

Cultural Practices Affecting Educational Developmental Transformation of Indigenous Peoples in Selected Higher Education Institutions in Zambales

Joy P. Cortez

Polytechnic College of Botolan

The study aimed to assess and determine an effective cultural practice affecting educational developmental transformation of indigenous peoples in selected higher education institutions in Zambales during school year 2015-2016.

The study focused on determining and assessing the cultural practices affecting the educational transformation of fifty-five (55) indigenous peoples (IPs) studying in the different colleges and universities in Zambales. The study was limited to assessing indigenous peoples who are college students and presently enrolled and taking up college education in Ramon Magsaysay Technological University and Micro Asia College both in Iba, Zambales, and Botolan Community College in Botolan, Zambales.

The research study was limited to determining the effectiveness of cultural practices as to marriage, religious beliefs, festivities, rituals, attire, and customary laws.

The study found out that out of fifty-five (55) respondents, there were 23 or equivalent to 41.80% who were first year level; 34 or equivalent to 61.80% were taking up education course; 20 or equivalent to 36.40% were males while 35 or equivalent to 63.60% were females; 43 or equivalent to 78.20% were still single while 12 or equivalent to 21.80% were married; 39 or equivalent to 70.90% were from age group of 15 to 20 years old; and 32 or equivalent to 58.20% were Roman Catholics.

Based on the summary of the investigations conducted, the respondent was a typical female, in her teenage years, a freshman taking up education course, and a Roman Catholic. The respondent "agreed" on marriage, festivities, religious beliefs, rituals and customary laws affecting educational transformation of the indigenous peoples. There were significant differences on year level and civil status towards marriage; year level and age towards festivities and year level towards customary laws. It was also found out that no significant differences on religious beliefs, rituals and attire exist.

Based on the summary and conclusions, the researcher offers the following recommendations: that the tertiary institutions come up with an intensive extension program helping indigenous peoples to develop awareness on the importance of college education to help indigenous students to balance participations in rituals and festival activities to have mental focus and priority to education; the guidance program is encouraged to help making freshmen indigenous students to feel at home emphasizing that tertiary institutions are complex places of learning with a distinctive culture, where new students face several challenges at the early stages to acclimatize themselves with a new ethnicity; the university must create an intensive academic and counseling support services for indigenous students to develop awareness of the values that are implicit and explicit on tertiary institutions and that subtly permeate the education provided necessary to enable universities to counter prejudices and discriminations; and a replication of this study is encouraged in order to validate the findings obtained in the study.

Introduction

Marginalized groups, including indigenous peoples, face multiple barriers to education and are being left behind in terms of educational development and transformation (UNESCO 2012).

Education is extremely important for indigenous children, youth and adults. As the Experts Mechanism on the Rights of Indigenous Peoples (EMRIP) points out:

“Education of indigenous children contributes to individual and community development, as well as participation in society in its broadest sense. Education enables indigenous people to exercise and enjoy economic, social and cultural rights and strengthens their ability to exercise civil rights in order to influence political policy processes for improved protection of human rights. The implementation of indigenous peoples’ right to education is an essential means of achieving individual empowerment and self-determination. Education is also an important means for the enjoyment, maintenance and respect of indigenous cultures, languages, traditions and traditional knowledge. Education is the primary means of ensuring indigenous peoples’ individual and collective development; it is a precondition for indigenous people’s ability to realize their rights to self-determination, including their right to pursue their own development. (EMRIP, 2009) in Champagne.

Because of the barriers to education those impacts differentially upon indigenous peoples have not been adequately tackled. Children from poor communities, ethnic minority groups and indigenous peoples face three main barriers. The first of these is lack of access. For children to receive an education there must be a school within safe travelling distance, with teachers and pedagogical materials. The second barrier is the poor quality of the education provided. Children from the poorest communities often have inferior educational institutions than those from richer communities. Children from ethnic minorities may be denied the opportunity to learn, in their own language and their curricula and educational materials may be grounded in an alien culture. They may even face with social stigmatization. The third barrier is relatively poor outcomes. Children from ethnic minorities and indigenous peoples do not enjoy the same benefits from education compared to other children. They find it harder to get jobs, and their education often does not lead to significant contribution to life in their community (UNESCO, 2010).

Many of the studies on educational attainment focus on basic, primary and secondary education. UNESCO’s 2010 Education for All (EFA) Global Monitoring Report also emphasized the importance of ensuring second chance and vocational education for increasing the inclusivity of education systems for marginalized adults. A number of studies have shown that indigenous peoples often register lower level of adult literacy rates than the majority groups. Improving adults’ literacy skills has many positive economic, social and even health impacts, and may even improve their children’s education (UNESCO 2012).

From the above premise, the researcher is strongly motivated on the importance of indigenous peoples’ higher education; hence, this study was conceived.

Statement of the Problem

The study aimed to assess and determine an effective cultural practice affecting educational developmental transformation of indigenous peoples in selected higher education institutions in Zambales during school year 2015-2016. Specifically, it sought to provide answers to the following questions: (1) What is the profile of the IP-respondents with regards to the following: (1.1) Age; (1.2) Sex; (1.3) Civil Status; (1.4) Course; (1.5) Religion; and (1.6) Highest Educational Attainment? (2) How does the cultural practice affecting educational developmental transformation of the IPs be described as to: (2.1) Marriage; (2.2) Religious Beliefs; (2.3) Festivities; (2.4) Rituals; (2.5) Attire; and 2.6) Customary Laws? (3) Is there

a significant difference in the perception of the IP-respondents towards practices affecting educational developmental transformation when grouped according to profile variables?

Methodology

The study focused on determining and assessing the cultural practices affecting the educational transformation of fifty-five (55) indigenous people studying in the different colleges and university in Zone 2, Zambales. The study was limited to assessing indigenous peoples who are college students and presently enrolled and taking up college education in Ramon Magsaysay Technological University and Micro Asia College of Science and Technology in Iba, Zambales and Botolan Community College in Botolan, Zambales.

The research study was limited to determining the effectiveness of cultural practices as to marriage, religious beliefs, festivities, rituals, attire, and customary laws.

The study utilized the descriptive survey method and questionnaire as the major tool in the gathering of data. Observations, interviews, documentary analysis, and reports were used in the study. Data on assessment towards developmental transformation were subjected to the thinking process in terms of ordered reasoning.

This type of research purposes presents facts concerning the current status of prevailing conditions, process, procedures, techniques and practices (Dahan & Srinivasan, 2000).

Furthermore, Calderon and Gonzales (1993) stated that a method is descriptive when a survey is conducted to find conditions that are typical to people. They stressed that research is descriptive when the study tells what exists or is about a certain phenomenon. Hence, descriptive method is the most appropriate in this study.

The study was conducted at selected higher education institutions in Zambales comprising of Ramon Magsaysay Technological University, Micro Asia College of Science and Technology, and Botolan Community College.

The researcher used “convenience sampling” method in the selection of the respondents.

The questionnaire was used as a main tool in the gathering of data from the 55 respondents. The questionnaire was divided into two (2) parts: the first part is the demographic profile of the respondents in terms of age, sex, civil status, course, religion and highest educational attainment. The second part was the assessment on the cultural practices which may influence or affect educational developmental transformation as to marriage, religious beliefs, festivities, rituals, attire and customary laws.

The data were gathered, classified and tabulated in order to facilitate the statistical treatment and interpretation. The following descriptive and inferential statistics were used in the study: frequency count and percentage (frequency percentage), weighted mean, Likert scale, and the Analysis of Variance (ANOVA).

Table 1. Frequency Table

Institution	Frequency (f)	Percentage (%)
Botolan Community College	33	60.00
Ramon Magsaysay Technological University, Iba	18	32.70
Micro Asia College of Science and Technology	4	7.30
Total	55	100.00

Table 1 shows the distribution of the respondents through convenience sampling.

Results and Discussion

The summary of findings on the profile of the respondents is as follows:

Table 2. Frequency and Percentage Distribution According to the Respondents Profile Variables

	Course	Frequency (f)	Percentage (%)
Year Level	College Graduate	2	3.60
	4th year	9	16.40
	3rd year	7	12.70
	2nd year	14	25.50
	1st year	23	41.80
	Total	55	100.00
Course	Education	34	61.80
	Computer	15	27.30
	Others	6	10.90
	Total	55	100.00
Sex	Male	20	36.40
	Female	35	63.60
	Total	55	100.00
Civil Status	Single	43	78.20
	Married	12	21.80
	Total	55	100.00
Age	31-35 years old	3	5.50
	26-30 years old	3	5.50
	21-25 years old	10	18.20
	15-20 years old	39	70.90
	Total	55	100.00
Religion	Catholic	32	58.20
	Born Again	4	7.30
	Methodist	3	5.50
	Iglesia ni Cristo	8	14.50
	Protestant	3	5.50
	Seventh Day Adventist	1	1.80
	Aglipay	4	7.30
Total	55	100.00	

Based on the summary, the respondent was a typical female in her teenage years, a freshman taking up education course, and a Roman Catholic. The respondent “agreed” on marriage, festivities, religious beliefs, rituals and customary laws affecting educational transformation of the indigenous peoples. There were significant differences on year level and civil status towards marriage; year level and age towards festivities and year level towards customary laws. It was also found out that no significant differences on religious beliefs, rituals and attire exist.

Perception Towards Practices Affecting Educational Development Transformation of Indigenous Peoples

Table 3. Summary Table on The Responses Towards Practices Affecting Educational Developmental Transformation of Indigenous Peoples

Practices	Overall Weighted Mean	Qualitative Interpretation
Marriage	3.75	Agree (A)
Religious Beliefs	3.73	Agree (A)
Festivities	3.87	Agree (A)
Rituals	3.67	Agree (A)
Attire	4.09	Agree (A)
Customary Laws	3.62	Agree (A)

On marriage. The respondents “agree” that settling in marriage and having children is a priority among indigenous peoples. It is a customary practice to give *bandi* during marriage ceremony. Parental marriage is still being practiced in their culture and heritage, that if husband and wife cannot make marriage good, divorce or separation is allowed.

On religious belief. The respondents believe on the culture to engage and participate in prayer to “anito” and perform ritual dances, to worship “Apo Namalyari” every day, that “Apo Namalyari” will provide everything, that it is against their belief to tell lies and harm other people, that stealing should not be tolerated and must be punished.

On festivities. The respondents “strongly agreed” that festival is a gesture of thanksgiving and appreciation to the good harvest and long life.

On rituals. They are advised and counseled by elders to engage actively in rituals during planting and harvesting season. Attendance to schooling opens the way to modernization where ritual activities will no longer be preserved. They are commanded to offer sacrifices and thanksgiving. Sacrifices should be the best of the crops and animals. During the rituals, the elders perform the rituals and members only wait for the pronouncement of acceptance of “Apo Namalyari”. During the ritual activity, the officiating elders offer prayers and songs of praises, and the ritual activity is accompanied by music played using guitar instrument.

The respondents “agreed” being ashamed to go to school wearing their tribal attire. Using tribal attire will only be good as commemorative costume. Their culture allows the use of clothing used by the lowlanders. They are discriminated and ridiculed because of their way of wearing clothes and apparels. They prefer the use of modern clothing with stimulating colors. They are proud of their way of clothing as a symbol of race and generation. They learn to comply to use appropriate organizational dress code.

They “agreed” that they wish to finish college education despite their customary laws, and they have respect for elders because they set the laws.

Test of Differences on the Perception towards Practices Affecting Educational Development of Indigenous Peoples

Table 4. Analysis of Variance to Test Differences on the Perception Towards Marriage Practices When Grouped According to Profile Variables

Sources of Variations		SS	df	MS	F	Sig.	Decision
Year Level	Between Groups	11.522	4	2.880	4.023	0.007	Reject Ho Significant
	Within Groups	35.796	50	0.716			
	Total	47.317	54				
Course	Between Groups	1.836	2	0.918	1.050	0.357	Accept Ho Not Significant
	Within Groups	45.481	52	0.875			
	Total	47.317	54				
Sex	Between Groups	1.950	1	1.950	2.278	0.137	Accept Ho Not Significant
	Within Groups	45.367	53	0.856			
	Total	47.317	54				
Civil Status	Between Groups	5.357	1	5.357	6.766	0.012	Reject Ho Significant
	Within Groups	41.961	53	0.792			
	Total	47.317	54				
Age	Between Groups	4.139	3	1.380	1.630	0.194	Accept Ho Not Significant
	Within Groups	43.178	51	0.847			
	Total	47.317	54				
Religion	Between Groups	15.656	6	2.609	3.956	0.003	Reject Ho Significant
	Within Groups	31.661	48	0.660			
	Total	47.317	54				

Marriage. Table 4 shows the computation using Analysis of Variance or F-test to determine the significant difference on marriage practices affecting educational development when grouped according to profile variables.

The course, sex, and age profile variables are found to have no significant differences towards marriage practices as manifested by the computed significant value of 0.357, 0.137, and 0.194 which are higher than (>) 0.05 Alpha level of significance. On the other hand, year level, civil status and religion profiles are found to have significant difference towards marriage practices as manifested by the computed significant value of 0.007, 0.012, and 0.003 which are lower than (<) than 0.05 Alpha level of significance.

Religious Beliefs. The year level, course, sex, civil status, age and religion profile variables are found to have no significant differences towards religious beliefs practices as manifested by the computed significant value of 0.314, 0.253, 0.147, 0.309, 0.857 and 0.181 which all are higher than (>) 0.05 Alpha level of significance.

Table 5. Analysis of Variance to Test Differences on the Perception Towards Festivities Practices When Grouped According to Profile Variables

Sources of Variations		SS	df	MS	F	Sig.	Decision
Year Level	Between Groups	5.975	4	1.494	2.716	0.040	Reject Ho Significant
	Within Groups	27.502	50	0.550			
	Total	33.477	54				
Course	Between Groups	1.821	2	0.910	1.495	0.234	Accept Ho Not Significant
	Within Groups	31.657	52	0.609			
	Total	33.477	54				
Sex	Between Groups	0.098	1	0.098	0.156	0.694	Accept Ho Not Significant
	Within Groups	33.379	53	0.630			
	Total	33.477	54				
Civil Status	Between Groups	0.550	1	0.550	0.885	0.351	Accept Ho Not Significant
	Within Groups	32.928	53	0.621			
	Total	33.477	54				
Age	Between Groups	4.718	3	1.573	2.789	0.050	Reject Ho Significant
	Within Groups	28.759	51	0.564			
	Total	33.477	54				
Religion	Between Groups	2.707	6	0.451	0.704	0.648	Accept Ho Not Significant
	Within Groups	30.771	48	0.641			
	Total	33.477	54				

The course, sex, civil status and religion profile variables are found to have no significant differences towards festivities practices as manifested by the computed significant value of 0.234, 0.694, 0.351, and 0.648 which are higher than (>) 0.05 Alpha level of significance. On the other hand, year level, and age profiles are found to have significant difference towards festivities practices as manifested by the computed significant value of 0.040 and 0.050 which are lower than (<) than 0.05 Alpha level of significance.

Ritual. The year level, course, sex, civil status, age and religion profile variables are found to have no significant differences towards religious beliefs practice as manifested by the computed significant value of 0.992, 0.178, 0.543, 0.693, 0.990 and 0.065 which all are higher than (>) 0.05 Alpha level of significance.

Attire. The year level, course, sex, civil status, age and religion profile variables are found to have no significant differences towards attire practice as manifested by the computed significant value of 0.087, 0.118, 0.822, 0.194, 0.259 and 0.800 which all are higher than (>) 0.05 Alpha level of significance.

Customary Laws. The course, sex, civil status, age and religion profile variables are found to have no significant differences towards customary laws practice as manifested by the computed significant value of 0.510, 0.926, 0.056, 0.194, and .0.283 which are higher than (>) 0.05 Alpha level of significance. On the other hand, year level is found to have significant difference towards customary laws as manifested by the computed significant value of 0.001 which is lower than (<) than 0.05 Alpha level of significance.

Conclusions

Based on the summary of the investigations conducted, the researcher concluded that:

1. The respondent is a female in her teenage years, a freshman taking up education course, and a Roman Catholic.
2. The respondent “agreed” on marriage, festivities, religious beliefs, rituals and customary laws affecting educational developmental transformation of the indigenous people.
3. There is a significant difference on year level and civil status towards marriage; year level and age towards festivities and year level towards customary laws. It was found out that no significant differences on religious beliefs, rituals and attire exist.

Recommendations

Based on the summary and conclusions, the researcher offers the following recommendations:

1. Tertiary institutions should come up with an intensive extension program helping indigenous peoples to develop awareness on the importance of college education.
2. Help indigenous students to balance participation to rituals and festival activities and to have mental focus and priority to education.
3. A guidance program is encouraged to help freshmen indigenous students feel at home emphasizing that tertiary institutions are complex places of learning with a distinctive culture, where new students face several challenges at the early stages to acclimatize themselves with a new ethnicity.
4. The college/university should create an intensive academic and counseling support services for Indigenous students to develop awareness of the values that are implicit and explicit on university campuses and that subtly permeate the necessary education provided to enable universities to counter prejudice and discrimination.
5. A replication of this study is encouraged in order to validate the findings obtained in the study.
6. It is encouraged the conduct of a parallel study with in-depth and wider in scope.

References

1. Calderon, M. & Gonzales, R. (1993). *Conference Report. International Conference on Disasters & Development: The Philippine Experience. Tagaytay City, the Philippine, 28-30, March, 1993. Disasters; (17 (4), 365-365.*
2. Champagnes, D. (2009) *Contemporary Education in State of the World's Indigenous Peoples, Ch. IV. UN Department of economic and Social Affairs. ST/ESA/328.*
3. Dahan, L., & Srinivasan, S. (2000). *The achievements of Australia's Indigenous students in PISA 2000-2006. Victoria: ACER Press. Retrieved from*<http://www.acer.edu.au/documents/PISA2006-Indigenous.pdf>.
4. Nakata, M. (2007). *Disciplining the savages; savaging the disciplines. Canberra: Aboriginal Studies Press.*
5. UNESCO (2010) *Education for All Global Monitoring Report: Reaching the Marginalized. Paris UNESCO.* <http://www.unesco.org/new/education/themes/leading-the-international-agenda/efareports/reports/>.
6. UNESCO (2012). *Education for All Global Monitoring Report: Youth and Skills. Putting education at work. Paris UNESCO.* <http://www.unesco.org/new/education/themes/leading-the-international-agenda/efareports/reports/>.