well as peace building initiatives, are integrated in all its programmes and systems.

## 2. Description of the Case / Programme

### 2.1 Goals & Objectives

**GOAL** : The programme aims to contribute to the over-all goal of the Pamulaan Programme which is to develop IP children and youth leaders committed to the task of building sustainable and peaceful IP communities and promoting respect for, and enhancement of, IP culture.

**PURPOSE** : The programme seeks to strengthen the culture-based education programme and peace advocacy of Pamulaan by supporting the formation and education activities of IP children and youth.

The main target of the programme is the marginalized Indigenous Children and Youth.

### 2.2 Specific Goals and Objectives of the Programme

- 1) Improved capacities of IP children and youth on peace building;
- 2) Improved awareness, skills, and involvement of students and youth leaders in community peace building and in promoting cultural integrity;
- 3) Improved IP youth capacities on research and information dissemination on peace building initiatives;
- 4) Improved capacities in developing learning materials and syllabi concerning the culture of peace.

### 2.3 Relevance to EIU

This programme can contribute to the realization of EIU's objective in promoting a culture of peace through education. The sharing of learning

experiences and educational materials can best be done through the Peace Hub of the programme. This Peace Hub facility can also be utilized and maximized by the UNECSCO–EIU Programme in propagating its learning resources to other learning institutions. The programme also provides services to the peace communities under the Peacepaths programme of its partner organizations like the Assisi Development Foundation.

## 2.4 Understanding EIU

EIU is a programme of UNESCO that provides opportunities for educators and organizations in promoting their work on peace building and peace education. It collaborates with various learning groups and institutions that implements community and school based programmes in the advocacy of peace.

### 2.4.1 Ways to Incorporate Holistic Nature of EIU into the Programme

Most, if not all, of the components EIU are also present in the work of Pamulaan. Pamulaan’s approach in promoting a culture of peace goes beyond just conducting sessions and seminars. Pamulaan tries to find avenues where its concepts and principles of culture of peace are integrated in real and concrete development interventions in the communities. Pamulaan’s learning programmes are very much rooted in the principles of human rights, justice and peace, cultural integrity, and holistic and sustainable development, both in the individual and in the community.

### 2.4.2 Aspects/Sub-themes of EIU Pursued in the Programme

- Cultural diversity
- Intercultural understanding
- Social justice
- Sustainable development
- Research and documentation

## **2.5 Pedagogy/Teaching Methods**

The Pamulaan approach combines peace advocacy with concrete development initiatives that address social disparities and inequities in conflict-vulnerable areas. Specifically, its interventions include culture of peace advocacy, leadership strengthening, and providing access to basic services, particularly in education. This is truly pioneering work in the Philippines.

### **2.5.1 Teaching Methods Utilized in the Programme**

Among the key factors that drive the implementation of the programme is the embedding of the education process in its life cycle. This strategy not only involves knowledge and skill building, but also the shifting of consciousness towards peaceful social transformation. Hence, it requires the adoption of participatory and evocative pedagogies for understanding the context of conflict, the shaping of vision and paths to peace, internalizing and expressing values of peace and non-violence, as well as designing and assessing interventions with relevance to peace. In this way, development interventions are understood and owned by the community and other stakeholders as non-violent responses to conflicts and underdevelopment.

The indigenous peoples' culture is one of the basic foundations in developing the learning modules and materials. Respecting people's culture is one of the principles and philosophies of Pamulaan as an institution.

This programme is designed to strengthen the peace education intervention of the Peacepaths Programme with the end view of enhancing the capacities of community leaders, indigenous students and youth, as well as other local stakeholders towards the transformation of conflict vulnerable communities to peace communities.

Thus, this project will be implemented primarily by the indigenous youth taking Peace Education as a course, with assistance from the project partner. Participatory methods and experiential education processes played a central

role in the implementation.

## 2.5.2 Pedagogical Principles of the Programme

### 2.5.2.1 Eight Elements to Learning:

#### *A. Valuing Indigenous Education Systems (Philosophy)*

The indigenous ways of learning must be the basic framework in conceptualizing and implementing various educational processes. Their worldview, along with other realities of their life, must be considered as a guide in directing and organizing the programme.

The education system must allow for the IPs own valuation of education, and they themselves must realize the importance of education, the need for a system that may be used to propagate education among their communities, and then take ownership of it. They have to own the system for themselves to fully understand how it can help develop their lives and enhance their culture.

This is necessary in creating self-reliance among the IPs and in encouraging them to face the challenges brought by changes in their own culture, communities, and the world through education. In this way they are assisted in seeing education as a way of preparing and empowering themselves to dialogue with their own culture and with the world.

#### *B. Promoting Cultural Integrity (Curriculum Development)*

The curriculum must reflect the indigenous knowledge systems and practices acquired from their forefathers in strengthening self-confidence and appreciation of their identity.

At the same time, the curriculum must prepare them for the possible changes that may happen in their lives and culture—it must help them appreciate the truth that culture is dynamic, that their own culture is changing over time. The curriculum should instill values needed for their

communal development—respect and enhancement of the environment, basic human rights, self-reliance, rights to care for the earth and its resources, rights to human development, rights to self-governance and self-determination, and a commitment to advocating a just and peaceful society.

### *C. Valuing Land and Environment (Curriculum Development)*

The schools engage in activities that promote a life-giving relationship with Mother Earth to sharpen students' awareness of their environment, instill in them a love for the land and for nature, and increase their responsibility for protecting, enhancing/developing, and sustaining the environment. Thus, sustainable agriculture is a major subject at all levels.

### *D. Employing Holistic and Integrative Learning Processes (Curriculum Development)*

Total human development is the overall goal of the community schools' programme. Writing, reading and arithmetic are not the only focus. The programme also touches on the basic issues and concerns of their communities. The students are also taught functional skills for their survival and sustainability in all learning processes. Specific livelihood and sustainable programmes are integrated into the educational system to respond to the need for skills training and resource generation for the continuity of the school programmes.

### *E. Enhancing Creative and Analytical Thinking (Approach And Methodology)*

Through the programme activities, creative and analytical thinking in the students are honed through the analysis of situations, issues, and concerns of their communities and the society. It teaches the students to employ the learning by doing principle.

Dynamic and innovative approaches are employed at various levels of learning. The school calendar follows the life cycle and important events of the community. For example, planting and harvest seasons, rituals, dreams,

and symbols are all marked on the calendar. School activities and teaching matters that have relevance to their present situation are given priority.

#### *F. Promoting the Value of Service and Volunteerism (Approach And Methodology)*

The school programme promotes the IPs innate values of sharing and service. It is very common among IPs to share what they have with others, and these values are emphasized in all school activities. Hence, the students are given the opportunities to share their acquired knowledge with their communities.

#### *G. Promoting Peace and Community Building (Policies And Guidelines)*

In the community, schools maintain an atmosphere of trust and confidence with and among the learners and facilitators/educators. It sees the diversity of cultures and religion as an opportunity to enrich one another in a multicultural context.

#### *H. Promoting Empowerment and Peoples' Participation (Management, Monitoring, & Evaluation)*

The Community plays a very important role in the education processes. Students are encouraged to participate in selecting topics discussed, methodologies and materials used, scheduling, evaluation, rewards, and recognition. This helps to cultivate leadership from within. Parent and student participation is highly encouraged even in the managing and sustainability of the programme.

With this set of principles a method called the 4Cs was created. 4Cs refers to the core elements that provide direction in drafting basic principles, philosophies, curriculum, policies, and guidelines. These processes are anchored on the people's indigenous knowledge systems and practices, as well as in the various facets of their life cycle.

### **2.5.2.2 The 4Cs: Core Elements of the Pamulaan Education System**

#### COMMUNITY VISION

The IPs' worldview, dreams, and aspirations in life must be the fundamental basis for their educational system. The education programmes must promote IP empowerment, rights, and their dignity as a people.

#### CULTURES AND TRADITION

The contents and tenets of learning and processes must be rooted in the people's indigenous knowledge, systems, and practices. Teaching and evaluation under IP Education should be based on the defense, protection, and enhancement of their ancestral domain, anchored on the IPs awareness and consciousness of their tribe's identity.

#### CURRENT REALITIES AND CHALLENGES

Learning activities and methodologies must be connected with the challenges the IPs face from day to day. It should promote a culture of peace and community development while responding to the concrete economic needs of IPs. It must enable the IPs to adapt to the changes from within their communities vis-à-vis the world, while maintaining their cultural integrity as a unique people.

#### COMPETENCIES

These refer to the set of values, attitudes, and skills that the programme hopes to hone in each learner. It is a process by which the competencies set by the Commission on Higher Education is being enriched by the other 3 Cs to reflect the people's culture, aspirations, and capacity development for the IPs to face the various challenges in life.

### **2.5.3 Effective Teaching Methods in Achieving the Goals/Objectives of the Programme**

- The students are able to actively participate in their discussions and learning processes

- The students can openly discuss the lessons learned

## 2.6 Activities in Detail

### 2.6.1 Main Activities of the Programme

#### 1) Culture-based Education for Elementary and High School Programmes

This is support given to the Elementary Schools for the Mangyan Tribe in Mindoro and the Matigsalog Tribe in Mindanao. It will continue supporting the learning programmes on the culture of peace for all levels.

#### 2) College Education for Indigenous Youth taking-up BA on Peace Education

This is a ladderized programme on Peace Education with a curriculum designed by the Indigenous Elders, with the assistance of the University Professors. It aims to produce graduates who will work to develop lasting and sustainable solutions to the peace issues confronting IP communities.

#### 3) Peace Hub for Knowledge Sharing

The Peace Hub is a response to the expressed needs of students, teachers, and peace advocates to have more access to learning resources on indigenous and contemporary peace and development frameworks and approaches. The indigenous youth is responsible in accomplishing this task with the help of a technical expert.

#### 4) Development of Peace Materials

In support of the peace education course for indigenous college students in Pamulaan, the programme organizes an In-Service Training Workshop for Peace Education, involving a select group of teachers, indigenous students, traditional leaders, and peace advocates at the start of the school year. This workshop provides a venue for the course stakeholders to engage in insightful conversations about conflict and

peace themes in view of enhancing the course syllabi for the upcoming school year. Another activity is the publication of peace story books based on traditional peace keeping and real life experiences on peace building programmes in the communities.

## **2.6.2 Participants of the Programme**

The main participants of the programme are the indigenous children, youth, and adults.

## **2.6.3 A Brief Description of Other Aspects with Distinctive Features**

The center has been designed to make it consistent with the life and culture of the indigenous children. The architectural structures of the buildings are also integrated with cultural symbols and signs. Every space of the project site is utilized for agricultural and medicinal plants to encourage the students to replicate it in their own backyard.

# **3. Impacts & Reflection**

## **3.1 Main Impacts the Programme Made on the Target Group and Larger Community**

### ***A. According to the elders***

- 1) It has raised the level of awareness of IPs. They already know their rights and can now defend their rights.
- 2) Pamulaan was able to help the children who are poor. Before, the children did not have the ambition to finish education; now many have graduated and are professionals.
- 3) Pamulaan does not leave behind the culture of the IPs.
- 4) Pamulaan is now being respected by outsiders.
- 5) It has trained and provided skills to several IP leaders.
- 6) It has provided the venue for various indigenous youth and elders to see each other and participate in discussions together.

***B. According to the teaching staff***

The teaching staff has said that the parents feel proud because of the development that they are seeing in their children and the sacrifices the facilitators have made in helping to form their children.

***C. According to the non-teaching staff***

The non-teaching staff expressed that if it were not for Pamulaan, they would not have been able to study. It was Pamulaan that helped to form and develop their whole being.

**3.2 Changes brought about by Pamulaan on the life of the IPs**

For the Management Team:

- 1) A significant contribution has been to create a high level of awareness on the ancestral domain issue. It is through education that the IPs are finding strength and determination to continue with their struggle for their rights to their ancestral domain. The IPs were not only provided with leadership training, but also training on the IPRA (Indigenous Peoples Rights Act) to capacitate them to fight for their ancestral domains.
- 2) IPs are no longer ashamed; they are now recognized as equal to other people.

For the Non-Teaching Staff:

- 1) The IP culture is being enriched in Pamulaan.
- 2) The IPs are educated to become service-oriented and peace builders, and encouraged to go back to their communities to serve.
- 3) It was due to education that the Mangyans became aware of their rights.

For the graduates:

- 1) The IPs learned to value cleanliness and hygiene.
- 2) Previously, the elders were not interested in sending their children to school. Even now, they want their children to finish only the elementary level. They especially feel the need to send their children to school during elections, when someone has to help them cast their

vote because they do not know how to read and write.

- 3) The children sent to the city to study usually returned to the village and did not graduate because they were not accustomed to being away from their parents. With Pamulaan, this is no longer a problem.

For the parents:

- 1) Their children already know how to read, write, count, sing as a choir, conduct literacy classes in the communities during school breaks, how to speak other languages, and deal with other people.
- 2) They learned alternative health care—how to process herbal medicines—and organic farming.
- 3) They learned cleanliness and hygiene.

### **3.3 Evaluation of the Programme with Honest and Critical Reflection**

Four positive changes:

- 1) Confidence in themselves;
- 2) They can now relate to people from outside with greater ease;
- 3) Strengthened sense of service;
- 4) Have equipped and empowered themselves and are able to manage their own programmes with little supervision from others.

## **4. Suggestions and Conclusion**

### **4.1 Suggestions for Educators Interested in Implementing a Similar Programme**

These are the following questions which I suggest other educators to take into consideration in implementing a similar programme:

- 1) How can the programme institutionalize the integration and weaving of the indigenous knowledge systems and practices or traditions with the prescribed learning competencies needed for holistic learning processes?
- 2) How can our educational institutions exercise flexibility over the

- requirements needed for its students to excel in various subjects?
- 3) How can we sustain our spirit and passion in creating learning pathways relevant to the lives and culture of the indigenous peoples?
  - 4) How can our initiatives be seen as more than just a special project and be considered as an integral part of the school/ university or college core programmes?
  - 5) How can we share and replicate knowledge gained through various experiences and initiatives of various academic and non-academic institutions?
  - 6) How can the integration of traditions and indigenous knowledge prepare the IPs to face realities in the bigger world?
  - 7) How can our educators be equipped with skills, knowledge, and proper attitude in integrating these indigenous knowledge systems with the new developments in society?
  - 8) How can the National Commission on Education, and various civil society groups, find common ground in finding creative solutions to the IP struggle towards quality and relevant education?
  - 9) How can our educators further learn to appreciate and understand the different facets of the indigenous life and culture?
  - 10) How are we willing to unlearn the many constructs of mainstream education to proactively respond to the needs of the IPs for a more holistic, humane, culturally sensitive, and relevant education programme?

## 4.2 Conclusion

The search for a relevant educational system for the IP is a long and evolutionary process. For my part, this is already my 23rd year on the journey, yet, I realize that there is still so much to be learned and unlearned.

I certainly believe that for education to have an impact on the lives of the indigenous people, we need to be together in this journey of trying to find the right path in responding to the call of weaving the living traditions and indigenous knowledge into current education. By doing so we are

also contributing to the call for strengthening indigenous people's capacity towards the promotion of their rights and cultural integrity.

## Appendix I 17 Peace Education Syllabi (Abridged)

### 1. COURSE TITLE: COMMUNICATION IN DIALOGUE, MEDIATION, NEGOTIATION, AND ADVOCACY

#### **COURSE DESCRIPTION:**

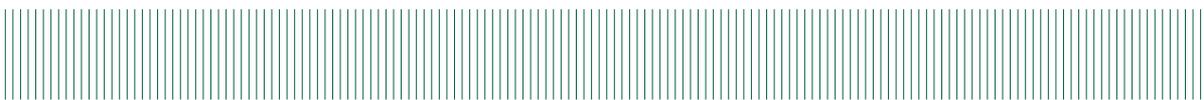
The course explores the role of communication in dialogue, mediation, and negotiation; it delves into the manner by which communication on the macro scale, including the media, may create or amplify perceptions of risk and insecurity. The course likewise analyzes the framework (both conceptual and factual/practical) by which communication on the micro-scale may either offer solutions or create misconceptions in consensus building, negotiation, and dispute resolution in a multi-party context.

Students will be provided with the opportunity to experience non-violent communication and interactive conflict resolution through simulation exercises. At the same time, they will learn skills on designing and preparing peace advocacy activities and materials using different media and other communication technologies.

#### **LEARNING OUTCOMES:**

At the end of the course, students will have:

- a. Deepened their awareness about how language and communication define and shape conflict and peace situation;
- b. Explored language and symbols of violence and peace in their culture;
- c. Acquired effective communication skills for interactive conflict resolution;
- d. Explored the ability of mass media and other information and communication technologies to conflict with transformation and peace building;

- 
- e. Gained knowledge and skills on peace advocacy using media and other communication technologies.

## **2. COURSE TITLE: COMPARATIVE CONFLICT RESOLUTION PRACTICES**

### **COURSE DESCRIPTION:**

The course aims to study conflict resolution as an innovative approach in a manner that merges previous theories on peace building with modern realities of the regional and cultural context. Emphasizing the situation in Mindanao, students shall examine, compare, and critique documented cases of conflict resolution practiced in Mindanao and elsewhere; they shall also consider, discuss, and practice alternatives to the Conflict Resolution Approach.

### **LEARNING OUTCOMES:**

At the end of the course, students will have:

- a. Increased their understanding of conflict resolution concepts and approaches;
- b. Developed skills on conflict resolution strategies including conflict mapping, communication, negotiation, mediation, healing, and reconciliation;
- c. Enhanced critical analysis on application of conflict resolution strategies in specific cases in Mindanao and elsewhere;
- d. Increased awareness and appreciation of alternative dispute resolution laws and policies in the Philippines;
- e. Acquired skills in designing community/organizational conflict management and resolution mechanisms.

### **3. COURSE TITLE: COMPARATIVE STUDY ON TRADITIONAL AND CONTEMPORARY VALUES**

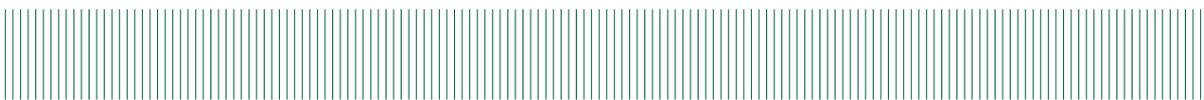
#### **COURSE DESCRIPTION:**

This course provides the students an opportunity to study traditional and contemporary values systems and to analyze them in terms of elements, structures, impact, and how they are related to the present set up and development trends in IP communities and in society. It also studies how these values systems have developed or deteriorated/diminished through the ages.

#### **LEARNING OUTCOMES:**

At the end of the course, students will have:

- a. Increased understanding on the nature of values and value clarification processes;
- b. Clarified individual's beliefs, values and practices;
- c. Identified traditional and contemporary values systems;
- d. Analyzed strengths and weaknesses of the traditional and contemporary values systems;
- e. Analyzed the impact of conflicting value influences to peace and development in IP communities
- f. Come up with decisions on how to integrate and transform values systems for positive transformation of IP communities.



#### **4. COURSE TITLE: COMTEMPORARY INITIATIVES IN PEACE BUILDING**

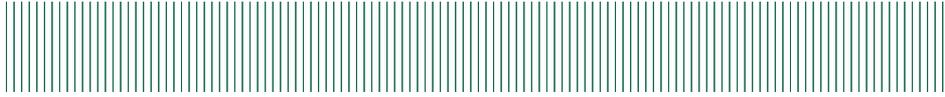
##### **COURSE DESCRIPTION:**

CONTEMPORARY INITIATIVES IN PEACE BUILDING examines the different approaches in recent years that have shaped the Mindanao Peace context. It offers exposure to the different Sanctuaries for Peace, Spaces for Peace, and other community initiatives that have managed to preserve community integrity, in the midst of war and violence that has ravaged the island. The course emphasizes and reflects upon the various lessons learned and directions taken by the communities themselves, in order to strengthen and further community initiatives. Capacity building on community peace building projects development will likewise be highlighted in the course.

##### **LEARNING OUTCOMES:**

At the end of the course, students will have:

- a. Increased understanding of peace building concepts, strategies, and actors;
- b. Increased exposure to different peace building initiatives at the local, national, and international level;
- c. Acquired knowledge and skills in planning, coordinating, monitoring, and evaluating peace building projects;
- d. Become better equipped with skills in preparing a community-based peace building project proposals.



## **5. COURSE TITLE: CULTURAL RESPECT, RECONCILIATION AND SOLIDARITY BUILDING**

### **COURSE DESCRIPTION:**

This course takes an intensive look at the skills and knowledge essential for the peace builder in the midst of conflict transformation in interpersonal and group settings. Beginning with the recognition that self-awareness and respect for others are a peace builder's core values, the course then develops skills vital to facilitating conflict transformation such as listening, getting beyond posturing, issue identification, identifying and working with commonalities, problem-solving, group facilitation, methods for structuring conversation in group settings, and awareness of the impact of self on others.

### **LEARNING OUTCOMES:**

At the end of the course, students will have:

- a. Deepened awareness and understanding of one's own culture;
- b. Increased appreciation and respect for other cultures and cultural diversity;
- c. Developed skills on analyzing inter-cultural/ethnic misunderstanding and conflicts;
- d. Enhanced understanding of inter-cultural solidarity and reconciliation.

## **6. COURSE TITLE: DISASTER RESPONSE, EMERGENCY RESPONSE, AND MANAGEMENT**

### **COURSE DESCRIPTION:**

The course provides an overview of issues related to disaster management



including methods and techniques used to lessen the potential impact of disasters, approaches related to policy, sustainability, public education, disaster exercises, programming, and environment. It also covers how people, groups, organizations, communities, and governments manage disaster in the immediate aftermath and long-term including social, physical, business, and infrastructure problems as well as intra and inter-organizational issues.

With a view to develop skills in planning and promoting integrated disaster and emergency management programmes, the students are asked to design a disaster and emergency management programme based on concrete experiences in Mindanao.

### **LEARNING OUTCOMES:**

At the end of the course, students will have:

- a. Increased awareness about issues on climate change and disaster management;
- b. Become better informed about policies and initiatives on disaster risk management;
- c. Acquired knowledge and skills in community managed disaster risk management and reduction;
- d. Been exposed to government, private sector, and community practices on disaster risk management and emergency response;
- e. Developed skills in designing disaster and emergency management programme based on concrete experiences.



## **7. COURSE TITLE: HUMAN RIGHTS AND RESPONSIBILITIES**

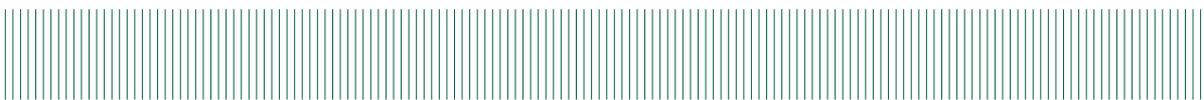
### **COURSE DESCRIPTION:**

The course introduces broad concepts of fundamental rights and responsibilities, and the conflicting views and justifications that have pervaded the consideration and history of human rights. In particular, it focuses on subjects that deal with the rights of Indigenous Peoples, including, inter alia, Islamic and human rights, self-determination and independence, and the right to food security. From the foregoing discussions, students are expected to be able to peacefully and effectively assert, respect, preserve, and protect their human rights as indigenous peoples of Mindanao, while recognizing and fulfilling their corollary obligations and responsibilities in the local and national arena.

### **LEARNING OUTCOMES:**

At the end of the course, students will have:

- a. Knowledge on the fundamental principles of human rights;
- b. Deeper appreciation of their basic rights as indigenous peoples;
- c. An understanding of issues and challenges confronting the basic rights of the IPs;
- d. Increased awareness about legal instruments and mechanisms for promotion and protection of IP Rights;
- e. Identify opportunities and ways to affirm and effectively assert IP rights in the light of the issues and challenges.



## **8. COURSE TITLE: IMPACT OF DEVELOPMENT ON CONFLICT AND PEACE**

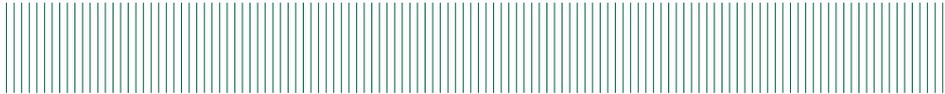
### **COURSE DESCRIPTION:**

This course examines the dynamics of development and peace within a community development perspective. It explores developmental frameworks, allowing the student to capture and contextualize the same for possible interventions that may lead to genuine and lasting peace. The course studies, analyzes, and critiques the trends and practices of development organizations (NGOs, and capitalists, i.e. mining or plantation companies) as they employ strategies motivated by either humanitarian or business concerns; actual effects of such trends and practices are also scrutinized. Finally, the course focuses on human security development as an integral and comprehensive approach to facilitation and encouraging communities to identify their needs and problems, prioritize the same, and search for appropriate solutions that maximize community participation, and provide the proper environment for sustainability and peace building.

### **LEARNING OUTCOMES:**

At the end of the course, students will have:

- a. Increased awareness of the evolution of the forms and effects of development interventions/initiatives in their communities;
- b. Appreciation of various development frameworks, policies, and programme for IPs;
- c. Become better equipped with tools on analysis impact of development interventions on peace and conflict situation in IP communities;
- d. Drawn criteria and processes for peace and conflict sensitive development processes in IP communities;



- e. Increased peace sensitivity in their involvement in the communities.

## **9. COURSE TITLE: INDIGENOUS WAYS OF RESOLVING CONFLICTS**

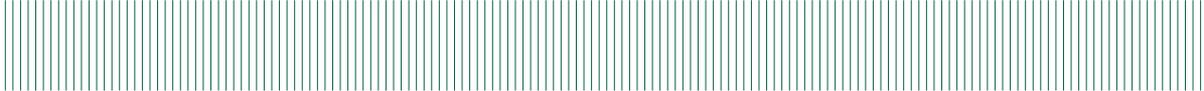
### **COURSE DESCRIPTION:**

The course researches methods of indigenous conflict resolution and peacemaking principles and practices, as revealed in oral traditions, teachings, and practices of the IPs in Mindanao. Essential portions of the course would be the sharing of personal experiences, and research into the actual ways and means by which the Mindanao forefathers resolved conflict within and between communities. From this cultural and traditional context, the student would be able to clarify historical, philosophical, and cultural meanings of the term “indigenous,” explore its world-view, and compare it with modern day frameworks.

### **LEARNING OUTCOMES:**

At the end of the course, students will have:

- a. Documented, analyzed, and presented the indigenous conflict resolution practices of their respective community;
- b. Drawn common elements of indigenous conflict resolution across indigenous communities;
- c. Identified differences of indigenous conflict resolution with the official dispute resolution practices;
- d. Determined the challenges and prospects in the recognition and interfacing of indigenous conflict resolution and national legal system.



## 10. COURSE TITLE: JUSTICE AND COMPASSION

### COURSE DESCRIPTION:

The course provides a rare reflection on how the values of justice and compassion may be balanced with the idea of restorative justice. The subject explores the needs and roles of various stakeholders (i.e. communities, victims, offenders, and justice systems), and outlines the principles and values of restoration. It addresses the challenges, dangers, and pitfalls of restorative justice, as well as possible directions that may be taken to ensure that justice lives up to its promise of bringing mutually beneficial and equitable resolution of conflicts involving individuals and communities.

### LEARNING OUTCOMES:

- a. Enhanced understanding of concepts of crime and justice;
- b. Increased awareness of traditional criminal justice systems;
- c. Be able to describe the purpose and principles of restorative justice as alternative to traditional retributive justice systems;
- d. Appreciated indigenous justice systems as a form of a restorative justice system;
- e. Exposed to other forms of restorative justice practices;
- f. Identify issues and challenges of restorative justice.

## 11. COURSE TITLE: LIFE IN HARMONY WITH NATURE

### COURSE DESCRIPTION:

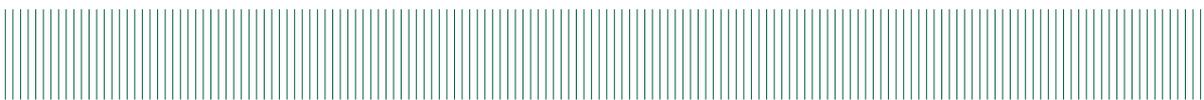
This course will tackle the interrelatedness of life and the environment. It discusses how the relationship contributes to sustainability and the enhancement of the quality of life. In this view, the course allows the

student to explore the practices of indigenous ancestors living in harmony with their natural environment. This subject is particularly relevant in contemporary Mindanao, where much of the early learning of the past generations has been forgotten almost instantaneously with the advent of new and commercial practices and traditions; this loss has made man drift away from his intimate connection with nature. Although the course aims to reconnect the students with these ancestral practices and value systems, it likewise makes use of current positive trends that may be valuable when observed within the context of the indigenous Mindanao life and culture.

## LEARNING OUTCOMES

At the end of the course, students will have:

- a. Explained basic ecological concepts, principles, and processes as applied in the context of indigenous peoples;
- b. Explained urgent environmental issues affecting the indigenous peoples' efforts to manage and nurture their environments and ancestral domains;
- c. Analyzed the changes in the environmental situations among indigenous communities within the historical contexts of indigenous peoples' right to self-determination in the Philippines;
- d. Analyzed the relationship of the environment, climate change, and conflict dynamics;
- e. Explained the range of non-violent strategies employed by indigenous groups to protect their environment;
- f. Formulated individual action plans on how they can contribute in protecting and managing their tribes' environment/ancestral domains.



## 12. COURSE TITLE: NAVIGATING CULTURE

### **COURSE DESCRIPTION:**

The course aims to foster a deeper understanding of the role of culture, ethnicity, religion, gender, language, and other forms of sub-identity in creating a peaceful environment. The student is expected to study concepts and frameworks relating to issues of bias, prejudice, and discrimination, which most often cause social and cultural forms of violence. The unit further extends to explore the mechanisms, systems, and practices of multi-cultural communities that have succeeded in bridging cultural and ethnic divides.

This course will use cultural and creative arts, including symbols, rituals, images, and language as media for learning. Exposure, dramatization, and story-telling about community initiatives on intercultural solidarity and cooperation will also be undertaken as part of the course.

### **LEARNING OUTCOMES:**

At the end of the course, students will have:

- a. Deepened their awareness of the concepts of culture and their own cultural heritage;
- b. Developed appreciation of cultural diversities and contextualization of their own cultural realities;
- c. Developed critical analysis of the culture as a factor in peace, conflict, and conflict resolution;
- d. Explored the development of peace building and warfare as a dimension of culture;
- e. Gained insights of culture as a resource for peace building and multi-



- cultural understanding;
- f. Increased cultural sensitivity in dealing with peace and conflict issues in bi, tri, and multi-cultural situations;
- g. Learned skills on promoting tolerance and intercultural solidarity.

### **13. COURSE TITLE: NURTURING INNER PEACE**

#### **COURSE DESCRIPTION:**

NURTURING INNER PEACE meditates on the core of all peace-building processes, that is, inner and personal peace. The course recognizes that all effective peace building, conflict transformation, and community development initiatives spring from self-care and personal transformation. Through reflective and experiential lessons, it equips the peace builder with the fundamental and basic techniques of preserving peace from within, in order to effectively take on the challenges and responsibilities of peace building efforts in their communities.

#### **LEARNING OUTCOMES:**

At the end of the course, students will have:

- a. Increased understanding of inner peace and its psychological and spiritual nature;
- b. Identified building blocks for the attainment of inner peace and root causes of personal un-peace;
- c. Heightened consciousness and skills on how inner peace may be developed and maintained;
- d. Appreciated the significance of inner peace in one's life as well as in bringing lasting peace to one's immediate community and society;
- e. Oriented on how to guide others towards attaining inner peace.

## 14. COURSE TITLE: PEACE AND JUSTICE ISSUES

### **COURSE DESCRIPTION:**

This course explores the concept of social justice as one of the foundations for creating a peaceful society. It provides an in-depth analysis of social justice issues especially those directly affecting human security and peace in IP communities. It also examines development paradigms as a key factor in promoting social justice and peace at the societal level. Furthermore, it provides a glimpse of how to work for peace and justice as viewed in the life and works of well-known personalities and characters.

### **LEARNING OUTCOMES:**

At the end of the course, students will have:

- a. Developed skills in analyzing social injustice and conflicts;
- b. Increased awareness on the concept of structural violence and social injustice;
- c. Increased understanding on concepts of peace and justice;
- d. Learned about current efforts to transform social structures;
- e. Gained insights on the lives of justice and peace advocates.

## 15. COURSE TITLE: PERSPECTIVES ON MINDANAO CONFLICT

### **COURSE DESCRIPTION:**

This course offers an in-depth analysis of the historical perspective of conflict in Mindanao, and the factors and circumstances that characterize the individual and collective struggles of the Tri-People. It traces the



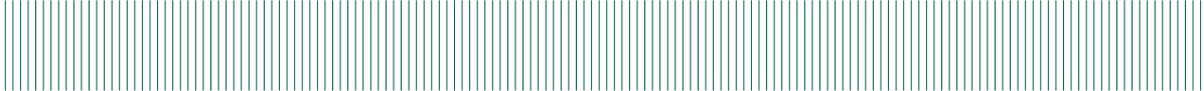
settlements of different peoples and cultures, and discusses the issues which resulted in displacements, revolutions, and self-determination/autonomy efforts, as well as the underlying causes for such undertakings.

This course will employ peace and conflict lenses in analyzing the history of Mindanao. Workshop, role plays, historical site visits, and presentations of maps will be likewise used as learning methodologies. In addition, students will be required to prepare a historical analysis of their community using conflict and peace timeline exercises.

### **LEARNING OUTCOMES:**

At the end of the course, students will have:

- a. Developed conflict and peace lenses to analyze the Mindanao history from the standpoint of the people's struggle against foreign and local domination;
- b. Recognized and appreciated the diversity and commonalities of Muslims, IPs, and Christians;
- c. Gained understanding of real causes and historical roots of conflicts in Mindanao that is beyond religious differences between Muslims and Christians;
- d. Increased appreciation on the struggles of the Muslim, IPs, and Christians against oppression;
- e. Gained insights on the evolution of peace efforts to address the conflicts in Mindanao;
- f. Provide inspiration to help resolve conflict issues in Mindanao.



## **16. COURSE TITLE: POWER DYNAMICS IN PEACE BUILDING**

### **COURSE DESCRIPTION:**

Power Dynamics in Peace building investigates the different power structures that may be found in communities, which either assist or hinder peace building initiatives. Gender issues will be discussed alongside with political and non-political undercurrents that influence the directions and decisions of communities in peace building initiatives. The course also analyzes and explores the basis of power, ethical considerations, the gain and maintenance of influence, and understanding of community organizational dynamics.

Furthermore, this course is designed to equip the students with frameworks and tools for analyzing power distribution and dynamics in relation to conflict and peace issues. At the same time, it will provide opportunities for students to dialogue with key actors in peace building activities.

### **LEARNING OUTCOMES:**

At the end of the course, students will have:

- a. Deepened understanding of the concept, forms, and sources of power;
- b. Become acquainted with analytical tools and frameworks on power distribution and relations in the context of conflict and peace realities;
- c. Explore the role and influence of state and non-state actors in development and transformation of conflicts;
- d. Increased understanding of the development of power towards conflict transformation;
- e. Acquired knowledge and skills on non-violent action to transform power inequities in conflict vulnerable communities.

## 17. COURSE TITLE: ROLE OF CULTURE AND RELIGION

### COURSE DESCRIPTION:

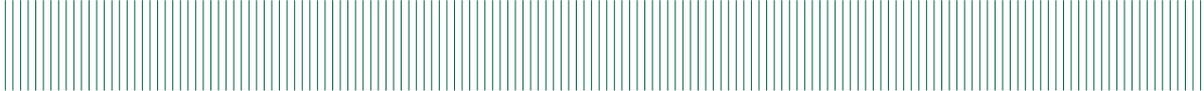
The course provides a broad summary of the interaction between religion and conflict and peace building, with particular emphasis on naturalist (IP religion and faith), Islamic, and Christian peoples. Students will examine the common sources of conflict with the multi-faith tradition of Mindanao. From this analysis and immersion, reflections and actions, which are appreciative and critical of the various religious responses during times of conflict, may be developed. The course will likewise enhance the cultural and religious sensitivity of participants, particularly in dealing with Moro, IP and settler conflict and peace issues.

This course will employ experiential methodologies including simulation exercises, exposure to faith based peace organizations, and interaction with faith based peace builders. As part of their learning output and contribution to peace building, students are expected to design, conduct, and evaluate an interfaith dialogue session involving students from different religious traditions.

### LEARNING OUTCOMES:

At the end of the course, students will have:

- a. Deepened their awareness of the different religious traditions;
- b. Traced the origins and influences of different religious traditions in the formation of cultural identities;

- 
- c. Developed critical analysis on the conflicts with religious dimensions in multi-faith communities;
  - d. Developed awareness and appreciation of the contribution of religion in conflict prevention and peace building in multi-faith communities;
  - e. Increased religious and cultural sensitivity in dealing with multi-faith peace and conflict issues;
  - f. Designed and conducted interfaith dialogue sessions among students as their contribution to peace building.

## Appendix II

### Activity Photos from PAMULAAN Center for Indigenous Peoples Education



