

December 2018
Vol. 1, Issue 2
ISSN 2599-5294

Journal of Education, Psychology, and Humanities (JEPH)

**Blaans' and Dumagats' Psychological Makeup:
A Mini-Ethnography and Comparative Case Study
of Their Socio-Cultural Identity**

**Reanalysis of the Historical Existence of the Remontado
Dumagats in Daraitan, Tanay, Rizal**

**Educated and Transformed IP Rebel:
A Mini-Ethnographic Narrative Case Study**



An International Peer-Reviewed Journal Published Biannually by the
Adventist University of the Philippines

Adventist University of the Philippines

Telephone: (049)-541-1211

Website: www.aup.edu.ph

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PRINTED IN THE PHILIPPINES

ISSN 2599-5294

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Journal of Education, Psychology, and Humanities

December 2018 | Vol. 1, Issue 2 (Maiden Issue)



Research Office | Adventist University of the Philippines

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Journal of Education, Psychology, and Humanities (JEPH)
is published **biannually** (June & December)
by the Adventist University of the Philippines.

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REANALYSIS OF THE HISTORICAL EXISTENCE OF THE REMONTADO DUMAGATS IN DARAITAN, TANAY, RIZAL

Edmund Acquioben, Jesse Songcayawon,
Jeruel Ibanez, Joseph Ledesma, Aser Neph Torres

Abstract

The closest member of the Indigenous Peoples of the Philippines to Metro Manila is the Remontado Dumagat inhabiting an enclosure part of the Sierra Madre Mountains in the province of Rizal particularly in some upland barangays of Antipolo and Tanay municipalities. However, in spite of the group's closeness to the proximity of the metropolis, information about them is still inadequate to satisfy questions regarding the ethnicity of this group. This group of people is classified by writers and some researchers to be a branch of the woolly haired and dark skinned Pygmy aborigines of the Philippines whom the Spaniards called Negritos. Other sources also mentioned that the Remontado Dumagats are but mestizos, the offsprings of intermarriages between a branch of the Malays (the brown and dominant Austronesian group of people) and the Negritos. Thus, this mini-ethnographic study was conducted. It is a reanalysis of the historical existence of the Remontado Dumagats as a group; an investigation of where these people come from before they settled in the uplands of Rizal province; why the terms Remontado and Dumagat coined together and became their group's ethnic name; and the factors leading to the extinction of Sinauna Tagalog, the Remontado Dumagat language. Getting in close contact with the Remontado Dumagats in Tanay through observation and field work, results show that physically, they are noticeably no different from those of the brown skinned Malay Filipinos like the Ilocanos, Tagalogs, Cebuanos, Bicolanos, Ilonggos, Karay-a Waray, etc., Nevertheless, a few of them are indeed the offsprings of mixed parentage resulting from intermarriages as the group came in contact with the neighboring Negritos but these are no longer short, small, and black like their Negrito forbears. They are more brown and of the average Filipino height, instead. Still, some of these offsprings of mixed parentage resemble the physical features of South Asian people like the Indians and Pakistanis.

Keywords: *Reanalysis, Sinauna Tagalog, intermarriages, Daraitan*

Among the Indigenous Peoples of the Philippines, the Remontado Dumagat of the Sierra Madre Mountains is one of the several ethnic groups that invites curiosity with regard to its identity and origin. Several published studies and articles classified the Remontado Dumagats as member of the Black Filipinos. In his dissertation, Lobel (2013) explained how ethnic mixing brought many full-blooded Black Filipino languages which includes the Remontado Dumagat to the brink of extinction. He wrote:

However, it seems that ethnic mixing has been one of the main obstacles to the passing of Black Filipino (and other minority) languages from generation to generation; outside of the Ata of Negros Island, it is rare to see full-blooded Black Filipinos who cannot speak a Black Filipino language; ... the Partido Agta and Remontado Dumagat being two examples, to which can be added several populations whose ancestral languages are extinct. (p. 61)

Noval-Morales (2015) of the National Commission of Culture and the Arts concurred the idea that the Remontado Dumagat group is a member of the Negrito family but added that these Indigenous Peoples are descendants of lowlanders who chose to live in the mountains to avoid being subjugated by the Spaniards; that these lowlanders, in the course of times had intermarried with the Negrito Dumagats.

Another researcher, Padilla (2013) also classified the Remontado Dumagats as member of the Black Filipino group. This is implied in the title of his work, *“Temporal and Spatial Distribution of Philippine Negrito Groups”* when he said, “Even the Remontado population of Bulacan and Rizal Provinces (lowland peoples who decided to live in the mountains to escape the clutches of Spanish colonization) now prefer to be referred to as Dumagat” (p. 210). However, Padilla insinuates that the Remonta-

dos were not used to be called Dumagats. For some reasons these people just preferred to be called Dumagats. With all these inconsistencies in the accounts of the Remontado Dumagat that need to be reconciled, this historical mini-ethnographic study answered the following research questions:

- Where did the Remontado Dumagat group of indigenous people come from?
- What are their distinguishing features?
- Why are they called Remontado Dumagat?

METHODOLOGY

This study employed blended qualitative approaches, historical research and mini-ethnography in the reanalysis of the existence of the Remontado Dumagats as a group. Historical research was utilized in understanding the past events of Remontado Dumagats in relation to their identity and their roots as a people (Wiersma, 1986). Mini-ethnography, on the other hand, is an inquiry that focuses on a specific area of study to understand cultural norms, values, and roles as recalled by the participants (White, 2009). Thus, published history on Remontado Dumagats was revisited and compared with the verbal accounts of the Remontado Dumagats present in this day and age.

Purposive and snowball techniques in selecting the participants were used. Data were gathered via successive audio-recorded one-on-one informal unstructured interviews, focused group discussions (FGD), observations, and document analysis from 12 Dumagats in Daraitan, Tanay, Rizal. Follow up visits for verifications/triangulations and richer data using field notes were done consecutively by the research team for about 6 months. Transcribed interviews were translated to English and analysed using qualitative comparative analysis (QCA). Qualitative comparative analysis has five types of uses: “summarizing data, check-

ing coherence of data, checking hypotheses or existing theories, quick test of conjecture, and developing new theoretical arguments” (Berg-Schlosser, De Meur, Rihoux, & Ragin, 2008, p. 15). In this study, qualitative comparative analysis was used for summarizing data, checking the coherence of data between the recorded history and the verbal accounts of Remontado Dumagats and in developing new theoretical arguments.

Merriam and Tisdell (2016) suggested eight strategies in ensuring the rigor and trustworthiness of the data. Four strategies were used in this study namely, triangulation, adequate engagement in data collection, and rich and thick description. Triangulation was accomplished through multiple investigators, multiple sources of data such as interviews, FGDs, historical accounts, and documents from the participants. Adequate engagement in data collection and rich, thick description are inherent in ethnographic research (Merriam & Tisdell, 2016). In this study, engagement in data collection was adequate as the investigators spent months in observing and interviewing and conducting FGDs with different Remontado Dumagats in Tanay, Rizal until data saturation was achieved. Finally, rich, thick descriptions were provided to contextualize the present study for the readers to determine the transferability of the findings.

Ethical considerations were held with utmost importance in data gathering and in presenting the results of this study. All participants were oriented for informed consent in the language that they understood and were asked to sign if they were willing to participate in the study. There was no deception done. Everyone consented to show their pictures particularly on their distinguishing features. All were informed that they had the right to withdraw anytime if they wanted to.

RESULTS AND DISCUSSION

Origin of the Remontado Dumagat

In the interviews with the Remontado Dumagat folks in Daraitan, Tanay, Rizal, they narrated a piece of oral history that was transmitted down from generation to generation on how their ancestors, most likely during the Spanish colonial period, moved out all the way from their home communities in Cainta, Taytay, and Morong. These places are now municipalities of Rizal province that are located along the eastern shore of Laguna Lake. This oral history fosters a very important key for a broader study of the identity of the Remontado Dumagats. There must be some push factors that led them to abandon their lakeshore communities, migrated and developed enclaves in the Sierra Madre Mountains where they call to their ancestral lands. The presence of the Remontado Dumagats in Rizal (the whole province was formerly named Morong), one of the provinces of Southern Tagalog, which does not speak Tagalog requires some further in-depth investigations. However, the existence of a small minority group within a geographical area occupied by a dominant linguistic group is a common phenomenon in Southeast Asia, where there are thousands of ethnic groups whose languages and dialects differ from one group to the other even among closely knitted neighboring islands and villages. The Philippine archipelago alone has almost two hundred ethnic groups including variations. Wherever the ancestors of the Remontado Dumagats came from before they settled in Cainta, Taytay, and Morong, like all other ethnolinguistic groups, is totally lost in the history.

Distinguishing Features of the Remontado Dumagat

Contrary to the claims of Lobel (2013), Noval-Morales (2015), and Padilla (2013) that the Remontado Dumagats are black Filipinos associated to Negritos, the finding of this re-

analysis shows that many of them have Indian looks. It is an observable aspect about their physical feature that some of the offsprings of mixed parentage have the semblances of South Asians or Indian people. The following photos show that the Remontado Dumagats seemed having Indian ancestry, which could be explained by the succeeding historical accounts.



Figures 1 & 2. Photos of the Indian-looking Remontado Dumagat men and women

Historical accounts such as by Agoncillo and Guerrero (1970), Molina (1960), Serrano (1966), Zaide, G. (1979), and Zaide, S. (1999) narrate a very interesting event that took place in the Philippine history regarding Rizal specifically Cainta, Morong, and Taytay. In 1762, the British colonizers of India invaded Manila and occupied it until 1764. The two-year British occupation of Manila was sparked by the 7-year Franco-British war during the mid 18th century. This war affected Spain's colonies because of her military alliance with France and Portugal. Take note that the respective monarchical families of these three empires were closely related by blood. Most of the soldiers of the British troop occupying Manila were of Indian mercenaries. Probably, the problem of provisions or harsh treatment of their British superiors prompted many of these Sepoy mercenaries to run away and found sanctuaries in Cainta, Morong, and Taytay as the residents, being loyal to Spain, welcomed and extended them hospitality. In the course of time, these deserter Sepoy mercenaries intermarried with the native women of the said communities and bred a mixed Filipino-Indian generation that makes a unique group of people that are physically distinct from other Filipino ethnic groups.

Serrano's (1966, October 9) article, "Why the Natives of Cainta Are Dark-Skinned" in the *The Sunday Times Magazine*, reported:

Most of these were disgruntled Sepoys who had been forced into service by their British masters, with meager pay and few privileges. Rather than suffer under their master's employ, they preferred the uncertain fate of deserter ... and so they fled to the wild frontiers of Morong province (now Rizal) and settled in the towns of Taytay and Cainta. Here, the Sepoys mingled and lived with the natives, taking common-law partners as marriage with Filipinas would not have been permitted due to

religious differences (the Sepoys were mostly Brahmans). (pp. 14-15)

The oral history of the Remontado Dumagats testifying that their ancestors were once residents of the cited communities along the shores of Laguna lake that have extended sanctuary to the said Indian mercenaries must be the plausible explanation of the Indian-look personality of some members of this group. At present, there are still districts in Cainta, Morong, and Taytay whose residents claim to be the deserters of the Sepoy mercenaries that descended from the British troop during the British occupation of Manila. The offsprings of the Indian-Malay Filipino parentage are usually darker in complexion and some are taller than the average pure bloodied Malay Filipinos living in the same localities. Many individuals of this class are noticeably found among the Remontado Dumagats. Getting in close contact with them, after all, these people are not black but rather, physically, they are no different from the dominant Malay Filipino groups like the Tagalogs, Ilocanos, Cebuanos, Ilonggos, etc. that have light brown to fair skinned complexion. However, a few of them are noticeably the offsprings of mixed parentage whose skin complexion also looks more brown than black and their number is even insignificant a reason to categorize this group as member of the black Filipinos.

It is also a wonder why their native language, another distinguishing feature although it is vanishing, is labelled *Sinauna Tagalog* while linguistic studies such as by Lobel (2013) and Reid (2013) evidently show that such a language is much closer to Central Luzon's Kapampangan than to the Tagalog language of South Central Luzon. Another finding of this study shows that there are many words of the Sinauna Tagalog that are similar both in lexicon and meaning to Ilocano language of Northern Philippines.

health fitness

The offsprings of Negrito-Malay Filipino are distinguished by their woolly or curly hair and physically smaller while the Indian-look Remontado Dumagats have straight hair, not woolly like the Negritos' hair, and some of them are even bigger and taller than the average Malay Filipinos. While there were intermarriages between the Remontados and Negritos after their exodus from their lakeshore communities, it is also highly possible that their ethnicity is blended with the genes of the black Sepoy mercenary deserters of the British troop that occupied Manila from 1762-1764. But again, the number of the offsprings of both mixed parentage among the Remontados is insignificant to categorize them as Black Filipinos. There are thousands of Filipino-Spanish mestizos but it does not make them Filipinos as members of the Caucasian race.

Why They Are Called Remontado Dumagat

It is also a wonder how this tribe got their name Remontado Dumagat while many of them prefer to be called "*taga-bundok*" (mountain people) and they have no clear understanding of what the Spanish word "*remontado*" means. The members of the group interviewed wryly explained what has been instilled in their mind that the term "*remontado*" originated from the Spanish word "*juramentado*" which is itself derived from the infinitive word *juramentar*, someone who takes an oath and then ready to run amok as in the case of some religious extremists who are willing to kill and be killed in the name of his deity or religion. Hence, it is observed by the researchers that the group, if they have a choice, refuse to be called Remontado obviously because of the thought that "*remontado*" is derived from *juramentado*. But the thought of this ethnic group that the word "*remontado*" was derived from the Spanish word "*juramentado*" is not warranted the fact that "*remontado*" is itself a Spanish

word of another meaning.

"*Remontado*" is an adjective conjugated from the verb "*remontar*" which means going up back in the "*monte*" or mountain. The Spaniards alluded some definitive words to the Filipino groups in the interior who were not or refused to be subjugated. Usually, the Remontado Dumagat were branded as "*cimarron*" or "*remontado*." However, this reanalysis supports the oral testimony of the Remontado Dumagats claiming that their ancestors were once inhabitants of lowland settlements, Cainta and Morong, two of the several Spanish towns along the shore of Laguna Lake, but they chose to flee to the mountains to enjoy substantial freedom from the clutches of Spain's colonial administration or simply they *remontar* because they just wanted to avoid associating with another group that had encroached into their territory.

The reasons why the Remontado Dumagat ancestors fled onto the mountains may have been lost in the memory of the Remontado Dumagat descendants but History offers diverse explanation why many Filipinos were forced to flee and found haven settlements in the mountains during the three centuries of Spanish colonial administration. The tribute and "*polo*" (forced labor) were at the top of the list. The tribute, minimal though it may be, was abhorred by the Filipinos as it was a sign of vassalage to the foreign colonizers (Agoncillo & Guerrero, 1970; Constantino, 1975).

Moreover, at that primitive economic stage of Philippine society, a father had to spend a month to earn a living to make both ends meet for his family. Worst, abhorrence of the tribute was compounded with the manner on how it was collected which was usually done with utmost cruelty. The lowly educated, if not totally illiterate *encomendero* (grant holder) collectors had no prudent advisers at all but followed the dictates of their own crude passions for greed. The polo or forced labor, too, that required all able bodied adult males aggra-

vated the natives' disillusionment in staying in the *cabeceras* (central areas). The law provided that a *polista* (forced laborer) must receive a minimum wage but the authorities enforcing this economic institution were a hundred times more corrupt than any erring government official in the modern times. The *polistas* received no wage at all, and, in addition, they had to bring their own *baon* or food provisions. All able bodied men were required by the colonial government to render at least 3 days in a month but the authorities used to ask the *polistas* to make a lump sum labor for the year by forcing them to continuously work for a month.

The repercussions of this practice was starvation especially if the natives were asked to report during the month of April or May, the season for crop planting preparation. In tropical Philippines, delayed planting or sowing in off-seasons yields less or no harvest at all that led to the shortage of food of the local population. Eventually, this scenario caused widespread starvation and death of many Filipinos. The polo compounded the ravaging epidemics of those ages as factors to the reduction of Philippine population in the 1600s. Another institution that was detested or abhorred by many Filipinos was the *reduccion*, an institution forcing the natives to settle in larger *barangays* to facilitate colonial control and evangelization. The dire consequences of these Spanish social and economic institutions forced many Filipino families to *remontar* and thus they were branded by the Spaniards as *cimarrones* or *remontados*.

However, the exploitative colonial economic institutions were not the only possible reasons why some people and families left the *cabeceras* and lived isolated in the mountains. The Spanish economic institutions must have been bearable for the Remontado Dumagats as most Filipinos remained in the *cabeceras* all throughout the colonial period. Another factor that led to being territoriality of ancient people

was the prevalence of strong ethnocentrism, the conviction that one's culture is superior to the other. On top of the difficulty coping with the Spanish economic institutions, ethnic conflict must have aggravated the situation until the last strand burned out and nothing was left but to *remontar* if the group meant to keep their distinct cultural values. The presence of the Remontados in a territory where they were the minority would inevitably breed a constant friction between them and the Tagalogs, the dominant group of the region in terms of population. Possibly, the Remontados were the first or original settlers of Cainta and Morong but the Tagalogs encroached into the surrounding areas due to their increasing population. The minority group members could stay as long as they could exercise maximum tolerance and complacency in mingling with the dominant group but the Sierra Madre Mountain offered the Remontados a way for them to stay in undisturbed peace. Undisturbed peace means new territory. Anthropologists observed that minority groups prefer to move out once a dominant group happened to encroach into their territory. Ethnic conflict is a phenomenon that occurs all over the world and the Philippines is not an exemption. Hence, every group tends to safeguard its respective territory that sometimes lead to tribal war, the cruellest level of ethnic conflict in the past when all Filipino groups were still in the stage of primitivism. The Indigenous People that constitute the cultural minority leaving the plains and found enclaves in the hinterlands was not always their choice or preference but were forced to do so in the pursuit of more peaceful life. To leave a place of one's upbringing is not an easy decision to settle. Moreover, the jungle hardly promised life in abundance albeit to live in those places is rather very challenging. Prejudice and discrimination are great factors that led some minority ethnic groups in the lowlands to *remontar* or those already in the mountains kept secluded

away from lowland civilizations. Up to the modern times, most members of Indigenous Peoples in the Philippines remain secluded in their mountain territories.

In Daraitan, Tanay, Rizal at the foot of the Sierra Mountain, it is noted that the surnames of the Remontado Dumagats such as Adornado, Astudicia, Astuveza, Avenilla, de La Carsada, De La Cruz, Guevarra, Hano, Muncada, Pinarante, Pranada, Reyes, San Juan, San Jose, San Pablo, Valencia, etc. are 100% Hispanized. As of this time of writing, nothing has been documented a native surname being used by any member of this group unlike some other Filipino groups including the non-indigenous ones. Among the Tagalogs, they have native surnames like Malabanan, Dimalanta, Liwanag, etc., the Ilocanos have Bareng, Duldulao, Dumlao and so on. Comparing the family names of the Remontado Dumagats with those of the Cordillera Region people, who for centuries enjoyed freedom from the Spanish colonial rule, everyone of the latter at present have native Filipino surnames except for a few of the modern generation which resulted from intermarriages with the lowlanders.

If ever there are a few clans in the Cordillera region who bore Spanish surnames, they themselves are mestizos whose ancestors were pure blooded Spaniards that have intruded and settled in the interior municipalities of Ilocos Sur which are close to the border with Mountain Province. Prior to their exodus from Cainta and Morong the Remontado Dumagats must have been for a long time Christianized group even before the Claveria decree of 1849 as evidenced by the variation of the initial letters of their family names. Before Governor General Narciso Claveria executed his decree of extensively Hispanizing Filipino surnames, many Filipinos had already officially adopted Spanish surnames since Manila was established by Legazpi in the 1570s as the permanent capital of the Philippines. Claveria assigned *alphabet-*

ized Spanish surnames in every town, pueblo, and group. The alphabetized scheme of assigning family names made it very easy to identify someone's address during the first two decades from the pronouncement of the decree. But soon after, migration and intermarriages of people among the localities of the same ethnic group took place making the initial letters of surnames in all provinces, except Romblon whose people tend to emigrate rather than other people immigrate into this small island province in the Visayas, a hodgepodge (initial letters) of the alphabet. Is the variation of the initial letters of the Remontados a result of intermarriages with the dominant group? It was unlikely possible during those days due to strong ethnocentrism except for a lesser degree of intermarriages between the Remontados and the Negritos endogamous was then the preference and common practice of all Filipino groups, the dominant as well as the indigenous ones. The Remontados' neighbors, the Tagalogs, would never marry their children to non-Tagalogs especially to the indigenous people. In short, the Claveria decree of 1849 was not necessary for the Remontado Dumagats, all of them were then Christianized and had already adapted Spanish surnames being long time lowland settlers of Cainta and Morong municipalities.

There are some assumptions that the term "dumagat" is thought to be derived from the Tagalog word *lumakad* which means to walk, and from here it became *lumakad* to "rumakat" and then lastly "dumagat." This concept is perhaps related to the questionable Wave Migration Theory of Otley Beyer explaining how the Negritos, the aborigine of the Philippines, walked through the land bridges from mainland Asia in the remote past. However, the Remontado Dumagat folks in Daraitan have repeated again and again that they got their name "dumagat" from the Tagalogs who called the indigenous people, namely the Negritos

living in the eastern seaboard of Luzon, “dumagat” because they live close to “dagat” (sea in English).

Hence, it is most plausible that the derivation of the term “dumagat” is from “mandaragat” or “dumaragat”, a term the Tagalogs call the seafarers (Delfin). “Lumakad” or “rumakat” must be considered a derivation but most people are unschooled of history, much more of Beyer’s Wave Migration Theory. The Tagalogs calling the Negritos living near the seashores of East Philippine Sea “dumagat” (seafarers) is likewise a misnomer. While it is true that this branch of Negrito family used to live and are still living near the seashores never that they had been seafarers or fishermen although they can gather seashells to supplement the foods they foraged in the jungles. In the past especially, they lacked the necessary tools and skills to construct a *banca* (boat).

The Dumagats in Polilio Islands engaged in subsistence farming and are seasonally hired by the Tagalog coconut planters to work in the copra industry. Elsewhere in the world, the names of places and groups of people have been observed that their origins are usually derived from anything that are closely associated with them. The term Tagalog is itself de-

rived from “taga-ilog” which means people of the river (*ilog* means river). The same is true with which the province of Pampanga derived its name because its people used to live near the “pampang” which means river bank.

During the researchers’ interview with Mr. Gonzalo de la Carzada Hano, one of the group’s elders in Daraitan, he brought out an old document which is another very important material for the **ethnographic** study of the Remontado Dumagats. This document kept by Mr. Hano is a copy of the decree of Governor General Francis Burton Harrison, one of the National Chief Executives of the American colonial administration who served from 1913 to 1921. This decree of the Governor General appears to be a blanket protection of the ancestral domain of the Indigenous People living along the border of Rizal and Tayabas (now Quezon) in the Sierra Madre Mountains. This was the colonial version of the modern *Republic Act No. 8371* known as the *Indigenous Peoples Rights Act of 1997 (“IPRA”)* which is in line with the provision of the 1987 Philippine Constitution Article XII Section 5. The document is clearly referring to two distinct groups of people, the Remontados and Dumagats. Below is a transcript of Governor Harrison’s decree:

December 21, 1914

Pursuant to the provision of Act Numbered six hundred and forty eight of Philippine Commission, entitled An Act Authorizing the Governor General to reserve for public purposes and from sale or settlement, any part of public domain not appropriated by law for special public purposes, until otherwise directed by law, and extending the provision of Act Numbered Six hundred and twenty-seven, so that public lands desired to be reserved by the Insular Government for public uses or private lands desired to be purchased by the Insular Government for such uses may be brought under the operation of Land Registration Act, I hereby reserve for the exclusive use of the Remontados and Dumagats [emphasis from authors] and withdraw from sale or settlement the following parcel of public domain in the province of Rizal, to wit:

Beginning at the point on boundary line between the Provinces of Rizal and Tayabas where it is crossed by the Lanado River, thence following the course of said river southwesterly at a distance of five kilometers on either side of the river to Mount Amaya at approximately that point where the Amaya river empties ...(unclear).

The above description is for temporary purposes only and is subject to substitution at a later date, by a technical description based upon an official survey of said land.

FRANCIS BURTON HARRISON
Governor-General

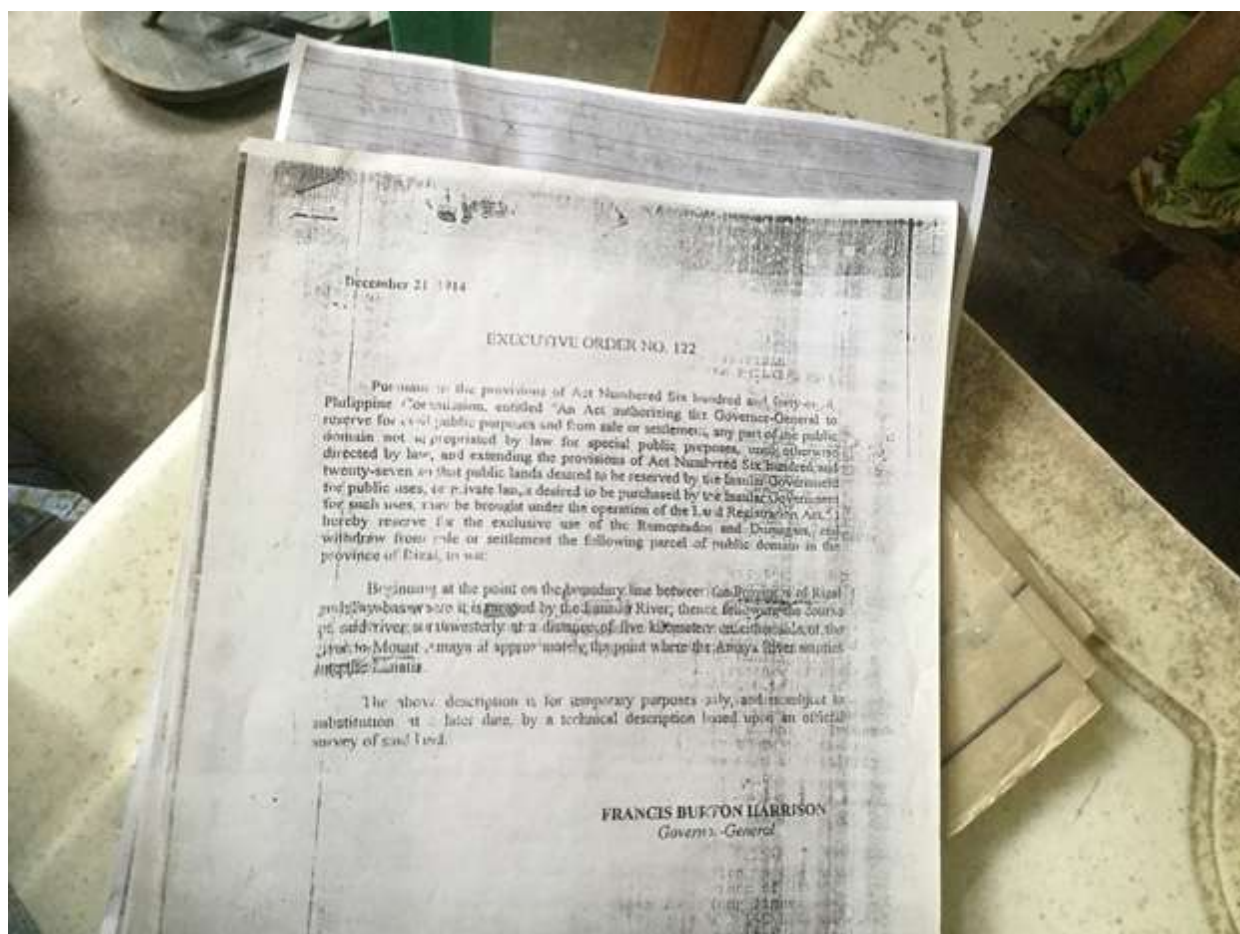


Figure 3. Photocopy of Governor General Francis Burton's decree secured from one of the Remontado Dumagats in Daraitan, Tanay, Rizal

The passage of this document ... "I hereby reserve for the exclusive use of the Remontados and Dumagats ..." hints that from the time the group left their lowland settlements and the Spaniards branded these people as Remontados up to the early decades of the first quarter of the 20th century, people in the adjacent areas including the colonial government officials were fully aware that there were two distinct groups of indigenous people living in the uplands of the provinces of Rizal and Tayabas, i.e., the Remontados and Dumagats. No matter how remote and isolated a community in the mountains, there was always a link that bridged them with the lowlanders. The Remontados who used to live in the lowlands never totally divested themselves from the lifestyles of where they came from. They secured some of their basic needs like salt, simple clothing and metal implements from the Tagalogs around.

People during those days used to say "the Remontados" only if they refer to the Remontados and "the Dumagats" if they mean the Black Filipinos or "the Remontados and Dumagats" whenever they discussed something about these two neighboring groups of people. But soon after, as times passed by, inadvertently the conjunction "and" in the phrase "the Remontados and Dumagats" was omitted making it appear that these two groups of indigenous people seemingly belonging to only one group. From then on, people are conditioned to think that the Remontados

and Dumagats are one people of the Negrito group.

CONCLUSION AND RECOMMENDATION

The Dumagats living in the eastern seaboard of Luzon along the Sierra Madre Mountains (coastal provinces of Cagayan, Isabela, Aurora, and Quezon) are no doubt members of the Negrito group. The term “Negrito” is Spanish in origin which means small black person in English. But the Remontados of Tanay, Rizal are not blacks and neither seafarers living near the seashores. Their geographical location lies many kilometers away from both the western and eastern seaboard of South Central Luzon that makes most if not all of them have not set foot to salty waters but only rivers that crisscross their mountainous territory. Their physical stature, too, is of the general Malay Filipino body built with light-brown to fair-skinned complexion ... not black and small like the Negritos. Their hair is straight while the Negritos’ hair is woolly and curly. If they have a choice, they even prefer to be simply called “Taga-bundok” which means mountaineers rather than Dumagat. It is mentioned earlier that, physically, the Remontado Dumagats are no different from those of the light-brown skinned and straight haired Malay Filipinos like the Ilocanos, Tagalogs, Cebuanos, Bicolanos, Ilonggos, Karay-a, Waray, etc.

There are several things that can catch special attention in the study of the social existence of the Remontado Dumagats. It is interesting to note of the varied reactions of these people with regard to the adjectives heaped on them by outsiders that became their foremost ethnic identity. Remontado, Dumagat, and Sinauna Tagalog did not evolve/develop from the group’s social interactions but are misnomers imputed on them from the outside. Some of them prefer to be just called Dumagat (Padilla) while still others prefer to be simply called “taga-bundok” or mountain people. The pref-

erence of Dumagat to Remontado as their group’s ethnic name is perhaps due to the misunderstanding that the term “remontado” was derived from “juramentado” which is known to all Filipinos that it is the act of someone running amok without them knowing that “remontado” is much closer to the Tagalog term “taga-bundok.” The Spaniards called this group “remontado” the fact that their ancestors abandoned their lowland communities and chose to live in the “monte” or mountains.

The communities occupied today by the Remontados explain the course of their direction when they moved out from their settlements along the shores of Laguna Lake. They headed northeast towards the mountains of Antipolo and Tanay while some of them reached the border of Laguna and Quezon province and developed river bank communities where they are still residing up to the present times. The absence of connecting roads during those days made it difficult for the Spanish authorities to track down their whereabouts and forced them to go back to the cabeceras. These people did not venture to migrate to an uncertain location; they knew very well the place where they can enjoy freedom from all forms of prejudice and exploitation. The jungles of the Sierra Madre, the longest mountain ranges in the Philippines that stretched from the tip of Northern Luzon to the Bicol region of the South, have been for centuries the fortress, hunting ground, source of jungle exotic foods and building materials for all the Filipinos whose settlements are within or close to its borders like the Gaddangs, Ilongots, Yogads, Tagalogs, Negritos, Bicolanos, and the Remontados, of course. Everything needed in a horticultural society is available in the jungles of these mountains. The rivers that crisscross the area are excellent breeding of different species of fish, shrimps, shells and crabs of which the people secure their needed food sustenance.



Figure 4. Tinipak River in Daraitan flows from the Sierra Madre mountain which has rapids and a cave with a natural swimming pool. This river has been the source of fish, crabs, and shell food as well as irrigation for the Dumagats.



Figures 5. Tinipak River flows through Tanay, Rizal and Nakar, Quezon, is a tourist spot considered by the Remontado Dumagats as a sacred place, which they try to protect.

The grassy slopes and forested hills are also excellent grazing ground and sanctuary of antelopes, wild pigs and game fowls. Limestone studded almost all over the slopes of their mountain territory making the soil very fertile for the sustainable slash-and-burn farming practice of a horticultural society.

As time passes, the blurry history of the Remontado Dumagats remains as it is in the Philippine accounts. This reanalysis is therefore necessary particularly for the tribe itself to understand and appreciate their origin and identity as well as the people around them who might have discriminated them probably because they had not known well about this tribal group's history.

This reanalysis may also be included in the Philippine history books to update the historical accounts about the marginalized Remontado Dumagats. It is recommended that this reanalysis be taught not only to the Remontado Dumagats for them to be proud of their historical background and heritage but to the Tagalogs around them. It is hoped that the findings of this study may promote respect to this tribe, who are the original inhabitants of the area as shown in the unearthed document issued by Gov. Gen. Burton as early as 1914.

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BLAANS' AND DUMAGATS' PSYCHOLOGICAL MAKEUP: A MINI-ETHNOGRAPHY AND COMPARATIVE CASE STUDY OF THEIR SOCIO-CULTURAL IDENTITY

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Eunice M. Carpizo, Mylene S. Gumarao

Abstract

Blaans in Southern Philippines are well studied while few studies have been done about Dumagats in Luzon particularly those in Daraitan, Tanay, Rizal. Anchored on social identity theory, this study compared the reasons between Blaans' and Dumagats' social identity in terms of tribal language use. Data were gathered through one-on-one interviews with four Blaans and five Dumagats triangulated with observations. Findings reveal that Blaans, even the young generations, regularly use their tribal language at home, in their community, and with other Blaans in other places away from them if they meet. In using their language, Blaans feel the sense of belongingness, power, and pride of their cultural heritage even if some non-Blaans discriminate them. Blaans consider that language is power as they can use Blaan language among themselves not just for common understanding and sharing secrets but for cultural preservation and social identity. On the other hand, Dumagats from Daraitan, ranging from 15-60 years old, cannot speak their language anymore and have lost motivation to revive it because no one in their community uses it making them lose their cultural identity. Dumagat participants also reported that some of their tribe people do not recognize their cultural origin anymore and they identify themselves with the Tagalogs, who penetrated the Dumagat ancestral area. The unassertive Dumagats accommodated Tagalog language although the Tagalogs are not the majority in the community but in the region. Based on the results, assertiveness training, a cognitive behavioral therapy, will be implemented among the Dumagats for social identity recovery.

Keywords: *assertiveness training, unassertive tribe, cultural preservation*

In social situations, people tend to think as group members rather than as unique individuals. Social identity is “part of individual’s self-concept which derives from his knowledge of his membership in a social group together with the value and emotional significance attached to that membership” (Tajfel as cited in Sindic & Condor, 2014). However, identifying oneself to a certain group can either have positive or negative effects depending on the experiences and perceptions associated with the group. Language use, according to Eastman (1985), is an aspect of social identity. It is a means of asserting an individual’s identity, to express the unique character of a social group, and it is a robust marker of social identity capable of binding and dividing social groups (Jaspal, 2009). Thus, losing one’s language is also losing an aspect of one’s identity that determines the unity within a social group.

A study on language variation and ethnic identity shows that ethnolinguistic is one kind of social identity and that the strong feelings of connection with ethnic group members better predict language choices (Noels, 2014). In the Philippines, there are about 40 ethnolinguistic or indigenous groups and they are about 8-10 million or about 10% of the Philippine total population (Rodil as cited in Portus, 2006). Each of these indigenous groups have their unique language. Many of these groups are still using their own languages; however, some of them are losing their languages.

There are few studies conducted on the culture of Blaans such as on language variations (Macatabon & Calibayan, 2016), pre-arranged marriages (Matas, 2015,) and on their folktales (Du, 2014). Similarly, only few studies were also conducted on the specific aspects of Dumagat culture (e.g. Baes, 2012 on music; Dacula & Demegillo, 2018 on astronomical related culture; Reid, 2013 on language). These studies deal with the significance of their social identity as part of indigenous groups and how it

affects their psychological make-up as a whole. In this study, two of the Philippine indigenous groups are considered: the Blaans of Mindanao and Dumagats of Luzon particularly in Daraitan, Tanay, Rizal and in Polillo Island, Quezon. Moreover, a proposed intervention on the basis of the results is another purpose of this study.

Research Questions

- How do Dumagats and Blaans differ in their socio-cultural identity that manifests their psychological makeup?
- What is the reasons/ for the preservation or extinction of their culture?
- Based on the results, what intervention program can be developed?

METHODOLOGY

Research Design

This study utilized blended qualitative approaches, i.e., mini-ethnographic case study to determine the difference between socio-cultural identity of the two indigenous tribes in the Philippines such as the Dumagats and Blaans as well as to know the reasons how they preserve (or lose) their culture. In studying tribal groups, mini-ethnography, also called focused ethnography, is used when an inquiry focuses on a specific area of study for researchers to understand the cultural norms, values, and roles as recalled by the participants (White, 2009). Qualitative researchers are interested in understanding the meaning people have constructed, i.e., how people make sense of their world and experiences they have in the world (Merriam & Tisdell, 2016). Qualitative case study is an “intensive, holistic description and analysis of a bounded phenomenon” (Merriam, 1998, p. xiii). Study designs may be blended in order to use the best of each design that “can mitigate the limitations of each”... and “miniethnographic case study design uses data collection methods from both designs yet bounds the research in time and space” (Fusch, Fusch, & Ness, 2017,

p. 926). This type of blended design also allows researchers to explore causality links, which is not typical for ethnographies and is suitable for researchers with limited time and fund. Finally, the use of a mini-ethnographic case study design enables researchers to generate as well as study theory in real world applications. Thus, blended mini-ethnography and case study was used in this study as its main purpose is to determine the social and cultural identity differences of these tribes. In addition, the aim of this study was to describe how the participants preserve their tribal identity as a unit.

Participant and Data Collection Techniques and Procedures

The study used purposive and snowball sampling with set criteria in selecting the participants: must be a Dumagat or Blaans and should be from different areas in the country. The participants were four Dumagats from Davao, Tanay, Rizal for the one-on-one interviews, four Dumagats from Polillo Island for the FGD, and eight Blaans in South Cotabato and Sultan Kudarat. They were of both genders and their age ranged from 15-60 years old. The following is the step-by-step data collection procedure:

1. Prepared interview guide;
2. Purposively selected participants through referrals;
3. Gave informed consent to the participants;
4. Conducted audio-recorded one-on-one informal unstructured interviews and focused group discussions;

5. Transcribed the interviews;
6. Translated the transcribed interviews into English language; and
7. Analyzed the data.

Analysis and Interpretation of Data

The following analytical stages suggested by Creswell and Poth (2018) were followed to answer the research questions:

1. Managing and organizing data which involves preparing files and units, ensuring ongoing secure storage of files, and selecting mode of analysis.
2. Reading and memoing emergent ideas includes taking notes while reading, sketching reflective thinking, and summarizing field notes.
3. Describing and classifying codes into themes such as working with words, identifying codes, applying codes, and reducing codes to themes.
4. Developing and assessing interpretations involves relating categories/themes/families and relating categories/themes/families to analytic framework in literature.
5. Representing and visualizing the data is creating a point of views and displaying and reporting the data (p. 187).

The five analytical steps are presented by Creswell and Poth in a spiral as shown in the following figure:

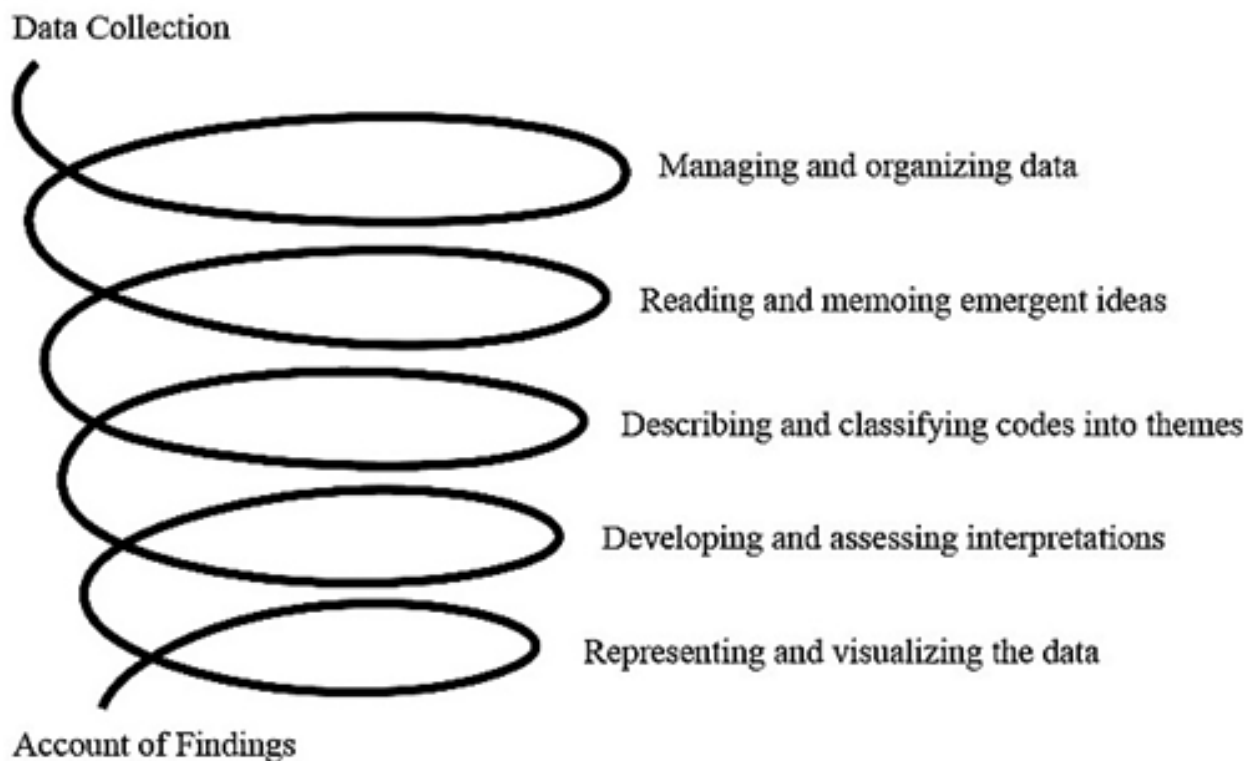


Figure 1. The data analysis spiral by Creswell and Poth (2018, p. 186)

Ensuring Rigor and Trustworthiness

To ensure trustworthiness and rigor, Merriam and Tisdell's (2016) model was used. It consisted of three important strategies in evaluating the quality of qualitative research: environmental triangulation, member check, and maximum variation sampling. As method and data source were not possible due to the sensitivity of the topic, environmental triangulation maximizing the regions of Polillo, Quezon and Tanay, Rizal for the Dumagat tribe while Columbio, Sultan Kudarat and Tampakan, South Cotabato for the Blaan tribe.

Member checking was done by returning the interpreted data to the participants and giving them opportunities to comment on the initial findings (Creswell, 2014). In this study, member checking was done over the phone because of the distance of the sites and some of the participants were unable to read. For others, subsequent visits were done in which the interview transcripts and interpretations were presented to the participants for verification and confirmation of accuracy.

Ethical Consideration: Confidentiality and Informed Consent

Ethical considerations were relevant during the process of data gathering and reporting of findings. The participants were protected from any harm or loss, their psychological well-being and dignity was greatly valued and preserved. Before collecting the data, the participants were informed of the research procedure, their role, their contribution and their consent to participate. The participants were asked to sign a letter of consent and deception was totally

avoided. The participants were given the freedom to withdraw from the study anytime they choose to. After the data collection, participants were informed of the goal of the study. Pseudonyms were used and any information about them was maintained in complete confidentiality.

RESULTS AND DISCUSSION

Socio-cultural Identity of the Dumagats and Blaans as Manifested in Their Psychological Makeup

There are three themes that emerged on the socio-cultural identity of the Dumagats and Blaans as manifested in their psychological makeup. There are apparent differences between the two tribal groups.

Use of native language. The first theme that emerge from the data is on the use of language. The Blaans consistently use their native language while the Dumagats rarely used their language.

Consistent use of native language. Among the Blaan tribe, there is a consistent use of their native language, in their homes, in school, in their tribal community, and even when they are out of their native domains. Even young students speak their native language such as Athan:

I don't care what they would say. I am proud to speak my dialect anytime and anywhere. –Athan, Male, 20, Blaan

Similar to Athan, Reny uses his native language without shame:

I always love to use my language in communicating with others. Even when I talk to my younger siblings when I call them, we all speak Blaan language with each other. –Reny, Male, 23, Blaan

It is with pride that young Blaans speak the Blaan language. Although these young people can speak other languages such as Bisaya,

Ilonggo, and Tagalog, their native language is used when they talk to other Blaans even if in the presence of non- Blaans. For the young generation, their early heritage language education has a positive effect on the personal and collective self-esteem of minority language students, a benefit not provided by second language instruction (Wright & Taylor, 1995). The above verbatim excerpts demonstrate the positive effect of native language on the self-esteem of the participants.

In contrast to the Blaans, Dumagats are not using their native language anymore most especially with the younger generation. Only very few are able to speak and yet it is mixed with the Tagalog language.

My grandparents knew the native language but with the youth they don't know the language anymore. We don't use it at home or with fellow Dumagats. –Carlos, Male, 56, Former barangay official, Dumagat

Likewise, Sela's children could not speak but only recognize the language. They could not even understand it.

My children recognize the language but they don't understand it. –Sela, Female, 57, Dumagat

Linda, a leader of the tribe, is ashamed to admit that they do not use their native language even when she was small.

No, we don't use our language. I don't remember using our language at home or with our relatives. –Linda, Female, 37, Dumagat

The *Hatang-Kayey*, the name of the Dumagat language in Rizal province, according to Simons (2018) is presently highly endangered. It is even possibly no longer in use and reportedly have high levels of bilingualism (Simons, 2018). The verbatim responses above only af-

firm that the native language of Dumagat is vanishing. The danger of the vanishing language is that it can be a step toward the death of the culture it represents and embodies (Ethnologue: Vanishing Voices, 2004).

Use of tribal costumes. Another theme that emerged from the data is on the use of tribal costumes.

Often use of tribal costumes. Blaans often use their tribal costumes. Notice the following response:

Yes, we still have our tribal costumes. Most of us have. We use it on special events like fiesta. –Tina, Female, 18, Blaan





As observed during the data gathering, when the participants were asked by the researchers to wear their native costumes, they immediately put on their colorful and clang-sounding costumes including young children who have their own ready costumes. The keeping of their costume shows their psychological makeup. With these, it only shows that Blaans are proud of their heritage and they want to pass it on to their children.

Rare use of tribal costumes. On the other hand, Dumagats use their tribal costumes rarely. Edgar commented:

Our tribal costumes are not worn such as bahag (G-strings) for men and tapis for women. –Edgar, Male, 60, Tribal leader, Dumagat, Polillo Island

Lando, 35, also a tribal leader, worries of the loss of their cultural identity in terms of costume use. He laments:

It seems like the younger generations are ashamed to wear this even during parades or special occasions when we are asked to wear our traditional costume. They don't want to wear it. I think it's only me who is now willing to use the "bahag" when there are gatherings when we need to represent our tribe. The rest, no, they don't want to wear it. –Lando, 35, Dumagat; Daraitan, Tanay, Rizal

In the same way Sela also admits that her tribe does not use anymore their costumes except for those Dumagats who are still living in the mountains. Sela said:

Women wear tapis during wedding. Only those women at the mountain but women in lowlands don't. –Sela, Female, 57, Dumagat; Daraitan, Tanay, Rizal

In the study of Quizon (2007) on the Bagobos of Mindanao, he found out that trib-

al costumes are polysemic symbols of group identity and personhood. He further pointed out that using tribal costumes is a resonant idiom for expressing their belongingness to the community (Quizon, 2007). In connection with the two indigenous groups considered in this present study, Blaans who frequently use their costumes are proud of their heritage and to the community where they belong. In contrast, the Dumagats, by rarely or not using their costumes somehow shows that they do not want to be identified as part of the Dumagat group. The next section will confirm these differences in their socio-cultural identity.

Self-esteem. The third theme that emerged from the data on the socio-cultural identity that is manifested in the Blaan and Dumagats' psychological makeup is on their self-esteem. Self-esteem is the positive or negative perception about oneself (Jhangiani & Tarry, 2014). In connection with this present study, having a positive evaluation of oneself as a part of a larger group or tribe both enhance one's self-esteem and social-identity. As with the previous themes, Blaans and Dumagats have opposite self-esteem.

High self-esteem. Blaans manifest high self-esteem. Although they experience discriminations from people outside of their community, they accept the fact that there is nothing they can do with their roots as they are Blaans by blood.

I experienced being discriminated in school. But I would just remind myself that there is nothing I can do with it for being a Blaan is already in my blood. Also I receive many blessings just because I am part of the indigenous people. –Athan, Male, 20, Blaan; Tapanan, South Cotabato

This result coincides with the study of Sarangsang, Asahid, and Lozada (2016) on IP youth of Davao City where these young IPs

have high level of self-esteem and socialization. Being proud of native language and tribal costumes helps them to be proud of themselves (National Indian Brotherhood as cited in Yamamoto, Brenzinger, & Villalon, 2008).

Low self-esteem. On the side of the Dumagats, low self-esteem is manifested. Notice the following responses:

Because of mocking, we are ashamed of using our language. We don't want our children to be discriminated. –Sela, Female, 57, Dumagat

Just like Sela, Carlos experienced discrimination and it had an impact on their identity as a Dumagat. They become ashamed of it.

The identity as Dumagat is hidden. It's not welcome in the school. There's discrimination and I experienced it. Like you are identified or categorized by the place where you live in. 'You're from the mountains!' They underestimate those from the mountains. And as Dumagats, we don't want to be treated that way so we rather hide our identity as Dumagat. –Carlos, Male, 56, Former barangay official, Dumagat, Polillo Island

The term Dumagat is a derogatory term as explained by Edgar:

The "Dumagat" is what the Tagalogs use to call us. Same with Pampanga, they call the natives Baluga [a derogatory term to refer to black natives with curly hair]. –Edgar, Male, 60, Tribal leader, Dumagat

All the above responses show the discriminations that Dumagats have experienced. They were hurt and as a result became ashamed of their identity. Thus, many of them hide their identity and identify themselves with the Tagalogs. This is an expectable outcome as Yamamoto, Brenzinger, and Villalon (2008)

pointed out that marginalized people attempt to overcome their minority status by blending into the more prestigious group (Yamamoto, Brenzinger, & Villalon, 2008).

Reason for the Preservation/Extinction of Blaans' and Dumagats' Culture

Constant use of language even outside their community. For the Blaans, the preservation of their culture is primarily due to their constant use or representation of it most specifically on their language. They are not ashamed of their identity as Blaans.

I use our language anytime. –Reny, Male, 23, Blaan

I always speak my native language anywhere I go. –Tina, Female, 18, Blaan

Having pride in one's cultural identity is very important. Possessing a strong cultural identity has been shown to protect against mental health symptoms and buffer distress prompted by discrimination (Shepherd, Delgado, Sherwood, & Paradies, 2017). With the Blaans, the constant use of their language reminds them of their roots and in turn makes them more appreciative of their culture. Furthermore, the preservation of indigenous knowledge (which includes language, cultural heritage, rituals, and beliefs) is a vital part of the sustainability of indigenous human societies in this age of globalization (Botangen, Vodanovich, & Yu, 2017). By preserving one's culture, it also preserves the existence of their tribal community.

Discrimination. The Dumagats' vanishing language and not using their costumes are primarily caused by the discrimination from the outsiders.

There was a time that someone from the barangay said, 'Ay, Dumagats are just shit' and I said to myself, it hurts to hear those when you're a Dumagat

by blood. –Linda, Female, 37, Dumagat; Daraitan, Tanay, Rizal

Our barangay captain, he is not on our side even if he is also a Dumagat! He said, 'Shit to my fellow Dumagats!' He hides his identity although he's one of us. –Sela, Female, 57; Dumagat Daraitan, Tanay, Rizal

When I was in high school, I fought with a Tagalog because she teased me, "Dumagat, Dumagat." Tagalogs look down on us so I stopped going to school. –Maya, Female, 28, Dumagat; Polillo Island

The above responses demonstrated the degrading words used for Dumagats. They were degraded and treated as good for nothing. As a result of this kind of discrimination, Dumagats stop using their language, they hide their identity, and become ashamed of being a Dumagat. Worst, in the case of Maya, she quit school and got married at the age of 19 because she was not motivated to go to school anymore because she was affected by the discrimination of the Tagalog. This leads to hiding their identity due to low-self esteem that they do not use their language anymore even in their homes. One factor that contributes to a language's health is its social desirability (Baines, 2012). Such is the case of the Dumagats. Many of them wanted to be associated with the Tagalogs because of the discrimination of Dumagats, thus, they rather speak Tagalog more than their native language. This is contrary to the case of the Blaans, who still use their language and costumes although they also experience discrimination.

Intervention program

Based on the results, there is a need for the Dumagats to regain the pride and honor of their tribe. The intervention program proposed for the Dumagat community is based on a cognitive behavioral therapy, an assertiveness training. A series of seminar workshop will be conducted in the community. The training program has the goals of recognizing the problem of their vanishing language and identity; discovering ways to enhance their self-respect and gain respect from others especially with the outsiders; and taking pride of their socio-cultural heritage which includes language use and costumes. Different activities will be conducted to address the goals for the assertiveness training.

CONCLUSIONS AND RECOMMENDATIONS

This study found out how discrimination can greatly affect a group of people particularly the vanishing of the Dumagats' culture. The Dumagats, contrary to the Blaans who have high self-esteem despite experiencing discrimination, feel ashamed of their roots that they do not want to be associated with their tribe and rather blend themselves with the Tagalogs. On the other hand, the close community ties and strong psychological makeup of the Blaans help them preserve their language and identity. This study expands the social identity theory of Tajfel. Tajfel only emphasized the tendency of humans to associate themselves to a favorable group. However, when the group where one belongs to is not favorable and discriminated, s/he would preserve his/her social identity by blending to the prestigious group which one does not belong. It is recommended for future researchers to delve into the geographical and historical perspectives of the extinction or

preservation of both cultures. It is hoped that the intervention program will revive the vanishing culture of the Dumagats. It is recommended that the intervention program will be monitored and evaluated for its impact to the Dumagat communities in both Daraitan, Tanay, Rizal and Polillo Island, Quezon.

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WHY THE REMONTADO DUMAGATS OF DARAITAN, TANAY, RIZAL PERSIST TO PRACTICE *KAINGIN*

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Abstract

Many indigenous groups in the Philippines, especially those living in the mountainous regions, continue to practice the traditional deforestation called *kaingin*. *Kaingin* is slashing and burning of trees and plowing the ashes for fertilizer. It causes soil erosion, loss of soil fertility, and climate change. It is an illegal farming practice, which the Dumagats of Daraitan, Tanay, Rizal are aware of. However, they do not have any alternative way of farming. This paper, based on Ogburn's Social Change Theory, is a qualitative case study that aimed to understand the cultural meaning of *kaingin* to the Dumagats and why they continue to practice it despite the environmental laws in the country. Also, this study proposes an alternative upland farming for environmental and economic sustainability. Data thematically analyzed were from the focus group discussions (FGD) and one-on-one interviews with the tribal *kaingenyeros*. Results show that *kaingin* is a part of Dumagat culture and it is a source of their social and economic (socio-economic) bonding and therefore cultural preservation. Furthermore, despite law's prohibition, they continue the practice because they have no alternative land to till except the mountains which are their ancestral lands. They also lack education and training in farming. Alley cropping is proposed to restore the soil fertility without destroying the cultural economic bonding of the Dumagats by growing suitable plants based on the soil type as farm alleys while planting other crops such as corn in between the alleys without using chemicals as the leaves of the alley plants may serve as organic fertilizer.

Keywords: *cultural preservation, slash and burn farming, alley cropping, sustainable farming, indigenous people*

The Sustainable Development Goals Report 2017 was discussed by the world leaders in 2015 to better the world in 2030 by setting up 17 global goals. These goals aim to end poverty, fight inequality, and stop climate change. Each sector in the society, be it government or non-government organization or even the general public, may work together to build a better future for all. There are existing issues among third world countries observed especially among the marginalized indigenous peoples who are unreached and underserved by the government or for some other reasons that may not completely realize SDG 2030. One of these is the practice of *kaingin*, also called swidden agriculture or slash and burn. It is an agricultural technique where natural vegetation is cut down and burned to create fields for cultivation and is considered illegal in the Philippines under Presidential Decree 705 known as the *Forestry Reform Code of the Philippines of 1975* (Inquirer, 2016 Feb 15). Although it was reported in the Manila Bulletin (2015, May 22) that researchers from Melbourne and Copenhagen believe that swidden agriculture “is not actually a destructive farming system that many experts had condemned for the last 60 or so years” (para. 1), the Department of Environment and Natural Resources (DENR) considers it harmful. For example, the Inquirer reported that the forest fire in Indonesia ravaged vast areas of Sumatra and Kalimantan which caused haze that affected not only Indonesians but also the citizens of its neighboring countries such as Malaysia, Singapore, Thailand, and even the Philippines.

As early as 1640, Spanish missionary described the act of *kaingin* or swidden farming in the Philippines as:

...the country was so fertile that when natives desired to plant their rice they only burn a part of the mountain and, without any further plowing or digging, they make holes with a stick in the soil,

and drop some grains of rice in them. This was their manner of sowing; and, after covering the rice with the same earth, they obtained very heavy crops. (Aduarte as cited in Bennagen, 1983, p. 229)

GIZ's (2012) report shows that it is the lowland migrants (non-IPs) who expand more *kaingin* areas than the IPs. This results to:

loss of big trees and destruction of forests; grassland fires due to uncontrolled or accidental fires from slash and burn of kaingins; continuously degraded soil fertility due to burning, cultivation, leaching, and erosion; reduced water quantity and quality; and massive erosion and landslides (p. 42)

In the study of Li, Feng, Jiang, Liao, & Zhang (2014), *kaingin* or swidden farming is mainly practiced by ethnic minorities in mountainous areas. A very interesting study titled, “*Swidden Cultivation in Asia*” published by UNESCO in 1983 in which Bennagen detailed the research gaps on *kaingin* or swiddening conducted in the Philippines categorized into three eras.

Period One, 1904-1945, falls within the American Colonial Period (1898-1941). Research was mostly ethnographic, done primarily in connection with missionary work and colonial administration. Period Two, 1946-1972, covers the post Second World War years characterized by the national efforts to rebuild the country with massive support from the United States, concern with rural community development during the 1950s, and later, resurgent nationalism. Period Three, 1973-1980, covers the period immediately following the declaration of martial law in the Philippines in September 1972 up to 1980. The first

few years were marked by uncertainty not only of academic life but of the national life as well. But in 1978, national plans (Five-Year Development Plan, Ten-Year Development Plan and a Long-Term Plan up to the year 2000) were formulated "towards the attainment and sustenance of an improved quality of life for all Filipinos. (pp. 236-237)

Indigenous Peoples (IPs) in the Philippines continue to practice traditional swidden or kaingin farming yet they usually farm a few hundred square meters to less than a hectare to plant crops for their sustenance (GIZ, 2012). Based on the report by the research conducted by GIZ in the Philippines funded by the German government, "indigenous peoples cultivate small areas for rice or root crops and retain some trees in their farms and then shift to another area to leave the soil-depleted farm to fallow" (p. 41). The study's participants reported that:

Traditional shifting cultivation was practiced mainly by indigenous peoples with smaller-sized farms (about 2000 to 5000 sq m per household) and fallow periods from 6 to 12 years (General Nakar) or 10 years (Palawan) or 15-20 years (Mount Malindang). The Agta Dumagat-Remontado of General Nakar used to open their small kaingins near their clan settlements but in recent years were forced to shift farther up the mountains and nearer to the forest margins as lowland migrants began taking over their fallow kaingins. (p. 41)

The German government funded study included the Dumagat Remontado in Nakar, Quezon but not in Tanay, Rizal which this study focused on. Besides, Bennagen (1983) mentioned in establishing the knowledge gaps on research done about kaingin or UNESCO

termed as swiddening in the Philippines that there have been studies conducted on the Remontado (Dumagat) in Tanay, Rizal way back in 1975 and 1979. Bennagen described:

With funds from the National Science Development Board, Bennagen and Olimba (1975) tried to find out the various factors affecting the persistence of a degraded form of swidden cultivation as an adaptive mode among the Remontado of Tanay, Rizal. Bennagen (1979) observed that the Remontado could no longer practise their traditionally integral swidden cultivation due to population pressure from immigrants, logging and mining companies and due to government laws (p. 253)

As GIZ (2012) explained, expansion of kaingin areas may be inevitable due to poverty and other factors that need to be known. Thung (2018) studied recently why swidden agriculture persists in after the haze in Indonesia became a big political issue. He pointed out that swidden farming persists due to insufficient support from the government for alternative forms of agriculture, cultural importance, importance for food security, as well as continued environmental, economic, and technological constraints to. Although there is decline of swidden farming in countries where it is banned or prohibited by the law, it still persists. The previous studies by Bennagen in 1970s are similar to this present study in identifying the factors on the persistence of kaingin. However, this present study is necessary to see if there is cultural change or transformation among the Dumagat Remontado and to better understand the Dumagats' cultural meaning of this primitive farming technique that has persisted through centuries particularly in developing countries like the Philippines. Like the Dumagat Remontado of Nakar, Quezon, the Dumagats of Daraitan, Tanay, Rizal which is geographically connected

to Nakar in the Sierra Madre mountain ranges, still collectively practice *kaingin*. This study was conducted to answer the following research questions:

- What is the cultural meaning of *kaingin* to the Dumagats?
- Why do they continue to practice *kaingin* despite the presence of the law in the country that prohibits it?

METHODOLOGY

This study employed a mini-ethnographic case study research design to investigate the cultural meaning of *kaingin* to the Dumagats and why they continue to practice it even if it is declared by the government as illegal. Case study because focuses on a particular situation, event, program or phenomenon (Yazan, 2015). As it deals with the cultural perspectives of the Dumagat tribe on *kaingin*, ethnographic approach was also used, thus the blending of both qualitative case study and ethnography. It is a mini- or focused ethnography due to the limitation of time for the researchers who are all full time academicians. According to Fusch, Fusch, and Ness (2017, “miniethnographic case study design uses data collection methods from both designs yet bounds the research in time and space” (p. 926).

Several visits to the the Dumagat community at the foot of Sierra Madre mountain in Barangay Daraitan, Tanay, Rizal have been made to conduct in-depth interviews with the Dumagats either via focus group discussions (FGD) or one-on-one interviews with the tribal *kaingenyeros*. Audio-recorded interviews were transcribed and translated to English then analyzed thematically.

RESULTS AND DISCUSSION

Cultural Meaning of *Kaingin* to the Daraitan Dumagats

To answer research question one, “What is the cultural meaning of *kaingin* to the Dumagats?”, there are two themes that emerged: social and economic bonding and cultural preservation.

Social and economic bonding. From the interview data, the Dumagats in Daraitan practice *kaingin* for social and economic bonding. The elders who were the participants of the study related that they continue *pagbabakal* or *bayanihan* (cultural cooperation) as they see it as a meaningful activity to socialize with each other while they produce crops for their sustenance. For example, Octavio, 63, shared:

“Ang kaingin ay matagal nang tradisyon mula sa aming mga ninuno hanggang sa ngayon. Tuwing pakiki-ani ito ay nagsisilbing pagsasamasama ng buong tribo.”

(*Kaingin* has been a tradition handed down by our ancestors which we practice until now. During harvest season, it serves as a get together of the whole tribe.)

Cultural preservation. The data from the interview of the Dumagats in Daraitan mentioned that it was hard to let go of this tradition since it has been embedded in their year after year and day to day lifestyle from generation to generation. For Ebong, 34, he mentioned that:

Mula nang bata pa kami, dinadala na kami sa kaingin. Yan ang nagsisilbing samahan at pagkakaisa namin sa tribo para mapangalagaan at mapanatili ang aming kultura bilang mga Dum-

agat. (Since we were kids, we've been brought to the *kaingin*. It serves as our union in the tribe to preserve our culture as Dumagats.)

In the recently conducted study by Thung (2018), he found out that swidden farming persists due to its cultural importance. This is particularly found among the IPs like in the case of the Remontado Dumagats who associate *kaingin* with cultural meaning (Bennagen, 1983). For them, it means tribal bonding to sustain their cultural closeness to each other.

Daraitan Dumagats' Reasons Why They Continue Kaingin

For research question two, "Why do they continue to practice it despite the environmental laws in the country?", two themes emerged from the interview data: Daraitan Dumagats have no alternative land to till except the mountains which their ancestral lands and lack of education and training in farming.

No alternative land to till. Further data gathered from the interview reveal that the Dumagats are aware of the Philippine law that prohibits the practice of *kaingin*. Yet, they have no choice but to till the ancestral land given to them by the government. A Dumagat elderly, Armando, 57, explained:

Wala naman po kaming ibang lupa na pwedeng pagtaniman maliban sa aming lupang ninuno dito sa bundok.

(We have no other land to till except our ancestral land here in the mountains.)

The Dumagats have no other land to till except the denuded mountains in their ancestral land depleted of its natural fertility as they have been doing this kind of farming for many years. They reported that their yield in *kaingin* is not enough to feed their family as many of them have more than four children so that food

sustenance and education are limited.

Lack of education, training, and technology in farming. During the in-depth interview, it shows that they lack the know-how and training regarding various methods of farming. They were limited to only *kaingin* as the easiest and most practical option to utilize their ancestral land. Gonzalo, one of the elders, testified:

Simula lang ng elementarya hanggang fourth year high school lang natatapos ng karamihan sa mga nag-aral dito. Di kami naturuan ng mga pamamaraan ng pagsasaka. Kung ano lang ang kinamulan naming pagsasaka sa aming mga ninuno ay yon na ang aming sinusunod. Wala din naman kaming makinarya o teknolohiya para mapaunlad ang aming pagsasaka.

(Most of us here just finished elementary and fourth year high school here. We're not taught various ways in farming. We continue to practice whatever we learned from our ancestors. Also, we don't have machineries or technology to improve our farming.)

The GIZ (2012) study results show that there is decline of swidden farming in countries where laws have been passed to ban slash and burn farming yet it has still been persisting. Bennagen's (1983) monumental research included the Dumagat Remontado in Nakar, Quezon who claim that the Dumagats in Daraitan, Tanay, Rizal are their relatives during the interviews. Like the Nakar Dumagat Remontado, their relatives in Daraitan, Tanay, Rizal continue to practice *kaingin* despite the Presidential Decree 705 known as the *Forestry Reform Code of the Philippines of 1975*. They reported that their ancestral land is where they get subsistence through swidden farming and they have no other alternative land to farm apart from it. Nevertheless, GIZ's (2012) re-

ported that it is the non-IPs who expand more *kaingin* areas than the IPs as they usually farm just a few hundred square meters to less than a hectare to plant crops for the subsistence of their family. In fact, many of them shared that their *kaingin* income is not enough for them to send their children to college, the reason that the cycle goes on and on. Their children who do not finish college for them to get a good job is the cause of the vicious cycle that makes the IP generations to aggravate their poverty as they have no choice but also to follow their parents to do *kaingin* farming.

CONCLUSION AND RECOMMENDATION

Kaingin, *pagbabakal*, or slash-and-burn is deeply rooted in the cultural tradition of the Dumagats in Daraitan passed on by their ancestors. It has cultural and social values they wanted to preserve. This *kaingin* or *pagbabakal* is their way of camaraderie known among Filipinos as *bayanihan*, in which the community people extend their assistance to the needy member. It is also a social activity that solidifies their relationships.

Despite their expressed awareness of their violation of the Philippine Law on slash-and-burn farming, they continue the practice because they have no alternatives to replace their simple know-how in farming the ancestral lands in the mountainous area they own. Moreover, the lack of education and modern methods of productive farming in lieu of slash-and-burn is not available in their circle or tribe. Their only choice is to keep the practice although they are open for future changes to replace this illegal farming practice. It is recommended, therefore, that that further study be done on the best techniques that will work in the Dumagat community to both preserve their culture and to educate them with better ways of farming that will make them yield more produce at the same time preserve their ancestral land and the environment.

An action research would be one of the recommended endeavors to address the current plight of the Daraitan Dumagats. This means that research should not end by itself but to implement solutions that will improve the lives of the Dumagats to end their vicious cycle of poverty particularly on the part of the government to create feasible alternative programs for them.

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A TALAANDIG'S JOURNEY TO THE HIGHEST LEVEL OF EDUCATION: A CRITICAL AUTOETHNOGRAPHY

Rico Taga Javien

Abstract

Despite the UN Declaration on the Rights of Indigenous Peoples and The Indigenous Peoples Rights Act (IPRA) approved as law in the Philippines in 1997, indigenous peoples (IPs) continue to experience marginalization and discrimination. Much of the previous research on IPs is limited to surface culture depicting the shallow understanding of IPs as people thus this critical autoethnography was conducted to portray the journey of a Talaandig native in the remote area of Bukidnon to achieve the highest level of education. It presents how the autoethnographer himself, as an emic participant yet as an etic interpreter, overcame parents' resistance to education, his community's cultural practices, his personal experience of bullying and discrimination and awakening, and how he shielded himself from discrimination until he finished his doctoral degree concealing his true identity as an IP. This paper concludes with the way forward suggested by the autoethnographer calling for advocacy and action for a more serious attention from both the government and NGOs as the success of individual schooled IPs cannot be automatically translated into community growth and empowerment.

Keywords: *discrimination, bullying, marginalization, Bukidnon native*

The Agenda on Sustainable Development 2030 explicitly considers the rights of the indigenous peoples particularly on education; in fact, Sustainable Development Goal 4 (SDG4) focuses on ensuring inclusive and quality education for all and promote lifelong learning (United Nations-Indigenous Peoples [UNIP], 2017, Dec. 12). António Guterres, UN's Secretary-General whose early career was a teacher urged that every parent around the world should make efforts and sacrifices for their children's education particularly IPs to fully realize that it is through education that they can preserve their traditions and build their future. Literature shows that IPs all over the world face many challenges even in the 21st century. Across Asia, IPs remain to face issues such as limited access to formal education, due to geographical and political marginalization resulting to have IP lower enrolment rates, higher dropout rates and poorer educational outcomes than non-indigenous students (UN, 2017). The United Nations noted that the common pattern in most Asian countries regardless of each country's overall socioeconomic development is that, children belonging to IP groups tend to enter school with poorer prospects of success and emerge with fewer years of education and lower levels of achievement.

On 22 October 1997, *The Indigenous Peoples Rights Act (IPRA)* was signed into law by the President of the Philippines and it is considered as one of the first laws in Asia to recognize indigenous peoples' rights to their ancestral domains, cultural integrity, self-governance, and self-determination. Despite the existence of this law for IPs in the Philippines since 1997, there is very little improvement in IP communities particularly where I came from in the remote area in Bukidnon particularly in terms of education. There are many reasons why most of there are few professionals among the indigenous peoples (IPs). The cultural minorities' minds are difficult to adopt for long term in-

vestment of change like education because the challenge and expectation in the community is not high. Just to be able to eat what is available and live a simple life is enough for them. Their mindset is for short term changes that could be coped in short time. The changing of community environment especially the rules is a great challenge. In IPs' minds, the rule is that all things are owned and belong to the tribe, the community and not individual thus, a tribal community approach of changing their mindset to embrace education could be the way to go for IPs. ECIP (2008) reported that instead of understanding the need of indigenous students for some degree of transition from one communication pattern to another, they are evaluated as slow learners. However, ECIP observed that the graduates of indigenous communities, viewed as success stories "learned, as individuals, how to navigate their way in the wider social demands of mainstream society. The backdrop, however, of these few success stories was the reality of a much bigger number of drop outs because of the following:

- Comprehension difficulties
- Adjustment difficulties
- Discrimination." (p. 114)

Very few educated people would encourage, inspire, and challenge the IPs' minds and along with few opportunities, they remain marginalized. If there are educated and rich people who seem to provide opportunities, the IPs are afraid of being "exploited" or "used" as "cloak" in the name of training and education by people with vested interest that in the end they get what they want. For example, the IPs protect the natural resources in their rich ancestral lands from loggers who want to make business by taking advantage of the lack of IPs awareness of their rights due to their lack of education. Later the IPs become "slave workers" in their own lands if not driven farther to remote places. Take the case of the Lumads, a

collective term for homegrown or indigenous peoples referring to 15-18 ethno-linguistic groups in Mindanao including Subanen, Blaan, Mandaya, Higaonon, Banwaon, Ubo, Manobo, T'boli, Tiruray, Bagobo, Tagakaolo, Dibabawon, Manguangan, Mansaka, and Talaandig (La Vina, 2015) in which I belong. La Vina describe the Lumads, the poorest and marginalized in the society, are also among the most peaceful and gentle, thus vulnerable but when provoked fight back. Lumads' territories are frequently attacked and their ancestral domains are invaded.

Many years has passed since the UN Declaration on the Rights of Indigenous Peoples was adopted, yet many challenges remain. The government seems to just leave the IPs to run their own course of life particularly for those who live in remote areas where their immediate physical, health, social, intellectual, and other needs are not provided for long terms. If there are programs for them, these are offered only for few selected places and to very few. Although in the Talaandig and other Lumads in Malaybalay, Bukidnon, the story is slightly different, since national roads or highways traverse in the community and majority of the people in communities are natives and they are acculturated by educated people who have less personal interest. So, many IPs have flourished some of whom are in the provincial government but those in the very remote places remain the same for many generations.

The United Nations (2017) reported that while physical barriers such as rugged geographical terrain and underdeveloped road infrastructure contribute to IPs' lower education levels in many parts of Asia, "cultural barriers constitute a bigger challenge. ECIP (2008) pointed out that discrimination persists as one of the traumatic experiences of IP students in which the school serves as the key venue for negative experiences. from people and from the education system itself. The report shows that IP

students experienced discrimination from both teachers and mainstream students who reflect how the society views the lowly IPs yet this discriminatory act has not been corrected or reprimanded so it prevails. For example, the requirement of school uniforms and shoes which IP students are not used to and cannot afford to buy becomes a source of discriminatory remarks: "not wearing shoes became a mark of being an indigenous person and a source of discrimination" (p. 115).

In the comprehensive report of ECIP (2008), it noted that the focus of previous research on IPs is limited to surface culture depicting the shallow understanding of IPs as people. To quote ECIP:

In cases where the 'culture' of indigenous peoples is included in the discussion, there is a tendency to highlight artifacts and practices (songs, clothes, etc.), such that the understanding of culture is limited to surface culture and the tribe is associated with things instead of them being introduced as a people. This results in a shallow understanding of indigenous peoples as people and culture as a process, and indigenous peoples' identity being limited to blood affiliation instead of including the cultural heritage and history of the community. (p. 116)

This autoethnography critiques the limited opportunities of IPs particularly for Talaandigs in Bukidnon in which I belong. It narrates my personal journey to the highest level of education by challenging the beliefs of the community and how I hurdled the barriers, both physical and cultural, that led me to achieve success.

METHODOLOGY

This qualitative study used critical autoethnography. It is the appropriate method of this study as Marshall and Rossman (2016)

define autoethnography as “reflexive approach to understanding the human condition through critical and engaged analysis of one’s own experiences” (p. 14). Autoethnography is both a method and a product (Creswell & Poth, 2018; Marshall & Rossman, 2016; Merriam & Tisdell, 2016).

Critical ethnography “can expose issues such as power, hegemony, and advocacy for certain groups... might address an inequity in society or some part of it” (Creswell & Poth, 2018, p. 94). The critical perspective may resist the status quo, or challenge power relations focusing on context (Merriam & Tisdell, 2016). Such is the case of this critical autoethnography which is an emic portrayal of an IP’s journey to the highest educational level by resisting both physical and cultural barriers he personally experienced in his own Talaandig tribe from birth until his post-graduate studies and beyond.

RESULTS AND DISCUSSION

My Tribal Ancestry and the Place Where I Was Born and Grew Up

The Province of Bukidnon in Central Mindanao, Philippines has been endowed with rich natural resources such as pristine crystal clear rivers and lakes and dense forests, bluest mountains, and green plains just to name a few. In one of the highest peaks and mountain ranges in Bukidnon, where my parents settled after they got married through parental consent, at Miriayon, Talakag was my birthplace. I am the firstborn child of the nine children of Dominador Pinhay Javien (Datu Totoy) and Amelia Balili Taga.

After three years there, my parents left their tribal ancestral land and decided to move to a better place, near the town about 9 kilometers, to Pangantucan, Bukidnon close to the boundaries of Lanao del Sur and North Cotabato. Although the place in Miriayon is extremely beautiful, fertile, and had very cold weather [until now], they had to walk 90 kilometers

or more to reach the nearest town to just buy what the family needed. There was no barangay road but simply trails customarily used by people and animals trekking with difficulty. My father was too tired to buy something from the town because it took him days or a week to return. The entire Province of Bukidnon the time I was born in 1958 was still underdeveloped. What was good was that, the national highway passed through strategic places and towns so education was, at least, accessible; but those who were in the mountains and hinter territories were so difficult if not impossible.

My grandmother, Lila Pinhay, was a Talaandig native of Maluko, Malaybalay, Bukidnon. She married Ireneo Javien from Misamis Oriental but he originally came from Batac, Ilocos Norte. On the side of my mother, she was a granddaughter of Japanese soldier, Sakura Taga, assigned in Ipil, Zamboanga in Mindanao during the Japanese occupation in the Philippines. Sakura impregnated my grandmother who delivered a son named Cristito Taga.

Parents’ Disinterest in Education

My father was the firstborn among the six siblings and he was the only one who finished elementary grade; the rest of his brothers and sisters were unschooled. He got married when he was 14 years old. In Pangantucan, Bukidnon, he secured a large farm and forested land areas that he bartered with few packs of cigarettes and bottles of wines from fellow natives from different tribes. Just like his father who had no interest in education, he engaged in swidden farming or *kaingin* system and so even at a very young age, I learned how to cut down trees. After planting in the swidden fields, my father was busy hunting wild pigs, deer, and birds in the nearby mountains as his skill. He also enjoyed fishing in the lakes and rivers as well as catching frogs and monitor lizards. My father would always accompany me to learn the art of jungle survival. I grew up in

this environment and was already consciously aware of our situation.

My father managed to have a little ranch of cows. At early age, I learned farming, where the plow's handle and grasses were taller than me; taking care of animals and grazing them; and pitching water from the river or spring with bamboo pole containers. Our farm was about 10 kilometers to the town; again, no road but trails trek. Our family never lacked food supply for he was hard working, so industrious.

Cultural Practice

Before the harvest, my father would erect altar-like structure and called the "gods" or *bathala*. It was used for thanking the gods for protecting the crops from pests and bad seasons and for bountiful harvest. This and other rituals such as giving a portion of the hunted animal or offering white chickens to the spirits were repeated every year.

When students going to or from school passed near our house, I was excited that one day I could go with them. My father asserted many times that studying would take a long time to earn money, but with farming, it would just be a few months that crops are harvested that would make money.

The Awakening

There were questions that I tried to find answers such as: is this our life until the end of life? What would be my future? Every day I was facing the farm, the animals and mountains, the hills and mountains, then what? Was it more enjoyable living in the towns with exciting sights and sounds around? I had no answer.

My father had not inspired nor encouraged us to study since we have vast area of land. As a result, among the nine of us children, I am the only one who finished bachelor and master's degree with my own determination as a working student. My other brother completed BS in Agriculture after 10 years as a working

student at Mountain View College (MVC). My sister completed high school and the rest got married not finishing even elementary education.

Victim of Bullying

It took me 10 years to complete elementary. Some of my classmates called me humiliating titles such as "baliktorian," which means repeater or kept on repeating. Some of my teachers labeled me "invisible" student because in elementary, I had more time in the farm than in school. Sometimes, I was absent from the class for more than two weeks and it was a miracle if I could attend my class in three consecutive days.

After I finished elementary, my classmates in grade one already finished high school. Whenever I met them, I tried to evade or find another way for I was ashamed if they would abuse me by name-calling such as "bulok" or "ugok" [in Visayan term, it means "no brain"]. It is good Republic Act 10627, or the Anti-Bullying Act, had not existed yet at that time. Inside my heart, I denied those name-callings since I was the first honor when I was in fourth grade. However, there was still stigma attached on it for they reasoned that, "Kasi matanda ka na!" ["You're already old!"]. In reality, that was true. When I was in grade six, my teacher refused to admit me during the school opening in June because I had stopped in November back in grade five due to my running away from home.

Attempt to Be Away From the Tribe

I was already 15 when I ran away to seek for independence. After 8 months, my father found me in Lanao Del Sur working in the logging industry. When he brought me home, he told me not to go to school anymore to study. In fact, he pronounced in front of our family that he was giving me a portion of land, with a carabao and a cow so that I could start

my own life since I was too old to go to school as I was already 16 then. Besides, he caught me courting a lady through the love letter I inserted in my notebook that was not delivered. He discovered it when he was looking for a piece of paper to roll his tobacco leaf for cigarette.

I cried because I would rather study and not stay in the farm because in my observation, those non-IPs who studied ahead of me and finished college had good work as well as better house, clothes, and shoes, and above all many of them found work in the government and others in private institutions. On the other hand, those who kept working in the farm were getting older for they married while young and there was little improvement in their life, much more for us who belong to the indigenous peoples (IPs).

Marginalized and Discriminated

Also while in high school, there were few of us indigenous students, and in general, our attitudes and academic performance were considered not good or way behind the mainstream students'. We were so behind in our performance probably due to our frequent absences because we had to work for subsistence in the kaingin and no one was teaching us at home because our parents were uneducated. Also, many of us were malnourished as we were not eating balanced diet so that might have affected our cognitive functioning in school as well. We were hurt for being marginalized and discriminated. I started to detach myself from my fellow IPs and I managed to conceal my identity as an IP due to sarcastic, derogatory, and humiliating comments from students and teachers about us in school. So, I learned different dialects and I became fluent in Hiligaynon or Visayan language and seldom used my tribe's dialect. Even until college, very few people knew that I was an IP. I was not ashamed being an IP but I wanted to shield myself from painful negative and humiliating comments.

Culture Shock in the City Life Exposure

I experienced going and seeing the city only when I was in second year high school and was terrified how to cross the road with so many vehicles in Cagayan De Oro City. I had to stay close to my mother. There were no buses at that time and passenger jeepneys. We had to travel by trucks carrying logs and we had to sit on the logs going to Cagayan de Oro City. It took us days to get to the city as the roads were so bumpy. For the first time, I was able to see traffic lights, beaches, big stores, huge buildings, cinemas and other strange things to me that were not common in my hometown. I got culture shocked.

Way to College

In 1978, when I was in fourth year high school, I attended an evangelistic crusade organized by the Sulads, an organization promoting outreach to indigenous peoples worldwide which originated in Mountain View College (MVC) in Malaybalay, Bukidnon. This organization, led by IPs, addresses the spiritual, mental, and physical needs of the IPs. In that crusade, many IPs were baptized as Adventists in our community including myself and my two siblings. My father was not happy about it. After my baptism, while I was serving as a layman for 2 years, I met some Adventist Manobos who became professionals at MVC although their parents were uneducated. That further ignited my desire to attain college education.

Going to MVC from my hometown was about 50 kilometers and the fare at that time was about PhP10.00. The wage at that time was PhP2.50 per day. As I already left home and started to live away from my parents who did not have any plan to send me to college, I decided to be a working student at MVC. I worked in the pineapple, corn, and sugar cane plantations, and I was paid 25 cents per hour. I learned carpentry, mason, and painting. During my junior and senior years in Theology,

I worked as an assistant dean in the Boys Dormitory, chaplain in MVC clinic, and MVC church assistant pastor. My college years were more work than study. Nevertheless, I learned a lot from all my experiences in being a working student particularly balancing my time between work and study.

Pursuing Graduate Studies

After I completed my two years of ministerial internship in Davao Mission, I decided to pursue master's degree on my own. It was a little bit suicidal for I had not enough money to study in the Adventist International Institute of Advanced Studies (AIAS) in Silang, Cavite as it was expensive (PhP1,800.00 per unit). Anyway, I got accepted in AIAS so, again, I found a way to work and study there. There were semesters that I had scholarships. While taking master's degree, only one person knew that I was an IP. He was another IP, Danilo Bada, from Sibagat, Agusan del Sur. He took MPH at the Center for Graduate School of the Adventist University of the Philippines (AUP). When I finished my MA, I had incurred a debt of almost hundred thousand pesos. But God is so good that I was able to finish my master's degree for only 3 years.

I went back to Davao Mission, then moved to Southern Mindanao Mission in General Santos City, and finally was called to be the Chair of the Theology Department at South Philippine Adventist College (SPAC) in Davao del Sur. Years later, my wife and I were sent for upgrading. Our school sent us for doctorate degree and it was an excellent opportunity because, at last, I was able to experience to just study and no need to find financial support. I and my wife studied, again, at AIAS. I finished my PhD in Systematic Theology for five and a half years. After my PhD, I had to go back and serve South Philippine Adventist College. First, I assumed my previous position as the Chair of Theology and later became the Vice President for Student Affairs (2007) for 7 years before I

moved to AUP in 2014. Now I am teaching in the College of Theology, College of Medicine, and in Center for Graduate Studies.

Back to My Tribal Place After 30 Years

Thirty years later, I went back to my hometown barangay for few days to attend my father's burial. People in our community were so surprised of what I have become and accomplished in life despite my being an IP. I met several Datus and asked me what happened to me and related my journey. They could not believe my story. I tasked the elementary principal and teachers in my home barangay to announce the privileges and opportunities of IP children to improve their lives in the near future. I was disappointed to know that the government is not taking care of the IPs there; it is almost the same when I was there 30 years ago.

Indigenous people in our place continue to be marginalized. They keep suffering unpaved roads, lack of potable water source, poor health care services, etc. School buildings are not so good, but at least there is, with few teachers; most IP children are still in their "old good days" mindset.

I asked how many IP students enrolled and there were very few. I challenged the teachers to help the IP children. Most of the IP children are baggage carriers of the tourist mountain climbers from the Philippines and other parts of the world as our place is part of the foot of Mount Kalatungan National Park. They prefer to earn money in a few hours and days rather than education. It seems that they are not being reached out by government agencies to urge them to attain education so that they will not simply settle to short term livelihood that will cause the vicious cycle of poverty. I fear that these uneducated children will continue the chain of poverty as they will simply get married at early age then will pass on the same way of living to the next generation and on and on.

Way Forward for Talaanding Tribe and Other IPs to Improve Their Conditions

The long chained mindset of my tribe must be changed. Very few teachers have life long commitment to help the IPs. They are good at the start then their desire to assist the IPs just die naturally along the way. Now that I am both an emic and etic member of my Talaanding tribe, I can say that their future is still slim and elusive. Unless there are long term programs and ample privileges and opportunities that the government and private institutions can offer and provide to the IPs, their poor economic situation will remain a challenge.

David and Albert (2015) reported that school attendance rate improved from 90.8% in 2008 96.45% in 2013 and this improvement was attributed to three key government interventions: passage and full implementation of mandatory kindergarten and the K-12 Law, increased education budget, and the expansion of the government's conditional cash transfer program that requires families under the program to send their children to school. This is a very big improvement in the statistics of students going to school. However, I believe that this fact does not reflect the situation of the IPs I have seen in the remote areas of the country. I even wonder if the unschooled children in my Talaandig tribe are registered in the National Statistics Office so that the real picture can be portrayed. Take for example the case of the Alangan Mangyan in Pandurukan, Sablayan, Occidental Mindoro. If asked about their age and if they go to school, they cannot answer. When their parents were asked, they admitted they were not registered and many of the teenage looking girls are carrying their babies while their other small children are following these teenage mothers. Although they cannot tell their exact age, it can be estimated in their looks that they are just around 12-15 and they have not even finished elementary. Thus, the statistics that out of school children reported

might have excluded the many IPs in the remote areas who in the first place have not been registered since birth due to the inaccessibility of the registry office. If this case continues, the IPs' poor condition will remain due to the government's neglect in reaching them out. There is really a need to change the mindset of the IPs to get not just basic education but college education and this is another challenge.

The *Universal Access to Quality Tertiary Education Act*, or Republic Act 10931 signed into law by the Duterte administration in August 2017 (Morillo, 2018) is supposed to promise some hope to our IPs. This law covers free tuition fees of tertiary students in 112 state universities and colleges, 78 local universities and colleges as well as technical-vocational education and training programs. However, with the very low self-esteem of the IPs like when I was in elementary until my graduate studies, it is unlikely that they will sustain in school unless they associate with individuals who would be supportive of them, not discriminating as we IPs are very sensitive. Although I did not enjoy free education as I worked as a student back in college and in my master's, it was my concealment of my true identity and the supportive and Adventist environment in MVC and AIIAS that sustained me to graduate despite the difficulty of balancing between work and studies. Thus, I would say that free tuition fees would not guarantee IPs' college completion. I struggled very hard to complete my elementary due to discrimination and my parents' unsupportive attitude even for high school education. Without my own initiative to attend college as a working student through the encouragement of the Adventist Sulads who reached me out, I would have not attained higher education. I would have been one of those who just succumbed to their IP parents' not be educated and stay with the tribe to do slash-and-burn or kaingin farming until the land deteriorates due to lack of technology and proper land use train-

ing and the chain of poverty would go on and on.

Indigenous communities remain marginalized despite having educated members and “individual success and growth of schooled indigenous peoples do not translate into community growth and empowerment” (ECIP, 2008, p. 118). With this reality, I personally implore that the government and NGOs would implement long term and wide scale programs to address the issues of IPs all over the country.

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HOW JENER MURILLO BECAME THE FIRST ALANGAN-MANGYAN PROFESSIONAL IN HIS VILLAGE

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Abstract

This paper narrates the case of Jener Murillo, one of the only two Alangan-Mangyans who finished college and the first and only licensure examination passer among the Alangan-Mangyan tribe in Pandurukan, Pag-asa, Sablayan, Occidental Mindoro. Interviews were conducted, transcribed, and analyzed using Denzin's holistic approach focusing on cognitive, affective, and motivational dimensions. Jener's story shows that he defied his tribal tradition to get higher education because his tribe believes that something bad might happen if they go to college and they are restricted to mingle with others. After finishing college in 8 years, he took the Licensure Examination for Teachers and passed it. Then, he volunteered to teach in his Mangyan community for 3 years. Now, he works as a public school teacher in his community and it is his advocacy to be a model to the youth in his tribe. He is motivated to educate his own tribe, to transform them, and lift them from their economic condition. However, his success is an impossibility without the help of various people. He was financially supported by an American missionary family all throughout his college life. He is the inspiration of the six Alangan Mangyans from his community given a scholarship by the Adventist University of the Philippines through the Indigenous Students' Worthy Fund. With Jener's success story, these six Education students now believe that it is only through education that they will have a better life and serve in their community by teaching and influencing their fellow IPs.

Keywords: *indigenous people, poverty, superstition, Alangan Mangyan*

Among the indigenous peoples of the Philippines are the Mangyans in Occidental Mindoro who are considered as the most illiterate and unschooled in the country averaging two percent in education (Mangyan Tribe, 2018). Although the younger generation has now the opportunity to go to school, the rate of literacy is still very low. There are many Non-Government Organizations (NGOs), Local Government Units (LGUs), different charity and religious groups who are helping to educate Mangyans such as the National Center for Indigenous Peoples (NCIP), Human Development Assistance Program, Tugdaan Mangyan Center for Learning and Environment to name a few. They send indigenous children to school through scholarship grants and financial assistance. Others established primary and secondary schools in the indigenous peoples' communities to make education accessible for them. However, still very few of them are able to go to college, much less to graduate in college.

There are about 100, 000+ Mangyans in Mindoro classified into eight tribes: Alangan, Bangon, Buhid, Hanunuo, Iraya, Ratagnon, Tadyawan, and Tau-buid (Fansler, 2009). Education for Mangyan specifically college education is still tough according to Virola (2015). School is still a venue for discrimination and racism (Brayboy, Solyom, & Castagno, 2015). The requirements in school such as uniform and shoes are beyond the financial capacity of the IPs and they were also labeled as slow learners thus, it becomes a source of discrimination (Episcopal Commission on Indigenous Peoples, 2008).

Aside from the abovementioned reasons, many Mangyans are against sending their children to school because they do not want to be separated from their children and it is contrary to their customs and beliefs (Mangyan Tribe, 2018). The purpose of formal education is different from their education in the moun-

tains and in effect, children with formal education become alienated from their own communities, heritage, culture and history (Episcopal Commission on Indigenous Peoples [ECIP], 2008). Furthermore, Mangyans have high regard on the advice of their parents to prevent accidents and harmful experiences (Mangyan Tribe, 2018). Thus, many young Mangyans are also afraid to venture for college education.

There are different studies conducted on the experiences of indigenous students of primary and secondary schools (Diamante, 2013; Gore, et al., 2017; Wa-Mbaleka, 2013; Episcopal Commission on Indigenous Peoples, 2008). However, very few studies were conducted on the experiences of indigenous college students (Brayboy, 1999; Brayboy, Solyom, & Castagno, 2015; Calda, 2008) and most of these studies were conducted from the West. This study presents the case of Jener Murillo, an Alangan-Mangyan who defied his tribal beliefs to achieve college education.

METHODOLOGY

Mini-ethnographic case study research design was used to investigate the case of Jener Murillo, the first professional among the Alangan Mangyans in Pandurukan, Sablayan, Occidental Mindoro. Blending of qualitative approaches is necessary as it deals with an indigenous person's case. Fusch, Fusch, and Ness (2017) explain that, "miniethnographic case study design uses data collection methods from both designs yet bounds the research in time and space. This type of blended design also allows researchers to explore causality links, which is not typical for ethnographies" (p. 926).

Data were gathered via fieldwork using observation and unstructured interviews. To increase the trustworthiness of the study, there was a prolonged engagement in the field and to verify some information. Interviews were audio-recorded, transcribed, and translated to

English. Transcripts and interpretations were sent back to the participants for member check. Also, three Alangan-Mangyan college students and an American missionary who have direct contact with the subject were interviewed for triangulation or to further verify the facts and to gather more information and insights. Before the data gathering, the participant was informed about the study and his rights to withdraw anytime he wanted and he was asked to sign the informed consent form.

RESULTS

How Jener Became the First Professional in His Tribe

Defying tribal beliefs. The Alangan-Mangyan in Pandurukan used to be nomadic with many superstitious beliefs. When the tribe elders were asked why there are only two professionals in their village of over 200 families, they explained that one of the reasons is due to their beliefs. One belief is that, they were not allowed to mingle with the Tagalogs, the term they use for the non-Mangyans outside their community. They also believed that the destiny of their members could be determined by the length of the chicken intestine butchered for them. However, Jener related:

Even if my parents killed a chicken to see whether its intestine was long for them to allow me to go, I didn't listen. They believe that if it's short I have short life so I don't have to go away to study.

Self-determination. Aside from the tribal beliefs Jener defied, he also possessed self-determination. He was willing to leave his tribe to study in Mountain View College in Malaybalay, Bukidnon although it was his first time to be away from his family. He narrated how he had to endure being away from his family.

It's not easy for me to leave because it's my first time to be away and MVC is re-

ally far but because I wanted to become professional, I had to be strong. I was determined to go even if I didn't know anyone there and no one with me from my village.

I also suffered homesickness when I was already there. I especially missed playing basketball with my cousins, siblings, and friends in our village. But I had to endure because I really wanted to finish college. It's only my brother, David, and I who have gone to college in the entire tribe so I wanted to change that situation.

Offered a scholarship. One of the reasons how Jener got his way to college is the scholarship offered to him by a family of American missionaries who served in their village. John, the son of the American missionary couple said that his family chose Jener to be sent to MVC. John recalled:

We found Jener as very smart. He started teaching as a volunteer in our community school for Mangyan even when he was still in elementary. He helped in teaching his fellow Mangyan so that's where we discovered that he could be developed further to educate his tribe if we send him to college. So, my parents sent him to MVC.

Why There Are Only Two Professionals in the Village

Poverty. Extreme poverty among the Alangan Mangyan was one of the reasons why there are only two professionals to date in their village in Pandurukan. Most of them have to rely on *nami*, a root crop that grows in the mountains which they still have to find in order for them to have food to eat. Moreover, the villagers had big families and they marry at a

young age so they struggle to provide food and education for their children. Jener said:

We're nine in the family and we don't even have enough food to eat but that pushed me to attain college education.

This extreme poverty was confirmed by Jener's cousin, Diosana. She described her difficulty in going to the mountain to seek name. She said that finding name is so hard that she decided to study like Jener so that she can provide food for her two children as she is a single mom.

I don't want my children to suffer too much the way I do. Nami vine causes me itchiness all over my body and it's so hard to locate it in the mountains. We have to dig it deep then wash, peel, and shred it and soak it in the river before we can cook and eat it. It takes a long time to look for it, to prepare and cook it unlike rice. But that's mostly the choice we have because we don't have money to buy rice. How much more for education? So, I need to be a working student in order to be in AUP.

Lack of government support. Another reason given by Jener why there are only two professionals until now in their Mangyan village is the lack of government support.

Even if there's NCIP we don't get support from them for us to study. When my brother went to college, even if it's free in the state college in Mindoro, my parents had to sell animals to support his board and lodging and other expenses.

Another cousin of Jener supported the lack of support from the government. Timmy also said that before he came to AUP, he had

studied in the state college in his province where the tuition fee is free. However, his parents sold many of their livestock such as cow, goats, and chicken for his boarding house, food, and allowances. Timmy narrated:

Even if my parents already sold many of our animals, still I didn't have enough money to sustain me in my studies in our town. Sometimes, if I went home, I could not go back because I didn't even have fare to go back to school. So, I was always absent. Now, it's a lot better here in AUP because I can eat even if I don't have money as long as I work.

Discrimination. Just like the other IPs in other parts of the Philippines and around the globe, discrimination was also experienced by Jener. He stated, "Many Mangyan don't go away for college for fear they'll get discriminated. We're always discriminated from elementary to high school but it should not stop me from going to college."

Because of the strong determination of Jener to get a college education and become professional. However, like Dr. Rico Javien, a Talaandig from Bukidnon who wrote an autoethnography in this journal issue, who concealed his IP identity until he finished his post-graduate studies, Jener also did not reveal his true identity in MVC to avoid discrimination.

DISCUSSION

In relation to Ryan and Deci's self-determination theory (SDT), a person has inherent growth tendencies (2000). Jener wanted to grow personally, socially, and economically. He believes that obtaining a college degree could lead him to the growth that he desired. SDT further explains that a self-motivated person has three innate psychological needs to be satisfied: competence, relatedness, and autonomy (Ryan & Deci, 2000). In the case of Jener,

competence is manifested in his courage to pursue his college degree despite the financial and academic challenges that he faced. After some adverse condition he suffered, he had to be a working student even if he received a scholarship which caused him to graduate after 8 years.

Moreover, passing the Licensure Examination for Teachers or LET in one take shows his intelligence and competence in the degree that he took. On the other hand, it was a privilege for him to study in a Christian multiethnic school wherein he did not experience too much discrimination aside from the fact that he concealed his true IP identity. He was able to relate in the mainstream society and experienced belongingness. In addition, his spirituality was also developed at MVC. In fact, he married a non-Mangyan lady from Bukidnon, a fellow Adventist whom he brought home to his village and joined him in teaching in his hometown as she is also a teacher.

Lastly, he was able to fulfill his need of autonomy with the fact that even when he was still a high school student, he already had a vision for himself to finish college and be a professional. Despite his tribal traditions and beliefs discouraging them from associating with out-group people they call Tagalog, he was able to prove to his tribe the positive impact education can do to his life. Mangyans, in general, regard the advice of their parents and elders to prevent accidents and harmful experiences (Mangyan Tribe, 2018). Thus, many young Mangyans are also afraid to venture for college education.

His volunteer work in teaching the young children of his tribe also shows how education can help his community as a whole. In effect, six young people of his community were inspired to pursue college education through his good example. As a teacher, Jener is motivated to educate his own tribe, to trans-

form them, and lift them from their economic condition. He is the inspiration of the six Alangan Mangyans from his community given a scholarship by the Adventist University of the Philippines through the Indigenous Students' Worthy Fund. With Jener's influence, these six Education students now believe that it is only through education that they will have a better life and serve in their community by teaching and influencing their fellow IPs.

This study may enlighten government agencies, NGOs, and philanthropists to provide opportunities to IPs so that they will get higher education and uplift them from their poor economic condition. It may also guide other researchers to conduct further studies with bigger scopes although this in-depth study is intended to provide a better understanding why until now there are few professionals in the IP communities considering that Pandurukan is not so remote as it is just 5-minute walk from the highway.

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AWARENESS OF CULTURAL RIGHTS: TOWARDS ETHNIC SOCIAL CO-EXISTENCE

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Abstract

The main focus of this study was to determine the evolution of prejudice, the extent of cultural rights awareness, and the level of cultural rights and human rights experiences among 136 selected Southeast Asian students. It also examined how cultural rights can be effectively promoted. Descriptive method was utilized in this study. Findings indicated that ethnic prejudices are culturally shaped but societal members can also shape culture. The set of beliefs, ideologies within the syntax of a particular culture has bred stereotypes and negative ideas without rational basis which are collectively referred to as prejudice. This has led to the occurrences of conflicts among diverse ethnic groups. Lastly, extensive cultural rights education is seen as an effective tool in the promotion and protection of cultural rights. This study hopes to contribute to raising the bar of cultural awareness especially among countries in Southeast Asia.

Keywords: *prejudice, cultural rights awareness, human rights experiences, Southeast Asian students, social co-existence.*

Human right is one of man's indispensable treasures (Cruz, 2007). The recognition of this inherent value in man led to the creation of the United Nations and eventually to the drafting of the United Nations Declaration of Human Rights. Such recognizes the inherent dignity and the equal and inalienable rights of all members of society as the foundation of freedom, justice, and peace in the world (Johnson & Svava, 2011).

Depriving individuals of their rights is tantamount to diminishing or even destroying the very essence of their existence along with other dimensions of human rights. The human rights of ethnic minorities are explicitly set out in the major human rights documents such as the universal declaration of human rights, the international covenants, the convention on the elimination of all forms of racial discrimination, the convention on the rights of the child, and the declaration on the rights of persons belonging to the national or ethnic religious or linguistic minorities. The rights stipulated in these documents are indivisible, interdependent, and interrelated.

This seems to be very significant achievements (Smeulders & Grunfeld, 2011). To manifest support and conformity to international human rights standards particularly cultural dimensions, the Philippines enacted the Indigenous Peoples Rights ACT (IPRA) in 1997. The document showcases the specific cultural rights and mandates the government to recognize and promote the rights of Indigenous Peoples within the framework of national unity and development (NCIP, 1997).

The need to address the empowerment of human rights especially cultural rights is very pressing in Southeast Asia where many countries in the region are considered melting pots of many cultures. But the mounting challenge is still very apparent. Kurlantzick (2010) describes it as ironic considering that many states in the

region are notorious for human rights violations of indigenous groups. Some examples are the Hmongs in Thailand, Uighurs in Cambodia, and the Rohingyans in Myanmar.

With globalization as the backdrop, the respect of human rights is far from being achieved. This is despite the fact that globalization has already made universal human rights standards that penetrated in almost all countries in the world (Stacey, 2009). One of the major factors that contribute to slow progress in the promotion of human rights is ignorance and lack of understanding among various stakeholders (Flowers, 2003). Collective efforts gearing towards respect and promotion of human rights should be implemented (Stacey, 2009).

Hence, understanding the state and the nature of human rights can be a big contribution to the efforts being undertaken by the Association of Southeast Asian and the Philippines in particular in relation to protection and promotion of human rights and eventually social co-existence.

Statement of the Problem

This study sought to determine the nature of ethnic prejudice and its relationship to cultural awareness. The awareness of selected Southeast Asian students' cultural rights awareness was also examined. Specifically, this study sought to answer the following research questions:

1. How has ethnic prejudice developed?
2. What is the extent of cultural rights awareness among the respondents?
3. What is the level of human rights experiences among the respondents?
4. How can cultural rights be promoted?

METHODOLOGY

This research employed the descriptive-normative survey approach. The study was conducted among 136 selected Southeast Asian students enrolled in seven universities. Likert self-constructed survey questionnaire validated by experts was used. The questionnaires were carefully distributed to the respondents. The statistical instruments utilized were, frequency, mean, standards deviation (SD), and analysis of variance.

RESULTS AND DISCUSSION

The Development of Prejudice

People in the original state of nature were not prejudiced with each other. They were showing pity and governed by *The Golden Rule*, "Don't do unto others what you don't like others do unto you." But this has been altered by beliefs, ideology and to a certain extent religion. People started to consider others outside their cultural group inferior.

This is related to xenocentrism and extreme nationalism (Aronson, 2008). People are shaped by their culture. People who are prejudiced are merely conforming to the culture in which they grow up, and prejudice can also be influenced by the socializers such as parents, peers, news media, and other various aspects of a culture (Aronson, 2008). Generally, conformity to social norms is required by the person's culture. If such culture has collection of prejudices, then, societal members are influenced to be prejudiced (McLeod, 2008). Prejudice, according to Panopio (2002), is an unjustified or incorrect attitude (usually negative) towards an individual based solely on the individual's membership of a social group.

Norms change overtime; so, the brand of prejudice also changes. The world has been plagued by many conflicts brought about by people's prejudices towards each other. Local and global wars were waged between or

among hostile countries due to cultural prejudices (Claudio & Abinales, 2018).

The League of Nations, the United Nations, and other international organizations have exerted efforts to promote the universal standards on human rights. Globalization has expanded and intensified relationship of countries whereby member states give their commitments towards this end (Ariola, 2018).

Cultural Rights Awareness of the Respondents

The results yielded a mean of 3.55, standard deviation of .9157 which is interpreted as *much aware*. The result seems to manifest the significant growth in the awareness of people towards cultural rights. It further implies the need to heighten campaign for the promotion of human rights. When the UN General Assembly proclaimed the Universal Declaration of Human Rights on December 10, 1948, the international community has built a large network of legal instruments aimed at turning the universal goals in a practical reality. Most countries have promised to uphold the treaties through adoption and reflecting in their legal documents such as the constitution (Haffaer-Burton, 2013).

Cultural Rights Experiences

The level of cultural rights experiences of the respondents was only *moderate*. It had a mean of 2.96 and standard deviation of .9488. This implies that the stated human right situations were perceived by the respondents to be *moderate* in relation to their individual experiences. Despite the effect of cultural globalization on local cultures, and that the countries in Southeast Asia have opened their doors to western modelled human rights, the implementation is slow (Katsumata, 2009).

The countries in the region are in the midst of the two opposing human rights norms.

One which still emphasizes authoritarianisms and the other one is communitarianism which prioritizes social harmony over rights of individuals (Beeson, 2009). It is then a challenge on the shoulders of the different stakeholders to have the cultural rights as provided for by major legal documents be implemented in all Southeast Asian countries.

Promotion of Cultural Rights Awareness

The level of cultural rights awareness is significantly linked to ethnic prejudice. Olzak (1992) says that ethnic prejudice and conflict increase when two or more ethnic groups find themselves competing over certain vital things. Human beings by nature would like to live in a peaceful and orderly society. Kant (as cited in Abinales & Claudio, 2018) explains that there is more that human beings can gain if they live together in peace and harmony. He added that the world is gearing towards the state of existence where the inhabitants of the world will set aside their cultural differences to give in to an interstate system that is governed by universal cultural standards. Culture as previously stated shapes people's behaviors and attitudes (Zulueta, 2005). However, people also have the power to shape culture. If people through education promote cultural rights awareness, there will be a wider and more effective enjoyment of these rights.

One of the hindrances to achieve this is ethnic prejudice. The world is still confronted with this challenge though many have already been accomplished in making the world homogenous in terms of the enjoyment of cultural rights. Minorization is slowly overcome. Through education, contact interactions and building relationships with members of different cultural groups can reduce the tendency toward prejudice (Concise College, 2017). Kryson (2000) stresses that less educated people are

usually more racially prejudiced than better educated people.

The road towards higher level of cultural awareness is like a journey of a human being materializing his being human. Finally, the world will be directed back to the original state of nature where all people are not branded as inferior, weak or evil but equally as human beings.

CONCLUSION AND RECOMMENDATION

It can be inferred that human beings through the influence of a set of beliefs and ideologies built walls between and among ethnic groups. One ethnic group started to develop prejudices towards another or other ethnic groups. Other ethnic groups are branded hostile, weak, or inferior.

Awareness of cultural rights is seen as vital in the midst of ethnic diversity. People who are less educated manifest prejudices towards others. Considering the prevalence of authoritarian ethnics among Southeast Asian societies, the materialization of cultural rights has been observed to be very slow.

Promotion of cultural rights can be done through extensive cultural education where people will be made to realize that people are all human beings. Boundaries that hinder ethnic cohesion should be broken down by one's loyalty to humanity should not be limited or restricted by his nationality or race.

It is recommended that education for cultural rights will be intensified. Students and other stakeholders must attend cultural rights empowerment seminars for them to become effective instruments for the promotion and protection of human rights.

Further research is recommended involving other dimensions of human rights and other sectors.

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EDUCATED AND TRANSFORMED IP REBEL: A MINI-ETHNOGRAPHIC NARRATIVE CASE STUDY

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Abstract

Few Indigenous Peoples in the Philippines finish college due to poverty, discrimination, and lack of opportunities. Based on attribution theory, this mini-ethnographic narrative case study tells the epiphanies of Armand (not his real name), a former Blaan rebel in the remote mountains of Columbio, Sultan Kudarat. This study used blended qualitative research approaches as it deals on how the subject, over the years, achieved college education despite his challenging situations as a family man (narrative), in his particular remote and marginalized environment (case study), and as a member of a cultural minority (ethnography). Interviews were conducted, transcribed, and analyzed using Denzin's holistic approach focusing on cognitive, affective, and motivational dimensions focusing on both content and co-constructed meaning. Armand's narrative reveals his strong character represented in three dimensions: as a responsible father and strong leader, as an achiever married working student with three children, and as a rebel transformed into a public servant. He showed leadership when he mobilized and spearheaded a group of 20 IP youth to walk 87 kilometers as all of them had no money even just for fare to go to the Adventist College of Technology in Tupi, South Cotabato where they had to study as working students crossing the borders of Davao del Sur and Sarangani Province from Sultan Kudarat. As a father of three children who had to leave them to his parents far away from his school, he had to work for both his schooling and his family because his wife, Mercy, also studied with him in college yet both of them were consistent academic achievers. Before he became an Adventist, he had been a drunkard, drug user, gambler, and a rebel. Armand attributed his transformation to Pastor Elmer Romano who led him to get a college education and be a teacher to serve back in his Blaan community.

Keywords: *indigenous people, poverty, transformation, Blaan, rebel*

As a culturally diverse country, the Philippines has an estimated 14-17 million indigenous peoples (IPs) belonging to 110 ethno-linguistic groups; majority (61%) of them are concentrated in Mindanao, 33% are in the Cordillera Administrative Region in Northern Luzon, and the rest (6%) are in Visayas (UNDP, 2013). This IP majority from Mindanao is called Lumad (born of the earth) which includes the Blaan tribe in Southern Mindanao. Although the Philippine Constitution enacted in 1997 Republic Act 8371 known as the "*Indigenous Peoples Rights Act*" (IPRA) to protect the rights of the IPs and their ancestral domains, marginalization of the IPs continue. Education for them is harder to achieve compared with those in the mainland societies because of some factors: less access to education, multiple barriers, and being left behind in terms of educational achievement (ECIP, 2008). As with other indigenous peoples in the world, IPs in the Philippines also have less access to education mainly because of the remoteness of their ancestral domains, the poverty that makes sending to school very costly, and the discrimination experienced by indigenous children (Situation of Indigenous Peoples in the Philippines, 2016). Norman King, for example, is the first Aeta, an IP from Central Luzon who graduated only last year from the University of the Philippines, the country's premiere state university (ABS-CBN News, 2018). According to Rappler (2017), nine out of 10 Lumad children have no access to education. Rappler reported that, "other violations on their human rights include the destruction and burning down of schools, areal bombings, and use of school facilities for military operations." In some remote Lumad schools in Mindanao, school children are taught to rebel against the government (Velez, 2018).

The right to education is universal; however, IPs still do not exercise it fully. The degree of illiteracy, poor academic achievement, and poor school attendance, especially at the mid-

dle-school and higher levels, tend to be higher among indigenous peoples than in the rest of the population (Stavenhagen, 2015). In Australia, indigenous students are less likely to aspire to attend university (Gore et al., 2017). Compared to high-achieving non-indigenous peers, the high-achieving indigenous students are significantly less likely to aspire to university (Gore et al., 2017). Similarly in Latin America, there is a scant participation in adult education activities of the indigenous peoples because of historical, structural, and institutional barriers in their involvement in education (Schmelkes, 2011). Thus, Schmelkes (2011) proposed that the education offered to IPs is culturally rooted, using their own language and as a means to achieve the group's aspirations for future instead of destroying it. This is supported by Stavenhagen (2015) affirmation that formal education becomes a means of forcibly changing and, in some cases, destroying indigenous cultures. The UNESCO stresses the need for a linguistically and culturally relevant curriculum in which history, values, languages, oral traditions and spirituality are recognized, respected, and promoted (Stavenhagen, 2015) and this need should also be enjoyed by the IPs.

Noble as it is that education for IPs should be culturally sensitive, it would be too costly, however, for the government to establish an academic institution to meet their educational needs. Although many primary and secondary schools are now established in many IP communities, college institutions for the IPs would be hard for the government to provide. Thus, as of the present, the trend is for the IPs to get a college education in the mainland societies. Struggles in academics due to poor educational foundation, finances, and social discriminations are real experiences for the IP students; their personal values, self-determination and situational privileges through assistance from others could help them overcome difficulties to succeed in college. Although state

universities and colleges provide free tuition fees, IP parents cannot afford to provide for board and lodging and allowances for them to get higher education. If IPs do not get any assistance such as scholarships with stipends and care groups to morally support them while schooling, they will remain to be uneducated and therefore will suffer poverty.

Theoretical Framework:

Attribution Theory

This study was anchored on attribution theory by Heider and Weiner (Malle, 2011). Heider characterizes any “action outcome” (the result of an action, not the action itself) as “dependent upon a combination of effective personal force and effective environmental force” (as cited in Malle, 2011, p. 75). Heider offered a complex picture. He argued that for an action outcome to occur, there needs to be a concomitance of two elements: the agent’s attempt to perform the action (trying) and supporting factors (can) that lie in the agent (effort, ability) or in the environment such as opportunity, luck, or favorable conditions. Trying is the execution of an intention, so Heider stayed true to his analysis of action in terms of intentionality (personal causality). Only for the can forces did Heider apply the distinction between person factors and environmental factors, and these can forces play a very circumscribed role: they are the necessary elements for an intentional action to be successful, the elements that enable the desired outcome to occur.

For Weiner, people who failed because of lack of effort (unstable internal) were evaluated more negatively than those who failed because of inability (stable internal) enabling factor explanations. The third, and relatively rare, mode of explaining intentional action refers to factors that enabled the action to come about as it was intended. These enabling factor explanations refer to the agent’s skill, effort, opportunities, facilitating circumstances, and the like.

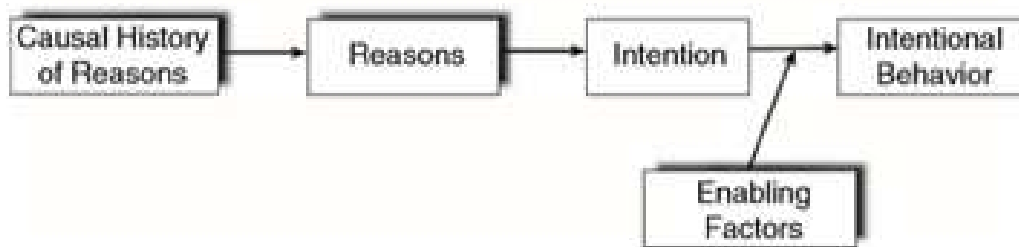


Figure 1. Four modes of explanation for unintentional and intentional behavior.

(Adopted from Malle, 2011, p. 84)

Attribution theory is centered on causes to explain outcomes or end results. It is concerned with phenomenal causality rather than seeking the true causes. This also varies between age groups, cultures, and depend on whether the causal target is the self or someone else. The most common causes of success and failure are aptitude (or a learned skill), immediate and long term effort, task characteristics (such as ease or difficulty), intrinsic motivation, teacher characteristics, mood, and luck. The most dominant of which are aptitude and effort (Weiner, 2010).

METHODOLOGY

This qualitative inquiry utilized a mini-ethnographic narrative case study design to narrate the experiences of an indigenous person in his pursuit for college education when there were many obstacles to overcome. This study used blended qualitative research approaches as it deals on how the subject, over the years, achieved college education despite his challenging situations as a family man with three children (narrative), in his particular remote and marginalized environment (case study), and as a member of a cultural minority (ethnography). Study designs may be blended in order to use the best of each design that “can mitigate the limitations of each”... and “miniethnographic case study design uses data collection methods from both designs yet bounds the research in time and space” (Fusch, Fusch, & Ness, 2017, p. 926). This type of blended design is suitable for researchers with limited fund and time; it also explores causality links, which is not typical for ethnographies. According to White (2009), mini-ethnography or focused ethnography is appropriate when a study deals on a specific area to understand the cultural norms, values, and roles shared by the participants. Furthermore, “narrative inquiry is a way of understanding experience; it is collaboration between research[er] and participants, over time, in a place or series of places, and in social interactions with millieus” (Creswell & Poth, 2018, p.73). Case study approach is necessary in this study to bound the case of Raymond as a Blaen rebel contextualizing his narrative in a remote area in his ancestral domain with limited resources to achieve college education.

Interviews were conducted, transcribed, and analyzed using Denzin’s holistic approach focusing on cognitive, affective, and motivational dimensions presenting both content and co-constructed meaning. This is the appropriate research design for the study as

narrative inquiry “revolves around an interest in life experiences as narrated by those who live them” (Chase, 2011, p. 421). This study considered Denzin’s holistic approach in analyzing the data. A holistic-content analysis retains the temporal dimension of each individual’s story so that the parts within the story are interpreted in relation to other parts of the story and the outcome of the story.

RESULTS

The results of this study are presented according to the verbatim interview showing the personal narrative of Armand who speaks fluent English. Armand, now a Teacher-in-Charge in a public school in his hometown even if he is just new in service, hopes that his story will serve as an inspiration to other IPs to overcome their situations in order to achieve higher education. Armand’s narrative reveals his strong character presented in three dimensions: as a responsible father and strong leader, as a humble achiever married working student with three children, and as a rebel transformed into public servant.

As a Hardworking Father and Strong Leader

What made you decide to go to college even if you already had three children at that time and how old were they?

Raymund: The eldest was 5 years old, the second was 3, and the third was 8 months. I decided to go to college because I wanted to be a teacher and give my children a better life and help uplift my community.

How did you manage that when you had three children to support and your wife had to study with you as well?

Raymund: It was hard for me because we weren’t stable financially. And my work at that time was making rattan chairs,

farming, motorcycle driver and that was February 2009. And in January, Pastor Elmer Romano came to our village. They were conducting an evangelistic crusade and I was a layman in the Catholic Church while my father was a pastor in the conservative Baptist. And after I finished the hours required as a layman, I had to go straight to my father's church.

Pastor Romano asked me to study. And that was after our baptism when I joined his crusade in our place. And then Pastor Romano asked me to go to Adventist College of Technology in Acmonan, Tupi, South Cotabato. And I just said yes. I said yes without a second thought, and then the second thought came. What about my family and children and where would I get money for my family? So, I told my mom and dad that I'm going to school again despite our financial situation and all the setbacks. Of course, they would disagree to our decision. And Pastor Romano told me that the next day is the last day of enrollment. So, I really need to go there. The night before, my wife told me to kneel down and pray. And early in the morning, we prayed again to touch the hearts of our parents. And then the time came that my father in law allowed us to go with an agreement that I may go as long as I buy milk for my daughter and leave them a little amount of money for them to sustain. That time, we really didn't have money. So, I remembered the promise of God that he shall provide. And despite the hardship of going to school, I was optimistic that God will provide. So, my father and mother in law allowed us to go to school. And we prayed again for a person to lend us money. And God was really faithful to

His promise. So, we found a person to borrow money from.

Who lent you money?

Raymund: Brother Leo Gaspar. And there we have now a solution. Yet, we had another problem. How to go to Adventist College of Technology? Where would we get our fare to go there? So, I gathered my companions, there were 21 of us, all Blaans who were just baptized. There were three parents, one was married, two were single parents. I asked them if they were really sure about going despite the situation that we have. They all answered yes. So, we prepared ourselves and by tomorrow we were going to hike along the boundary of the mountains of Sultan Kudarat, Davao del Sur, Sarangani Province, and South Cotabato. Then, as the agreement was made, we started walking at 6:30 in the morning. I asked my mother to prepare porridge for us as we'll have a long walk. And she answered, where could we get rice to cook for you as your food? I answered, "God will provide". So, we brought our guitars along the way as well. We just ate that porridge at that time and I really believed in God that He will provide. So, we began to walk, and we walked for about 87 kilometers. We arrived in Barangay Palo where we saw a family and we paused for a while. I told my companions to render them a song. So, we sang and we asked the family if we could pray for them.

You were just newly baptized then?

Raymund: Yes. I saw that the family was really happy as well. So, we arrived at the Adventist College of Technology 12 in the evening and along the way God prepared a family for us to have lunch and

dinner. Every time we rendered songs and prayer, the family always asked us to eat with them. God was really with us at that time. Some, even asked what group we are. We all answered we're Adventists, and they were happy to let us eat in their houses but some also were backslid Adventists, and some were ashamed. But they said they were happy that they are reminded because of the songs that we sang. So, even along the way to Adventist College of Technology we're having our ministry. Because that was what I saw with Pastor Romano. Because of him I was really blessed. I acted as the leader of the group because of him.

The rain fell down along the way. It was around 6 in the evening. While walking as I looked at the sky it was very dark. Then, I prayed to the Lord to not let it rain because we walked very far so it was not good for us to get wet. But I can't say God didn't answer that prayer because he allowed that to happen to give us trials as well. So, we got wet at that time and the rain was till 8 in the evening but we went to the banana plantation and shed there. We got some cellophane from the banana plantation to cover ourselves. At that time, I had a phone that was given to me by a friend. I texted Pastor Romano to bring us food or anything that he could bring for us. I asked him to rescue us. Pastor Romano arrived 10 in the evening to rescue us. He brought star bread, and we had energy again. So, we continued our walk and then we arrived in Adventist College of Technology at 12 in the evening. We prayed again to the Lord that hopefully we won't feel muscle pain because of the long walk. Thankfully, God heard

our prayers. And early in the morning it seemed like nothing happened to us. It seemed like we didn't walk for miles. So, that was just the beginning of our journey.

As a Humble Achiever Despite Being a Family Man and a Working Student

So, when you arrived at ACT, did you get a scholarship? Or did you work?

Raymund: We had sponsors given by Pastor Romano but we still had to work 3 hours a day sweeping, doing janitorial work. I double timed and I talked with the treasurer and the administrator to allow me to work more than 3 hours. And thankfully they granted it. I worked as a student guard so I worked 6 hours a day. I had to guard the school from 6-9 in the evening and in the morning 4- 7 sweep the campus.

How long did it take for you to finish college?

Raymund: I worked for 3 years and during my 4th year I didn't have to work anymore because we had sponsors from Pastor Romano, and thank God for that. I graduated without buying anything for myself. It was all given by the brethren through Pastor Romano.

So, you were able to graduate in 4 years even as a working student?

Raymund: Yes, Ma'am. Full load during summer and at regular semesters, I was able to enroll 27 -29 units at the same time working 6 hours a day. At first, they allowed us 18 units only because we were in the free program but we made an appeal to the administrator to allow us to take 28 units because we already had children. And they only allowed the ones with children.

How about your grades?

Raymund: To God be the glory, we had high grades! I and Marcelina, my wife, were in the Dean's list.

After you graduated in 4 years what did you do next?

Raymund: I served as volunteer for 10 months in the mountainous area of Davao Del Sur and Sultan Kudarat. I was given PhP3,000 but it wasn't enough. Marcelina also volunteered.

Did you take the board exam?

Raymund: I took it 4 times and Marcelina took it 2 times. For me it took me 4 times because I guess that was the plan of God.

Why do you think that's God's plan for you?

Raymund: Because, I realized if I took the board exam only once then maybe I'll be boastful about it. I will become proud of it. And God wants to humble me down. The first time I took it we were so positive and happy then we failed. Marcelina said she didn't want to take it again because where were we going to take the money? But I insisted that we retake it.

So, when you weren't licensed teachers yet what did you do?

Raymund: I continued to volunteer. She did as well, then the year after she passed the licensure exam for teachers, she applied in DepEd but she wasn't accepted. She just got accepted December 4, 2015. She waited 10 months before she got accepted. And for me it was even longer. I applied 2016 because I passed just last 2016. I was accepted and I was confident but I wasn't sure if I will be regular because there was a long waiting list. So, I struggled because as I computed

the grades of my friends and compared to mine, I was ranked 3rd but I wasn't made regular so I was disappointed. And I told Pastor Romano that I would like to study again as a Pastor. Then, he answered, "No! Just continue applying". So, I continued applying, and in a test, I was ranked second but I wasn't given an item although there were two items at that time. It was supposed to be for me and for the rank 1 but it really wasn't given to me. I questioned why it's unfair. So, I prayed again together with Pastor Romano and he comforted me. Marcelina was already working at that time. So, I went with her in her station because the school she taught was far away from our place. And that place is in the remote area, no religion there. I hoped Pastor Romano could go there.

So those who lived there was 100% indigenous people?

Raymund: Yes, that's why I wanted to really teach there. But I got the job just this year.

That was a long wait.

Raymund: Yes, and while waiting I volunteered. But the enemy of God wasn't happy that His people are happy so the enemy gave my wife an illness last year. She was confined in this hospital with pneumonia [This interview was conducted in the hospital where his wife and daughter were confined]. And the doctor found out that beside pneumonia, she had a congenital heart disease. So, we requested the brethren, Pastor Romano to pray for us because my wife was also pregnant that time. She delivered the baby boy in this hospital also. And we stayed in Pastor Romano's house for almost a month and then we went

home. That's our story but we weren't abandoned by God all the way. And again, just the other day she was admitted with dengue. Then, the baby boy was admitted. I said it was a blessing because many people will pray for us. I remembered Pastor Romano said that we are not exempted from many trials and sickness, his wife even got worse. And I remember Pastor Romano at this situation and said to myself, "No problem because there is a Greater God." When his wife got up from a coma, it's like nothing happened to her. There are challenges, and we should bear in mind that there is a Greater God. And that should be the belief we should hold on to.

As a Rebel Transformed Into a Community Leader and Teacher

So, if you weren't an Adventist what would you be now?

Raymund: Before I became an Adventist, I was a drunkard, I did drugs, gambling, and at that time the group of NPA were recruiting me. They had a friendly approach to me and also the MILF. I was in the midst of them, and there came a time to decide what group I was going to go to, because both of them said they needed me. I was a good speaker that's why they needed me. They always called me, they even sent me to some places to have some activities there. There was a time where I went to places with them. Then the MILF asked me to be a commander of an army as long as I will be able to have 10 people to join their training, and they would sustain my family; give rice, food, and money. So, I said, "Yes, I'll join." I was famous at that time. Even the PNPA heard of my

name, the soldiers were also talking to me. There was once that a soldier talked to me and said he knew me. I answered him back, "That's good because I don't need to tell you who I am." There were suspicions about me of my conspiracy with the NPA and MILF. I developed a philosophy, "Know where to run". And despite all trials, God is where I always run to and he never fails!

What do you do now?

Raymund: To God be the glory! I am now presently teaching at Salnaong Primary School in Barangay Datalblao, Columbio, Sultan Kudarat. It's a Blaan community and I'm assigned as the Teacher-in-Charge of the school. I'm now studying master's degree. Now, I'm able to send my children to a private school. I want them to get a good education and care for others also especially our tribe.

DISCUSSION

The mini-ethnographic narrative case study of Arman shows how a Blaan, a former rebel, was transformed transcending cultural situations and barriers to achieve higher education. It portrays his leadership when he mobilized and spearheaded a group of 20 IP youth to walk 87 kilometers as all of them had no money even just for fare to go to the Adventist College of Technology in Tupi, South Cotabato. His narration on how he led his fellow Blaan youth reflects his strong leadership and determination as it was possibly easy for them to simply retreat and go back home to their community as they had to cross the borders of Davao del Sur and Sarangani Province from Sultan Kudarat. However, he was able to encourage them to go on with their long journey even without food and amidst heavy rain just to be able to study as working students. Armand's narrative reflects his strong character as a Blaan native in

all aspects: cognitive, social, spiritual, and emotional capacities.

As a father of three children who had to leave them to his parents far away from his school, he had to work for both his schooling and his family because his wife, Mercy, also studied with him in college yet both of them were consistent academic achievers.

Armand took the Licensure Exam for Teachers (LET) four times. Probed why he thought that it was God's will that he failed the LET many times, he answered that if he passed just the first time, he would have boasted instead of being humble relying on God for His guidance and wisdom. This shows his humble character. Before he became an Adventist, he had been a drunkard, drug user, gambler, and a rebel. Armand attributed his transformation to Pastor Elmer Romano who led him to get a college education and be a teacher to serve back in his Blaen community.

This mini-ethnographic narrative case study of Armand supports Heider and Weiner's attribution theory which is a combination of effective personal and environmental forces (Malle, 2011). Heider, who offers a complex picture of this theory, argues that for an action outcome to occur, there needs to be a concomitance of two elements: the agent's attempt to perform the action (trying) and supporting factors (can) that lie in the agent (effort, ability) or in the environment such as opportunity, luck, or favorable conditions. In the case of Armand, he is an IP raised in the hinterlands or remote mountainous area of Columbio, Sultan, Kudarat; yet, his exceptional case shows "can forces". As Heider explains, personal factors can be distinguished from environmental factors in which "can forces" play a very circumscribed role. Armand's personal attributes of a character that shows strong determination and clear perspectives of what he wanted to achieve complemented with his strong determination or intentional action to be successful served

as elements that enable his desired outcome to be achieved. Similarly, Weiner explains that people fail because of lack of effort or motivation (unstable internal) as evaluated more negatively than those who fail due to their inability (stable internal) enabling factors such as opportunities, facilitating circumstances, and others.

In summary, Armand's success in equipping himself with a higher education to be empowered for a career which led him to his desire to be a public servant in his IP communities can be attributed to his effective personal and environmental factors. The combination of his strong character and determination and his ability to seek support as evidenced by taking the offer of Pastor Romano for him to study at ACT and his initiatives to sing to the strangers along their way to ACT for his group to be fed.

Armand also attributes his success especially in his passing the LET to his dependence on God which shows his humility and faith.

This mini-ethnographic narrative case study of Armand's exemplary life will contribute to the few IP personal narratives of success which can be emulated by other IPs who, in most cases, have low self-esteem and blame their fate to discrimination. Armand acknowledges that discrimination and marginalization are ever present for IPs. However, he asserts that it depends on how IPs will handle their situation and on their ability to overcome difficulties, discouragements, or lack of opportunities and on their willingness to seek for opportunities outside their marginalized community.

Future studies that may consolidate success stories of IPs who combined effective personal and environmental forces. They may be helpful to motivate more IPs to achieve higher education particularly for those who are struggling to find opportunities and for the government and private institutions and agencies to provide opportunities for IPs to be able to access education. Armand was offered a college education but not totally free as he had to

work hard at the same time; he also endured leaving his three small children in his far away tribal community, yet he ended triumphant as an honor student and later passed the teachers' board exam. Now, he works as a Teacher-in-Charge in a public school for IPs and at the same time, he pursues a master's degree for him to be accorded better opportunities ahead.

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THE MEANING AND ROLE OF THE LAW IN GALATIANS 3:24

Ismael P. Cabason

Abstract

Among the epistles of Paul, the book of Galatians along with Romans, are considered by many readers as theologically difficult. Especially in his indiscriminate use of the word “law.” In Galatians 3 alone the term “law” has been used more than ten times. One of the issues in this particular letter, is, when Paul claims that “the law was our tutor to bring us to Christ” (Gal 3:24 NKJV). The Old Testament alone has 600 laws: The questions that emerged, first which law, natural, ceremonial, moral, civil, dietary and health, social, purity laws that serve as the “tutor” of the Christians to Christ? Second, the word “tutor” from Greek paidagogos, in what sense the law become the tutor to Christ? The result of the study shows that the laws are the Christians’ tutor to Christ. All the ceremonial laws, though temporary in its duration, contained in ordinances in all His types and sacrifices; and the moral law as enduring showed the absolute need of a Redeemer served as tutor to Christ. The “tutor” functions as the guardian, trainer, supervisor, protector, in-charge, trustworthy slave, custodian and disciplinarian conduct the “pupil” to the Christ.

Keywords: *Tutor, guardian, theology, Galatians, schoolmaster, law*

In the New Testament, Paul's epistle has the largest compositions. One of his epistles, addressed to the Christians of the Galatia, has been considered by many that it contains the most confusing and hard to understand. Both Romans and Galatians are difficult since he expounded many theological issues and doctrines in these books. Besides, the historical context of the situation has not been clearly put together in order to understand the whole discussion. Foremost among others are the concepts of righteousness by faith and the functions of the law in the Christian life. The law generates a lot of debate in the sense he spoke it in general sense.

The text that had been under discussion, which is under consideration in this study, is when Paul declares: "Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith" (Gal 3: 24 KJV). The King James Version uses the term "schoolmaster," while other versions like the NIV finds it necessary to use the word "charge" or "supervision." It translates, "So the law was put in charge to lead us to Christ that we might be justified by faith." Although the text is positively stated, it creates a theological issue in connection to the "law" as "tutor."

A similar situation is found in Paul's letter to the Romans, where he uses the term "law" both in "negative" and "positive" dimensions. But for him, his conclusion is so clear: "Therefore the law is holy, and the commandment holy and just and good" (Rom 7:14). The law is the foundation of God's throne, the reflection of His character, and the manifestation of God's love. The law has an unshakable position in the redemptive plan of God, and an inviolable authority. If the believer cannot understand the roles and functions of the law and which law Paul was referring to, he/she will find the law more difficult to understand. This is particularly the "law" that will serve as "tutor" to Christ.

It is due to his uses of the word "law" that appears frequently in many places in the apostle's epistles, and in particular in Gal 3:24 and it cannot be determined what the role of the law refers to as "paidagogos" "tutor" or "didaskalos" "teacher." Many scholar and Christian readers are confused about the phrase and the historical context of the usage of the terms. There were interpretations that differ in concepts and perspectives. Some scholars believe that the term tutor is to be understood as "paidagogos" rather than "didaskalos."

Although there is a good number of studies like Heppenstall's (1960) which stated that the law (Torah) does not only limit to the Ten Commandments, Burnt (2018) presented Jones and Waggoner's view on the law in Galatians 3:24. Jones and Wagoner hold that law refers both to the ceremonial and moral law. Rodriguez (2018) contributes rich concept about the role of the law. In the same manner, Rodriguez holds that law refers both to ceremonial and moral law and goes beyond by saying that justification can only be attained only in Christ. The researcher presents the meaning and role of the law by employing the historical, cultural usage of "paidagogos" in the context adopted by Paul.

The questions directly related to this term are: What is the appropriate equivalent of the term "paidagogos" in English that conveys the closest meaning in the Greek idea? Which "law" or "laws" is/are considered the "tutor" to Christ? These are the questions addressed in this study.

The purpose of this study is as follows: First, to present the appropriate interpretation of the law as the believers "tutor" to Christ. Second, to discover the means if possible the ways in which the "laws" become a tutor for the believers.

There are two significance of the study, namely: First, when the problem is solved, it contributes a better understanding of the baf-

fled readers. Second, it is significant when believers understand the divine intention of the functions of the law in the Christian experience as they serve God.

The Authorship

The book of Galatians written by Paul has never been seriously doubted. The external and internal evidence of the epistle is convincing. The beginning of the epistle has already pointed out the signature of the author and its recipients. His introduction of the book of Galatians states, "Paul, an apostle (not from men nor through man, but through Jesus Christ and God the Father who raised Him from the dead), and all the brethren who are with me, to the church of Galatia" (Gal 1: 1-2 NKJV). This writer has provided his name in the epistle, and later he repeats it (Gal 5: 2).

James Montgomery Boice (1995) notes that of the "traditional Pauline books few have been so unquestioningly accepted as genuine as the Book of Galatians" (p. 16). Furthermore, there are many of the personal experiences the author mentions elsewhere in the book of Acts of the Apostle. Clifton Allen (1971) presents a series of evidence to prove this point along with others. Moreover, Floyd Hamilton (1972) says:

It is almost universally agreed that the Apostle Paul was the author. The historical facts given in the epistle, the style and the theme of the book all fit the assumption that Paul was the author as the first word in the epistle declared. The external evidence overwhelmingly supports this view. (p. 2)

Francis Nichol (1956) observes that the "Pauline authorship of this epistle has not been seriously challenged. The internal evidence of the epistle itself is convincing. In its entirety it is consistent with the character of Paul as portrayed in the Acts and in other letters attribut-

ed to him" (p. 31). Thus, the genuineness of Paul's being the author of this epistle seems to be firmly established. This was affirmed Otto Schmoller (2007) when he concluded that, "It is supported partly by external and partly by internal testimony" (p. 5). Therefore, it is strongly attested that Galatians is regarded as an authentic Pauline epistle.

The Recipients

To whom Paul addressed this letter? The answer might seem obvious: "To the churches of Galatia" (Gal 1:2). But there is much disagreement over whether Paul was writing to the "Celts" in the north (the "North Galatian Hypothesis") or to the churches in the Roman province that included the south (the "South Galatian Hypothesis"). Many scholars argue strongly for one possibility or the other. Bruce (1982) summarizes well the heart of the issue with respect to the destination of the epistle:

The question before us is: Where were these churches and who were the Galatians? Should we locate them in the territory of the former kingdom of Galatia or somewhere else in the more extensive Roman province of Galatia, which included the former kingdom and much additional territory? Were the recipients of the letter Galatians in the ethnic sense, or only in the political sense, as inhabitants of the Roman province of that name? (p. 28)

The more popular view today, since about the middle of the eighteenth century, maintains that Paul wrote to the churches, located in the Roman province of Galatia, that he founded on his first missionary journey. George Buttrick (1969) even mentions and grammatically argued that the absence of the article in the phrase τὴν φρυγίαν καὶ Γαλατικὴν χώραν in Acts 16:6 and 18:23 causes the anarthrous terms to be adjectives and not nouns thus

reading, "The Phrygian and Galtic region" (p. 436). There are many other evidences to prove this point, but this is not the focus of study. The point of view of this study is consistent with Carlton Rivers' (2011) as the "case for North Galatia is arguable; but the evidence for south Galatia is more impressive and is convincing" (p. 9).

Carson, Moo and Morris (1992) have argued over the other positions by the 10 convincing considerations regarding the destination of this epistle. Thus, they concluded that the recipients of this letter had been Southern Galatia, rather than other possible options.

The Date

Carson et al. (1992) have provided four majors considerations of the early possible date of this epistle. Since the question of date is closely bound up with the issue of destination, and hence the study was favor to South Galatia, Walvoord and Zuck (1983) think that "the epistle was written from Antioch of Syria in about A.D. 48 just before the Jerusalem Council" (p. 588). It is because the epistle must be before the Council of Acts 15 and must be after Paul's visit to Jerusalem (Acts 11:30).

METHODOLOGY

The methodological approach of this study is historical, exegetical, and contextual analysis. It explores the short historical background of the book that served as the immediate and larger context of the text under consideration which is analyzed in the study. This includes identity of Paul's 'the law' in Galatians; the functions of the law and presents the closest meaning of the word "tutor."

RESULTS AND DISCUSSION

The Historical Analysis

During his first missionary journey, Paul together with Barnabas had the opportunity to establish several churches in the Roman prov-

ince of Galatia (Acts 13:14-14:23). It was not long, however, before some Jewish Christians came in, according to Matthew Henry (1976):

That which these false teachers chiefly aimed at, was, to draw them off from the truth as it is in Jesus, particularly in the great doctrine of justification, which they grossly perverted, by asserting the necessity of joining the observation of the law of Moses with faith in Christ, in order to it; and the better to accomplish this their design, they did all they could to lessen the character and reputation of the apostle, and to raise up their own on the ruins of his... and in both these attempts they had but too great success. (p. 1097)

The false teachers that embedded the Galatian congregation attempted to destroy the credibility of Paul regarding authenticity of his calling to the apostleship, authority, and theology.

They were teaching that Gentile Christians needed to be circumcised and keep the Law of Moses. In an effort to persuade the Galatians, it appears that the tactic was to discredit Paul as an apostle, challenge his concept of the gospel of Christ, and charge his doctrine with leading to lose living. Nichol (1957) explained that, "In order to make clear to the Galatians the error into which they had fallen, Paul restated the great principles of the gospel as he had expounded it to them" (p. 932).

Exegetical Analysis

Confusing identity of the law. It is not possible in this short space and time to explain all about the identity of the law. However, to make it concise and concrete is indeed logical. The apostle Paul uses the Greek word "nomos" (law) in a variety of ways. Gaston (2006) says, "Paul uses the word *nomos*, law, in disparate and strange ways indeed" and like the "Hebrew

Torah, *nomos* is often used for Scripture” (p. 10). Richards (1991) declares:

The meaning of nomos in the NT. Paul described his inner struggle with sin in these terms. He found within himself a “law [nomos, principle] of sin and death.” He wanted to respond to the revealed law of God, but his own fallen nature betrayed him. So Paul turned to another universal principle operating in God’s universe: “the law of the Spirit of life in Christ Jesus” (Rom 8:2 KJV). He had to rely on the principle of divine enablement to lift him beyond his own powerless state. (p. 392)

Usually, however, the meaning of *nomos* in the New Testament is shaped by the Old Testament thought and the various meanings of *torah*. In the NT too, law is a word of instruction from God, coming from outside, that authoritatively marks out the path of righteousness and blessing.

It is clear that interpreters of Galatians have been divided as to the exact or specific law. Paul had in mind as the following arguments below are advanced. Most of the time, he means the Mosaic Law and a few times the “law of God” (Rom 7:22, 25, 8:17; 1 Cor 9:9; Gal 3:24). In Jewish usage, the law refers to the Pentateuch, although it came to be used for the whole Scriptures. Both usages are found in Paul. The moral law defines universal justice for all people, and ceremonial laws are binding only on God’s people as a symbol of separation and preparation of the coming Savior. Moral laws stem from the nature of God. Since God does not change, neither do moral principles.

In this study, “the law was our tutor to bring us to Christ” (Gal 3: 24 NKJV). This term “law” here must be understood clearly. What is this law and which specific law does it refer to? According to Nichol (1980), there are three

kinds of the law in the Scripture, however in his conclusion in connection to Galatians problem, he declares: “The term ‘law’ in Galatians, stands for the entire revelation at Sinai, of God’s rules for His children -- moral laws, civil statutes, and ceremonial ritual” (p, 933).

Other people think that “the law in Galatians, which leads to Christ, had primary reference to the moral law, not the Mosaic, or ceremonial, law.” Whidden (2008) debates about the law in Galatians. He thinks the “*nomos*” here means the ceremonial law because the content of Galatians 3: 19-25 is talking about the same ‘law’, the ‘added law’. If the ‘law’ here spoken was the Ten Commandments, which New Testament believers were no longer ‘under’ the Ten Commandments, therefore, to keep the Sabbath worship also becomes useless and meaningless. He says: “Thus the law in Galatians was not the moral law, but the temporary ceremonial requirements of the first five books of the Old Testament (the Pentateuch)” (p. 99).

There are biblical scholars to prove this point. Ernest Kevan (2001) asserts, “However, so that none should think that he spoke of the whole Law, including the ceremonial part of it which was abolished by Christ” (p. 26). Another, Cosaert (2001) states, “The traditional interpretation among early Adventist ministers and evangelists had been that the ‘added law’ referred to the ceremonial law, and that law was ultimately done away with by Christ’s sacrifice on Calvary” (p. 62). The other opinion was that the law here Paul had discussed about the entire legal system, including both moral law and ceremonial law.

Ellen White (1958) writing under the inspiration of God: “I am asked concerning the law in Galatians. What law is the schoolmaster to bring us to Christ? I answer: Both the ceremonial and the moral code of Ten Commandments” (pp. 233). She follows it up with a clearer statement in the same book:

The law was our schoolmaster to bring us unto Christ, that we might be justified by faith" (Gal 3:24). In this scripture, the Holy Spirit through the apostle is speaking especially of the moral law. The law reveals sin to us, and causes us to feel our need of Christ and to flee unto Him for pardon and peace by exercising repentance toward God and faith toward our Lord Jesus Christ. (p. 234)

It is clear that the reference to law here includes both the ceremonial and the moral law. White even says: "especially the moral law." Thus, Paul's understanding of the word "law" was so comprehensive that it is inclusive in nature and its extent; that is, all laws, moral, ceremonial, health laws, dietary, ethics, and all within the bound of human realms.

The "tutor" as debated translation. It is a metaphor that comes from Paul, "Therefore the law was our tutor to bring us to Christ" (Gal 3: 24 NKJV). The word "therefore" means that the verse connected with the previous verse. Rowley (1969) claims that this "statement is closely connected with the last, and defines in general terms the function of law in the pre-Christian period" (p. 114). It is the conclusion of the previous verses, that the Law reveals people's sin and creates a need for a mediator; in this sense, the law serves as "tutor" for the person to Christ.

The Greek word translated "tutor" (Gal. 3:24; paidagōgos) has no English equivalent. It was commonly used to designate a slave or freeman hired to protect the child of the master from harm, to instruct him in moral matters and in the use of language and speech, and to apply discipline whenever needed. When the child reached adulthood, the control of the paidagōgos ended. The term combines the ideas of strict discipline, submission, and instruction

Some have argued that "tutor" is not a completely accurate translation of the idea of the ancient Greek word *paidagogos*. Hence, the social setting of the *paidagogos* in both the Greek and Jewish world, illustrates Paul's use of the term in Galacians 3:24 which has been translated variously. For example, Arichea and Nida (1975) show some different translations and the difficulty of translating this term is shown by the various ways of rendering it such as: "in charge of us" TEV, "our custodian" or "like a strict governess" Philips; "our guardian" JB; "our monitor" NAB; "our tutor" Knox and "a kind of tutor in charge of us" NEB (p. 234). These different and varied translations will naturally lead to several understandings and perspectives. Again, Arichea and Nida perceived and elaborated the term *paidagogos* in the context of the Greco-Roman world:

Although the Greek word may suggest instruction, his main duty was not teaching (and therefore to translate it "tutor" as Knox and NEB do would be misleading), but rather enforcement of discipline and moral supervision of conduct. As a strict enforcer of rules and regulations and a watchful supervisor, the pedagogue would be an appropriate symbol of the Law and logically connected to the jailer of verse 23 in terms of function, namely, strict supervision. (p. 81)

Moreover, Walvoord and Zuck (1983) have this view on *paidagogos* that enlarge perspectives that "Phillips suggests 'a strict governess.' The pedagogue here was not a 'school-master' (KJV) but a slave to whom a son was committed from age six or seven to puberty. These slaves were severe disciplinarians and were charged with guarding the children from the evils of society and giving them moral training" (p. 600). Thus for them, Phillips considers

the law as disciplinarian. Thus, disciplinarian did not lead believers to Christ but discipline them until Christ came. Keener (1993) considers:

Put in charge" (NIV) is better translated "tutor" (NASB) or, better still, "guardian." The slave assigned to this role would watch out for the student on his way to school and help him with his manners and schoolwork, but he was not the teacher himself. Children sometimes resented but often grew fond of their slave guardians and later freed them. Such guardians were also normally better educated than the free masses; the image is not intrinsically demeaning. But it was hardly the way most other Jewish teachers would have described the law. (p. 528)

Further, for Guzik (2013) in his article, the "tutor as custodian and the custodian was not a teacher, but a slave whose special task was to look after a child. He exercised a general supervision over the boy's activities, and it was his responsibility to bring him to the teacher who would give him the instruction that befitted his station" (p. 24). Lodyer (1988) argues that *paidagogos* in the "Greek and Roman pedagogue was a trusted male attendant, commonly a slave, who had the general supervision of the boy and saw him safely to and from school" (p. 140). The word *paidagogos* has its social conditions that devised it. Among above translations probably this one shows the point of Paul's metaphor.

Thus, the *paidagogos* was not a free man, he was a slave; his work was so diverse and complex. The purpose of his mission has been to help a child or children healthy, safe, and happy, and correct growth. The tutor was a disciplinarian, a protector and an educator. He did not simply teach a child. More than that, the tutor was the child's guardian, watch-

ing over the child and his behavior. The idea is more of a nanny than of a teacher, but since the tutor could discipline the child, the tutor was also the "dean of discipline." When the child has grown, he does not do away with the discipline and lessons he gained from the tutor; but he also does not live under the tutor any longer. Thus, the role of the tutor is temporary, but the significance of the tutor for the child is forever.

With this comprehensive understanding of the "tutor" in connection to the nature, the extent and purpose of his work, it is but in many sense the law of God in general and in particular serves to the people as a "tutor." This idea is so close to Paul's metaphor in Galatians.

"Tutor" brings to Christ. In what way does the law or how the law brings a person to Christ? To answer this question, it is important to understand what the Scripture about the functions or roles of the law in the Christian life is. Paul had a very balanced understanding of the law. However, sometimes it appears that the negative perspectives of the law have been overemphasized over the positive and this results to wrong interpretation of the law.

Positive view of the law. There are declarations from the Bible that is very positive regarding the law. This is particularly true in the books of Psalms. These are the active purpose of the law. The Psalmist declares: "The law of the Lord is perfect, refreshing the soul. The statutes of the Lord are trustworthy, making wise the simple. They are more precious than gold, than much pure gold; they are sweeter than honey, than honey from the honeycomb" (Ps 19:7,10).

Moreover, in Psalms 119 alone, the word "law" is mentioned 25 times and all in positive view and it seems synonymous with several words such "testimonies" 22 times, "ways" 6 times; "precepts" 21 times; statutes" 22 times; "commandments" 21 times; "judgment" 17 times and others. This truth tells that

God's laws are indeed "perfect" for it reflects God's character.

Again, the Psalmist had the following acclamations: "Blessed are the undefiled in the way, who walk in the law of the Lord." "I delight your law." "Oh how I love your law. It is my meditation all the day." "I love your law" (119:1, 70, 97, 118). The New Testament has reflected this idea. For Paul, the law of God is never against salvation by grace through Christ. In Romans alone, he had a series and chains of argument about it. He defends, "Do we then make void the law through faith? Certainly not! We establish the law" (Rom 3:31); and even concludes that "Therefore, the law is holy, and the commandment holy and just and good" (Rom 7:12).

In his conclusion in Romans 7, he asserts "I delight the law of God according to the inward man" (Rom 7:22). Thus, the positive view of God's law, decidedly brings people to God, for the law leads to God or Christ. It is but logical that God never makes a law that would make people go away from Him. The Bible claims that: "For the Lord is our Judge, the Lord is our Lawgiver, the Lord is our King; He will save us" (Isa 33:22).

This positive view of the law brings people to Christ as a "tutor" for Jesus Himself claims that, "If you love Me, keep my commandments" (John 14:14).

The negative view of the law. As shown above, the law has the upper hand in many ways in the Bible. However, there are statements that the law shows negative view. According to Paul, the law has its negative functions. He had a series of points in Galatians 3; for instance, law was added because of transgressions (3:19). Paul has already demonstrated what the law does not do: it does not make anyone righteous before God (3:11); it is not based on faith (3:12); it is not the basis of inheritance (3:18).

But there is one most important purpose among these purposes. That is the active

purpose; "the law was our tutor to bring us to Christ." But how does the "tutor" work? William Barclay (2002) declares,

That, said Paul, was like the function of the law. It was there to lead a man to Christ. It could not take him into Christ's presence, but it could take him into a position where he himself might enter. It was the function of the law to bring a man to Christ by showing him that by himself he was utterly unable to keep it. (p, 31)

The law did not teach a living, saving knowledge; but, by its rites and ceremonies, especially by its sacrifices, it pointed to Christ, that they might be justified by faith. It was these ceremonial laws that foreshadowed the coming of Christ the Lamb that would take away the sins of the world (John 1:29). Just as the word "tutor" properly signifies, a servant to lead people to Christ, as children are led to school by servants who have the care of them, that they might be more fully taught by Him the true way of justification and salvation, which is only by faith in Christ.

The "tutor" as the moral law tells all people: you cannot keep it, only Christ He can save you and forgive you. The "tutor" as the ceremonial law shows how Christ forgives believers, in which Christ through the cross is able to save people. Nichol (1956) quotes Ellen White's words "The law has no power to pardon the transgressor, but it points him to Christ Jesus, who says to him, I will take your sin and bear it Myself, if you will accept Me as your substitute and surety."

Again, he declares that:

It (the law) is our schoolmaster, condemning to punishment. Where is the remedy? The law drives us to Christ, who was hanged upon the cross that He might be able to impart His righteousness to fallen, sinful man and thus pres-

ent men to His Father in His righteous character. (pp. 1109, 1110)

Therefore, the law is something that keep believers confined and under condemnation, something that points people to Christ to whom people came for their justification. Most men continue to be shut down as in a dark dungeon, in love with their sins, being blinded and lulled asleep by Satan, through worldly pleasures, interests, and pursuits. But the awakened sinner is awakened by the “tutor”, discovers his dreadful situation. Then, he feels that the mercy and grace of God is the only hope. According to Jones (2002), “Instead of the ceremonial law of sacrifices and offerings bringing men to the faith, it was faith that always brought men to the sacrifice and offerings” (p. 106). This is the educative function of the law; this is how the “tutor” works.

The negative view of the law still “functions” as God’s “tutor” that lead people to Christ. For it is clear in Paul that the law identifies sin (Rom 5:20) and the law also makes aware of the knowledge of sin (Rom 3:20). When law points out sin, it also points out where to find solution for the sin problem. This means, the law leads people to Christ as the only solution for sin and the needed righteousness. Thus, both the positive and the negative views of the law function as “tutor” to the law. The positive for the standard of life because the law is obeyed and the negative is to find the Savior.

The Law Under the New Covenant

There are some New Testament statements about Old Testament law which are not easy to harmonize. On the one hand, some New Testament statements point out that under the new covenant, the law is in some sense nullified. This is Paul’s claim in Romans (Rom 6:14, “you are not under law” (Rom 6:14). Or “Christ is the end of the law”(Rom 10:4). The

New Testament clearly excluded the relevance of some cultic laws. Food laws, circumcision, sacrifices, temple, and priesthood have been superseded (Mark 7:19; 1 Cor 7:19; Heb 7: 11-19, 28; 8:13; 10:1-9). Christ has abolished in his flesh the commandments and regulations that separated Jew from Gentile (Eph 2: 15). From these statements, Christians are no longer under the Mosaic laws, not even the Decalogue, but are instead under the law of Christ (Gal 6: 2; 1 Cor 9: 21).

In contrast, the law cannot be totally invalidated since the New Testament affirms its remaining applicability and it is even more categorical when it claims, “All Scripture is ... useful” (2 Tim 3:16-17) including Old Testament laws. Jesus came not to abolish the law, but to fulfill it (Matt 5:17-20). The law is the personification of truth that instructs (Rom 2:18-19). It is “holy” and “spiritual,” making sin known to us by defining it; therefore, Paul delights in it (Rom 7:7-14, 22).

The law is good if used correctly (1 Tim 1: 8) and is not conflict to the promises of God (Gal 3: 21). Faith does not make the law void, but the Christian is established in the law (Rom 3: 31), fulfilling its requirements by walking according to the Spirit (8: 4) through love (13: 10).

Contextual Analysis

The immediate context of Gal 3:24. It is the epistle to the Galatians which Paul dealt with justification and sanctification problems in the church. In the first two chapters Paul established the divine origin of his apostleship and the Gospel. In Galatians 3 and 4, he explains the necessity of faith over works as the principle for a life that is pleasing to God. Most of the scholars put together Galatians 3 and 4 as a section. Someone says, “In this section Paul develops his argument that justification by faith is superior to salvation by works, and in the course of it he makes reference to a wide variety of aspects of the Christian position, all

of which strengthen his concluding assertion that faith leads to freedom."

Kuwornu-Adjaottor (2014) has a more detailed division in Galatians chapter 3:

In 3:1-5 he argued that since the Galatians were saved by faith, they should not retreat from that position to go back to the Law as a means of pleasing God. In verses 6-9 he recounted the basis on which Abraham was declared righteous... Abraham was before the Law, but the next example is from within the period when the Law was operable. Those who did not obey the Law were under a curse (w. 10-14), but Habakkuk had written that "the righteous man shall live by faith" (v. 11; Hab. 2:4)... Then in a historical section (Gal. 3:15-18) Paul stated that the promise given in the Abrahamic Covenant cannot be nullified by the Law, which came later. The Abrahamic Covenant was given before the Law and continued past the Law. Having illustrated the priority of faith over the works of the Law, Paul addressed the obvious question, "Why the Law then?" (v 19).

It is precisely to answer this question. Paul said the following words, the analogy of the Law as a tutor in 3:24-25. It gives one of the functions of the Law.

Schoolmaster. The Greek term in question occurs in only one other passage in the NT (1 Cor 4: 15). There it is translated "*instructor*." The term is *paidagogos* as Henry Alford (1958: 706) says that "The *paidagogos* was a faithful slave, entrusted with the care of the boy from his tender years till puberty, to keep him from evil physical and moral, and accompany him to his amusements and studies" (Gal 3:36). Lenski (1994) translates the word "slave-guardian." Literally, it means "child-leader," from *pais* ("child") *ago* ("lead"). Young renders it

"child-conductor" (p. 278). Weymouth (1987) gives it as "tutor." The RSV has "custodian" (p. 183). Actually, there is no word in English which exactly represents the meaning of this Greek word. Williams (1954) uses "attendant" which seems best (p. 201).

However, does it mean "schoolmaster"? Scholars answer with almost one voice, "No!" Vine (2) writes, "In this and allied words the idea is that of training, discipline, and not impartation of knowledge. The *paidagogos* was not the instructor of the child; he exercised a general supervision over him and was responsible for his moral and physical well-being" (p. 265).

Lightfoot agrees when he says that, "Thus his office was quite distinct from that of the *didaskalos* (teacher), so that the English rendering, 'schoolmaster,' conveys a wrong idea" (p. 148).

According to Spence (1985) it requires an English word to represent the masculine equivalent to "governess" (p. 142) for it gives a very interesting passage from Plato, showing that the attendant took the child to the teacher's house. Socrates is questioning a young man. "But as to this, who has the ruling of you?" 'This man here, he said, 'a tutor.' 'Being a slave, eh?' 'But what of that?' he said 'Yes, only a slave of our own.' 'An awfully strange thing this,' I said, 'that you, freeman that you are, should be under the ruling of a slave. But further, what does this tutor of yours, as your ruler, do with you?' 'He takes me,' said he, 'to a teacher's house, of course.'" This clear meaning of the word, some have held that the law is pictured as slave taking the Jews to Christ, the Schoolmaster. But the context does not support this latter idea. Lightfoot (1957) mentions that, "The tempting explanation of *paidagogos eis Christon*, 'one to conduct us to the school of Christ,' ought probably to be abandoned ... There is no reference here to our Lord as a teacher" (p. 149).

Greek Text		Text Analysis	English Translation Robertson
Ὡστε ὁ νόμος παιδαγωγὸς ἡμῶν		So that the law, tutor	of us has been, to
γέγονεν εἰς Χριστόν, ἵνα ἐκ πίστεως δ		Christ, that by faith we might be	justified.
ικαιωθῶμεν:			
Transliteration	Greek	English	Morphology
hōste	ὥστε	So that	Conjunction
ho	ὁ	the	Art-NMS
nomos	νόμος	law,	Noun-NMS
paidagōgos	παιδαγωγὸς	tutor	Noun-NMS
hēmōn	ἡμῶν	of us	PPro-G1P
gegonen	Γέγονεν	has been,	V-RIA-3S
eis	εἰς	to	Preposition
Christon	Χριστόν,	Christ,	Noun-AMS
hina	ἵνα	that	Conjution
ek	ἐκ	by	Prepostion
pisteōs	πίστεως	faith	Noun-GFS
dikaiōthōmen	δικαιωθῶμεν•	we might be justified.	Verb-ASP-1P

Robertson, A. T. (1932) asserts that:

Our tutor unto Christ (παιδαγωγὸς ὑμῶν εἰς Χριστόν) *paidagōgos humōn eis Christon*). N.T. example of this old and common word for the slave employed in Greek and Roman families of the better class in charge of the boy from about six to sixteen. The paedagogue watched his behavior at home and attended him when he went away from home as to school.

Once more, he points out that:

Christ is our Schoolmaster and the law as paedagogue kept watch over us till we came to Christ. That we might be justified by faith (ἵνα ἐκ πίστεως δικαιωθῶμεν — *hina ek pisteōs dikaiōthōmen*). This is the ultimate purpose of the law as paedagogue. Now that faith is come (ἐλθουσης τῆς πίστεως — *elthousēs tēs pisteōs*). Genitive absolute, “the faith (the time of the faith spoken of in Galatians 3:23) having come.” Under a tutor (ὑπο παιδαγωγόν — *hupo paidagōgon*). The paedagogue is dismissed. We are in the school of the Master.

A schoolmaster nowadays is not at all like the personage Paul intended. He speaks of a pedagogue, an official not often if ever now seen among men. A pedagogue was very generally employed in the training of the young indeed; it was a common and customary thing for the sons of the Greek and Roman nobility to have appointed over them some trustworthy servant who took them in charge.

As a rule these pedagogues were very stern and strict, they used the rod freely, not to be brutally, and the condition of the boys was sometimes no better than slavery. It was supposed to be for the good of the boy, they were kept in perpetual fear. Their recreations were restricted; even their walks were under the observation of the pedagogue. They were severely checked in all points, and were thus disciplined for the battle of life. Somebody suggests, "Now Paul, taking up this thought, says the law was our pedagogue, our guardian, our custodian, ruler, tutor, governor, until Christ came."

Schoolmaster (παιδαγωγός) is an error. The word means an *overseer* or *guardian*. *Tutor* is justifiable on the ground of etymology, thence *to guard*. Giving precepts in which principles are involved but not expressly as teacher. In civil law, a tutor is a person legally appointed for the care of the person and property of a minor. The later use of the word, however, in the sense of instructor, has so completely supplants the earlier, that the propriety of the Revisers' rendering is questionable.

The law is here represented, not as one who conducts to the school of Christ; for Christ is not represented here as a teacher, but as an atoner; but rather as an *overseer* or *guardian*, to keep watch of those committed to its care, to accompany them with its commands and prohibitions, and to keep them in a condition of dependence and restraint, thus continually bringing home to them the consciousness of

being locked up in sins, and revealing sin as positive transgression.

Waggoner (1854) rightly says when he admonished readers that "if it were even possible for them to keep [the law], it would lead them to trust in themselves, and seek for justification by personal obedience, instead of seeking to the Savior for it" (p. 201).

The law instructs and disciplines us, but it does not have any redeeming power. Although the emphasis is not on the law as pointing toward or leading to Christ, the idea is not totally absent. The child looked forward to adulthood to enjoy freedom, and for Paul, childhood ended with the coming of Christ. Now, obedience to the law is an expression of love and gratitude (see Gal. 5:6, 13, 14, 19-24; Rom. 8:3, 4). For those who are in Christ, the condemnatory function of the law has ended.

Paul uses this illustration to indicate that before the coming of Christ people lacked freedom and were, like slaves, under submission to a power over which they had no control. The law instructed and disciplined them, but it did not have any redeeming power. Although the emphasis is not on the law as pointing toward or leading to Christ, the idea is not totally absent. The child looked forward to adulthood to enjoy freedom, and for Paul our childhood ended with the coming of Christ. Now obedience to the law is an expression of love and gratitude (see Gal. 5:6, 13, 14, 19-24; Rom. 8:3, 4). For those who are in Christ the condemnatory function of the law has ended.

SUMMARY AND CONCLUSION

The law in the epistle of Paul to the Galatians that refers as the "tutor" Christ has been widely debated. The argument was that there were proponents that asserted that it is the moral law, while other insisted that is the ceremonial law. Still other held that this law is both the ceremonial and the moral. Since all

laws were given by God. Sometimes it is referred to as Mosaic Law. Whether these laws were written by the finger of God or it was written by Moses, the consistent truth is that God was the Lawgiver.

The educational system by which had been referred by Paul to in Galatians has no exact equivalent in the modern times. Thus, the “tutor” could be translated as “schoolmaster” may help people to understand him; he is the educator, protector, and the disciplinarian. The “tutor” led children and took care of them. He merely held a temporary position, to pass away when the children have grown to manhood or fully developed.

The law as the tutor, if it is the moral law, then the tutor is the disciplinarian, there is no chance for sinners in front of the disciplinarian. There is no one who can keep the law perfectly except Jesus; He is the example for human; He also is the sinners’ redeemer. The “tutor” tells the people that there is no any chance through the work of the law to be saved. The only way is through faith in Jesus Christ; believe He is the one who can forgive, can remit, can give people justification. If the ceremonial is the tutor, it will be easier to understand. The ceremony, the sacrifice, all kinds of the feast, that all point to the One would come, and already came to the cross, Jesus Christ. The tutor is the pre-figuration of Jesus’ salvation.

Waggoner (1854) rightly says when he admonished readers that “if it were even possible for them to keep [the law], it would lead them to trust in themselves, and seek for justification by personal obedience, instead of seeking to the Savior for it.”

The law instruct and discipline us, but it does not have any redeeming power. Although the emphasis is not on the law as pointing toward or leading to Christ, the idea is not totally absent. The child looked forward to adulthood to enjoy freedom, and for Paul our childhood

ended with the coming of Christ. Now obedience to the law is an expression of love and gratitude (see Gal. 5:6, 13, 14, 19-24; Rom. 8:3, 4). For those who are in Christ, the condemnatory function of the law has ended.

Paul has deep understanding about the works of law and the works of faith even the false teachers in Galatia who were requiring the believers to be circumcised in order to be part of God’s people. But the apostle forcefully refuted them. Such teaching went against the concept of salvation through Christ. For him, divine acceptance is exclusively through Christ, not on the grounds of the works of the law. The law cannot give sinners what they desperately need, namely, life, which is accessible only through Christ. If the law can give people’s life, then Christ’s death becomes useless.

Paul uses this illustration of the “tutor” to indicate that before the coming of Christ, all humans were like slaves, lacked the freedom, under the submission to a power over which people had no control. The law instructs and disciplines sinners, but it does not have any redeeming power. The child looks forward to adulthood to enjoy freedom, and for Paul, believers’ childhood ended with the coming of Christ. Now obedience to the law is an expression of love and gratitude. For those who are in Christ the condemnatory function of the law has ended.

The law, whether it functions in the positive or negative perspectives, becomes the “tutor” that leads people to Christ. The positive aspects of the law, as a “tutor” lead people to Christ because it is the standard of life of the Christians by obeying them as indication of people’s love of the Lord. The negative aspects, functions as “tutor” since it points out sin and lead to find the solution of sin. Thus to conclude, all God’s law function as “tutor” to Christ.

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TRACER STUDY OF THE TRADIGITAL FINE ARTS DEPARTMENT OF THE ADVENTIST UNIVERSITY OF THE PHILIPPINES FROM 2010-2018

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Abstract

The Tradigital Fine Arts Department of the Adventist University of the Philippines conducted this tracer study to track the employability and the nature of employment its graduates were able to engage in. Descriptive design was used to determine the employment status and employability of its Bachelor of Tradigital Fine Arts (BTFA) graduates. The checklist of 79 graduates was obtained from the Registration and Admission Office. The graduates were then contacted to furnish information on their current job and employment status. One (1.26%) of them is a Master of Business Administration graduate, three (3.79%) are in the graduate school pursuing Master of Fine Arts degree, and two (2.53 %) are taking another course degree. Four BTFA graduates are foreigners; two from Indonesia, two from South Africa, while the rest are from the Philippines. The results showed that 39 (49.36%) of the Tradigital Fine Arts graduates work as graphic artists and designers, senior graphic artists, photographers in companies, 13 (16.45%) as independent visual artists contractors or the related areas in art entrepreneurship, nine (11.39%) of the graduates work as Art instructors, three (3.79) in non-visual art field, and two (2.53%) cannot be contacted resulting to unknown employment.

Keywords: *Employability, Tradigital Fine Arts graduate education, graphic artists*

The significance of tracer studies as tool to track the graduates' employability and employment profile helps confront professional development, relevance, and quality programs offered by the universities, and the labor market demand (Obando & Shinsaya, 2013). Tracer study, as part of its many aspects, determines the extent to which the curriculum has developed the graduates qualified in their career, aside from the satisfaction with the institution's curriculum relevancy and usefulness. Tracer studies can be a (valuable) tool that contributes to the labor market information system, to be used for policy making (ETF, 2016).

In the field of visual art work force, the demand for visual artists as independent contractors in the Philippines is growing. Kitching and Smallbone (2012), in occupational forecast, claim that independent contractors will increase in number in the future. Independent contractors and freelancers are more common today than ever before. Forbes (2017) indicated that, 70% of millennials want to be their own boss. The tracer study reveals important information through the combination of subjective and objective data from the graduates (ETF, 2016). It is able to measure the employability of graduates, and gather feedback to improve course program (para.1). Tracer studies are recognized globally as a tool to track the graduates' employability and employment profile. A tracer study is also useful to assess the quality of education particularly programs which do not have board examinations. Graduate tracer studies, according to Badiru and Wahome (2016), "involve identification and follow-up of graduates from higher education institutions

(HEIs) worldwide spurred by the need to give careful consideration to how graduates view their experiences they underwent during their degree" (p. 174).

This tracer study was conducted to track the employability and the nature of employment of the graduates of the Tradigital Fine Arts of the Adventist University of the Philippines (AUP). The Tradigital Fine Arts degree program was granted its first endorsement by the Commission on Higher Education (CHED) on March 11, 2014.

METHODOLOGY

This tracer study used descriptive design in finding out the employment status and employability of the Tradigital Fine Arts of AUP from 2010-2018. The list of graduates was acquired from the Registration and Admission Office. The graduates were contacted one by one to gather information regarding their current employment and status. There were 79 graduates tracked.

RESULTS AND DISCUSSION

Employment of Tradigital Fine Arts Graduates

As shown in Figure 1, 39 (49.36 %) of the 79 Tradigital Fine Arts graduates work as graphic artists and designers and six (7.59%) are senior artists and designers. Moreover, 13 (16.45%) work as independent visual artists contractors; eight (10.12%) work as photographers; five (6.32%) went back to school; three (3.79%) work in non-related visual art companies; and two (2.53%) did not respond so their employment is unknown.

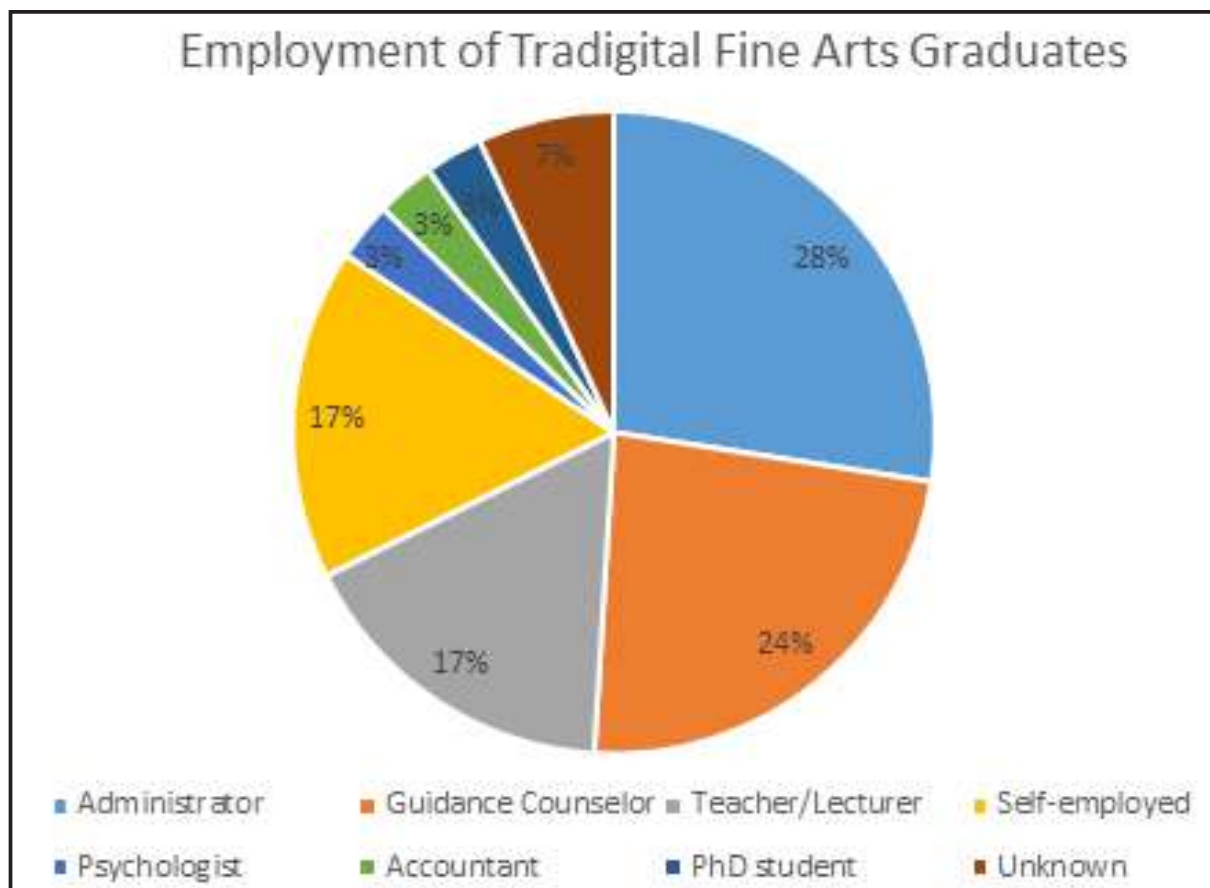


Figure 1. Employment of AUP Tradigital Fine Arts Graduates

The result shows that 90% of the Tradigital Fine Arts graduates of AUP work directly related to the fine arts degree they finished. According to the Philadelphia Bureau of Labor, the revolution in electronic communications, multimedia and entertainment has created a burgeoning need for highly skilled artists and designers. Furthermore, the explosion of eMedia and popular culture has created parallel growth and demand for the traditional visual and performing arts disciplines. The employment of visual artists is expected to grow faster than average for all occupations over the next decade (Temple University, 2013). A study on the fine art graduates destination and percentage by AGCAS (2018) showed that 66.8% were

employed, 14.4% further study, 6.3% working and study, 6.7% unemployed, others 5.9%. Among the AUP fine arts graduates, 16.45% work as independent visual artists contractors. It is congruent to the study done by AGCAS (2018) which states that "a fifth of fine art graduates working in the UK are employed as artists." Data from the Decennial Census and ACS from 1990 to 2005, showed that about one-third of the artists are self-employed and is on the rise (National Endowment for the Arts, 2008).

The results show that majority (69 or 87.32%) of the graduates tracked back in this study work in the field directly related to the degree they finished.

CONCLUSION AND RECOMMENDATION

Although this tracer study covered a small number of graduates in the last five years, the results show that most of the graduates who earned a degree in Tradigital Fine Arts from AUP were employed as graphic artists and designers, and have jobs related to their course finished. Therefore, the Tradigital Fine Arts program is successful in ensuring that its graduates land a job related to their field of study.

Future tracer studies and research should include the experiences of graduates in their workplace to see the alignment between the Tradigital Fine Arts curriculum and the industry needs. They may also include other aspects of the tracer study such as income of the graduates.

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TRACER STUDY OF THE BACHELOR OF MUSIC IN MUSIC EDUCATION AND BACHELOR OF MUSIC GRADUATES OF THE ADVENTIST UNIVERSITY OF THE PHILIPPINES FROM 2012-2018

Khristine De Gracia, Sheryl Ann De Dios, and Eunice Aclan

Abstract

Higher education institutions have the responsibility to ensure the employability of their graduates. Thus, this study assessed the employability of the Bachelor of Music graduates of the Adventist University of the Philippines (AUP). Descriptive design was used to assess the lag between graduation and employment, and the alignment of graduates' jobs to their field of study. Data were gathered from the Records and Admission Office's list of music undergraduates from 2012-2018 who were contacted to provide profile and employment information via Facebook-Messenger. There were 62 graduates traced; BM in Music Education (52 or 84%), BM in Performance (7 or 11%) and BM in Church Music (3 or 5%). Data were analyzed using frequency and percentage. Thirty-three (54%) out of 62 music graduates were able to get a job within a timeframe of six months. Majority (95%) of music graduates within the last 6 years found a job aligned to their specialization. The findings imply that AUP music graduates are easily employed; music teacher is in demand nationally and internationally. Further studies may investigate on the competencies learned in the university and its relevance to the workplace.

Keywords: *employability, lag time, specialization and job alignment*

Ensuring that students are well-equipped for post-graduate work is a key aspect of higher education. Producing graduates who are employable and are ready for future undertakings is very important in a higher education institution (HEI). Focusing on employability will help schools and universities to attract and maintain high quality students and maintain a competitive advantage in the global market as a result. Thus, it is important to investigate if students were able to find a job, how long they were able to find one, if their employment is aligned with their field of study, etc. Job search duration, employed or further study, work characteristics (part time/full time), and income are some objective indicators of professional success (Guggenberger, 2011; Schomburg & Teichler, 2011). A tracer study was used to investigate significant data of employability among the graduates. According to Badiru and Wahome (2016), tracer studies involve “identification and follow-up of graduates from higher education institutions (HEIs) worldwide spurred by the need to give careful consideration to how graduates view their experiences they underwent during their degree” (p. 174). The general objective is to evaluate medium to long-term impact of education programs. Moreover, it is to improve the education and training content and study conditions, improve the transition of graduates from education to the labor market, and to better match the supply of skills with the demand for them (Schomburg, 2016).

There has been no tracer study yet conducted to track the employability of the graduates of the Bachelor of Music in different emphases in the Adventist University of the Philippines for the last six years (2012-2018). Therefore, this study was conducted to assess the employability of the BM graduates of AUP in terms of the lag time between graduation and employment and the alignment of their job to their field of study.

Music Department History

The Adventist University of the Philippines (AUP) Music Department, formerly Philippine Union College (PUC) Music Department, was formally established in 1953. Ruth Fisher, the first department head, offered the first music curriculum – Bachelor of Science in Music, which was recognized by the government. The former boy’s dormitory was remodeled to house the Music Department. In 1957, it had its first five graduates. Music making and music education in campus started when the school was established 1917 in Pasay, through giving of lessons in voice, piano, and violin.

In 1971, through the chairmanship of Minerva Penaranda, Bachelor of Science in Music (BSE Music) and Bachelor of Music in Music Education (BMME) were offered. When PUC moved to Silang in 1979, the Music Department continued to offer its curriculum and provided all the musical needs both in school and church programs. In 1993, Corazon Coo offered Bachelor of Music (BM) in Piano and Voice Performance in addition to BMME with several concentrations. BSE Music was phased out. In 2003, under the leadership of Evelyn Ronquillo, concentrations in BMME were phased out and the BM Voice and Piano Performance were changed to BM in Voice and Sacred Music and BM in Piano and Sacred Music.

When the Wallaces left, Filipino leaders took over in Baesa campus. Among them were Evangeline Geneblazo, Nestor Zamora, Paz Milaor-Poblete, and Corazon Coo. Minerva Peñaranda took over in 1971. She was followed by Corazon Coo in 1993, Evelyn Salibio in 1999, then Evelyn Ronquillo in 2003. Dr. Heidi Cerna became the head in 2007 and Evelyn Ronquillo again in 2008. She was succeeded by Mr. Dante Oblimar in 2010 until 2016 and in January 2017, Sheryl Ann B. de Dios was appointed and is now the current Department Chair.

Musical groups such as choirs and instrumental ensembles are part of the musical

activities of the department throughout its existence. These include the church choirs, ladies chorus, acapella choir, male choir, and the Ambassadors. The instrumental ensembles include the Sinfonietta, a small strings ensemble, PUC Band, AUP Symphonic Band, and AUP Orchestra.

From a small music room beside the school store in 1917, the department has gone through several developments and has transferred to several locations to satisfy the prevailing needs of the time. The boy's dormitory in Baesa campus was remodeled to house the department. The Modular Hall in Silang was the music center of the college for a certain time. The PIC right wing became its shelter when more rooms were needed. Then, the college gymnasium shared its space for the department's ever growing needs. The present location and new buildings were constructed as a result of the fund-raising campaign launched by Minerva Peñaranda and was realized through the leadership of Dr. Heidi Cerna.

Among the significant accomplishments of the Department is the numerous awards the AUP Ambassadors achieved. The Chorale has won local and international awards making them one of the country's notable choral groups. They have placed twice in the National Music Competitions for Young Artists (NAMCYA) in 1993 as 3rd place and 1996 as 2nd place during the final competition. The group also won 1st place in the 1994 AILM Choral Competition sponsored by the Lamoian Corporation. In 2006, the chorale group won their first international award in the 2006 World Choir Games held in Xiamen, China. The AUP Ambassadors entered three categories, namely Musica Sacra, Mixed Chamber, and Gospel and Spiritual category from which they won silver medal, gold medal, and Champion of the World for Gospel and Spiritual respectively. The group is included in the World Ranking List of Musica Mundi which organizes the World Choir Games.

In 2011, the following programs were offered: Bachelor of Music in Music Education Emphasis: Instrument; Bachelor of Music in Music Education Emphasis: Choral Conducting; Bachelor of Music in Music Education Emphasis: Piano; Bachelor of Music in Music Education Emphasis: Voice; Bachelor of Music in Piano; Bachelor of Music in Voice; Bachelor of Music in Guitar; Bachelor of Music in Church Music Emphasis: Choral Conducting; Bachelor of Music in Church Music Emphasis: Instrument

These programs were approved by the CHED in 2011. However, the BM Performance Programs were dissolved in the second semester of Academic Year 2012-2013. But students who were enrolled were allowed to finish this program. The summary of our graduates in the BM Performance are as follows: five graduates in the BM Piano, one Graduate in BM Guitar, and 3 in BM Voice.

On March 30, 2014 the CHED recognized and endorsed the 2014 Program in Bachelor of Music in Music Education with emphases on Guitar, Piano, Violin, and Voice. Some highlights of the department's activities are: Performance at the Concert at the Park, Rizal Park, featuring Music Faculty and Music Majors – November 17 and 29, 2013; 60th Anniversary Celebration of the Music Department – January 20, 2013; Students' Recitals held at Philamlife Auditorium in 2012 and at the Insular Life Building in Alabang in 2014, 2015, and 2016; Centennial Presentations of Music Alumni in January 2017.

METHODOLOGY

This tracer study used a descriptive design in assessing the lag time between graduation and employment and the alignment of job to the field of study of Music graduates. Data were gathered from the Registration and Admission Office's list of Music graduates from 2012-2018. Then the graduates were contacted to fill a form on their employment information

via Facebook-Messenger. There were 62 graduates within the last six years in this study which was comprised of BM in Music Education (52 or 84%), BM Performance (7 or 11%) and BM in Church Music (3 or 5%). The data were analyzed using descriptive statistics. The distribution is shown in Figure 1.

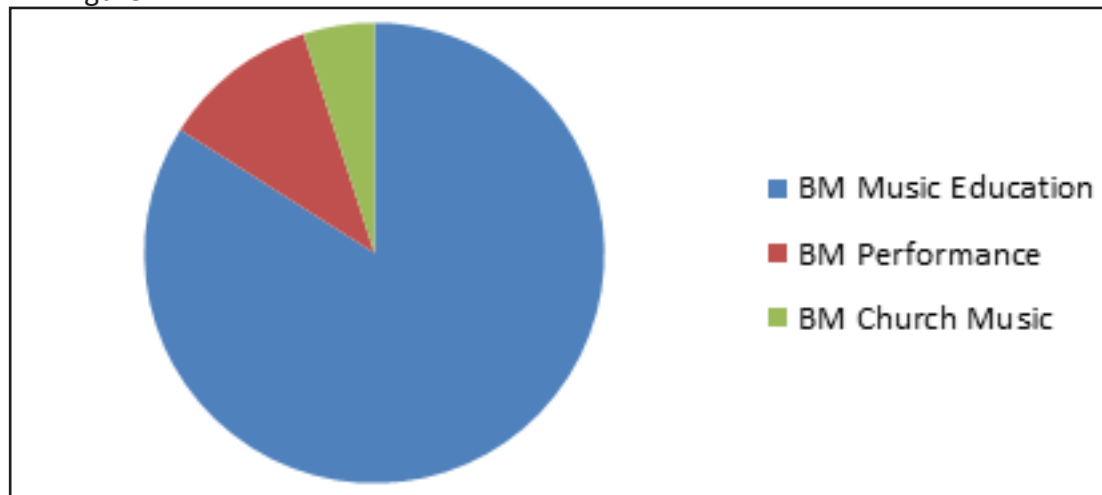


Figure 1. Distribution of BM graduates by specialization

RESULTS AND DISCUSSION

Lag Time Between Graduation and Employment of BM Graduates

Thirty-three (54%) were able to get a job within a timeframe of six months, two (3%) within eight months, and 10 (16%) within a year. There were nine (14%) from the graduates who proceeded right away for upgrading. There were also two (3%) who have taken another bachelor's degree program. Three (5%) were self-employed, and three (5%) unemployed music graduates. The results are shown in the Figure 2.

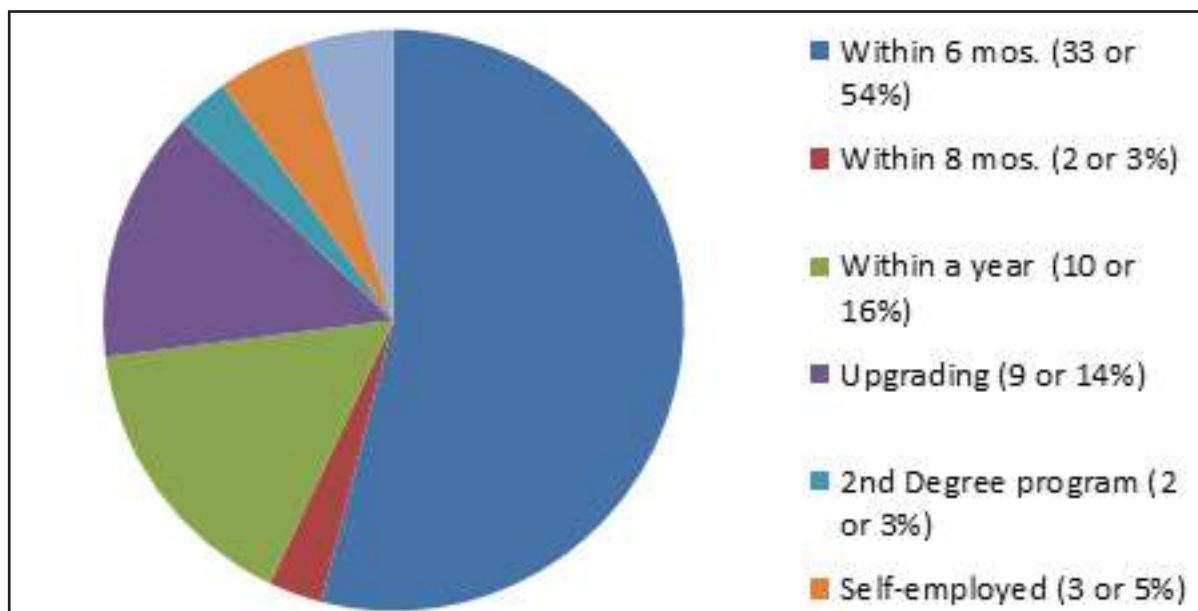


Figure 2. Distribution of BM graduates' lag time between graduation and employment (n = 62)

Objective indicators of professional success include short job search duration, employed or further study (Schomburg, 2016). Tracing the lag time between graduation and employability is informative on how easy or difficult it is for graduates to find a job (Bolane, Chuma, Toteng, & Molwane, 2010). In the case of BM graduates, lag time is also affected by different factors like reviewing for and taking of LET (Licensure Exam for Teachers for Filipinos) either March or September, wanting to take a rest before employment or upgrading, wanting to take another bachelor degree program, etc. Most of the Bachelor of Music graduates were able to find a job within six months. This implies that there is no lag time or waiting time before employment. Music graduates either Filipino or a foreigner were able to apply right away and were hired with or without LET for Filipinos, or any professional security for foreigners. Thus, musicians who can teach in class, conduct a choir or an instrumental group, and perform are in demand and are needed in the educational institutions- private or public schools.

Alignment of Graduates' Job to their Field of Study

Forty-seven (76%) out of 62 Bachelor of Music Graduates from 2012-2018 found a job aligned to their degree and specialization. Although nine (14%) decided to upgrade, they are at the same time working as private piano/voice/string teacher, and a part-time music teacher in music studios and schools. Two (3%) unemployed music graduate served as religious missionaries working as volunteer music lecturers, or missionary singers going to different places here and abroad. One (2%) self-employed music graduate work as an entrepreneur of his own farm. The rest, one (2%) unemployed music grad is still on the process of looking for a job, and two (3%) music graduates pursued another bachelor's degree after graduation.

The results show that majority (95%) of music graduates found a job aligned with their field of study which indicates professional success. This implies that taking music as a career is in demand in the labor market. Getting a job that is not connected to one's degree or interests and capabilities may lead to the idea of failure because of not being able to utilize the skills developed during education and the loss of investment. With the lack of music teachers not just in the country but worldwide, AUP music graduates help to fill the need of the industry. As observed in the Philippine educational public institutions, a shortage of teachers who really are music majors or music specialists has been reported and is self-evident. In June 4, 2018, as posted by the Manila standard online, Department of Education in the Philippines admitted that there remain challenges in the shortage of classrooms and teachers (Ciriaco, 2018). Thus, music graduates have many opportunities much more when they are licensed music teachers.

CONCLUSION AND RECOMMENDATION

The findings of this study reveal that music graduates are able to find a job aligned to their field of study within six months. It also reveals that there is a great demand of music teachers in the labor market. More opportunities will be opened when they have taken LET or chose to upgrade for the purpose of increasing their employability and credibility for better positions and higher salary.

Further tracer studies may include competencies learned in the university and its relevance in the workplace. This will help improve the program and be aligned with the industry needs.

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