

Alternative Learning System (ALS Education): Its Influence on the Intellectual Abilities of Indigenous People

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***Abstract** – The pre-test and post-test research method was used to determine the importance of ALS Education and its influence on the intellectual abilities of Indigenous Peoples at the Brgy. Matag-ob, Municipality of Janiuay, Province of Iloilo, Philippines for the calendar years 2012-2013. The findings revealed that the respondents intellectual abilities was “Very High” from Kabuhayan at Likas na Yaman, and Kasanayang Pangkomunikasyon.; both Matematika at Agham, and Pagpapalawak ng Pananaw “High”. As a whole, the general means show that the intellectual abilities Indigenous Peoples (IPs) at the Brgy. Matag-ob, Municipality of Janiuay, Province of Iloilo, Philippines is “Very High” result in the pre-test; the respondents intellectual abilities was “Very High” form Kabuhayan at Likas na Yaman, and Kasanayang Pangkomunikasyon.; both Matematika at Agham, and Pagpapalawak ng Pananaw “ Very High”. As a whole, the general means show that the intellectual abilities Indigenous Peoples (IPs) at the Brgy. Matag-ob, Municipality of Janiuay, Province of Iloilo, Philippines is “Very High” in the post-test result; there are no differences between respondent’s intellectual abilities in pre-test examination. This simply means that the intellectual abilities in pre-test examination of Indigenous Peoples (IPs) at the Brgy. Matag-ob, Municipality of Janiuay using four (4) strategies were the same. Finally, there were differences between respondents intellectual abilities in post-test examination. This simply means that their differences in four (4) intellectual strategies in post-test examination exert a significant influence on the academic performance of respondents for their personal growth.*

Keywords: Alternative Learning System; ALS Education; Effect; Intellectual Abilities; Indigenous People.

I. INTRODUCTION

Department of Education Secretary Brother Armin Luistro, gave priority attention on the IP Education Curriculum for the ALS was developed in the year 2006 in coordination with the National Commission on

Indigenous Peoples (NCJP) and was validated by various indigenous cultural communities (ICCs) in the Philippines. The IP Curriculum is to be implemented by trained ALS implementers with IP learners. The education goal of the IP Curriculum is the attainment of the functional literacy for the IPs; the IP Curriculum reflects the core areas of the IP’s concerns such as family life that touches on the life span of an IP as a member of the family from birth to death. It delineates the varying roles of the members of the family and how these affect the individual and the whole ICC in their respective domains, It also touches on the health, sanitation, and nutrition which brings into the fore the IP’s concept of self and the environment and how each interplays with the other. It features the indigenous practices, knowledge, and local beliefs on hygiene, health and food. The core area discusses the common ailments and health issues confronting the IPs brought by their unique geographical locations and situations, and The IP curriculum also focuses on civic consciousness which highlights the rich worldview of IPs ranging from their life ways, identity, and history. It is loaded heavily with their aspirations, needs and sentiments as a people.

According to Republic Act (RA) No. 8371 or Indigenous People Rights Act, the learning competencies of the IP Curriculum were drawn from the existing ALS curriculum for the basic literacy, elementary and secondary levels. The Department of Education (DepEd) has initiated the development of an education curriculum that was designed to meet the learning needs of the Indigenous Peoples (IPs) communities.

Lampert, (2005) explain the approach, knowledge base, and the right to teach about cultural ways of being; knowing and that are different to their own perspectives. Furthermore, demonstrate preparedness to understand and value cultural diversity, educator’s access and make use of appropriate resources, design inclusive curricula, and engage the support and expertise of others including families and members of the local Indigenous Community. A substantive approach makes space for Indigenous self representation, meaning Indigenous people can represent themselves in ways in which they want people to ‘know’ about and relate to them

(Chalmers, 2005). This paper finds the importance of ALS Education and its influence on the intellectual abilities of Indigenous Peoples (IPs) at the Brgy. Matag-ob, Municipality of Janiuay, Province of Iloilo, Philippines. Hence, the researcher deemed it necessary to conduct this investigation.

II. OBJECTIVES OF THE STUDY

This study aimed to determine the intellectual abilities of the Indigenous People at the Brgy. Matag-ob, Municipality of Janiuay, Province of Iloilo, Philippines during the pre and post tests of the students under ALS Education and to test the significant difference between respondents intellectual abilities during the pre and post test.

III. MATERIALS AND METHODS

The pre-test and post-test research method was used to determine the importance of ALS Education and its influence on the intellectual abilities of Indigenous Peoples at the Brgy. Matag-ob, Municipality of Janiuay, Province of Iloilo, Philippines for the calendar years 2012-2013. The respondents of this study were the ten (10) aetas students of Jibolo Elementary School, six (6) females and four (4) males were administered a questionnaire after they had been purposely been taken using convenience sampling method.

All questions used in the survey pertain to the intellectual abilities of Indigenous Peoples in terms of Kasanayang Pangkomunikasyon; Matematika at Agham; Kabuhayan at Likas na Yaman; and Pagpapalawak ng Pananaw. The minimum reliability estimates for the single-item measures which ranged from .52 to .76, with a mean minimum reliability estimate of .63 (Nagy, 2002). The result of said administration revealed a Cronbach Alpha of 0.85 signifying a high reliability of the test questionnaire. The test questionnaires were distributed and collected during the 1st grading exam and 3rd grading exam. The data collected were processed and statistically analyzed through SPSS Ver.11.5.

Researchers asked permission from the School Principal of Jibolo Elementary School, Janiuay Iloilo, Philippines to conduct the examination. The questionnaire included a series of statements and the respondents were asked to indicate their degree of agreement with each statement. Responses were scored on a five-point scale: 4.21 – 5.00: Very High; 3.41 – 4.20: High; 2.61 – 3.40: Average; 1.81 – 2.60: Low; 1.00 – 1.80: Very Low.

To evaluate the answers to the statements in the intellectual abilities of Indigenous Peoples were the frequency counts, percentage analyses, means, and

standard deviations were employed as descriptive statistics; while the Mann Whitney Test Result for independent samples was employed as inferential statistics. The .05 alpha level was used as the criterion for the acceptance or rejection of the null hypotheses.

IV. RESULTS AND DISCUSSION

Table 1. Respondents' Profile

	Profile	n = 10	%
Sex	Male		40
	Female		60
Age	7 – 9 years old		50
	10 – 12 years old		30
	13years old and above		10

Table 1 shows that 83.33 percent of the respondents are females and males are 16.67 percent. When it comes to age, 50 percent belonged to 7-9 years old and above; 23.3 percent belonged to 10-12 year old; and 26.67 percent belonged to 13 years old and above.

Table 2. The Pre-test Result of Intellectual Abilities of Indigenous Peoples

Category	M	Description	SD
Kasanayang Pangkomunikasyon.	4.35	Very High	.87
Matematika at Agham.	4.10	High	.73
Kabuhayan at Likas na Yaman.	4.36	Very High	.76
Pagpapalawak ng Pananaw	4.30	High	.77
Composite Mean	4.23	High	.58

Table 2 shows that the respondents intellectual abilities was “Very High” in Kabuhayan at Likas na Yaman, and Kasanayang Pangkomunikasyon.; both Matematika at Agham, and Pagpapalawak ng Pananaw “High”. As a whole, the general means show that the intellectual abilities Indigenous Peoples (IPs) at Brgy. Matag-ob, Municipality of Janiuay, Province of Iloilo, Philippines is “Very High” in the pre-test. The result conforms with Lampert, (2005).

Table 3. Intellectual Abilities of Indigenous Peoples (Post-test Result)

Category	M	Description	SD
Kasanayang Pangkomunikasyon.	4.49	Very High	.89
Matematika at Agham.	4.37	Very High	.81
Kabuhayan at Likas na Yaman.	4.49	Very High	.89
Pagpapalawak ng Pananaw	4.48	Very High	.88
Composite Mean	4.69	Very Highly	.89

Table 3 shows that the respondent’s intellectual abilities are “Very High” in Kabuhayan at Likas na Yaman, and Kasanayang Pangkomunikasyon.; are Matematika at Agham, and Pagpapalawak ng Pananaw “Very High”. As a whole, the general means show that the intellectual abilities Indigenous Peoples (IPs) at the Brgy. Matag-ob, Municipality of Janiuay, Province of Iloilo, Philippines is “Very High” in the post-test result. The result affirms with (Chalmers, 2005).

Table 4. Differences between respondent’s intellectual abilities in Pre-test examination.

Category	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	.503	3	.168	.637	.618
Within Groups	1.578	6	.263		
Total	2.081	9			

P >0.05 significant at 0.05 alpha

. **Table 4** there are no differences between respondents intellectual abilities in Pre-test examination. This simply means that the intellectual abilities in Pre-test examination of Indigenous Peoples (IPs) at the Brgy. Matag-ob, Municipality of Janiuay using four (4) strategies were the same. This support in the study of Bass (2010) argues that alternatives to the traditional school are imperative to meeting the needs of all students.

Table 5
One-way ANOVA Results for the differences between respondent’s intellectual abilities in Post-test examination.

Category	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	1.669	3	.556	11.647	.006
Within Groups	.287	6	.048		
Total	1.956	9			

P <0.05 significant at 0.05 alpha.

Table 5 there are differences between respondent’s intellectual abilities in post-test examination. This simply means that their differences in four (4) intellectual strategies in Post-test examination exert a significant influence on the academic performance of respondents for their personal growth. This support the study of Street (1986); Mezgec (2006) claimed that community education contributes to the development of resilience of empowerment.

Table 6. *t-test Results for the differences between respondent’s intellectual abilities in Pre and Post-test examination.*

Category	Mean	t-Value	df	2-tailed Sig.
Intellectual Abilities				
Pre-test Result	3.55	-7.599	29	.000
Post-test Result	4.25			

P <0.05 significant at 0.05 alpha

Table 6 there are differences between respondent’s intellectual abilities in Pre and Post-test examination. This simply means that the ALS improves the performance of Indigenous Peoples (IPs).

V. CONCLUSIONS

Most of the indigenous people in the District of Janiuay II were able to graduate in ALS Education. Most of the respondents belong to the age bracket 7-9 years old. Most of Indigenous people were the females; The District of Janiuay II was very much effective in the implementation of ALS education that’s why male indigenous people should be encouraged to enroll in the said program. Most of the respondent have permanent job their income based on the daily wage bases; Most Indigenous People respondents were not sensitive to changes in human’s functional status; Most aetas respondents were not able to find job to augment their economic status; The indigenous people graduated in elementary grades due to acceleration to high school and colleges. Finally, the respondents’ education was influence by ALS Education Program of Dep.Ed.

VI. RECOMMENDATIONS

Since most of the indigenous people were female children of eatas respondents in the District of Janiuay II especially Males are encouraged to enroll in ALS program. The teacher also encouraged to pursue higher education or attending trainings related to ALS curriculum to be effective facilitators of learning; Teacher of ALS education should be reoriented with the different educational philosophy of ALS Curriculum. This will help them to clarify their own philosophy and be able to hold on to one major philosophy so that this will serve as systematic guide action regarding what should be and not should be done in education and what outcomes of education should be or not be; The ALS coordinator should task to design a strategic plan and should be inculcated in the minds of teachers for greater productivity and outstanding performance at a minimal cost. They must be able to identify practices that are redundant which should be eliminated and disregarded

such being now profitable while at the same time uphold the best practices which will redound to optimum client satisfaction; Both teacher and ALS coordinator was practitioner. However, it would be best if they collaborate to come up with the best output specifically in ALS curriculum and other school related activities; To maximize the participation of teachers, administrators, and community it would be best if they all practice collaboration. This will solicit the best ideas and support of the external and internal stakeholders to the fulfilment of the school mission, vision, goals and objectives; ALS teachers they should able to gain important information needed to update their quality of instruction to produce competent graduates; To help school administrators plan their educational program, there should be a proposed program for them to redirect teachers' educational philosophy in ALS education and harmonize teacher-school administrator relationship; and future researchers are encouraged to embark on further studies on this research to include other variables such as training and others. The result of this study can serve as their basis for further studies.

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