

**Cartwheel Foundation, Inc.**

**2005 Annual Report**

## I. Rationale

In the Philippines, like in any other parts of the world, indigenous lands, waters, languages, health and cultures, long devastated by the legacy of colonial oppression continue to be under grave threat. In the book *Mindanao, a Portrait*, Sean McDonagh said, "*The plight of tribal peoples seldom makes front page news, even in their own countries. They live on the bottom rung of the political and economic ladder so they have little political clout and few agencies to champion their cause. Any comprehensive study of tribal people in Mindanao will show that the extinction of tribal cultures, is, in fact, taking place right before our eyes.*"

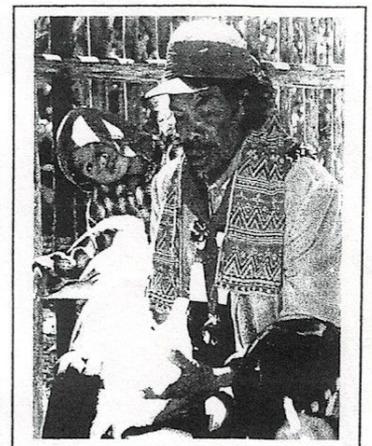
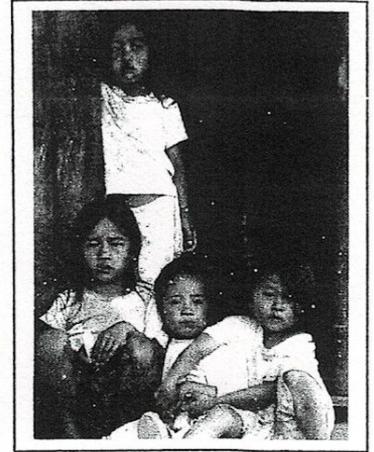
According to a report released in November 2003 by the Unicef Innocenti Research Centre, indigenous children are among the most marginalized groups in the world. Compared to non-indigenous children, they are less likely to receive vaccination and more likely to die at a young age. Indigenous children are also less likely to finish primary education. According to the most recent Philippine Census, the average literacy rate among Indigenous Peoples is only 70%. Some IP communities have as low as 50%. Some 45% finish only elementary or primary education and about 20% do not even finish a single grade level.

Filipino indigenous peoples suffer from the destruction of their homelands and the disappearance of their languages and cultural traditions. Because they live in areas with vast natural resources, they become targets of economic exploitation. Often, due to the remoteness of their areas, armed groups infiltrate their communities, and they are caught in the middle of fighting between insurgents and military forces

Cartwheel heeds the urgent call of Unicef to give indigenous peoples a better life. In 1999, Cartwheel Foundation was born as a response to the Tala-andig elders' request to put up an early childhood school for the youth of Miarayon, Bukidnon. This indigenous community in the foothills of Mt. Kalatungan and Mt. Kitanglad served as the pilot area of Cartwheel Foundation's education programs. Later the alternative Learning Sessions for adults and College Scholarship Programs were added as requested by the elders of the Miarayon Community.

Working directly with indigenous communities, Cartwheel allies with individuals and organizations that believe that education is the key to economic, community and national development, which are essential to the future of children and families.

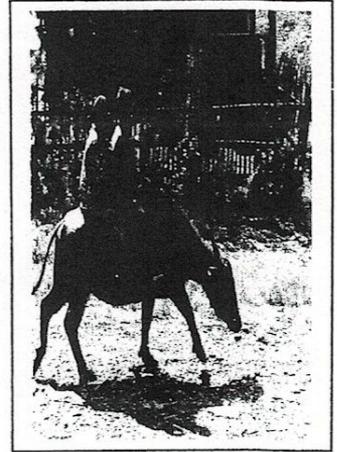
Cartwheel's guiding principles are based on the United Nations Convention on the Rights of the Child that clearly states the right of every child to quality basic education (Articles 28 & 29) and the Philippine Constitution



(Article 14) which states the government's responsibility to protect and promote the right of all citizens to quality education at all levels.

Today, Cartwheel aims to serve more indigenous communities through partnerships with more indigenous groups and through the establishment of an Indigenous Peoples College called Pamulaan Center for Indigenous Peoples Education in Mintal, Davao City.

Through the Pamulaan Center, Cartwheel hopes to bring education to more indigenous communities in Luzon, Visayas and Mindanao starting school year 2006-2007.



## I. THE THEORY OF CHANGE

Cartwheel Foundation, Inc. operates to bring education to where it is needed most. Anchored on its vision and mission it believes that education is a powerful tool to liberate one self from poverty. To materialize this dream Cartwheel is having and using its theory of change as it operates in its partner areas.

An **Empowered Indigenous Communities** is what Cartwheel envisions for its (and would be) partner indigenous communities.

Under the main objective are specific programs:

### A. Early Childhood Education

The Foundation aims to have a vibrant independent, community-run preschool. In doing so, part of its strategic planning is to train teachers and administrators, train community members to be teachers and administrators, come up with a culturally responsive curriculum.

### B. College Scholarship

At the end of the schooling period of the scholars, the foundation looks forward to the continuing contribution of the graduates to the development of the community. To materialize this the following has to be present:

- i. Formation Program
- ii. Access to Further Education
- iii. Commitment to Community

#### **VISION**

A Philippines where indigenous children and adults, with no access to basic services, enjoy their right to quality education and active participation in community life.

#### **MISSION**

Cartwheel exists to provide access to wealth, through education, to indigenous children and communities with no access to basic services, and to invite professionals and corporations to be advocates for those in need of a brighter future.



#### iv. Education Value Awareness

#### C. Alternative Learning Sessions

The Alternative Learning Session has to have the following in order to produce graduates who will be essential to the community.

- i. Functional Literacy and Life Skills Modules
- ii. Cartwheel College-Graduate Scholar Teachers
- iii. Culturally Responsive Curriculum
- iv. Learning Sites (Establishment of Schools)

The Theory of Change of Cartwheel Foundation leads indigenous communities to empowerment, where they are economically self-sufficient, with skills and confidence to protect their own rights as a people and the freedom to express their own rich culture. It is putting a good representation of Indigenous People to the public for their voice to be heard, that their interests may be protected alongside the interests of the rest of the Filipino people.

Partnerships and more partnerships are the keys to achieve the goals of change. These partnerships can be strengthened through constant dialogues, encouraging more participation and involvement from the communities and different organizations.

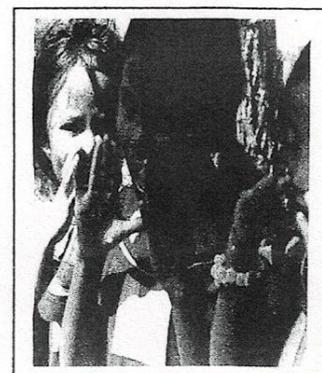
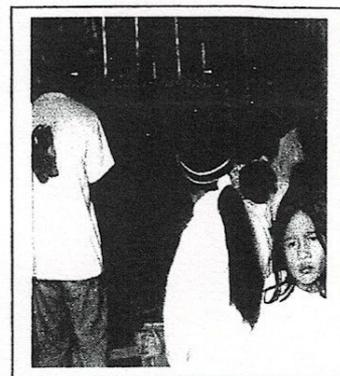
## II. THE PROGRAMS

Cartwheel continues to have its education programs as a vehicle in realizing its vision and mission. Preschool, College Scholarship and Alternative Learning Session are the defenses built to increase literacy and capacity for the community. Cartwheel has also taken a big step this year to bring education to more cultural communities in the country through Pamulaan Center for Indigenous Peoples Education.

Below are the descriptions of the programs:

### A. Pre-school Program

Preschool provides early childhood education to indigenous children ages four (4) to seven (7). It is a venue for beginning reading, writing and numeracy skills that aim to lessen dropout rates and encourage better performance in grade school. It also serves as a venue for deepening the internalization of indigenous culture and traditions.



Cartwheel has two (2) preschools in Miarayon, Bukidnon – the Sta. Teresita Preschool - Centro and the Sta. Teresita - Abel. Below is the table for the details of Sta. Teresita Preschool - Centro and the Sta. Teresita Preschool – Abel for year 2005.

<b>SCHOOL YEAR 2005-2006 (Jun – Dec 2005)</b>		
	<b><i>Sta. Teresita Preschool – Centro</i></b>	<b><i>Sta. Teresita Preschool – Abel</i></b>
Levels	Nursery Kinder	Kinder
Student – Classroom Ratio	Two-classroom structure Kinder – 1:27 Nursery – 1:17	Makeshift-classroom structure 1:30
Student – Chair Ratio	Kinder – 1:1.2 Nursery – 1:1.2	Kinder – 1:1
Number of Enrollees	Kinder- 30 Nursery - 17	Kinder – 30 students
Number of Drop-outs	Kinder – 1 Nursery – 4	Kinder - 6
Number of Graduates		
Number of Para-teachers	2 teachers Nursery – Ms. Neneth Hanginan Kinder - Ms. Marisol Enecito	1 teacher Kinder - Mr. Felipe "Ping" Batistil
Curriculum	Localized Curriculum	Localized Curriculum
Tuition Fee	Php 30.00/month parents counterpart	Php 30.00/month parents counterpart
Teacher Training	Curriculum Localization - Assisi Development Foundation	Curriculum Localization - Assisi Development Foundation
Special Training/Activities	Para-teachers Recollection	Para-teachers Recollection
Parent Involvement	Election of PTCA Officers Monthly Parents Pahina Quarterly Parents Consultation Monthly Parenting Session	Election of PTCA Officers Monthly Parents Pahina Quarterly Parents Consultation Monthly Parenting Session
Others	Weekly Teachers Meeting Culturally Inspired Uniform of students Quarterly Recognition	Weekly Teachers Meeting Culturally Inspired Uniform of students Quarterly Recognition
<b>SCHOOL YEAR 2004 – 2005 (Jan – Mar. 2005)</b>		
Levels	Nursery Kinder	Kinder
Student – Classroom Ratio	Two-classroom structure Kinder- 1:22 Nursery – 1:15	Makeshift-classroom structure 1:24
Number of Enrollees	Kinder- 22 Nursery - 15	Kinder – 24 students
Number of Drop-outs	Kinder – 6 Nursery	Kinder - 2
Number of Graduates	Kinder – 18	Kinder - 22

For many years now the Sta. Teresita has been operating following the structured concept of The Learning Child School. As time goes on the school have been entertaining ideas such as **indigenizing** and **localizing the curriculum**, the introduction and exploration of the **play school** concept as well as the **Freirian Method** of learning.



The school is also offering three subjects: Language, Reading and, Mathematics. The present system allocated 40 minutes of session per subject and a break of 30 minutes before the last subject. The day starts with a disposition using Prayer, National Anthem and a couple of action songs and poems.

Most often than not, the daily routine of the teachers as well as that of the school is being followed and has so far been effective.

### **Talaandig Classroom Environment**

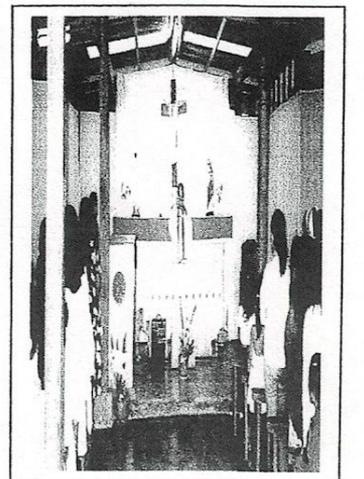
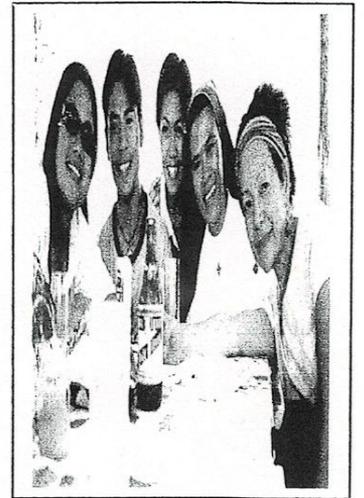
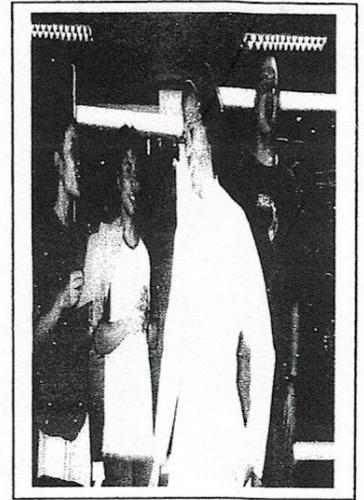
As part of localizing the curriculum, the school opted to start making the environment have a touch of Talaandig culture. The two schools now have Talaandig Corner where the local musical instruments as well as paintings of Talaandig attire are placed. Aside from being visual, teachers use the lingua franca in teaching, what students hear inside the classroom is very close to their own auditory system. This lessens the language barrier as a factor in students' less participation in the classroom.

### **The Curriculum as Formal School Responsive**

Though the main goal of the project is to localize the curriculum the school is also eager to make the students ready for Grade School. It was in this line that the Philippine Education Learning Continuum was obtained to check what are the expected skills, abilities and level of knowledge to cope with and survive in Grade School. The said data is being studied against the present curriculum of the school. Learning objectives in the preschool will have some modification starting next school year to answer the students' capability needs in Grade School.

To ensure teachers are guided and be one with the community they served, they meet weekly. Through this teachers' meeting the lesson plans are regularly monitored and made certain that it would be localized and would follow the academic budget.

The scheduled in-service training for the preschool teachers to localize the curriculum was temporarily at halt after the re-assignment of the programs manager. This was to give way to look for more funds to sustain the programs. The preschool



supervisor at this time was not equipped enough to carry out the said trainings. Some of these trainings that weren't pushed through are: Talaandig Culture Appreciation, Lesson Planning and Classroom Management, Local Instructional Materials Workshop, Child Friendly Environment Workshop, and Measurement and Evaluation.

### **Supplemental Nutrition**

To date, with the help of the teachers and parents the Feeding Sessions are conducted thrice a week. The parents are more active. The parents constructed the cooking area. They also take turns in preparing the food.

Also, parents plow up a vegetable garden at the back of the school that could be use in feeding, and while waiting for the vegetables to yield; children are asked to bring any kinds of vegetable available in their house to supplement the one provided by the school's budget. The parents also contributed firewoods.

Feeding is monitored monthly such as the plotting of menu, budgeting, and recording of the nutrition of the children.

### **Others**

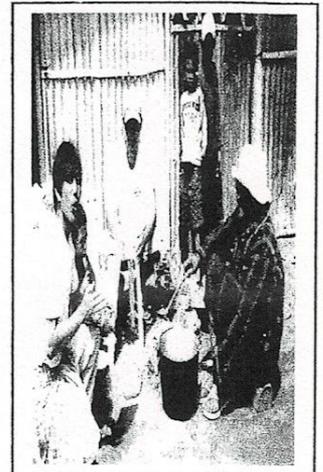
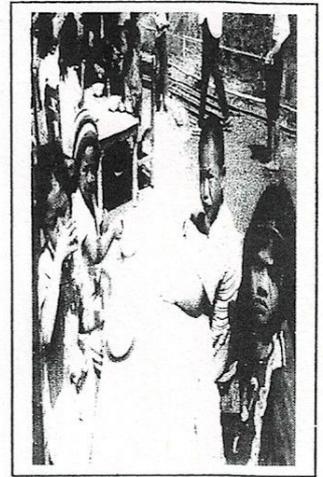
Parents built a small stage veneering right of the pre-school for the Foundation Day, which was celebrated last September 24. The parents have contributed extension wire as community's counterpart.

T-shirt printing became a one-time income-generating project of the school for the Foundation Day.

### ***B. College Scholarship Program***

Scholarship grants are provided for indigenous college students. They provide opportunities for further studies that will form a pool of leaders needed to effect significant improvements and development in their respective communities.

Cartwheel, together with sponsors and partners has 15 college scholars for school year 2005-2006. These fifteen (15) college scholars are of Tala-andig origin and are enrolled at the schools and universities of Malaybalay, Bukidnon and



Cagayan de Oro City in Mindanao. Majority of the students are enrolled at Bukidnon State College and Cagayan de Oro College.

Below are the details of the current college scholars of Cartwheel Foundation.

<b>SCHOOL YEAR 2005-2006 (Jun. – Dec. 2005)</b>	
Number of Scholars	15
Number of Graduating Scholars (SY 05-06)	8
Selection Process	Intent of application, recommendation from parish and barangay, interviews.
Place of Origin	Miarayon and Talakag Bukidnon
Schools and Courses	<p>Malaybalay City</p> <p>San Isidro College 2 BEED English 4</p> <p>Bukidnon State College 2 BEED Filipino 3 1 BSBA Banking &amp; Finance 4 1 BSED Social Studies 4 1 BSED Mathematics 4 1 BNFE Food Tech. 4 1 AB Sociology 4</p> <p>Cagayan de Oro City</p> <p>Xavier University 1 AB Anthropology 4</p> <p>Cagayan de Oro College 1 BEED English 4 2 BEED Filipino 3 1 BEED Math 3</p> <p>Lourdes College 1 AB Social Work 3</p>
Houses	Malaybalay Dormitory, CDO Dormitories
Sponsorship cost per scholar	Php 56,000.00
Sponsors	Individual Sponsor
Support System	Individual Consultation with P.O. for Scholarship Program (monthly activity), weekly community prayer and meetings, Community Building Activity, Annual Recollection/Retreat, Summer Formation, General Assembly.
<b>SCHOOL YEAR 2004-2005 (Jan. – Mar. 2005)</b>	
Number of Scholars	25
Number of Graduating Scholars (S.Y. 04-05)	7
Number of drop outs	5
Number of Graduates	5
Schools and Courses of the Graduates	<p>BSED Liceo University</p> <p>BEED Bukidnon State College</p> <p>BEED Bukidnon State College - Alubijid</p> <p>BS Commerce San Isidro College</p>

For this school year three college scholars were terminated. Two were at their last year in college and enrolled at San Isidro College. The reasons of the said termination were 1) getting pregnant, it was the scholar's decision to stop schooling to attend to her pregnancy and 2) grave threat to the Program Officer for Scholarship, the scholar was due for an investigation regarding suspicion of a possible drug abuse when the grave threat took place. The other scholar was enrolled at Bukidnon State College – Alubijid. Misusage of funds was the major reason as well as his absences in the scholarship formation sessions.

Other minor problems encountered in the scholarship program were dropping of subjects, formation attendance, failed subjects and violating curfew hours.

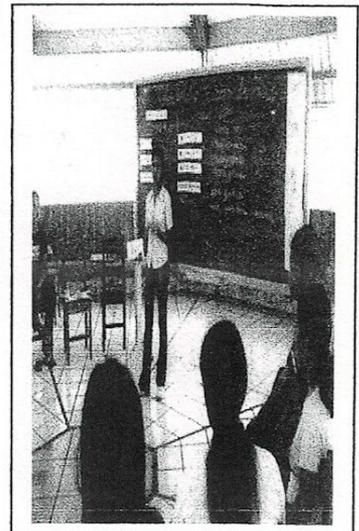
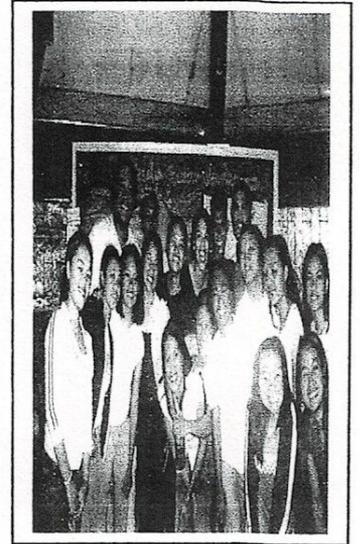
The inadequacy of a thorough screening process resulted to a group of volatile scholars whose background were not properly studied.

The fifteen college scholars were the last batch of the scholarship program of Cartwheel enrolled at the different nearby colleges and universities. By school year 2006-2007 the new batch of college scholars will be enrolled at the Pamulaan Center for Indigenous Peoples Education in Mintal, Davao City. This time a better screening system will take effect.

### ***C. Pamulaan Center for Indigenous Peoples Education***

Assisi Development Foundation and partners University of Southern Eastern Philippines (USEP), ILAWAN Center for Volunteer and Leadership, Office of Sen. Ramon Magsaysay Jr., and the National Commission for Indigenous Peoples Region XI, invited Cartwheel Foundation to be one of the proponents of the Pamulaan Center for Indigenous Peoples Education. Pamulaan Center is the first Indigenous Peoples College in Asia; the school will provide relevant college education to IPs who dream of an educational program rooted in their life, culture and aspirations as a people.

Last October 13 2005, in time for the celebration of the National Month for Indigenous Peoples, the Pamulaan Center



had a ground breaking at the Mintal Campus of USEP in Davao City.

Through a LADDERIZED and MODULAR approach to educational study, the Center offers short-term training courses for indigenous and non-indigenous workers providing services to Indigenous Peoples (IP) as well as full-time degree courses. Each course taken can be credited towards earning an Associate degree in two (2) years, and Bachelor's degree in four (4) years for the degree programs offered in the center through the University of Southeastern Philippines.

This approach enables the Center to provide a variety of school and community-based academic formations addressing critical needs of various indigenous communities of the country. It employs a theory-and-practice system wherein students attend formal sessions in the university while practical trainings and implementation are done in various IP communities.

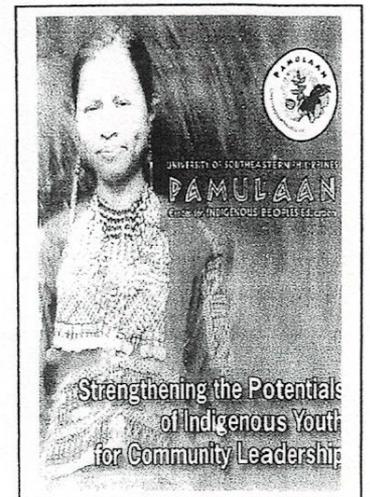
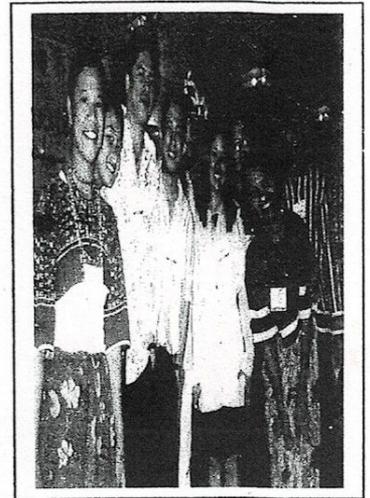
The Center has four (4) programs catering to the educational needs and aspirations of Indigenous Peoples. These are in Applied Anthropology and Participatory Development, Indigenous Education, Indigenous Agricultural Studies.

Research and documentation on Indigenous Peoples life and culture as well as on theories and approaches in development and education will be the core of the program and integrated into the various activities of the Center.

For the first run of the center this school year 2006-2007, Cartwheel Foundation will provide 20 scholars to the center, while Assisi Development Foundation will have 30 scholars.

#### ***D. Alternative Learning Session Program***

Alternative Learning Sessions provide functional literacy and parenting skills to indigenous adults. It is a vehicle for participation in the education of their children through health and education lessons and for community involvement through lessons on indigenous people's rights, enterprise development and environment.



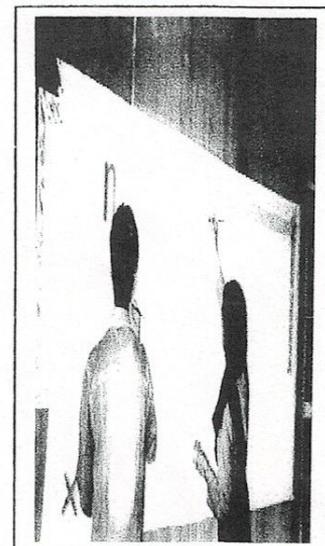
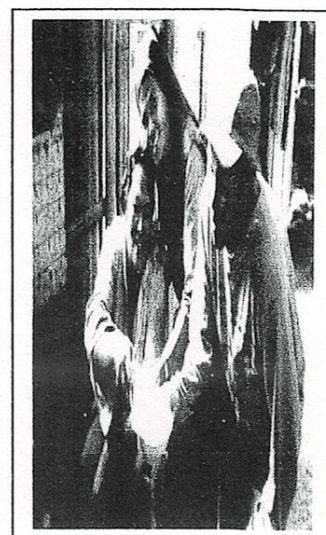
BATCH 4	
Levels	I basic II advance
Learning Communities	4 – Sitios Abel Centro, Upper Abel, San Francisco, Salsalan
Number of Enrollees	75
Number of Graduates	30
Number of Para-teachers	2
Curriculum	Basic Literacy with Health Topics
Tuition Fee	Free
Facilitators Training	Teachers Workshop – Jan. 31
Training Activities/topics	Anlaw Hu Miarayon (Miarayon Day)
Benefits	Learning materials are provided
Others	Monthly "Panagtagbo" for the learners to meet
Indigenous Crafts	Beaded bracelets and necklaces

Alternative Learning Session Program is the new term coined by Cartwheel in replacement to the Adult Education/Basic Literacy Program. This is to technically correct the use of words, since the program is not limited to basic literacy, it covers health and nutrition, IP rights and environment as well as enterprise development among others. Thus, Alternative Learning Session Program is being carried for the 5<sup>th</sup> Batch.

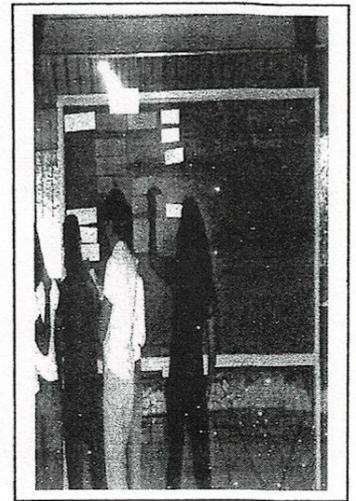
For the 4<sup>th</sup> Batch of Alternative Learning Session Program the set-up of instruction was also modified. For the previous batches one classroom was set-up in the area or sitio where the program was offered. This became not applicable for the said batch since a lot of enrollees were coming from different sitios. The para-teachers were then the one who went to the sitio and assigned one house of one learner as a classroom for all the learners in that specific sitio.

The Program Officer for Alternative Learning Session resigned last March 2005. It was his former staff who replaced him to handle the program. Eleneday Batistil, one of the successful college scholars of Cartwheel who finished college assumed the post. Two people were working for Alternative Learning Session and both were area-based.

Usual problems emerged for Batch 5, to wit: absences of the learner to attend to their farm, dropouts, and the yearning of the learners to have more session about incoming generating. This time Cartwheel was not capable to address the alternative income generating sessions due to its limited resources.



One striking issue that the program had was the attendance of the young Tala-Andigs. They saw the program as an alternative to the elementary education, thus they have chosen to attend the alternative sessions than walk far and be part of the elementary system. This concern was discussed by Cartwheel, it was resolved that alternative learning session should not compete with other existing educational system in the community but rather compliment them. If a learner may be qualified in grade school or high school (i.e. single, no children), the para-teacher of the alternative sessions should encourage him/her to go to grade school or high school.



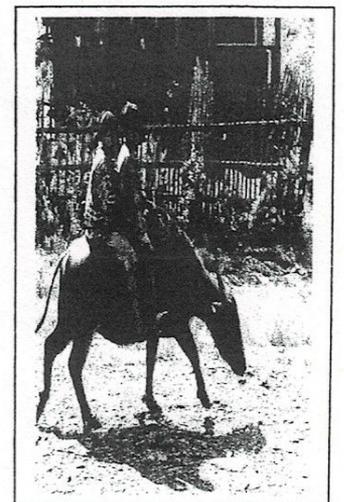
By year 2005 the Re-Entry Access for the Poor (REAP) was dissolved as one of the education programs of the Foundation under the Alternative Learning Session Program in partnership with Angelicum College. The dissolution of the program was due to limited returnees of the learners and limited number of learners who were willing to continue the program, after the land conflict that Miarayon suffered last 2004.



The sustainability of Alternative Learning Session was explored by Cartwheel. The former parish priest of Miarayon, Fr. Archie Caramptan, agreed that the High School Teachers and fourth year students would eventually be the one to handle the program. This will be the school's community extension service for Miarayon. The coming of the new parish priest, Fr. Dario Saniel protracted the process since he was not the one who committed to Cartwheel. Documentation of what was agreed by Cartwheel and the former parish priest should be presented to Fr. Dario and perhaps another round of consultation if the said proposal is amenable to him.

### ***E. Supplementary Programs***

From time to time Cartwheel offers Emergency Feeding and Teacher Training to other indigenous cultural communities. This year there were no supplementary programs conducted to other communities apart from Miarayon.



### ***F. Programs for Sustainable Development***

#### ***Community Mobilization***

For the year 2005, there was no Community Mobilization Officer who followed Mr. Mark Brazil. Cartwheel has bring back its focused to education. For the past years, Cartwheel facilitated the link between various organizations and agencies and the tribal leaders of Miarayon. The community mobilization concerns have been taken care of since the tribal leaders and elders are now in direct contact with various organizations, more institutions and agencies are now in contact with the leaders of Miarayon.



It has been institutionalized by Cartwheel Foundation that livelihood will not be part of its main focus in servicing the community it partners with. Cartwheel has agreed to link the community to other organizations who are expert in the field of livelihood.

Cartwheel, for the year 2005, has been preparing the community for its eventual phase-out and turning over of the programs. Leaders and stakeholders were met to discuss the possible options of turning the programs over to them and how to redefine the partnership that Cartwheel and the community of Miarayon has.



Final plan for the said phase-out will be discussed and ironed-out during the strategic planning of Cartwheel by 2006.

Regarding the cases filed to the tribe by the Aberasturis about the land conflict, all cases were turned-over to Balaod Mindanaw. The purpose of this action was for the case and legal needs of the community to be given more full attention by a competent group.

The last report we got from the community is the result of this case last February 2005: the Manolo Regional Trial Court issued Order recognizing that the plaintiffs (the lowlanders) have shown to the satisfaction of the court its positive rights worth protected under an injunction order.

### ***Cultural Heritage Conservation***

The effort of bringing back to life the Tala-Andig Culture has been evident in the education programs of Cartwheel Foundation. The beginning of the effort was that of the workshop conducted by the Cultural Center of the Philippines last 2003.



Preschool Curriculum is now little by little being localized/indigenized. With the help of the elders and that of the experts in the field of localizing the curriculum, the para-teachers of the Sta. Teresita Preschool attended numerous trainings and workshop in indigenizing/localizing the curriculum.

The Alternative Learning Session was able to have a localized curriculum during the 5<sup>th</sup> batch of learners. The localization effort is an attempt to bring learning close to their daily lives and for them to grasp easily the concepts being taught.

The regeneration of the Tala-Andig Culture is not only present in the school set-up but also in the barangay and parochial activities. A few of these are the celebration of the CADT Awarding; Tala-Andig Day; and Parochial Fiesta.

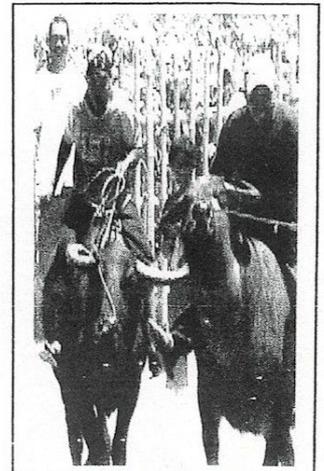
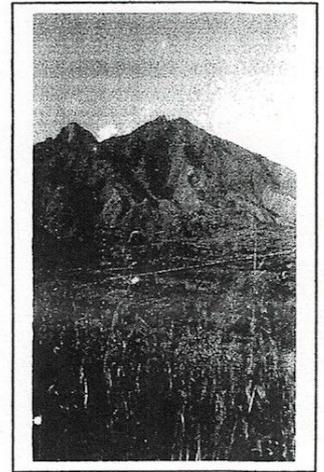
### ***The Tribal Education Council***

As one of the offshoot projects from CCP Workshop, the Tribal Education Council convened its first meeting last January 6, 2005. Its conception can be traced since last school year. Sta. Teresita Preschool and Alternative Learning Sessions has been an active member from the start. It has contributed significantly in influencing other educational institutions in localizing the curriculum. One elementary teacher from Miarayon Elementary School shared that she put up Talaandig corner in her classroom after hearing this example done in the preschool. The council will also adopt the usual teacher-training concept from preschool.

The Tribal Education Council was formed in response to the challenged posed by the Cultural Center of the Philippines on how to continue the effort of bringing back to life the Tala-Andig Culture.

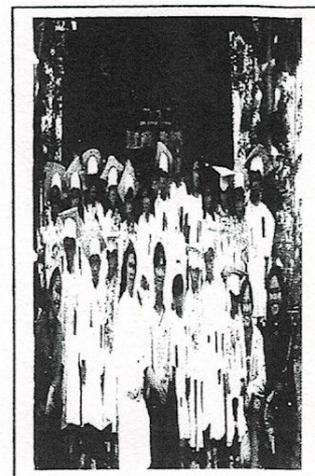
The council is composed of the heads of the education stakeholders of the community as well as the leaders and parents. The council serves as the venue for the teachers to share resources as well as expertise in bringing quality education to the Tala-Andig children and making sure that culture is part of the lessons.

It was officially formulated last 2004 and was able to have a full swing until the first quarter of 2005. Monthly meeting was



conducted to discuss the challenges faced by the teachers like teaching the Indigenous Children by non-IP teachers, concepts that are foreign to the students, lack of materials and the like. The different education stakeholders of Mirayon experienced the same concerns. Cartwheel who used to have a lot of educational books at the preschool, donated the high school and grade school books to the Mirayon Elementary Schools and to the St. Therese High School of Mirayon to add to their collection of books for the teachers and students reference.

In addressing the said challenges, the Council suggested activities like teachers trainings, learning the Tala-Andig culture, localizing the curriculum and its strategies, participating in the community activities of the Tribe, etc.



### III. RECOMMENDATIONS

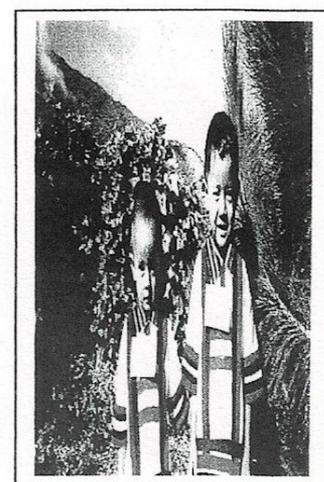
#### A. Preschool

##### *Pre – School's Distinct Character*

The Sta. Teresita Pre-School is following the structured learning style but is also entertaining the other learning styles e.g. play school, Freirian etc. The school is also into indigenizing and localizing curriculum. The school has to be grounded on a specific school of thought in implementing its educational service to the young. This will give the school a distinct character. The comparative advantage of the school is that it caters to the tribal children. The Foundation, through its board or management, has to specifically set the kind of character it wants for the school. This will not just clear the identity of the school but will also help the school in improving the delivery of service for it will now have a specific quality to develop and foster. Without this, the teachers will remain to be purely teaching without any knowledge on what lessons they are teaching and can't give their maximum potential knowing that the school is not anchored to a distinct character.



For the localization effort, to have a better system, it would be best for the preschool teachers to start with the local stories and examples or use the culture as a springboard to any lessons. It will also help if the school will have a **cultural day** or sort of Physical Education day, perhaps every Friday, where the students will learn in actual the cultural dance steps, songs, etc. The art sessions and health care, since it is not periodic, can also be entertained during this Cultural Friday. It will even be best that the teachers be asked to dress-up Tala-Andig clothes and



accessories. These, of course, have to be presented to the tribe if this is doable and permitted in their culture, it might need rituals for teachers to wear the Talaandig cultural dress.

The effort to localize/indigenize the preschool curriculum is still in process, the academic budget must be revisited and be modified for the school to efficiently prepare the students in Grade School at the same keep the culture alive and in place in the curriculum.

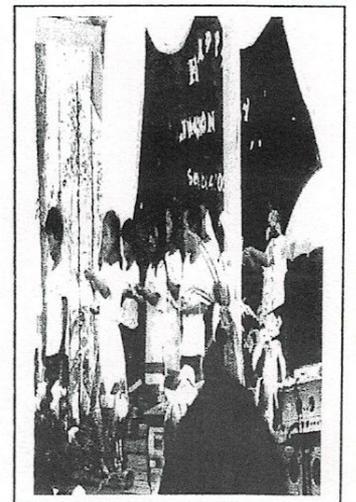
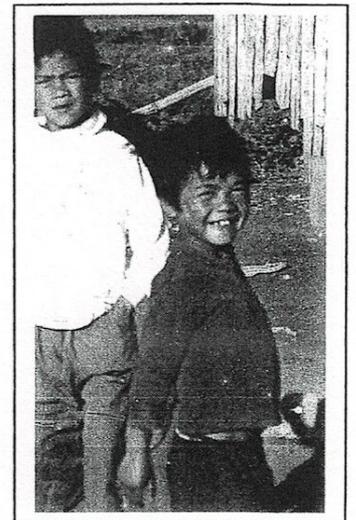
The Supervisor, on the other hand, for safekeeping and for documentation will collect the lesson plans formulated this year. These lesson plans will be enhanced and will be the springboard of the localized lesson plans.

### *Subjects to Teach*

At present the school is offering the following subjects: Math, Language and Reading. Though this seems to work for the past six years, it would also be best to look into the subject titles the school is using. For Mathematics, there seems to be no problem. Language and Reading on the other hand tends to confuse people, especially those visiting the area. Most people would raise the following questions: Do you teach the Tala-Andig vernacular under Language? How about reading, does it include how to read in Binukid? Isn't Reading part of Language? Etc.

Language may be taken as one subject, it teaches students how to write and read in English. Reading may be anchored to another subject, for instance Science. Science, which is currently not being taught as one specific subject, may be provided. Under Science, reading may be integrated. There would be no problem in coming up with a new science curriculum since the original Reading Subject of the school has this orientation.

The age range of the early childhood education requires fine motor exercises and interpersonal relationship among other kids. If we are to examine the subject it teaches and the lessons under each subject, as well as the classroom environment, the school pays little attention to these requirements. The school may adopt **free playtime** before classes start. This is not just mere allocation of time but also materials and toys for the students to manipulate and play with. Teachers are of course to supervise this activity. They may also use teaching strategies that would enhance fine motor skills and develop good interpersonal relationships.



To accommodate the suggestions above, the school can follow the recommended class schedule below:

Present Class Schedule		Suggested Class Schedule	
7:40 – 8:00	Prayer, National Anthem		
8:00 – 8:40	1 <sup>st</sup> Subject	7:40 – 7:50	Prayer, National Anthem
8:40 – 9:20	2 <sup>nd</sup> Subject	7:50 – 8:20	Free Play
9:20 – 9:40	Break	8:20 – 9:00	1 <sup>st</sup> Subject
9:40 – 10:20	3 <sup>rd</sup> Subject	9:00 – 9:40	2 <sup>nd</sup> Subject
10:20 – 10:30	Clean up	9:40 – 10:10	Break
		10:10 – 10:50	3 <sup>rd</sup> Subject
		10:50 – 11:00	Clean up

### ***Students' performance Evaluation***

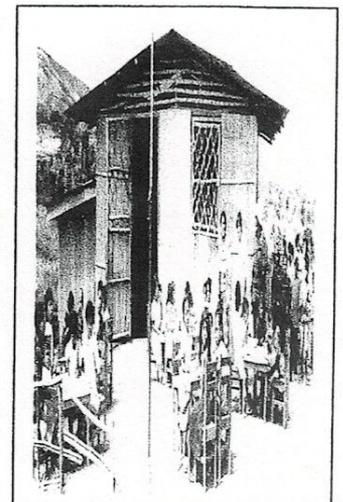
The present system of the school does not apply a standard evaluation tool to measure the learning of the students. Teachers rely most on their discretion and the activity sheets. Next school year the school may explore the idea of having a standard measurement tool to determine the deserving students to be awarded. Though the report card is in placed, the criteria of evaluation are lacking.

The evaluation must include not just the academic achievement of the students but also students' interpersonal relationship, which the free play provides, and the values being displayed or practiced by the students. This tool will help ease teachers to decipher who should be awarded and be recognized during the closing rite.



### ***School Management***

There is a need for the Preschool Supervisor to deliver the needs of the preschool to achieve the preschool envisioned by the community and Cartwheel. Though the indigenization of the curriculum has been started, it has to be polished and a final curriculum has to be produced. A curriculum that is fitting to the indigenous children and adult learners of Bukidnon. Tools for evaluation should be maximized, the teacher's evaluation and the student's evaluation have to be implemented to document their performance and help them improve later. The students' evaluation is very important in updating their sponsors, especially since Cartwheel has a commitment to the sponsor to update them regularly.



Updating of the database from time to time is also necessary. It would be better to track the alumni of the preschool for easy measuring of the impact of the program.

### ***Expected Impact***

If the suggested inputs are followed, it will be easier for the school to achieve its goals. Most specifically, students will be at home with their culture and identity and be more active participants in any cultural related activities in the area e.g. parochial and barangay fiestas and school programs.

Most likely the preschool may influence other educational stakeholders in the community to do the same, if the school would be successful in this effort. This repercussion effect can safeguard the conservation of the Tala-Andig culture as well as the future of the young Tala-Andigs in the long run. This love of the young to their identity and that of learning will carry them through challenging school environments in the future.

### ***Challenges***

In carrying out these inputs, there are always challenges along the way. Knowing that majority of this year's teaching force are new, implementing the mentioned concepts require much time for internalization as well as that of the quality of the output could not be what is expected. For constant reminder and guidance, the presence of the pre-school's administrator who is very well acquainted in the academe or teaching will somehow address this concern.

The need to understand that the Tribal Education Council is very young and their commitment is not that assuring this time is important to consider. With constant meeting, it is hoped that they comprehend the reasons behind all these efforts, that these soon-to-be best practices of the preschool may be replicated. After all, each of the education stakeholders is concern of the development of the children.

It is also evident in the area that the people lack more cultural education. This hindrance is the ultimate purpose of all of the preschool effort. The suggested inputs are inline to the road of allowing the tribe see the beauty of their culture and appreciate the value of education.



## B. College Scholarship

The formation track has to be revisited from time to time. Since the main concern is the conservation of culture it is best to fully implement the discussions about their culture, history and way of life in the formation sessions. The Program Officer has to be trained also in the areas of facilitating, counseling and program administration.

Thorough screening process should be implemented for the next batch of scholars. Though tedious, but this will save a lot of headaches in the future. If the deserving and committed scholars will be chosen, most likely they will finish college with lesser problems and organizational challenges. Part of the screening process is the compatibility of the scholars from his/her chosen course. Cartwheel should guide the scholars in their decision-making. Most of the scholars applying do not have a full and clear idea on the kind of work that their chosen course will offer as well as the effort and other concerns it demands. The lessening of dropouts and termination in the scholarship program will contribute much to the societal investment that Cartwheel and the partners are envisioning.

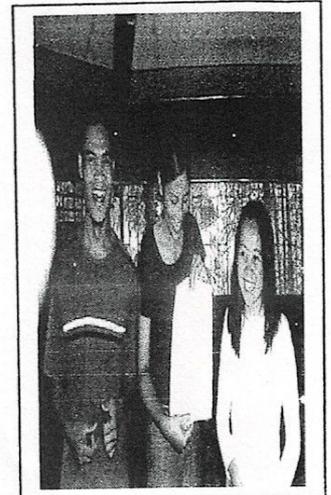
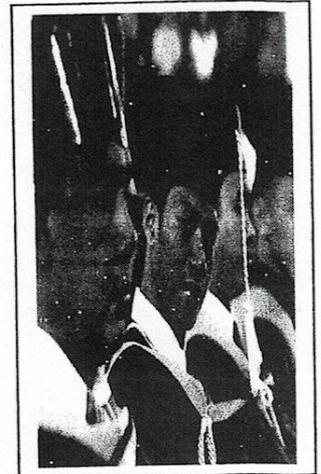
It is also wise to spread the scholarship grants to a fair enough number of Sitios where Cartwheel is partnering and not to limit to a few clans. If this will be implemented the social development will most likely be feasible.

The feelings of resentment that may develop from the families of the terminated scholars will be addressed by an exit processing, which Cartwheel has yet to develop. This will allow the scholars to be responsible in his/her actions and they're consequences. The exit processing should assure the scholar that he/she has other opportunities to be explored, that he/she might continue to contribute to building their community in many forms and he/she always have choice how to shape his/her future.

## C. Alternative Learning Session (ALS)

To make ALS work it is best to anchor it to preschool program. It would be good that the program will be offered to the parents of the kids enrolled in the preschool. This will allow ALS to have a captured audience and at the same time focused lessons to teach.

This kind of ALS may offer lessons that will also benefit the students of the preschool. Some of these would be basic parenting, nutrition for kids, basic literacy and education appreciation.



The modules supplied by the Assisi Development Foundation are already in place for this kind of ALS. This can be adopted and modified by adding the other topics.

When ALS goes hand in hand with the preschool program, all parents of the enrolled students should be enrolled also in the ALS. A once or twice a month meeting would suffice for the entire school year.

#### **D. Community Mobilization**

A program officer may assume the community mobilization responsibilities but limited to the education programs of the Foundation. Livelihood component can be channeled to other organization where the program officer may serve as a bridge to link the community and the other organizations.

#### **E. Cultural Heritage Conservation**

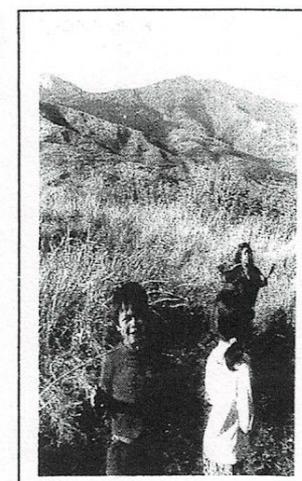
The effort of conserving the culture can be attached to all programs. This should be highly emphasized in the programs of Cartwheel as well as try to encourage other institutions operating in the area to do the same.

#### **F. Tribal Education Council**

The re-assignment of the Programs Manager of Cartwheel Foundation to Manila, who used to spearhead the Tribal Education Council, has somehow slowed the process of the Tribal Education Council and even the other programs. This shows the little appreciation of the value of education by the leaders of Marayon and that of the readiness of the Program Officers as well as the leaders to handle and assist the programs. Cartwheel has a lot of work to be done in raising the interest of the community leaders with regards to education and program management for the Program Officers. Series of program management, capability training and education appreciation should be given.

To help clear the set-up and have a better system, Cartwheel together with the stakeholders must map-out an organizational chart for the programs and councils in the area. This will help specify what assignment is under each council and programs.

It is also crucial to have a point person to oversee the TEC. If deemed necessary a Memorandum of Agreement must be set to stipulate the tasks and functions of the stakeholders as well as the purpose of the TEC. It is very crucial to enliven the participation of the tribal leaders and the LGUs.



## G. Community Partnership

Cartwheel's healthy experience with Miarayon allowed it to realize that a community selection criteria or guidelines must be set upon deciding what community to partner with.

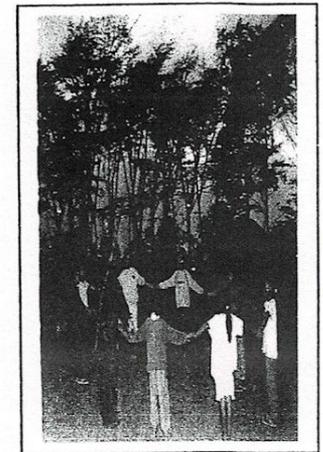
The phase-in and phase-out plan must be designed together with the community. This will also help in allowing them to participate in all the programs. There must also be an extensive study about the community and its people. This includes the people's expectations, assessment of the human resource that the community has, and needs identification to inline the programs or services that may be offered.



## IV. THE INDICATORS OF SUCCESS

The fourteen-college-scholar graduates of Cartwheel are now serving their fellow IPs or community as agents of community literacy. Jomer Dogia, Cecilia Enecito and Pinky Enecito are now teaching at the lone High School of Miarayon, Talakag Bukidnon. They are active youth leaders also of their respective localities.

The addition of 4 more graduates this year in Miarayon, Bukidnon as well as 6 more graduating by March 2006 is a community investment for the total literacy development of the area. This time the community is somehow reaping its fruits from the scholarship program. All of the graduates of the scholarship program are now teaching their fellow tribe members on how to read and write and acquire life skills.



Below is the statistics for the College Scholarship Program:

Year	No. of Scholars	No. of Terminated Scholars	No. of Graduates	No. of Returnees	Roles in the Community
2005-2006	15	2			
2004-2005	25	5	5	5	High School Teachers
2003-2004	29	2	2	2	Elementary Teachers, Community Organizing, Alternative Learning Session Teacher
2002-2003	19	1			
2001-2002	11				
2000-2001	4	1			
1999-2000	2				
Total		11	7	7	

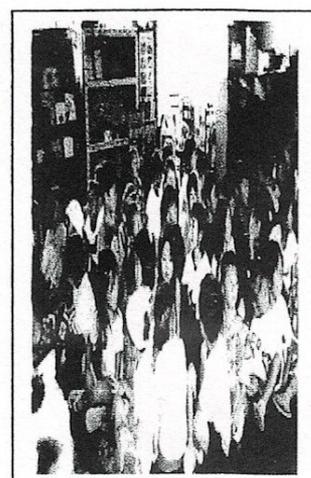
Since 1999 thirty-one youths have benefited the program. Seven earned their Bachelor's Degree while fifteen more are hoping to finish

their college education. The Cartwheel College Scholar Graduates took over key leadership roles in the community previously played by volunteers from other areas (e.g. teachers in parochial high school, teacher/supervisor of Cartwheel's Alternative Learning Sessions, etc.). This is somehow a success also of the formation aspect of the scholarship program. These seven determined graduates encouraged the youths in the community to pursue further studies/college education. Having a college diploma and an opportunity for a college scholarship discouraged early marriage among the youth.



Cartwheel college graduates serve as inspiration to other youths. The graduates are concrete examples that obtaining a college education is possible to achieve.

The Sta. Teresita Preschools are able to have one hundred ninety-eight (198) graduate students. Three hundred ninety-two were able to benefit the program. Most of these graduates are able to attend the elementary school, and some of the first batch has finished grade school. Majority of those who reached grade school are excelling, receiving honors and awards. This can be attributed to the good foundation they had in their preschool years and the love for learning that they were able to embrace.



Para-teachers of the said school are now locals and some are from the scholarship program of Cartwheel. This made learning easy for the students knowing that their teachers are indigenous adults, who understand their situations better. The localization effort is also a big step forward in helping the kids appreciate their own language and culture.

Below are the data of the preschool program:

**Sta. Teresita Preschool - Centro**

Year	No. of Enrollees			No. of parents attending Alternative Learning Session			No. of graduates	No. of students admitted in grade school	No. of honor students in grade school coming from preschool
	Nurser y	Kind er	Tot al	Nurser y	Kind er	Tot al			
2005-2006	17	30	47						
2004-2005	15	22	37			N.D.	22	N.D.	N.D.
2003-2004	20	32	52			N.D.	31	N.D.	N.D.
2002-2003	17	20	37			N.D.	17	N.D.	N.D.
2001-2002	15	30	45			N.D.	30	N.D.	N.D.
2000-2001	7	15	22			N.D.	14	N.D.	N.D.
1999-2000	11	18	29			N.D.	18	N.D.	N.D.
<b>Total</b>	<b>102</b>	<b>167</b>	<b>269</b>				<b>132</b>		

N.D. = No Data

Sta. Teresita Preschool - Abel

Year	No. of Enrollees				No. of parents attending Alternative Learning Session			No. of graduates	No. of students admitted in grade school	No. of honor students in grade school coming from preschool
	Nurser Y	Kin der	Prep	Total	Nursery	Kinder	Total			
2005-2006	X	30	X	30						
2004-2005	X	24	X	24			N.D.	18	N.D.	N.D.
2003-2004	6	13	11	30			N.D.	20	N.D.	N.D.
2002-2003	x	15	X	15			N.D.	19	N.D.	N.D.
2001-2002	x	25	x	25			N.D.	9	N.D.	N.D.
<b>Total</b>	<b>6</b>	<b>106</b>	<b>11</b>	<b>123</b>				<b>66</b>		

N.D. = No Data

One Hundred Eight (108) learners were able to finish the Alternative Learning Sessions of Cartwheel since its inception. One major success of the program is the acquisition of the Certificate of Ancestral Domain of the Tribe last 2003. There were also two adults who finished the program that became parateachers of the said program.

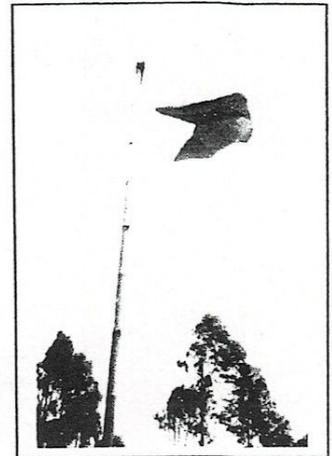
The participation of the learners in the program allowed them to assist their children who are in the preschool program.

Below are the data of Alternative Learning Sessions:

Batch / Year	No. of Enrollees	No. of Graduates	No. of Drop-outs	No. of learners whose child/ren are attending the preschool	Roles in the Community after graduation
1		27		8	Brgy Officials, Para Teacher
2 (Feb-Sept 03)	30	28	2	5	Bantay Bayan, Plantation workers
3 (Jan-Dec. 04)	55	19	23	5	Plantation workers
4 (Feb-July 05)	75	30	42	3	Plantation workers, students in formal school
<b>Total</b>		<b>108</b>		<b>23</b>	

## V. FUND DEVELOPMENT

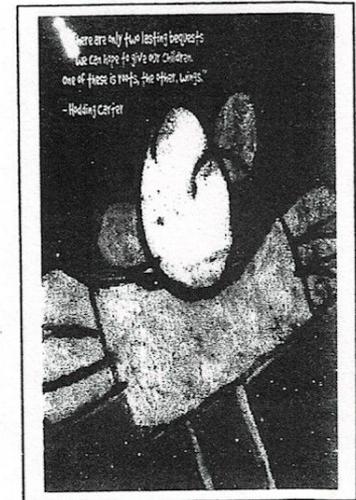
FUND DEVELOPMENT :005				
MONTH	GRANTS/EVENTS/ CONTRIBUTION	PESOS Php	U.S. DOLLAR \$	CAD DOLLAR \$
January	Individual Donors	95,929.40	371.85	1,170.00
	Sales	26,034.00		
February	Assisi Development Foundation	62,200.00	648.50	
	Individual Donors	70,439.00		
	Sales	1,060.00		
March	Individual Donors	73,794.00		
	Sales	7,200.00		
April	Individual Donors	81,440.64		
	Sales	1,650.00		
May	Individual Donors	45,138.20		
	Sales	15,000.00		
June	Individual Donors	136,224.16		
	Sales	35,224.50		
July	Assisi Development Foundation	17,536.95	1,485.00	
	Children's Hour	122,100.00		
	Individual Donors	96,179.50		
	Sales	8,650.00		
August	Individual Donors	131,682.75		
	Sales	2,244.00		
September	Metrobank Foundation	50,000.00		
	Individual Donors	79,043.80		
	Sales			
October	Individual Donors	116,683.20	129.80	
	Sales	160.00		
November	Children's Hour	127,600.00		
	Individual Donors	52,579.58		
	Sales			
December	First Life	227,000.00		
	Anonymous	100,000.00		
	Individual Donors	92,916.00		
	Sales			
<b>TOTAL</b>		<b>1,875,709.68</b>	<b>2,635.15</b>	<b>1,170.00</b>



## VI. NON-CASH ACQUIRED ASSETS

### CARTWHEEL FOUNDATION ACQUISITION REPORT NON-CASH ACQUIRED ASSETS (2005)

DATE	ITEM	LOCATION
Jan. 4	Double lock	Manila
Jan. 12	Whiteboard	Bukidnon
Jan. 28	Comp. hard disk	Bukidnon
Feb. 7	Faucet	Bukidnon
March. 21	Comp. keyboard	Bukidnon
March. 21	Comp. mouse	Bukidnon
April. 28	Comp. keyboard	Bukidnon
May. 6	File Organizer	Bukidnon
May. 7	Comp. cable	Bukidnon
May. 13	Faucet	Bukidnon
June. 24	Door lock	Bukidnon
June. 24	Padlock	Bukidnon
July. 19	Adaptor	Bukidnon
July. 20	Trash can	Bukidnon
July. 26	Adaptor	Manila
Aug. 3	Comp. mouse	Manila
Sept. 12	Stampering	Manila
Sept. 13	Blinds	Manila
Sept. 22	Printer	Manila
Oct. 8	USB flash drive	Bukidnon
Oct. 17	Puncher	Manila
Oct. 20	Lancard	Manila
Oct. 20	CD Modern	Bukidnon



## VII. NON-CASH DONATIONS

### CARTWHEEL FOUNDATION ACQUISITION REPORT NON-CASH DONATIONS (2005)

DATE	ITEM	DONATED BY
Dec. 9	6 boxes of stikko	Tessie Perez
Dec. 19	2 boxes butterfly shoes	Tony Sy

