

BIBLIOGRAPHY

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ABSTRACT

The study was conducted to document the dynamics of the Bauko Catholic School-School of Living Tradition (BCS-SLT) in transmitting indigenous knowledge, skills and practices to its students.

This study characterized the people involved in the program; described how the SLT was established; drew the framework being followed in the implementation of the BCS-SLT program; determined the IKSPs being taught; identified the strategies used by BCS in teaching-learning IKSPs; and determined the challenges encountered by the SLT program.

The researcher interviewed three key informants and 50 student respondents to answer the objectives of the study. BCS-SLT was composed of four key players with different functions. These were: school directors and school principals, teachers, community elders, and students of the school.



The BCS-SLT started with a teacher-training program, IKSPs integration in the curriculum, establishment of SLT Day and SLT convention.

The general objectives set by the Bontoc-Lagawe vicariate for the SLT program were: to improve quality of education through teacher training and higher studies; to integrate IKSPs in the curriculum; and to sustain the parochial schools through scholarships and salary subsidy. For BCS, the specific objectives for the program were: to improve the quality of education through faculty development and updated educational facilities; to equip students through training with practical skills; to provide financial assistance to poor but deserving students; to produce globally competitive graduates who are knowledgeable and proud of their cultural identity; to conduct researches and studies on IKSPs that could be integrated into the curriculum; and to undertake income generating projects to meet the financial requirements of SLT projects.

To attain these objectives, the BCS-SLT had established several projects such as educational, cultural, environmental and income generating projects.

Monitoring and evaluation of the BCS-SLT program was done through monitoring the academic performance of the students; by organizing the annual SLT day and by participating in the annual SLT convention of all SLT members in Mountain Province.

The IKSPs taught to students were on indigenous literature, local governance, ethno-mathematics, and, indigenous games, songs and dances, indigenous prayers, rituals and values, and others.



These were integrated in the appropriate subjects and were taught through practical performance or return demonstration, discussion, research, film viewing, and group activities.

The challenges encountered by the BCS-SLT were on limited resources; difficulty in finding common convenient for trainings and supplementations; ambiguity of purpose; reluctance of students to participate in SLT-related activities; and difficulties in teaching learning process.

The study then concluded that BCS-SLT framework is different from the SLT of NCCA; the players in the BCS-SLT are interdependent in their roles and functions; the BCS-SLT went through different stages before it was established; IKSPs are integrated in the curriculum of BCS; BCS-SLT is effective in transmitting IKSPs.

With these conclusions, the study recommends that to further improve the BCSSLT program, evaluation must be conducted by the school; written outputs of the researches of the students and teachers must be compiled and package into an Information Education Campaign (IEC) material; the school may invite the community during their SLT Day to strengthen their relationship; the school may add activities like culture-related seminars during SLT Day for the whole studentry.



INTRODUCTION

Rationale

The realization of the importance of Indigenous Knowledge Skills and Practices (IKSPs) in sustainable development, cultural integrity and continuity of essential values is inspiring indigenous people to revitalize their culture so they can pass this to younger generations. Efforts using different strategies have been exerted by government and nongovernment institutions, and community organizations to accomplish this undertaking.

Documentation of IKSPs through the use of different media is among the leading strategies employed. From these documentations, a variety of printed and/or audio-visual materials have already been produced.

Another popular strategy is the establishment of schools of living traditions. It is an avenue where one can apply and practice the knowledge and skills he learns. This was the strategy adopted by the Bontoc-Lagawe Vicariate when it turned its mission schools into Schools of Living Tradition (SLT), where culture is taught, learned and perpetuated.

Among these mission schools is the Bauko Catholic School which has established its own SLT in 2002. The SLT program of these mission schools are different from the SLTs being funded by the National Commission for Culture and the Arts (NCCA), many of which stopped operating when financial assistance ended.

Considering that the SLT of the Bauko Catholic School is still going strong after 12 years of operation, this means that it has already established procedures and strategies that contribute to its sustainability. This study looked into how the SLT of the school is being operated and managed.



Since the importance of indigenous knowledge have been recognized internationally, studies on the efforts and strategies to protect and conserve the indigenous culture are vital for easier retrieval of information and perpetuation of best Practices in indigenous education.

Statement of the Problem

Aside from being mentioned in annual reports of the Bon-Lag Vicariate and the BCS, there are no existing documents that fully describe the BCS-SLT. To be able to draw the profile of BCS-SLT and how it fares as a medium in transmitting IKSPs, the following questions were asked:

- 1) Who are the people involved in BCS-SLT?
- 2) How was the SLT established?
- 3) What is the framework being followed by BCS in its SLT?
- 4) What are the IKSPs being taught?
- 5) What are the strategies used by BCS in teaching-learning IKSPs?
- 6) What are the challenges encountered in by BCS in its SLT program?

Objectives of the Study

The study described the dynamics of BCS-SLT in transmitting IKSPs to the students. The specific objectives were to:

1. characterize the people involved in the SLT program of BCS;
2. describe how the SLT was established;
3. draw the framework being followed by BCS in its SLT program;
4. determine the IKSPs being taught in BCS;



5. identify the strategies used by BCS in teaching-learning IKSPs; and,
6. determine the challenges encountered by BCS in its SLT program.

Importance of the Study

The results of the study may provide insights to other institutions, communication practitioners, teachers and researchers in the ongoing efforts on protecting and conserving indigenous culture.

It may also encourage other communities, other schools or institutions to establish their own IKSPs learning centers. It may help them develop their own methods in IKSP education.

Results may help the school itself and other institutions to improve their SLT program.

Scope and Limitation of the Study

The study documented the dynamics of BCS-SLT in the transmission of IKSPs. It did not include documentation and compilation of the different IKSPs being taught in the school. Further, it did not include the impact of the SLT program to the community. The researcher gathered information from the school administrators, teachers and students who are directly involved in the BCS-SLT. Archives of the school were also browsed for additional information.

This study was conducted from December 2012 to January 2013.



REVIEW OF LITERATURE

Indigenous Knowledge

Indigenous knowledge is the information base for a society, which facilitates communication and decision-making. Indigenous information systems are dynamic, and are continually influenced by internal creativity and experimentation as well as by contact with external systems. (Flavier *et al.*, 1995 as cited by the Worldbank, 2010).

Indigenous knowledge is part of the lives of the rural poor; their livelihood depends almost entirely on specific skills and knowledge essential for their survival. For development process, indigenous knowledge is of particular relevance in agriculture, animal husbandry and ethnic veterinary medicine, use and management of natural resources, primary health care (PHC), preventive medicine and psychosocial care, saving and lending, community development, poverty alleviation (Worldbank, 2010).

Meanwhile, as written by Mundy and Compton (1991), indigenous technical knowledge is a new focus in development circles. Growing numbers of scientists and organizations are recognizing that it offers cheap, locally adapted solutions to development problems, or that it can be melded with scientific knowledge to boost productivity and living standards.

In the Cordillera Administrative Region (CAR), indigenous knowledge is recognized as mostly tied to the tongue for oral transmission and such has yet to be documented, published and adopted (Aplaten, 2009).



Culture Transmission

Claver (2002) posted a question on why is there a great interest in IPs (Indigenous People) the world over today.

Saway (2006) as quoted by Malanes (2006) reasoned, “We cannot afford to let the culture, which our forebears have painstakingly reserved for us, die in our hands without passing them to the next generation. If we do, we would commit the greatest crime by killing the heritage of our past, which is the foundation of the future of our children’s generation.”

Other factors and we can only mention them in passing are the ecological disasters that have been brought about by „progress,“ all of a sudden there is greater awareness and appreciation of the way IPs as a whole have husbanded their environments and lived lives which protect rather than destroy the ecological well-being of their surroundings (Claver, 2002).

As described by Bisin and Verdier (2005), cultural transmission is modeled as the result of purposeful socialization decisions inside the family as well as of indirect socialization processes like social imitation and learning. Therefore, the persistence of cultural traits or, on the contrary, the cultural assimilation of minorities, is determined by the costs and benefits of various family decisions pertaining to the socialization of children in specific socio-economic environments which in turn determine the children’s opportunities for social imitation and learning.



As noted by Awas (2009), it is intergenerational ties that make this possible through time. It is the bonding between generations that assures that culture and heritage continue to be transmitted, received and nurtured. This necessitates a conscious passing on of heritage and culture from one generation to another.

Indigenous Education

As stated by Thaman (n. d.), if education is about worthwhile learning then it is about culture, since the content of education has value underpinning it, associated with a particular culture. He defined culture as a way of life which includes particular ways of knowing, knowledge and wisdom, as well as ways of communicating these. Fien, (2010) also wrote that IPs have a broad knowledge of how to live sustainably. However, formal education systems have disrupted the practical everyday life aspects of indigenous knowledge and ways of learning, replacing them with abstract knowledge and academic ways of learning.

As defined by Thaman (n. d.), formal education is an organized and institutionalized way of learning while indigenous education is mainly informal and nonformal.

Fien (2010) further stated that indigenous knowledge has been passed down from generation to generation through traditional education, with adults teaching practical knowledge of culture, the environment and survival through demonstrations and through a wide range of ceremonies, stories, songs, village meetings and taboos. However, very few attempts were made to integrate indigenous knowledge into formal education despite its potential value in solving contemporary problems.



Thaman (n. d.) wrote that since 1992, efforts have been made in many Pacific Island Nations (PINS) to incorporate elements of local cultures in the school curriculum, as well as the curriculum of higher education institutions particularly those responsible for teacher education. This initiative came mainly from indigenous teacher educators, who realized the need to incorporate more culturally meaningful content in the curriculum of teacher education. UNESCO has actively encouraged and supported this undertaking.

Also, in 1997 the UNESCO Chair in Teacher Education and Culture was established at the Regional University of the South Pacific (USP), and a major teacher education curriculum research project was launched (Thaman, n. d.).

In the Philippines, Abejuela (2007) narrated in his book titled “Indigenous Knowledge Systems and Higher Education in the Philippines” that in October 1997; President Fidel V. Ramos signed into law Republic Act 8371- the Indigenous Peoples’ Rights Act (IPRA).

Abejuela (2007) wrote that this legislation lays down the legal framework for addressing IPs poverty. It also seeks to alleviate the plight of the country’s poorest of the poor by correcting, through legislation, the historical errors that led to the systematic dispossession and discrimination against the indigenous peoples.

The IPRA law enforces the 1987 Constitution’s mandate that the State should craft a policy to recognize and promote the rights of indigenous peoples within the framework of national unity and development and to protect the rights of indigenous cultural communities to their ancestral lands to ensure their economic, social and cultural well-being (Asian Development Bank, 2002 as cited by Abejuela, 2007).



The IPRA law also serves as the basis for the establishment of indigenous schools. However, even with this legislation on indigenous peoples and indigenous rights, there remain very few indigenous schools in the country. In the Philippines, ever since the Americans established the public school system; no efforts were done on establishing schools that utilized indigenous knowledge. In fact, it was required in all schools that the American system be used. All Filipinos were required to learn only in English. It was only in the past 20 years that Filipino has been reintroduced as a language of instruction in schools, though English still was preferred (Abejuela, 2007).

In 2007, Abejuela stated that the idea for the development of a culturally responsive education was first expressed in 1999 by several indigenous leaders present in one of Asian Council for People's Culture (ACPC) trainings. Abejuela wrote, "ACPC decided to facilitate the building of a national network of indigenous community educators who would develop and promote a dynamic and culturally responsive curriculum for indigenous communities."

Abejuela (2007) further stated that with the help of ACPC the Kalinga Declaration which envisions indigenous education founded on the life ways, traditions, world view, culture and spirituality of the native community was made.

The Kalinga Declaration is a pathway of education that recognizes wisdom embedded in indigenous knowledge (ACPC, 2004 as cited by Abejuela, 2007).

Abejuela (2007) also wrote that ACPC was among the organizations in the country that promoted indigenous learning. It was ACPC that came up with the Schools for Indigenous Knowledge and Traditions (SIKAT) Program.



SIKAT envisions a system at par with mainstream education, founded on the ways of life, traditions and culture of IPs, as a stepping stone to promote sincere development of the communities (Meneses, 2004 as cited by Abejuela 2007).

Since the Kalinga Declaration was put forth, ACPC facilitated teacher trainings, curriculum development workshops, tribal leaders’ forum and other activities to prepare the communities and their indigenous teachers for the establishment of SIKT (Abejuela, 2007).

In the presentation of Dr. Conchita V. Umali (2004) of the Assumption College Graduate School during the Catholic Educational Association of the Philippines (CEAP) convention, she stated, “The fluctuation in the content of our knowledge and in the assessment of the relevance of each aspect, for the present day, signifies that the curriculum cannot be static. Education as the transmission of cultural heritage must be amended to incorporate new cultural developments that reflect the constant modification of heritage into living tradition that is attuned to the needs and aspirations of the new generation of students. School must certainly transmit cultural tradition that is drawn from the past but must also encourage the need for creativity and to regard tradition not as heavy hand that weighs upon them, but as their response to the past in the light of the needs of the present.”

In addition, Thaman (n. d.) stated that students’ underachievement in schooling has been attributed to cultural gaps between the expectations of the school curriculum and those of the cultures in which students are socialized. In Oceania, this gap also exists for the majority of teachers. This raises the question of whose and/or what knowledge is considered worthwhile? Furthermore, the current euphoria for market driven economies



and educational development also makes issues such as cross cultural transfer, globalized curricula and appropriate learning strategies worthy of urgent, critical consideration. The urgency arises from the fact that globalization is blurring cultural diversity. Educational services are increasingly becoming standardized and homogenized.

Meanwhile, for the National Economic Development Authority-Cordillera Administrative Region (NEDA-CAR), some of their development plan for 2011-2016 related to IKSP conservation were to strengthen inter-sectoral/institutional partnership in the documentation, promotion and utilization of IKSPs; to prepare database on existing IKSPs by preparing annotated bibliography and compendium of existing researches and documentations on the rich ethnic culture and traditions of the Cordilleras; and to incorporate/mainstream IKSPs in the educational systems at all levels, health sector, infrastructure sector and agricultural sector (NEDA, 2010).

School of Living Tradition

In the Philippines, following the UNESCO's call for the preservation of cultural heritage, the National Commission for Culture and the Arts (NCCA) founded the Schools of Living Traditions (SLTs) which aim is to preserve cultural heritage in a living form by ensuring its transmission to the next generations (NCCA, n. d.).

The NCCA (n. d.) defines SLT as where a living master/culture bearer or culture specialist imparts to a group of young people from the same ethno-linguistic community the skills and techniques of doing a traditional art or craft. The mode of teaching is usually non-formal, oral and with practical demonstrations. The site maybe the house of the living master, a community social hall, or a center constructed for the purpose.



In NCCA's guideline of establishing SLT, the master/specialist of a traditional craft as well as the young people who are interested in learning the craft should be identified. The NCCA will provide honorarium for the master and incentives for the students such as food, transportation and materials needed for the training. The SLT may be held in a place/venue most convenient to the students and masters. It may be community-based and informal in nature. Participation of students is voluntary, although, they have to pass a rigid screening to be done by the master and the project coordinator (NCCA, n. d.).

NCCA (n. d.) also emphasized that the major concern of the program is to teach pure form of traditional arts. However, commercial production may be pursued by the participants later.

NCCA (n. d.) highly value the ability of SLT to continue even without NCCA's financial assistance. For NCCA, this is an indicator of success.

On the other hand, separately, private mission schools of the Vicariate of BontocLagawe also made their efforts in establishing their own SLTs. Gao-ay (2008) wrote, "The Schools of Living Tradition (SLT) trademark remains in the identity of the private schools in Mountain Province as the bearer of the living culture, integrating the school's curriculum with the traditional and indigenous practices."

This kind of SLT was also in line with the UNESCO's call for the preservation of cultural heritage. As described by Gao-ay (2008), SLT in the mission schools teaches skills and techniques in doing a traditional art or craft. He further elaborated that initially, the mode of SLT teaching was non-formal, oral, and with practical demonstrations. But the



SLT was reinvented and re-defined by the mission schools in the Bontoc-Lagawe Vicariate, thus integrating IKSPs in the curriculum.

Gao-ay (2008) noted that to further develop SLT and study the role of culture in the academe, teachers in Mt. Province have designed learning packages vis-à-vis the standard learning objectives of the Department of Education.

Some of the studies made were: “Customs and Traditions of Western Mountain Province Necessary in the Peace-making Process” by the teachers of San Alfonso High School, Bauko Catholic School, and Holy Rosary High School; “The Relevance of the

Og-Ogfu as Practiced in Bontoc ILi” by the teachers of Saint Vincent’s School; and “The Traditional Practice of the Bogwa” by the teachers of Saint Joseph School of Kiangang (Gao-ay 2008.)

Gao-ay wrote that these studies stirred new concepts in teaching strategies: Why not make use of the „tapis” and other indigenous materials to study lesson in Mathematics such as perimeter, area, or volume? Why prioritize the study of the history of the United States when there are hundreds of unsung Igorot heroes in the land? Why not study Igorot poetry as well, instead of just focusing on the English language?

Through their collaboration, the school realized that there are other ways in which student can realize the concept and value of SLT. Aside from teaching Igorot dances, or playing indigenous musical instruments and games such as „kadang-kadang,” „inagto,” “inetaan,” „sanggol,” „bawwet,” or „ap-appayek,” students can also learn traditional cooking and other traditional arts and crafts (Gao-ay, 2008).



Communication Strategies

Most indigenous knowledge is not written down. It is held in people's heads and passed down from one generation to the next by word of mouth (Mundy and Compton, 1991).

Research has shown the importance of informal, interpersonal contacts in persuading people to adopt, or reject, innovations. Such contacts are often made through indigenous channels (Mundy and Compton, 1991).

Indigenous channels offer opportunities for participation by local people in development efforts. They allow local people to communicate among themselves and with development professionals and decision makers. Local people can retain control over local media more easily than over technology-intensive media (Mundy and Compton, 1991).

Mundy and Compton (1991) enumerated six indigenous communications to preserve and teach indigenous knowledge and skills namely: folk media, indigenous organizations and social gatherings, deliberate instruction, records, unstructured channels, direct observation.

Mundy and Compton (1991) described folk media as the indigenous equivalents of mass media. They are used primarily for entertainment, but also to promote education, values and cultural continuity. These include festivals, plays and puppet shows, dance, song, storytelling, poetry, debates such as the Filipino „balagtasan,“ parades and carnivals.

On the other hand, Ngalia people in Australia have adopted a wide variety of technologies in their fight to preserve their traditional knowledge and culture. The community recognized the value of using ICT to help preserve their culture. They began



with genealogical archiving as family records are important in Australian law when indigenous people want to lay legal claim to their traditional lands (Singleton, 2008).

In CAR, Maguen (2005) stated in her study titled “Integration of Indigenous Knowledge and Practices in the curricular courses of Mountain Province State

Polytechnic College,” that it is highly feasible to integrate the indigenous knowledge and Practices in the social sciences. According to the study, this is expected since this course is accommodating to the integration of indigenous knowledge and practices due to the nature of the courses.

A NEDA-CAR study, as cited by Maguen, (2005) also recommended that school curricula in CAR should include at least a subject focused on the indigenous culture, the struggle for autonomy, the geography, and the resources of their homeland.

Challenges in Culture Transmission

Today, many indigenous knowledge systems are at risk of becoming extinct because of rapidly changing natural environments and fast pacing economic, political, and cultural changes on a global scale. Practices vanish, as they become inappropriate for new challenges or because they adapt too slowly. However, many practices disappear only because of the intrusion of foreign technologies or development concepts that promise short-term gains or solutions to problems without being capable of sustaining them. The tragedy of the impending disappearance of indigenous knowledge is most obvious to those who have developed it and make a living through it. But the implication for others can be detrimental as well, when skills, technologies, artifacts, problem solving strategies and expertise are lost (World Bank, 2010).



Jackson (2000) opined that for too long, indigenous peoples have been forced to live in the master colonizer's house, where they have been taught that the only way to relieve oppression, solve disputes, and even to be real people is to use the master colonizer's tools.

Mundy and Compton (1991) have also expressed that with the advancing of technologies, indigenous communication is being eroded, endangering the survival of much valuable information. If indigenous communication is ignored, the result might be inappropriate to development efforts. For instance, planners failed to recognize the role of a network of water temples in controlling irrigation in Bali, Indonesia. This led them to introduce cropping methods and construct canals and dams that were not appropriate to local conditions of Bali, Indonesia.

Another challenge in the IPs quest for cultural identity and integrity is the movement of globalization. As Claver (2002) has noted that the first thing most noticeable about the culture of a people is its materiality: the way their houses are built, the dress they wear, the food they eat, the tools they use, etc. However, due to globalization, Claver wrote, "Certainly this was true before we all started dressing alike, eating alike, looking alike in the globalized leveling of all aspects of life that is characteristic of our age. The material artifacts of culture are the most commonly displayed in museums and which can tell us a lot of things about the way a people live or used to live."



METHODOLOGY

Locale and Time of Study

The study was conducted in Bauko Catholic School (BCS), Poblacion, Bauko, Mountain Province. BCS is one of the catholic mission schools in the vicariate of Bontoc-Lagawe. Students of this school come from the different barangays of Upper and Lower Bauko.

It is located in Barangay Poblacion, Bauko, 124 kilometers north of Baguio and 26 kilometers southwest of Bontoc, the capital town of Mountain Province. As shown in Figure 1, the study area is surrounded by five other barangays in the municipality.

The municipality of Bauko is comprised of 22 barangays. As of 2007, it has a population of 29, 978. The study was conducted from December 2012 to January 2013.

Respondents of the Study

The Key Informants (KI) of the study were: the head and rector of the school; the principal; and one faculty member. To strengthen the information gathered from the key informants, 50 students enrolled in the school served as respondents of the study. These students actively participated in SLT-related activities of the school.

Data Collection

Guide questions were used in personal interviews with key informants. Interviews were documented using camera and audio recorder.



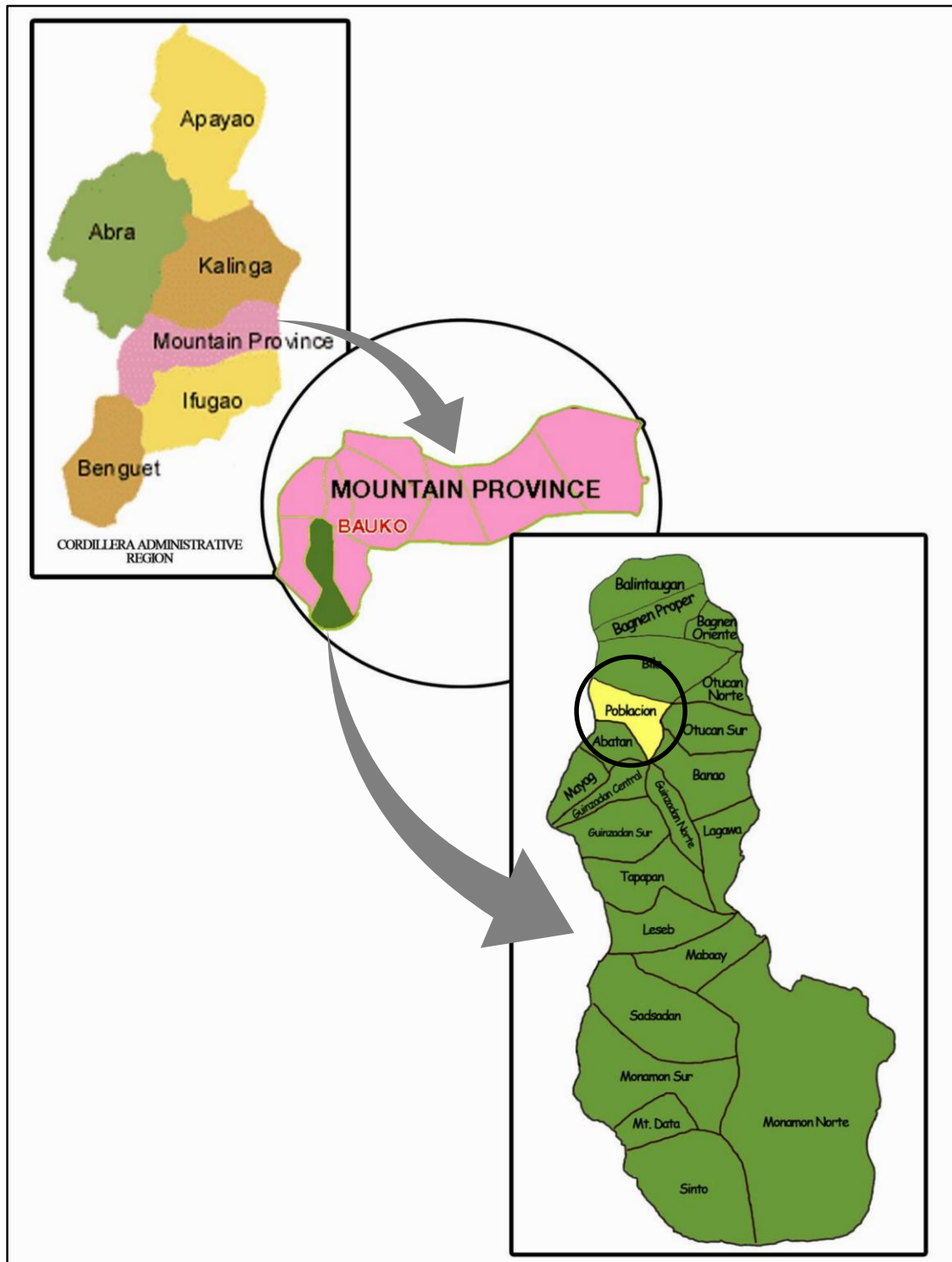


Figure 1. Map of Bauko, Mountain Province showing the locale of the study

Information from the respondents was gathered with the use of questionnaires. The respondents were gathered in the school library. The researcher provided the background of the study. This included the definition and examples of indigenous knowledge. The questionnaires were distributed to the respondents and they answered the questions simultaneously. Each question was explained before the respondents began answering.

Ocular visit to the school library and museum were also done. Furthermore, the researcher attended the Intramurals of the school to see the indigenous games and dances being performed.

Data Gathered

The data gathered were the characteristics and roles of people involved in the BCS-SLT, the establishment of BCS-SLT, the framework being followed by BCS in its SLT program, the IKSPs being taught in BCS, the strategies used by BCS in teaching learning IKSPs; and the challenges encountered by the SLT program.

Data Analysis

Data gathered from key informants were organized, summarized and presented in narrative form.

The data gathered from the respondents were consolidated and tabulated for easier presentation. Descriptive statistics using frequency counts and percentages were used to analyze the data.



RESULTS AND DISCUSSION

Characteristics of the People Involved in the BCS-SLT Program

Ethnicity. Ethnicity refers to cultural group affiliation. The three key informants and the 50 respondents of this study were all Kankana-ey belonging to the Applai tribe of Mountain Province. Kankana-ey is a language spoken by people of Mountain Province and in northern Benguet. The term is also used to refer to people who speak the language. *Players in BCS-SLT.* The players who are involved in the program; their roles and functions are listed in Table 1.

Clergy members in the vicariate of Bontoc Lagawe who serve as school directors are the prime movers of the SLT program. Together with the school principals, they organize and plan activities and projects for the program. They also serve as overseers and coordinators of the SLT program. As overseers, they are responsible in ensuring implementation of the program. As coordinators they serve as representatives or contact persons during vicariate-wide activities. The incumbent over-all head of the SLT program is Father Andrew Claver.

Meanwhile, faculty members function as teachers or facilitators in the SLT. According to school principal Gideon B. Balcac and English, Filipino and MAPEH teacher Mia B. Talco, teachers hired in the school are automatically involved in the SLT program. Thus, they are mandated to integrate IKSPs in their subjects. They also do researches on culture. This finding is corroborated by Gao-ay (2008) who cited a study titled “Customs and Traditions of Western Mountain Province Necessary in the Peace- Table 1. Key players in the BCS-SLT program and their functions



PLAYERS	ROLE IN BCS-SLT	FUNCTIONS
School Administrators	Overseers and Coordinators	<ul style="list-style-type: none"> Organize and plan activities/projects for the program □ Ensure implementation of the program □ Serve as representative or contact persons during vicariate-wide activities
Teachers	Facilitators/Teachers and Researchers	<ul style="list-style-type: none"> Integrate IKSPs in the subjects □ Conduct researches on IKSPs
Community	Resource persons	<ul style="list-style-type: none"> □ Grant interviews and demonstrate IKSPs to students
Students	Learners/Recipients/ Researchers	<ul style="list-style-type: none"> □ Enhance their knowledge and skills through the program □ Document local literature □ Apply their knowledge

making Process.” The research was conducted by teachers of BCS together with teachers from other mission schools.

The elders and other community folks likewise play an important part in the SLT. As stated by Fr. Manuel Samonte, BCS head and rector, their main partner in this program are the community elders.



Fr. Samonte emphasized that while there is no written agreement on the partnership, the elders and other community folks freely support it by sharing their knowledge. They grant interviews or they are obliged to carry out demonstrations on IKSPs when asked.

The students serve as learners/recipients and researchers of IKSPs for the program. They learn and enhance their knowledge on IKSPs through the program at the same time they contribute to the preservation of IKSPs through their written outputs on local literatures and by applying what they learned.

Table 2 presents that among the 50 respondents, 42 (84%) said IKSPs were being taught to them in school while eight (16%) said they did not learn IKSPs in BCS. These eight (16%) respondents were in Grade seven and they claimed to have learned them during occasions in school and in the community.

Principal Balcac explained that IKSPs are not being taught to Grade seven students. He said that it is only during occasions in the school and other community programs that they get to observe or participate in some cultural presentations and games.

Table 2. Teaching of IKSPs in the school

TEACHING OF IKSPs	FREQUENCY n=50	PERCENTAGE (%)
Yes	42	84
No	8	16



TOTAL	50	100
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Development of BCS-SLT

SLT as a program of BCS is a result of series of undertakings described by Balcac, Talco and Fr. Manuel Samonte.

Teacher training. In 2002, the vicariate of Bontoc-Lagawe received two proposals for faculty members of their mission schools. These proposals came from the University of the Philippines Diliman Open University and the Assumption College Graduate School.

UP Diliman's offer was a distant study through video conferencing or e-learning. In this arrangement, the faculty members enrolling in the study program need not leave their schools. Since the teachers are based in UP Diliman, classes will be conducted through video-conferencing and e-learning. Both modes are heavily dependent on good internet connection which the mission schools did not have at that time.

On the other hand, the proposal of Assumption College was a study program for Master of Arts in Education major in Basic Education. Professors of Assumption College would conduct classes for three summers at Teng-ab, Bontoc Mountain Province. This option was chosen. To complete the master's degree, students of the course were required to finish researches which were focused on ISPs.

Initial steps. After some of the teachers have completed their master's degree under this program, the mission schools in Mountain Province namely Bauko Catholic School, Holy Rosary High School, Saint Vincent School and San Alfonso High School began planning for the integration of IKSPs in their curriculum.



Balcac narrated that at first they did not fully understand where the program was going. Back then, its purpose was not clear and it took them a series of discussions and meetings before realizing that the program aims to preserve indigenous culture through integration in the curriculum. So, they have added one feature in their course syllabus which is the integration of IKSPs in the subjects. From then on, teachers are mandated to include or relate IKSPs in their different lessons.

This led to the establishment of SLTs in the mission schools as initiated by the principal and faculty members who completed their studies under the Assumption

College program. For BCS, the SLT was highly supported by school rector Fr. Andrew Claver.

Continuing steps. In 2005, the school began to include cultural projects like SLT day and collection of indigenous literature. Like the teachers at first, the students were also reluctant to participate in these activities. Students were even shy to wear g-strings and they had to be forced to do so. After some time, the students were getting used to it until they began volunteering themselves to perform indigenous dances and games. Now, all the faculty members are teaching or facilitating the learning of IKSPs among the students. Even if some of the teachers were not able to take the master's degree under the Assumption College program, they were mandated to integrate IKSPs in their subjects. The teachers also attended various seminars related to the program organized by the Office of the Presidential Adviser on Peace Process, University of the Philippines Baguio and Assumption College.

Students and community people are now very supportive of the program's



objectives. Students involve themselves enthusiastically in activities of the SLT.

SLT Convention. SLT Convention is the annual celebration of all members of the SLT in Mountain Province. Students and teachers compete on cultural dances and indigenous games, among others. The celebration also includes seminars and symposiums on different topics related to the theme.

The convention is held in any agreed venue of the different member schools. The first SLT Convention was hosted by Bauko Catholic School in 2006. As an indicator of acceptance of the SLT program, all the respondents indicated that they enjoy learning IKSPs.

Table 3 presents the reasons of the respondents for enjoying the learning of IKSPs. Majority of the respondents (62%) reasoned that learning and performing IKSPs is their interest and 40% wrote that their lessons on IKSPs enhance their skills and knowledge. Five (10%) wrote that learning IKSPs makes them confident as Igorots, three (6%) wrote that learning IKSPs is their part in cultural protection while two (4%) wrote that they gain more friends while learning IKSPs.

Table 3. Reasons for enjoying learning IKSPs

REASONS	FREQUENCY n=50	PERCENTAGE (%)
It is my interest	31	62
The lesson enhances my skill and knowledge	20	40



Learning IKSPs makes me confident as an Igorot	5	10
I feel that this is my part in cultural protection	3	6
I gain more friends	2	4

*Multiple responses

Framework of the BCS-SLT

The framework of the BCS-SLT is not explicitly described in the documents of the school. This section put together information gathered about the BCS-SLT to draw the framework as perceived by the researcher (Figure 2).

The cultural setting. BCS-SLT is part of the SLT program of the Bontoc-Lagawe Vicariate. In Mountain Province, there are five schools under this program, namely Bauko Catholic School (Bauko), Holy Rosary High School (Kayan), Saint Vincent School (Bontoc), San Alfonso High School (Sabangan) and Immaculate Heart High School (Natonin). IHHS joined the program in 2012.

Mountain Province, like all other provinces in the Cordillera Administrative Region, is inhabited by indigenous peoples who have maintained much of their traditional culture. The rich cultural heritage of the place is being challenged by the forces of modernization, hence the efforts towards cultural conservation.

The physical setting. With the integration of IKSPs in different subjects, BCSSLT activities take place within the classrooms of the school. This setting extends outside to the communities where the students come from when these students gather information from



elders. This is further extended to a wider setting when the students and teachers attend the SLT convention and meet those from other mission schools under the same program.

Objectives. The BCS-SLT is guided by the general objectives for all mission schools in the vicariate. The general objectives for all these schools are: to improve quality of education in the parochial schools through teacher training and higher studies (MA degree in Basic Ed.); to integrate IKSPs in the curriculum; to sustain the parochial



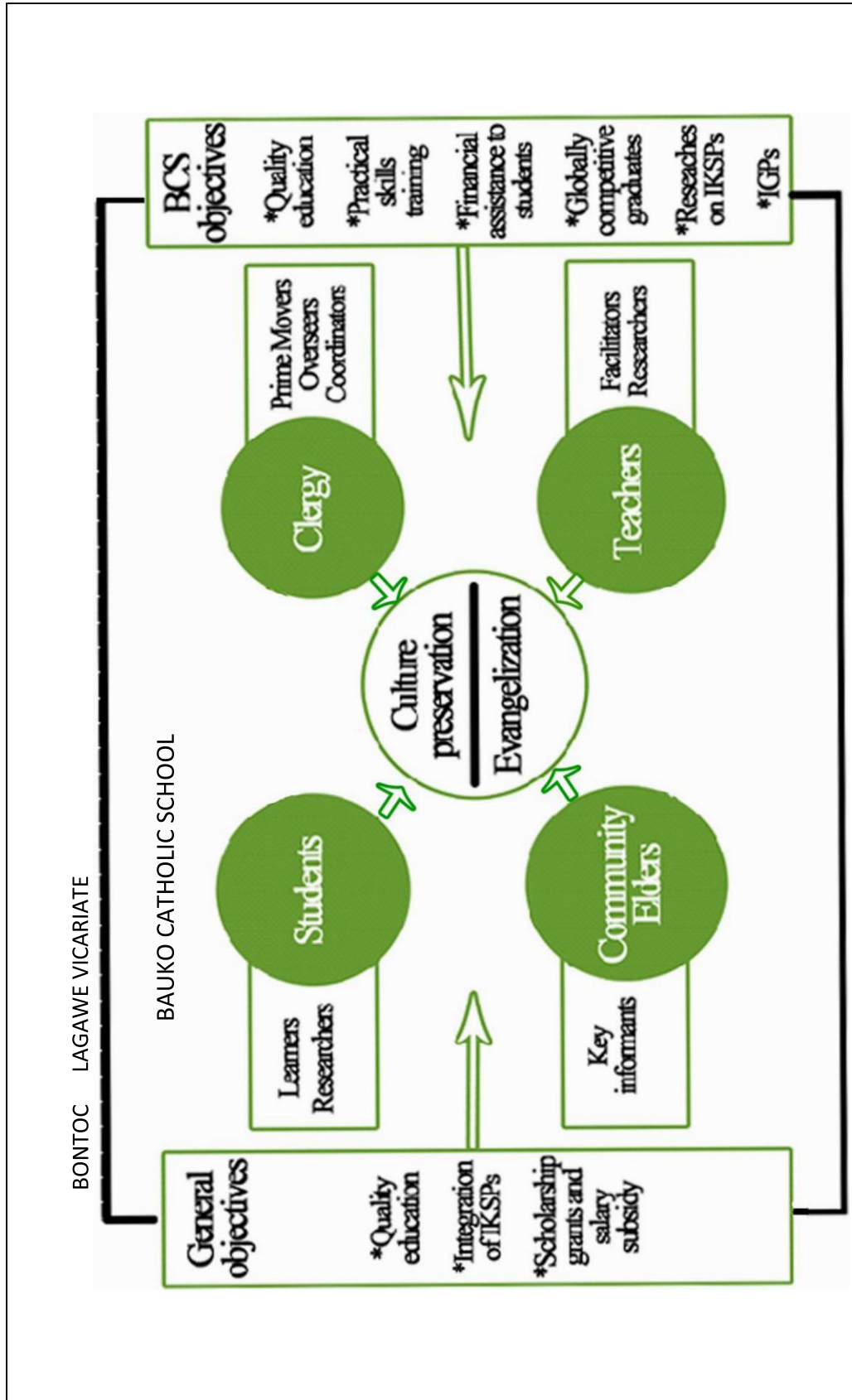


Figure 2. Diagram of the BCS SLT framework (derived from the findings of the study)



schools through scholarships for needy students and salary subsidy for school personnel. Each member school formulated their own specific objectives to best suit their circumstances. For BCS-SLT, the specific objectives are: to improve the quality of education through faculty development and updated educational facilities; to equip students through training with practical skills they can use in life in case they will not pursue higher studies; to provide financial assistance to poor but deserving students; to produce globally competitive graduates who are knowledgeable and proud of their cultural identity; to conduct researches and studies on IKSPs that could be integrated in the curriculum; to undertake income generating projects to meet the financial requirements of SLT projects.

The ultimate goals of the SLT are cultural conservation and at the same time, evangelization

The players, their roles and functions. The key players within this framework are the clergy, the teachers, the community elders and the students, each group playing an important role by disposing off their functions. Description of the players, their roles and functions are found on the first part of this chapter.

BCS-SLT, therefore, operates within a physical and cultural setting guided by its specific objectives complementing the general objectives set by the vicariate. The players have their own roles and functions directed by the objectives towards the ultimate goal of cultural conservation and evangelization.

Significance of the program. Balcac expressed that the establishment of the SLT program started when the vicariate realized the positive aspects of IKSPs which is not



contradictory to modern science. He believes that side by side with modern knowledge, indigenous ways still have a place in the world. He added that both indigenous and modern ways have their own territories. However, he emphasized that as Christians, indigenous healing rituals in particular shall be their last resort.

In corroboration, Bishop Francisco Claver has this to say, “When we speak of the encounter of the Gospel and the values of Indigenous Peoples, we will have to keep in mind that it is people who encounter each other—people who profess Christianity and people to whom we now give the appellation Indigenous Peoples (IPs). People are the bearers of the faith of the Gospel as people too are the bearers of the values of their particular cultures.”

Meanwhile, Talco also added that SLT activities are very effective in transmitting traditions and cultural practices to the young generations especially the practices they have not experienced in actual. The school is a venue for passing and preserving culture. She added that a person who is culturally rooted is globally competitive.

In 2002, Bishop Claver wrote that in the Church, the interest in IPs has always been there in its concern for the conversion of non-Christians to the faith of Christ, especially from the 16th century onwards.

For the respondents, as shown in Table 4, majority (66%) said that the program is an avenue where they enhance their knowledge on indigenous culture and traditions; and 27 (54%) said that it is a venue where they practice, preserve and protect indigenous culture.



Another significance of SLT as claimed by 18 (36%) respondents is that it helps them build their confidence as Igorots; and four (8%) said that the IKSPs they learn in the school instill values in them.

Table 4. Significance of SLT as determined by respondents

IMPORTANCE	FREQUENCY n=50	PERCENTAGE (%)
An avenue where we enhance our knowledge on indigenous culture	33	66
A venue where we practice, preserve or protect culture	27	54
It helps us build our confidence as Igorots	18	36
The IKSPs instill values in us	4	8

*Multiple responses

Projects. To accomplish these objectives, BCS conceptualized various projects such as educational projects, cultural projects, environmental projects and income generating project.

Educational projects included teacher seminars and in-service trainings (high school teachers-public and private); provision of financial assistance to students; granting of scholarships and discounts; and updating of laboratory equipment, library facilities and textbooks, and computers.



Cultural projects included the construction of a mini-museum for artifacts donated by students, parents, alumni and community. The museum serves as a show window to the different cultural generations. Researches on cultural practices such as „begnas,“ „lepas,“ „daw-es,“ „awil“, „og-ogbo,“ etc.; compilations of indigenous songs, riddles and legends of different places; making of genealogy and family trees; and organization of cultural dance troupe and theater arts were also among the cultural projects.

For their environmental projects, they ventured into planting with mahogany and gmelina trees donated by DENR, and practicing organic farming and planting herbal and medicinal plants around the campus.

For their Income Generating Project (IGP), they invested in fruit wine processing (Damascene Wine) being managed by assigned nuns in Bauko. Some students and parents were also being hired to work here every Saturdays, summer vacations and sometimes holidays.

Monitoring and evaluation. To assess the program, the school measures knowledge gained through the academic performance of the students in the subjects where the IKSPs are integrated.

They have also designated a SLT Day as part of their annual Intramurals. Aside from modern sports, indigenous games are competed in during Intramurals. The corresponding points in the games are included in the over-all ranking of each unit. Moreover, it should be noted that the names of each unit are indigenous musical instruments such as „abiw,“ „gangsa,“ „solibao“ and „dongadong.“



Lastly, the SLT program is evaluated and monitored through its annual SLT Convention. Together with other schools member of SLT program in Mountain Province, different cultural dances, presentations and indigenous games are being competed on during this celebration. According to Balcac, this is also a venue to exhibit crafts and literary works on IKSPs by students and teachers.

Fr. Samonte said that the SLT Convention activities and theme vary each year. He said that in 2012, the convention was focused on inculcating cultural values to the participants. In 2013, their activities were geared towards environmental protection and conservation, like the symposium on solid waste management, environmental care and organic agriculture. Caring for the environment is part of the culture they want to instill to the students. They believe that it is people's obligation to be stewards of the place they live in.

IKSPs being Taught

This section presents the different IKSPs being taught in different subjects. These were: indigenous literature; local governance; ethno-mathematics; indigenous games, dances and songs; indigenous prayers, rituals, values and others (Table 5).

Indigenous literature. One type of IKSP being taught in the school is indigenous literature. Balcac said that BCS-SLT started with collection of local literature. This was



Table 5. IKSPs being taught in different subjects

IKSPs	SUBJECTS
Indigenous literature	English, Filipino
Local governance	Social Studies, TLE
Ethno-mathematics	Math
Indigenous games, dances and songs	Music, Arts, Physical Education, , TLE
Indigenous prayers	English, Filipino, Music, Science
Rituals and values	Social Studies, TLE, Health, Science, Revitalized Home Room Guidance Program (RHGP)
Others	Proper wearing of ethnic clothes

seconded by Talco who added that the program was introduced to the school by letting students and teachers collect indigenous literature and materials. Figures 3 and 4 show samples of stories collected by students from community elders.

Talco claimed that she integrates legends and short stories in the English subject. She also lets her students write „talasalitaan“ (glossary), translate words and research and compile local superstitious beliefs in their Filipino subject.



As stated by the respondents, they learned about different local legends, superstitious beliefs, fables, parables, myth, songs and stories in their English and Filipino subjects. They were also made to translate indigenous literature they gathered from their own communities to Filipino or English.

Local governance. Early practices in local governance were integrated in Social Studies. This included lessons on local government systems and their modifications throughout the years. One specific lesson is the settlement of disputes which prescribes amicable settlements, instead of court proceedings; the decision is entrusted to the elders. Another topic is the history of Igorots in their Social Studies subject.

Ethno-mathematics. The indigenous ways in measuring length, width, weight, and, terms in counting are also integrated in Math subjects. An example is in counting bundles of palay, instead of saying „sangapulo,“ they term ten bundles of rice „simbaa.“

Another example is „sangadangan“ which they use in measuring length.

Local calendar is sometimes included in Math subjects. This comprises how elders call the days and months by basing it to the agricultural cycles. An example is that the elders call the month of June as „esek“ which literally means “plant.” This indicates that the month of June is planting time.



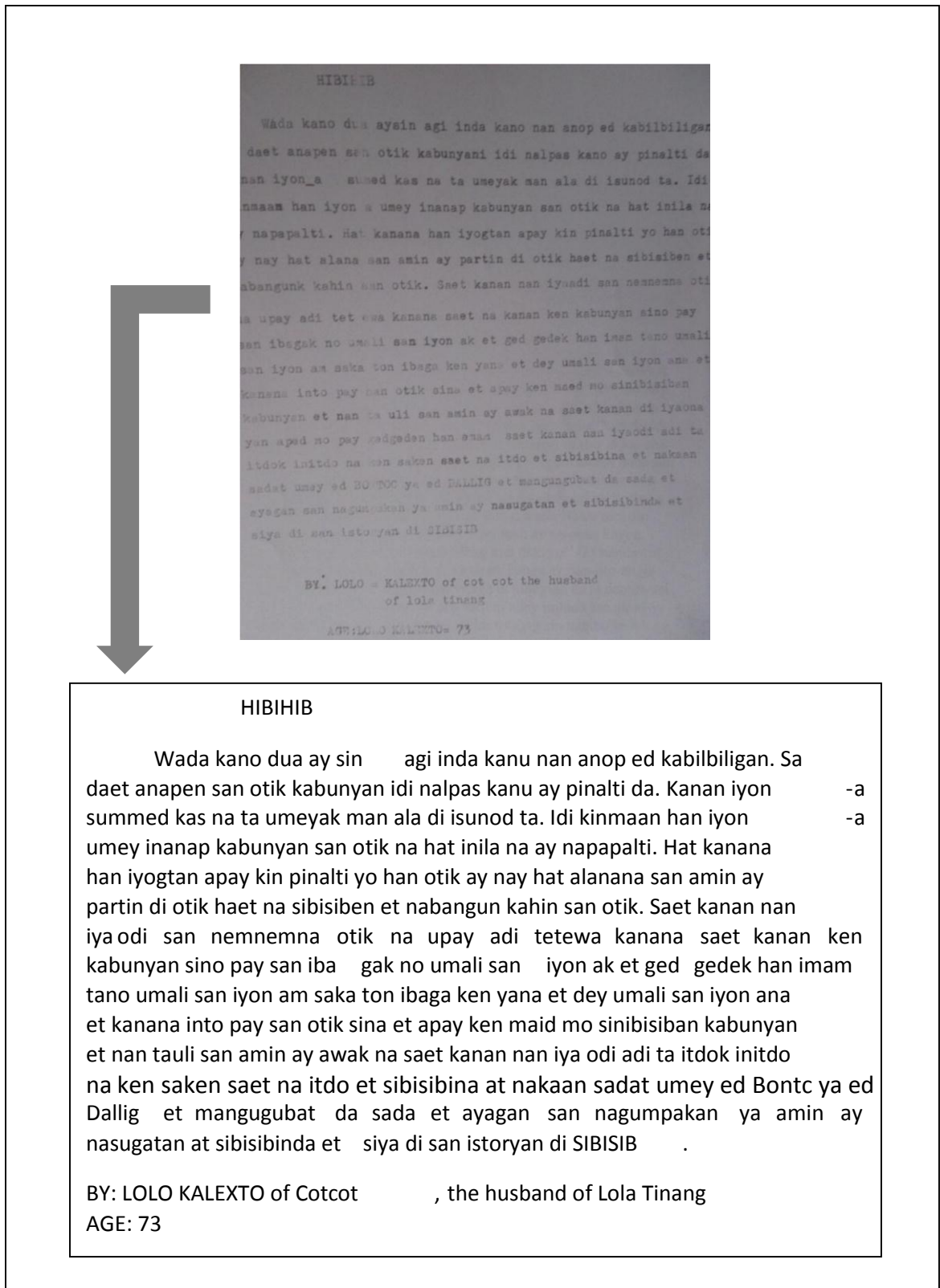


Figure 3. Sample of indigenous story gathered by students from community elders (the original version is typewriter written)



Leseb - Letang

GEKAN YA LOSDAN ED TIWITIW

Esay agew ed tiwitiw napegsa ay dagem, ya udan san linmabas, say nangidwat si dakdake ay danum. sin ginawang. Amin ay epugaw ed Tiwitiw et nalulukok da tan pirmi din tangnen. ngem idi tumantan-o san udan et sinmardeng.

Sin metlang tan-o adey wada san esa ay nainina ay man il-ila si man-aniduwana ngem san epugaw sidi andiyan da tan san isturana et narugit din bado na ya esa pay adi da ammo no sino san nagapgapuwana. Et ngalud idi man an anap si man iyanana maga di manpasgep ken sisyaana. ngem wada pay san kaka-asi ay baey ed tiwitiw ay nantoktokana. San akin baey sina et din duwa ay mankabsat ay babae ay natey di amana ken inana. Danay et si Gekan ay manang si Losdan ay kabsat na metlang. Idi nantoktok kanana "ay manbalin ay makisgepak sin baey yo ay sana tan nay kaka asi ak" na asi et ngalud din mankabsat adey et pinas-gep da. Idi sinunggep nantago si Gekan anay sin gawan di baeyda, idi nalpas ay naka-anido da nandawat san nabakes ay nay si kanena tan adi nangnangan kano si ka-at na ay agew, ngem kanan iman san mankabsat ken sisyaana "pasensya tan nay maga'y makansina mandawdawat kami lang si kilabban sin ka-alobami ay itestes-a da, tan anggey nas mangatagtago ken dakami. Naasi met din nabakes ken daida et kanana "tan sana ay na-anus kayon saken, saken ngalod di mangatulung ken dakayo". Et nandawat ngalod san nabakes aynay si duwa ay banga ay pan-oto-an, ya danum. Inuwasan da ngarud din banga et piney-an da si danum asi dan inbang-et. Edi binmolek din danum adey inilana san akod ay inkukupikop na sin bulsa na asi na inkusnong sin manbulbulok ay danum et sidey, bigla ay nanbalin si inapuy ay kintoman, idi nalpas et di inala na kasin din esa ay banga asi na piney-an kasin si danum asi na kasin inbang-et, idi kasin binmolek din danum adey inkusnong na abe din kiyod ay inkukupikop na, et nanbalin abe kasin din danum adey si patpatok. Isdi ngalud ay oras nasdaaw da ngem begew si uwat adi da nandamdag sin nabakes, ngem

Figure 4. Sample of indigenous story gathered by students from community elders

kenakenan da di engana na-abus. Idi nalpas day nakakan da, nan-a din na inina anay si mani sin bulsa na asi na kenet-ket asina intugpa et naila na san osto ay kasasa-ad di mankabsat anay. Kanana ngalud sin duwa ay mankabsat adey “ay waday tinaynan di parentes yo si lum-a ken dakayo”. Kanan si gekan ay simongbat “wada ngem anggey ay nabenabe-as, maga paylang di danum si man-ayos sidi”. Kanan din nabakes anay “mo si bigat ngalod isurom no onttoy kad-a na ta intako ilan”. Kabigatan na insurun din duwa ay nay din lum-a da. idi nailan din nabakes din nabe-as ay lum-a anay inpali-long na din duwa ay mankabsat anay sin poon di batang. Idi nalpas ay inpalilong na din duwa ay mankabsat adey, intulig na din awak na isnan kad-an di nabe-as ay lum-a eng-gana nalugaman. Idi nalpas ay nalugaman. Kinawet na kasin din gipan ay inkokopikop na, asina intubkel sin luta asina inuksot et bigla kasin ay bin-mala san danum.

Idi nalpas di nanopidit kasin din nabakes anay si bellang ya kinkinitoy ay bato et pinabalina danay si-ay balitok ay benge, ya na-i-salsalumina ay bado. Idi nalpas di indunduna si Gekan ay en mankedaw ken unkle na si duwa ay betek ay pagey ya tong-an di tarakenda. di enemy-sisyana sin kad-an di unkle na, nasda-aw da tan ad-adu di balitok sin awak na “kanan unkle na paylang ay inak-akew na” ngem kanan Gekan ay mansungbat “indawat din mayat di puso ken dekami isdi”. Idi ngalud insaa na din kindawna ay tung-a ya pagey, induretso na ed lum-a da indawat na ngalod di sin nabakes, asina in-padog din pagey adey idi tinmobo din inpadog da adey napalabas di tolo ay oras inmola da ngalod di sin payew. Idi nalpas et di, din tung-a abe din pinabalina si animal ay taraknenda. Isdi met lang ay oras nanopakada din nabakes, binay-ana din akod ya kiyod para ken da Gekan ken Losdon, asi na pay kanan “no man-lames din pagey adey ayagam din kil-yam ta aneyen yo, no malpas kayoay makaa-ney mantapey kayo asi koyon mandawat si adado ay apit sin diyos yo” asi pay bigla ay namaga. Idi ngalod napalabas di buwan nanlames et din pagey adey, inayaganda din kailianda da et inaneyda. Sat napalabas di simpo ay agew asi nalpas ay na-aney. Isdi ngalod ay timpo asi dan mammo-an ay san nabakes anay et esa ay diyos. mani-pod et sidi san duwa ay man-kabsat anay san matang-tangad sin intiro ay Tiwitiw.

Figure 4. Continued... *Indigenous games, dances and songs.* Indigenous games were being taught alongside with modern sports, dances in Physical Education, and indigenous songs in Music.

For the students, they identified „kadang-kadang“, „torsi“, „kinakaiwan“, „bawwet“, „binnayo-an“, „inabaan“, „tinna-epan“, „ap-apayek“, and „ag-agto“ as indigenous games they learned and played in school (Figure 5 and 6). Moreover, for the indigenous dances, the respondents listed Natonin dance, Eagle dance, Sagada dance, Ifugao dance, War dance, „pinnanyo-an“, „sakuting“, „tayao“, „takik“, „topay-ya“, „balangbang“, and „pattong“ as indigenous dances they have learned.

The indigenous songs or music identified by the respondents were „uggayam“, „daing“, „bayya-o“, „kulaleng“, „liw-liwa“, „dad-at“, „bag-bagto“, and „day-eng.“ The respondents also indicated that playing of indigenous instruments such as „gangsa“, „solibao“, „abiw“, „dongadong“, „takik“ are being taught to them.

Indigenous prayer. The respondents also recalled that „tukab“, „basabas“, and „luwalo“ are being taught. Included in these indigenous prayers are the materials in indigenous healing like herbal medicines and their practical uses.

Indigenous medicines are being integrated in Health subject. However, Balcac said that the school has not fully integrated indigenous medicine and healing practices in the school because of lack of reference materials.

Rituals and values. Cultural rituals during birth, death and agricultural cycles, are tackled in different subjects like TLE, Science and History subjects. The respondents





Figure 5. Indigenous game played during SLT Day



Figure 6. Indigenous game played during SLT Day

indicated that they learn about „piyak,“ „daw-es,“ „begnas,“ „bayas,“ „pakde,“ „cañao,“ and „tuloy.“

It is also noted that values like „ob-obbo“ are discussed in different subjects and in the RHGP.

Others. The proper wearing of ethnic clothes is also taught.

It is however noted that some respondents wrote table setting as an IKSP they learned in TLE. This is similar to another respondent who wrote that values of Filipinos are IKSPs being taught in RHGP. This could mean that the respondents are confused on whether such knowledge is indigenous or not.

In 2008, Lhes Mar Gao-ay, a former teacher in San Alfonso High School, published in his blog that the studies conducted by teachers of the SLTs in Mountain Province stirred new concepts in teaching. Ideas that arose are questions like: why not make use of the „tapis“ and other indigenous materials in studying lessons in mathematics such as perimeter, area, or volume; why prioritize the study of the history of the United

States when there are hundreds of unsung Igorot heroes in the land; and why not study

Igorot poetry as well instead of just focusing on the English language?”

Gao-ay (2008) further stated, “Through their collaboration, the schools realized that there are other ways in which students can realize the concept and value of SLT. Aside from teaching Igorot dances, or playing indigenous musical instruments and games such as „kadang kadang,“ „inagto,“ „inetaan,“ „sanggol,“ „bawwet“ or „ap-apayek,“ students can also learn traditional cooking, other traditional arts and crafts.”



Teaching-Learning Strategies

The key informants said that they use different teaching strategies depending on the lesson.

Practical performance or return demonstration. Balcac said that the best way to teach the students on practical skills is to let them learn it by doing. Thus, they let students perform cultural dances, indigenous songs and games.

As shown in Table 6, this was confirmed by the respondents when they (64%) said they were taught through practical performance or return demonstration.

Discussion. Majority (52%) said they learned IKSPs through discussions in the classroom.

Research activity. Another strategy is the research activity. The students are given assignments to interview elders and collect local literature. After discussions on IKSPs,

Talco said that they let student's interview elders in their own communities to

Table 6. Strategies in teaching-learning IKSPs

STRATEGIES	FREQUENCY n=50	PERCENTAGE (%)
Practical performance/Return demonstration	32	64
Discussion	26	52
Research	22	44



Film viewing	11	22
Group activities	9	18

*Multiple responses

further integrate the lessons. There were 22 (44%) respondents who said they learned IKSPs through the research activities given by the teachers.

Film viewing and group activities. The respondents also identified film viewing (22%) and group activities (18%) as strategies of the teachers in teaching IKSPs.

Challenges Encountered by BCS-SLT

From the very beginning, the BCS-SLT has encountered challenges that can now be considered as part of its development process. These were on limited resources; difficulty in finding common convenient time for trainings and supplementations; ambiguity of purpose; reluctance of students to participate in SLT-related activities; and difficulties in the teaching-learning process.

Limited resources. During the teacher-training program, one issue that arose is few and inadequate sources of fund, in which the effectuality of the program relies upon. Another concern that arose was the limited reference books and computer applications, and other facilities that aid teaching and learning.

Difficulty in finding common convenient time. Trainings and supplementations required the presence of Assumption College professors and faculty members under the



training program. However, since faculty members and professors of Assumption College have their own different responsibilities to their families and to their work, there was a difficulty in finding common convenient time. This resulted to setting schedules with which some faculty members cannot meet. Balcac was of the thinking that this was one of the reasons why a number of enrolled faculty members did not pursue their studies.

Ambiguity of purpose. During the conceptualization of the integration of IKSPs in the curriculum, for the faculty members, the purpose was not very clear. It took series of meeting and discussions before they fully understood that the program aims to preserve indigenous culture through integration in the curriculum.

Reluctance of students. Initially, during the implementation of the SLT program, there was a problem getting the participation of students in SLT-related activities. Balcac said that students were shy to wear ethnic clothes and perform cultural dances. To address this problem, it took the teachers some time explaining the program to students. Slowly, students became eager and enthusiastic in supporting its objectives.

Difficulties in teaching-learning process. As shown in Table 7, there were 13 (26%) respondents who said they had difficulty learning IKSPs while 37 (74%) said they did not have difficulty.

Table 8 presents the reasons of the 13 (26%) respondents who wrote that they had difficulty learning IKSPs. Five (10%) reasoned that they had difficulty translating Kankana-ey literature to Filipino or English, four (8%) said that IKSPs are new to them, four (8%) said that performing dances and games needs more strength and speed, two (4%) said they had difficulty finding key informants during research. Two (4%) did not give any



reason for having difficulty learning IKSPs while one (2%) said learning IKSPs is not his interest.

Table 7. Difficulty in learning IKSPs

DIFFICULTY	FREQUENCY	PERCENTAGE
n=50 (%)		
Yes	13	26
No	37	74
TOTAL	50	100

Table 8. Reasons for having difficulty in learning IKSPs

REASONS	FREQUENCY	PERCENTAGE
	n=50	(%)
It is difficult to translate Kankana-ey indigenous literature to Filipino and English	5	10
IKSPs are new to me	4	8
I need to exert more strength and speed in performing dances and games	4	8
I do not have key informants during research	2	4
IKSPs are not my interest	1	2

*Multiple responses



For saying they did not have any difficulty in learning IKSPs, Table 9 presents their reasons. As shown in the table, majority (52%) of the respondents said that they already knew these when they were still young. This was followed by the 16 (32%)

Table 9. Reasons for not having difficulty in learning IKSPs

REASONS	FREQUENCY n=50	PERCENTAGE (%)
I already knew this since I was young	26	52
I am interested in learning them	16	32
Teachers help me develop my knowledge	7	14
I'm a fast learner	1	2
Because there are elders whom I can ask	1	2

*Multiple responses

respondents who said they did not have difficulty because they were interested in learning their own culture. Also, seven (14%) said that teachers help them develop or enhance their knowledge on their own culture. It should also be noted that one (2%) said he is a fast learner while another one (2%) said he did not have any difficulty because there are elders whom he can ask about their assignments.



SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

Summary

The study was conducted to document the dynamics of the Bauko Catholic School-School of Living Tradition (BCS-SLT) in transmitting indigenous knowledge, skills and practices to its students.

This study characterized the people involved in the program; described how the SLT was established; drew the framework being followed in the implementation of the BCS-SLT program; determined the IKSPs being taught in BCS; identified the strategies used by BCS in teaching-learning IKSPs; and determined the challenges encountered by the SLT program.

The researcher interviewed three key informants and 50 student respondents to gather information to answer the objectives of the study. The study was conducted from December to January 2013.

BCS-SLT is composed of four key players with different functions. These are: school directors and school principals, teachers, community elders, and students of the school.

The general objectives set by the Bontoc-Lagawe vicariate for the SLT program were: to improve quality of education in the parochial schools through teacher training and higher studies (MA degree in Basic Ed.); to integrate IKSPs in the curriculum; and to sustain the parochial schools through scholarships for needy students and salary subsidy for school personnel. For BCS, the specific objectives for the program were: to improve the quality of education through faculty development and updated educational facilities; to



equip students through training with practical skills they can use in life in case they will not pursue higher studies; to provide financial assistance to poor but deserving students; to produce globally competitive graduates who are knowledgeable and proud of their cultural identity; to conduct researches and studies on IKSPs that could be integrated into the curriculum; and to undertake income generating projects to meet the financial requirements of SLT projects.

To attain these objectives, the BCS-SLT has established several projects such as educational, cultural, environmental and income generating projects.

Monitoring and evaluation of the BCS-SLT program is done through monitoring the academic performance of the students; by organizing the annual SLT day and by participating in the annual SLT convention of all SLT members in Mountain Province.

The IKSPs taught to students were on indigenous literature;, local governance; ethno-mathematics; indigenous games, songs and dances; indigenous prayers; rituals and values; and others.

These were integrated in the appropriate subjects and were taught through practical performance or return demonstration, discussion, research, film viewing, and group activities.

For the school personnel, the challenges they encountered were on limited resources; difficulty in finding common convenient time for trainings and supplementations; ambiguity of purpose; and reluctance of students to participate in SLTrelated activities. For the students, they had difficulties in the teaching-learning process such as difficulty in translating Kankana-ey indigenous literature to Filipino and



English, unfamiliarity with IKSPs, exertion of more strength and speed in dances and games performances, lack of resource persons during research activities and, IKSP lessons does not interest them.

Conclusions

Based on the finding of the study, the following conclusions were drawn:

1. The framework of BCS-SLT is different from that of the SLT program of NCCA;
2. The players in the BCS-SLT are interdependent in their roles and functions;
3. The BCS went through different stages before it established the SLT program;
4. IKSPs are integrated in the curriculum of BCS; and,
5. BCS-SLT is effective in transmitting IKSPs.

Recommendations

Based on the conclusions, the following recommendations were forwarded:

1. For further improvement, evaluation on the program must be conducted by the school;
2. Written outputs of the researches of the students and teachers must be compiled and package into an Information Education Campaign (IEC) material;
3. The school may invite the community during their SLT Day to strengthen their relationship; and,
4. The school may add activities like culture-related seminars during SLT Day for the whole studentry.



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