

Most significant change experienced by Dumagats during engagement with the Lyceum of the Philippines University

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Abstract

This paper presents the findings of social research conducted 2022 among the Dumagat indigenous community in Cabog Dingalan Aurora Province. The primary goal of the study is to investigate the factors that account for the most significant change of the Dumagats. Employing qualitative techniques, data were gathered using interviews and participant observations. Interview data were analyzed using the three basic steps in using Most Significant Change technique outlined by Rick Davies and Jess Dart. The MSC technique is a useful qualitative Monitoring and Evaluation (M&E) tool for collecting data on hard-to-measure or intangible indicators. Results are revealed by listening to Dumagats stories of change and how the project of the Lyceum of the Philippines University impacted on their lives. These findings situate the situation before their engagement with LPU, the most significant change and why it is significant to them, and the challenges they experienced while engaging to LPU.

Keywords: empowerment, leadership, leadership skills, confidence; saving

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1. Introduction

The Lyceum of the Philippines is a legacy school of former president Dr. Jose P. Laurel in 1952. From his philosophy *Pro Deo et Patria* – For God and Country. The school continues to provide quality education not only for the sake of the students but also for God and the People. In keeping with the said philosophy that the concept of Nationalism is clear; the school has specific policies that can be seen in its system. From the fifth mission which states: "Support the program for the maintenance of communities and be a catalyst of social transformation and guardian of the culture and heritage of the Filipinos." This is further extended by the Community Outreach and Service-Learning Unit or COSeL under the Office of the Vice President of Academic Affairs of LPU. Guided by the beliefs of social justice and nationalism, the concerns of the indigenous people identified by its indigenous community partners are pursued more specifically in education and in the process preserve their unique culture and heritage. Since 2009, it has strengthened its role in social transformation especially among marginalized people such as indigenous peoples (IPs). The work has mobilized all its constituents to participate in this work through a multi-disciplinary participatory approach led by constant volunteerism rooted in its students, staff, teachers, and officials, Astete 2021.

Except for the Extension model, LPU adopts the Quality Circle system where all the functions and roles of the University are addressed by committees and representatives. Community Outreach and Extension is clustered as Quality Circle 8. In this regard, COSeL's TAYAN program remains. It is an acronym that means Tanging Yaman Alagaan Natin. Literally derived from Bontoc (Mt. Province) terminology that refers to the community domain that includes land, forest and water surrounding their territory. The program draws its inspiration from this indigenous concept of rooted culture that instills in its members a sense of belonging, a sense of kinship and respect for the shared values they have carved out as a people in their domain community. The TAYAN program aims to achieve the following goals:

- Encourage Indigenous Peoples (IPs) and non-IPs to engage in creative learning and sharing of each other's resources that enhance the attainment of quality of life.
- Have strong ties with the school and the community through collaborative research, outreach and extension activities that are not limited to education but include environmental, economic and other activities that promote development and well-being; and
- Mobilize the multidisciplinary interventions of the LPU community with partner community IPs and the IPs share their Indigenous Knowledge Systems and Practices (IKSP) for all legal rights to fulfill their roles as educators -care for heritage and culture.

The LPU chose in line with the legacy of the Inheritor (JPL) to defend the poor or marginalized groups such as the indigenous people who have long been denied the right to basic education and other services. In the spirit of solidarity, his son Sotero H. Laurel appealed to his fellow legislators for the plight of "our brothers in the Cordillera region and Mindanao" who at that time were promoting the ratification of the Indigenous Peoples' Rights Act (IPRA). SHL was then the president of the senate pro tempore. The IPRA was eventually approved in 1997. To continue the legacy, Roberto P. Laurel (RPL), SHL's son adopted the same philosophy of inclusivity as of decency. Because of this, LPU has become the mainstay of the education of the natives today.

Partner communities have been identified from hard-to-reach indigenous territories that are denied access to education and other basic services. Since 2008 teachers have conducted Exploratory Research that has shown

ethnic groups located within the Sierra Madre Mountain Range are pleading for formal education. The Dumagats of Quezon and Aurora provinces were first identified (2009); the Agta of Quirino and Isabela provinces (2010), the Batak of Palawan (2012) and the Ayta of Zambales (2017).

In summary, here is the LPU COSeL intervention for TAYAN - Establishing schools for the IP School and facilitating the improvement of those that have been built such as Dumagat Ecology and Community Library, Masla, General Nakar, Quezon, Ayta Senior High School Building, Maguisguis, Botolan, Zambales. Development of MTB-MLE Learning Materials for K- to Grade 2 (began only K-12 in 2011 so the materials are only up to Grade 2). These materials were using by 12 schools. DepEd Teacher training in pilot schools on cultural sensitivity and learning materials generation. There are a total of 374 primary school teachers and high school is used to it. Tutorial for ALS students of Dumagat and enhancement tutorials for regular school students. Livelihood Skills training for adults and their application today: hollow block making and rip rapping for both men and women; "walis tambo" making, backyard gardening, communal cultivation of plantations with calamansi as the main crop instead of ginger.

Infrastructure Buildup such as classroom buildings, community libraries, community center, water system and ecology for education, capacity building activities, livelihood training are the main projects of LPU. Most of these infrastructures have been developed from the LPU Community Run since 2013 and from various fundraising events of students. Of mention are CITHM for the Multipurpose Center, CAS and ARC for the library; CBA and CITHM for KPJPL and CBA for water system. All unit representatives assisted where needed. Medical Mission and Health Services is an extension of HRD-HSD and supporting units and with the support of other institutions such as MediCard Foundation and AASHPI. Ecological Sanctuary. The community of Masla is preserved as an environmental refuge for trees, endemic plants, trees and any plants found in the area to provide a pleasant resting place for visitors. All LPU units are engaged in massive tree plantation of various species and useful plants.

The LPU's program for Indigenous Peoples has been around for a long time and has been very broad. Therefore, it is only appropriate to have an estimate about the effect of the said program. This paper presents the development of the community specifically Cabog, Dingalan, Aurora Province while maintaining the indigenous culture project of the Lyceum of the Philippines University for more than a decade. This includes the significant changes in the stage of life experienced by the Dumagats during their contact with the said school.

Geography - This study focuses on the Dumagat community in the Sierra Mountain range in the Philippines in the province of Dingalan, Aurora.

Economy - The traditional economy in Sitio Pinag-anakan, Barangay Cabog is based on seasonal jobs such as farming and fishing which are the source of income.

Education - Barangay Cabog in Dingalan, Aurora has one public elementary school, the Cabog Elementary School, and one public high school, the Cabog High School, just a short distance from the community of Dumagat. Both Dumagat and Tagalog students attend class.

Political System - Like any political unit in the Philippines, Barangay Cabog is governed by a barangay chief and members duly elected during local elections. These barangay officials are responsible for maintaining peace and order in their community as well as implementing government projects. As mandated by the Philippine Constitution, all members of the community who are eligible voters may participate in the election of these local officials. However, aside from the barangay officials, the Dumagats have another political structure, the MAEDUP, headed by the President. This political sub-unit operates within the context of the barangay, and its main function is to administer its own citizens. In other words, the Barangay and MAEDUP work together to maintain a peaceful and orderly community for the benefit of all, Ngales, 2015.

Research Questions - The purpose of this study is to present the significant changes in the life stage

experienced by the Dumagat people of Cabog, Dingalan, Aurora Province during their interaction with the Lyceum of the Philippines University. It aims to explore some of these:

- Know the life and lifestyle of some selected Dumagat people of Cabog, Dingalan, Aurora Province before contacting the Lyceum of the Philippines University.
- To determine the significant changes in the life stage experienced by the selected dumagat during their interaction with the Lyceum of the Philippines University.
- Explain the significant changes in the life stage experienced by the selected dumagat during their interaction with the Lyceum of the Philippines University; and
- Enumerate the challenges experienced by the selected dumagat while interacting with the Lyceum of the Philippines University.

2. Methodology

This part describes the concept of Most Significant Change, research and research instruments used.

The Concept of Significant Change - Most Significant Change (MSC) is a form of participatory monitoring and evaluation that was first developed to evaluate social change initiatives that operate within complex community systems (Davies & Dart 2005). It is participation because many stakeholders are involved in the process. This is a form of monitoring because it occurs throughout the project life cycle, informing ongoing course corrections. The MSC contributes to evaluation because it provides data on impact and outcomes, which can be used to help assess the performance of an initiative. In its essence, MSC consists of four main steps:

- Collecting stories of significant change
- Selecting the most important stories
- Discussion (or sharing) of selected stories with stakeholders
- Using stories (along with quantitative and other qualitative data) to improve the initiative

MSC can be very useful in explaining HOW change comes about (processes and causal mechanisms) and WHEN (in what situations and contexts). So, it can be useful to support the development of program theory (theory of change, logic models). Jenny Holden is a research and evaluation specialist with experience working for international NGOs and UN agencies. A master's degree in medical anthropology, she is passionate about the power of Social Science research to improve development programming and has a particular interest in using participatory research techniques to evaluate international programs. that development. According to her the MSC method is a useful qualitative M&E (Monitoring and Evaluation) tool for collecting data on indicators that are difficult to measure. Most Significant Change (MSC) was developed to overcome the perceived weaknesses of conventional monitoring and evaluation processes that are not always able to deal with complexity (Davies 1996). MSC is a type of Participatory Monitoring and Evaluation (M&E). It was first developed in Bangladesh in the 1990s, by Rick Davies.

Research Instruments - The data in this study were derived from a developed questionnaire and participant observation. The questionnaire aims to find out the demographic profiles of the participants in the research, educational background, livelihood, social activities and cultural community, and agriculture. Four questions were formulated. Interviews were conducted in person, with the help of community members. Data from this and participant observation were used to supplement and validate the data obtained from the interviews.

Data Analysis - Data from the interviews were analyzed using Most Significant Change (MSC) by Rick Davies and Jess Dart. This lends itself to monitoring that focuses on learning rather than just accountability. It is also a suitable tool if interested in the impact of intervention on people's lives and keen to include the words of non-professionals.

Respondents

Names	Gender	Age	Status	Educational Attainment
Emily Dumaya	Female	45	Married	Grade 5
Marcial Dumaya	Male	51	Married	Grade 2
Marielle Dumaya	Female	25	Student	Senior High School
Jennylyn Agbayani	Female	39	Married	High School
Aranta dela Cruz	Female	40	Married	Uneducated

3. Results and Discussion

3.1 Relieved Grief – Emily Dumaya

Ordinaryo. Mamamayan.

Palipat-lipat ng tirahan. *Kung saan-saan. Pumumpunta ng Liscaya kung saan may trabaho, kasi ganun po ang katutubo.*

Ahh bali ang masasabi ko po ma'am talagang watak-watak po kami. Secretary ng pamunuan ng tribo sa kamunidad.

Ordinary citizen. This is how she described herself. Like other Dumagats, they move from place to place where they can earn a living in addition to daily life. This is also the cause of the disintegration of their tribe. Also, the failure to continue studying and finish often even at the elementary level. Became the secretary of the tribe's leadership even before the Lyceum of the Philippines University arrived, because the family origin was leaders of the Dumagat tribe.

*...yung akong panaganay, ay talagang hirap po ang aming dinanas talaga. At wala po kami ginagawa, kundi **magtanim, magtanim at manisid**, hanggang sa ayun na nga pinag-aral namin un aming anak ng kolehiyo, yung sa Cabanatuan.*

Married to Mr. Marcial Dumaya, a diver or fisherman. They also plant bananas and gabi or anything else that can be eaten or consumed daily. Had seven children. And while the children grew up, they stayed in Sitio Cabog until the eldest reached college. What they suffered was difficult, it was difficult to educate their children. They were planting and her husband is a fisherman too. They need to earn money to support her eldest for a four-year study and pay for other things such as boarding house. This is also the reason that her other children stopped studying. But her first born got married. Cause of great grief of Ms. Emily. The expected help for her other siblings was delusional. Dreams fade away and never come true.

Education continued for children in elementary and high school. It was 2009 when the Community Outreach and Service-Learning Unit or COSeL of the Lyceum of the Philippines University came to their community. In the beginning it is elusive and scouting. Until COSeL's goal was observed. Helping the lives of Dumagat people especially in education and school. She became the president or leader of MAEDUP, it is an organized and legal association of Dumagat people and also has officers. Different from the officials of the barangays.

Ay nung nga po dumating na ang Lyceum, nag-anu na po sila ng mga batang eskolar:

*Ako po ang **humawak nung eskolar nila na bali 16** po yun. Ako po ang humawak noon na nagbibigay ng allowance, saka po nagbabayad ng canteen, saka po yung pong bayaran sa school.*

Pero noon dumating po sila Ma'am at yung mga anak ko na parang naisip ko na po na kumbaga pag-aralin sila para huwag na silang matulad sa akin na parang kung sasabihin, isang kahig isang tuka wala akong pinag-aralan, tanungin ako ng English kung ano, wala akong maisasagot.

Sa mga anak ko man na sabi ko, kaya yun na parang nakapag ano sa amin nila Ma'am. Na matuto na kami na kahit sa sarili namin may pakialam kami sa sarili namin. Hindi katulad noon na kahit hindi mag-aral yung mga anak namin, wala kaming pakielam. Yun po yung buhay ng matatanda namin nung araw.

Handled the nineteen LPU scholars who studied at Dingalan National High School or DN. Allowance is given, canteen and school fees are paid. And two of her children were included in it.

Kasi po ako noon sumasama-sama pa po ako sa mga ano nila. Hindi pa po ako kumbaga nakakuwan sa kanila. Kumbaga sumasama-sama lang po ako kasi po noon na po sila dumating dito, umakyat po sila ng Kailogan. Doon po sila lagi hindi po ako nakakasama po. Sila lang.

*Ahh para sa akin naman po talagang malaki po yung nabago. Kasi po sa **pag-aaral po ng aking mga anak**, katulong po ang sila Ma'am ang Lyceum, at isa pa po yung kumbaga sa kaisipan ko. Kasi po dati, mahiyaan po ako. **Ayoko pong humarap sa mga tao. Parang takot po ba ako na makipag-usap ako sa mga tao** na hindi ko alam kung ano yung isasagot ko. Pero ngayon po, na **parang tumapang na po yung aking sarili na kahit dumagat ako, matuto ako makasalamunan sa mga tao. Kahit po mga Tagalog.***

Opo, yung lumakas po yung loob ko na makiharap, makisalamuha.

*Ahh ang masasabi ko lang naman po, eh kumbaga sa pamununo po, nahawakan ko naman po sila ng sa maayos na pamununo, sa kasama na po doon, pang-uunawa ko sa kanila, **pag-aadjust ng isip.***

Some of the specific mentioned significant changes in the life stage of Ms. Emily while in contact with LPU became more responsible for the children's education. The decision to stay in the chosen community that they are currently living in is the biggest reason for the children to continue their education. If she used to be shy, she learned to socialize and is no longer afraid to talk to people referring to Tagalog-calling to non-tribe or non-Dumagat, so she felt braver.

Namuno sa MAEDUP.

*Talagang kung minsan po nararanasan ko na parang kung minsan na iisip ko na parang ayaw ko na. Kasi yung pong ano ng mga tao kung minsan gusto nila, kung minsan ayaw nila, kung minsan susunod sila, minsan hindi. Parang dun po ako parang **pinanghihinaan ng loob**. Pero sabi ko nga po at sabi ng mister ko baka kaya ka nagkakasakit sabi niya. Dahil sa pag-aano mo na pagkukuwan sa mga tao sabi niyang ganun sa akin. Sabi ko hindi. Sabi kong ganun. Kaya ko pa.*

At ako na ang bahala mag-adjust sa mga tao. Kasi nga po yung halimbawa may patawag ako ng meeting. Yung iba pupunta. Yung iba hindi. Sabi ko nga kung may rasyon, saka lang sila pupunta. Saka sila mabilis.

Anak niyo ako kayo mga magulang ko kayo kung tatawagin mga lola. Kung baba ako bata, pwede niyo sabihin nyo ayaw ninyo para sa akin para maituwid ko yung kung ano man yung pagkakamali ko.

*Pero sabi ko ako na po ang **nag-a-adjust ng pag-iisip** na siguro ganon talaga. Kaya parang sa pa-papel lang ako namumuno sa kanila. Pa parang medyo mahirap po, na masarap, na maganda, na maganda sa pakiramdam. Pero dumarating din po sa akin yung panghihinaan ako ng loob. Pero nandiyan po yung biyaya ng Panginoon. Binibigyan po niya ako ng sapat na pang-unawa para kahit po meron sa kanilang may nagkakamali, pilit po rin pong unuunawa.*

Kasi ganon po yung yung isang namununo na kailangan po malawak ang pang-unawa niya.

*Tas yun nga po, **nilalawakan ko na lang po ang pang-unawa ko sa kanila.** Kaya nga po nasasabi ko kung minsan na kung may ayaw kayo sa akin sabi ko sabihin niyo sa akin ng diritsahan kasi sino lang ba ako.*

***Pero nandun pa rin po yung lakas ng loob ko.** Kahit ako nagkakaroon ng panghihina, kung minsan nandun pa rin po yung lakas ng loob ko na gampanan yung aking tungkolin. Kasi yun po yung sabi ko nga sa kanila na kung anuman yung aking tungkolin na iniatang sa akin, gagampanan ko, sabi kong ganun.*

Opo, yung lumakas po yung loob ko na makiharap, makisalamuha.

*Kaya kahit po bilang namumuno sa kanila, kahit po sa munisipyo, kahit sa opisina ng DA, kahit saan po, nakikiharap na po ako sa kanila kung kailangan nga po na **nakikipagpalitan po ako ng kuru-kuru** sa kanila. Nagagawa ko na po ngayon.*

Kung kailangan nakikipag-away ako sa kanila. Hindi naman po away na kumbaga-kumbaga, nakikipagpalitan na po ako ng kuru-kuru sa kanila. Katulad nga po sa bangka ng MAEDUP na dalawa. Noong bumagyo po ng Ulysses, nabasag po yung isa.

Sa pagsama-sama po nila sa akin, napasama rin po ako sa Maynila. Ilang beses sinama po ako nila Doc.

Doon po parang nahasa po yung aking kaalaman para maka makasagot sa mga tao, makiusap, makisalamuha.

*.... Na kasi po noong ako naging pangulo na, tuwing Pasko po, nagka-Christmas party po ang grupo. Ahh **natuto na po ako mag-solicit sa bayan** para po kami may magamit lang sa pagkain, sa pampalaro po namin, sa palitan ng regalo.*

*Natuto po kami mag-ano sa mga tao na kumbaga natuto po kami sa **magpakielamanan sa isa't isa.** Hindi po kagaya noon na bahala sa buhay mo. Aalis ako, pupunta ako sa Biskaya, pupunta ako kung saan-saang lugar. Wala po kong pakielamanan. Pero pare-pareho po kami ng tribo. Nag-uusap-usap po kami. Kaya lang po, hindi kagaya ngayon na malaki po yung pinagbago talaga. **Nung nagkaroon po kami ng samahan po.** "Maging isa kayo at magprogreso kayo." Banggit ni dok.*

Expanding the mind, more understanding, courage and concern for others, these are the humble mentions of Ms. Emily in her narrative. The grief felt by the eldest son was alleviated but it was replaced by a broader and transformative experience since the contact with LPU. Despite this, there are still some challenges in life that cannot be denied such as deciding to stay in a place that is thinking of growing the livelihood for the future of children and fellow fishermen and discouragement and self-deprecation in a time when she was not listened to or obeyed by his fellow dumagat, especially those who were older than her.

3.2 Simple Ideas, Big Dreams - Marcial Dumaya

*Noong bago sila dumating eh bali hindi naman kami kuwan pa sa kanila noong pagdating nila dito. Hindi pa kami naka parang nakasapi sa kanila. **Ako maninisid lang ako dati at naninisid din lang ang buhay namin. Ang kinabubuhay ng pamilya ko ay sa paninisid lang ho. Kasi ang tatay ko ay maninisid. Kaya ako naging anak niya na maninisid din.** Nadyan ko kinuha yung ang aming mas maraming kinabubuhay sa dagat. Noong bago ako magpamilya **maninisid na ako hanggang sa magkapamilya ako.** Iyon pa rin po yung pinakamalaking kinabubuhay ng aking pamilya ang hinanap sa dagat.*

Sa buhay namin noong araw, lalo nung magulang ko pa inaasahan ko, hindi naman ho kami, ako tulad ako, hindi ako nag-aral. Nakatutungtong naman ako grade 3. Hindi ko ho natapos.

.... Ang mga magulang ko kasi pag nagahanap po sa dagat, noong araw yung huhulihin lang naman nila ngayon, yung para sa araw na ito lang. Yung sobrang sa kita niya, pang-inom lang na yan. Pinang-iinom lang ng magulang ko. Kaya bali pito kaming noon na magkakapatid. Pare-pareho kaming hindi nag-aral. Pero ang nanay ko ho Muslim din, sa Mindanao, sa jolo Sulu

Tausog, Yun ho yung buhay namin noon. Kaya, hindi masyadong nauubos ang laman ng dagat na hindi naman ang dumagat o hindi naman sila yung nag-iimpok ng pera o yung para bukas. Hindi na ho nila iniisip yan. Ang iniisip lang nila para sa maghapon ito.

Mr. Marcial's father is a Dumagat and his mother is a Muslim or Tausug from Jolo, Sulu. He grew up diving or fishing because that was what his father made a living and provided for the family. According to the needs of the day, the fishing done by his father if there is too much of the income it is used to drink alcohol. No saving money and no thought for tomorrow to come. Only his father's thoughts are for the day. None of their siblings finished school. He attended grade 3 but did not finish.

Ang pagtatanim o pag mag-ipon kung kumikita.

*Yan po ang tarabaho nun. Ay ngayon po, iba na. Mahina na ang yantok sa bundok. Kaya kailangan magtanim. **Yan po yung isa namin natutunan sa Lyceum. Hindi lang sa dagat, mabuhay.** Mas mabuhay din sa ganito. Kabuhayan.*

*Hindi naman kumbaga **sa pag-angat ng buhay.** Parang na-kuwan lang kami na kaya rin naman natin. Kumuha at testingin din natin. 'Pag di natin kaya. Kasi po ako nga yung maninisid sa Matawi na halos kilala po ko sa panghuhuli. Sabi niya, mahusay daw ako e tumanda ako, lumalabo na rin yung mata ko.*

Kasi dapat pang-ulam lang. Nagawang pang pambenta. Siyempre pag pambenta po kailangan marami.

Pero nung natuto na po yung mga dumagat na magpa-aral. Saka rin po sila natutong maghangad ng...Nag-iimbak na nga sila. Uuhmm.. O, kailangan na rin ho. na mag imbak. Para pagdating ng bukas meron sila.

Continued diving for a living until he married Miss Emily. Their eldest son was brought by the missionaries to Cavite and was educated there in elementary and high school. After finishing school, the child was returned to them because the desired course was to get rich - to become a Seaman. It was here that Mr. Marcial increased his efforts to work when the eldest, who is still the missionary's partner in education, went to college. Half of the tuition fee comes from the missionary and the other half and all other expenses such as boarding house are theirs. After the eldest son came to Cabanatuan, they planted a gabi and sold it as for his allowance. This is how he crossed the eldest's education. But the other children are stopped from studying first because the income is only enough for the education of the eldest. On the other hand, the arrival of the Community Outreach and Service-Learning Unit of the Lyceum of the Philippines University further intensified his thoughts of continuing his children's education. Learned to run life and live it. Save the earnings for children's future. And two of his children are being educated at Dingalan National High School with the help of LPU.

Hindi po ba mas madali pa ngang bayaran yung hiningi eh kesa rin sa kusang ibinigay.

Hindi nyo hinihingi na ibinigay. Mas mahirap bayaran. Yun po yung pinasasalamatan ko at malaking tulong na naibigay nila sa amin noong naging kasapi na rin ako ng Lyceum. Marami

pong bagay, hindi lang po yun maging sa mga gamit. Tulad po ng may sarili ang katutubo binigyan nila ng mga sasakyan pang dagat. Kulang na nga lang po yung gamit pang dagat.

Marami na po silang na itulong na mga katulad ng una, nagbigay pa rin sila sa pananim. Nagbigay sila ng ng gulok, ng itak. Meron pang asarol kompleto.

*Dapat, ang bawat isa, **mas lumawak ang pang-unawa** kasi ngayon, nag-aaral yung mga anak-anak namin. **Hindi naman po masama na huwag siyang magbigay.** Hindi na masama ang hindi pagbibigay kasi kailangan din niya. **Ang problema po, yung unawa, hindi lang po naunawaan. Pagdating ng pangangailangan, noon po kasi halimbawa kayo may bigas ay, bigyan mo ko ng bigas. Yung pong kasiyasiyang bigas, isang luto na lang bukas ng maga, ibibigay pa po yun.***

Mr. Marcial has become more resourceful in working for the family despite this self-transformation comes with challenges. In his mind, with the amount that the LPU has given to his family and the entire Sitio Cabog community of dumagat, he is having a hard time how to return the help they received. His thinking is expanded but the other dumagat are not. Especially understanding the essence of saving but for others it is scorning or not giving. In his simple idea he did not realize that it was a vast dream.

3.3 Conscioused - Marielle Dumaya

Nang dumating.. ano po sila ang kinalakihan ko ho na wala sila rito kasi dati naman po yung mga dumagat po ay pa iba-iba ng lugar.

*....dyan po ako lumaki sa bundok. Kasama ko po sila. Kasi dyan po kami **nagkakaingin** lahat eh. Kasama ang **lola sa tatay na Muslim kaya Tagalog ang aming salita.***

Mariel Dumaya, the daughter of Mr. Marcial and Ms. Emily. The person who was found alive is a paternal grandmother who is a Muslim so the language used is Tagalog. Life is found in the mountains. Stopped studying due to her eldest brother who is studying in college that time.

*Nung ayun nga po dumating po yung Lyceum, saka nalang na **mahalaga po na alam mo yung salita na ano pinagmulan mo.** – Dumagat na wika ay may 2. Bulos ang gumagamit ay sa parteng dagat. Kabulowen kahawig ng Bulos ang gumagamit ay parteng bundok.*

2012. Second year High ako nung dumating ang Lyceum.

....nagpupunta rito yung Lyceum, yun po yung palagi nilang na inaano iniisa-isa po nila yung mga kabataan na nag-aaral ng DN. Para daw po matuto...

*Para daw po matuto yung mga, mga bata po na, kami nga po mga **estudyante na makiharap daw po sa ibang tao.***

Ang inaano po ng Lyceum, na kailangan mahalin mo yung kultura na meron ka.

Kabuhayan yung para po lahat sa katutubo.

*Na kahit although magkaroon po ng maraming pagbabago, **hindi po mawala dapat yung kultura.***

With the arrival of LPU in their community is the continuation of her studies at Dingalan National High School. It was only there that she realized her identity as a Dumagat and has her own language using Dumagat with two variations. Bulos is a language that is spoken in the sea area and Kabulowen, similar to Bulos, is used in the mountain area. This opened her mind. The teaching to love one's own culture and take care of it so that it does not disappear despite many changes. Learn to deal with other people, especially those who are not dumagat.

Pero hindi po nila alam na nagtrabaho pa po ako nun tas nag-aaral.

*Yung parang kasa-kasama din po yun sa mga **seminar** ganun.*

Trabaho lang po at imbis na magmomodule lang po ako eh. Nagsusulat po ako pag gabi.

*Kaya pag may meeting, ganon din ho. Tapos **pag wala po si tita, tapos may paparating na bisita ako din po yung nag-aasikaso.***

At the same time as studying, since she comes from a family that is in charge of the seafaring community, she is also included in some seminars and was taught to make the necessary papers or documents. Sometimes when the aunt is not around and there are people to take care of, she takes over.

***Bullying.** Ginaganon po nila yung mga paa nila para matisod lang. Eh, ginagawa ko hinahawakan ko po yung paa tsaka ako pinapaganun sila. Eh, sabi ko nga po, hindi po ako makaka-survive pag hindi rin po ako tatapang ng mga panahon na yun.*

Eh dahil po marami po kami nun, inisip po talaga na wala pong ubra kasi marami ho kami nun eh.

*Para sakin po, **mahirap kasi nakikita ko po sila na nagpupursige ganitong trabaho tapos ako naman po parang hindi interesado***

Minsan po talaga hindi ako pumapasok. Andun lang po ako sa ilalim ng tulay. Dun lang po naghihintay po ako ng hapon.

*Nung first year po ako, tinatagal ko po talaga hindi ako kumakain. **Wag lang ho nilang makita kung papano ako sumubo.***

Totoo nga po yun nung 2017 po naitutuloy ko na yung college ko, pumunta po kami ng school kasama ko po si Doc _____ tapos ba si Ma'am _____, kinakausap po nila yung dean po at tsaka yung mga prof ko. Eh sabi po nila kailangan daw po talaga.

Tsaka sakin po, ano po wala naman po akong ibang dapat pasalamatan kasi wala naman po ibang nagsuporta sa amin ng gobyerno eh kung hindi lang po yung Lyceum, hindi naman po sila gobyerno.

From schooling, she also experienced bullying from her physical appearance to her habits, which is why she almost stopped. But it comes back again every time she thinks about the suffering of her parents. She is very grateful to LPU, which is not a branch of the government, she said, for continuing her studies in being aware of the recognition and preservation of Dumagat culture.

3.4 Indigenous Worker - Jennylyn M. Agbayani

*....Nung araw po talaga, mahirap. Kasi, kung trabaho lang po namin nun, **palipat-lipat, ng barangay, ng lugar.** Kasi mga magulang ko po nung **kung saan may trabaho**, dun kami pupunta. Kaya pati yung pag-aaral po namin magkakapatid, parang na udton, hindi po natin dun.*

*Sa kakulangan nga po ng buhay, ng pamumuhay namin, ng kahirapan, **inihiwanan po nila kami sa ibang tao.** sa ibang tao po, ng mga Tagalog. Sa mga **kakilala po nila.***

*.... ang gusto ko lang, **nasaan yung magulang ko, doon lang po ako.** Eh, nakatungtong naman po sila ng hanggang grade 5, yung dalawa kong ate. Huminto na rin po siya. Dahil sa kalayo nga naman po ng pinanggagalingan pa nila, pag halimbawa ay Sabado't Linggo, kukuhaan po kami ng mga magulang namin. Kaya aakyat na naman sa bundok, tapos pag Linggo ng hapon o*

Lunes ng magang-maga, ihahatid lang din kami. Mahirap talaga.

.... sa Nueva Vizcaya po kami nun nung nagtatrabaho po sila doon, nag-yayantok. Dito po kami napapunta na naman ulit. Pero doon lang po yung mga magulang ko, dito na po nila ako iniinwanan noon. Dito na po ako nag-aaral na hanggang elementary. Eh, nasanay naman na po ako dito, dahil marami naman akong mga kabarkadang, mga katulad ko rin po ang dumagat. Dito na po ako nakapagpatuloy. Tapos nung high school na naman po, kinuha na naman nila ako, dinala na naman sa Nueva Vizcaya. Doon na po ako napahinto na hanggang ngayon na lang po, hanggang sa nakapangasawa na pati ako.

....dahil naano po ako sa barkada, idinala naman po nila ako ngayon sa Pampanga, doon sa Bible School. Kasi may pastor din po nagtuturo doon sa amin. Eh sabi niya, kung ayaw na niya mag-aaral sa public school, sa Bible School na lang sa mag-aaral. Edi doon po nila ako dinala. Sa, hindi rin po ako nakatagal doon. Umuwi rin po ako. Hanggang sa nakapangasawa po ako ng tagarito, parehas naman po kami ng tagarito. Hindi na po ako nakapagpatuloy.

Magkatuwang pa rin kami sa pagpahanap buhay na pagpapalaki sa aming mga anak. Kasi hindi po ako sanay nang naghihintay lang sa kami sa bahay. Iniinwanan iniinwanan ko rin po yung mga anak ko sa bahay. Kung wala man akong katulad po nung maliliit pa yan sila yung mga anak ko po, iniinwanan po po sa nanay ko, sa nabiyanan ko, sila yung nag-aalaga. Para may katulong lang po yung asawa ko sa paghahanapbuhay din.

Miss Jennylyn, younger sister of Miss Emily, also grew up in a typical lifestyle of a dumagat. Moving residence where there is income. The only difference is that she also experienced that her parents left him with this Tagalog acquaintance in Sitio Cabog to entrust her and she could continue her studies while her parents worked in Nueva Vizcaya by making yantok. It is difficult to describe their lifestyle, their parents leave them and pick them up on Saturday, climb the mountain and return to the entrusted fellow Sunday or Monday that is very early. This is how she completed elementary school. By the time she reached high school, she was sent back to Nueva Viscaya and stopped studying.

She has also gotten used to living in Cabog because she has friends who are dumagat like her. She also admitted that it is natural for dumagat not to be separated from their parents. So, this is also a reason for not continuing her studies. She also tried to take a Bible School in Pampanga but did not last long and returned to Cabog and that's where she got married. She and her husband also work together, so their children are also left behind if not with their parents or with their mother-in-law.

*.... nag-focus po ko sa MAEDUP. Hanggang sa ako na po yung naging pangulo, doon po parang **lumakas yung loob ko na magkaroon ng boses, lumaban**. Kasi nakikita ko na parang naaapi kaming mga katutubo, wala kaming boses sa gobyerno na magsalita. Walang nakakaisip ng magandang gusto naming gawin, yung mga karapatan namin, hindi namin kayang ipaglaban. Kaya doon po namulat yung kaisipan ko na pumasok sa ganyan parang hindi naman po siya politika.*

*Una po, nakapag-training po ako sa LYCEUM. Doon ko nakita yung kailangan na may **ipaglaban yung karapatan namin bilang isang katutubo sa kultura namin**. Kasi yung kultura namin hindi siya kinikilala ng mga Tagalog. Bagkos, parang inaagrabiyado nila kami na yung kultura namin pinagtatawanan nila, hindi nila matanggap na gano'n talaga kami na mga katutubo. Parang sinasalahula nila yung kultura namin, hindi nila matanggap.*

Tapos nakakasalamuha ko yung ibang mga leaders sa ibang lugar, naririnig po yung mga salita nila.nakikita ko po yung parang tapang nila sa pakikipaglaban nila sa kanilang sariling kultura. Yun ako parang nabuhayan ng isip. Sabi ko, bakit yung ibang mga leaders kaya na

nilang makipaglaban sa kanilang karapatan bilang isang katutubo? Siguro kako kaya din ko rin yan.

Training sa Maynila, Masla at Tanay Rizal. Training para sa pagtuturo ng Mother Tongue. Training sa Davao para sa livelihood-Agrikultura.

*Kasi dati, nung di pa sila dumarating, nagtatanim lang kami ng masama kaingin namin ng mga... Para bang pang sarili lang namin na kailangan yung ginaginaano namin. Pero nung **dumating sila, at yung mga anak-anak namin, parang namulat sa edukasyon.** Kasi kadalasan po nung walang gumagrade sa high school. Puro hanggang sa elementary lang. Pagkatapos ng elementary, nag-aasawa na. Hindi na napapatuloy. Pero nung dumating sila, ma'am, nagpa-eskolar sila sa mga kabataan naming high school. May nakakapagtapos naman hanggang high school. Kaya dun parang **namulat kami na kailangan natin magtanim-magtanim kasi kailangan ng mga anak natin ang panggastos.** Tapos nagbibigay din sila, ma'am, ng mga pananim, ng mga livelihood, mga livestock. Para makatulong sa aming pamumuhay, masuporta namin yung mga anak namin sa pag-aaral. Kaya nakita ko talaga malaki na itulong sa amin ng Lyceum sa pamumuhay. Hindi na lang **pagtatanim ng saging, mayroon na ring niyog, luya at gabi. At pamamako. Pagtitinda ng isda, banag, lobster** binibili lang sa 'min ng mura ng mga namamakyaw at ibebenta nila, mamahalan nila sa mga turista.*

Kaingin is their living. Realized that what they are doing has a bad effect on the environment since the Lyceum of the Philippines University came to their community. Her mind began to open to many things. Since he was from a family that had already ruled the dumagat before, she also had the opportunity to rule. She is someone who has been given many opportunities to be shaped as a leader. First, she became the president of MAEDUP. The LPU sent her to various places for training such as Manila, Masla and Tanay Rizal. Here she was exposed to how to express thoughts and feelings. So she herself thought that a leader must have the ability to socialize with other people, exchanging opinions to improve not only for herself but for the community she serves. She also had training for teaching the Mother Tongue and in Davao for livelihood specifically for Agriculture. She admitted that she couldn't remember the rest because of the number of them.

*Lalo na dyan sa **ancestral domain.** Kaya yung papalit sa akin ay kailangan pag-igihin niya. Para hindi siya pagpira-pirasuhin niya yung mga Tagalog na yan.*

Yung husgaan ka ng ibang taong, kahit siyempre ipinaglalaban mo na yung karapatan ninyo sa lahat ng katutubo, dun po ako parang sumasakit din yung loob ko. Kasi yung iba, akala nila yung ginagawa ko pang sarili ko lang. Hindi nila alam yung lahat ng ginagawa ko ng paghihirap para sa kapakanan naming lahat ng katutubo yun.

After six years as the President of MAEDUP, she became the chieftain of their barangay for three years. She faced the issues regarding the dumagat expanded even more. And because others have learned to work hard in life, they have also learned to borrow from the Tagalogs. This is where she faced a huge problem as a leader. The sale or otherwise in payment of the unpaid debt is the land of the dumagat. This is an ancestral domain that should not just go into the ownership of others. And the matter of the land is being carried out by the government agency and politics. Here she told herself that the person who will replace her should have a strong heart in dealing with the problem regarding their land. Another problem for her is the view of others who feel that there is judgment if what she does is only for her own benefit. At the time when she attends some meetings or seminars and there are small problems in their community, she hopes that her other leaders will act and make decisions, they are still waiting for her. And they are looking at her wherever she goes out is just for enjoying.

Despite these, as native workers still see themselves as having a better life, the dumagat children had the opportunity to study and hope that their culture will continue to advance due to COSeL's programs and projects. of LPU.

3.5 No More Fear - Aranta dela Cruz

*Dito laang, ako po si... dito lang po kami nakatira. **Nagtatrabaho ng pagtatanim.***

Ay, sa bundukan po kami nakatira.

***Hindi po ako nakapag-aral.** Malayo po kami sa ganito nga pong syudad. Basta sa kabundukan lang po yung pinakakain po nung tatay namin. Nagagaling na po sa bundok. Binababa, binibigyan namin kaunting bigas. Ayun lang po at tsaka kaya nga po kami hindi napag-aral nila. Nung matatanda namin ay madami po kami namamatay na nga lang po yung iba. Saka wala po kaming bahay dito sa baba noon.*

*Kung ano-ano na lang po **kinakain** namin lamang gubat. Mga **abukot** saka yung... **Parang kamote rin po siya. Saka po yung mga buko.***

Dito siya, karamihan nang, kagaya po itong bayan na marami tao ayaw ho niya. (tatay niya)

Nagtatanim po ng kamote.

*Hindi po, nagkukuha po **nag..sisihuli po sila ng ano eh baboy.** Sa bundok, selo nung lubid, pinagpapalit ng bigas, makahuli ng isa, papalit ng bigas. Yung makakuha ng kaunting bigas, gagawin ng nanay namin na hati-hatiin eh yun sa, kung minsan lugaw na lang para magkasya.*

Nangingisda pa rin po siya sa ilog. Nagpapana.

Sinasabi po nila yung panakot sa amin, yung magulang namin. Kung punta sa mga tao at mga Tagalog, dalahin kayong sa bahay na ibebenta.

Miss Aranta's conscious life is living in the mountains. Her father also grows crops for a living and the fruits from it are what they eat like abukot that resembles sweet potatoes and knuckles. Her father got used to that way of life, so she was elusive to people. That's why they were threatened that if there is a Tagalog or if they don't fish, they will be taken to her house and sold, that's what stuck in her mind. There was also no school in the mountain, so she was not lucky enough to get an education.

She did not mention the story of his marriage. But she just described her husband as a hardworking person until he was so overworked that he couldn't even walk now. So she was forced to work as a vendor.

Oo, gumaan para sa amin. Sa akin.

*Ah, malaki din po. Dahil nawala yung agam-agam namin na takot. Hindi lang pala totoo na kami kukunyang tao. At **maganda po lang makikisalamuha ka.** Marami kakakilala. Yung **magiging kilala mo matutulungan ka.***

*Marami na pong naitulong sa amin ng Lyceum. Hanggang sa edukasyon ng mga bata ngayon, marami na. Lahat-lahat kami. Ako nga po **napunta ng ilang beses na nakapunta ng Manila,** kasama ni _____.*

At totoo pala, nasa amin yang yaman din namin. Dito sa kabundukan.

*Yun lang po. Ang akin po, magtanim kami, benta namin, o may pambigas na. Yun po ang nasa isip ko. Dapat pala. Huwag kami, akong mainggit. Sa nakikita ko, dyan sa ibang bayan sa Manila. **Mas mayaman pa pala ako.***

Kaya sabi ko, swerte kami. Mula noon na tanim na sa isip ko. Tama si Dok. "Asa inyo ang kayamanan. Ang kayamanan, nasa pangangalaga ninyo. Kumbaga kami ay tumutulong lang sa

inyo. Agapay lang kami sa inyo."

"Tinitingnan lang namin yung kalagayan nyo. Kung okay ba o hindi. Kung anong kakulangan ninyo, dadagdagan naman pupunan namin." Lyon po ang aking nasa naisip ko na sinabi nila Dok."meron kayo gamitin n'yo pagyamanin n'yo."

Opening her mind, having a focus or direction in dealing with life, don't be afraid and learn to socialize these are the things she learned when LPU came to their community which can be considered a significant change for her. She is also part of COSEL's Adult Literacy project so she learned to write her name, read and count. She uses this in sales to count money and the true value of her goods. In this interaction, she also thought that socializing is good so that the person you meet can also help you when the time comes - so she said to herself that she is no longer afraid.

She was also lucky enough to be able to go to Manila because of an LPU activity, there she felt comparing herself to others, especially in terms of life. But with the reminder of the former director of COSEL and now the dean of the College of Arts and Sciences at LPU she realized the quality of life that is not in Manila. The preservation of natural resources and their culture despite significant changes in their lives.

4. Conclusion

The most significant change methodology helps in monitoring and evaluating the performance of projects and programs. It involves the collection and systematic participation of interpretation of stories of significant change that come from field-level stories about who, what, when, and why, and the reasons why the event is important. It does not use quantitative indicators, Serrat, 2017. And it refers to selected native Dumagat belonging to Sitio Cabog, Barangay Matawe, Dingalan, Aurora. Using TCI's Most Significant Change Guide Questions (The Challenge Initiative, 2019) in the analysis of the data obtained from the interview, the findings show that the most significant change in the life stage of the selected Dumagat concerns the insistence on staying in a place or community with other Dumagat Natives to have the best livelihood to support their children's education. So that the next generation will continue to dream for a progressive lifestyle. The LPU project also helped in improving education for the Dumagat people, to be aware and educated for the totality of their personality without abandoning the culture from which they are rooted.

Along with the significant changes in the life stage of selected Dumagats, the challenges they experienced while interacting with the Lyceum of the Philippines University and the program initiatives cannot be dismissed. It does not remain in identifying some of the Dumagat who participated in the school program for example in the economic system but knowing how this program changed their lives even the challenges associated with it. Such as the conflict with oneself due to the customary lifestyle towards change and improvement of life, conflict with fellow Dumagats due to the assumption that it is based on personal interest and not the whole of their community and conflict with Tagalogs or non-Dumagatas from elusiveness toward coping learning. Certainly, it is necessary to create another collection of stories, reflecting the impact of the specific program on other sets of interview participants, but it also opens possibilities for expanding participation in the selection process, Chandler, 2012.

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