

*Batulan-Añonuevo & Santos, 2019*

*Volume 4 Issue 3, pp. 1876 - 1895*

*Date of Publication: 2<sup>nd</sup> March, 2019*

*DOI-<https://dx.doi.org/10.20319/pijss.2019.43.18761895>*

*This paper can be cited as: Batulan-Añonuevo, A. & Santos, E. M., (2019). Stakeholders' Experiences on the Establishment and Sustainability of the Balay Paglaum. PEOPLE: International Journal of Social Sciences, 4(3), 1876 – 1895.*

*This work is licensed under the Creative Commons Attribution-Non Commercial 4.0 International License. To view a copy of this license, visit <http://creativecommons.org/licenses/by-nc/4.0/> or send a letter to Creative Commons, PO Box 1866, Mountain View, CA 94042, USA.*

## **STAKEHOLDERS' EXPERIENCES ON THE ESTABLISHMENT AND SUSTAINABILITY OF THE BALAY PAGLAUM**

**Ailene Batulan-Añonuevo**

*Davao Del Norte State College, Davao Del Norte, Philippines*

[\*acbatulan@yahoo.com\*](mailto:acbatulan@yahoo.com)

[\*ailene.anonuevo@deped.gov.ph\*](mailto:ailene.anonuevo@deped.gov.ph)

**Edgardo M. Santos**

*Davao Del Norte State College, Davao Del Norte, Philippines*

[\*eduardo\\_santos@yahoo.com\*](mailto:eduardo_santos@yahoo.com)

---

### **Abstract**

*This phenomenological study explored the underlying framework on the establishment and sustainability of the Balay Paglaum (House of Hope) through the lived experiences of the stakeholders which served as informants and were selected based on their first-hand ideas on the challenges encountered and strategies employed to overcome difficulties and the binding realizations they gained throughout the process of establishing and sustaining the Balay Paglaum. Stakeholders used were from the Local Government Unit, Department of Education and Indigenous Peoples' group. Based on their shared experiences 6 themes emerged and 21 clustered themes surfaced. With its establishment, the dropout rate problem of the Indigenous Peoples (IPs) was addressed and resolved. Commitment, love for the IP learners, enthusiasm of the leaders, believing the worth of the project and strong partnership made the Balay Paglaum become sustained and recognized as a shelter where hopes and dreams of the IPs are realized. It also served as the scaffold of the IP learners while pursuing their Basic Education.*

## Keywords

Balay Paglaum, Indigenous Peoples, Stakeholders' Experiences, Partnership

---

## 1. Introduction

No one dreams to be oblivious and uneducated. However, every day, people are confronted with different life's challenges. Educating children regardless of their ethnicity, tribal affiliations and abilities is not the sole responsibility of the parents but instead the whole neighborhood is part and parcel in the development of one individual. Thus, in any endeavor, a good and virtuous planning, a sound preparation, a well-incubated and communicated plans welded with stakeholders' soft skills, doable imaginations and innovations will likely harvest positive results, fulfilled dreams, and accomplished project with great satisfaction and gratitude.

In the Philippines, based on the Department of Education Enhanced Basic Education Information System (EBEIS) data from the school year 2010-2014, an average of 21% of children who enrolled in Grade 1 did not reach Grade 6, an average of 24% of learners who enrolled in Grade 7 did not reach Grade 10, an average of 23% of Elementary pupils who reach Grade 6 did not complete the final year of elementary. The Philippine Basic Education (BE) situation can be wrapped up by saying nearly 4 million out-of-school children and youth or 22.9% had entered into union or marriage (EBEIS, SY 2010-2014).

In the year 2014, dropout rate from among the IPs was alarming. Some of the meddling activities which the Division of Panabo City considered as best practices in saving the children from dropping out were conducting home visitations, adopting marginalized learners by supporting them financially, hiring some parents to work as utilities in schools and the most remarkable one was giving them shelter that gives them hope in life, a shelter to protect them from the changing weather conditions and a shelter that probably becomes the living witness of their journey towards achieving the pedestal of their dreams and aspirations in life. In this study, the researcher is prompted to adopt motivational theory.

### 1.1 Purpose of the Study and Research Question

The purpose of this phenomenological study is to explore the experiences of the stakeholders on the establishment and sustainability of the Balay Paglaum as shared by the Balay Paglaum stakeholders namely: The Indigenous Peoples' learner- beneficiaries, the tribal leaders, the planners, the supporters, the donors from the Department of Education and from the Local Government Unit (LGU) of Panabo City. Specifically, this will give light to the following

questions: What are the lived experiences of stakeholders in the establishment and sustainability of the Balay Paglaum? What are the underlying dimensions that contribute to the establishment and sustainability of the Balay Paglaum?

## 2. Methodology

This phenomenological study focuses on the lived experiences of the stakeholders who have the foremost knowledge on the establishment and sustainability of the Balay Paglaum. As a phenomenology, this study understands the lived experiences, the procedure involves in studying a small number of the subject through extensive and prolonged engagement to develop patterns and relationships with meaning (Moustakas, 1994). Phenomenology was selected because the researcher was interested in capturing and exploring the lived experiences, the perspective, the behavior, the feelings of the stakeholders in the establishment and the dimensions generated from the first-hand information that solidified the sustainability of the Balay Paglaum.

### 2.1 Research Site and Research Informants

This study was confined in Barangay Lower Panaga, Panabo City where the shelter Balay Paglaum is located and strategically constructed at the compound of Roxas Elementary School and Sindaton National High School Annex. Research informants were from the DepEd, three from the LGU of the City of Panabo, and three from the Indigenous Peoples' group. The face-to-face interview depended on the time and venue set by the informants while for the IP learners, the interview was with the presence of an elder or bae.

### 2.2 Research Instruments

The enhanced interview guide was the instrument used in gathering the significant data from the stakeholders' interviews as it was identified by Creswell (2009). In this study, questions were also translated in the Visayan dialect as it is the common language in the City of Panabo. The research instrument was subjected to validation of the experts from the National Commission of the Indigenous Peoples (NCIP) local office, the DepEd- Regional Supervisor in charge of the Indigenous Peoples and from the Higher Education specifically from the professors' group of a State University.

### 2.3 Data Collection and Analysis Procedures

Setting the boundaries of the study, collecting information through semi-structured in-depth interviews and establishing the protocols for recording information were considered in this study. Approval of the instrument, permit to conduct, the date, time and place were agreed by the

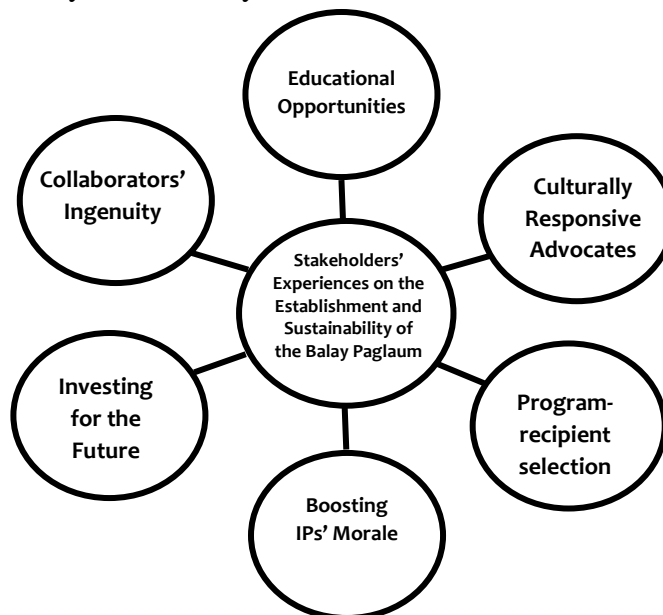
researcher and the informants. The data collected and writing notes that are necessary for the making of the final report were then analyzed using Colaizzi's method. Informants were informed for the second contact to ensure that the study findings reflect their own experiences.

## 2.4 Qualitative Write-Up and Ethical Considerations

In this study, the discussion began with the main results of the study followed by relating the findings and citing those who have positive and negative experiences. Challenges and success stories were also highlighted. Verbatim transcription of the in-depth-interview results was employed carefully. All transcripts, pictures, notes, and audiotapes were kept by the researcher for security reasons equally for protecting the importance and the value of the ideas, opinions and the know-how of the stakeholders. Informed and parent consent, and the letter request to conduct the study were sent prior to the conduct of the face-to-face interview.

## 3. Result

Collaborators' Ingenuity, Educational Opportunities, Culturally Responsive Advocates, Program-Recipient Selection, Boosting IPs' Morale, and Investing for the Future were the six themes generated and yielded twenty-one clustered themes.



**Figure 1:** *Thematic Map on the Stakeholders' Experiences on the Establishment and Sustainability of the Balay Paglaum*

### 3.1 Collaborators' Ingenuity

Through the ingenuity of the collaborators the establishment of the Balay Paglaum was completed. The stakeholders witnessed and empathized how the learners struggled in order to

pursue their studies. The distance they walked from their community to the school where they were enrolled, the time consumed in walking thirty kilometers back and forth in order to gain an education, and their yearning to finish education was comprehended by the stakeholders. Equally, in order to fulfill the Education for All, the Department of Education, Local Government Unit (LGU) of Panabo City and some of the local stakeholders took the initiative in saving the children from being uneducated.

### **3.1.1 Program Incubation**

In the context of planning and management, proper incubation of planned project was employed. The proponents believed that they could not make it on their own that is why they propagated their plan in order to gain support from the internal and external stakeholders. It came out that the prime movers, the initiators and the brain of the project were able to hatch the incubated brain-project which is the Balay Paglaum.

### **3.1.2 Community Partnership**

The community could not achieve its goal without the assistance from both internal and external stakeholders. The latter should always be aware of their role as community partners. As expressed by the stakeholders, their role was to give support in terms of providing fixtures for the Balay Paglaum, some were assigned to serve as teachers and facilitators. In the planning stage, community commitment and partnership was strong enough thus making certainty on the funding source, the accomplishment of the project on the target completion date and the roles of each party were clearly defined.

### **3.1.3 Articulation of fulfillment of Endeavor**

They could not conceal the expression of fulfillment as their project reaches its apex. The stakeholders were very expressive in articulating the fulfillment of their endeavor. Showing their inner feelings of gratefulness, happiness of doing the program, the feeling of contentment that they have contributed something for the fulfillment of the project and that they have something to leave as legacy for the IP community and excitement towards the first joint project of the LGU and the DepEd, and the feeling of a fulfilled stakeholders seeing the happy IP learners to having a shelter.

### **3.1.4 Resolving Financial Issues and Concerns**

As the stakeholders aspired for the success of their endeavor, financial issues and concerns arose along their journey. Their resourcefulness had been tested since the project could not be funded under the Special Education Fund (SEF) but instead under the General Fund. Their

eagerness to materialize the program became more intense when they found out that the IP learners were really struggling just to continue their studies and even dropping from schools due to financial reasons.

### **3.2 Educational Opportunities**

Everyone has the right to enhance and develop their God-given talents and skills through quality, relevant and accessible education. However, education is just an opportunity as considered by the financially and socially challenged individuals. Yet, it is the dream of every parent that their children could have earned good education for it is tantamount to having a brighter future.

#### **3.2.1 Hopes and Dreams of the Learners**

Every learner has their own hopes and dreams just like the indigenous learners who are staying in the Balay Paglaum. Hoping for assistance in educating their children, assistance for IP teenagers' education, saving the IP children from being uneducated were the dreams of the prayerful stakeholders. Some resources for the sustainability of the project were pulled-out by the stakeholders. Additionally, teamwork among the IP community, determination for the IPs to finish their studies were the end point of staying in the shelter.

#### **3.2.2 Scholarship Grants**

Planning for the learners' future the moment they leave the premise of the basic education and proceed to higher education was already laid down by the stakeholders. The College Education Plan called Iskolar ng Lungsod Program, the stakeholders' willingness to guide the IPs for the availment of the scholarship grant, and the assurance for the governments support to those who finish secondary education was already set.

#### **3.2.3 Social Regard for Learners**

The Balay Paglaum IP learner-beneficiaries were required to bring their own food supplies however, there were parents who thought that everything was provided by the shelter. Nonetheless, other stakeholders had testified that the project was a big help for these IP recipients as it gave them shelter during school days. The stakeholders also clarified that the project was to help the IPs, especially in their school attendance due to the distance of the school from their respective homes. Thus, social regard for learners should be taken into an utmost consideration especially in the case of the IPs wherein they had to undergo difficulties in going to and fro the school. Some of them were traversing 15 kilometers going back to their homes and

crossing rivers to reach home. The stakeholders had seen the predicament that the IP learners had been through just to get an access to education.

### **3.3 Culturally Responsive Advocates**

The strenuous effort of the advocates has paid off. They could see that the Indigenous Peoples have a positive response to the project. They were so active and were willing to give their share in the construction of the shelter through sweat equity. If it is not for being resilient, the program will not be materialized. The internal and external stakeholders go hand in hand with the intrepidity of the project and reach its goals and objectives for the IP education. Motivation to help fellowmen is inseparable from culture. Regardless of what tribe the stakeholders belong, they are always motivated to respond to the needs of the learners thus, supporters and believers of good education strive hard in pursuing the project.

#### **3.3.1 Adversity Resilience**

The proponents of the project faced adversities before it came to a realization. They had been resilient in facing those quandaries, especially in the financial aspect because the program did not have a budget allocation from the Special Education Fund (SEF). Fortunately, the LGU took the responsibility for the construction of the one-storey 3-classroom-type building which served as the shelter of the IP learner-beneficiaries. Even though the Balay Paglaum was successfully realized, the stakeholders had disclosed some of their sacrifices like shorter time spend with their families and geographical location of their residences.

#### **3.3.2 Establishing Rapport**

The external stakeholders did not find any difficulties in establishing rapport with the internal stakeholders because the latter was very optimistic about the project. Though the stakeholders wanted to fast-track the project so that the community will see that it is indeed true but it is not that easy because there were challenges that hinder the immediate construction of the shelter like seeking the approval from the City Development Council.

#### **3.3.3 Knowing Responsibility**

The internal and external stakeholders were already aware of their commitment to the Balay Paglaum. Each of the advocates plays a vital role through sharing a sweat equity, providing school supplies and school uniforms from the School Based Management (SBM) Fund, partnership and linkages including private sponsors and benefactors, inclusion of budget in the Annual Implementation Plan (AIP) of the School, and since it was favorably supported by the local government, counter parting scheme was adopted as expressed by the informants.

### 3.3.4 Program's Legislative Aspect

To make the project more legible, legislative aspect was well thought-of, thus, some proponents were tasked to look into the legislative aspect of the project like allocating the amount of two million five hundred thousand pesos (Php 2,500,000.00) from the general fund, signing of the Memorandum of Agreement, inclusion of the Balay Paglaum in the City's Annual Investment Plan through the City Development Council, and monitoring of the implementation of the project were the expressed responsibilities of the stakeholders towards the implementation of the Balay Paglaum. In divergent, Zulkarnaini (2015), in his study, he found out that when the role of company and industry is not maximized there will be no effect on their corporate social responsibility.

### 3.4 Program-Recipient Selection

Balay Paglaum is situated where the boundaries of the two cities meet. The difficulties in selecting the recipients were inevitable and this was one of the reasons why the proponents experienced difficulties in choosing the recipients. Geographical locations, the tribal affiliations, and economic challenges were considered earnestly. Although the primary criterion in selecting recipients included only those living from far-flung areas provided they were enrolled in Sindaton National High School Annex and Roxas Elementary School but final selection was undertaken with utmost careful decisions.

#### 3.4.1 Potential Beneficiaries Conflict

The Balay Paglaum is a project to shelter the indigenous learners who live from far-flung areas. However, there were some non-indigenous students who also wanted to stay in the said house which made it difficult on the part of the genuine beneficiaries and the proponents as well. Collectively, selection of the recipients passed through several considerations in order to genuinely include the right recipients of the Balay Paglaum. Proper selection was considered and such distance, authenticity of the tribal affiliations, being officially enrolled in the two schools and address of the potential recipients were considered.

#### 3.4.2 Communication Barriers

Though the stakeholders were looking for ways to lessen the miscommunication, there were still things that needed to be patched up like distance, system in sending out communications, non-inclusion of non-IPs, scrutiny on students' documents, clear laying down of the concept of the Balay Paglaum. Fortunately, those dilemmas were ironed-out through the persistence of the stakeholders, and on the presence of the team from the DepEd. The usual



misunderstanding among IPs learners were also patched-up through the values of understanding and giving concern to others. Well-planned, well-communicated project harvests good results.

### **3.4.3 Indifference towards the Program**

Human as they were who tend to become doubtful and it was inescapable that when change was introduced, some were defensive and apprehensive, thus, there were beneficiaries who showed indifference towards the program. At first, the IP recipients were hesitant to accept the project but with the supportive Barangay Officials and community leaders whose thrust was to give special attention to IPs, the project was slowly accepted by the IP community. Stakeholders fearlessly expressed the need for food though they brought with them farm products like sweet potatoes and banana yet it could not last for one week. At any rate, to those who stayed in the shelter often run out of food supply because of the minimal amount they brought back from their homes as articulated by the informant. However, the stakeholders stand firm to their main goal in constructing the shelter and looking at the problems in the positive light as per informant's statements.

### **3.5 Boosting IPs Morale**

As usually observed, IPs are group of minorities who are deprived of their rights to finish education and more so as citizens of our nation. Though a lot of policies were crafted and approved for the IPs yet, there were still a number of IPs who were socially and financially challenged. Having seen this problem, the stakeholders strove to improve the quality of life of the IPs which may not be today but in the near future when the sense of belongingness shall be strengthened among them and conjoining of tribes in the City of Panabo shall be established.

#### **3.5.1 Improvement of Quality of Life**

The proponents of the program aimed to alleviate poverty of the IP community and aimed to have an improvement in their quality of life through assisting the IP youth by giving them shelter as they pursued their studies, as the informant had conveyed. The huge challenge of the stakeholders in constructing the project was that they wanted to produce learners who will finish their studies while staying in the shelter so that they could have an improvement with their quality of life in the future. Although, the beneficiaries had faced some hardships just to alleviate themselves from poverty but it could pay off because the Balay Paglaum served as their scaffold. IP learners were motivated to continue schooling because there is already a shelter that protects them from the changing weather condition and will eventually produce successful learners who are free from any forms of discrimination and even end up the cycle of poverty among IPs.

### 3.5.2 Sense of Belongingness

The issue of equality among other ethnic groups is not new to the IPs. It has existed since time immemorial. It is a relief that the government and the stakeholders took a bolder step to extend their hands for the IPs. To some, the project is an ordinary one but to others, it serves as bridge wherein the IPs and the non-IPs could live harmoniously in the community and in a structure that helps build the dreams of the IPs. Aside from those aspects, problems also arose on the part of the beneficiaries before and after the shelter was constructed when they had experienced to be bullied by calling them monkeys and “*binaw*” (deer) and discriminated by the non-IP learners. Boosted self-esteem of the IP learners eventually radiates good relationship among the community stakeholders. Besides, challenges can easily be hurdled when self-esteem is high.

### 3.5.3 Conjoining among Tribespeople

In order to boost the morale of the IPs, they need to start having a strong connection with their own tribespeople since indigenous people are seen to be nomadic and they always preserve their own tribes. Yet, with the so many tribes settling in the city, they need to talk and decide for the common good of their children. Inside the shelter, some did not help in the routinely household chores, thus, ignited the misunderstanding among IPs. To solve such problem, an elder was hired by the LGU to look into the IPs and at the same time serves as teacher.

### 3.6 Investing for the Future

Investing for the future is quite a boundless ambitious dream but the stakeholders never lose track in the dream they wanted to achieve. The future of their barangay likewise with their families lies on the hands of their children as they are considered as the next caretaker of our planet Earth. They will soon be the legislator, the teacher, the entrepreneurs, the public servants and some successful professionals that will live in their own community. As it is said, young generations are the hope of the motherland, therefore, it is a binding responsibility of the adults to mold the youth to become responsible citizens of the country and if not in their localities.

#### 3.6.1 Perpetuation of Culture and Tradition

Culture and tradition preservation of the IPs were not neglected by the proponents of the shelter. It was not disregarded since the stakeholders knew the importance of one’s culture. Besides, respect and protection of the rights of the IPs in a cultural community is also one of the agenda of any institutions. Moreover, it is part of the blue print wherein the elders are requested to teach their culture and tradition to the youngsters so that it will not be forgotten and will be

passed on from one generation to another generation to come. This assurance is visible in the statements of the stakeholders as generalized: hiring of a teacher or an instructional manager who is an IP, showcasing the IPs customs, retention of the IPs culture though they will be staying at the Balay Paglaum and the creation of an Operational Manual was proposed.

### **3.6.2 Bridging the Gap of Communication Problem**

Communication problem is not new to the stakeholders since it was already present from the start of the project but with the proponents' persistence to push through with the project, the project now existed. Prior to its existence, it underwent a lot of process like referring the concept to the Committee Chairperson of the IPs for endorsement to the Sangguniang Panlungsod, thorough explanation to the Barangay Officials for them to truly appreciate the project and continued advocacy and communication were conducted. The distance from the school to the tribal community which redound to the unavailability of courier and the system of sending out communications to the IPs was a factor but, undeniably, perseverance of the stakeholders and their passion in achieving their goal clears out all doubts.

### **3.6.3 Program Vision**

Its goal is focused on its inflexibility so that not only few will be able to benefit the project but that a number of beneficiaries will be served. The stakeholders visualized the project as the milestone for the learners in achieving their dreams in life, a shelter that produces lifelong learners equipped with numeracy and literacy skills. Unfortunately, some beneficiaries faced their own dilemmas due to their custom and tradition to get engaged in an early marriage. As such, there were students who were forced to stop their schooling even if they were beneficiaries of the shelter. Under any circumstances, Balay Paglaum was generated as a shelter, a home and a venue for the IPs' enhancement of skills, academic excellence, an established center for numeracy and literacy that will produce lifelong learners and community with preserved culture. Mwangi (2018), concluded that stakeholders should have a paradigm shift from seeing the type of school as peripheral to academic achievement instead looking it as one of the catalyst of academic attainment among learners.

### **3.6.4 Collaboration from the Internal and External Stakeholders**

The support from internal and external stakeholders was the driving force in the establishment of the Balay Paglaum. The proponents were able to get support from the different people who wanted to take part of the project as articulated by the informants. The project was very dear to the Late City Mayor Atty. Jose L. Silvosa thus, continued support from the LGU and

from the DepEd made Balay Paglaum a very notable endeavor of the City of Panabo. Furnishing the shelter and with the enormous support from locals to international made the Balay Paglaum sustained as to its maintenance and other operating needs and withstand the test of time.

#### **4. Discussion**

Discovering new facets from the stakeholders' lived experiences on the establishment of the Balay Paglaum and its underlying dimensions that contribute to the sustainability of the said project is a profound contribution to the consumers of knowledge, to the school partners and the advocates of education in their quest of understanding the web of education. Being housed during school days, the IP students will no longer suffer from treading on muddy roads and crossing temporarily parched up streams which are easily flooded during heavy rains. In any project, test of time is always a factor to be considered. However, if there is a proper program incubation as to strategic planning and management, strong community partnership that can easily resolve financial issues and concern, innovative stakeholders, a community that never forgets to articulate gratitude then triumph will never be far from them. The social regard for learners whose dreams and hopes is to finish education is very important. Much more, with clearly laid responsibilities and supported by legislated policies, culturally responsive advocates who are diverse in any aspect are resilient in facing adversities. It could not be avoided that in any phenomenon if communication is not clearly delivered, squabble from within will be observed. Also, indifference towards the project will arise nonetheless if Indigenous Peoples can feel that they are not socially excluded, that the quality of their life shall be improved likewise conjoining other tribespeople is visible then IPs' morale will be boosted, then, it encourages great participation.

The researcher anchored the study on Abraham Maslow's Hierarchy of Needs. It was also fastened on the theory of motivation that shed light how the stakeholders went through in the implementation of the Balay Paglaum. This theory also mirrored the desire of the IPs to achieve the highest level of the pyramid in the hierarchy of needs which was self-actualization which could only be achieved through the help of their fellow tribespeople, the community, and the stakeholders. Thus, Balay Paglaum is a noteworthy milestone accomplishment of the Department of Education, LGU and the Tribal Community of Panabo City for the IP learners to achieve their desire. On a wider perspective, the establishment of the Balay Paglaum is one of the great

contributions in achieving the goal of the Department of Education which is to have an educational reform on quality, accessible, relevant, and liberating basic education for all.

#### 4.1 Collaborators' Ingenuity

It connotes how stakeholders' skills, imagination, and innovativeness made the project come into reality. As noted by the United Nations during its 9<sup>th</sup> session on the Permanent Forum on Indigenous issues (2010), in the United States and Canada, the birth of the boarding schools congruently also gave birth to the many indigenous organization's rights. In the Philippines, a shelter for the IP learners is a concrete response to some of the rights of the IPs.

Program incubation, as commonly expressed by the stakeholders refers to the sound preparation, virtuous planning and well-managed incubation of the program before it is implemented. Balay Paglaum project is considered as the renaissance of the IPs fulfilment of aspirations. Another theme that came out during the logical analysis of the data is the community partnership. Both internal and external stakeholders showed great efforts for the tenacity of the project. The statements concurred with the objective of the Balay Paglaum that is, ending the poverty and discrimination among the marginalized group. Shared governance among stakeholders speaks of the partnership theory.

Nonetheless, articulation of fulfillment of endeavor mirrored how grateful the stakeholders were in the accomplishment of the project. The program fitted in the said declaration wherein it served as the scaffolding of the IPs in order to fully achieve their rights as part of the society. It was anchored on the theory of Gratitude (Wilkinson, 2014), which states that gratitude is a positive emotion context and attribution dependent. With the financial challenges faced by the IPs in the establishment of the Balay Paglaum and resolving financial issues and concerns came out to be one common experience from among the stakeholders.

Educational implication can be stated as, in any programs and projects, a good and virtuous planning, a sound preparation, a well-incubated and communicated plans welded with stakeholders' soft skills, doable imaginations and innovations will likely harvest positive results, fulfilled dreams, and accomplished project with a great satisfaction and gratitude.

#### 4.2 Educational Opportunities

School accessibility is an important factor for the development and proliferation of the educational system. With the present management, inclusive education has been given importance. Educational opportunities for the marginalized learners are not far yet they are blocked by the geographical locations from their tribal community to the school of their choice.

If accessibility of the school is not proper, it usually result in learners dropping from school (Pajankar, 2016). Education, according to the financially challenged individuals is just for those who have the capacity to support for education however educational opportunities appear to upsurge for individuals with the right attitude towards education.

It can be generated that having a boarding school like the Balay Paglaum greatly helped in resolving the high dropout rate of the IPs and in another way increased the number of IP learners' enrolment. The existence of the Balay Paglaum, Panabo City made her share in giving education to the Indigenous Peoples learners. Indubitably, it has been the dream of the Indigenous Peoples learners enrolled in the two schools that one day, they will no longer traverse on flooded rivers and long muddy roads in order for them to get education.

In the Balay Paglaum, the LGU has afforded the Balay Paglaum beneficiaries with an instructional manager who is responsible for the academic aspect of the children as tutor. In the same situation in India, local tribes have been appointed as teachers who are hired based on their educational qualifications and training requirements. In other words, they are given the authority to hire and fire teachers (Sujatha, 1999). The theme scholarship grants surfaced from the IPs sincere sharing of sentiments, their worries when their children left the shelter or when they finished their basic education and will proceed to college. Goal setting theory according to Latham (2002) leads to a higher level task performance than do easy goal. The discontentment of the IPs learners in traversing roads to school made them build their goal and brought this to reality.

Social regard for the learners conveyed that stakeholders have social responsibilities towards the IP youth. This clustered theme fell under the fifth stage of Maslow's (1970) hierarchy of needs as cited form Mcleod (2007) which focuses on the knowledge for the IPs being one of the objectives of the project.

#### **4.3 Culturally Responsive Advocates**

Adversity resilience was one of the common disclosed experiences of the stakeholders. Even in the midst of hardships and trials, stakeholders never gave up and never stopped from finding ways to support their endeavor. Likewise, establishing rapport also emerged after the conduct of the logical data analysis. In their case, the proponents had obviously gained the trust and confidence of the IPs community so that they were able to easily penetrate in the community of these people. Maslow's (1970) third stage as cited from McLeod (2007) fits the criterion where the need for love and belongingness fall under. Torres (2016), in her interview with her

informant says that, consulting with the community ensures the relevance and appropriateness of the program intended for the IPs. Bratman's (2014) planning theory of acting together can be attributed to this theme; establishing rapport. an activity through time.

Another theme that emerged in the study was knowing responsibility. Filipino parents consider education as one of the most important heirlooms they can give to their children. They likewise believe that having a good education opens opportunities that ensures a good future and eventually lifts them from poverty. Enclosed on the program's legislative aspect, education and culture are understood to be intrinsically intertwined and are central to the life of the community in which indigenous people always encountered barriers in finishing their schooling by the usual problem on access to and quality of education in the school system that caused high drop-out rate among indigenous children (Yano, 2011).

What makes education in the context of human rights that interfaces a culture-responsive quality education amidst adversities and challenges, ending up poverty, social exclusion and fashioning good relationship among community regardless of tribes and cultural affiliations is through believing the worth of the conceptualized project and for being resilient in any changes towards the completion of the plan as the researcher's personal insights and her contribution to education.

#### **4.4 Program-Recipient Selection**

The selection of the program recipients underwent through a very rigid process since there were so many non-IPs who wanted to stay in the shelter as well thus making the process a bit chaotic. In any implemented project like the Balay Paglaum, Potential Beneficiaries' squabble and conflict arose between IPs and non-IPs who wanted to become beneficiaries of the shelter. The pandemonium of the potential beneficiaries only ceased when requirements were asked in order to qualify as beneficiary of the project.

Despite the high technology of today, there are still hindrances in terms of communication especially in getting connected with the parents of the beneficiaries. In the policy crafted for the Balay Paglaum, all beneficiaries were encouraged to speak and preserve their own culture for them to retain and practice their own language.

The stakeholders also encountered some dilemmas with the recipients because of their custom like engaging in early marriage. According to Maslow (1970) as cited from McLeod (2007) that the first stage should be met in order for the person to go to the next stage. However, in this case, there were basic needs that the IPs failed to achieve such as the very basic ones like

food. Moreover, Policy Brief on Indigenous Peoples' Education in the Philippines (2007) states that the loss of belief in and practice of the indigenous culture is the effect of poverty.

On the contrary, goal achievement theory can uplift the performance of the organization by creating a working environment which is attractive, comfortable, satisfactory and is motivating the employees so as to give them a sense of pride and purpose in what they do.

#### **4.5 Boosting IP's Morale**

In the thematic paper of Inter-Agency Support Group On Indigenous Peoples' Issues (2014), entitled: Education and Indigenous Peoples: Priorities for Inclusive Education, the Expert Mechanism on the Rights of Indigenous Peoples (EMRIP) pointed out that Education of Indigenous children contributes to both individual and community developments. In this study, the stakeholder wanted to ease the burden of the students in the challenges they encountered in going to school. In that manner, improvement of the quality of life will soon be realized when learners will finish their studies. As the desire of the IPs for education was achieved, they eventually began to reject the feeling of being excluded from the society. The IPs wanted to be part of the community, much more they wanted to be recognized and be considered as useful and not a burden in the community.

Sense of belongingness can only be achieved when indigenous peoples can freely move around the community where they belong without discriminations and prejudice. In a study on Indigenous Peoples in the Philippines: Perspectives on Inclusion, Torres (2016), in her interview with Bricks said that he personally experienced discrimination when he entered into the mainstream education. They were also called "ipis" (cockroaches) by other students which somehow made him felt he was judged because of his unfamiliarity with technology and modes of transportation. In contrary, Ampong (2018) said, children's feeling of acceptance from abandonment was being recovered with the help of support from their church mates.

Conjoining among Tribespeople, as used in this study emphasizes the value of cooperation and thus tribespeople have to cooperate in every activity they need to undergo while being in the Balay Paglaum. The researcher's personal insights was that: "Every individual wanted to have quality of life" with a set social goal that satisfies his or her sense of belongingness where they can freely move around without discriminations and prejudice, where they are called by their name not for anything else like "ipis" (cockroach) or "binaw" (deer) , thus, DepEd and the government work hand in hand to strengthen its policies in protecting all



the vulnerable and marginalized members of the community especially inside the school premise. (Tuckman, 2013) in his theory, about Teamwork best explains this theme.

#### **4.6 Investing for the Future**

Indeed, the stakeholders aimed for the sustainability of the program. They wanted to make sure that not only the first batch of the recipients could benefit the shelter but as well as the future generations to come. During the National Conference of Education Leaders (2016), Secretary Briones emphasized that, “quality is one aspect of the commands of our constitution in education and even before catchphrases such as “no one left behind” has come in vogue, our constitution has put it in no uncertain terms: The State shall protect and promote the right of all citizens to quality education at all levels and in that declaration of vision and agenda of the Department of Education. Investing shelter and infrastructure coupled with soft skills for the IP learners is an assurance for the brighter future of the children and an opportunity for them to finish education with lesser challenges in traversing the terrain in coming to school and in going home every day. This is also in consonant to Endowed progress effect (Conti, 2015), which states that, when people feel that they have made some progress in life and towards the goal, the enthusiasm increases that they feel more committed to do more to achieve the goal being set. Further, this emerging theme also gives the stakeholders the chance to achieve self-actualization which is in the top of the pyramid of Abraham Maslow’s (1970) Hierarchy of Needs as cited from McLeod (2007).

There is always a need to instill in every IPs child that they have to preserve their culture and tradition. The need to instill preservation of cultural practices and the establishment of School Lives Tradition should be given importance. Hence, it is very important to uphold the culture and tradition because those are the determinants of their ethnicity. They are identified and become recognized because of that culture and tradition. Bridging the Gap of Communication Problem, as used in this study was communicating the noble purpose of the project to the tribal leaders and to the community where the Balay Paglaum was built.

Program Vision as used in this study talks about the future plans not only for the shelter but also for the IP learner-beneficiaries residing in the Balay Paglaum. Thus, the program’s vision is to help the IPs get access to quality education. The physical access due to the geographical location of most of the indigenous peoples’ communities is no longer an issue. Children from far-flung communities are able to continue schooling. More so, the program

prepared for them made them realized that education can offer them with more doors to different opportunities in life.

The researcher's personal insights also redound to educational implications which states that investing for the future necessitates good planning and good management so as not to waste time and resources of the government and for the educational arena, inclusion and strengthened cultural lesson in schools, inclusion of the community history in the curriculum, and upholding culture and traditions should be given attention; communications and technology modernizations should reach the unreachable and socially challenged communities.

Commitment, love for the IP learners, the enthusiasm of the leaders, believing the worth of the project and strong partnerships bolstered the sustainability of the Balay Paglaum. It is advocated therefore to have a proper collaboration of the stakeholders in the planning of the project from the start until its sustainability plan because the project aims to be infinite. Moreover, the stakeholders should plan for the expansion of the shelter so that they could not only cater few IPs but all those IPs who wanted to finish their studies.

Moreover, the IPs should be given proper scaffolding in order for them to express themselves to the world and be proud that they are indigenous people and that they have the equal rights like what other people have. The stakeholders should help the IPs in boosting their morale and it could only be done through helping them to attain a proper education. Also, there is a need for the stakeholders to look into the tenacity of the program. The program will be able to help more IP learners in the future, that is why the stakeholders should see to it that this program will last long because the IP community is so much dependent on the shelter for the future of their children. Besides, it should be strengthened through developing guidelines for the shelter. Further, the proponents should invite more stakeholders to invest in the program.

Finally, there is that need to instill preservation of culture and practices and the establishment of School of Lives Tradition (SLT). The more Balay Paglaum to be sponsored by the community partners will surely save the IP children from being uneducated, much more it will answer the dropout rate problem of any school or division. In establishing the same project, discovered themes can be used as bases and foundation for the accomplishment of such project. Monitoring, supervision, and evaluation of the Balay Paglaum are needed to ensure long preservation and sustainability of the project. Likewise, the need for further studies should be done for this project.

## References

- Ampong, Y.A. (2018). An Interpretative Phenomenological Analysis on the Concept of Family among Abandoned Young Adults with Physical Disability. *People: International Journal of Social Sciences*, Volume 4 (ISSN 2454-5899), pp.105-122.  
<https://doi.org/10.20319/pijss.2018.43.105122>
- Bratman, M.E. (2014). *The Planning Theory of Acting Together*. United States of America: Oxford University Press.
- Briones, L. M. (2016) Declaration of DepEd Vision and Agenda during the Educators Summit.
- Creswell, J.W. (c2012). *Educational Research Planning, Conducting, and Evaluating Quantitative and Qualitative Research*. (4th ed.): Pearson Education, Inc, 501 Boylston Street, Boston, MA 02116.
- Economic and Social Council. (2010). Permanent Forum on Indigenous Issues. 9<sup>th</sup> Session New York, 19-30 April, 2010. Indigenous Peoples and Boarding School: A Comparative Study.  
<https://www.un.org/development/desa/indigenouspeoples/unpfii-sessions-2/ninth-session.html>
- Education for All Global Monitoring Report. Retrieved February 12, 2018, from  
<http://unesdoc.unesco.org/images/0023/002322/232205e.pdf>
- Latham, J.P. & Locke, E. A. (2013). *New Directions in Goal-setting Theory*. Retrieved 29 April, 2018, from <http://journals.sagepub.com/doi/pdf/10.1111/j.1467-8721.2006.00449.x>
- Maslow, A. (1954). *Motivation and Personality*. Retrieved on 29 April, 2018, from [http://s-f-walker.org.uk/pubsebooks/pdfs/Motivation\\_and\\_Personality-Maslow.pdf](http://s-f-walker.org.uk/pubsebooks/pdfs/Motivation_and_Personality-Maslow.pdf).  
<https://doi.org/10.1111/j.1467-6494.1954.tb01136.x>
- Mcleod, S.A. (published 2007, updated 2013). *Maslow Hierarchy of Needs*.
- Moustakas, c. (1994). *Scientific Research*. Retrieved on 17 February, 2019, from  
[https://www.scirp.org/\(S\(351jmbntvnsjt1aadkpozje\)\)/reference/ReferencesPapers.aspx?ReferenceID=1359700](https://www.scirp.org/(S(351jmbntvnsjt1aadkpozje))/reference/ReferencesPapers.aspx?ReferenceID=1359700)
- Mwangi et al.. (2018). Relationship among Type of School, Academic Resilience and Academic Achievement among Secondary School Students in Kiambu Country, Kenya. *PEOPLE: International Journal of Social Sciences*, Volume 3 Issue 3, (ISSN 2454-5899), pp.1092-1107. <https://dx.doi.org/10.20319/pijss.2018.33.10921107>

- Pajankar, V.D. (2016). A Case Study on Accessibility of School in Tribal Areas and Its Implications on Educational Inclusiveness. *Journal of Education and Practice*, Vol7, No19, 2016 (ISSN 2222-1735 (Paper) ISSN 2222-288X (Online))
- Sujatha, J. (2009, January). Education of Indian Tribes. Strategies of Education and Training for Disadvantaged Groups. International Institute for Educational Planning/UNESCO: International Institute for Educational Planning/UNESC UNESCO.
- Torres. L. (2016). Retrieved from <http://www.globi-observatory.org/indigenous-peoples-in-the-philippines-perspectives-on-inclusion/>
- Wilkinson, Rose B (2014). A Social Cognitive Theory of Gratitude: An Attachment Perspective. Retrieved from [https://www.researchgate.net/publication/265468158\\_A\\_Social\\_Cognitive\\_Theory\\_of\\_Gratitude\\_An\\_Attachment\\_Perspective](https://www.researchgate.net/publication/265468158_A_Social_Cognitive_Theory_of_Gratitude_An_Attachment_Perspective)
- Yano, B. & Victor, M.L. (2011). Actualizing the Inclusion of Indigenous Peoples' Rights in Education: A policy Initiative in the Philippines.
- Zulkarnaini. (2015). Analysis of Stakeholders Effect Towards the Corporate Social Responsibility and the Decentralization as Moderating Variable. *PEOPLE: International Journal of Social Sciences*, Volume 1 Issue 1(ISSN 2454-5899), pp.1025-1039. <https://dx.doi.org/10.20319/pijss.2015.s21.10251039>