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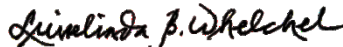
TOWARDS A SOCIAL VALUES INTEGRATION CURRICULUM AMONG ADULT
DUMAGATS IN ILAYA, TANAY, RIZAL

AS PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR THE DEGREE
MASTER OF ARTS IN RELIGIOUS EDUCATION
(CURRICULUM AND INSTRUCTION)


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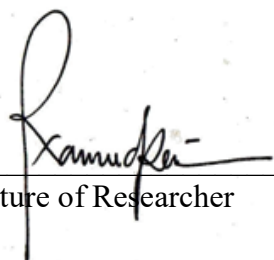
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ASIA PACIFIC NAZARENE THEOLOGICAL SEMINARY

TOWARDS A SOCIAL VALUES INTEGRATION CURRICULUM AMONG ADULT
DUMAGATS IN ILAYA, TANAY, RIZAL

A Project Thesis Presented to
The Faculty of Asia-Pacific Nazarene Theological Seminary
In Partial Fulfilment of the Requirements for the Degree
Master of Arts in Religious Education
Curriculum and Instruction

BY

ROXANNE L. DELA PENA

TAYTAY, RIZAL

June 30, 2020

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ABSTRACT

This production thesis intends to develop a curriculum that would effectively integrate social values into the existing Department of Education's Basic Literacy Program currently used among the Dumagat people. It is the intention to complement the DepEd curriculum to provide a well-rounded education catered to the needs of the adult Dumagats, to equip these learners with social values, and see their lives transformed in the process of learning.

The methodology employed was the qualitative approach. The interviews and focus group discussion consisting of the current adult Dumagat teacher, tribal leaders, and adult learners yielded results of the felt needs. The needs of the adult learners relate primarily to their lack of self-dignity, self-worth, and sense of identity. These needs translate into curriculum goals and objectives that served as the basis in formulating the curriculum contents. The need-based curriculum expects to answer the felt needs of the adult Dumagat learners that bring relevant, applicable, and contextual lessons for bringing life-changing learning into the community.

The curriculum used the frameworks of Hilda Taba's curriculum development model and Sidney J. Drumheller's model. Using Taba's framework, the needs of the Dumagats were diagnosed and plotted into goals and objectives. Using Drumheller's model, the contents of the curriculum were categorized, which resulted in the development of the 15 lessons about social values. The Dumagat community has its own set of traditions, cultures, and beliefs, and it desires to cultivate and pass these on to their

younger generations through education. The output of this study is to support that desire as it educates the adult Dumagats.

To make the utmost use of the curriculum, the researcher recommends the following: (1) Introduce the curriculum to those churches who wish to conduct a ministry among the Dumagats. (2) Conduct training sessions on how to use the curriculum material. (3) Translate the curriculum material into Filipino for better communication among the indigenous group. (4) For the facilitators to apply flexibility in the delivery of the lessons to promote an effective teaching-learning process.

Recommendations for future researches include (1) Testing of the curriculum material to other groups of the Dumagat community to assess its weaknesses and strengths for the development of more lessons for a quarter, a year, or even for long-term teaching plans. (2) Doing the same field study for a longer time in the immersion to the community to generate stronger data. (3) For further development of the curriculum including the use of technology, Dumagat's culture preservation, topics that deal with conflicts, and issues about the Dumagat's desire to progress as well as the role of education in preserving their culture, socio-economic growth, and programs catering to the livelihood concerns of the community.

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LIST OF ABBREVIATIONS

ADL	Adult Dumagat Learners
ALS	Alternative Learning System
BLP	Basic Literacy Program
DepEd	Department of Education
FBOs	Faith-Based Organizations
GOs	Government Organizations
IP	Indigenous People
IPED	Indigenous People's Education
NGOs	Non-Government Organizations
UNDP	United Nations Development Program

CHAPTER I

BACKGROUND OF THE STUDY

The Philippines is a culturally diverse country with an estimate of 14 to 17 million Indigenous Peoples (IPs), belonging to 110 ethnolinguistic groups (United Nations Development Programme, 2013). Further, under the context of national unity and development, the Philippine Constitution mandated the state for the recognition, protection, promotion, and fulfillment of the rights of the Indigenous Peoples. Essentially, the creation of the Republic Act 8371, known as the “Indigenous Peoples Rights Act” (IPRA 1997), recognized the right of IPs to manage their ancestral domains and has become the cornerstone of current national policy on IPs (UNDP 2010). Despite the recognition of their rights, IPs remain among the poorest and the most disadvantaged sector of society. They suffer disproportionately in areas like health, education, and human rights, and regularly face systematic discrimination and exclusion (Devera 2007; Halcon 2015). One of the IP tribes experiencing these issues is the Dumagat tribe. The Dumagats are most commonly found in the Luzon part of the Philippines, living in the mountains of Sierra Madre that covers the provinces of Bulacan, Nueva Ecija, Rizal, Laguna, and Quezon. The term “Dumagat” is a name given by the Tagalogs, another ethnocultural group, who went to the Dumagats’ community and encountered them, referring to them as a community of people who live beside the coastal areas (Ocampo 2011, 67). However, when other groups came to claim their area, the Dumagats were pushed farther up into the mountains and eventually dispersed into

smaller groups (Canoy and Suminguit 2001, 62). They were even pushed farther from education and because of this, very few among them can access formal education that it becomes a privilege instead of a right (Tamaki 1999, 126).

Indigenous education in the Philippines was only implemented during the 1990s, founded on the ways of life, traditions, and culture of indigenous peoples. It was primarily designed for the children of the tribe to be educated and be at par with those who have mainstream education. It was a good step of the government but there is still a dilemma on the part of the adult tribal members. Since adult tribal members did not experience formal education during their childhood, they were not equipped with social values, general knowledge, and skills transmitted by formal education to be at par with the society (Abejuela III, 2006).

According to the recommendations from the study done by Janet R. Valdez (2017) titled “Sustaining Literacy in the Philippines: The Dumagat Experience,” 1) the government needs to find the cultural minorities living in the remotest part of the provinces and provide them functional literacy that would include better means of livelihood, and (2) the government should look into a specialized curriculum that will use alternative educational modalities in pursuit of sustaining literacy in the Philippines. Valdez's study inspired and motivated the researcher to propose and create a curriculum based on the Dumagats' needs and situation that will hopefully aid their challenges and struggles as they perform everyday tasks.

Further, Article XIV, Section 1 of the Philippine Constitution states, “The State shall protect and promote the right of all citizens to quality education at all levels and shall take appropriate steps to make such education accessible to all.” This statement

includes the indigenous people like the Dumagats to have equal access to education. Education should be accessible to all regardless of their ethnicity, economic status, social status, and even age. For the adult tribal members, it is not too late for them to learn like their children. Based on the interview of the researcher with a current teacher of the Dumagats, Lodema C. Doroteo or simply known as Teacher Diday, adult Dumagats are now embracing education as part of their lives and are very eager to learn from her (Interview with Doroteo 2019). Moreover, as the researcher learned more about the Dumagat community from the interview, she was motivated and filled with hope that there is way to improve their situation through education by creating a curriculum tailored to their needs.

Outreach ministries to the indigenous people, like the Dumagat community, are very common in Tanay, Rizal. Several non-governmental organizations (NGOs) visited the Dumagats of Tanay, Rizal, very often and brought those help-in-kinds and even building the community through education (Doroteo, January 11, 2019). One of these NGOs is Harris Memorial College (HMC), which started a ministry in the area of Ilaya, Sitio Nayon, Brgy. Sta. Ines, Tanay, Rizal. In an online interview last July 25, 2019, Mr. Eduard M. Jocson, the current Community Extension Services and Development (CESDEV) Program Coordinator of HMC, narrated that from 2011 to 2013, HMC, through the CESDEV, conducted an integrated development project dubbed as “Ministry with the Poor Project” that aims to improve the quality of life of the people being served (Jocson, July 25, 2019). It focused on sustainable agriculture, Alternative Learning System, community-based health program, and social advocacy. When the researcher asked when the Alternative System (ALS) was launched, Jocson said ALS in Ilaya started

after the participatory rural appraisal led by Ptr. Teodoro A. Borebor and Dr. Angelita B. Broncano, the pioneers of ALS in Sitio Nayon. They conducted a community survey and focus group discussion with the community leaders and members. After they have gathered all the information needed to implement the project, they conducted a literacy mapping with the community. They found that the community has many out of school youth who did not pursue their education for various reasons. After all the necessary procedures, they made a rapid registration and many youth and adults were enrolled. That was the beginning of their ALS program not just in Ilaya, Sitio Nayon but also in other Dumagat communities in Tanay.

In an interview with Ms. Doroteo, she mentioned that two years later, the program was discontinued due to lack of teachers. However, Ms. Doroteo started a basic literacy program for adult Dumagat learners when she graduated from college at HMC in 2015. She was the first Dumagat to finish college, and it became her advocacy to promote education among her people. After graduating, she decided to go back to her hometown and became a teacher in her community (interview with Doroteo 2019).

Currently, Ms. Doroteo is administering the school for children in Sitio Nayon. Aside from administering, she also teaches the children and teaches Basic Literacy for the adult Dumagats. She uses the ALS curriculum as a guide in teaching the adult Dumagats. However, she discovered that the ALS curriculum is quite difficult to comprehend, comply, and apply for her students since they are already adults ranging from 30 to 80 years old. On January 11, 2019, during the initial interview with her in Taytay, Rizal, she mentioned that she teaches basic literacy to forty-nine adult Dumagats and although she is using the ALS curriculum from the Department of Education, she was not teaching all

the contents but only those lessons that are applicable and comprehensible for her students.

In an interview with Mr. Rizaldy R. Cristo, the Indigenous People's Education (IPED) focal person and Public School District Supervisor of the Department of Education Region IV last September 13, 2019 of the Department of Education office in Taytay, Rizal, he confirmed that there is no specialized curriculum for adult indigenous people learners. Mr. Cristo further explained that the IPED is patterned on the mainstream education for indigenous children. IPED and ALS are patterned on the K-12 education system that caters to children from 5 years old up to 18 years old. ALS is a generic curriculum for adult learners of the Philippines regardless of ethnicity.

Table 1 shows the learning Strand 5 of the ALS curriculum that covers understanding self and society. The curriculum has content standards that are mandated to be taught to the students of ALS from basic literacy levels up to the Senior high school level.

Table 1: ALS Learning Strand 5 Curriculum Content

CONTENT STANDARD
Intrapersonal Relationship (Positive Sense of Self) and Development of One's Potential
Interpersonal Relationships (Family Solidarity and Pakikipagkapwa)
National Identity
Knowledge, Acceptance, Respect, and Appreciation of Diversity
Knowing and Caring our Environment
Local Governance
Civil and Political Rights and Corresponding Responsibilities
Nonviolent Resolution/Management of Conflict and Peace
Global Awareness, Interdependence, and Solidarity

Most of the adult Dumagat learners in the Basic Literacy Program were just starting to learn how to read and write, therefore, the content standard cannot be applied as it is to the learners (Doroteo 2019). Ms. Doroteo, referred to as the Dumagat teacher in succeeding discussions, had mentioned in the interview that she has difficulty in teaching the content standards to her students. However, the ALS Learning Strand 5 curriculum can be a resource literature for the researcher to create a simplified supplementary lesson for the adult Dumagat learners.

Because of the situation of the IPED, the Dumagat teacher encouraged the researcher to pursue the project of creating a curriculum or supplementary lessons for the Dumagats since it would be beneficial for the learners. The curriculum produced is an integration of social values to the social behavior of the adult Dumagat learners based on the needs identified from analyzing their situation. In the hope that it could answer their needs and be beneficial for the empowerment of their community, the objective of the curriculum is to inculcate social values within the adult Dumagat learners that were unable to grasp during their childhood since they did not go to a formal school like the children of their tribe nowadays. Hence, the researcher believes that this project will be very helpful to the current teacher and future teachers, more so for the adult Dumagat learners to promote education in light of what they need as a community.

Framework of the Study

This study used Hilda Taba's model of curriculum development (1962). This model conveys how the project was undertaken based on the needs and situation of the researcher's chosen indigenous people. The researcher is convinced that this model

shows what this study aims to pursue. The project followed the model's sequential process of developing a curriculum (Figure 1) starting with the diagnosis of needs, which is the primary step and the foundation of developing the curriculum. The second step is the formulation of the objectives based on perceived needs. The third step is the selection of the content that should be parallel to the formulated objectives. Fourth, the organization of the contents according to how and what order the contents should be taught followed by the selection and the organization of the learning experiences that covers what learning experiences should be included that are appropriate to the age of the learners. Lastly, is the evaluation. What areas should be evaluated and how it should be done.

Starting from the assessment of the situation to diagnose the needs, the researcher concluded with a need-based curriculum created intentionally to be beneficial to the Dumagat community.

- Step 1: Diagnosis of Needs
- Step 2: Formulation of Objectives
- Step 3: Selection of Content
- Step 4: Organization of Content
- Step 5: Selection of Learning Experiences
- Step 6: Organization of Learning Experiences
- Step 7: Determination of what to evaluate and ways and means of doing it

Figure 1: Hilda Taba's Model of Curriculum Development

Taba (1962) is also a proponent of the technical-scientific method. Taba believes that it was important to diagnose the needs of learners for curricula to be more beneficial for the students. This scientific method uses the term "diagnosis of needs" in assessing the needs of the learners. Taba elaborates in her book *Curriculum and Development*

(1962) that the diagnosis of needs is an essential part of developing and revising a curriculum. To be consistent in satisfying the needs of the learners, the diagnosis should be a continuous process of an ongoing curriculum and instruction.

It is challenging to diagnose the need of each learner. In the case of the adult Dumagat learners, the question would be, “What is the most essential need of the majority of the learners that must be addressed?” The diagnosis of needs should be done properly and systematically because it will gear to the whole development of the curriculum with the goal of addressing the essential needs of the learners.

Adding to the quality of the content of the curriculum, this project also used a functional-behavior-based model that strengthened the delimitation of the lessons. This model as shown in Figure 2 is developed by Sidney J. Drumheller (1972). In his book for a functional behavior-based curriculum, Drumheller believes that the foremost objective of the school in social studies is the development of specific social behaviors (Drumheller 1972, 4).

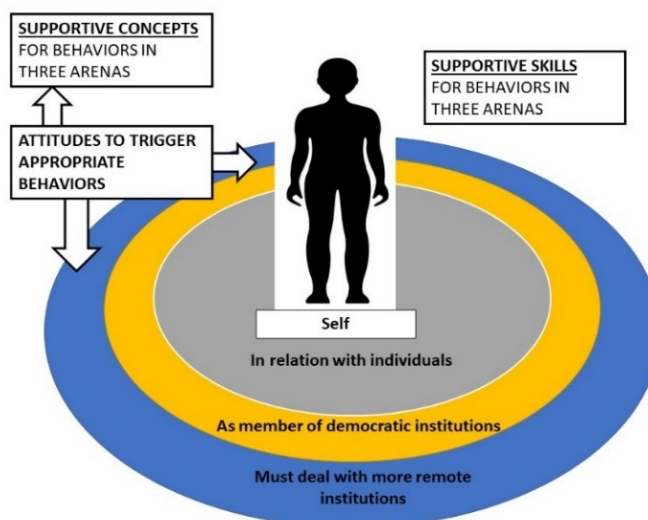


Figure 2. Sidney J. Drumheller (1972) Model on ‘The Social World of the Learner in a Democracy, for Functional Behavior-Based Curriculum’

This model applies to adult Dumagat learners since the objective is to diagnose their social behavioral needs. More important is the integration of social values into the behavior of adult Dumagat learners. According to Drumheller, the learner lives in three social worlds. The first is the innermost circle which refers to the individuals the person meets daily such as the person's peers, parents, and teachers. As the learner grows from infancy to adulthood, adult authority figures diminish in importance and peers come to occupy more important roles. Therefore, the learner's social world is unstable, and as the learner matures, the person learns different and more sophisticated behaviors. The second circle concerns the individual's social institutions such as the family, the neighborhood, the school, the religious institution, and peer groups among others. The last is the outermost circle that involves institutions that are removed from the individual and his or her community. This refers to the individual's glimpse into the dynamics of sophisticated, historical, political, social, and economic institutions of today and yesterday (Drumheller, 1972).

In line with this, the curriculum's content and lessons are divided and arranged into three sections following the pattern of the three social worlds beginning with the self, then family, and society. The curriculum design is an integration of social values into the social behavior of an adult Dumagat in terms of self-awareness, family values implementation, and social relationships. This was used as the pattern in creating questions for the interviews and focus group discussion to assess the problems and challenges of the learners in the chosen areas.

The Dumagat people have their own culture, practices, and beliefs that are quite different from the Tagalogs especially giving importance to their own family and kinship.

According to Thomas Headland's (1987) research titled "Kinship and Social Behavior among Agta Negrito Hunter-Gatherers," Dumagat kinship is based on the personal kindred meaning the inclusion of other members into the kinship is based on the individual's personal decision. They do not keep track of their ancestors through written records, and when they do, they will just base it on the capacity of their memory (Headland 1987, 264). The Dumagat households mainly comprise of a nuclear family (Headland 1987, 265). Headland mentions that the Dumagats' kinship structure influences many social aspects of their culture such as marriage patterns, residence restrictions, relationships between half-siblings and between in-laws, and certain economic obligations (Headland 1987, 274). This implies that the family values and orientation of the Dumagat people mostly influence their social behavior. The researcher believes that this project will be of help to adult Dumagats in assessing their needs by identifying their struggles and challenges when it comes to implementing their family values.

Another struggle of adult Dumagat learners is their ability for social relationships especially when they must deal with people outside their community (Doroteo 2019). The study conducted by Radhika Kapur (2018) titled *Social Relationships: An Evolution in Adulthood* said that the people whom the individual is close to, especially those persons the individual spends time with during the childhood stage are significant in developing one's attitudes, behavior, and beliefs. In the case of the Dumagats, struggles were perceived in forming a social relationship with other people somehow because of the influences of those people they grow up with that cause their distinct behavior and culture as Dumagats. In this study, the researcher investigated the struggles and obstacles

the Dumagat adults were experiencing in building social relationships with other people.

The idea of the researcher in creating a supplemental curriculum for the basic literacy program of the adult Dumagat learners was coordinated with the Dumagat teacher and crafted and developed through the input of the adult Dumagat learners and the tribal leaders as diagrammed in Figure 3.

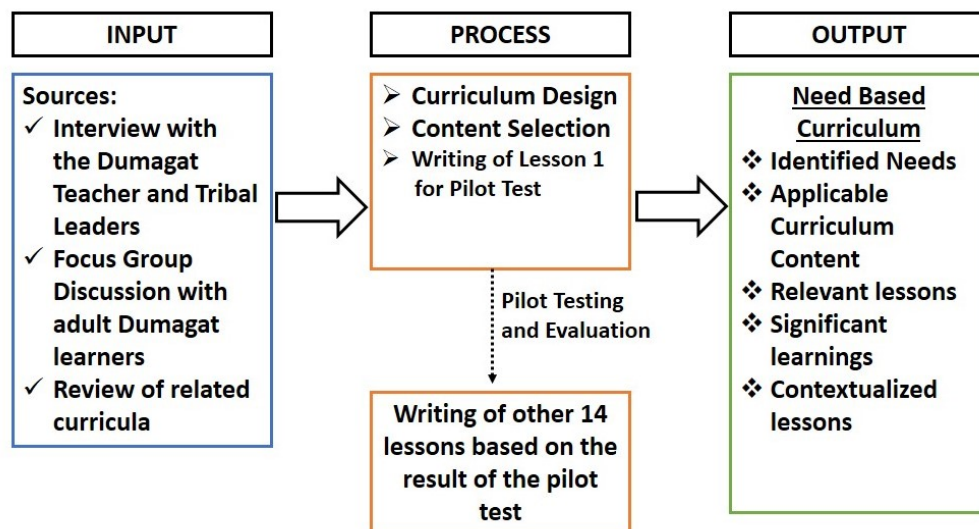


Figure 3: The Need-Based Curriculum Design Process

As shown in Figure 3, the inputs in the data gathering came from the interview with the Dumagat teacher and the tribal leaders, and a focus group discussion with eight adult Dumagat learners. The process of curriculum design and selection of the content was developed based on the diagnosed needs extracted from the gathered data. Pilot testing and evaluation of the curriculum were performed, and the result suggested a few revisions and modifications that improve the design of the curriculum. The expected output is a need-based curriculum that applies to the context based on the identified needs, relevant lessons with significant learnings, and the contextualization of the curriculum itself.

Thesis Statement

This production thesis aims to develop a need-based curriculum that is patterned to the needs and situation of the adult Dumagat learners in terms of their social behavior. The curriculum is an integration of social values into their social behavior as adult Dumagat learners in terms of self-awareness, family values implementation, and social relationships based on Sidney J. Drumheller's model (1972). This production thesis includes a facilitator's orientation, curriculum goals and overview, content outlines, and resources. Fifteen supplemental lessons will enhance the existing basic literacy program for adult Dumagat learners. The lessons are designed to promote life-changing learning among adult Dumagat learners ages 30 to 70. To achieve this aim, the following questions were asked:

1. What problems and challenges are faced by adult Dumagats in terms of self-awareness, family values implementation, and social relationships that are needed to be addressed?
2. What objectives are to be formulated based on the result of the diagnosis of needs to answer the felt needs of the adult Dumagat learners?
3. What content should be included in the lessons based on the result of the situation analysis of the adult Dumagat learners using the model developed by Drumheller?
4. How will the curriculum lessons be organized based on the model of Drumheller?

Significance of the Study

The Indigenous People's Rights Act (IPRA) supported the right of the indigenous people to develop their educational systems. Article XIV, section 30 states to "provide equal access to various cultural opportunities to the ICCs/IPs [indigenous cultural communities/indigenous peoples] through the educational system, public or private cultural entities, scholarships, grants and other incentives without prejudice to their right to establish and control their educational systems, and institutions by providing education in their language, in a manner appropriate to their cultural methods of teaching and learning."

In light of the abovementioned situations of the Dumagat community, this project provides the adult Dumagat learners of Sitio Nayon, a community in Tanay, Rizal, a supplemental curriculum that promotes life-changing learning through the integration of social values into the social behavior of the adult Dumagat learners that is based on their situation and needs anchored in their own identity, culture, ways of life, and traditions. Life-changing learning in the context of this study means engaging the whole person, encouraging real encounters, stimulating the imagination and identifying threshold concepts, learners relating to themselves, to others and to the process of life –changing teaching and learning process (Nixon and Shepherd 2018).

The struggle of giving importance to their identity and relating with others as a community can be explained since the adult tribal members are learning together with their children and will not be left untaught. The fear of continuous distortion of the Dumagats' identity can be stopped by helping the adult tribal members learn together with their children.

Consequently, education is a very effective tool to change people's lives. Many NGOs, Government Organizations (GOs), and Faith Based Organizations (FBOs) have ministries and outreach programs for the IPs such as the Dumagats. They also use education to offer hope and reestablish the dignity of these people. Given the situation, the result of this study will help these ministers and advocates to promote life-changing learning. The curriculum produced will be helpful in advancing the advocacy of equipping the Dumagats through education.

Institutionally, the study will serve as a benchmark for researchers who wish to do the same study with other tribal minorities. The produced curriculum might not be the first curriculum published for this kind of ministry in the Philippines but first in the institution of Asia Pacific Nazarene Theological Seminary since there is no curriculum material so far crafted for the adult Dumagats. It can also be used as a reference for ministers and students who are doing similar ministry.

Furthermore, this project will be endorsed to some NGOs, FBOs, and GOs that are working with the Dumagat tribes.

Assumptions

There are 110 ethnic tribes and cultural communities in the Philippines whose cultures and traditions are in varying states of extinction. The researcher assumed that it could be the lack of proper transition of knowledge and values from the adult tribal members to the younger generation that is affecting this. The proper transition of indigenous knowledge and values is possible if the adult tribe members are being taught

how to cultivate and pass their own culture and values to the younger generation in the light of embracing their own identity while learning something new to be developed.

It is assumed that the idea of educating the adult Dumagat members can be helpful to the community in terms of personal and interpersonal communication and relationships, livelihood dealings, self-awareness, traditional values enculturation, and taking part in the society. Although various curriculum materials can be applied to the goal of teaching the adult Dumagat learners, it is assumed that a transformative learning strategy through a curriculum based on their own needs and situation might be more fitted for them.

As a curriculum writer, the researcher believes that no curriculum fits all types of learners. There will always be flaws and loopholes, thus, the researcher believes a curriculum should be tailored to the context of the learners. In that way, their education will be more relatable and applicable to the learners' needs, situations, and experiences.

Definition of Terms

Adult Dumagat Learners in this study are the male and female tribe members of the Dumagat community, ages 30 and above, who are enrolled in the basic literacy program. Similarly, it refers to the adult tribe member respondents, ages thirty to seventy (30-70) y/o living in Ilaya, Tanay, Rizal.

Adult Education refers to the on-going basic literacy program of the adult Dumagat learners in Tanay.

Indigenous Cultural Communities/Indigenous Peoples refer to “a group of

people or homogenous societies identified by self-ascription and ascription by others, who have continuously lived as an organized community on communally bounded and denied territory, and who have, under claims of ownership since time immemorial, occupied, possessed customs, traditions and other distinctive cultural traits, or who have, through resistance to political, social and cultural inroads of colonization, non-indigenous religions, and culture, became historically differentiated from the majority of Filipinos.”

-The Indigenous Peoples Rights Act of 1997 (Republic Act No. 8371)

Needs in this study refer to the unmet gaps such as self awareness, family values orientation, and social connection between the adult Dumagat learners and the society.

Need-based Curriculum is the 15 supplemental lessons produced based on the adult Dumagat learners’ situation and felt needs in terms of self awareness, family values, and social relationships.

Social Behavior is the actual behavior of the Dumagat people in light of their perception about themselves, and towards other people.

Social Values as used in this study refer to the topics and lessons for social conduct that will be taught to the adult Dumagat learners to cater to their needs in facing social-behavioral challenges. Values such as fundamental rights, patriotism, respect for human dignity, rationality, sacrifice, individuality, equality, and democracy, among others, will be taught.

Scope and Delimitation

The scope of this study was to design a need-based curriculum composed of 15 supplemental lessons tailored to the challenges and situations of life faced by adult

Dumagat learners as individuals. This would provide the adult Dumagat learners lessons on social values that are essential to their day-to-day living as an indigenous community.

The study was conducted only among the adult Dumagats of Ilaya, Sitio Nayon, Barangay Sta. Ines, Tanay, Rizal, who are currently learners of the DepEd's Basic Literacy Program, and did not include adult Dumagats from other neighboring communities. The study was designed for the adult Dumagat learners ages 30 to 70 years old since this is the age range of the learners who are regularly attending the basic literacy program of the community. Systematic data gathering was performed using interviews and focused group discussions. The pilot test was also conducted with another group of adult Dumagats to test the validity of the lessons.

This study dealt with non-formal education, discussed principles of andragogy and adult learning theories that were applied in the creation of the supplemental lessons. However, the research did not explore or consider other concerns such as classroom pedagogy and equipment, conducive learning environment, challenges of the multi-generational classroom and the like. The curriculum is limited to social values orientation and will not ascend to literacy lessons such as reading, writing, and counting since they have an existing lessons regarding to such. The curriculum will not explore on the use of technology, Dumagat's culture preservation, topics that deal with conflicts and issues about the Dumagat's desire to progress as well as the role of education in preserving their culture, and socio-economic growth. However, such topics are recommended for future research attempts.

This production thesis is a curriculum based on culture, values, situation, and practices of the Dumagats in Tanay area, but the lessons may apply to the other Dumagat

tribes in the Philippines.

This chapter introduced the study of this production thesis by providing necessary information and background for this study, theoretical and conceptual framework, thesis statement, the significance of the study, assumptions, definition of terms, and the scope and delimitations of the study. The subsequent chapter reviews literature and studies related to the objective and output of this thesis.

CHAPTER II

REVIEW OF RELATED LITERATURE AND STUDIES

This chapter presents the readings culled from books, journals, and other research studies related to the current study. However, aside from the references and other literature on the creation of the Indigenous People's Education and Alternative Learning System, there was no curriculum material found crafted for the adult Dumagats. This production thesis will primarily deal with the culture of the Dumagat people, and every related study will be helpful to point this study to its desired outcome. The discussion of the need-based curriculum is a necessity to understand what type of curriculum this study aims to produce.

Curriculum design is not something a curriculum developer produces without prior knowledge or back-up studies. For this production thesis to produce a curriculum designed for adult Dumagat learners, a survey of related topics was conducted. This chapter will take a closer look at the history, theories, life, culture, beliefs, challenges, and behaviors of the Dumagat people. The philosophies of adult education are explored in the light of a need-based curriculum. Need-Based Models are also assessed in connection and support to the study.

History of the Dumagat Tribe in the Philippines

The Dumagats belong to the Negrito group, believed to be one of the earliest inhabitants of the Philippines (Blumentritt, 1884) while Bennagen (1976) described them as Negrito-like. It is believed that the term *Negrito* came from the Spanish colonial period and means "small black people" in English. Negritos are often described physically as short-statured and dark-skinned people who have kinky hair (Ocampo 2011, 66). These descriptions, however, may not be applicable today when we describe the Dumagats because intermarriages between them and other ethnolinguistic groups like the Tagalogs happened as the years went by and may have resulted in the diversity of their physical appearance.

The term *Dumagat* is an exonym believed to have come from the Tagalog word *dagat*, or sea in English, to describe the natives who were found in narrow coastal plains, valleys, and riverbanks of Aurora and Quezon Provinces. However, it is still under debate until today where the term *Dumagat* originated (Ocampo 2011, 67).

An Irish ethnographer, John M. Garvan, studied about the *Negritos* in the Philippines in the years 1903 to 1924 and he said he felt upset with the misconceptions about them in this statement,

If I believed the accounts given to me by some Filipino peasants, I would have encountered in many places prognathous, beetle-browed, short-legged and ape-like Pygmies, but instead of that, I encountered only perfect men, perfect as far as human perfection goes (Garvan 1964, 11).

Dumagats were belittled by other people because of their looks, language, and lifestyle. They were also victims of bullying and stereotyping. They were even called by different pseudo-names like *Negrito*, *Nognog*, *baluga*, and *taong-bundok* (Doroteo 2019;

Ibrahim, Venturina, Villareal 2018, 288).

Dumagats were called *baluga* in the part of Calumpit, Pulilan, Plaridel, and Malolos but were called Dumagat in the mountains of Angat, Norzagaray, San Jose del Monte, San Miguel de Mayumo, and Doña Remedios Trinidad. All the towns and cities mentioned above are part of Bulacan province. According to Garvan, those who were named as *Baluga* are the offsprings of the intermarriages of pure Dumagats with other ethnolinguistic groups like the Tagalogs (Francisco 2012, 2). The Dumagats do not like to be called by that name since the term Dumagat did not even come from them. They preferred to call themselves *Agta or Alta*. They thought that the Tagalogs gave the name Dumagat to them. The *Negritos* in the northeastern part of the Sierra Madre, which is near the coastal area of the Pacific Ocean, were also called Dumagat (Barrows 1901, 5). Dumagat became a common term for the *Negritos* not just in Bulacan but also in Aurora, Isabela, Rizal, Palanan, and Casiguran (Francisco 2012, 3).

Martin Francisco (2012) mentioned in his book *Mahabe Pogotan*, the term “Dumagat” is not mentioned in the historical records of the Spanish government since 1521 when they started to colonize the Philippines up to the 19th century. Though, in a document released on September 17, 1832, the *Alcalde Mayor* of Bulacan called the Dumagat of Sierra Madre as *Negritos*. The first mention of the term Dumagat was in *La Ilustracion Filipina* during 1860, *Die Volker der Sudsee–Ethnographisch und culturhistorisch dargestellt*, *Die Malaien* by Theodore Waitz (1865, 58) and in *Die Philippinen und ihre Bewohner* by Carl Semper in 1869. Also, an Austrian ethnographer, Ferdinand Blumentritt, who happened to be Dr. Jose Rizal’s friend, used it as a basis of his research in an attempt to write the Philippine ethnography wherein it paved a way for

him to mention the name Dumagat in 1882.

As other resources were investigated, it appeared that there is no exact meaning for the term Dumagat. However, the same book authored by Francisco, Padre Jose Algue, in an attempt to draw the map of the Philippines during 1899 on his *Atlas de Filipinas*, classified the Dumagats as “Raza Malaya” o *kayumanggi* which means dark-skinned (Francisco 2012).

Cultural Insights about the Dumagat People

Yasuaki Tamaki emphasizes that at present, Dumagat is still the name given to several ethnolinguistic groups of Negritos in Northeastern Luzon. Most of them are living in the east coastal region and Sierra Madre mountain range of Quezon Province (Tamaki 1999, 122-123). They used to be nomadic hunter-gatherers, and fishermen in coastal regions, before they had been isolated and had traditional exchange relations with other ethnic groups mostly the Tagalogs (Headland 1975, 250). Tamaki adds in his chapter in the book *Political, Culture, and Ethnicity: An Anthropological Study in Southeast Asia* edited by Toh Goda, that after World War II, the Dumagats have been experiencing drastic socio-cultural change. Due to the fact that the forest has been shrinking, and the game animals are decreasing in number just as it is happening in tropical rainforest in other parts of the world, they were unable to depend on their traditional way of life as hunter-gatherers. A permanent settlement was one of the biggest changes for them (Headland 1975, 256).

In the early 1970s, the settlement for the Dumagats was arranged by the government in a location referred by Tamaki as sitio L., which was located somewhere in Quezon province. The small basin that the author called sitio L. had traditionally been

within the range of their nomadic lives, especially their hunting-gathering activities. It has also been noted by the author that a few Dumagats had already settled there and begun swidden cultivation or *kaingin* in the mid-1960s. After the designation of sitio L. as a Dumagat reservation by the government in the early 1970s, relatives of the first settlers had arrived one after another (Tamaki 1999, 123).

Moreover, the settlement policy of the government has been accompanied by the promotion of agriculture, especially wet rice and vegetable cultivation. However, as there had never been systematic teaching of agriculture to Dumagats, they are still dependent on meager swidden cultivation, logging, and rattan-gathering (Ngales 2009, 12). According to Tamaki, an instructor from the Department of Agriculture was stationed in sitio L. for two years and taught agriculture to the Dumagats, but the technology transfer effected by him was hardly successful, and only a couple of Dumagats are engaged in wet rice cultivation (Tamaki 1999, 123).

Thomas Headland (1987, 264) states that the Dumagat, or Agta kinship, is based on the personal kindred that every Dumagat (Agta) individual has. The individual is the author of his or her kindred determining consensually from the self, including all conceptually recognized descendants of the person's unique kindred. The Dumagat kinship system is bilateral, with the nuclear family acting as the basic social unit (Murdock 1960, as cited by Headland 1987, 262). Every individual is the center of a personal kindred and has important roles in interaction with his or her kindred. Headland noted that like the typical kinship societies, the individual Dumagat has both responsibilities towards the members of his or her personal kindred and privileges may be expected from those same members. Thus, an individual Dumagat's kindred is that roster

of people among whom the individual feels most secure and safe (Headland 1987, 264).

The Dumagat households are usually composed of simple nuclear families. The typical Dumagat camps are comprised of three to seven nuclear households, with a mean average of six households (Headland 1987, 265). In a survey conducted to nine traditional Dumagat camps comprising of 48 households and 208 individuals, 79 percent are composed of simple nuclear families, 17 percent are of augmented nuclear families and only four percent of the household are composite (Headland 1987, 265).

The Dumagat houses are compact and temporary. Headland noted that in a sample of 129 houses measured from 1983 to 84, the main floor area of their house was only 3.9 square meters. The per capita of the floor space per family member has an average of 1.2 square meters. Headland wanted to imply that these figures are indirectly telling that the Dumagats are poor. However, most of the time, the Dumagats lived outdoors and only use their houses for shelter in wet weather and for sleeping (Headland 1987, 265).

The Dumagats may have some things in common with the Tagalogs but there is still part of their culture that made them distinct. An example is the terms they used in addressing the people as part of their kinship. There is a total of 15 primary kin terms of reference in the Dumagat language as charted in Table 2.

Table 2: Kinship Terms of the Dumagat People

Kinship Term	Description	Kinship Term	Description
ama	Father	Aneng	nephew, niece
ina	Mother	Apo	grandparent, grandchild
amay	Uncle	Asawa	Spouse
Dada	Aunt	Kayong	sibling-in-law
Wadi	younger sibling	Idas	co-sibling-in-law
Aka	older sibling	Manugeng	parent-in-law, child-in-law
Pensan	Cousin	Balai	co-parent-in-law
Anak	Child	—	—

The Change in Culture of the Dumagats

Tamaki also describes the relationship of the Dumagats with the Tagalogs, another common ethnolinguistic group in the Philippines. He narrates that although Dumagats had been driven into the mountains by Christian Filipinos (mainly Tagalogs), they had eventually established stable and symbolic (exchange) relations with Tagalogs in the Sierra Madre Mountain area (Tamaki 1999, 126). This can prove that Tagalogs have a wide range of influence among the Dumagats. In 1936, Headland (1975) compared his findings to VanoVerberg who conducted research and lived with the Casiguran Dumagat. Headland mentioned that over the last 40 years after Verberg's study, there was population decline, changes in physical characteristics, house types, food, occupations, sex, religion, and language that happened in the culture of the

Dumagats (Headland 1975, 255). This proves that over the years changes have been constant in the Dumagat culture. These changes are still evident at present and is making an impact to the Dumagat community.

Tamaki elaborates that the intermarriages that had been happening between the Dumagat women and Tagalog men where the unequal relationship between the two ethnic groups is most evident in their intermarriages. While the intermarriages are not rare, most of the couples consist of a male Tagalog and a female Dumagat. Dumagat women who marry Tagalog men usually leave the group of Dumagats with their husbands and assimilate themselves to the Tagalog lifestyle. As a result, their offspring can hardly speak Dumagat (Tamaki 1999, 127). Furthermore, based on Gatchalin's journal article in *Asian Folklore Studies* (1969) entitled "The Non-Christian Tagalogs in Rizal Province" he mentioned that the long association of the Non-Christian Tagalogs with the Negritos of the region has led to the intermarriage. Their offsprings are now called *Remontados* especially in the part of Tanay and Montalban. The *Remontados* are mixed-blooded (genetic admixture) group of people; hence, they have a combination of a Negrito and a lowland Tagalog features with deep brown skin, the average height of 128 centimeters, curly-to-straight hair, high cheekbones, small slightly flared noses, Mongol-type eyes, and teeth that are sometimes filed and red from chewing betel nut. They also have lean and small built but with strong firm muscles and well-developed extremities including broad feet, because of physical daily work in the field such as climbing hills and hiking in the forests (Gutierrez, Lucenario, and Yebes 2012, 2). This evidently shows that intermarriages of the Dumagats among the Tagalogs could be one of the factors that their

culture was on the verge of distortion. However, the background given by the mentioned authors were helpful in the formulation and development of the curriculum.

There were massive changes that happened over the years as stated by Headland (1975). During the 1930s as noted by VanoVerberg, Dumagat men spent their time fishing and hunting with bow and arrow. Today, these same men work for the Tagalogs in their farmlands. Some factors that contributed to these changes are: (1) the influx of the transistor radios during the late 1960s; (2) the introduction of such industries as logging, mining, and lumbering; (3) the introduction of modern medicines and (4) the population explosion (Headland 1975, 256).

Until recent years, the Dumagats along the northeast coast of Luzon have lived far from the influences of the Western world and the modern Philippine life. They have been kept isolated by the mountains of Sierra Madre which runs along the whole eastern side of the northern half of Luzon. Most of them until today are still in semi-nomadic, food-gathering people living in extremely simple houses or lean-to shelters (Headland and Headland 1974, 48).

The coined term "tagalogization" was used by Tamaki to describe the enculturation of the Dumagats to the Tagalog culture and lifestyle. They lost not only their traditional hunting and gathering lifestyle, but also most of their rituals, oral tradition, and knowledge of the environment. The speed at which their traditional culture is disappearing may be faster than those of any Negrito groups (Tamaki 1999, 132). In a *Dumagat (Casiguran) – English Dictionary* by Thomas Headland and Janet Headland (1974) they have mentioned that no evidence is seen that the Dumagat language is dying out; there have been hundreds of new words introduced into the language in the last

decade, from Spanish and English, as well as Tagalog and Ilocano. The men especially, and to a somewhat lesser extent the women, are rapidly becoming fluent in Tagalog (Headland and Headland 1974, 49).

Further expounded by Headland (1974), the Dumagat men used to be fishing or hunting wild pigs. Today, they work in the farms of the lowlanders and only go a few times a month for hunting. They used to do hunting with bow and arrow but today they learned to use shotguns. Before they used to have meat daily, but today, they learned to trade with lowlanders for commodities such as rice, cloth, and wine. In addition to this, the government began their roads and dam constructions near the ancestral domain of the Dumagats (Headland and Headland 1974, 49).

School education also influences ethnic consciousness. Dumagat children learn to be conscious of being Filipino for the first time in the classroom, particularly during Philippine history lessons. At the same time, their consciousness of being Dumagats is oppressed as expressed by Tamaki (1999, 132). If the number of Dumagat youth studying in the town high school increase, there will be a generation of "Tagalogized" Dumagat youth, not only in their lifestyle but also in their ethnic identity.

The Perceived Needs of the Dumagats Based on Some Studies

Atty. Rustico T. De Belen's study titled "The Indigenous Peoples' Rights Act (R.A. No. 8371) and its Implementation: Implications for the Philippine National Security" cited only two studies that dealt with the Dumagats. These were Araceli P. Nacu's thesis, "Cultural Beliefs and Practices of the Dumagats of Norzagaray, Bulacan" (1989), and Liza C. Cruz's dissertation, "The Dumagats of Norzagaray, Bulacan: The

Lifeways, Attitudes, and Problems Toward Education" (1992). These studies were done for the Dumagats and were able to perceive and identify several needs that have to be catered.

Employing participant and non-participant observation as her methods, Nacu's findings were as follows:

1. For their means of livelihood, the Dumagats depend mainly on rattan gathering, rice farming, fishing, hunting, and gold panning.
2. The Dumagats have their own cultural beliefs and practices regarding health, marriage, childbirth, and death that are different from those of the lowlanders, although there might be slight similarities in some aspects.
3. There are cultural beliefs and practices of the Dumagats which could and should be strengthened because these strengthen family ties, while the greater number of them could and should be discouraged because they are inimical to their health and lives.
4. Because of their ignorance and clannishness, they need not only economic help but also educational assistance, as well as medical and health assistance. Given these different kinds of assistance by the government, they could in time identify themselves with the lowlanders of the localities they live in and become integrated with them and form part of the Filipino mainstream.

According to De Belen, Nacu's thesis could be very helpful if she did not lack theoretical frameworks and orientation to develop a researchable hypothesis, establish scholarly outputs and make appropriate recommendations, adding that part of Nacu's findings and conclusions are not only flimsy and trivial, but they are not supported by empirical evidence, and some of her recommendations are not in accord with the cultural orientations and beliefs of the Dumagat. Furthermore, De Belen notes that Nacu was clouded by biases and western orientations in her study. However, as a researcher, Nacu's

findings are commendable and will not take it as invalid. Her findings may be clouded with some of her biases and may lack a theoretical framework, but what she experienced and what she observed were valid pieces of evidence and basis for her to formulate the findings of her study. These researches are helpful because these give the researcher an idea of what to avoid in the data gathering procedure. Although De Belen and Nacu have a different perspective in the research, this implied that having biases does not help in doing research especially if it concerned a certain group of people like the Dumagats. De Belen cites the following conclusions in Cruz's dissertation:

1. Among the lifeways of the Dumagats included in the study, some must be preserved and others that need a gradual improvement to help the tribe attain socio-economic growth and progress.
2. The Dumagats have undecided attitudes toward education concerning their lifeways.
3. Wandering and ignorance are the pressing problems that confront the Dumagat schooling.
4. The types of education recommended suiting in the ways of living of the Dumagats are the formal education classes for children and non-formal education for the adults and old members of the cultural groups.

Cruz's dissertation is a relevant and useful source of this current study as it specifically explores the lifeways, attitudes, and problems of the Dumagats of Bulacan concerning education. However, De Belen points out that there could be some errors in this study because Cruz used a Likert type of survey questionnaire. De Belen had noted that it was inappropriate and ineffective because the Dumagats tend to gravitate to the middle scale. As a researcher, I support his point considering that the respondents, or the sample population, had low or no education or literacy to speak of, the respondents tend

to gravitate to the center or middle scale. However, as a researcher, I view De Belen's account as somewhat ambiguous because there is a possibility that Cruz was there to explain the questionnaire item by item. Nevertheless, to use a questionnaire is somehow unreliable especially if her respondents are adult Dumagats who do not have proper literacy of reading and writing. Aside from that, De Belen stated that the Filipino psyche tends to go toward the middle scale (safest answer) or the mid-option which is three if it is one to five because the Filipino people are non-confrontational by nature especially upon first contact or encounter. This is even truer with the Dumagats which is probably why Cruz obtained such data showing the undecided attitudes of the Dumagat toward education. De Belen further explains that the Dumagats of Bulacan have indeed gravitated to the center of the Likert Scale may be because of their psyche to play safe and be non - confrontational, or simply, they could not comprehend the questions and the five choices therein (De Belen 2000, 52). Though, as a researcher, I have confidence in Cruz that he made other notations of her observations and interviews among the Dumagats which may show that her conclusions still be factual. I cannot say that her study is invalid or lacks reliability because the study is very critical and deals with the lives of the people that need help to improve their state as a minority of our country. Cruz's study can be a guiding light for this production thesis on how to carefully manage research and the gathering of data in the field.

Furthermore, as this current study is directed towards creating a curriculum based on the integration of social values to the social behavior of the adult Dumagats, there was no evidence in the previous studies quoted that suggests the creation of such objective. Though, the conduct of non-formal education for the adult Dumagats has been suggested

in the studies. In this case, the basic literacy program for the adult Dumagat learners is considered as non formal education and the study that the researcher will be conducting will serve as an additional contribution in addressing the educational gap these indigenous people are facing.

Integrating Social Values

As defined by Lewis R. Aiken in his book *Attitudes and Related Psychosocial Constructs*, social values, as used by social psychology, are attitudes toward the ideals, customs, or institutions of a society. Examples of values are beauty, equality, freedom, honesty, and order (Aiken 2002, 5). More formally, Aiken defined values as the importance, utility, or worth attached to particular activities and objects, usually as ends but also as means in certain situations. Aiken further elaborates that attitudes and values may be viewed as characteristics of groups of people as well as individuals. Both are motivators of collective or individual behavior and are related to other social and personality variables. Aiken cites Rokeach (1973) who stated: "values, however, are more central to personality and more basic to the expression of individual needs and desires than attitudes." It is empirical evidence for the notion that a person's attitudes are related to his or her more fundamental values as stated in Rokeach's 1973 book *The Nature of Human Values*.

The Dumagat people are very distinct in having their own set of values and belief as indigenous people but there are other sets of values that influenced their community especially in their enculturation caused by the Tagalogs. As an independent entity, although they have their own set of values as Dumagat people, there might be some values that they have overlooked as adults since they were not able to learn them from the

formal school. Examples of these values mentioned above are not meant to steal their identity as Dumagat people but to help them embrace their identity more as indigenous people, preserve their own set of values, and teach them to give importance to their individuality as they relate to other people outside their tribe. Integrating these social values will empower them as Dumagat people as they are strengthened as individuals, and as a community (Vargas 2007, 108-109).

Self-Awareness

According to Robert Wicklund (1975), author of “Objective Self -Awareness”, the theory of objective self awareness presents that conscious attention is viewed as dichotomous, having the property of being directed either toward the self or toward the environment. He added that the direction of attention is guided by events that force attention inward, such as reflections of the self, and events that pull attention outward, such as distracting stimuli outside the self. Under objective self-awareness, the person will experience either negative or positive affect depending on whether attention is directed toward a negative or a positive discrepancy.

Given the situation of the adult Dumagat learners, they might start in single steps of objective self-awareness to go higher towards self-actualization. Self-actualization is the highest point in Maslow's hierarchy of needs, and before achieving it some needs must be settled first. Objective self-awareness will help the Dumagats to self-reflect and evaluate themselves so that they will know where to start the change. For the Dumagats to be self-aware, a stimuli will trigger the need to self-reflect. This opportunity could be given to the Dumagat community through this study as its output is dedicated for them.

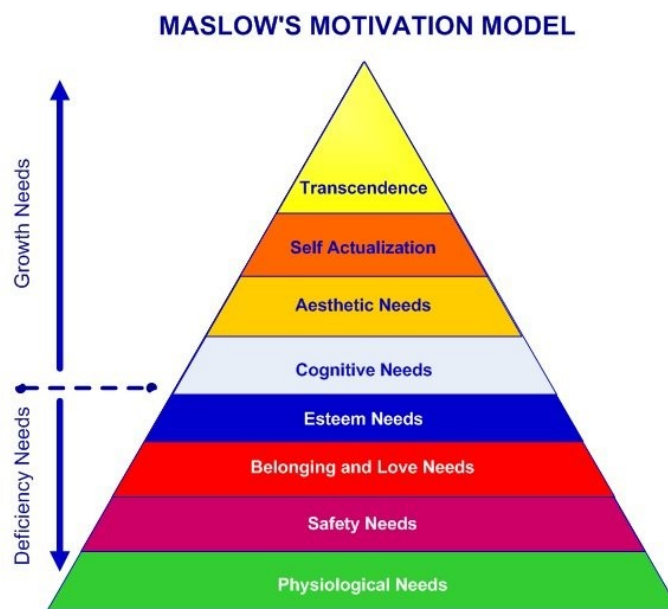


Figure 4. Maslow's Hierarchy of Needs (A. H Maslow, 1970)

Maslow notes that mentally healthy individuals will lead to growth motivation that will allow them to move up this hierarchy from D-needs to B-needs (Maslow 1970). The Dumagat community is poor and an onlooker could tell most of them are struggling to suffice their D-needs. However, there are possibilities that the adult Dumagat learners can attain self-actualization especially when they are exposed to organizing themselves as a community (Doroteo 2019). As theorized by Maslow, a person could not pursue the next higher need in the hierarchy until her or his currently recognized need was substantially or completely satisfied, this is a concept Maslow called "prepotency" (Gawel 1997, 1).

Dan Zahabi (1999), in his book "Self-Awareness and Alterity", said that it hardly makes sense to strive for greater self-knowledge if there is nothing like immediate self-awareness. Nor does it seem to make much sense to speak of the separate problem of personal identity over time, in contrast to physical identity, unless there is something it is

like to be a person, i.e unless the person in question is self-aware.

As quoted by Zahabi in an essay concerning human understanding, Locke used the term "reflection" to designate our mind's ability to turn to its view inward upon itself, making its operations the object of its contemplation. Defining self-awareness as the result of consciousness directing its "gaze" at itself, taking itself as its object, and thus becoming aware of itself, as a reflection of the theory of self-awareness.

Dumagat people have a very distinct culture, and although Tagalogs somehow influenced them, there are still norms Dumagats exclusively practiced. Their culture shaped their being as Dumagat people and, somehow, some of their norms are hindering their growth into self- actualization. Thus, self-awareness must be learned first for them to assess and evaluate their situation. This will bring them to reflect more on their being as Dumagats and may create a path towards self-actualization.

In a study by Safiye Sarici Bulut (2018) titled Obstacles to Self-actualization of College Students - The Case of Gazi Faculty of Education, it was found that although self-actualization is innate, the experiences and learning processes during the childhood period can either support or hinder the individuals in their self-actualization. Childhood experiences may inhibit personal growth. Maslow observed that children from warm, secure and friendly homes are more likely to choose experiences that lead to personal growth (Sarici Bulut 2018, 272). In the case of the adult Dumagat learners, an individual can examine how their childhood experiences were. However, nobody can tell by just looking at them if they do not have beautiful childhood experiences since most of the time, children in this kind of community have a very enjoyable experience. Yet, if at their young age they were exposed to some undesirable circumstances, the effects could be

seen in their adult life, such as the case of the adult Dumagat learners.

D’Souza (2016) states that Maslow’s theory of self-actualization correlates with some theories of morality and spirituality, thus, a need-based activity chart has been developed to guide the individuals to self-actualize through the lifecycle (D’Souza 2016, 7). The developed chart can be a basis for the assessment of the adult Dumagat learners with regards to self-actualization.

Table 3: Need-Based Activity Chart for Self - Actualization

Need Type	Need	Time spent on activities to satisfy each need			
		Childhood	Young Adulthood	Middle Adulthood	Late Adulthood
D-Needs (Deficiency)	Physiological	Low	High	Medium	Low
	Safety	Low	High	Medium	Low
	Love and Belonging	High	High	Medium	Low
	Esteem	High	High	Medium	Low
B-Needs (Being)	Cognitive	Low	Medium	Medium	High
	Aesthetic	Low	Low	Medium	High
	Self – Actualization	Low	Low	Medium	High
	Self – Transcendence	Low	Low	Low	High

Table 3 shows a need-based activity chart that labels the amount of conscious time an individual might devote to different needs to self-actualize as they move through the cycle. The chart is intended to be a guide to demonstrate how a normal self-actualizing individual's behavior and actions could gradually change throughout the

lifecycle, with decreasing focus on D-needs and increasing focus on B-needs as the individual grows and matures (D'Souza 2016, 8).

Table 3 further explains the level of allotment of time that a person spent to satisfy each need based on their age range. Since the subjects and beneficiaries of the study are the adult Dumagats, the subjects are included in middle adulthood and late adulthood. By observation, middle adulthood has a medium level in the B- Needs (Being) except in the category of self-transcendence while in late adulthood the level is high in all the categories of B-Needs. This chart implies that people between middle and late adulthood have a wide interest in fulfilling their “being needs” and this is a good indication for this study to be pursued especially for the case of the adult Dumagat learners.

The chart is a consideration where the Dumagat learners should be aware of. As they reflect and evaluate their situation, self-awareness can be given focus. Satisfying their needs is very essential for them to be aware of themselves, they will realize what they have and what they do not have.

Restoring Family Values

Jaime Bulatao (1965, 50-53) states that the problem of Philippine morality has also been described as a conflict between home values and school values and/or between school values and community values. Bulatao adds that the school inculcates values that are industrial, scientific, and democratic, while the home inculcates values that are agricultural, pre-scientific, and democratic. In this conflict of values, what should be the set of values to be implemented in the Filipino family or, specifically, the indigenous people's families? Since the enculturation of the Dumagat people with the culture of the

Tagalogs, numerous elements of their culture have been affected and one of these is their own set of values as an independent entity as Dumagat people.

As Tomas D. Andres states in his book *Positive Filipino Values*, values are our ideas of right and wrong, good and bad, to which we are committed and which influence our everyday behavior and decisions (Andres 1989, 15). These values were internalized through time beginning from childhood to adulthood and they were there to influence whenever we have to make decisions. In Drumheller's theory about functional behavior, these are the supporting concepts that influence the behavior of the person in the three arenas of the social world (Drumheller 1972, 4).

Historically, when the Philippines was colonized by the Spaniards and Americans, they influenced the Filipinos of Western values which have been imposed upon them later. The colonizing power was so strong that resulted in Filipino's lack of self-identity (Andres 1989, 16). Andres said since all the communities of people, no matter how primitive, still possess a "natural wisdom" embedded in their indigenous culture, Filipinos must discover their own. The influences can be seen in the way the Filipino families brought up their children in a general sense. In the case of the adult Dumagat learners, most of them are parents and their culturally embedded values are their only basis of imparting values to their families. Now that their children are exposed to the learned values being taught by the formal school, there could be conflicts in the part of the young children since the adult Dumagat parents did not experience going to a formal school like their children.

Therefore, Filipino value-formation among the children inside the family is very relevant even in the indigenous community like the Dumagats. These values guide the

children's behavior and enable them to live meaningfully in their own country, community and even in their own culture as they cope with the emerging values dictated by society. Thus, the role of the parents is very important in inculcating values in their own family, specifically with the indigenous community of the Dumagats wherein there is much outside force that enculturates their own set of values as a Dumagat people.

Challenges to Social Relationships

Kenneth Rubin advocate that one of the most important tasks in human development is the ability to develop relationships with significant others (Rubin 1998, n.p). Robert Hinde, as quoted by Rubin, said that relationships are ongoing patterns of interaction between two individuals who acknowledge some connection with each other. Hinde added that these interactions started during childhood through their parents, teachers, and peers. In connection to Hinde's discussion on social relationships, Rubin mentioned that individuals bring to their social exchanges reasonably stable social orientations like temperament and personality that dispose them to be more or less sociable, and a repertoire of social skills for understanding the thoughts, emotions, and intentions of others and for solving social dilemmas (Rubin 1998). Thus, citing Hinde, Rubin said that there is the implication that previous experiences of social interactions from childhood matter when it comes to their social relationship as adults. Rubin believed that a child's or adolescent's interactions with others will vary in form and functions in response to fluctuations in the parameters of the social situations, such as the parents' or peers' characteristics, overtures and responses (Rubin 1998, 611). Both authors state that these social interactions lead to and become embedded in longer-term relationships – relationships that are influenced by the past and anticipated future interactions. Rubin

presented in their study that the earliest relationships children form with their primary caregivers help shape the formation of internalized, mental representations of relationships, which in turn, subsequently affect the development of other significant relationships (Rubin 1998, 612).

There is a possibility that the challenges to social relationships faced by the adult Dumagats are caused by the conditioning and orientation of the parents, and the adult Dumagats in their community during their childhood. By doing the study, the researcher could trace what other factors or challenges an adult Dumagat has gone through. These findings could lead to educating the adult Dumagats in understanding how their childhood experiences affect their personality and their relationship with others.

In the past decades, as stated by Frieder R. Lang (2001) in his study about Regulation of Social Relationships in Later Adulthood, scholars of social and behavioral gerontology have suggested that individuals actively influence the course and outcomes of their development until late in life (Baltes and Carstensen, 1996; Flipp 1996; Heckhausen 1999 cited by Lang 2001). Regulation of social relationships refers to the individual's cognitive representations of and social motivation toward other people (Hansson and Carpenter, 1994; Lang and Cartensen, 1998 cited by Lang 2001). Meaning, this includes the choices individuals make in their social worlds concerning social partners as well as for the functions and course of social contacts in everyday life (Lang 2001). The Dumagats may have struggles in building social relationships with non-Dumagats but they can communicate and build strong relationships with other Dumagats. However, as this study directed toward the struggles in building social relationships with non-Dumagats and other people in the community, the possibility of helping them

develop their social relationships through education is foreseen.

There are two underlying factors about the recipients of this study that will affect the outcome of this production thesis. First, they belong to a minority tribal group of indigenous peoples and second, they are adults. In considering their being adults, the following discussions will focus on how adults learn.

Philosophy of Adult Education

It has been a challenge for many educators to teach young learners, but unlike in the pedagogy from the Greek word *pais* meaning “child” and *Agōgus* meaning “guide or leader” also defined as the art and science of teaching children. Andragogy is the body of theory and practice on which we based self-directed learning. It is from the Greek word *anêr* (meaning "man"), thus defined as the art and science of helping adults (maturing human beings) learn (Knowles 1980, 96; Davenport 1987; Darkenwald and Merriam 1982). The curriculum was designed in the nature of adult learners. Adult learning may become self-directed learning, but the challenge is for the teacher to act as an effective facilitator. Thus, Malcolm Knowles presented how pedagogy and andragogy differ in approach when it comes to processing the elements in the curriculum as shown in Table 4.

Knowles’ Pedagogy and Andragogy’s Element Process Comparison as presented in Table 4 became helpful as supporting guidelines in crafting the curriculum, especially in planning and implementing the lessons for the adult Dumagat learners. The chart as presented by Knowles (1980) shows how adult education differs from educating children. For adult education of the Dumagat learners, the researcher believes that it is as much as challenging as teaching children because the adult Dumagats are just beginning to be

exposed in series of lessons where effective strategies of teaching the lessons should be employed.

Table 4: Knowles' Pedagogy and Andragogy's Element Process Comparison

PROCESS ELEMENTS		
Elements	Pedagogical	Andragogical
Climate	Tense, low trust, formal, cold, aloof, authority oriented, competitive, judgmental	Relaxed, trusting, mutually respectful, informal, warm, collaborative, supportive
Planning	Primarily by the teacher	Mutually by learners and facilitator
Diagnosis of Needs	Primarily by teacher	By mutual assessment
Setting of Objectives	Primarily by teacher	By mutual negotiation
Designing Learning plans	Teachers' content plans course syllabus Logical sequence	Learning contracts Learning projects Sequenced by readiness
Learning activities	Transmittal techniques Assigned readings	Inquiry projects Independent study Experiential techniques
Evaluation	By teacher Norm-referenced (on a curve) With grades	By learner-collected evidence validated by peers, facilitators, experts criterion-referenced

Paul Bergevin (1967) expounds that adult education's important general purposes are to discover and present to the adult the opportunity to advance as a maturing individual, and to help him learn how to contribute his share to the civilizing process (Bergevin 1967, 4). One of the goals of educating the adult Dumagat learners is to lead them towards education in the light of embracing their own culture, and their ways of life. The purpose of advocating adult education among them is to offer an opportunity for the learner and the teacher, to help them think that an adult is a unique human being with possibilities and limitations, constructive and destructive tendencies, capable of socially

acceptable and antisocial acts, and able, to a degree, to become a good and virtuous person (Bergevin 1967, 4). This implies that an adult person has the characteristics of a young person. The only difference maybe is that there are limitations involved like in terms of physical strength, the ability to coordinate the body and the mind and the ability to comprehend complicated situations. The philosophy of adult education is the use of adult education for the development of free, creative, and responsible persons to advance the human maturation process.

In the Philippines, 18 is the legal age wherein a person will be given a legal right to decide for him/herself (Philippine Constitution, 1987). Hence, according to Erikson's Eight Ages of Man, 19 is already considered as a young adult (Erikson 1968, 110). In that case, we may consider that the adulting stage starts at the age of 19 wherein the young adult emerges from the search for and insistence on identity, is eager and willing to fuse his identity with others (Erikson 1968, 110). This means the age from 19 onwards is the considered range of adulthood. According to John Dettoni's *Psychology of Adulthood*, the physical development of adults normally stops when a person is in the late twenties. He added that the final hallmarks of adulthood are achieved when the physical development curve stops its now-slowed ascent and begins its downward (Dettoni 1993, 77). In the case of the adult Dumagat learners, it seems to be that their age does not necessarily affect their ability to do day-to-day activities. Their desire to still learn despite their age makes them more capable of doing things for themselves and their families (Doroteo 2019).

In a general sense though, it is difficult to say that a person is already marked with many experiences in life and is developed towards maturity. In Bergevin's book, maturity

was defined as the growth and development of the individual toward wholeness to achieve constructive spiritual, vocational, physical, political and cultural goals (Bergevin 1967, 7). Furthermore, a maturing person is continually advancing toward understanding constructive action in the movement from mere survival to the discovery of himself both as a person and as a responsible member of the social order (Bergevin 1967, cited in Moira Lee's article in 2003). The adult Dumagats although living far away from town, are just like adults living in lowlands when it comes to the measurement of maturity in terms of experiences in life. More often than not, these indigenous peoples experienced a lot more in life because of their varied situations especially about society's many pressing issues in relation to them.

One of the important goals of this thesis project is to help the adult Dumagat learners to self-actualization process. It is not an isolated issue that these indigenous peoples suffer many kinds of deprivation. From the journal article written by Marie Lourie Victor and Belmer Yano titled "Actualizing the Inclusion of Indigenous Peoples' Rights in Education: A Policy Initiative in the Philippines," they mentioned that these indigenous peoples, including the Dumagats, experience discrimination based on their ethnic identity, hindrances in the development of learning skills, and comprehension because of language barriers, lack of cultural and contextual based lessons from their realities, and they were considered as primitive because of their identity and the way they practiced their lives at home and community (2015, 133). These factors may affect how the Dumagats look at themselves. They might feel they are lesser than other people not from their own culture. Knowles agreed with Carl Rogers and Abraham Maslow that every individual strives to become what he is capable of becoming, Maslow calls it self

actualization (Maslow 1970), Rogers calls it self fulfillment (Rogers 1959), (Knowles 1980, 95). In any possible way, indigenous peoples have the right to self actualization and to help, and encourage them to strive to become what they are capable of is very much fulfilling in the part of the educators who have the heart to liberate these group of people from the discrimination and deprivation they are suffering from.

Daniel Pratt's "Five Perspectives on Teaching in Adult and Higher Education" mentions that there is no basis for assuming a single, universal perspective on teaching adults (Pratt 1998, 3). Just like there is no specific curriculum that fits all types of classrooms, the researcher agrees with what Pratt said. Furthermore, Pratt points out that what is needed is a plurality of perspectives on teaching adults that recognizes the diversity within teachers, learners, content, context, ideals, and purposes. Designing and implementing a curriculum for adult Dumagat learners is quite a challenge. At the same time, teaching them requires various considerations and the idea of integrating plurality and diversity in the strategy of teaching the adult Dumagat learners helped a lot for this project to materialize. Pratt's general model (Fig. 5) of teaching adult learners helped accommodate diversity, within a common frame of reference.

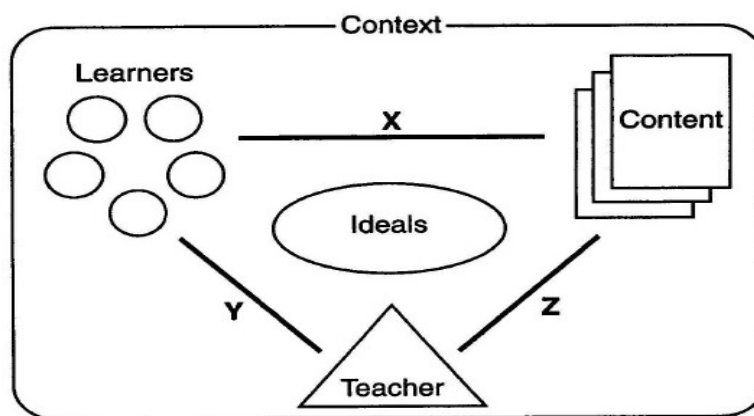


Figure 5: A General Model of Teaching (Pratt 1998, 4)

Pratt (1998) mentions that adult education is considered as pluralistic and can be a way of effective teaching. Diversity must also be acknowledged especially in the part of the teachers and the learners. The model contains five elements (teacher, learners, content, context, and ideals) and three relationships (lines X, Y, and Z). Line X represents different means to engage learners in the content, line Y is the preferred different kinds of relationship with the learners and line Z held contrasting beliefs about an instructor's content credibility. This could be an effective way to strategize the teaching process for adult Dumagat learners in connection with the three relationship lines.

“Education is the most powerful weapon we can use to change the world.” These are the words of Nelson Mandela in his delivered speech, “Lighting your way to a better future” in the launching of Mindset Network in Johannesburg on July 16, 2003 (Mandela 2003). The researcher believes that education is a powerful tool to liberate people from self-oppression. Although the functional literacy program in the Dumagat community conducted by Ms. Doroteo is considered as non-formal education, it could be very useful for them and, if properly harnessed, could be a potent force for development. Adult education for the Dumagat community can be very challenging. Unlike other Filipino adults who were able to finish grade school, most of the Dumagat adult learners were not able to enter a formal school. The functional literacy, as defined by the National Statistics Office in their “Survey on Functional Literacy, Education and Mass Media”, the year 1994, Volume 1, is “a significantly higher level of literacy which includes not only reading and writing skills but also numeracy skills” (NSO, 1994). The survey stated that the skills must be sufficiently advanced to enable the individual to participate fully and efficiently in activities commonly occurring in one’s life situation that require a

reasonable capability of communicating by written language. The current Dumagat teacher somehow gave this opportunity to her fellow Dumagats, and the program has been running for five years now.

From the book *Philippine Republic Bureau of Public Schools: Adult Education in the Philippines*, a definition of terms is needed to distinguish between fundamental education and adult education (PRBPS, n.d). Hence, fundamental education is concerned primarily “with the needs of undeveloped areas where the majority of people cannot read and write.” Its purpose includes not only that of promoting functional literacy but also enabling learners to participate effectively in the improvement of home, family and community life and to exercise the duties and responsibilities of citizenship. Adult education is concerned with people who already possess fundamental education and desire to improve the intellectual, social and economic status through further education. Fundamental education is designed to improve the people to establish a minimum level of general culture while adult education is designed to help those who aspire to excel based on personal effort and talent. (Adult Educ., 24).

In light of the foregoing definitions, the use of the term adult education in this study refers to the on-going basic literacy program of the adult Dumagat learners in Tanay. Fundamental education will become part of the definition of adult education among the Dumagats. It is called adult education because the primary audience of the study is adult Dumagats. Part of the adult education that will be conducted among the Dumagats is not just basic literacy of reading, writing and counting but the integration of social values to enable them to participate effectively in the improvement of their home, family and community life, and to exercise the duties and responsibilities of their

citizenship among other Dumagats and the non-Dumagats. The integration of social values aims to help the individual develop holistically and to be someone who is motivated personally or communally, growing with the desire to excel in their field and culture.

Elizabeth Williams (1996) book *So...You Want to Teach Adults* mentions eight principles of adult education: (1) Adults must want to learn, (2) Adults will learn only what they feel they need to learn, (3) Adult learning centers on realistic problems, (4) Adults learn by doing, (5) Experience affects adult learning (6) Various methods should be used when teaching adults, (7) Adults learn best in an informal environment and (8) Adults want guidance, not grades (Williams 1996, 45). Richard Lee Spindle's list in *Psychology of Adult Christian Education* has similarities with William's list. These are assumptions about adults that can be considered when teaching them: (1) Adults are experience -laden, (2) Adults are goal-oriented, (3) Adults are problem-centered, (4) Adults are fixation-prone, (5) Adults are self-conscious, (6) Adults have individual expertise (7) Adults are fun-loving, (8) Adults are service directed, (9) Adults need to be involved (Spindle 1971, 10-18).

Comparing William's and Spindle's lists, both noted that adults relate their learnings with problems; both authors emphasized learning best when the environment is relaxed and fun, and that adults learn by experience or by doing and goal-driven, and service directed. These considerations about adult learning are important factors in processing curriculum planning for adult learners.

The Curriculum Planning Process

There are many underlying questions when a curriculum developer plans to create a curriculum suited for just a particular group of people which, in this case, is the group of adult Dumagat learners. As a researcher and an aspiring curriculum developer, many questions are lingering at the beginning of this study, such as what conceptualization should the researcher undertake before the creation of the actual curriculum. There are many models of curriculum development from different theorists and experts. These models have different approaches based on what the goals are of the curriculum being developed.

According to the book *Curriculum Planning: A Contemporary Approach*, the process of developing a curriculum usually begins with an examination of the knowledge, skills, attitudes, and values students should exhibit upon the completion of a unit of study (Forrest Parkay, Eric Anctil and Glen Hass 2006, 223). For these authors, the factors that need to be considered in the stage of curriculum development are: (1) The desired balance between the *acquisition of content* and *mastery of processes*, (2) Sequencing of content, (3) Student's prior knowledge, (4) Identifying methods for assessing student learning, (5) Short-term versus long-term performance, (6) Quality versus quantity.

It is noticeable that the factors given are student-centered and will be very useful for considering the needs of the students in a need-based curriculum especially for a specific group of people like the Dumagats. "Curriculum Development in the Philippine Setting" by Tomas Quintin D. Andres and Felizardo Y. Francisco (1989), defines curriculum development as the process of selecting, organizing, executing and evaluating learning experiences based on the needs, abilities, and interests of learners and the nature

of the society or community. In developing a curriculum, the authors suggested factors to consider (Andres and Francisco 1989, 29). These are (1) The nature of society which includes the cultural heritage, the needs and demands as well as the economic, social, political, cultural, moral, and other problems of the people; (2) The interests, the needs, previous experiences, and problems of the learners; and, (3) The educational and psychological principles based on the findings of scientific studies and experimentation. Compared to Parkay, Anctil and Hass' lists of factors, Andres and Francisco's list is closer to what this study aimed to deliver as an output because they have mentioned the key factors that the researcher needs to consider when dealing with a sensitive group of people like the Dumagats. Though both lists capture the learner-centered element as well as it roots out the needs of the student in many areas of development.

Maria Christina C. Esperon's thesis Needs Assessment Model for Problem-Based Preschool Curriculum, cited Hilda Taba's model of curriculum development. This model is the chosen framework of this study for the development of the curriculum. Hilda Taba (1962) is also a proponent of the technical-scientific method. Taba believes that it was important to diagnose the needs of learners for curricula to be more beneficial for the students. This scientific method uses the term "diagnosis of needs" in assessing the needs of the learner. Thus, the model presented a sequential process of developing a curriculum beginning at the diagnosis of needs:

- Step 1: Diagnosis of Needs
- Step 2: Formulation of Objectives
- Step 3: Selection of Content
- Step 4: Organization of Content
- Step 5: Selection of Learning Experiences
- Step 6: Organization of Learning Experiences
- Step 7: Determination of what to evaluate and ways and means of doing it

Taba elaborates in her book *Curriculum and Development* (1962) that the diagnosis of needs is an essential part of developing and revising a curriculum. To be consistent in satisfying the needs of the learners, the diagnosis should be a continuous process of an ongoing curriculum and instruction. It is relatively challenging to diagnose the need of each learner. However, there is a continuous need to accommodate different types of learners with different needs. In the case of the adult Dumagat learners, the inclination would be, “What is the most essential need of the majority of the learners that must be addressed?” Esperon (2005, 10) cited Taba’s model as classic and been used by many curriculum developers. After reading and learning more about this model the researcher is more convinced that it is a workable model, and pattern for this current study. The approach applied in this study is essentially sequential and logical. It is also a substantial aid to curriculum developers because it is appropriate to their needs especially to the teachers performing their roles of executing the teaching and learning process.

The diagnosis of needs is the reference point for the construction of the proposed curriculum. This will be very crucial because the researcher must be very keen on identifying the problems, and needs that must be catered. It is an opportunity to tailor a curriculum that is based on the context that will meet the learners’ needs. According to Esperon (2005, 12), a thorough needs assessment guides decisions about sources and helps determine what data will be collected, when, by *whom*, and how the information will be analyzed.

The curriculum content is an essential part of curriculum development. For this study, the researcher will use Drumheller's model for a functional behavior based curriculum. The researcher aims to develop curriculum content based on the three social

worlds that Drumheller (1972) had mentioned.

In his book for a functional behaviour based curriculum, Drumheller (1972) believes that the chief objective of the school in social studies is the development of specific social behaviors. According to him, the learner lives in three social worlds. The first is the innermost circle which refers to the individuals he or she meets daily – his/her peers, parents and teachers. As the learner grows from infancy to adulthood, adult authority figures diminish in importance and peers come to occupy more important roles. Therefore, the learner's social world is unstable, and as the learner matures, he or she learns different and more sophisticated behaviors. The second circle concerns the individual's social institutions – family, neighborhood, the school, the religious institution, and peer groups, among others. The last is the outermost circle that involves institutions that are removed from the individual and his community. This refers to the individuals glimpse into the dynamics of sophisticated, historical, political, social, and economic institutions of today and yesterday (Drumheller 1972, cited in Esperon, 2005).

Drumheller's model, as shown in Fig 2 that is also discussed in Chapter 1, the integration of social values to the social behavior of the adult Dumagat learners will be aligned. Drumheller elaborated on the relationship of the three social worlds to the individuality of the learner. His model will create a pathway for adult Dumagat learners to truly embrace their identity, as well as to give importance to their individuality as a person with rights, dignity, and honor. The supportive concepts are the social values being integrated that will trigger their behaviors in three arenas. This also includes what attitudes to trigger to supply the appropriate behavior. Connected to this is the supportive skills that could be taught to integrate into their behaviors in the three arenas.

The Need-Based Curriculum

The need-based curriculum is primarily built upon the needs of the learners. In principle and paradigm, this kind of curriculum belongs to the learner-centered paradigm of education. The learner-centered paradigm of education stands in contrast to the teacher-centered curriculum. It is quoted from the book *Instructional-Design Theories and Models* edited by Charles M. Reigeluth, Brian J. Beatty and Rodney D. Myers that was based on the work of the American Psychological Association's Presidential Task Force on Psychology in Education by McCombs and Whisler (1997) which defines learner-centered as:

The perspective that couples a focus on individual learners (their heredity, experiences, perspective, backgrounds, talents, interests, capacities, and needs) with a focus on learning (the best available knowledge about learning and how it occurs and about teaching practices that are most effective in promoting the highest levels of motivation, learning, and achievement for all learners) (McCombs and Whisler 1997).

The need-based curriculum is anchored with the situation of the learner which encompasses the learner's needs in all areas of his/her being. In Chapter One of the book "Instructional-Design Theories and Models: The Learner-Centered Paradigm of Education" the authors, Charles M. Reigeluth, Rodney D. Myers and Dabae Lee (2017, 7), state the learning goals of a learner-centered curriculum as follows: (1) The development of intrinsic motivation and love of learning are highly valued. (2) The development of learner self-regulation skills (how to learn) is highly valued. (3) Mastery of knowledge and skills is highly valued, including transfer to varied and real-world contexts. (4) The development of collaboration skills is highly valued. (5) Emotional, social, and character development are highly valued, including empathy and desire to

contribute to one's community.

The goal of the need-based curriculum is not just to root out from the Dumagats' context what they need as a community but also as an individual. The need-based curriculum promotes that what each Dumagat will learn from the curriculum will also take effect in their community. Since the recipients of this project are adult Dumagats, a different kind of approach in teaching may apply. However, the principles of a learner-centered curriculum are also applicable to them especially when considering their needs as the basis of the curriculum itself.

In connection with the learning goals stated by Reigeluth, Myers and Lee (2017, 7), social and character development are highly valued. Social interaction is one of the challenges that the adult Dumagats face especially when they have to deal with other people of different cultures like the Tagalogs (Doroteo 2019). In this case, the need-based curriculum also aims for a human development-based curriculum. Along with the book *Curriculum Planning: A Contemporary Approach* authored by Parkay, Anctil, and Hass (2006, 121), knowledge of human development enables the curriculum planners to design curricula that are shaped in part by the nature and needs of individual learners. The authors add that human development applies to all levels of education including the adults because humans, in general, have so much in common regardless of age. Ashley Montagu's (2006, 126) "My Idea of Education" cites that the human person is capable of learning anything under the appropriate environmental conditions. Montagu figuratively states that we need to "grow up into children" and not into adults – meaning, we need to preserve some of the traits that children possess. Moreover, maturation and change in the human development that occurs over the entire life span provide a strong basis for

curriculum planning at all age levels. Thus, in this project, the context of the adult Dumagat learners is in keen consideration. The five aspects of human development to guide curriculum planning and planning instruction as charted in Fig. 6 may help the researcher in the development of the curriculum.

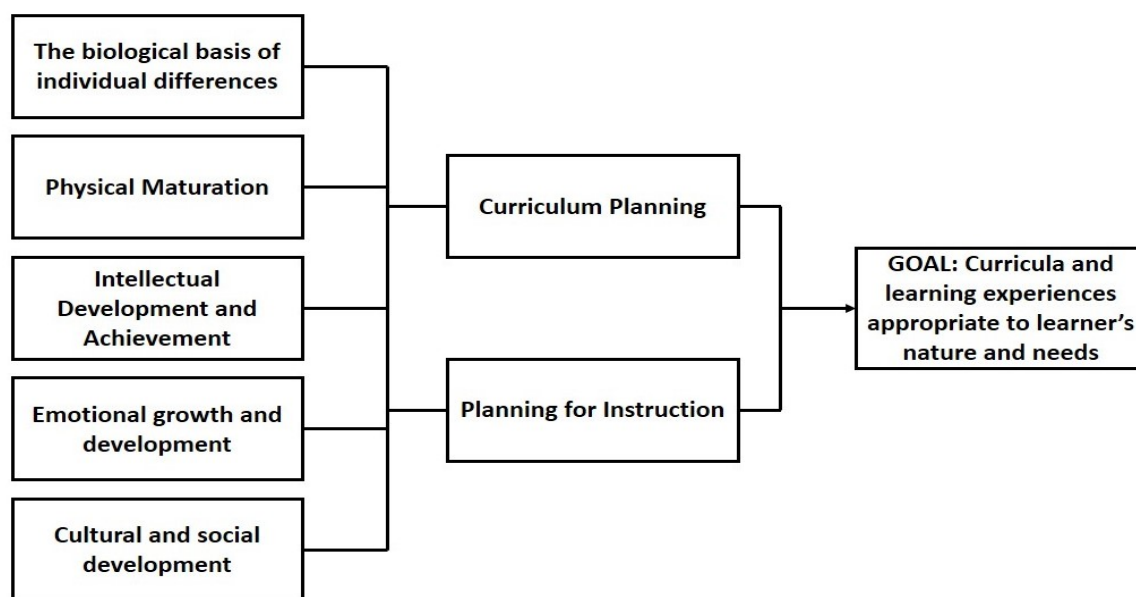


Figure 6. Five Aspects of Human Development to Guide Curriculum Planning and Planning for Instruction (Montagu 2006)

The biological basis of individual differences, physical maturation, intellectual development and achievement; emotional growth and development, and cultural and social development provide bases for curriculum planning and planning for instruction that all lead to the goal of creating curricula and learning experiences that are primarily based and appropriate to the learner's nature and needs.

This model could be considered by the researcher in developing the curriculum for the adult Dumagats since the goal of the proposed curriculum aims to help them in some aspects that they struggle with. Needs assessment models that can also be considered in support of the creation of the need-based curriculum for the adult

Dumagats are considered in the following discussions.

Needs Assessment Models

In curriculum development, developers use models to examine the elements of a curriculum and how those elements interrelate. The Need-Based Curriculum, the output of this project, though using Murray Print model (1988) is also supported by other models grounded on the needs of the learners proposed by other advocates of curriculum development.

Maria Christina Esperon's thesis, Needs Assessment Model for Problem Based Preschool Curriculum features different needs assessment models that also supported the principles and goals of this study. These various technical-scientific models employ a means-ends paradigm. It requires educators to use an intellectual and rational approach to accomplish their tasks. These models believe that it is possible to systematically outline the procedures that will facilitate the creation of the curricula.

Among the 10 models of needs assessment presented by Esperon, the researcher only features three that are more related to this study.

Crosby, Muriel (1908). This model developed by Muriel Crosby (1908) believes that the foundations of curriculum building for social education sprang from the needs of the individual and the needs of the society. These needs shaped a set of goals towards social education for learners: a) the conduct of human relationships, b) the development of social sensitivity, c) the practice of effective social skills, d) the development of economic competence, and finally, e) the development of skills in communicating.

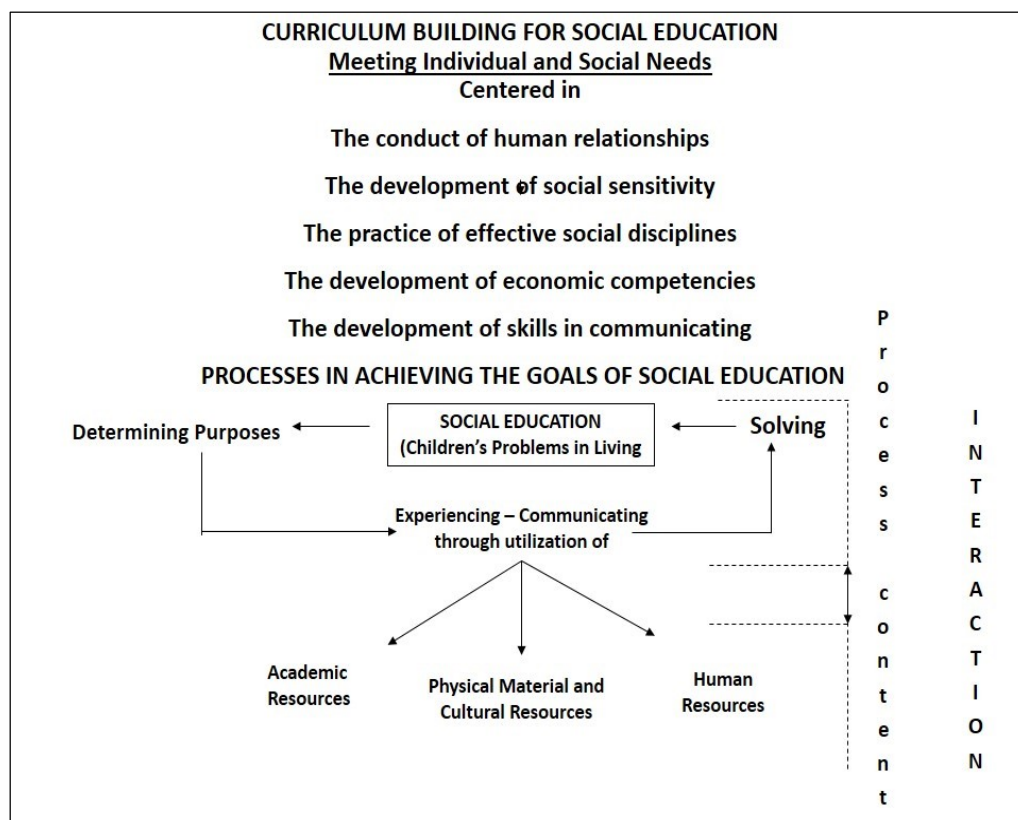


Figure 7. Muriel Crosby (1908) Model for Curriculum Building for Social Education

The model highlights that the perceived needs of the adult Dumagat learners played a vital role in the curriculum development and indicates the effectiveness of the curriculum itself. It encompasses the self-actualization of the learners towards perceived participation in society to cater to its existing needs. Esperon assumed that although Crosby's model emphasizes that the needs of the individuals and the society can shape the goals of the intended curriculum. However, the model did not elaborate on the processes of meeting these needs, specifically on how they can be identified.

Tyler, Ralph (1949). In 1949, Tyler authored the book *Basic Principles of Curriculum and Instruction*, where he outlined a rationale for examining the problems of curriculum and instruction. Though he did not present a particular framework for the

needs assessment model, he elaborately explained how "need" should be recognized in curriculum development.

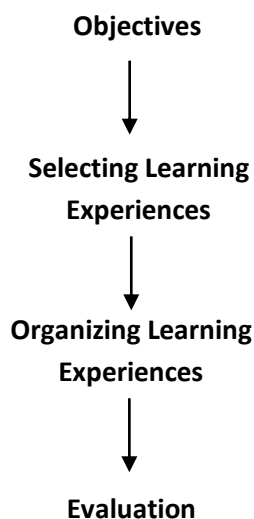


Figure 8. Ralph Tyler (1949) Model developed to explain the Basic Principles for Curriculum and Instruction

The model begins by identifying the educational purposes the curriculum should seek to attain. Tyler stated that in attaining the objectives, the learners should be studied first. He referred to the term "need" as the difference or gap between the present condition of the learner and the acceptable norm, between what is and what should be. A study of such needs in a given group of learners would involve identifying those needs that are not being properly satisfied, and an evaluation of the curriculum whether those identified needs are being met or not.

Oliva, Peter F. (1976). Oliva's 1976 model was expanded in 1992 to further show the importance of analyzing the needs of the individual, the school and the community in the development of the curriculum. Oliva's model suggests a linear process because it offers a step by step plan to develop a curriculum. It is also deductive in form for it

narrows down the process towards specific goals and prescriptive objectives because it gives possible solutions to build and develop a curriculum. The model combines a scheme of developing a curriculum and a design for instruction that is based on the needs of the students, school, and the community. Oliva emphasized the importance of identifying the needs of the students, the school, and the community to serve the population that involves in the learning and teaching processes.

Oliva's Model has 12 components:

Component 1: Philosophical formulation, target, mission and vision of the institution

Component 2: Analysis of the needs of the community where the school is located.

Components 3 and 4: General purpose and specific purpose of the curriculum

Component 5: Organizing the design and implement the curriculum

Components 6 and 7: Describe the curriculum in the form of the formulation of general objectives and specific learning.

Component 8: Define the learning strategy.

Component 9: Preliminary studies on possible strategies or assessment techniques to be used.

Component 10: Implement the learning strategy.

Component 11: Evaluation of learning

Component 12: Curriculum evaluation

Reflections on the Three Models

Muriel Crosby's model (1908) emphasizes that the needs of the learner is an important index in determining the effectiveness of the curriculum. The model points out that meeting individual and societal needs is centered in the conduct of human

relationships, the development of social sensitivity, the practice of effective social disciplines, the development economic competence and the development of skills in communication. However, Crosby did not delve on how each of these needs may be addressed. There was no specific explanation on how to meet the individual and societal needs.

Ralph Tyler (1949) conscientiously explains the responsibility of the school to identify the needs and interests of its learners through a comprehensive investigation. He adds that the school should help the learner to address these needs which are not only satisfying but provides the kind of behavior patterns that are personally and socially relevant. However, Tyler did not give a specific framework to show the layout of the investigation to be made and the procedures that should take place. Instead, he suggests different methods in assessing the needs of the learner such as through observations, interviews, questionnaires, and tests, as well as studying the contemporary life of the learner outside the school.

Peter F. Oliva (1976) shows the framework of the model and a quick explanation in analyzing the needs of the individual. He emphasized the importance of analyzing the needs of the individual within the school and the community by looking first into the general population then into a specific group. This model reveals that the needs of the students in a particular society are not always the same as the general needs of students throughout society. However, Oliva did not mention specific steps on how to identify the needs of the individuals.

Proponents of a Learner-Centered Curriculum believe that identifying the needs of the learner is a very important factor. Moreover, the models mentioned above are

supporting this idea of considering the needs of the learners in developing an effective curriculum tailored to them. Educators like John Dewey (1880) believes that the learners learn best when they are allowed to experience, observe, and reflect on their past and current experience, and all their human experiences that involve social interaction. Dewey also placed a heavy emphasis on the learner's active participation in and ownership of the learning process (Dewey 1938).

In relation to the project, the need-based curriculum for the adult Dumagat learners became possible by considering their needs as individuals and through assessment of their situation in the community where the non-formal school happens. This is a very important factor that helped the researcher identify the objectives in developing the curriculum for them and what contents should be included that will address the identified needs. These models gave enlightenment and ideas to the proponent of this project in building and developing a curriculum that is based on the needs of this particular group of people. It was a challenge to extract these underlying needs from these people and their community but very fulfilling and rewarding since the curriculum was tailored for them, through them, and by them.

CHAPTER III

RESEARCH METHODOLOGY AND PROCEDURES

This need-based curriculum material for adult Dumagat learners ages 30 to 70 of Sitio Nayon, Ilaya, Tanay focused on the integration of social values to their social behavior, patterned to Drumheller's functional behavior-based curriculum model. The adult Dumagat learners were assessed based on social behavior in terms of self-awareness, family values implementation, and social relationship.

Objectives

The study used the qualitative method because it addresses the backgrounds, interests, and broader social perceptions and investigates the respondents directly (Adrian Holliday 2007, 5). The curriculum material is designed for a particular group of people namely the Dumagat people and hopes to contribute to the educational gap this tribal group is facing today.

The preliminary phase of the study identified the curriculum workers who helped the researcher in conducting the investigation and situation analysis. This included the initial interviews with the curriculum workers who were the Dumagat teacher and the tribal leaders and a focus group discussion (FGD) among the adult Dumagat learners of the basic literacy program that investigated and identified their challenges with regards to their social behavior. The validity and reliability of the collected data were examined

using the following strategies as suggested by Sharan B. Merriam (2016, 245): (1) member checks, which was employed by taking the data and tentative interpretations back to the people from whom they were derived and asking if they were plausible. (2) peer review/examination with the help of the thesis adviser and the Dumagat teacher, discussions were done to verify the coherence of the collected data and (3) rich thick descriptions that supported the contextualization of the lessons being produced for the Dumagat learners as illustrated in Figure 9.

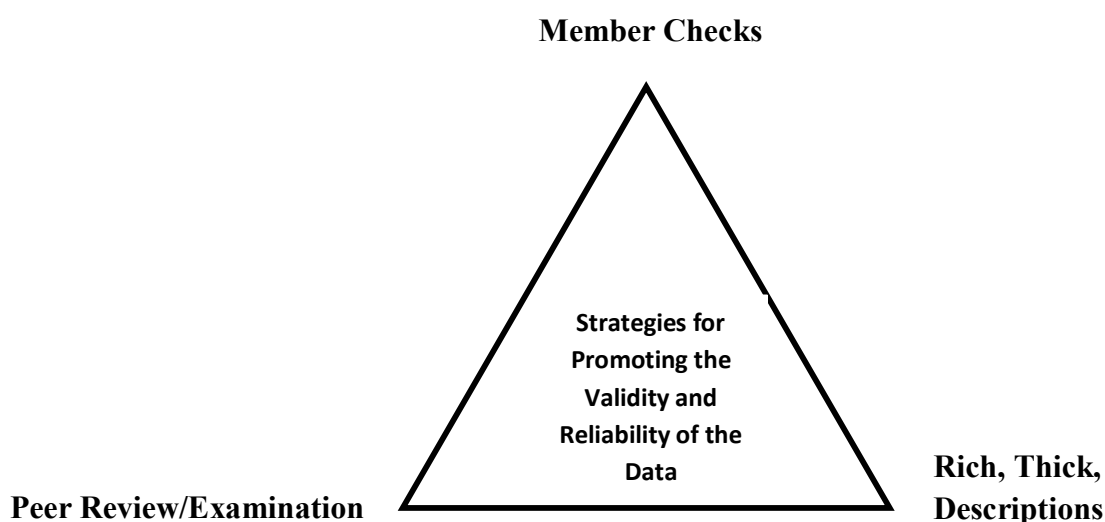


Figure 9: Strategies for Promoting Validity and Reliability (Adapted from Merriam 2009, 229; cited in Gondra 2019, 62)

The second phase was the development and designing of the curriculum scope and content based on the results of the preliminary phase in conjunction with Hilda Taba's model of curriculum development together with the knowledge gained from the review of related kinds of literature and studies.

The third phase was to perform the pilot test to a small group of adult Dumagats from a different group. A sample lesson and teacher's guidelines (see Appendix K) were given to a teacher to execute the lesson. After the execution of the lesson, evaluation of

the learners' responses were done using the Ten Seed Technique by Dr. Jayakaran. The results from this evaluation were verified through peer review and used to modify the curriculum (see Chapter 4) and to write the other 14 lessons.

Procedures

This study used two types of sampling techniques. For the focus group discussion, the researcher used pure random sampling which is also called unrestricted random sampling wherein every individual has an equal opportunity to be included in the sample (Calderon 1993, 171). It is the ideal tool for the selection of the respondents. The FGD was composed of eight Dumagat learners who were chosen through pure random sampling. According to Krueger (2015, 67), the ideal size of the FGD for non-commercial topics is five to eight participants, not more than ten because it becomes challenging to control and limit the participants sharing of insights and observations. The names of the learners were written on strips of papers, put in a box and the researcher drew eight names randomly. These names were informed, and invited through letters in the FGD that happened on December 16, 2019. However, for the interviews, the researcher used purposive sampling, because these are the distinct persons who had to be involved in the study. In this case, the tribal leaders of the Dumagat community and the Dumagat teacher are the distinct persons that can give substantial contributions to the development of the curriculum. Thus, on December 17, 2019, the interviews with three tribal leaders and the teacher were conducted. The results of the FGD and interviews are presented in Chapter 4.

Through the initial interview of the researcher with the Dumagat teacher of the basic literacy program, the researcher was able to grasp the concept of this study.

Below is the step by step process that the researcher went through to complete this study.

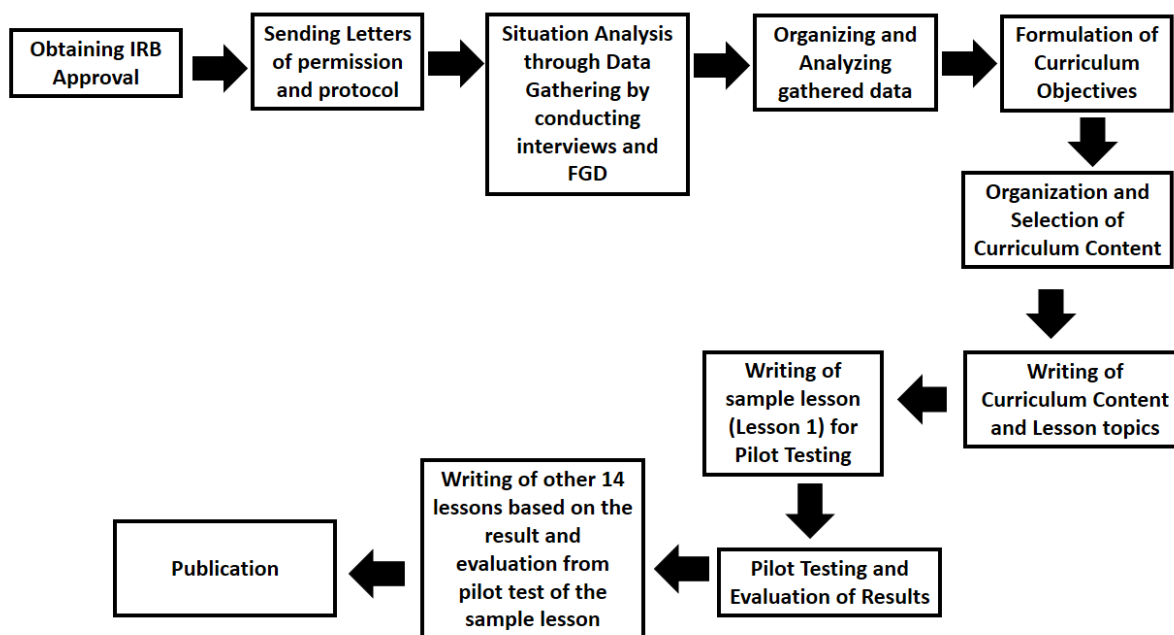


Figure 10: The Step-by-Step Data Gathering Procedures

As shown in Figure 10, the step by step process of the data gathering procedures was executed considering the timetable and convenience of the researcher, and the people involved. Starting with the sending out letters of permission and protocol last November 18, 2019, to the Municipal Mayor (see Appendix A) and National Commission on Indigenous Peoples in Tanay, Rizal (see Appendix B), the Barangay Captain of Sta. Ines (see Appendix C) and tribal leaders of the Dumagat Community (see Appendix D) last November 29, 2019. As soon as the permission was acquired the researcher started her first immersion activities in Ilaya, Sitio Nayon, Tanay, Rizal on December 15 up to 17, 2019, to conduct an FGD and interviews. The schedules of the interviews and FGD were

set and included in the letters to the Dumagat teacher (see Appendix E) and the adult Dumagat learners (see Appendix F) involved in the FGD. The participants were made to understand that they may withdraw from the study any time with no adverse repercussions on their part. The FGD was held on December 16, 2019, in a nipa hut owned by the family of the Dumagat teacher.

On December 17, 2019, interviews with the Dumagat teacher and the tribal leaders to analyze the situation of the adult Dumagat learners with regards to their social behavior in terms of self awareness, family values implementation, and social relationships were accomplished. A set of questions were asked, and the researcher recorded their responses (see Appendix G). In depth interviews involve active asking and listening between the researcher and the interviewees. These can be used as a stand alone method or in conjunction with a range of other methods such as surveys, FGD, and ethnography (Hesse, Biber and Leavy 2011, 94). The objective of these interviews is to capture the perspective of the Dumagat teacher and leaders of the community within that gave the researcher ideas about the social behavioral challenges faced by the adult Dumagat learners.

A set of questions based on the three sections of social behavioral challenges were provided (see Appendix H). The questions were categorized into three: self-awareness family values implementation, and social relationships. These questions were written in Tagalog which is the common language of both the researcher and the participants. The researcher asked permission from the group to record their responses using a mobile phone.

The gathered data were analyzed and expressed into problem statements, and formulated into objectives to cater to the felt needs, and selected, as well as organized the lessons that would cater to the needs. This process is reflected in Chapter 4. In selecting and organizing the content of the curriculum, the researcher consulted related literature that deals with the social values formation, and created lessons based on the results of the situation analysis of the adult Dumagat learners.

Then, through purposive sampling, a pilot test was conducted to five students from another group of Dumagats in Mamuyao, Tanay, Rizal, a different group of Dumagats in another community. A sample lesson (see Appendix K) was given to a teacher for her to study, and prepare for the actual teaching. The researcher was present to observe and monitor the actual teaching demonstration. After the pilot test, an evaluation was conducted through the Ten Seed Technique. This technique was introduced by Dr. Ravi I. Jayakaran as a modified Participatory Learning Action (PLA) tool to carry out several of the PLA exercises. This technique is very flexible and versatile, enabling its use in combination with other techniques and also for collecting a wide range of information (Jayakaran 2002, 5).

The lesson was divided into different learning areas such as motivation activity, presentation of the concept, developmental activity, and closing activity. This template was derived from the lesson outline of Teach for the Philippines, a non-profit organization that works hand in hand with the Department of Education in the Philippines promoting accessible education for all. These areas were explained to the participants as well as giving them ten seeds. The seeds represent their understanding, and comprehension of the lesson. Then the researcher asked them to divide the seeds

according to their understanding of each area. Subsequently, the participants explained the reason why they put a number of seeds in each learning area. With the participants' permission, their answers were audio recorded through a mobile phone. The result of this assessment is expressed in Chapter 4. The results gathered in the assessment were applied in designing the other 14 curriculum lessons.

Strategy

The project is published under United Methodist Church for the basic literacy program of the Dumagat linked to its external ministries. Technically, the curriculum produced does not necessarily need to be acknowledged by the Department of Education (DepEd) because it has nothing to do with the Alternative Learning System format of DepEd. The supplemental lessons were created to give additional input to the learning of the adult Dumagats under the non-formal education given by Dumagat teacher through the basic literacy program. The lessons were written in English because the Dumagat teacher could understand, translate, and explain in their dialect for the adult Dumagats. Furthermore, the researcher explained to and guided the Dumagat teacher the content of the lessons and teaching methodology. The output could also be endorsed to some NGOs, FBOs and GOs that are working with the Dumagat tribes. Although the curriculum was comprised of 15 lessons only, a possibility that the adult Dumagat learners will have an opportunity to explore the social values they may have missed during their childhood since they were not able to experience formal school education where such lessons are being taught.

CHAPTER IV

PRESENTATION OF FINDINGS

While the government attempts to help the Dumagat people in their endeavor into quality access of education (Valdez 2017, 885), some parts of the Philippines where the Dumagats inhabit are still in their search for sustainable and applicable education, especially among the adults. Thus, as an educator who dreams to pursue a passion in the ministry of teaching and mission, the vision of creating a curriculum for the adult Dumagat learners in Tanay, Rizal came into existence, through the results of the field works.

The findings and analysis are extensively discussed in this section. The analysis aimed to determine curriculum goals and objectives that were translated as curriculum content. The analysis of the learners' responses to the FGD, the tribe leaders' answers to the interviews, and the Dumagat teacher's assessment of the learners' needs are presented thematically according to the given categories of the problem statement; namely, self awareness, family values implementation, and social relationships. The eight learners in the FGD were labelled as Respondent 1 to Respondent 8 to protect their identities. The results from the pilot test were also considered to further develop the other 14 lessons that comprised the proposed curriculum for the adult Dumagat learners.

Analysis

This aims to align the respondents' answers to the goal of creating the supplemental curriculum for adult Dumagat learners. To attain this aim, the following questions were answered through the interviews and FGD.

1. What problems and challenges are faced by adult Dumagats in terms of self awareness, family values implementation, and social relationships that are needed to be addressed?
2. What objectives are to be formulated based on the result of the diagnosis of needs to answer the felt needs of the adult Dumagat learners?
3. What content should be included in the lessons based on the result of the diagnosis of needs of the adult Dumagat learners using the model developed by Drumheller?
4. How will the curriculum lessons be organized based on the model of Drumheller?

The gathered data were presented thematically according to the categories set by the questionnaire.

On Self-Awareness

In the area of self-awareness, the researcher has discovered from the focus group discussion (FGD) that adult Dumagats view themselves as different from others especially from the non-Dumagats. They feel that they differ in many ways as compared to other people such as the non-Dumagats, because of their looks, and the way they function in their daily living. This experience corresponds to what Robert Wicklund (1975) said about the theory of objective self-awareness that the direction of attention is

guided by events that force attention inward, such as reflections of the self, and events that pull attention outward, such as distracting stimuli outside the self. Respondent 2 said that their children were being bullied by their classmates in the school because of being Dumagats. Based on the FGD, sometimes, outside stimuli, such as the way people treat them, are drawing them to pay attention to what they are and what they should do as Dumagat people. Due to lack of education, there were succeeding cases such as bullying, discrimination, and intimidation that resulted to lack of confidence, especially when relating with non-Dumagats.

When the researcher asked how they take care of themselves, Respondent 3 said that they have no choice but to exercise every day because of the long walks they have to take going back and forth to their houses from their farms, and if they have to go to the lowland to buy some necessities. Respondent 3 also added that it is not their habit to take a bath every day since their only sources of water are the spring and the river that are both remote from their houses. Though the adult Dumagats recognize that they are different, they also know that they are peace-loving people. Respondent 4 said they do not like arguments and conflicts while Respondent 5 expressed that they are uncomplaining when it comes to resources. Respondent 5 also added that they are contented on whatever they have on their table, and still grateful if they have none. They are not quite expressive and appreciative when it comes to arts, but according to them, they know what their capabilities are as Dumagat people. They might be labelled as one of the vulnerable populations, but the Dumagat people have strengths that could be seen in the way they cope with every situation.

From the viewpoint of the Dumagat teacher, adult Dumagats are accustomed that

not everyone, referring to the non-Dumagats, accept them because of their physical appearances, social, and unschooled status. However, since education through the Basic Literacy Program was made available to them, they have somehow changed their perception and become open to what education could bring to them. Also, their indifference attitude toward education, and hopelessness that their children could attain higher education were changed to hope of possibility when she graduated and finished college. She added that the Dumagat community started to see the impact that education could do to their community, and to their children, that they have wanted their children to attain an education like her.

In terms of promoting health and hygiene in the community, she confided that her efforts to teach them personal hygiene turned to be of little importance to them as they claimed that they are comfortable being themselves, and among other Dumagats. The behavior of the Dumagats towards health and hygiene can be explained by Maslow's theory that a person could not pursue the next higher need in the hierarchy until his or her currently recognized need was substantially or completely satisfied. This is a concept Maslow called "prepotency" (Gawel 1997, 1). This explains that health and hygiene come later after they satisfy their basic needs such as food, shelter, and clothing. The community's indifferent attitude toward health and hygiene could attribute to be one of the causes of high infant death rate in their community.

Asked what her vision or dream for her community, the teacher said that she wants to use education to help her community enhance their way of living. Her vision was supported by the idea of Dan Zahabi (1999) who said that it hardly makes sense to strive for greater self knowledge if there is nothing like immediate self awareness. The

greater self knowledge for the Dumagat teacher was the livelihood program for the community that will become their source of income. She wanted to attain this through education and training, that as they become more knowledgeable, they become aware of what they can do as a community. She mentioned that having a functional livelihood program is way better than receiving a monthly supply of food out of the mercy and grace of many outreach programs by various NGOs. Compared to Nacu's findings (Nacu, 1989) on her study among Dumagats of Norzagaray Bulacan, Nacu mentioned that their means of livelihood depend mainly on rattan gathering, rice farming, fishing, hunting, and gold panning. This imply that the Dumagats can possess different abilities and skills for their survival, which is one of the strengths of this tribe. However, in the case of the Dumagats of Tanay, Rizal, they depend mostly on agriculture because of their geographical location. Their livelihood depends on agriculture that sometimes they have to wait a long time before the harvest. Therefore, the Dumagat teacher wishes to teach her community handicraft making that will represent their tribe as Dumagats of Tanay.

Discussing the topic on self-awareness with tribal leaders was more relaxing because they were more open to share about themselves, and to relate stories about their community. One of the tribal leaders does not know his actual age. Unanimously, they agreed that most of the elders in the community do not keep track of their age. However, with their physical appearances, I presumed they are between 60-70 years old. Although some of the elders do not keep track of their ages, they have sharp memories as they relate stories and past events of their lives. Despite their ages, they possess strong stamina, and accordingly attribute it to eating vegetables and fruits, and lots of walking exercises. In Nacu's findings (Nacu 1989), Dumagats have their own cultural beliefs and

practices regarding health, marriage, childbirth, and death that are different from those of the lowlanders, although there might be slight similarities in some aspects. Not keeping track of their age might not just because of illiteracy but brought by the culture they grow up in. They have attributed their age with the blossoming of a tree or when it's harvest time. It is a possibility that they have their ways in doing specific things such as keeping track of their age and how to take care of their health in conjunction with their traditions and beliefs.

When asked why they are called "Dumagats" it was surprising to learn that they do not have a solid idea. They are curious why people are calling them such name since they were born in the mountains and not in the sea. They admit that their origin was not clear to them. De Belen (2000) citing Cruz's dissertation about the Dumagats of Norzagaray, Bulacan which stated that among the lifeways of the Dumagats, some culture must be preserved, and others need gradual improvement to help the tribe attain socioeconomic growth and progress. This study supports that the identity of the Dumagat culture must be preserved. Recalling and retracing of their history must be done before the younger generation forgets about their origin. Moreover, most of the adults in their community do not know how to read and write, that is why they are grateful to the Dumagat teacher because she is doing her best to teach them and their children. All of them desire that their community will be given help from the government or any benevolent organizations for the improvement of their way of living. Elders attribute their faith and belief to a Supreme Being they call "Makidyapat," which for them is their equal name for God.

Assessing and analysing the answers of the respondents, the gathered data in the

category of self-awareness were divided into five themes. These are (1) discovering identity and self-perspective (2) exercising talents and capabilities, (3) taking care of the body, (4) keeping the faith, and (5) self-expression. These themes were used as bases to formulate objectives of this category.

On Family Values Implementation

Most of the adult Dumagats in the FGD were enthusiastic during the discussion of this topic. Asked how open they are with their children in discussing about family values, perhaps since all of them are parents they said that they are very eager to listen, and to share their experiences with their children. Respondent 5 said that raising their children is a complicated role. Respondent 3 shared that as a parent, if you become too open, children tend to abuse this relationship. However, if you become too strict, children will rebel. Sharing on their struggles in disciplining their children, Respondent 3 commented that children nowadays are very different compared with the children before. That is why implementing values in their family is rather a challenge for them especially that they lack training on how to handle situations. Respondent 2 confirmed that they feel their inadequacies due to lack of education. They are not confident to teach their children, and all they could advise is for them to study hard, and finish an education so that they would not end up like their parents. This is contradicting to what De Belen cited from Cruz's dissertation which stated that Dumagats have undecided attitudes toward education concerning their lifeways. For the Dumagats in Tanay, education becomes a ray of hope for them as they encourage their children to pursue education.

The researcher surmised from the FGD that in the Dumagats' culture, fathers are more focused on their trades to provide for the family while the mothers have to teach,

and care for their children as stated by Respondents 2 and 3. If the children do wrong, they discipline them by speaking to them away from others. But there were instances that their children have challenged their being parents that they have to spank them. It is also their burden as parents that their children know very little about their origin, beliefs, and traditions. They also said that their children do not speak their Dumagat dialect because they do not use this dialect in interacting with each other, and are also influenced by social media. These conflicting values between the family and the community were confirmed by Jaime Bulatao (1965, 50-53) who stated that the problem of Philippine morality has also been described as a conflict between home values and school values, and or between school values and community values. According to the Dumagat parents, they often find it difficult to discipline their children because they are influenced by other values from outside such as the ones being taught by the school and the ones they got from their peers that challenge their methods of discipline. However, despite all their challenges as parents, they are aware that parents should be patient towards their children. That both mother and father should be responsible in raising their children.

The Dumagat teacher conveyed interesting information about family values among the Dumagat tribe. She said that every parent in their community could be different from one another. However, what is common among them is that all of them agreed that the children nowadays are very different compared in earlier times in terms of attitude and behavior. She said that there are influential factors that brought this change, but the most prominent factor is the influence of technology. Surprisingly, though they are living on the mountains where there is minimal signal for smartphones, the influence of technology among their children and youth is inevitable.

The Dumagat teacher also added that nowadays, Dumagat youths do similar activities that urban youths do, such as spending too much time with friends, engrossing self on social media, and seeking romantic relationship. That is why the Dumagat teacher is much concerned about the transmission of their traditions and beliefs as Dumagat people to the younger ones. She said that some of their traditions are on the verge of being forgotten.

As pointed out by Tomas D. Andres in his book *Positive Filipino Values*, values are our ideas of right and wrong, good and bad, to which we are committed and which influence our everyday behavior and decisions (Andres 1989, 15). These values serve as guide in the decision-making of a person that can also dictate a person's conviction in doing or not doing a particular thing. The younger generations give less importance on their culture of "pasunuran," a similar concept of seniority wherein older people like older sister or brother should be given respect, and their orders are obeyed by the younger ones. Because of these attitudes of these younger Dumagats, their values are being challenged by the influences of outside factors that clouded their judgment about the importance of certain values. The Dumagats also have the culture of "irasan" which is the concept of sharing everything in the community. The Dumagat teacher desires that these values will not be forgotten, and be passed on to the younger generation of their community. On the brighter side, the teacher said that separation among married couples and adultery are not common among the Dumagats. The Dumagat teacher added that Dumagat parents tend to push their children to get married when they reach the age of 18.

Tribal leaders are most concerned about their younger generation. They said that most of them are no longer aware of the traditions and cultures of the Dumagats. They

also noticed the influence of technology among the youths, especially too much use of gadgets. Because of these, elders thought that education has a negative effect on their children. They emphatically mentioned that since their children have attended school, they became disobedient, impolite, and disrespectful. According to them, most of the adult Dumagats are not able to go to formal schools, so they want their children to be educated that they will not be called “bobo” (stupid) like them. They have a high regard for people who come to their community to teach their children. But because of what they observe on their children’s attitudes, they are thinking if education is making their children become better persons or worst. Although they want the parents in their community to teach their children to be polite and respectful, they cannot blame them because children and youth nowadays are very different, they said. As tribal leaders in the community, they can notice that Dumagat parents are having a hard time raising their children when they reach the age of 12. At this age, children in their community start to become more independent, and will go to places without asking permission from their parents. Children at this age also start to try alcoholic drinks because of the influence of their friends, and due to peer pressure.

Five themes were formulated from the analysis of the foregoing data as bases for the formulation of the curriculum objectives under the topic on family values implementation. These are (1) the basics of a Dumagat family, (2) roles and duties of the Dumagat parents, (3) roles and duties of the Dumagat children, (4) cultural values in the Dumagat family, and (5) traditional values in the Dumagat family.

On Social Relationships

Discussions on the topic of social relationships with the FGD were interesting because of their sharing of amusing stories. According to Respondent 3, Dumagat people are naturally shy that you cannot expect them to greet you first, especially if you are new in their community. Respondent 3 added that sometimes they have indifference towards non- Dumagat people because of the stigma of bullying and discrimination that happened to them in the past. This attitude is supported by Rubin (1998, 611), that these social interactions lead to, and become embedded in longer term relationships influenced by the past and anticipated future interactions. Their experiences from the past, especially those that happened during their childhood days may have shaped the formation of internalized mental representations of relationships, which in turn, subsequently affect the development of other significant relationships (Rubin, 612). Thus, for the Dumagats, their past experiences are affecting the way they deal with their present interactions with non-members of their community or tribe.

Respondent 3 explained that in the past they have experienced being fooled by other people because of their limited knowledge, especially in business dealing, when they did not know yet how to count money. However, as time changes and when education started coming to them through programs of the government and benevolent organizations, they learned how to count up to 1000. This learning taught them to count money bills, a skill that is helpful in their business transactions as they do not get fooled anymore. Gradually, they are able to deal with their shyness, and learned to communicate to non-Dumagat people especially with those who are coming to their community with good intentions to help them. Respondent 1 said that they are peace-loving people, and

they promote unity among their community. Even though their children were being bullied in school for being Dumagats, they have been doing their best to deal with those people with peace, so as not to create disagreement and faction with the non-Dumagat people. This kind of attribute among the Dumagats is what Lang (2001) stated that the regulation of social relationships refers to the individual's cognitive representations of social motivation toward other people. Meaning, this includes the choices individuals make in their social worlds concerning social partners as well as to the functions and course of social contacts in everyday life. Adult Dumagats learned from the past how to regulate their interaction with others as they grow older. However, Respondent 2 claimed that even if they are peace loving people, when worst scenarios happened, they were forced to fight back because they could not take the negative words that are being thrown to them. Respondent 7 added that Dumagats easily trust people but they leave it to those people if they trust them in return.

The Dumagat teacher confirmed that indeed, Dumagat people have a culture of shyness. They are shy to approach people first regardless if they are Dumagats or not. The teacher added that Dumagats were conditioned being discriminated by other people because of their looks and culture. Considering themselves uneducated easily losses their self-confidence. However, she related that there are still good and sympathizing people showing their kindness to them. She intensely expressed her desire for the Dumagat people to be empowered, and to believe in themselves; be confident in dealing with other people, and embrace their identity as Dumagat people, not to be discriminated but to set an example of diversity in culture and traditions.

Discussions with the tribal leaders yielded these information. Dumagats know

every member in the community. Tribal leader 1 affirmed that they are peace loving people, and do not want any argument with anybody. She added that their own Dumagat teacher serves as a bridge for the Dumagat people to have better interaction with non-Dumagats coming in to their community, or those they meet outside their territory. Because of the help of this teacher, they gradually became open to other people, and learned to deal with their shyness. Part of their being peace loving people is avoiding conflicts among themselves. They avoid gossips and prolonged misunderstandings. According to tribal leader 2, as much as possible, they try to solve whatever issues that arise. Having a good relationship with one another is very important to them. Dumagat people in the community bonded through singing in the “videoke” and chewing betel nut or “nganga” they added.

A summary of the assessed and analyzed collected data in the area of social relationships resulted to five themes. These are (1) belonging in a Dumagat community, (2) building friendships with the Dumagats and non-Dumagat people, (3) maintaining harmonious relationships, (4) acquiring good communication skills, and (5) managing conflicts in the community.

Analysis Summary

Based on the results of the data gathering, the needs of the adult Dumagat learners were determined and served as the basis for the formulation of the curriculum objectives. The supplemental curriculum aims to promote life-changing learning among the Dumagat learners as it will impact their community.

This aim will be achieved as the learners attain the following objectives:

1. Develop a positive sense of self and be aware of their capabilities and potentials as they embrace their own identity as Dumagats.
2. Be aware, knowledgeable, and apply their roles and responsibilities as Dumagat parents as part of the cultural and traditional transmission among the Dumagat children.
3. Develop interpersonal skills that will contribute to harmonious relationships between and among one's family and community members.

These objectives were analyzed and used as the foundation for the selection of the curriculum content. The content was the basis of the curriculum lessons considering the identified needs from the gathered data in conjunction with the curriculum objectives.

Table 5 presents the formulated curriculum objectives, and the corresponding curriculum content based on the summary of findings from the collected data.

**Table 5: Formulated Curriculum Objectives based on the Summarized
Gathered Data**

Curriculum Objectives	Curriculum Content
1. Develop a positive sense of self, and be aware of their capabilities and potentials as they embrace their own identity as a Dumagat.	<ul style="list-style-type: none"> - Discovering identity and self perspective - Taking care of the body - Exercising talents and capabilities - Keeping the faith - Self expression
2. Be aware, knowledgeable and apply their roles and responsibilities as Dumagat parents as part of the cultural and traditional transmission among the Dumagat children.	<ul style="list-style-type: none"> - The basics of a Dumagat family - Roles and duties of the Dumagat parents - Roles and duties of the Dumagat children - Cultural values in the Dumagat family - Traditional values in the Dumagat family
3. Develop interpersonal skills that will contribute to harmonious relationships between and among one's family and community members.	<ul style="list-style-type: none"> - Belonging in a Dumagat community - Building friendships with the Dumagat and non Dumagat people - Maintaining harmonious relationship among Dumagat people - Developing communication skills - Managing conflicts in the community

Table 6: Selected Curriculum Content and Curriculum Objectives

Curriculum Content (Content Standard)	Lesson Objectives (Performance Standard)	Sub-Domain (Lessons)
Self-awareness and learning to know one's self.	Develop a positive sense of self.	Lesson 1: I Am A Dumagat (Identity and Self Perspective)
Self-care and self-help tasks.	Perform self-care and self help tasks as part of their accountability.	Lesson 2: I Care about Myself (Taking Care of the Body)
Self-awareness, and learning to know one's talents and capabilities.	Demonstrate a greater understanding of oneself.	Lesson 3: I Can
Deepening of faith in God.	Choose to connect with God in their way.	Lesson 4: I Believe in Makidyapat (Keeping My Faith)
Self-expression of thoughts through the creative avenue.	Practice ways to express thoughts in their creative ways.	Lesson 5: I Choose to be a Dumagat (Expressing Myself as a Dumagat)
Reemphasizing the value of family in the Dumagat context.	Develop a sense of ownership and belongingness to a family.	Lesson 6: My Family (The Basics of a Dumagat Family)
Roles and responsibilities of Dumagat parents	Develop awareness and be empowered as Dumagat parents.	Lesson 7: I Am an Empowered Dumagat Parent (Roles and Duties)
Roles and responsibilities of Dumagat children	Develop awareness of their children's needs and be empowered as Dumagat parents.	Lesson 8: Roles and Duties of My Dumagat Children (Roles and Duties)
Restoration of cultural values in the family.	Recognize the importance of the implementation of the cultural values in the family.	Lesson 9: Cultural Values in My Dumagat Family
Restoration of traditional values in the family	Recognize the importance of the implementation of the traditional values in the family.	Lesson 10: Traditional Values in My Dumagat Family
Recognizing my duty as a member of the Dumagat community	Develop a sense of responsibility that will contribute to the harmonious relationship of the people in the community.	Lesson 11: I Belong in a Dumagat Community (Responsible Membership in the Dumagat Community)
Maintaining harmonious relationship	Strategize ways to live in harmony with others.	Lesson 12: I Am a Peace-loving Dumagat
Interpersonal relationship outside the Dumagat community	Develop interpersonal skills that will contribute to the harmonious relationship with the people outside the Dumagat community	Lesson 13: I Build Bridges
Having good communication skills	Develop good communication skills using any available resources.	Lesson 14: I Can Connect
Conflict Management	Develop skills to handle conflicts.	Lesson 15: I Can Manage Conflict

Table 6 presents the selected curriculum content (content standard), and curriculum objectives (performance standard) with the sub domains or the lessons used as the guide in creating the lesson outlines.

Design

The curriculum resource is titled *Para Sa Dumagat (For the Dumagat): A Social Values Integration* composed of 15 lessons about the integration of social values to the social behavior in congruence to the Drumheller's model *The Social World of the Learner in a Democracy, for Functional Behavior Based Curriculum*. The lessons were designed based on the diagnosed needs of the adult Dumagat learners. The curriculum resource includes introduction and orientation for the teachers, the vision and mission of the curriculum, an overview of the curriculum resource, and the lesson outline.

Objectives

As the curriculum promotes life-changing learning, it envisions an empowered Dumagat community through social values curriculum with its mission to equip adult Dumagat learners with social values to help them handle the day to day challenges, and struggles in life towards community development.

The curriculum aims:

1. To instill to the adult Dumagat learners the positive sense of self, and be aware of their capabilities and potentials as they embrace their own identity as a Dumagat.
2. To educate the adult Dumagat learners about the roles and responsibilities of Dumagat parents as part of the cultural and traditional transmission among the Dumagat children.
3. To develop interpersonal skills that will contribute to harmonious relationships between and among one's family and community members.

The lesson outline consists of four parts:

1. **Motivation Activity.** These are activities that will introduce the lesson, help the learners to be prepared for the discussion.

2. **Presentation of Concept.** This is the discussion part, question and answer segment, and sharing of the lesson learned.
3. **Developmental Activity.** This is where the students experience what they learn. It comes in various activities to determine what they have learned from the lesson.
4. **Closing.** This is the wrap up part wherein conclusions will be made by the class through a closing activity.
5. **Evaluation.** These are set of questions for the teacher to assess and evaluate the teaching and learning process done in every session.

The format of the lesson was derived from the lesson plan of *Teach for the Philippines*, a non- government organization that promotes education to all parts of the Philippines.

Development

On February 8 and 9, 2020, the researcher to Sitio Mamuyao, Tanay, Rizal to do the pilot test of the sample lesson (see Appendix K) among seven non readers and non writers adult Dumagats. With the help of the mission minister, Pastor Angelito Gumanad of Mamuyao Mission of the United Methodist Church, who served as the teacher, the sample lesson was executed.

The Ten Seed Technique by Dr. Ravi I. Jayakaran was used to assess the lesson. The procedure done was in the following method. Ten seeds were given to each of the participants. They were asked to divide the seeds among the four parts of the lesson: Motivation Activity which is the introduction activity, Presentation of Concept is the discussion and sharing part, Developmental Activity is the learners' response to the lesson through activities, and the Closing, the concluding part of the lesson. The researcher

explained to the participants each part of the lesson, and made them understand what they would be doing. The table was written on a manila paper with four columns representing each part of the lesson. The table was laid down in front of them. They were asked to put more seeds on the part of the lesson they like and understood the most, and to put lesser seeds on the part of the lesson they least like and understood. Table 7 shows the results of this assessment.

Table 7: Ten Seed Technique Results

Participants	Parts of the Lesson			
Number	Motivation Activity	Presentation of the Concept	Developmental Activity	Closing Activity
1	OOO = 3 seeds -P1 put 3 seeds because she enjoyed the activity.	OO = 2 seeds -P1 put 2 seeds because she did not understand some words.	OO = 2 seeds -P1 put 2 seeds because she had difficulty in drawing.	OOO = 3 seeds -P1 said she enjoyed the closing part.
2	OO = 2 seeds -P2 put 2 seeds because she got stressed in doing the activity.	OOO = 3 seeds -P2 said she put 3 seeds because she enjoyed the discussion.	OOO = 3 seeds -P2 said she put 3 seeds because she liked the activity.	OO = 2 seeds -P2 said she put 2 seeds because she doesn't like to finish it yet.
3	OO = 2 seeds -P3 said she did not like to draw.	OOO = 3 seeds -P3 put 3 seeds because she enjoyed the sharing.	OO = 2 seeds -P3 said she put 2 seeds because she doesn't know how to draw.	OOO = 3 seeds -P3 put 3 seeds because she enjoyed the lesson.
4	OOO = 3 seeds -P4 said she put 3 seeds because she enjoyed the activity.	OOO = 3 seeds -P4 said she put 3 seeds because she likes the discussion.	OO = 2 seeds -P4 said she put 2 seeds because she had difficulty in thinking what to draw.	OO = 2 seeds -P4 said she put 2 seeds because she said it ended too early.
5	OOOO = 4 seeds -P5 gave 4 seeds because she said she really enjoyed the activity.	OO = 2 seeds -P5 put 2 seeds because she did not understand some of the discussion.	OO = 2 seeds -P5 put 2 seeds because she said she doesn't know how to draw.	OO = 2 seeds -P5 gave 2 seeds because she said she was too shy to speak.
6	OOO = 3 seeds -P6 said she enjoyed the opening activity	OOO = 3 seeds -P6 gave 3 seeds because she said she likes the discussion	OO = 2 seeds -P6 said she put 2 seeds because she had difficulty thinking and drawing	OO = 2 seed -P6 said she's shy to share
7	OOO = 3 seeds -P7 said she put 3 seeds because she had fun in the activity.	OO = 2 seeds -P7 gave 2 seeds because she can't understand some of the words.	OO = 2 seeds -P7 gave 2 seeds because she can't draw	OOO = 3 seeds -P7 gave 3 seeds because she likes what other's did
Total of Seeds	20 seeds	18 seeds	15 seeds	17 seeds

The participants placed most of the seeds under the grid Motivation Activity that showed they liked and understood that part of the lesson most. The least number of seeds were put under the grid Developmental Activity where they have to do activities as output of the lessons. According to the participants, the underlying factors in having lesser seeds in the developmental activities are: (1) that they do not know how to draw or write, and (2) they had difficulty thinking what they would draw on their sheets of paper. As assessed, this part of the lesson gave pressure to them but that does not necessarily mean they did not understand the lesson. When the researcher asked the minister who taught the lesson, he suggested that the lesson should be written in Filipino because of some terms that he does not know. He also added that the use of pictures could also improve the presentation of the concept. However, he commented that for him, as the teacher, the lesson is comprehensible and doable to teach in the level of understanding of the adult Dumagats.

The following are the proposed modifications from the pilot test as suggested by the minister:

1. Lessons should be written in Filipino translation.
2. Include pictures in the presentation of the concepts.
3. Explore creative ways on how developmental activity can be improved so that the learners will enjoy the learning, rather than feeling pressured to do the task.

The diagnosis of the needs of adult Dumagat learners is the main foundation of this curriculum. From the formulation of the objectives, selection, and organization of the contents towards writing the 15 lessons, the needs of the learners were put as a priority.

The feedback from the assessment of the first lesson was considered to further develop the other 14 lessons and come up with a curriculum resource.

CHAPTER V

CURRICULUM RESOURCE MATERIALS

This production thesis was able to produce a curriculum resource material that was developed through investigation, analysis, and evaluation of the collected data. This provides the adult Dumagat learners in Tanay, Rizal supplemental lessons that hopes to augment their existing Basic Literacy Program. The curriculum resource was titled *Para sa Dumagat (For the Dumagats): A Supplemental Social Values Curriculum*. The resources found in the following pages include the orientation, the philosophical approach, an overview of the lessons, 15 lesson outlines, and attachments of resources for the lessons.

Title

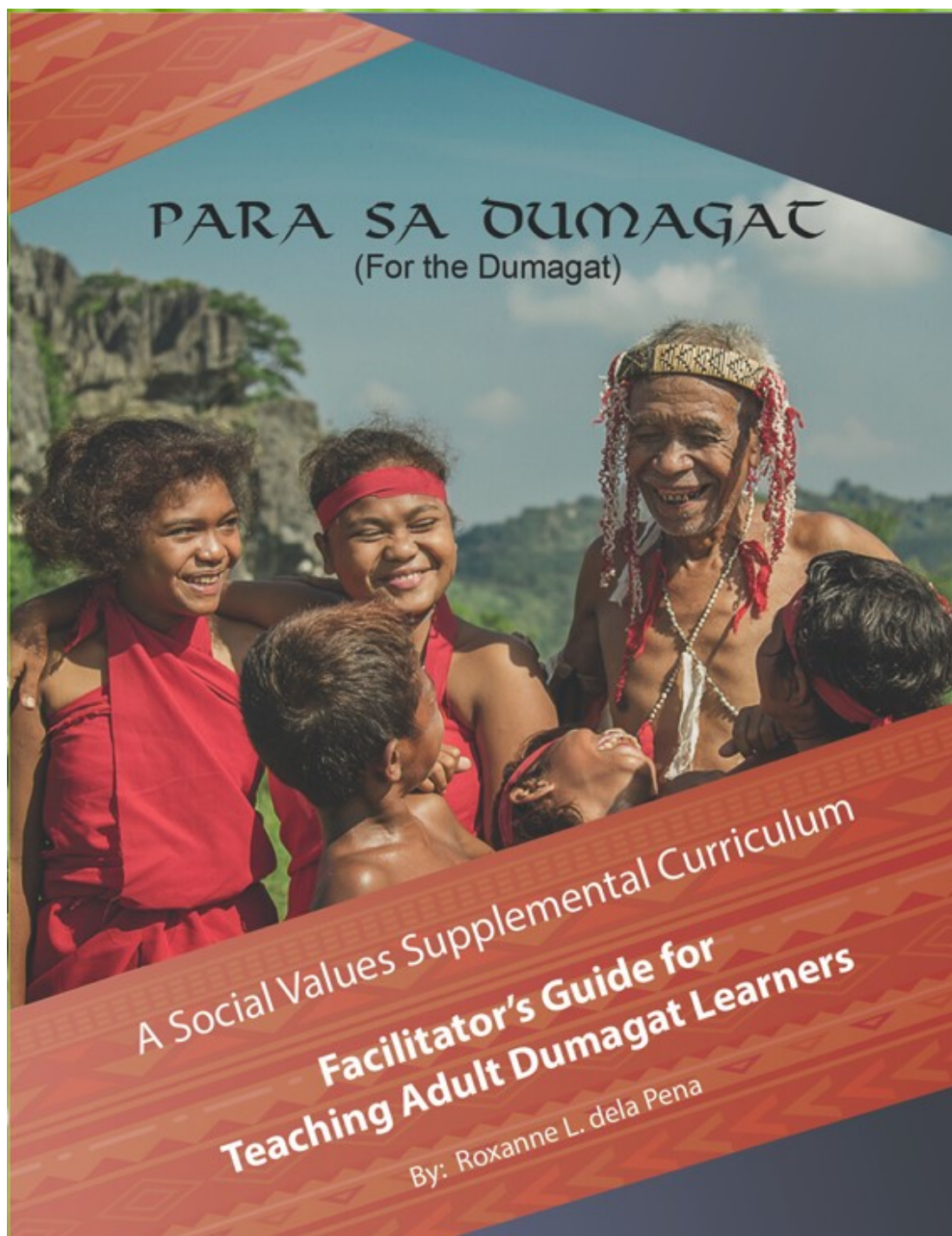


Image source: <http://pilipinomirror.com/150-pamilya-mula-dumagat-tribe-natulungan/>
Lay out artist: Romeo L. dela Pena Jr.

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Acknowledgments and Dedication

I am grateful to God that he has given me a heart for his people and to his ministry. This project was conceived out of the desire to help the least of God's people, collision of my passion for mission and love for education. Because of God's grace to me while pursuing the journey of thesis writing, I was able to pull off and cope with the challenges I have faced beginning from the conceptualization, planning, and data gathering thru immersion towards the development of the curriculum.

I am grateful to the Dumagat community in Ilaya and Mamuyao Tanay, Rizal. It is because of their generosity to accommodate, and welcome me without apprehension, that the process of doing the project has been fulfilling, and was able to achieve its aim.

Thus, I dedicate this curriculum material to the Dumagat community of Tanay, Rizal, and most especially to God from whom all blessings flow.

ORIENTATION

PARA SA DUMAGAT (FOR THE DUMAGAT): A SOCIAL VALUES SUPPLEMENTAL CURRICULUM

Introduction

This curriculum material is a result of passion in the ministry, and mission that desires to enhance the life of the Dumagat community. This is a need-based curriculum crafted from field research and investigation on how social values could be implemented, and taught along with the existing Basic Literacy Program. This curriculum aims to empower the Dumagat community through life-changing learning. The curriculum believes that equipping the adult Dumagat learners with social values would be very beneficial to them as individuals, and as a community.

Education has been a very effective tool to change people's lives. By bringing enlightenment, awareness, and empowerment, this curriculum believes that it will strengthen the perspective of the Dumagat people when it comes to upholding their dignity, self worth, and sense of identity.

The 15 supplemental lessons are divided into three units namely, Self-Awareness, Family Values Implementation, and Social Relationships. The first unit aims to explore giving importance to the self, strengthening self-perspective, and empowering the adult Dumagats to believe in their being, and existence as a group of people.

Family Values Implementation unit focuses on the empowerment of the Dumagat parenting, and how they become catalysts of change among their children by imparting them the Dumagat cultural and traditional values. This unit aims to empower the parenting skills of the Dumagats to be agents in the transmission, and preservation of their own culture.

Social Relationships unit focuses on building harmonious relationships among the Dumagat community, and non-Dumagat people. This aims to provide easy to apply skills in building connections, and communication among Dumagat people and with non-Dumagat people. This hopes to help them to be more confident in approaching people that come into their community or those they encounter outside their community that will result in them building friendships, and good communication skills that would be beneficial for their living.

The Philosophy behind the Curriculum: What makes this curriculum different?

Andragogy is the body of theory and practice on which we based self-directed learning. It is from the Greek word *aner* (meaning adult), thus, defined as the art and science of helping adults (maturing human beings) learn (Knowles 1980, 96; Davenport 1987; Darkenwald and Merriam 1982). The curriculum was designed based on the nature of adult learners. Adult learning may become self-directed learning, but the challenge is for the teacher to function as an effective facilitator.

Knowles' Pedagogy and Andragogy's Element Process Comparison

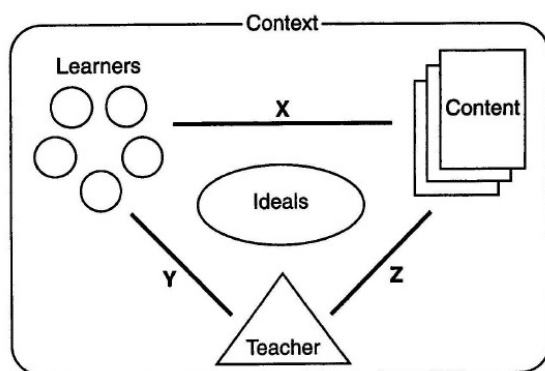
PROCESS ELEMENTS		
Elements	Pedagogical	Andragogical
Climate	Tense, low trust, formal, cold, aloof, authority oriented, competitive, judgmental	Relaxed, trusting, mutually respectful, informal, warm, collaborative, supportive
Planning	Primarily by the teacher	Mutually by learners and facilitator
Diagnosis of Needs	Primarily by teacher	By mutual assessment
Setting of Objectives	Primarily by teacher	By mutual negotiation
Designing Learning plans	Teachers' content plans course syllabus Logical sequence	Learning contracts Learning projects Sequenced by readiness
Learning activities	Transmittal techniques Assigned readings	Inquiry projects Independent study Experiential techniques
Evaluation	By teacher Norm-referenced (on a curve) With grades	By learner-collected evidence validated by peers, facilitators, experts criterion-referenced

Knowles' Pedagogy and Andragogy's Element Process Comparison as presented in the Table was helpful as supporting guidelines in crafting the curriculum, particularly in planning, and implementing the lessons for the adult Dumagat learners. The chart as

presented by Knowles (1980) shows how adult education differs from educating children. Adult education among Dumagat learners is challenging because the adult Dumagats are just beginning to be exposed in a series of lessons where effective strategies of teaching the lessons should be employed.

Paul Bergevin (1967) expounds that adult education's important general purposes are to discover, and present to the adult the opportunity to advance as a maturing individual, and to help him learn how to contribute his share to the civilizing process. One of the goals of educating the adult Dumagat learners is to lead them towards education in the light of embracing their own culture, and their ways of life. The purpose of advocating adult education among them is to offer an opportunity for the learner and the teacher, to help them think that an adult is a unique human being with possibilities and limitations, constructive and destructive tendencies, capable of socially acceptable and antisocial acts, and able, to a degree, to become a good and virtuous person (Bergevin 1967, 4).

Designing and implementing a curriculum for adult Dumagat learners is a challenge. At the same time, teaching them requires various considerations, and the idea of integrating contextual teaching, and diversity in the teaching strategies helped a lot for this project to materialize. Pratt's general model of teaching adult learners helped accommodate diversity, within a common frame of reference.



Pratt's General Model of Teaching (Pratt 1998, 4)

OVERVIEW OF THE CURRICULUM

***PARA SA DUMAGAT* (FOR THE DUMAGAT): A SOCIAL VALUES SUPPLEMENTAL CURRICULUM**

VISION

An empowered Dumagat community through social values curriculum.

MISSION

To equip adult Dumagat learners with social values to help them handle the day to day challenges and struggles in life towards community development.

Goals for learners:

1. The adult Dumagat learners will develop positive sense of self, and to recognize their capabilities and potentials as they embrace their own identity as a Dumagat.
2. The adult Dumagat learners will realize that the roles and responsibilities of Dumagat parents influence the cultural and traditional transmission among the Dumagat children.
3. The Dumagat learners will develop interpersonal skills that will contribute to harmonious relationships between and among one's family, and community members.

TITLE: *PARA SA DUMAGAT*

UNIT I: SELF-AWARENESS

Lesson 1: I Am A Dumagat (Identity and Self Perspective)

Lesson 2: I Care about Myself (Taking Care of the Body)

Lesson 3: I Can (Talents and Capabilities)

Lesson 4: I Believe in Makidyapat (Keeping my Faith)

Lesson 5: I Am Proud to be a Dumagat (Expressing Myself as a Dumagat)

UNIT II: FAMILY VALUES IMPLEMENTATION

Lesson 6: My Family (The Basics of a Dumagat Family)

Lesson 7: I am an Empowered Dumagat Parent (Roles and Duties)

Lesson 8: Roles and Duties of My Dumagat Children

Lesson 9: Cultural Values in My Dumagat Family

Lesson 10: Traditional Values in My Dumagat Family

UNIT III: SOCIAL RELATIONSHIPS

Lesson 11: I Belong to a Dumagat Community (What is my part as a Dumagat)

Lesson 12: I Am a Peace-loving Dumagat

Lesson 13: I Build Bridges

Lesson 14: I Can Connect

Lesson 15: I Can Manage Conflict

Lessons 1-4

Sub- Domain	Content Standard	Performance Standard	Learning Competencies	Learning Materials	Assessment
Lesson 1: I Am A Dumagat (Identity and Self-perspective)	Self awareness and learning to know one's self.	Develop a positive sense of self.	Identify and know one's self. - Cultural identity - Name (why do you have that name) - Age Express one's perspective about self.	Pentel Pen Manila Paper Student sheets Glue Colored Pens	Learners respond sufficiently to questions, authentic assessment, and facilitator analyses. Such responses determine the success of learning.
Lesson 2: I Care about Myself (Taking Care of the Body)	Self-Care and self-help tasks.	Perform self-care and self – help tasks as part of their accountability.	Identify ways to take care of the self. Practice good hygiene habits.	Hygiene kits, Manila papers, Pictures of unhealthy people	Learners respond sufficiently to questions, authentic assessment, and facilitator analyses. Such responses determine the success of learning.
Lesson 3: I Can (Talents and Capabilities)	Self – awareness, and learning to know one's self.	Demonstrate a greater understanding of oneself.	Describe oneself through talents and capabilities. Distinguish how to utilize the identified talents and capabilities.	Manila Paper, Pentel pen, Katsa cloth, and poster paints	Learners respond sufficiently to questions, authentic assessment, and facilitator analyses. Such responses determine the success of learning.
Lesson 4: I Believe in Makidyapat (Keeping My Faith)	Deepening of faith in God.	Choose to connect with God in their way.	Reflect on a situation wherein they could/had exercised a greater faith in God. Justify why keeping one's faith is important.	Improvised telephone, Paper and pencil, colored pencil, Creation Story Card	Learners respond sufficiently to questions, authentic assessment, and facilitator analyses. Such responses, determine the success of learning.

Lessons 5 – 8

Lesson 5: I Am Proud to be a Dumagat (Expressing Myself as a Dumagat)	Self-Expression of thoughts through creative avenue as a dumagat.	Practice ways to express thoughts in their creative ways as dumagat.	Cite of creative ways to express oneself. Demonstrate creative ways to express oneself.	Picture of other indigenous people (e.g Aeta, Cordillera, Badjao)	Learners respond sufficiently to questions, authentic assessment, and facilitator analyses. Such responses determine success of learning.
Lesson 6: My Family (The Basics of a Dumagat Family)	Re-emphasizing the value of family in the Dumagat context	Develop a sense of ownership and belongingness to a family.	Identify family members and appreciate them. Trace family members through a family tree.	Student sheet (family tree), Glue, Emojis (smiley and sad)	Learners respond sufficiently to questions, authentic assessment, and facilitator analyses. Such responses determine the success of learning.
Lesson 7: I am an Empowered Dumagat Parent (Roles and Duties)	Roles and Responsibilities of Dumagat parents	Develop awareness to responsible parenting and be empowered as Dumagat parents	Evaluate themselves and think of ways to improve as parents	Manila Paper, Pentel Pen, Old Cardboard, pop sickle sticks, glue, twigs, and small flowers	Learners respond sufficiently to questions, authentic assessment, and facilitator analyses. Such responses determine the success of learning.
Lesson 8: Roles and Duties of My Dumagat Children	Roles and Responsibilities of Dumagat children	Develop awareness to their children's needs and be empowered as Dumagat parents	Evaluate their children and think of ways to train and teach their children in their method.	Smooth stones, Pens, cut out children images	Learners respond sufficiently to questions, authentic assessment, and facilitator analyses. Such responses determine the success of learning.

Lessons 9 – 12

Lesson 9: Cultural Values in My Dumagat Family	Importance of the implementation of the cultural values in the family.	Discuss the importance of the implementation of the cultural values in the family.	Identify these cultural values that they need to restore in their family	Manila papers, Pentel Pens, student sheets	Learners respond sufficiently to questions, authentic assessment, and facilitator analyses. Such responses determine the success of learning.
Lesson 10: Traditional Values in My Dumagat Family	Restoration of traditional values in the family	Discuss the importance of the implementation of the traditional values in the family	Identify these traditional values that they need to restore in their family	Five (5) different sizes of stones, teaching stick	Learners respond sufficiently to questions, authentic assessment, and facilitator analyses. Such responses determine the success of learning.
Lesson 11: I Belong to a Dumagat Community (Responsible membership in the Dumagat community)	Recognizing my duty as a member of the Dumagat Community	Develop a sense of responsibility that will contribute to the harmonious relationship of the people in the community.	Demonstrate smooth interpersonal relationships between and among community members.	Twigs, stones, leaves (for the motivation activity), Twigs in a pot or "paso" for the community unity tree, paper leaves, and string.	Learners respond sufficiently to questions, authentic assessment, and facilitator analyses. Such responses determine the success of learning.
Lesson 12: I Am a Peace – loving Dumagat	Maintaining harmonious relationship among Dumagat people	Strategize ways to live in harmony with others.	Determine different ways to develop a harmonious relationship among fellow dumagat people.	Pebbles, Smiley Sticker, customized medal	Learners respond sufficiently to questions, authentic assessment, and facilitator analyses. Such responses determine the success of learning.

Lessons 13 - 15

Lesson 13: I Build Bridges (Building Connections and Friendships with the non-Dumagat people)	Interpersonal relationship outside the Dumagat community	Develop interpersonal skills that will contribute to the harmonious relationship with the people outside the Dumagat community.	Demonstrate smooth interpersonal relationships with people outside the Dumagat community.	Friendship bracelets	Learners respond sufficiently to questions, authentic assessment, and facilitator analyses. Such responses determine the success of learning.
Lesson 14: I Can Connect	Having good communication skills	Develop good communication skills using any available resources.	Practice good communication skills.	Manila Paper, Pentel Pen and Strips of Paper	Learners respond sufficiently to questions, authentic assessment, and facilitator analyses. Such responses determine the success of learning.
Lesson 15: I Can Manage Conflict	Conflict management in the Dumagat community	Develop skills to handle conflicts.	Identify ways to handle different conflicts in different situations.	9 dots challenge on a manila paper, pentel pen, paper, and pencil	Learners respond sufficiently to questions, authentic assessment, and facilitator analyses. Such responses determine the success of learning.

LESSON OUTLINES

UNIT I: SELF-AWARENESS

Lesson 1

Lesson Title	: I Am a Dumagat
Topic	: Identity and Self Perspective
Content Standard	: Self-awareness and learning to know one's self.
Performance Standard	: Develop a positive sense of self.
Learning Competencies	: Identify and know one's self. <ul style="list-style-type: none"> ○ Cultural identity ○ Name (why do you have that name) ○ Age ○ Express one's perspective about self.

Learning Materials : Manila paper, pentel pen, Printed pictures of early Dumagats. (Optional: Laptop, projector)

Lesson Objectives: At the end of the lesson the learners will be able to:

1. Define what a Dumagat is in their own perspective.
2. Rediscover their history as Dumagat people.
3. Examine their own identity as a Dumagat.
4. Practice introducing themselves with confidence as a Dumagat.

LESSON PROPER

Motivation Activity

Pair the learners into two. In three minutes ask them to draw their partner's face with all of its details. Afterward, each of them will introduce his/her partner in the class using his/her drawing. They need to tell the names, ages, and descriptions (adjectives) of their partners.

Presentation of Concept

After the activity, allow the learners to settle on their seats, and post pictures of early Dumagats, then ask them what they can say about the pictures (see Attachment 1). Afterward, if there are available resources (laptop and projector), let them watch the video clip you have prepared for them from <https://www.youtube.com/watch?v=0von7RcFt6o> .

Option: Prepare pictures of Dumagat people, their culture, way of living, and other pertinent pictures or drawings related to the topic.

Then ask them the following questions:

1. Who are you as a Dumagat? What do you know about your history as Dumagats?
2. What makes you different from others?
3. What will you tell your children about being a Dumagat?

Allow them to voluntarily share their answers to the group then lead them to these statements written on a manila paper:

Indigenous peoples are inheritors and practitioners of unique cultures, and ways of relating to people and the environment. They have retained social, cultural, economic, and political characteristics that are distinct from those of the dominant societies in which they live.

- United Nations, 2019 (<http://www.un.org/en/events/indigenousday>)

“For you created my inmost being; you knit me together in my mother’s womb. I praise you because I am fearfully and wonderfully made; your works are wonderful.”

- Psalm 139:13-14

Explain these statements to the learners, and let them realize that they are just like other people. The Dumagats are unique because of their social, cultural, economic, political beliefs, and practices. But despite their distinct difference, they are uniquely created by God.

Developmental Activity

Ask the class to group themselves into three. Instruct them that among their groups, they have to introduce themselves to one another. Considering all the things being discussed in the presentation of concept, the class should have a grasp of the whole idea about who they are as Dumagats. This exercise will help them be more confident of what they feel about themselves especially when they have to introduce themselves to others.

Closing

As you close the lesson, ask each one to stand, and let them fill the statement “I love being Dumagat because _____.”

Say your closing statements and end with a prayer.

Evaluation:

1. How did the students respond to the lesson?
2. What area of the lesson was challenging to teach? Why?
3. Were the lesson objectives met?
4. What changes should be made to improve the process of learning?

Lesson 2

Lesson Title	: I Care about Myself
Topic	: Taking Care of the Body
Content Standard	: Self-care and self-help tasks.
Performance Standard	: Perform self-care and self-help tasks as part of their accountability.
Learning Competencies	: Identify ways to take care of the self, and practice good hygiene habits.
Learning Materials	: Hygiene kits, pictures of unhealthy people, pictures of good hygiene practices (see Attachment 3)

Lesson Objectives: At the end of the lesson the learners will be able to:

1. Explain the importance of having a good hygiene practice.
2. Associate how having a good hygiene practice can keep a person healthy.
3. Demonstrate good hygiene practices.

LESSON PROPER

Motivation Activity

Distribute hygiene kits to the learners. Each hygiene kit should contain the following: soap, shampoo, toothbrush, toothpaste, body sponge, and a face towel. Let the learners look at the items in the kit, and analyze what is the use of each item. Encourage the learners to participate in the class. Call them by name and let them pick an item, then let them demonstrate how to use it in the class. (The purpose of the activity is not to shame a learner but to measure the level of their familiarity with the use of the hygiene kit.) Tell them that later in the class, you will teach them how to use each item properly.

Presentation of the Concept

After the activity, when the learners are settled on their seats, show them pictures of sick people (see Attachment 2). Ask them to think of a situation or a reason why the people on the pictures are sick. Allow time for class participation. Then tell them that these situations or reasons could be avoided if we know how to prevent the spread of germs, and other bacteria by doing the following according to the Department of Health (see Attachment 3 for pictures): (Explain each habit to the learners.)

Good personal hygiene habits include:

- Washing the body often. If possible, everybody should have a shower or a bath every day. However, there may be times when this is not possible. Examples are when people are out camping or there is a shortage of water.
- If this happens, a swim or a wash all over the body with a wet sponge or cloth will do.

- Cleaning the teeth at least once a day. Brushing the teeth after each meal is the best way of making sure that gum disease, and tooth decay are avoided. It is very important to clean teeth after breakfast, and before going to bed.
- Washing the hair with soap or shampoo everyday, if possible.
- Washing hands with soap after going to the toilet.
- Washing hands with soap before preparing and eating food. During normal daily activities, such as working and playing, disease causing germs may get onto the hands, and under the nails. If the germs are not washed off before preparing food or eating, they may get onto the food.
- Changing into clean clothes. Dirty clothes should be washed with laundry soap before wearing them again.
- Hanging clothes under the sun to dry. The sun's rays will kill disease-causing germs and parasites.
- Turning away from other people and covering the nose and mouth with a tissue or the back of the elbow when coughing or sneezing. If this is not done, droplets of liquid containing germs from the nose and mouth will be spread in the air, and other people can breathe them in, or the droplets can get onto food.

Developmental Activity

Have the hygiene kit, water, and extra towel (from the learners) prepared. Mention that you will do an actual demonstration of proper brushing of teeth, washing of hands, and face. (Women can also be taught how to comb their hair and apply powder.) You may want to group them into three. One group will brush their teeth first, the second group will wash their hands, and the third group will wash their face. Each learner uses his/her own face towel. Ask for volunteer teachers who will facilitate each group as you oversee them as the lead teacher.

Closing

Have the group form a circle facing one another. Ask for volunteers who will share what is the most important thing that they learned today. Afterward, lead them in a closing prayer.

Evaluation:

1. How did the students react about keeping their hygiene?
2. What area of the lesson was challenging to teach? Why?
3. Were the lesson objectives met?
4. What changes should be made to improve the process of learning?

Lesson 3

Lesson Title	: I Can
Topic	: Talents and Capabilities
Content Standard	: Self-awareness, and learning to know oneself.
Performance Standard	: Demonstrate a greater understanding of oneself.
Learning Competencies	: Describe oneself through talents and capabilities. : Distinguish how to utilize the identified talents and capabilities.

Learning Materials : Manila paper, pentel pen, katsa cloth, and poster paints

Lesson Objectives: At the end of the lesson the learners will be able to:

1. Identify their innate talents and capabilities in relation to God's gifts.
2. Show confidence in using their talents and capabilities.
3. Determine ways how and where they can use their talents and capabilities.
4. Realize that they can do anything as a Dumagat by God's grace and help.

LESSON PROPER

Motivation Activity

Divide the group into two. Inform that you will play a game called "Charade." Explain the mechanics of the game to them. Tell them that a member of their group will pick a card (picture) and has to act out what is in the picture (see Attachment 4). The other members of each group should be able to guess correctly the act within two minutes. The group with the highest correct scores will be the winner. Give incentives to the class.

Presentation of the Concept

Relate the topic to the previous activity. State that the lesson is about talents, and the things they are capable of doing. Let them understand that despite their weaknesses they must not dwell on it, but focus on their strength or on their talents, and other capabilities.

Put up a manila paper on the board or wall, and draw a big image of a male and female. Let everyone imagine that he or she is the image, then ask them to think of their talents and capabilities. Write for them all their ideas beside the images, then read the suggested ideas for them.

Developmental Activity

Ask a volunteer from the learners who would like to share what talents and capabilities they have, and where these can be used to be of help to others. You may encourage those who have talents in singing to render a song, and those who have talents in dancing to dance, or any talent or skill you discovered one has during the activity.

Tell the story of David and Goliath.

Questions:

1. What are the Goliaths in your life? (E.g. Insecurities, fears, weaknesses)
2. How can you overcome those Goliaths?
3. What did God give to David for him to conquer Goliath?
4. Why do you think David succeeded?

Afterward, post the unbleached muslin cloth or *katsa* in Filipino for the "I Can Do Wall." Encourage each one of them to color their hand using poster paints, and then let them imprint their hands on the muslin cloth. Tell them that this is a symbol that they can do anything as a Dumagat by God's grace and help, and if they believe that they can.

Closing

Before closing in prayer, ask each one of them to say with enthusiasm "Kaya ko!" (I Can!) Then say the words together. Encourage them to believe in themselves, and to God who gives everything that they have.

Evaluation:

1. What did the students understand about overcoming their Goliaths?
2. What area of the lesson was challenging to teach? Why?
3. Were the lesson objectives met?
4. What changes should be made to improve the process of learning?

Lesson 4

Lesson Title	: I Believe in Makidyapat (God)
Topic	: Keeping My Faith
Content Standard	: Deepening of faith in God
Performance Standard	: Choose to connect with God in their way.
Learning Competencies	: Reflect on a situation wherein they could or had exercised a greater faith in God. Justify why keeping one's faith is important.
Learning Materials	: Improvised telephone, pre-cut outs of different images from magazines, glue and bondpapers, creation story card (see Attachment 5)

Lesson Objectives: At the end of the lesson the learners will be able to:

1. Recognize the importance of having a relationship with God.
2. Express their faith in God through images relating to situations encountered.
3. Commit to believing and having faith in God whatever the situation.

LESSON PROPER

Motivation Activity

Group the class into two. Explain to the class that you are going to play a game called "Pass the Message." This game will use an improvised telephone. The game will start with two representatives from the group who will serve as the speaker and the receiver. The messenger will be given a word that has to be passed to the receiver using the improvised telephone. Then the received message should be shared with the group and the group will say it all together. The improvised telephone is made of two cans connected by a string. The goal of the game is to pass all the exact words to their group. They can change the messenger and the receiver in every turn. You may give incentives for the learners, and simple prize item for the winners.

Ask the following questions after the game:

1. In connection to having faith in God, what do you think is the representation of the messenger and the receiver?
2. Do you believe that there is One Being who hears us when we pray?
3. What are the things we are doing to express our faith in God?

Presentation of the Concept

Relate the "Creation Story" to the learners using the story cards. Say, this is the story of how God created the world. Truly there is One Ultimate Being who created everything, including us. Let us claim that God loves us so much that He gave everything to us, this world, and most of all His Son Jesus Christ.

Developmental Activity

Post the pre-cutout images on the board. Ask the learners to get one from the pictures that best symbolizes their faith (e.g. tree, cross, sun). Allow time for them to think and decide which one to pick. Distribute bondpapers and glue then ask them to paste their chosen images on the papers. Afterward, ask for volunteers to share the meaning of the image they have chosen relating to a situation wherein they have exercised a greater faith in God. If the class is manageable, allow everyone to share.

Closing

Put learners in pairs. Instruct each pair to share prayer requests to one another and then encourage them to pray for each other. After few minutes of praying together as a pair, lead them to form a circle and join hands. Encourage every one of them to say a short prayer for their families, then lead the closing prayer.

Evaluation:

1. What did the students understand regarding their faith in God?
2. What area of the lesson was challenging to teach? Why?
3. Were the lesson objectives met?
4. What changes should be made to improve the process of learning?

Lesson 5

Lesson Title	: I Am Proud to be a Dumagat
Topic	: Expressing Myself as a Dumagat
Content Standard	: Self-expression of thoughts through a creative avenue as a Dumagat
Performance Standard	: Practice ways to express thoughts in their creative ways as Dumagat.
Learning Competencies	: Think of creative ways to express oneself. Demonstrate creative ways to express oneself.
Learning Materials	: Pictures of other indigenous people (e.g. Aeta, Cordillerans, Badjao) (see Attachment 6)

Lesson Objectives: At the end of the lesson the learners will be able to:

1. Realize that being a Dumagat is something to be proud of.
2. Feel delighted about being a Dumagat.
3. Express themselves by doing creative ways to introduce a Dumagat culture.

LESSON PROPER

Motivation Activity

Group the class into three. Each group will be assigned to do a task as indicated below.

Group 1: Sing or make a song about the Dumagats.

Group 2: Dance to a Dumagat music.

Group 3: Make a poem or chant about Dumagats.

Inform the groups that they have 15 minutes to practice the task assigned to them. Afterward, they have five minutes to present their task. Let the learners give their reactions. Then ask the following questions:

1. Are you proud of being a Dumagat? Why or why not?
2. How do you express yourself as a Dumagat?
3. What are other things you can do to express your thoughts to other people?

Presentation of the Concept

Show to the class the different pictures of tribes in the Philippines. (e.g. Cordilleran, Badjao, Aeta). Post the pictures for the class to observe. Then ask them what they can say about the pictures. Can they identify their ethnicity? Let them share their thoughts. Afterward, say, like the Dumagats, these people also belong to the indigenous peoples' group in the Philippines. They have their own identity and culture. They are proud of who they are, and what they have. As a Dumagat, you should also be proud of who you are, and be able to express yourself with pride and confidence. Ask this question for sharing: What do you think is the best quality of being a Dumagat? Why do you think so?

Developmental Activity

Ask the Group 2 to teach the dance. Let the learners participate and express themselves through the dance activity. Afterward, ask Group 1 to teach the song they have sang earlier. Let the class learn the song together, and sing it all together. Lastly, let the poem or chant group teach what they performed. Let them explain the meaning of the chant, if they did a chant as their task.

Surely, the class should have felt good about what happened, and continue to enrich their crafts.

Closing

Ask learners individually on their realization for today's lesson. Encourage them to speak, and let everyone listen to whoever is speaking. At the end of each speech, in unison, everyone affirm "I am a Dumagat and I am proud to be a Dumagat!" Then ask the oldest Dumagat learner to close the session with a prayer.

Evaluation:

1. What did the students learn about doing their tasks?
2. What area of the lesson was challenging to teach? Why?
3. Were the lesson objectives met?
4. What changes should be made to improve the process of learning?

UNIT II: FAMILY VALUES IMPLEMENTATION

Lesson 6

Lesson Title	: My Family
Topic	: The Basics of a Dumagat Family
Content Standard	: Re-emphasizing the value of family in the Dumagat context
Performance Standard	: Develop a sense of ownership and belonging to a family.
Learning Competencies	: Identify family members and appreciate them. Trace family members through a family tree.
Learning Materials	: Dumagat family picture and student sheet (see Attachment 7), glue, emojis (smiley and sad)

Lesson Objectives: At the end of the lesson the learners will be able to:

1. State their definition of a family.
2. Show appreciation to the family members.
3. Make a family tree.

LESSON PROPER

Motivation Activity

Post a Dumagat family picture on the board or wall. Allow time for the learners to look at it. Ask the following questions:

1. What is a family for you?
2. Why do you think a family is important?
3. Who are those people that you consider as part of your family?

Allow volunteers to share their answers to the class.

Presentation of the Concept

Give emojis on a stick to the learners (one smiley and one sad face). Present the researched information about the Dumagat family. State each sentence one by one, and let the learners determine if the statement is true or false. Let them raise the smiley emoji if for them the statement is true, and raise the sad emoji if they consider the statement to be false.

1. The Dumagat family is usually a nuclear family (mother, father, and children).
2. The Dumagat family does not trace its lineage.
3. The Dumagat family does not have a permanent home.
4. A Dumagat has the freedom to choose who will be considered as a family.
5. The Dumagat family has loose values.

Allow volunteers to explain their answers to the group.

Say, the family is the basic unit of society. It is applicable even in the Dumagat community. In the Bible, a family played a vital role in keeping God's plan.

Let us look at how Noah's family was blessed because they obeyed God.

1. They love and protect each other. (They remain in the family despite being mocked by other people around them.)
2. They support each other. (Helped Noah in building the ark)
3. They prayed and worshipped together. (After the flood they built an altar to thank God.)

Developmental Activity

Distribute the activity sheets. Tell the students that they are going to trace their family lineages through creating family trees. Those who know how to write the names of their families can do so, while those who cannot write their names may recall their families, and draw them in the box provided. The assistant teachers may help the learners to write the names for them.

Closing

Ask for volunteers to share their family trees, and the stories of their families that they can recall. After the session, let them bring home their family trees, and encourage them to post them on the wall of their houses. Ask the class for a volunteer to lead the closing prayer.

Evaluation:

1. What did the students understand regarding the importance of family?
2. What area of the lesson was challenging to teach? Why?
3. Were the lesson objectives met?
4. What changes should be made to improve the process of learning?

Lesson 7

Lesson Title	: I am an Empowered Dumagat Parent
Topic	: Roles and Duties
Content Standard	: Roles and responsibilities of Dumagat parents
Performance Standard	: Develop awareness of responsible parenting, and be empowered as Dumagat parents.
Learning Competencies	: Assess themselves and think of ways to improve as parents.
Learning Materials	: Manila paper, pentel pen, old cardboard, pop sickle sticks, glue, twigs, and small flowers

Lesson Objectives: At the end of the lesson the learners will be able to:

1. Recognize the duties and responsibilities of parents according to the family code of the Philippines.
2. Express their joys and challenges as parents.
3. Plan ways to be better parents for their children.

LESSON PROPER

Motivation Activity

Find three youth volunteers who will act out this situation:

The mother and the father have to leave their seven-year-old daughter in the custody of a friend because they have to attend to their business of selling vegetables in the market. While the parents are out, their daughter had a fight with the child of their friend. Their daughter got bruises, and when the parents returned to get their daughter, the mother was indignant to the child because she got bruises. However, the father did not react.

Question: If you were the parents how would you react?

Let the learners share their thoughts about the situation.

Presentation of the Concept

Say, it is not so easy to be parents especially to the younger ones. But as parents, you have the responsibility to care for your children. Let us look at what the Family Code of the Philippines says about responsible parenting. (A PowerPoint presentation with pictures to illustrate or simple drawings to express the thoughts.)

RESPONSIBILITY OF THE PARENTS

Article 220 of the Family Code of the Philippines states that the parents and those exercising parental authority shall have respect to their unemancipated children on the following rights and duties:

- (1) To keep them in their company, to support, educate and instruct them by right precept and good example, and to provide for their upbringing in keeping with their means;
- (2) To give them love and affection, advice and counsel, companionship and understanding;
- (3) To provide them with moral and spiritual guidance, inculcate in them honesty, integrity, self-discipline, self-reliance, industry, and thrift, stimulate their interest in civic affairs and inspire in them compliance with the duties of citizenship;
- (4) To furnish them with good and wholesome educational materials, supervise their activities, recreation, and association with others, protect them from bad company, and prevent them from acquiring habits detrimental to their health, studies, and morals;
- (5) To represent them in all matters affecting their interests;
- (6) To demand from them respect and obedience;
- (7) To impose discipline on them as may be required under the circumstances; and
- (8) To perform such other duties as are imposed by law upon parents and guardians.

Developmental Activity

After you have explained the duties and responsibilities of the parents, encourage them to share to the group their joys and challenges as parents.

Afterward, distribute the materials to them for making a DIY (do it yourself) picture frame. Tell that they will be making a picture frame in the class, and that a separate date will be set where each member of their family will be present for the family pictorial. This family photo will be placed in the DIY frame that they will be making.

Closing

Ask volunteers to share what they have learned in the lesson today, and what they plan to do to become better parents. Ask a learner to close the session with a prayer.

Evaluation:

1. What did the students understand about being responsible Dumagat parents?
2. What area of the lesson was challenging to teach? Why?
3. Were the lesson objectives met?
4. What changes should be made to improve the process of learning?

Lesson 8

Lesson Title	: Roles and Duties of My Dumagat Children
Topic	: Roles and Duties
Content Standard	: Roles and responsibilities of Dumagat children
Performance Standard	: Develop awareness of their children's needs and be empowered as Dumagat parents.
Learning Competencies	: Evaluate their children and think of ways to train and teach their children in their method.
Learning Materials	: Smooth stones, pens, cut out children images (see Attachment 8)

Lesson Objectives: At the end of the lesson the learners will be able to:

1. Enumerate the duties and responsibilities of the children.
2. Share what they have learned from the lessons to be better parents.
3. Express their love and appreciation to their children with a simple project.

LESSON PROPER

Motivation Activity

Prepare cut-out images of children. Make fifty pieces or more depending on the number of the learners. Then instruct the learners to get the cut out images according to the number of their children. Make it a game and award those who have the highest, the lowest number of children, and also the oldest and youngest parents among the class.

After the activity, ask those who have the highest number of children to share how they manage their children. Allow ample time to share their stories.

Presentation of the Concept

Say, it is very important to know how we should discipline and guide our children as parents. We cannot entrust that to anyone but us. However, the Bible gives us a clear guide on how we should deal with our children, and how should our children act towards the family. Here are some concepts that the bible taught us.

THE DUTIES OF CHILDREN TO THEIR PARENTS

(Based on

https://biblehub.com/sermons/auth/croskery/the_duties_of_children_to_parents.htm)

(Show pictures or drawings depicting the concepts)

Children, obey your parents in the Lord, for this is right. "Honor your father and mother"—which is the first commandment with a promise—"that it may go well with you and that you may enjoy long life on the earth. Ephesians 6:1-3(NIV)

1. Children ought to love their parents.

LOVE is the only state of mind from which all the other duties that you owe them, can arise. By love, we mean affection; and surely this is due to a father and mother. The very relation in which you stand to them demands this.

2. Children ought to respect their parents.

"Honor," says the commandment, "your father and mother." This is respect for your *feelings*, your *words*, and your *actions*. It consists in part of an inward consciousness of their superiority, and an endeavor to cherish a reverential frame of mind towards them, as placed by God over you.

3. Children ought to obey their parents.

"Children *obey* your parents," says the apostle in his epistle to the Colossians. This is one of the most obvious dictates of nature; even the irrational creatures are obedient by instinct and follow the signs of the parent animal, or bird, or reptile. (Obedience should be, universal, prompt, cheerful, self-denying, and uniform.)

4. Children ought to submit to the family discipline and rule

In every well-ordered family, there is a rule of government; there is subordination, system, discipline, reward, and punishment; and to these, all the children must be in subjection.

Developmental Activity

After the lecture, let the learners ask anything about their challenges in raising their children. Remind them that their commitment to being better parents is trully important so that their children will be guided accordingly.

Afterward, ask them to pick up some smooth stones, one each for their children. Instruct them to design it, draw anything on it, and put the names of their children. Let the assistant teachers help the learners especially those who do not know to write, to pen the names of their children on the stones. Ask them to give it to their children as a sign of their love and appreciation for them.

Closing

In closing, ask the learners to share what they have learned in the lesson, and what they plan to do to be better parents. Ask a student to lead the closing prayer.

Evaluation:

1. What did the students understand about taking care of their children?
2. What area of the lesson was challenging to teach? Why?
3. Were the lesson objectives met?
4. What changes should be made to improve the process of learning?

Lesson 9

Lesson Title	: Cultural Values in My Dumagat Family
Topic	: Restoration of Cultural Values in the family
Content Standard	: Importance of the implementation of the cultural values in the family
Performance Standard	: Discuss the importance of the implementation of the cultural values in the family.
Learning Competencies	: Identify these cultural values that they need to restore in their family
Learning Materials	: Manila papers, pentel pens, student sheets

Lesson Objectives: At the end of the lesson the learners will be able to:

1. Recognize the importance of implementing cultural values in their families.
2. Take responsibility in teaching cultural values of the Dumagat community to their families, and that these are practiced by every member of their families.
3. Make a community plan to reintroduce the cultural values of the Dumagats to the younger generation.

LESSON PROPER

Motivation Activity

Distribute the student sheets (see Attachment 9) to the learners. Instruct them to answer those sheets within ten minutes. Their goal is to spot all the differences in the picture. Give incentive to the one who will get the highest points.

Next, say, "The Dumagat community is tagged as a vanishing culture because of the struggle to pass the culture to the younger generations. There are underlying factors which cause the failure for the Dumagat culture to be transmitted to the younger generations, however, there is still hope, unless there are no more adults who are willing to teach their children about this culture."

Like the activity sheet, we cannot notice the differences until we focus intently on the details. It will not be noticed that the Dumagat culture is vanishing, unless we put importance in its preservation.

Presentation of the Concept

Let the class be grouped into two. Assign assistant teachers for each group to write for them. Provide manila papers to each group. Ask each group to think of their culture and a tradition in the Dumagat community that is no longer known to the younger generation. Give them at least fifteen minutes to do this.

Afterward, ask each group to report with the help of the assistant teachers.

Ask the following questions:

1. What are the factors which cause the lack of knowledge of the younger generation of the Dumagat community about this culture?
2. Why do you think it is important to preserve the Dumagat culture by transmitting it to the younger generations?
3. What are the steps that we can do for the Dumagat culture to be continuously passed on to the younger generation?

Developmental Activity

The last question would encourage the learners as parents in the community to think of ways to transmit their culture to the younger generation.

With the help of the assistant teachers, each group will think of ways to restore, teach, and transmit their culture to the Dumagat families.

Afterward, let them share their ideas with the class.

Closing

Ask the group to make a circle and hold hands. Appoint someone in the class to lead the closing prayer. Say that as the leader pray, they would pray as well for their community and their families.

Evaluation:

1. What did the students understand about the importance of implementing cultural values in their families?
2. What area of the lesson was challenging to teach? Why?
3. Were the lesson objectives met?
4. What changes should be made to improve the process of learning?

Lesson 10

Lesson Title	: Traditional Values in My Dumagat Family
Topic	: Restoration of traditional values in the family
Content Standard	: Importance of the implementation of the traditional values in the family
Performance Standard	: Discuss the importance of the implementation of the traditional values in the family.
Learning Competencies	: Identify these traditional values that they need to restore in their family.
Learning Materials	: Fifteen different sizes of stones, teaching stick

Lesson Objectives: At the end of the lesson the learners will be able to:

1. Recognize the importance of the implementation of the traditional values in the family.
2. Commit to teach and implement the traditional values of the dumagat community to their families.
3. Make a plan on how to teach these traditional values to their families

LESSON PROPER

Motivation Activity

Let the class be grouped into three. Give each group five stones of different sizes and shapes. Ask them to pile the stones on top of each other within five minutes. The stones should stay balanced for at least thirty seconds. The first group that will be able to do the task successfully will be the winner.

Ask the following questions:

1. Among the five stones that were given to you, which did you put first as the foundation? (the biggest)
2. Why is it important that the foundation of the stones should be firm? (so that other stones will not collapse)
3. Relating to the activity, what do you think are the important foundations of the Dumagat community? (culture, traditions, identity)

Presentation of the Concept

Relating to our latest topic discussed on the cultural values of the Dumagat community, today, we will discuss the traditions of the Dumagat community that should be observed among the Dumagat family for continuous transmission of the Dumagat identity.

These are some of the Dumagat traditions based on the interview with the Dumagat teacher:

Pagbubunyog – one of the ancient methods of cooking for the Dumagats. They used bamboo to cook rice, by wrapping the rice in *Tigbak* leaves, which are smaller than the usual banana leaves. Then the wrapped rice will be placed inside the bamboo to be cooked.

Pasaing - refers to the first food cooked and serves as a sacrifice offering to the spirit of nature as a thanksgiving to “Makidyapat” for the abundant harvest. The emphasis of this occasion is the gathering wherein all of the family members will eat together.

Pasunuran – a tradition among families wherein adult siblings are being obeyed and respected by the younger ones. Has the same concept with “seniority”.

Pagbibigayan” or “Irasan” – a practice of sharing everything as a family and as a community.

These traditions are said to be neglected by the younger generations. Ask the adult learners to validate that these traditions are no longer practiced by the young ones. Let them also share what other traditions are not being practiced anymore in their families.

Developmental Activity

Each learner will have a “teaching stick.” Ask each of them to stand up and get their “teaching stick”. Instruct them that as they get it they have to stand in front and share their commitments and plans in teaching these traditions to their children.

Closing

End today’s lesson with prayers. Ask everyone to come into pairs. Remind them that prayer is like talking to a friend but this time it will be God whom they will be talking with. In this way they will be more comfortable to pray for each other’s concern about their children and families. Teacher ends the session with a closing prayer.

Evaluation:

1. What other Dumagat cultural values have they shared being implemented in their family?
2. What area of the lesson was challenging to teach? Why?
3. Were the lesson objectives met?
4. What changes should be made to improve the process of learning?

UNIT III: SOCIAL RELATIONSHIPS

Lesson 11

Lesson Title	: I Belong to a Dumagat Community
Topic	: Responsible membership in the Dumagat community
Content Standard	: Recognizing my duty as a member of the Dumagat Community
Performance Standard	: Develop a sense of responsibility that will contribute to the harmonious relationship of the people in the community.
Learning Competencies	: Demonstrate smooth interpersonal relationships between and among community members.
Learning Materials	: Twigs, stones, leaves (for the motivation activity), seedlings for every learner.

Lesson Objectives: At the end of the lesson the learners will be able to:

1. Describe what responsible membership is.
2. Demonstrate belongingness by participating in any activity that will benefit the community.
3. Plant a community tree.

LESSON PROPER

Motivation Activity

Divide the class into two groups. Give each group the materials needed (twigs, stone, and dried leaves). Tell the groups that their goal is to make a house out of those materials that you have given to them in fifteen minutes. The house should be strong and able to surpass the coming storm. Tell them that everyone should participate. (Intentionally, do not assign them a leader, let the leader emerge from the group naturally.)

(Optional) After they have built their houses, fan their houses, and see if they built those houses strong enough to surpass the “storm.”

Afterward, ask the following questions:

1. Did your group succeed in building a strong house? Why or why not?
2. What did the group members do to make the task easy?
3. What are the things that your group did not do that made your task difficult to accomplish?
4. What did you learn from the activity?

Say, this activity challenged your teamwork and sense of responsibility. As a part of the community, everyone has a specific role that should be played. Remember the saying "No man is an island." Truly you cannot live just for yourself, and so we have to be sensitive to the needs of the community to build a better one.

Presentation of the Concept

Share this verse and briefly explain then and proceed to the discussion.

Philippians 2:5 (NIV)

In your relationship with one another, have the same mindset as Christ Jesus.

Present to the learners the list about things that you have written on manila paper about “How to be a Good Dumagat Community Member” (Based on 20 ways how to be a responsible citizen) <https://faq.ph/20-ways-to-be-a-responsible-filipino-citizen/> (The teacher may do a power point presentation with pictures to explain each point. Drawings or cut-out pictures are options to do.)

1. Be punctual, do not procrastinate.
2. Pay your dues (*utang*) on time.
3. Be a responsible parent.
4. Love your husband or wife.
5. Conserve water and energy.
6. Protect the environment.
7. Report crimes.
8. Obey rules and regulations in the community.
9. Be kind to other people.
10. Respect others especially the elders of the tribe.
11. Help the community to achieve progress.
12. Support fellow Dumagat.
13. Be honest with everyone.

Allow the learners to share their ideas on how they can help their community progress, and maintain a harmonious relationship among the community members.

Developmental Activity

Before the class starts, you should have prepared seedlings of fruitbearing trees (mango, langka, mabolo). Give each learner a seedling. Instruct the learners that seedlings will be planted near their houses. The seedlings symbolize their community’s commitment to be united. Their responsibility to the seedling is a reflection of their responsibility as members of the Dumagat community.

Closing

Let the learners gather around the seedlings, and tell them to stretch their hands towards them. Lead the prayer for their community and for each of them as members of the Dumagat community.

(Optional: You may ask the learners to sing a Dumagat song before you lead the closing prayer.)

Evaluation:

1. What commitments were made by the members of the Dumagat Community?
2. What area of the lesson was challenging to teach? Why?
3. Were the lesson objectives met?
4. What changes should be made to improve the process of learning?

Lesson 12

Lesson Title	: I Am a Peace-loving Dumagat
Topic	: Maintaining a Harmonious Relationship among Dumagat People.
Content Standard	: Maintaining a harmonious relationship among Dumagat people.
Performance Standard	: Strategize ways to live in harmony with others.
Learning Competencies	: Determine different ways to develop a harmonious relationship among fellow Dumagat people.
Learning Materials	: Pebbles, smiley sticker, customized medal

Lesson Objectives: At the end of the lesson the learners will be able to:

1. Recognize the importance of maintaining a harmonious relationship among fellow Dumagat people.
2. Commit to develop the skill of appreciating fellow Dumagats.
3. Demonstrate ways of how to maintain a good relationship with fellow Dumagats.

LESSON PROPER

Motivation Activity

Give each learner at least five pebbles. Beforehand, put a smiley sticker on each pebble. Instruct the learners that they will choose among themselves five people whom they will give one pebble. Say that those people they will choose are those people whom they want to appreciate.

After the activity, ask the following questions:

1. Who got the most number of pebbles? How do you feel that you got appreciated by your fellow Dumagats?
2. Which is easier to do? To appreciate or to criticize a fellow Dumagat? Why?
3. What are some ways we can do to have a good relationship with our fellow Dumagats?

Presentation of the Concept

Share this verse to them and explain briefly.

John 15:13

Greater love has no one than this; to lay down one's life for one's friends.

Present this list with the class after the sharing.

How to be a Friendly Dumagat

The following are based on the researchers experiences during the data-gathering procedure.

(Assistant teachers or staff volunteers to re-enact or do a role play for each point.)

1. **Be courteous**

Dumagats are known as timid people but they are very respectful. They nod to anyone they meet along the road and will say good morning or good afternoon. This is one of their positive traits as Dumagats that they should maintain.

2. **Offer help**

As Dumagats, they are very helpful. Whenever they see someone who needs help they will offer their help.

3. **Smile always**

Dumagats are simple and happy people. If they have visitors in their village, they will welcome them with a warm smile.

4. **Be hospitable**

Dumagats have the inherent hospitable quality of the Filipinos. They are very accommodating when accepting visitors.

Developmental Activity

After the discussion, give a workshop for the class. Write the six points of "How to be a Friendly Dumagat" on strips of paper, and write also the names of the learners on separate strips, then put these strips into two separate boxes. Pick a name from the box, and the person who will be picked will also draw from the other box. That person will do what the strip of paper says. Try to do all the six points if the time permits. You can also repeat each point so that many learners will experience to act out.

Closing

Give each one a customized medal (pre-made). Ask the learners to choose a partner. Encourage them to say words of appreciation to their partners. Afterward, instruct each learner to hang the medal to his/her partner. The medal symbolizes that they have a responsibility to uplift, support, help each other, and be one in maintaining harmonious relationships among the Dumagat community.

Ask someone to lead the closing prayer.

Evaluation:

1. What did the students learn about the importance of being peace-loving?
2. What area of the lesson was challenging to teach? Why?
3. Were the lesson objectives met?
4. What changes should be made to improve the process of learning?

Lesson 13

Lesson Title	: I Build Bridges
Topic	: Building Connections and Friendships with the non-Dumagat people
Content Standard	: Interpersonal relationship outside the Dumagat community
Performance Standard	: Develop interpersonal skills that will contribute to the harmonious relationship with the people outside the Dumagat community.
Learning Competencies	: Demonstrate smooth interpersonal relationships with people outside the Dumagat community.
Learning Materials	: Bondpaper, pingpong balls

Lesson Objectives: At the end of the lesson the learners will be able to:

1. Recognize the importance and purpose of building good relationships with other people outside the dumagat community.
2. Display confidence in communicating with non-Dumagat people.
3. Demonstrate how to communicate properly with the non-Dumagats.

LESSON PROPER

Motivation Activity

Divide the class into two. Give each learner a bond paper, and assign one ping pong ball per group. Let them form a line. Each group will make a bridge using bond papers so that the ping pong ball will reach the other end. The goal is to make a sturdy bridge so that the ping pong ball will make its way to the end. If the ball falls out, the group should start from the beginning.

After the game, ask the following questions:

1. What made your group do the activity successfully?
2. Was the activity easy or difficult for you? Why?
3. What did you learn from the activity?

Say, the bridge is a very important factor in doing the activity successfully. The bridge symbolizes our good connection with other people. To live in harmony and pursue our goals as individuals and as a community, we should develop a good relationships with other people.

Presentation of the Concept

As the learners reflect on the importance of building good relationships with other people, explain to the the Virtue of Humanity from Mindfulness in Positive Psychology: The Science of Meditation and Wellbeing by Ryan M. Niemiec and Judith Lissing.

The Virtue of Humanity

1. **Love** (capacity to love and be loved): valuing close relations with others, in particular those in which sharing and caring are reciprocated; being close to people.
2. **Kindness** (generosity, nurturance, care, compassion, and altruistic love, “niceness”): Doing favors and good deeds for others; helping them; taking care of them.
3. **Social Intelligence** (emotional intelligence, personal intelligence): Being aware of the motives/ feelings of others and oneself; knowing what to do to fit into different social situations; knowing what makes other people tick.

Closing

Before the class ends, introduce a new way of passing peace to the class through a high five. High five means you are giving a gesture of peace to a person. Assign a person to end the session with a prayer.

Evaluation:

1. How did the students view their relationship with the non-Dumagats?
2. What conflicts are they encountering in relating to non-Dumagats? How are they dealing with such conflicts?
3. What area of the lesson was challenging to teach? Why?
4. Were the lesson objectives met?
5. What changes should be made to improve the process of learning?

Lesson 14

Lesson Title	: I Can Connect
Topic	: Developing Good Communication Skills as a Dumagat
Content Standard	: Developing good communication skills
Performance Standard	: Develop good communication skills using any available resources.
Learning Competencies	: Practice good communication skills.
Learning Materials	: Manila paper, pentel pen, and strips of paper

Lesson Objectives: At the end of the lesson the learners will be able to:

1. Explain the importance of having good communication skills.
2. Feel confidence in communicating using speaking and listening skills.
3. Practice good communication skills.

LESSON PROPER

Motivation Activity

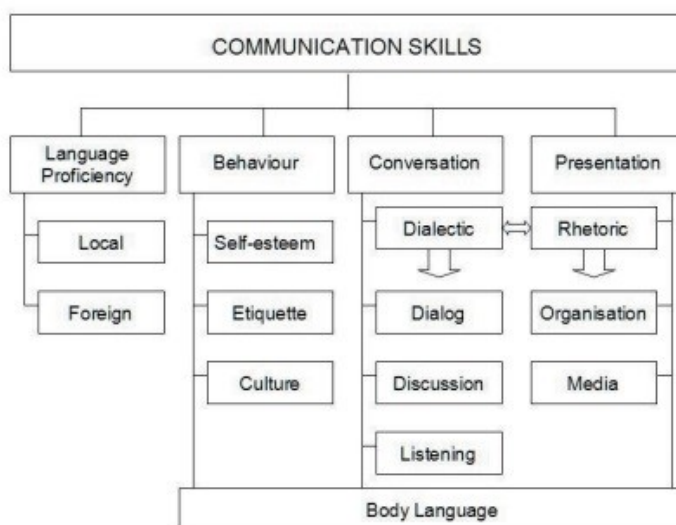
Let the class be grouped into two. Tell them that you are going to have a game called "Pass the Message." Let the two groups be arranged in straight lines, and let them turn their back to the person in front of them. The first person on the line will be the source of the message, then the message will be passed to the second person through whispering, and the second person will do the same to the third person and so on, until the message reaches the last person. The last person will come in front to deliver the message. The point will be given to the faster group who will deliver the message correctly.

Ask the following questions afterwards:

1. Was the activity easy or difficult for you? Why?
2. Why is it important to convey the correct message to a person?
3. What do you think we should do to communicate effectively?

Presentation of Concept

After the sharing and discussion, present the lesson of the day using the overview of Communication Skills from Schulz, B. (2008).



Communication Skills are comprised of:

1. Language proficiency – is based on the languages you know may it be local or foreign language and utilize it to build a good communication with others.
2. Behavior – refers to self-esteem, etiquette and culture. These are important specially if you are communication with other people of different culture. Your behaviour is reflected to your actions which also serve as a non-verbal means of communication.
3. Conversation – this part of communication is important as well, that includes the response to the discussion and listening skills.
4. Presentation – refers to the organization of your statements and the medium you used.

Behavior, conversation, and presentation are all representation of the body language.

To have good communication skills is an advantage. Although Dumagats have their own ways to communicate, it is still important for them to know the benefits of having good communication skills.

Developmental Activity

It is time to practice. Have each learner find his/her pair. Ask them to ask the following about their partners. (Part 1 – Ask the partner, Part 2 – Repeat what the partner shared, take turns)

- Name
- Age
- Number of children
- Occupation
- What is your favorite part of the day? Why?
- What do you wish to buy if you would be given a hundred thousand pesos (Php 100,000)?

Through this activity, the learners will experience to practice their listening and speaking skills.

Closing

Close the session with a game called the boat is sinking. Ask the learners to group themselves into a specific number, in their group each one of them will share what they have learned in the lesson. After three rounds, ask someone to lead the closing prayer.

Evaluation:

1. How do the Dumagats communicate with other Dumagats and non-Dumagats?
2. What area of the lesson was challenging to teach? Why?
3. Were the lesson objectives met?
4. What changes should be made to improve the process of learning?

Lesson 15

Lesson Title	: I Can Manage Conflict
Topic	: Conflict management in the Dumagat community
Content Standard	: Conflict management
Performance Standard	: Develop skills to handle conflicts
Learning Competencies	: Identify ways to handle different conflicts in different situations.
Learning Materials	: Nine dots challenge (see Attachment 11), manila paper, pentel pen, paper and pencil

Lesson Objectives: At the end of the lesson the learners will be able to:

1. Describe the importance, the skills, and purpose of handling conflicts in the community.
2. Serve as role models in promoting peace in the community.
3. Work as a group to make plans on how to promote peace in the community.

LESSON PROPER

Motivation Activity

Post the nine dots challenge on a manila paper. This is a quick “think outside the box” activity. On a piece of paper, draw nine dots in a 3 x 3 grid. The challenge is to connect the nine dots with only four straight lines, without lifting the pencil from the paper. Challenge the learners to try and solve this mystery. You may give them sheets of papers and pencils to practice. (See Attachment 11)

Starting in any corner, draw a diagonal line to the opposite corner. Second, make a horizontal line from that dot to the dot at the other side of your square, but continue onward the length of a fourth invisible dot. Third, draw diagonally, through two (2) middle dots, again continuing your line to the next imaginary dot. Finally, draw a vertical line through the two remaining dots.

Afterward, ask the learners:

1. What made it difficult for you to solve the puzzle?
2. Have you ever thought of trying other ways to solve it?
3. How can you relate it to solving actual problems in life?

Presentation of Concept

Before you present the lesson, ask a volunteer to share an experience of having a conflict with other people, may it be a fellow Dumagat or not. Let the learners comment on the shared experience. Observe how they will respond to the situation if they are the person concerned.

From the book titled “Peace and Conflict in Africa” authored by David J. Francis, two different approaches of conflict resolution of two different places in Africa will be shared to the class.

1. **The jir mediation forum of the Tiv of Nigeria.** The resolution of conflict was guided by the principle of consensus, collective responsibility and communal solidarity. This meant that communities were collectively responsible for the harmony and discord caused by their members. The leaders of the communities in dispute sat in a semicircle facing the audience, which also sat in a semicircle to complete a full circle, with the disputants located within the circle. Rather than legal or political codes or laws, the Tiv relied on cultural norms, values and the communal moral conscience to inform the resolution of conflict. (see attachment for lesson 15)
2. **Indigenous conflict resolution in Somaliland** In northern Somalia, also known as Somaliland, people rely upon their traditional clan elders as ‘the repositories of moral authority and catalysts for societal harmony with regards to dispute resolution and the socio-economic distribution of resources.’ This concept also defines obligations, rights and collective responsibilities (including sanctions) of the group. Within this contract members are pledged to support each other. (see attachment for lesson 15)

Ask the group members to re-enact their process of resolving conflicts in the community. Let the learners suggest a hypothetical situation that they will dramatize.

Developmental Activity

Group the class into two. With the help of the assistant teachers, ask them to think of plans that they could do to avoid conflicts in the community, and to promote peace. Encourage them to dramatize their work to the class.

Closing

For the last activity, ask them to pair up, and make a banner how to promote peace in the community. They may draw symbols of peace, and ask the assistant teachers to write “Hangad namin ang mapayapang komunidad” (We desire for a peaceful community), if they could not write.

Optional: You may want to conduct a parade with the banner they have made around the community. Ask the learners to gather in a circle and hold hands. Ask them to pray for one another. Encourage them to pray for peace in the community; and pray that they will become agents of peace in any given situation.

Evaluation:

1. What conflicts or difficulties arose in the group work?
2. How did they manage the conflicts or difficulties in their own way?
3. What area of the lesson was challenging to teach? Why?
4. Were the lesson objectives met?
5. What changes should be made to improve the process of learning?

RESOURCES

Attachments 1 (For Lesson 1)

Source: <http://www.city-data.com/forum/asia/1329757-do-you-associate-philippines-asia-hispanics-17.html>



Source: <https://www.puertoparrot.com/articles/the-agta-dumagat-of-isabela>



Source: <https://angelucabrerafilipineliterature.wordpress.com/2017/07/26/dumagat-the-indigenous-people-of-dingalan/>



Attachments 2 (For Lesson 2)

Source: <https://edition.cnn.com/2016/10/07/americas/haiti-hurricane-matthew-destruction/index.html>



Source: <https://bahamaspress.com/scores-die-in-haiti-as-cholera-outbreak-grips-the-haitian-country/>



Attachments 3 (For Lesson 2)

Source: Department of Health (Philippines)

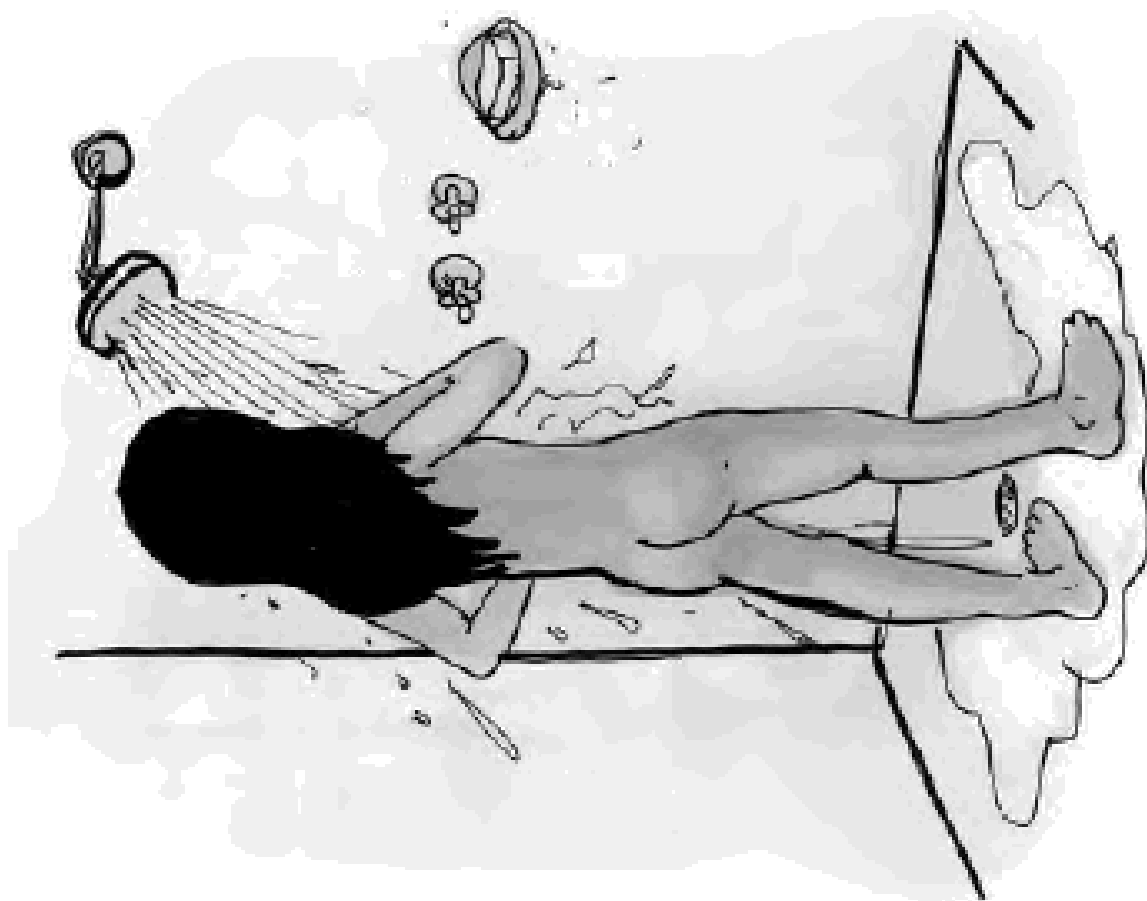


Fig. 3.17: Washing the body helps keep it free of disease-causing germs

Source: Department of Health (Philippines)



Fig. 3.18: Cleaning teeth helps keep gums and teeth healthy.

Source: Department of Health (Philippines)

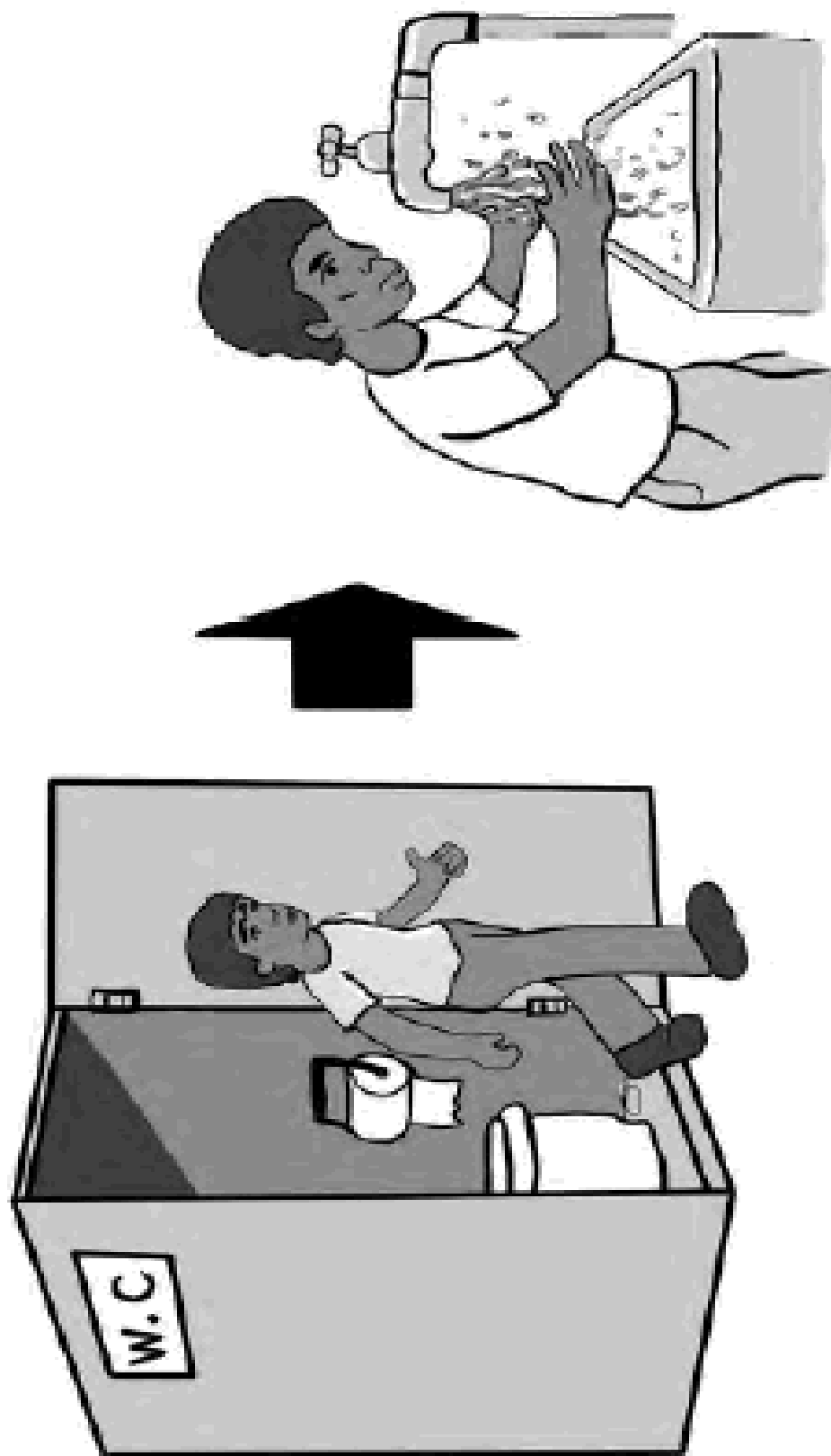


Fig. 3.19: Washing hands after going to the toilet helps stop the spread of germs.

Source: Department of Health (Philippines)

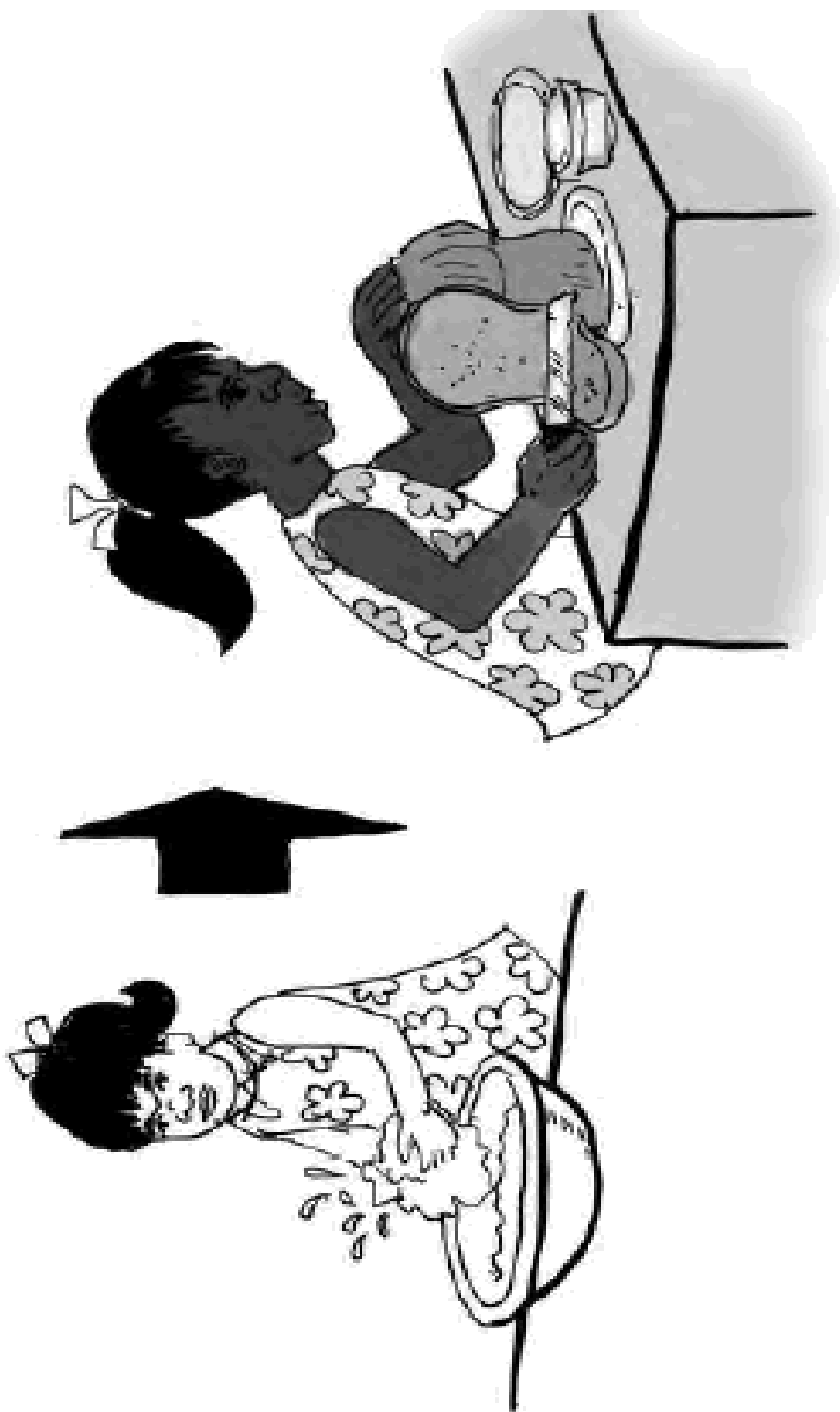


Fig. 3.20: Washing hands before preparing food helps keep germs out of our bodies.

Source: Department of Health (Philippines)

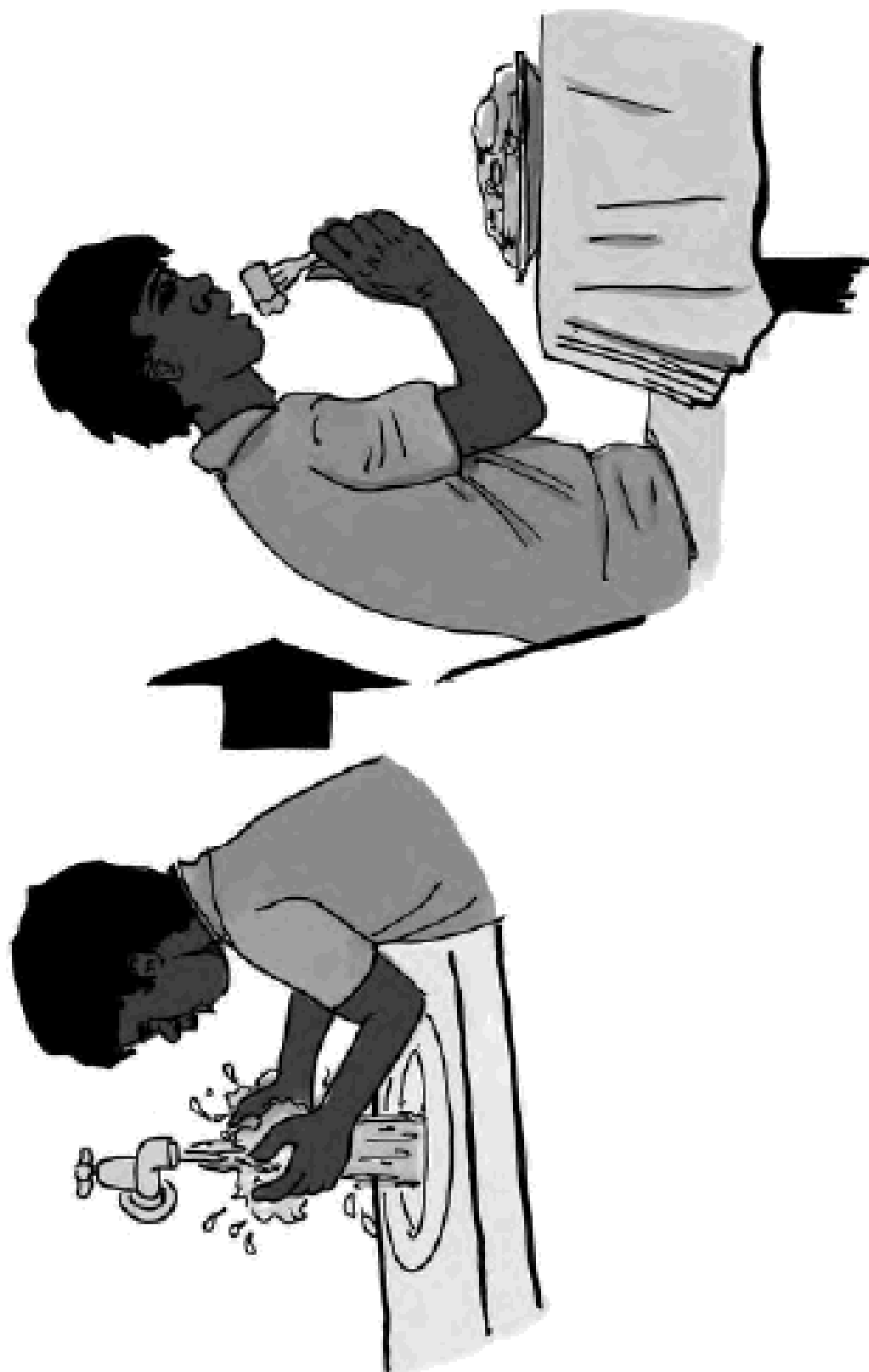


Fig. 3.21: Washing hands before eating food helps stop germs getting into our bodies

Source: Department of Health (Philippines)



Fig. 3.22: Washing clothes helps keep them free of disease-causing germs.

Source: Department of Health (Philippines)

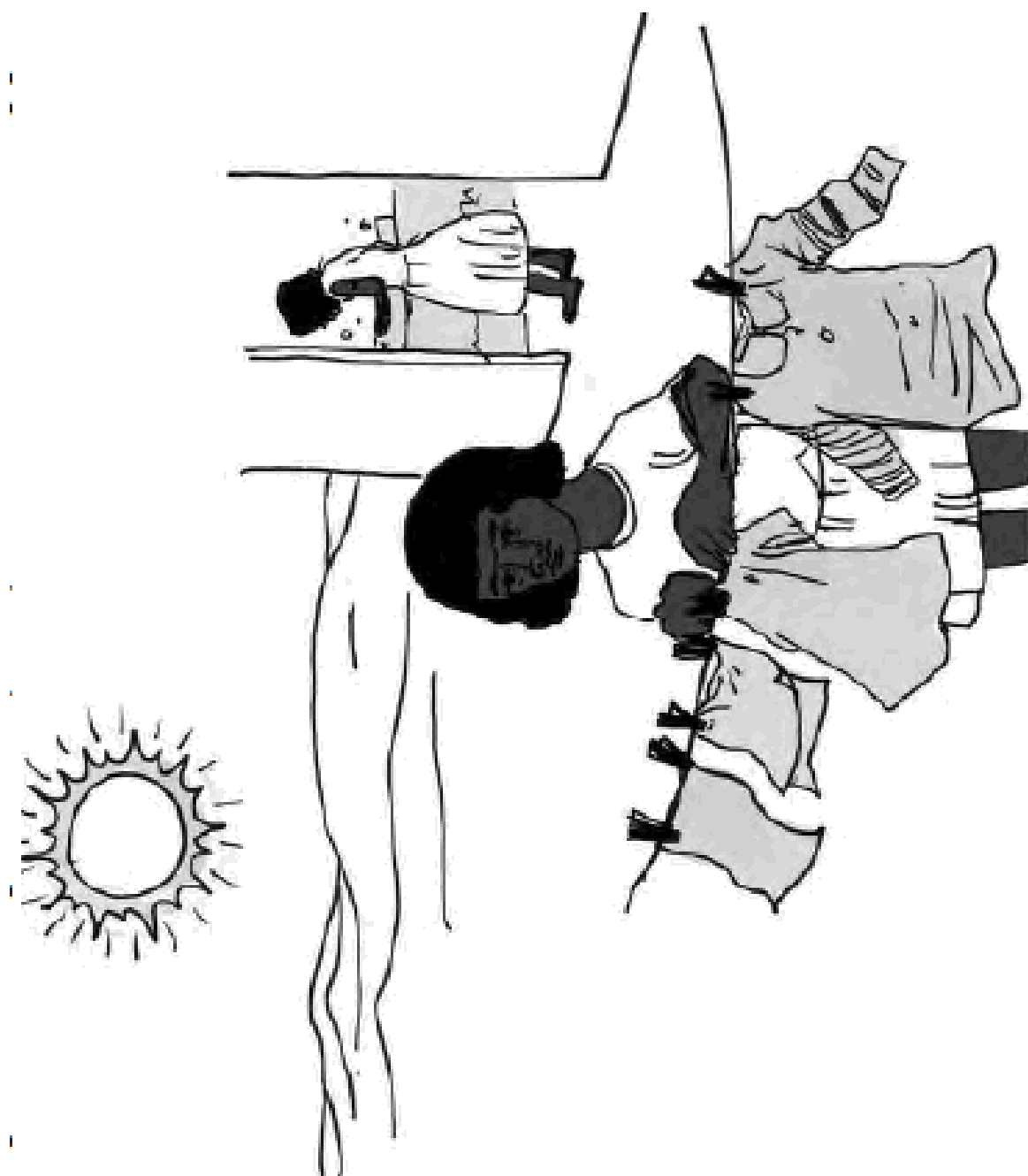


Fig. 3.23: Hanging clothes in the sun helps to kill some disease-causing germs and parasites.

Source: Department of Health (Philippines)



Fig. 3.24: Covering the nose and mouth when sneezing helps stop the spread of germs.

Attachments 4 (For Lesson 3)

Source: <https://en.islcollective.com/english-esl-worksheets/vocabulary/actions/action-words-bingo/32577>



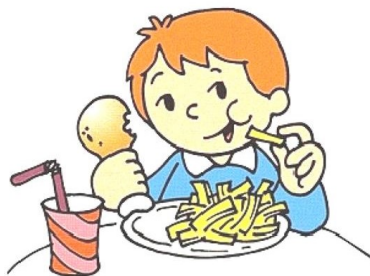
dig



drink



drive



eat



brush



catch

Source: <https://en.islcollective.com/english-esl-worksheets/vocabulary/actions/action-words-bingo/32577>



clean



cook



count



cry



cut



dance

Attachments 5 (For Lesson 4)

Source: <https://www.clipart.email/clipart/7-day-god-creation-clipart-248260.html>



Source: <https://www.clipart.email/clipart/7-day-god-creation-clipart-248260.html>



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Source: <https://www.clipart.email/clipart/7-day-god-creation-clipart-248260.html>

DAY 4



God made two great lights. The Sun to govern the day
and the Moon to govern the night. He also made Stars.

Source: <https://www.clipart.email/clipart/7-day-god-creation-clipart-248260.html>



Source: <https://www.clipart.email/clipart/7-day-god-creation-clipart-248260.html>



Source: <https://www.clipart.email/clipart/7-day-god-creation-clipart-248260.html>



Attachments 6 (For Lesson 5)

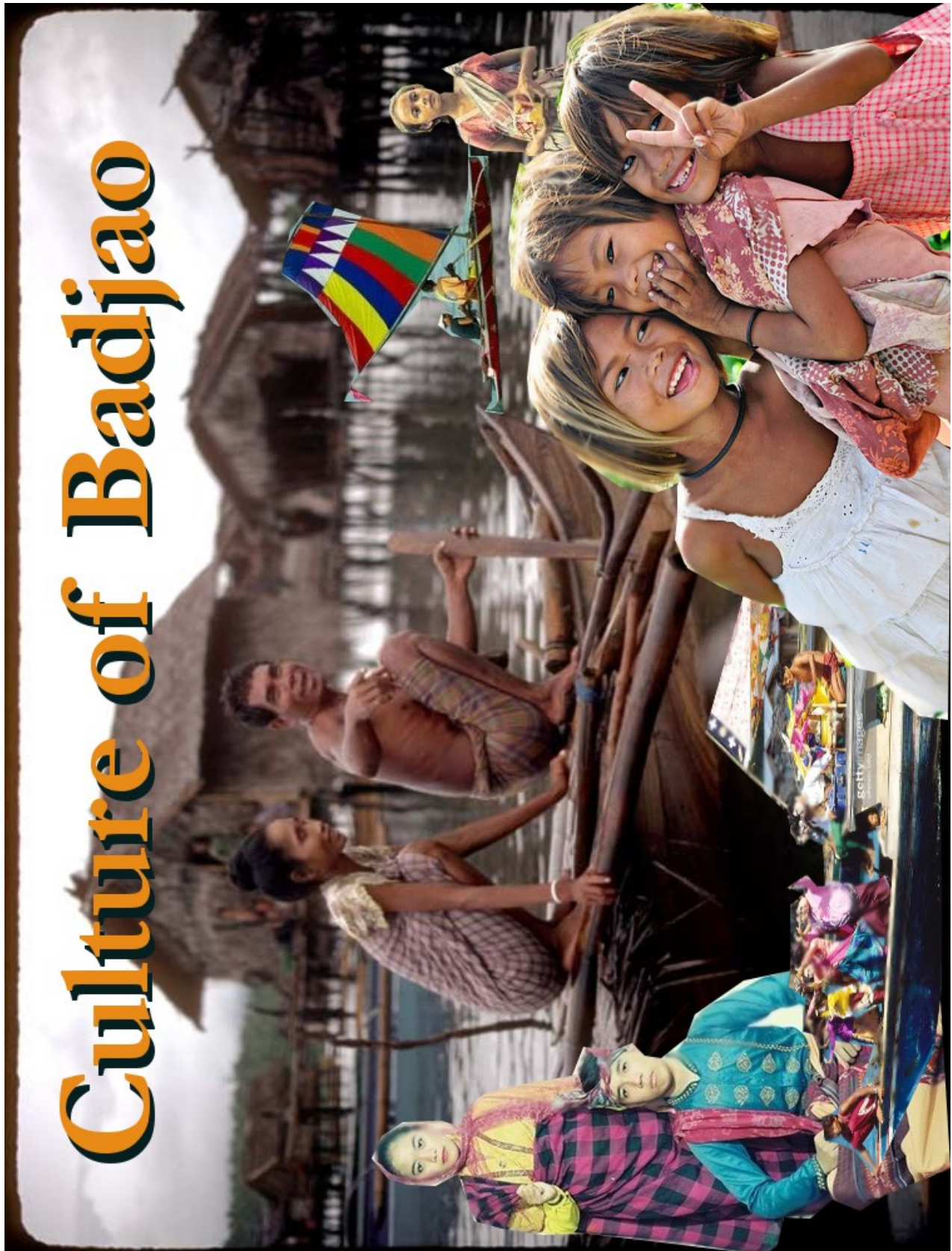
Source: <https://steemit.com/blog/@itinerantph/a-multicultural-experience-with-the-local-tradition-and-culture-of-baguio-city-philippines-featuring-the-igorots-or-the-frugal>



Source: <https://theculturetrip.com/asia/philippines/articles/the-aeta-the-first-philippine-people/>



Source: <https://badjaoculturecom.wordpress.com/2017/07/20/culture-of-badjao-2/>

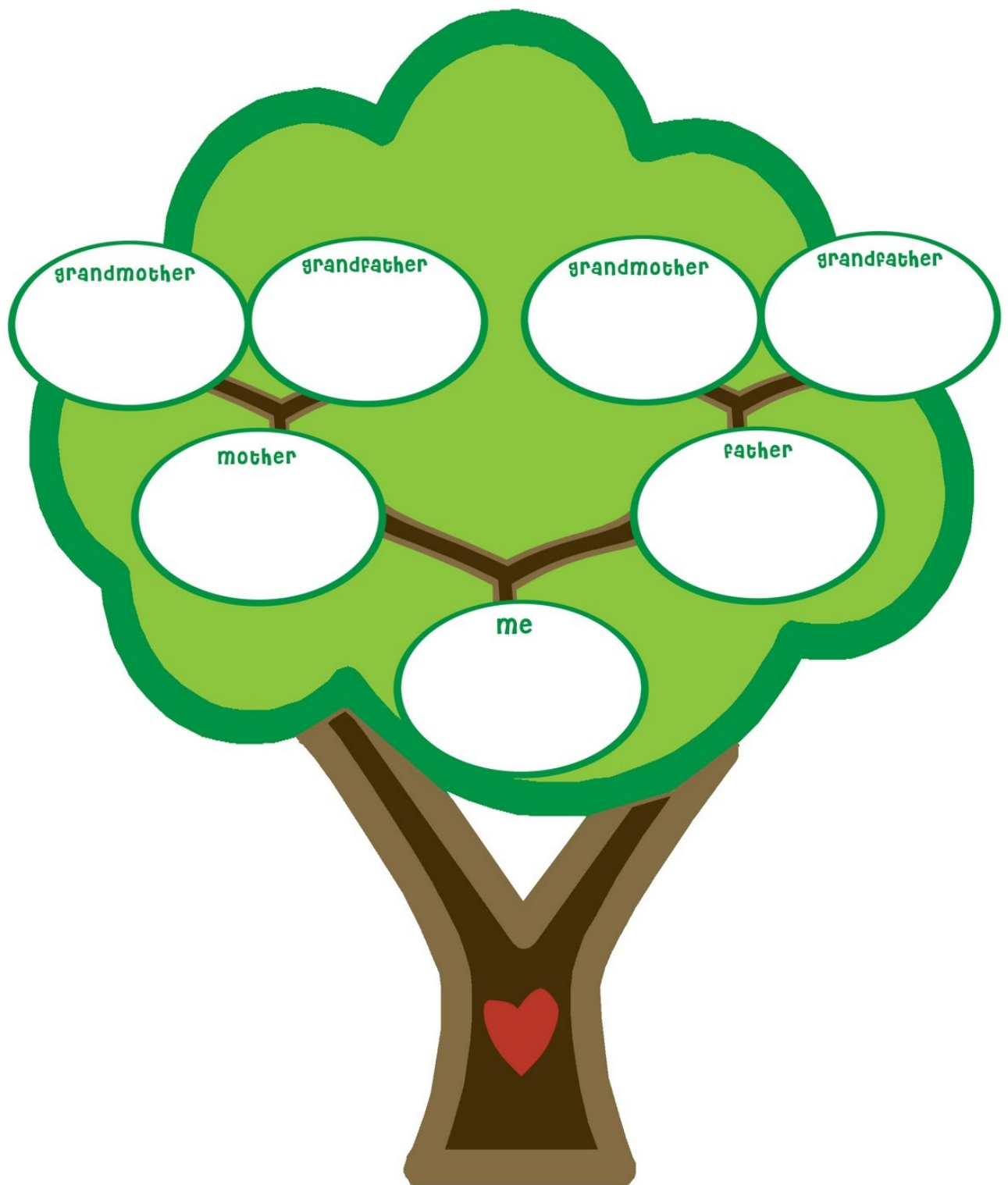


Attachments 7 (For Lesson 6)

Source: <https://cbtnasia.org/home/2019/04/operation-blessing-reached-out-to-the-dumagat-tribe-in-sierra-madre/>



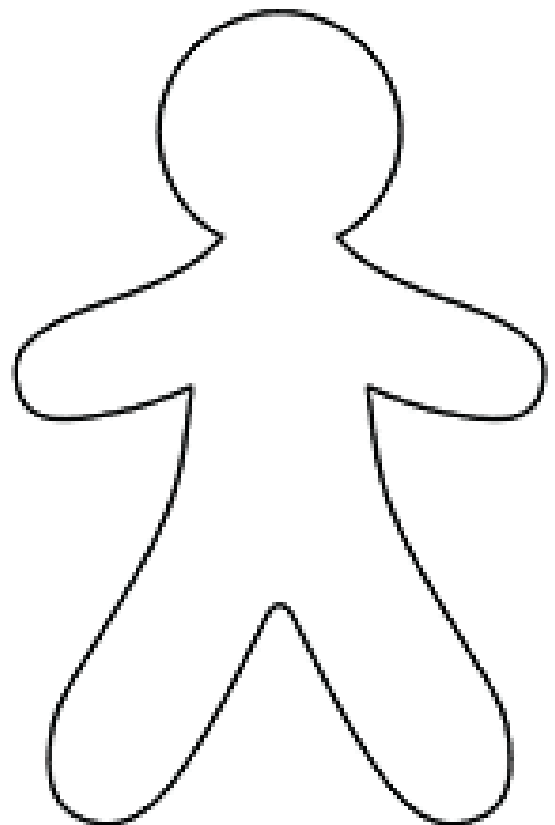
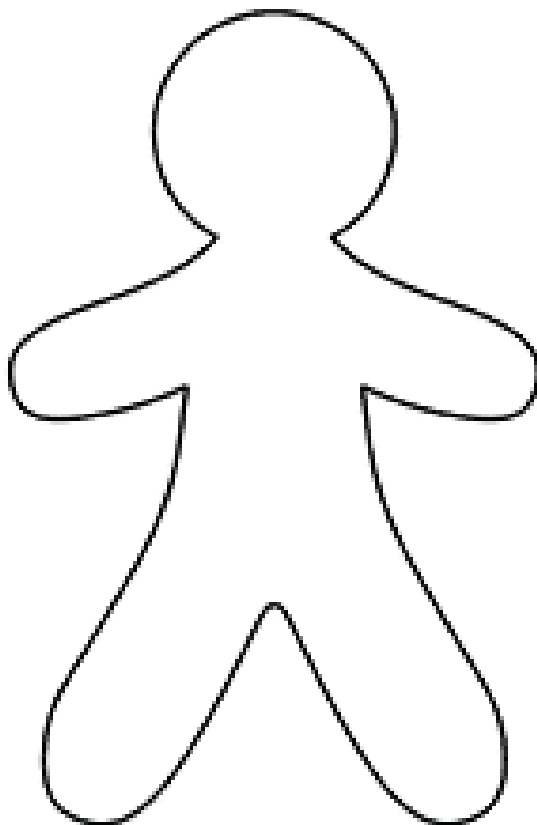
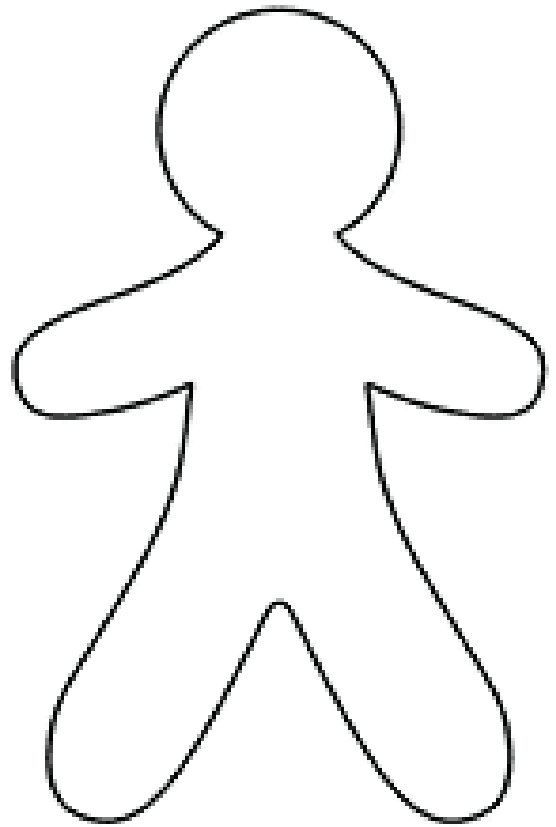
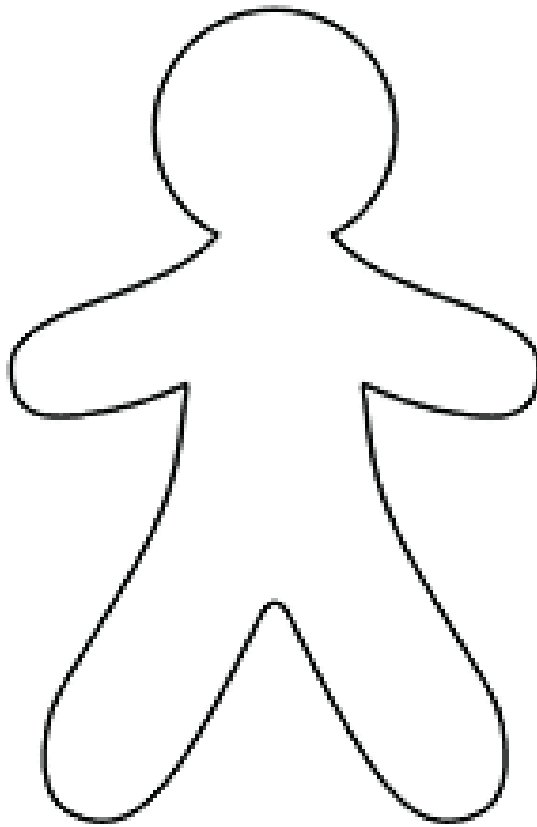
Source: <https://www.pinterest.ph/grwittleleaves/family-tree-books-and-charts-for-kids/>



my family tree

Attachment 8 (For Lesson 8)

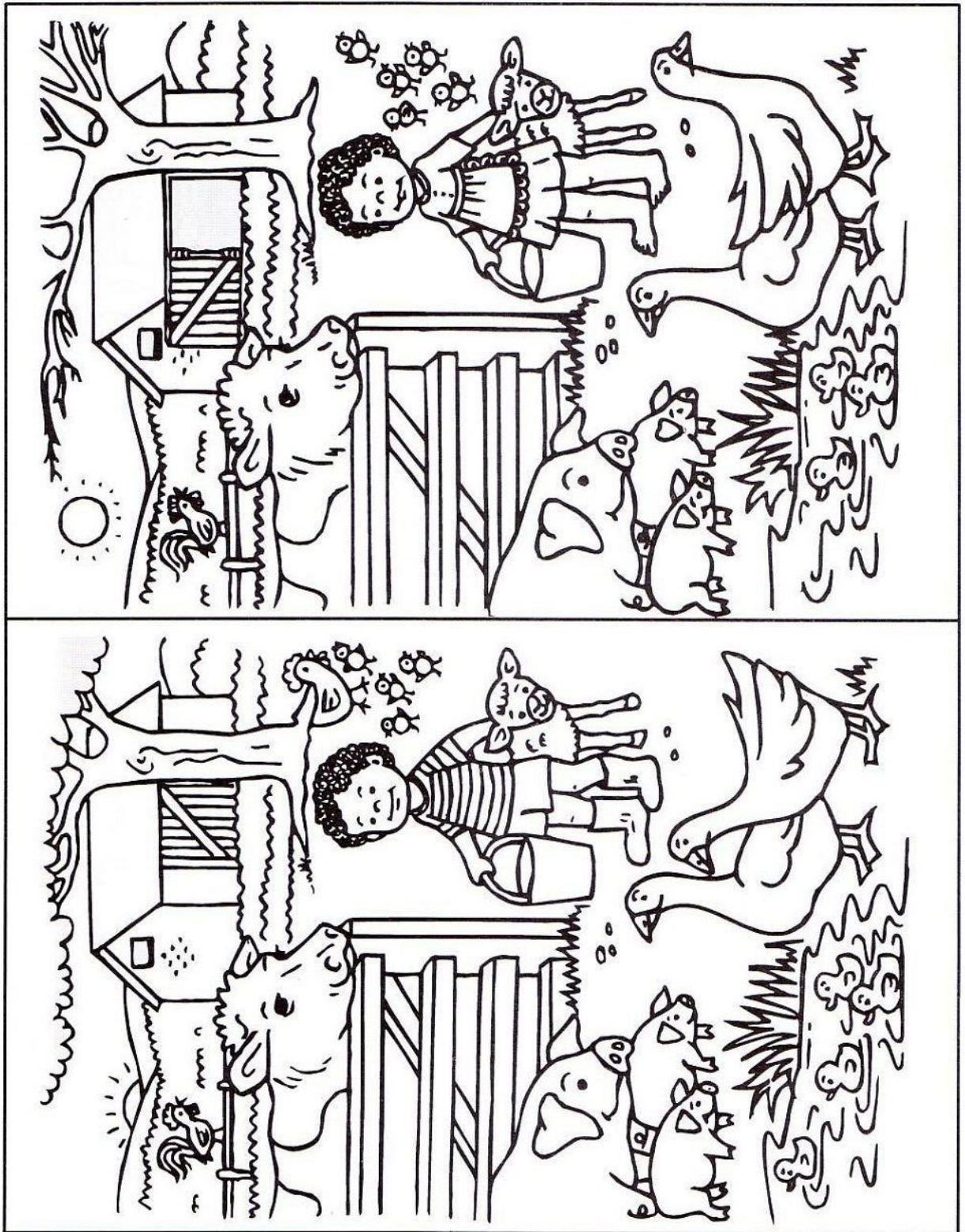
Source: https://www.pinterest.ph/pin/112378953189974697/?nic_v2=1a44RRCSj



Attachment 9 (For Lesson 9)

Source: http://www.inshodh.org/publication/brain_game

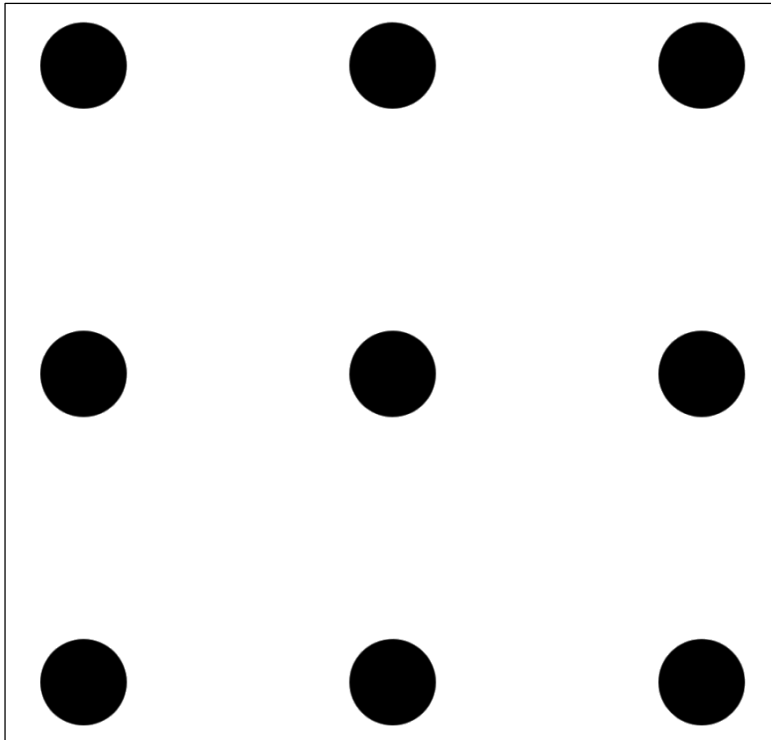
SPOT THE DIFFERENCE



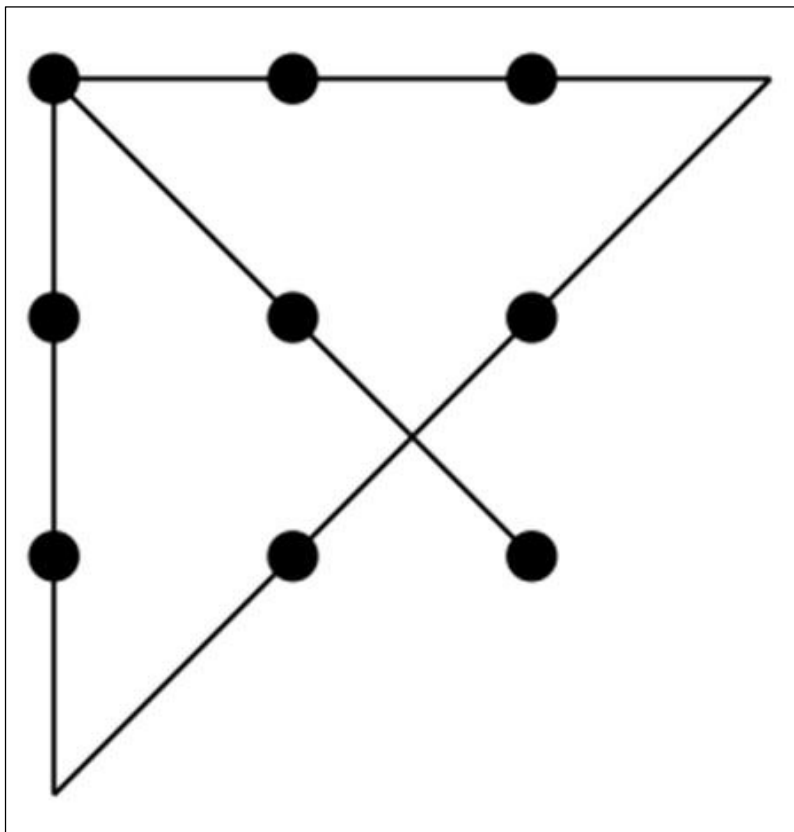
Attachment 11 (For Lesson 15)

Source: https://www.pngfind.com/mpng/hTJxbi_3-x-3-dots-hd-png-download/ and

<https://www.stevenhovermale.com/blog-1/2018/8/8/thinking-outside-the-box>



THE PROBLEM



THE
SOLUTION

Attachment 12 (For Lesson 15)

Source: <https://www.accord.org.za/ajcr-issues/traditional-natural-resource-conflict-resolution-vis-vis-formal-legal-systems-east-africa/>
(The Jir Mediation Forum in Nigeria)



Attachment 13 (For Lesson 15)

Source: <https://www.somtribune.com/2017/10/23/reinvigoration-somali-traditional-justice-inclusive-conflict-resolution-approaches/>
(The Somali Traditional Justice)



CHAPTER VI

SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS

This chapter provides a summary of the whole thesis project, an overview of how this project thesis has resulted in the expected output, which is the supplemental curriculum for the adult Dumagat learners of Ilaya, Tanay, Rizal. The methodology employed was a qualitative approach. The interviews and focus group discussion consisting of the current adult Dumagat teacher, three tribal leaders, and eight adult Dumagat learners yielded results of the felt needs. It also includes a discussion of further development of the curriculum and recommendations for possible future researches.

Summary

This project intended to develop a supplemental curriculum on social values integration into the social behavior of the adult Dumagat learners. The supplemental curriculum will be used in the Basic Literacy Program of the same minority group. This study believes that equipping adult Dumagat learners with social values would be very beneficial to them as individuals and as a community. To attain this aim, the following questions were asked:

1. What problems and challenges are faced by adult Dumagats in terms of self awareness, family values implementation, and social relationships that are needed to be addressed?

2. What objectives are to be formulated based on the result of the diagnosis of needs to answer the felt needs of the adult Dumagat learners?
3. What content should be included in the lessons based on the result of the diagnosis of needs of the adult Dumagat learners using the model developed by Drumheller?
4. How will the curriculum lessons be organized based on the model of Drumheller?

Through Hilda Taba's framework of curriculum development and Sidney J. Drumheller's model for a functional behavior-based curriculum, answers to the above questions were processed. Related works of literature and studies in Chapter 2 were the backbone in developing the curriculum. Additional readings, articles and literature helped greatly in writing the lessons in view of having authentic assessment among the adult Dumagat learners.

Utilizing interviews with the tribal leaders and the Dumagat teacher, and the focus group discussion with the Dumagat learners determined the perceived needs to cater for the study. The perceived needs were anchored in the three categories based on Sidney J. Drumheller's model for functional behavior-based curriculum namely: Self-Awareness, Family Values Implementation, and Social Relationships. Based on the assessed and analysed data, five themes in each category were identified. These themes were the basis in the formulation of the curriculum objectives. For the category on Self-Awareness, the themes are (1) discovering identity and self-perspective (2) exercising talents and capabilities, (3) taking care of the body, (4) keeping the faith, and (5) self-expression. For the category on Values Implementation, the themes are (1) the basics of

a Dumagat family, (2) roles and duties of the Dumagat parents, (3) roles and duties of the Dumagat children, (4) cultural values in the Dumagat family, and (5) traditional values in the Dumagat family. For the category on Social Relationships, the themes are (1) belonging in a Dumagat community, (2) building friendships with the Dumagats and non-Dumagat people, (3) maintaining harmonious relationships, (4) acquiring good communication skills, and (5) managing conflicts in the community.

These perceived needs were translated into curriculum goals and objectives, which were the bases to formulate the contents of the curriculum as presented in Table 4 of Chapter 4. The formulated contents of the curriculum were processed and became the basis of the 15 curriculum lessons. The curriculum objectives and their corresponding lessons developed are (1) To develop a positive sense of self, and be aware of their capabilities and potentials as they embrace their own identity as a Dumagat. Lessons: I Am A Dumagat (Identity and Self Perspective), I Care about Myself (Taking Care of the Body), I Can, I Believe in Makidyapat (Keeping My Faith), and I Choose to be a Dumagat (Expressing Myself as a Dumagat). (2) To be knowledgeable about their roles and responsibilities as Dumagat parents and exercise those roles and responsibilities accordingly to facilitate cultural and traditional transmission among the Dumagat children. Lessons: My Family (The Basics of a Dumagat Family), I Am an Empowered Dumagat Parent (Roles and Duties), Roles and Duties of My Dumagat Children (Roles and Duties), Cultural Values in My Dumagat Family, and Traditional Values in My Dumagat Family. (3) To develop interpersonal skills that will contribute to harmonious relationships between and among one's family and community members. Lessons: I Belong in a Dumagat Community (Responsible Membership in the Dumagat

Community), I Am a Peace-loving Dumagat, I Build Bridges, I Can Connect, and I Can Manage Conflict.

The process in developing these lessons was done methodically to generate the expected results as presented in Chapters 3 and 4. Chapter 5 is the output of this project thesis. It presents the 15 supplemental lessons developed from intensive research from the field.

Findings from the pilot test employing the Ten Seed Technique by Dr. Ravi I. Jayakaran were used in the modification and further development of the 14 lessons as presented in Chapter 4. The pilot test of the first lesson helped a great deal in the further development and modification of the 14 lessons. Pictures were added, the suggestion from the related literature to put more experiential learning, authentic assessment and encouragements for the learners to share their thoughts and insights in every lesson were taken into consideration.

Every lesson consists of self-assessment questions for the facilitators. The inputs from these evaluation questions serve as guide for the curriculum developer in the further development of the curriculum.

Conclusions

Regardless of the passage of IPRA in 1997 recognizing and protecting the rights of indigenous people, this study reveals that there is still much to do to ensure that this group is provided equality, especially in education. This study unearthed the challenges faced by the Dumagats, a part of indigenous people. Amid the changes brought by time and technology, the Dumagat community remains struggling in pursuit of education, and development. Achieving education for all as embodied in the Philippine Constitution will

only be a reality if everyone in the population including the indigenous people is accorded with the opportunity for equal education. A call for interagency cooperation to ensure that policies are working well in the aim of equal education is a far cry. The Church has to do its part in the realization of this mandate. The researcher, as part of a ministry of a Methodist Church, poured her efforts in crafting this curriculum on social values as supplemental lessons along with the Basic Literacy Program of the government's Department of Education with the hope to bring life-changing learning among the adult Dumagats.

The curriculum, although comprised of only 15 lessons, can add more lessons, depending on the arising needs in the community. It is not be limited to only 15 lessons as the Pastors, and the Dumagat teacher suggested. The 15 lessons will only serve as a benchmark as the curriculum is further developed, and implemented in the ministries among Dumagat people.

Since the curriculum used the principles of Andragogical Learning, it allows the facilitators to know more about the principles of Andragogy stated in Chapter 2. As the product of this thesis used adult learning theories, the process of learning facilitation helps the adult Dumagat learners to be more engaged in the lessons. The aim of life-changing learning is achieved when the lessons are implemented in conjunction with the context, and nature of the learners, as well as the skill and capability of the teacher or the facilitator.

The division of lessons based on its units is only limited to self-awareness, family values implementation, and social relationships following the framework used to develop the curriculum lessons. However, there could be some topics that would arise

during the implementation of the lessons. These observations could be noted by the teacher and transmitted to the curriculum developer.

Though this study focused only on a specific group of Dumagat in a locality, the researcher believes that the lessons developed could also apply to other groups of Dumagat in other locality, or even to other indigenous groups. However, different approaches may need to employ in consideration of differences in culture and dialects. Caution is to be observed in dealing with these people to win their respect and cause them to accept new learning.

This study unearthed the discovery of the ability of the Dumagat people to improve themselves and their well-being. The researcher believes that through this curriculum material, the vision of transforming the Dumagat community through education is possible in the light of upholding their identity preservation, self-worth, and dignity. Moreover, this study has opened new possibilities for expanding the church ministry in mission service. Those who aspire to start a ministry to the Dumagats or even empower the similar existing ministry may use the curriculum.

Recommendations

Modifications to the curriculum were suggested or implied in the responses of the focus group and interviews, and from individuals that were part of the development of the curriculum. These are summarized and considered as follows:

1. Introduce the curriculum material. The curriculum could be a good material to start with churches that are planning to have educational ministries with the Dumagats but have no existing educational lessons specifically for this group.

Since education is one of the primary objectives of the Dumagat ministry, then this material could be of great help to the community.

2. Training on how to use the material. Conducting a facilitators' training should be done to enable prospective facilitators to teach according to the philosophy of the curriculum material and grasp its vision and mission.

The success of teaching the lessons relied on the facilitation process. The capability of the facilitator is a huge factor in the implementation of the lessons. The context of the Dumagat community, their culture, their characters, and attitudes must be considered in handling them. In as much as, the idea is to distribute the curriculum materials to some organizations, may it be government or non-government, with the same advocacy of helping these indigenous peoples, it is encouraged to take note of their innovations and suggestions so that the curriculum will continuously be developed.

3. Translate the material to Filipino. Since the material is written in English, translating this into Filipino will be of great help to facilitators who will use the materials among Dumagat learners with inferior comprehension of the English terms. Filipino translation is most preferred by older people of the church in the Philippine setting.
4. For the facilitators to apply flexibility in the delivery of the lessons. Flexibility has to be applied if there is a need to employ modifications or adjustments in certain areas of the lessons to promote an effective teaching-learning process.

Recommendations for future researchers:

5. Further testing of the curriculum material to other groups of the Dumagat community to assess its weaknesses and strengths could help in developing more lessons for a quarter, a year, or even for long-term teaching plans.
6. For future researchers who would be doing the same field study, a suggestion is for a longer time in the immersion to the community to generate stronger data.
7. To further develop the curriculum including the use of technology, Dumagat's culture preservation, and topics that deal with conflicts and issues about the

Dumagat's desire to progress as well as the role of education in preserving their culture, and socio-economic growth.

8. Cater to the livelihood concerns of the community. The Dumagat teacher desires to include livelihood programs for their community. This idea is ideal and doable. Thus, this could be added to the further development of the curriculum.

Creating this study is a blessing and an opportunity for the researcher through being an avenue for a wider perspective and knowledge about the culture, lifestyle, attitudes, and behavior of the Dumagat people. This has opened a new door for a ministry expansion as a Christian Education Deaconess. The researcher was inspired to look outside the walls of the church and share her passion for doing mission and teaching at the same time. This study made her look at the ministry of the church from a wider perspective - that we are called not just to help the church to do its administrative functions but more importantly to be the flesh of the Gospel.

APPENDIX A

Letter to the Office of the Mayor – Tanay, Rizal

To: **Hon. Rex Manuel C. Tanjuatco**
Office of the Mayor
Tanay, Rizal

Re: Research Protocol

Date: _____

Greetings of peace!

I am Roxanne L. dela Pena, a Master of Arts in Religious Education with concentration in Curriculum and Instruction student of Asia Pacific Nazarene Theological Seminary located in Kaytikling, Taytay, Rizal. Part of the program's requirements is to write a substantial thesis that will challenge our gained learnings. I am proposing to do a production thesis titled **“A Social Values Integration Curriculum among Adult Dumagats in Ilaya, Tanay, Rizal.”** The intention of the thesis is to create 15 lessons based on the identified needs of the adult Dumagat learners that will supplement the Basic Literacy Program that is currently conducted in the community. The study goals to help in the empowerment of the community through a life-changing learning with the integration of social values into the curriculum.

In connection with this, I would like to seek permission and endorsement to allow me to conduct the said study in Ilaya, Sitio Nayon, Sta. Ines in the months of December 2019 and January 2020. Your permission and endorsement will be used as an attachment to the letters that will be sent to the National Commission on Indigenous People – Tanay, Chairman of Sta. Ines, Kap. Adrenico Zubiaga and Tribal Leader in Ilaya, Mr. Lope dela Cruz.

I am hoping and praying for your positive response. Thank you and God bless your leadership!

Respectfully yours,

ROXANNE L. DELA PENA
Researcher

APPENDIX B

Letter to the National Commission on Indigenous People – Tanay, Rizal

To: **NATIONAL COMMISSION ON INDIGENOUS PEOPLE**

Office of the Secretary

Tanay, Rizal

Re: Research Protocol

Date: _____

Greetings of peace!

I am Roxanne L. dela Pena, a Master of Arts in Religious Education with concentration in Curriculum and Instruction student of Asia Pacific Nazarene Theological Seminary located in Kaytikling, Taytay, Rizal. Part of the program's requirements is to write a substantial thesis that will challenge our gained learnings. I am proposing to do a production thesis entitled "**A Social Values Integration Curriculum among Adult Dumagats in Ilaya, Tanay, Rizal.**" The intention of the thesis is to create 15 lessons based on the identified needs of the adult Dumagat learners that will supplement the Basic Literacy Program that is currently conducted in the community. The study goals to help in the empowerment of the community through a life-changing learning with the integration of social values into the curriculum.

In connection, I would like to request your permission and support to conduct the said study in Ilaya, Sitio Nayon, Sta. Ines in December 2019 and January 2020. I am willing to submit to any preliminary measures that you will require that I should take in order to start the procedure of the study. Attached is the endorsement letter from Mayor Rex Manuel C. Tanjuatco and an endorsement letter from the school where I am currently enrolled.

I am hoping and praying for your positive response. Thank you and God bless you!

Respectfully yours,

ROXANNE L. DELA PENA

Researcher

APPENDIX C

Letter to the Office of Barangay Chairman – Sta. Ines, Tanay, Rizal

Para Kay: **KAPITAN ADRENICO ZUBIAGA**
 Punong Kapitan ng Sta. Ines, Tanay Rizal
 Paksa: Research Protocol
 Petsa: _____

Isang magalang na pagbati!

Ako po si Roxanne L. dela Pena, kasalukuyang nag – aaral sa Asia Pacific Nazarene Theological Seminary at nasa ilalim ng programa ng *Master of Arts in Religious Education* na may konsentrasyon sa *Curriculum and Instruction*. Bahagi po ng aming pag-aaral ay ang pag-sulat ng substansyal na thesis na magiging batayan at produkto ng aming mga naging pag-aaral at natutunan. Sa gayong layon po ay nagsusulat ang inyong lingkod ng isang production thesis na may paksang **“A Social Values Integration Curriculum among Adult Dumagats in Ilaya, Tanay, Rizal.”** Layunin po ng pag-aaral na ito na makalikha ng 15 na mga leksyon base sa pangangailangan ng mga estudyanteng matatandang dumagat. Ang mga leksyon ay gagamitin pandagdag nap ag-aarala sa Basic Literacy Program na kasalukuyang ginagawa sa nasabing lugar. Layuning makatulong ng pag-aaral na ito sa mga Dumagat para sa patuloy nilang pagkalinang at pag-unlad sa pamamagitan ng integrasyon ng pagpapahalagang sosyal sa kanilang kurikulum.

Kaugnay po nito, ay humihingi po ng pahintulot ang inyong lingkod upang isagawa ang nasabing pag-aaral sa Disyembre 2019 at Enero 2020. Ang inyong lingkod po ay handang sumunod sa mga patakaran na inyong ilalatag upang maisakatuparan ang nasabing pag-aaral para sa kapakanan ng mga kapatiran nating Dumagat. Kalakip po ng liham na ito ay ang *endorsement letter* na galing sa punong alcalde at sa aking paaralan.

Ako po ay umaasa at nananalangin sa inyong positibong pagtugon sa aking liham.

Lubos na gumagalang,

ROXANNE L. DELA PENA
 Mananaliksik

APPENDIX D

Letter to the Tribal Leader – Nayon, Sitio Ilaya, Sta. Ines, Tanay, Rizal

Para Kay: **GINOONG LOPE CRUZ**
 Dumagat Tribal Leader ng Sta. Ines, Tanay Rizal

Paksa: Research Protocol

Petsa: _____

Isang magalang na pagbati!

Ako po si Roxanne L. dela Pena, kasalukuyang nag – aaral sa Asia Pacific Nazarene Theological Seminary at nasa ilalim ng programa ng *Master of Arts in Religious Education* na may konsentrasyon sa *Curriculum and Instruction*. Bahagi po ng aming pag-aaral ay ang pag-sulat ng substansyal na thesis na magiging batayan at produkto ng aming mga naging pag-aaral at natutunan. Sa gayong layon po ay nagsusulat ang inyong lingkod ng isang production thesis na may paksang **“A Social Values Integration Curriculum among Adult Dumagats in Ilaya, Tanay, Rizal.”** Layunin po ng pag-aaral na ito na makalikha ng 15 na mga leksyon base sa pangangailangan ng mga estudyanteng matatandang dumagat. Ang mga leksyon ay gagamitin pandagdag na pag-aaral sa Basic Literacy Program na kasalukuyang ginagawa sa nasabing lugar. Layuning makatulong ng pag-aaral na ito sa mga Dumagat para sa patuloy nilang pagkalinang at pag-unlad sa pamamagitan ng integrasyon ng pagpapahalagang sosyal sa kanilang kurikulum.

Kaugnay po nito, ay hinihingi po ng inyong lingkod ang pahintulot upang isagawa ang nasabing pag-aaral sa Disyembre 2019 at Enero 2020. Ang inyong lingkod po ay handang sumunod sa mga patakaran na inyong ilalatag upang maisakatuparan ang nasabing pag-aaral para sa kapakanan ng mga kapatiran nating Dumagat. Kalakip po ng liham na ito ay ang endorsement letter na galing sa punong alcalde at sa aking paaralan.

Ako po ay umaasa at nananalangin sa inyong positibong pagtugon sa aking liham.

Lubos na gumagalang,

ROXANNE L. DELA PENA
 Mananaliksik

APPENDIX E

Letter to the Dumagat Teacher

To: **LODEMA CRUZ DOROTEO**
Guro ng BLP, Ilaya, Sitio Nayon

Re: Interview

Date: _____

Greetings of peace!

I am Roxanne L. dela Pena, a Master of Arts in Religious Education with concentration in Curriculum and Instruction student of Asia Pacific Nazarene Theological Seminary located in Kaytikling, Taytay, Rizal. Part of the program's requirements is to write a substantial thesis that will challenge our gained learnings. I am proposing to do a production thesis entitled **“A Social Values Integration Curriculum among Adult Dumagats in Ilaya, Tanay, Rizal.”** The intention of the thesis is to create 15 lessons based on the identified needs of the adult Dumagat learners that will supplement the Basic Literacy Program that is currently conducted in the community. The study goals to help in the empowerment of the community through a life-changing learning with the integration of social values into the curriculum.

In connection, I would like to invite you to an interview with regard to the content of my study. I have prepared some questions that you as the teacher of the adult Dumagats is the rightful person to answer. The said interview will be held on _____ at exactly _____ at _____.

Respectfully yours,

ROXANNE L. DELA PENA
Researcher

APPENDIX F

Letter to the Participants of Focus Group Discussion/Interview

Para Kay: _____

Paksa: _____
Interview / Malayang Talakayan (Focus Group Discussion)

Petsa: _____

Isang magalang na pagbati!

Ako po si Roxanne L. dela Pena, kasalukuyang nag – aaral sa Asia Pacific Nazarene Theological Seminary at nasa ilalim ng programa ng *Master of Arts in Religious Education* na may konsentrasyon sa *Curriculum and Instruction*. Bahagi po ng aming pag-aaral ay ang pag-sulat ng substansyal na thesis na magiging batayan at produkto ng aming mga naging pag-aaral at natutunan. Sa gayong layon po ay nagsusulat ang inyong lingkod ng isang production thesis na may paksang **“A Social Values Integration Curriculum among Adult Dumagats in Ilaya, Tanay, Rizal.”** Layunin po ng pag-aaral na ito na makalikha ng 15 na mga leksyon base sa pangangailangan ng mga estudyanteng matatandang dumagat. Ang mga leksyon ay gagamitin pandagdag na pag-aaral sa Basic Literacy Program na kasalukuyang ginagawa sa nasabing lugar. Layuning makatulong ng pag-aaral na ito sa mga Dumagat para sa patuloy nilang pagkalinang at pag-unlad sa pamamagitan ng integrasyon ng pagpapahalagang sosyal sa kanilang kurikulum.

Kaugnay nito ay nais ko pong anyayahan kayo sa isang malayang talakayan (*focus group discussion*) patungkol sa lalamanin ng aking thesis. May ilang katanungan po akong inihanda at kayo po bilang mga matatandang dumagat na mag-aaral ay isa sa mas nakakaalam ng kung ano ang inyong tunay na pangangailangan patungkol sa aking paksa. Ang interview po ay gaganapin sa ika - _____ ng Disyembre 2019 sa ganap na _____ sa _____.

Ako po ay umaasa na pauunlakan ninyo ang aking imbitasyon. Maraming salamt po.

Lubos na gumagalang,

ROXANNE L. DELA PENA

Researcher

APPENDIX G

INFORMED CONSENT STATEMENT FOR PARTICIPANTS

(in English)

I, Roxanne L. dela Pena, a graduate student of APNTS under MARE program is conducting a research for my production thesis **“A Social Values Integration Curriculum among Adult Dumagats in Ilaya, Tanay, Rizal.”** as part of my course of study. The following information is provided for you to determine whether you are willing to participate in the study. You should be aware that even you agree to participate you are free to withdraw at any time without penalty. I will be asking you to participate in a focus group discussion/interview for two sessions, which I estimate to take no more than an hour of your time.

The content of the questions concerns your personal life experiences, beliefs, values, and relationship dealings with your family and other people. It is unlikely that you will experience any discomfort or harm from participating. If you are asked any question that you do not wish to answer, you are free to exercise that option. I believe that the output of the discussion will be beneficial for the adult Dumagat learners who still wish to learn despite their age. Your participation is solicited, although strictly voluntary. I assure you that your name will not be associated in any way with the research findings.

If you would like to augment the gathered data by raising additional information concerning this study before or after it is complete, please feel free to contact me by cellphone or email. As part of my gratitude, I will give you a small token as a sign of appreciation for participating on this research.

I have read this Consent and Authorization form. I have had the opportunity to ask, and I have received answers to any questions I had regarding the study. I understand that if I have any additional questions about my rights as a research participant, I may call 09216003271 or send an email to roxannedelapena03@gmail.com. I agree to take part in this study as a research participant. By my signature I affirm that I am at least 30 years old and above, and that I have received a copy of this Consent and Authorized Form.

Type/Print Participant's Name

Date

Participant's Signature

(Dr. Clark Armstrong, 2019)

(Tagalog)

Ako po si Roxanne L. dela Pena, mag-aaral ng Asia Pacific Nazarene Theological Seminary at kumukuha ng *Master of Arts in Religious Education (MARE)* at may konsentrasyon sa *Curriculum and Instruction*. Ang inyo pong lingkod ay nagsasagawa ng isang *production thesis* na may pamagat na **“A Social Values Integration Curriculum among Adult Dumagats in Ilaya, Tanay, Rizal.”** bilang bahagi ng aking pag-aaral. Ang mga sumusunod na impormasyon ay nakalahad upang makatulong sa inyong pagdedesisyon kung kayo po ay handang makibahagi sa pagsasaliksik na ito. Nais ko pong ipabatid na sa inyong pagpayag ay may kalayaan pa din po kayong tumanggi anumang oras na naisin po ninyo. Kayo po ay aking iimbitahan sa isang *focus group discussion/interview* sa dalawang sesyon na sa estima po ay maaaring abutin ng kulang kulang isang oras.

Ang lalamanin po ng mga katanungan ay may kinalaman sa inyong personal na karanasan, pananaw, mga paniniwala, mga pagpapahalaga at pakikisama sa inyong pamilya at sa ibang tao. Maaari po kayong makaramdam ng pagkailang, sa pagkakataon pong yaon ay may kalayaan po kayong hindi sagutin ang katanungan. Naniniwala po ang inyong lingkod na ang kalalabasan ng mapag-uusapan ay magiging kapaki-pakinabang sa mga nakatatandang mag-aaral na Dumagat. Ang inyo pong pakikibahagi ay kinakailangan bagamat ito ay boluntaryo lamang. Makakatiyak po kayong ang inyong katauhan ay poprotektahan at iingatan.

Kung nais nyo pong magdagdag pa ng iba pang impormasyon bukod sa mga nasabi at napag-usapan mula sa diskusyon na may kinalaman sa pananaliksik ng inyong lingkod, maari po ninyo akong kontakin sa aking numero o sa aking *email address*. Bilang pasasalamat po sa pakikibahagi sa aking pananaliksik ay mayroon po akong inihandang simpleng token para sa inyo.

Aking nabasa ang Consent at Authorization form na ito. Ako ay may karapatang magtanong at makatanggap ng mga sagot patungkol sa pag-aaral na ito. Nauunawan kong kung ako ay may mga bagay pang nais itanong patungkol sa aking karapatan bilang kabahagi ng pag-aaral na ito ay aking kokontakin ang numerong 09216003271 o ang email address na roxannedelapena03@gmail.com. Sa gayong layon ay pumapayag ako na maging kabahagi ng pagsasaliksik na ito. Sa pamamagitan ng aking paglagda ay pinatotohanan ko na ako ay nasa sapat na gulang na tatlung taon pataas at nakatanggap ng kopya ng Consent and Authorization form na ito.

Pangalan

Petsa

Lagda

APPENDIX H

FGD/INTERVIEW PROTOCOL AND GUIDE QUESTIONS

Introduction:

1. Welcome

Introduce myself and the note taker. Pass the Sign-Up Sheet with a few quick demographic questions (age, gender) to the group while introducing the focus group.

Review the following:

- Who we are and what we are trying to do
- What will be done with this information
- Why we asked you to participate

2. Explanation of the process

Ask the group if anyone has participated in a focus group before. Explain how focus groups are often used in research, and how it will be helpful in the current study.

About focus groups

- We learn from you (positive and negative)
- Not trying to achieve consensus, we are gathering information
- No right or wrong answers, just truthful answer
- In this project, we prepared questions for focus group discussion. We will take note and use recorder to get more in-depth information. These will allow us to understand the context behind the answers and helps us explore topics in more detailed way.

Logistics

- Focus group will last about one hour
- Feel free to move around
- Where is the bathroom? Exit?
- Help yourself to refreshments

3. Ground Rules

Ask the group to suggest ground rules to be observed by everyone. After brainstorming, make sure the following rules are included in the list:

- Everyone should participate.
- Information provided in the focus group must be kept confidential
- Stay with the group but refrain side conversations

- If possible, the cellular phones should be turned off or in a mute mode.
 - Avoid other distractions.
 - Have fun!
4. Turn on Tape Recorder
 5. Before getting started, ask the group if there are any questions or clarifications, and address those questions or clarifications first.
 6. Introduction
 - Go around the table: introduce yourself.

Discussion begins, make sure to give people time to think before answering the questions and don't move too quickly. Use the probes to make sure that all issues are addressed but move on when you feel you are starting to hear repetitive information.

SEMI- STRUCTURED QUESTIONS FOR THE FOCUS GROUP DISCUSSION (ENGLISH)

A. SELF AWARENESS

1. Based on your beliefs as Dumagat people, what is your perception about yourself?
2. How do you take care of yourself?
 - a. Physically
 - b. Emotionally
 - c. Spiritually
 - d. Intellectually
3. Do you believe that you are worthy of respect? Why?
4. What good qualities or capabilities do you have?
5. What challenges are you facing when it comes to being confident about yourself?

B. FAMILY VALUES IMPLEMENTATION

1. How do you correct the members of your family when they do wrong?
2. How do you show your children that you love them?
3. What family values do you teach to your children and how do you teach those values?
4. How does your family show love and concern to the older members of the family?
5. How does your family show love and concern to the younger members of the family?

6. What challenges are you facing when inculcating values to your family?

C. SOCIAL RELATIONSHIPS

1. How do you relate with other people in the community? (Dumagat people)
2. How do you relate with other people outside the community? (non-Dumagat people)
3. How do you behave when other people try to speak with you? Why? (both Dumagat and non-Dumagat)
4. Are you comfortable to relate with other people? Why?
5. How do you show your trust to other people?
6. What struggles do you face when trying to communicate or build a relationship with other people?

(TAGALOG)

A. SELF AWARENESS

1. Base sa inyong paniniwala bilang Dumagat, ano ang iyong pananaw tungkol sa iyong sarili?
2. Paano mo alagaan ang iyong sarili sa aspetong:
 - a. Pisikal
 - b. Emosyonal
 - c. Ispiritwal
 - d. Intelektwal
3. Naniniwala ka ba na ikaw ay karapat – dapat na respetuhin? Bakit?
4. Anong magagandang katangian at kakayanan ang mayroon ka?
5. Ano ang mga pagsubok na kinakaharap mo pagdating sa pagkakaroon ng bilib sa iyong sarili? Bakit?

B. FAMILY VALUES IMPLEMENTATION

1. Bilang isang Dumagat, paano mo naipapakita ang pagpapahalaga mo sa iyong pamilya?
2. Paano mo itinatama ang miyembro ng iyong pamilya kapag sila ay may nagawang mali?
3. Anong mga kagandahang asal at pag-uugali ang itinuturo nyo sa inyong mga anak at paano nyo ito itinuturo sa kanila?
4. Paano mo ipinapakita ang pagmamahal mo sa iyong mga anak?
5. Paano ipinapakita ng inyong pamilya ang pagmamahal at pag-aalaga nila sa mga nakatatandang miyembro ng pamilya?
6. Paano ipinapakita ng inyong pamilya ang pagmamahal at pag-aalaga nila sa mga nakababatang miyembro ng pamilya?
7. Anong mga pagsubok ang kinakaharap mo pagdating sa pagtuturo at pagpapatupad ng kagandahang asal at pag-uugali sa loob ng inyong

tahanan?

C. SOCIAL RELATIONSHIPS

1. Paano ka nakikitungo sa mga kapwa – Dumagat?
2. Paano ka nakikitungo sa ibang tao na hindi Dumagat?
3. Paano ka kumilos kapag sinusubukan kang kausapin ng ibang tao? Bakit?
4. Ano ang iyong reaksiyon kapag may ibang tao (hindi Dumagat) na gustong kumausap sa inyo? Bakit?
5. Komportable ka bang makitungo sa ibang tao, Dumagat man o hindi? Bakit?
6. Paano mo naipapakita na ikaw ay nagtitiwala sa ibang tao?
7. Anong mga pagsubok ang nararanasan mo kapag nakikipag usap ka sa ibang tao o kaya ay nais mong makipag-kaibigan?

SEMI – STRUCTURED QUESTIONS FOR THE INTERVIEW (ENGLISH)

A. SELF AWARENESS

1. Based on your beliefs as Dumagats, and as a tribal chief/teacher, how should you perceive yourself as an individual?
2. How does an adult Dumagat take care of him/herself?
 - a. Physically
 - b. Emotionally
 - c. Spiritually
 - d. Intellectually
3. Do you think that the Dumagats believe that they are worthy of respect? Why?
4. Are they aware that they have good qualities or capabilities? Why do you say so?
7. What challenges are they facing when it comes to being confident about themselves?

B. FAMILY VALUES IMPLEMENTATION

1. How does (do) an adult Dumagat show love to (his/her) their children?
2. How does an adult Dumagat correct a family member when they do wrong?
3. What family values do they teach to their children and how do they teach it?
4. How does an adult Dumagat show love and concern to the older members of the family?
5. How does an adult Dumagat show love and concern to the younger members of the family?
6. What challenges does an adult Dumagat is facing when implementing values to their family?

C. SOCIAL RELATIONSHIPS

1. How does an adult Dumagat relate with other people in the community? (Dumagat people)
2. How does an adult Dumagat relate with other people outside the community? (non-Dumagat people)
3. How do you behave when other people try to speak with you? Why? (both Dumagat and non-Dumagat)
4. Do you think adult Dumagats are confident to relate with other people? Why?
5. How does an adult Dumagat show his/her trust to other people?
6. What struggles do they face when trying to communicate or build a relationship with other people?

(TAGALOG)

A. SELF AWARENESS

1. Base sa inyong paniniwala bilang Dumagat, at ikaw bilang guro/tribal leader, ano ang iyong pananaw tungkol sa iyong sarili?
2. Paano alagaan ng isang Dumagat ang kanyang sarili sa aspetong:
 - a. Pisikal
 - b. Emosyonal
 - c. Ispiritwal
 - d. Intelektwal
3. Sa iyong pananaw, naniniwala ba ang mga Dumagats na sila ay karapat – dapat na respetuhin?
4. Sa palagay mo ba ay nakikita o alam nilang sila ay may kanya-kanyang kakayanan at magagandang katangian? Bakit?
5. Ano ang mga pagsubok na kinakaharap ng isang Dumagat pagdating sa pagkakaroon ng bilib sa kanyang sarili? Bakit?

B. FAMILY VALUES IMPLEMENTATION

1. Paano ipinapakita ng isang dumagat, ang pagpapahalaga sa pamilya?
2. Paano ipinapakita ng isang dumagat ang pagtatama ng isang ang miyembro ng iyong pamilya kapag sila ay may nagawang mali?
3. Anong mga kagandahang asal at pag-uugali ang itinuturo ng isang Dumagat sa kanilang mga anak at paano nya ito itinuturo sa kanila?
4. Paano ipinapakita ng isang pamilyang Dumagat ang pagmamahal at pag-aalaga nila sa mga nakatatandang miyembro ng pamilya?
5. Paano ipinapakita ng isang pamilyang Dumagat ang pagmamahal at pag-aalaga nila sa mga nakababatang miyembro ng pamilya?
6. Anong mga pagsubok ang kinakaharap ng mga Dumagat pagdating sa pagtuturo at pagpapatupad ng kagandahang-asal at pag-uugali sa loob ng tahanan?

C. SOCIAL RELATIONSHIPS

1. Paano nakikitungo ang isang Dumagat sa mga kapwa Dumagat?
2. Paano nakikitungo ang isang Dumagat sa mga tao na hindi Dumagat?
3. Paano kumilos ang isang Dumagat kapag sinusubukan kayong kausapin ng ibang tao? Bakit?
4. Ano ang kadalasang reaksiyon ng isang Dumagat kapag may ibang tao (hindi Dumagat) na gustong kumausap sa inyo? Bakit?
5. Komportable bang makitungo sa ibang tao ang mga Dumagat, maging sa kapwa Dumagat man o hindi? Bakit?
6. Paano nyo naipapakita na kayo ay nagtitiwala sa ibang tao?
7. Anong mga pagsubok ang nararanasan ng mga Dumagat kapag nakikipag usap kayo sa ibang tao o kaya ay nais ninyong makipag-kaibigan sa iba?

APPENDIX I



DEPARTMENT
of RESEARCH

Asia-Pacific Nazarene Theological Seminary
Ortigas Avenue Extension, Kaytikling,
Taytay 1920, Rizal, Philippines

September **NOTIFICATION OF REVIEW APPROVAL** 13, 2019

Roxanne Dela Peña
roxannedelapena@apnts.edu.ph

Protocol Title: Towards A Social Values Integration Curriculum among Adult Dumagats in Ilaya, Tanay, Rizal

Protocol #: AR-0002

IRB Review Date: September 13, 2019

Effective Date: September 14, 2019

Expiration Date: September 14, 2020

Review Type: Expedited Review

Review Action: Approved

The IRB made the following determinations:

- **Waivers:** Waiver of informed consent documentation, Write a Tagalog version of the informed consent and assent forms
- **Other Documentations:** Tagalog FGD protocol and interview guide, English translation of FGD and interview transcripts
- **Other Recommendations:**
 - a) Incorporate these principles when drafting the letter of invitation to the participants, FGD protocol, and interview guide:
 - ✦ Article 3 of the Declaration on the Rights of Indigenous Peoples states: 'Indigenous peoples have the right to self-determination. By virtue of that right they freely determine their political status and freely pursue their economic, social and cultural development' (UN 2007).
 - ✦ Article 31 of the Declaration on the Rights of Indigenous Peoples states: Indigenous peoples have the right to maintain, control, protect and develop their cultural heritage, traditional knowledge and traditional cultural expressions, as well as the manifestations of their sciences, technologies and cultures, including human and genetic resources, seeds, medicines, knowledge of the properties of fauna and flora, oral traditions, literatures, designs, sports and traditional games and visual and performing arts (UN 2007).

b) Explore more possibilities of leveraging the benefits of the research for the participants.
(Eg. consider proposing the curriculum to NGO's, FBO's, and GO's working with the Dumagat tribe)

- Risk Determination: No greater than minimal risk

Please contact me at research@apnts.edu.ph if you have any questions.

Sincerely,

Marie Joy D. Pring
Director of Research
Asia-Pacific Nazarene Theological Seminary

APPENDIX J

Letter to the Department of Education

To: **MS. MARITES A. IBANEZ, CESO V**
School Division Superintendent

Good day!

I am a graduate student of Asia Pacific Nazarene Theological Seminary located at Kaytikiling, Taytay, Rizal taking-up Master of Arts in Religious Education with concentration in Curriculum and Instruction. Currently, I am writing a thesis proposal entitled, **“A Social Values Integration Curriculum among Adult Dumagats in Ilaya, Tanay, Rizal.”** This proposed thesis aims to create 15 lessons that would integrate social values in terms of self – actualization, family values implementation and social relationships to supplement the existing basic literacy program being conducted in the community. This endeavour is also part of the outreach ministry of The United Methodist Church in the said location.

In lieu of this, may I request an appointment with your good office to allow me to conduct an interview and access the curriculum of ALS – IPED that deals with the education among our indigenous people. The data gathered will be used as part of chapters 1 and 2 of the thesis. Any confidentiality shall be taken into consideration.

I am hoping for your positive and favorable response. Thank you and may God bless you!

Sincerely yours,

ROXANNE L. DELA PENA
0921 600 3271
roxannedelapena03@gmail.com

Noted by:

CAROLYNE M. BESTRE, PhD
Thesis Adviser

cc: Pitsberg B. De Rosas, PhD
Research Coordinator

Mr. Rizaldy Cristo
IPED Focal Person
Public School District Supervisor

APPENDIX K

SAMPLE LESSON FOR PILOT TEST

Lesson Title	: I Am
Topic	: Identity and Self-Perspective
Content Standard	: Develop a positive sense of self.
Performance Standard	: Identify and know one's self: cultural identity, name, age, and express one's perspective about self.
Learning Materials	: Manila paper, colored pens, pentel pen

Lesson Objectives: At the end of the lesson the learners will be able to:

1. Describe what a Dumagat in their own perspective is.
2. Appreciate their own identity as a Dumagat.
3. Make an illustration of how they view themselves as a Dumagat.

Motivation Activity:

Let the students have a pair and for three minutes ask them to draw their partners with all the details. Afterward, each of them will introduce their partners in the class using their drawings. They need to tell the name, age, and description (adjectives) of their partners.

Presentation of Concept:

After the activity, allow the learners to settle down and post the questions you have pre-written:

1. What is being a Dumagat for you?
2. What makes you different from others?
3. What will you tell to your children about being a Dumagat?

Allow them to share their answers to the group voluntarily. And then lead them to these statements:

Indigenous peoples are inheritors and practitioners of unique cultures and ways of relating to people and the environment. They have retained social, cultural, economic and political characteristics that are distinct from those of the dominant societies in which they live.

- United Nations

“For you created my inmost being; you knit me together in my mother’s womb. I praise you because I am fearfully and wonderfully made; your works are wonderful.”
- Psalm 139:13-14

Explain these statements to the learners and let them realize that they are just like other people. The Dumagats were unique because of their social, cultural, economic and political beliefs and practices but despite their distinct difference they are uniquely created by God.

Developmental Activities

Distribute the student sheets to them, provide the other necessary materials. Let them look at their surroundings. Ask them to look around and think of a symbol that will best describe them as a Dumagat. Using everything in the surrounding, make the symbol out of it.

Closing

As you close the lesson, let each one of them stand up, tell what symbol he/she has made and post the art in the space provided.

Say your closing statements and end it with a prayer.

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Interviews

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- Jocson, Monjardin, Eduard (Program Coordinator of Community, Extension Services and Development of Harris Memorial College). Online Interview Conducted by Roxanne L. dela Pena, July 25, 2019.
- Cristo, Rizaldy (IPED Focal Person and Public-School District Superintendent of Department of Education, Region IV) Interview by Roxanne L. dela Pena, Department of Education – Rizal Office, Kaytikling, Taytay, Rizal, September 13, 2019.

CURRICULUM VITAE

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Towards A Social Values Integration Curriculum
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Education:

A.Y. 2004 – 2010	Bachelor of Arts in Christian Education HARRIS MEMORIAL COLLEGE Taytay, Rizal, Philippines <i>Student Council President SY 2008-2009</i>
A.Y. 2000 – 2004	CARDONA NATIONAL HIGHSCHOOL
A.Y 1994 – 2000	LOOC, ELEMENTARY SCHOOL Cardona, Rizal

Work Experience:

June 2010 - May 2012	SAN JUAN UNITED METHODIST CHURCH San Juan, Metro Manila <i>Christian Education Deaconess/Director</i>
June 2012- May 2013	PACITA UNITED METHODIST CHURCH Pacita Complex, Pacita, Laguna <i>Christian Education Deaconess/Director</i>
June 2013 – May 2015	TAYTAY UNITED METHODIST CHURCH Quezon Ave., Taytay, Rizal <i>Christian Education Deaconess</i>

June 2015 - May 2018	ANGONO UNITED METHODIST CHURCH San Isidro, Angono, Rizal <i>Christian Education Deaconess/Director</i>
June 2018 - May 2019	CAINTA UNITED METHODIST CHURCH #41 S. Fabian, Robles Subd., Cainta, Rizal <i>Christian Education Deaconess/Preschool Teacher</i>
June 2019 - May 2020	TAYTAY UNITED METHODIST CHURCH Quezon Ave. and San Isidro, Taytay, Rizal <i>Part time choir conductress and Children's Sunday School Curriculum Developer</i>
June 2020 - Present	TAYTAY UNITED METHODIST CHURCH Quezon Ave. and San Isidro, Taytay, Rizal <i>Christian Education Deaconess</i>

Other Involvements

- Curriculum Writer at Board of Christian Education and Discipleship of the UMC Philippines Central Conference for 9 years.
- Conference secretary of Rizal Philippines Annual Conference East
- Sunday School Curriculum Developer at Rizal Philippines Annual Conference East, Rizal District
- Advocate of education and outreach programs to the Indigenous Peoples