

Alangan Mangyans' Values That Shape Their Young Generations' Thinking Skills, Technology Use, and Their Relationship to the Lowlanders: A Mini-Ethnographic Case Study

Eunice M. Aclan^{1*}, Jesse R. Songcayawon¹, Jeruel Ibañez¹, Edmund R. Acquioben¹,
Aser Neph A. Torres¹, Jap Tji Beng²

¹College of Arts and Humanities, Adventist University of the Philippines; Puting Kahoy, Silang, Cavite, Philippines;

²Universitas Tarumanagara, Jakarta, Indonesia

*Corresponding Author. Email: emaclan@aup.edu.ph

ABSTRACT

While many parts of the globe benefit from higher education and quick information technology advancement, there are society sectors left behind such as the indigenous peoples [IPs]; this hinders attainment of UN's Sustainable Development Goals [SDGs]. This mini-ethnographic case study explored the Alangan Mangyans' values that shape the younger generation's thinking skills, technology use, and their relationship to the lowlanders. The participants of the study were six Alangan Mangyan students in a faith-based university triangulated by five elders. Data were gathered through interview and immersion observations in the participants' community in Sablayan, Occidental Mindoro. Interviews and observation field notes were transcribed and thematically analyzed. Results show that Alangan Mangyans' values that shape their thinking skills include close family ties, ethnocentrism, and non-valuing of formal education. As to how the traditional Alangan Mangyans' values affect their younger generations' technological equipment use for learning, they lag behind affecting their thinking skills development and their non-valuing of education caused them to remain poor depriving the younger generation of learning technology. At first, Alangan Mangyan students in the faith-based university experienced inferiority complex but they gradually overcame it and they assimilated into the mainstream culture due to their supportive Adventist environment in which they did not feel discriminated. Therefore, although younger generations of indigenous people might be affected by their traditional values, once they achieve higher education and are immersed into the mainstream culture, they eventually transform. Future research may investigate the extent of government's programs that support indigenous peoples in the country.

Keywords: *Indigenous peoples, Alangan Mangyan, Adventist education environment, education for poverty eradication, overcoming discrimination*

1. INTRODUCTION

Value denotes the degree of importance of something or action which influences the behaviors of individuals or group of people including indigenous groups. Among the indigenous peoples in the Philippines, the Alangan Mangyans in Occidental Mindoro hold values that may either result to positive or negative behaviors. They are one of the eight tribes of Mangyans in Mindoro; the other seven tribes are Bangon, Buhid, Hanunuo, Iraya, Ratagnon, Tadyawan, and Tau-buid with an estimated population of about 100, 000+ for all the eight tribes[1]. But the Alangan Mangyans inhabiting a secluded cultural village in

Pandurucan, Pag-asa, Sablayan, Occidental Mindoro are around 200 families living in shanties.

The Mangyans in Occidental Mindoro are considered the most unschooled and illiterate among the indigenous peoples of the Philippines [2]. Although literature shows that formal education serves as a catalyst of change in socio-cultural aspect of mankind, there have been various reasons that indigenous groups do not attain higher education such as having experienced discrimination or marginalization if exposed to educational environments or their traditional beliefs that hinder them to go to school [3]. In the case of the Alangan Mangyans in Pandurucan, there have only been two in the village who finished a college degree. These two who already graduated have encouraged a few of the younger generation such as the participants of

this study to pursue college education as well but they seem to be struggling academically including their use of technology. Thus, this study explored how the values of Alangan Mangyans have shaped their younger generations' thinking skills, technology use, and relations to the lowlanders in their new environment.

1.1. Related Work

1.1.1. Indigenous Groups' Values and Thinking Skills

The result of the study conducted by Robert Fisher, entitled *Thinking Skills to Thinking Schools: Ways to Develop Children's Thinking and Learning* shows that the development of values among students through healthy social environment plays a very important role in children's development of thinking skills [4].

Another study underscores the importance of values and knowledge through education in the development of critical thinking skills [5]. Values and knowledge education (VaKE) was implemented among 27 undergraduate students in one Psychology course and the result yielded positive improvement in the critical thinking skills of the respondents.

McLoughlin and Oliver [6] suggested that learning should be inclusive taking into account the different cultures. Cultural variables and specific learning needs must be recognized and addressed. This further implies cultural localization which means incorporating the local values, styles of learning, and cognitive preferences of the target population.

1.1.2. Indigenous Groups' Values and Use of Technology

The disadvantage of the indigenous groups in terms of skills development is evident in the result of the study conducted by Mahboubi and Busby [7]. This study explains that indigenous groups in Canada experienced skills gap more compared to their non-indigenous counterparts. The reason is greatly due to economic deprivation.

1.1.3. Indigenous Groups' Values and Relations to Lowlanders

The study by Reyes et al. [8] provides a picture of the patterns of inequality in Mindanao. The results show that there are significant inequalities in opportunities in accessing basic services within and among ethnic groups in the Philippines. These inequalities, which are also true to the Mangyans, further worsen the relationships between indigenous groups and the lowlanders [8].

As explained by Molintas [9], state's development policies as viewed by most indigenous groups have not worked in their favor. Laws seem to have always been biased against indigenous concepts of ownership. The indigenous peoples have done more than enough to adjust or even to work

within these laws. This is one of the major reasons for their negative attitude towards the government or the lowlanders which could be contributory to their remaining left behind in many aspects educationally, technologically, and socio-economically.

2. BACKGROUND

During the pre-Spanish period, the Mangyan tribes were living peacefully and undisturbed with each other, engaging in trade and commerce with other tribes in the archipelago, according to Zaide [10]. Zaide describes the Mangyans as coastal dwellers who thrived with farming and fishing. But the arrival of the Spaniards threatened their culture that pushed them inland and into the mountains to avoid confrontation with the foreigners and also with the Tagalogs. Their historical experiences including the abuses and denial of opportunities resulted to the set of values they now hold ever since.

The continued marginalization of the indigenous groups including the Alangan Mangyans deprived them of formal education which could lead to their socio-economic development. This predicament of the indigenous groups in the Philippines is also common to other similar marginalized groups in other parts of the world. To address this issue, the United Nations in 1948 drafted the universal declaration of Human Rights which includes the rights of indigenous groups all over the world. Recently, in its conference in 2017 the UN formulated the 17 Sustainable Development Goals (SDGs) [11].

Aligned with the UN mandate, the 1987 Constitution clearly stipulates the provisions on the rights of the indigenous groups. The Philippine government created an agency known as National Commission for Indigenous Peoples (NCIP) which aims to look after the welfare of all indigenous groups in the country. Despite these efforts, minimal positive results are observed and realized due to the many factors and challenges, such as lack of funding and the values held by the indigenous peoples [12]. In fact, there are only two members of the Alangan Mangyan community in Pandurucan, Sablayan, Occidental Mindoro who finished college education [13]. Education plays an important role in values development, thus it is the duty of the government and educational institutions to develop the youth including the indigenous groups especially their younger generations. It is through education that this tribal group could improve their critical thinking skills, use of technology, and their relationships with the lowlanders and eradicate poverty as stated in SDGs.

3. METHODS

This section details the research design, participants of the study, data gathering method and procedure, and data analysis. It also describes the ethical considerations of the study.

3.1. Research Design

This qualitative research employed blended qualitative approaches, i.e., mini-ethnographic case study. In studying tribal groups, mini-ethnography, also called focused ethnography, is used when an inquiry focuses on a specific area of study to understand the cultural norms, values, and roles as recalled by the participants [14]. Qualitative researchers are interested in understanding the meaning people have constructed, i.e., how people make sense of their world and experiences they have in the world [15]. Qualitative case study is an “intensive, holistic description and analysis of a bounded phenomenon” [15, p. xiii]. Study designs may be blended in order to use the best of each design that “can mitigate the limitations of each” and “miniethnographic case study design uses data collection methods from both designs yet bounds the research in time and space” [16, p. 926]. This type of blended design also allows researchers to explore causality links, which is not typical for ethnographies and is suitable for researchers with limited time and fund. Finally, the use of a mini-ethnographic case study design enables researchers to generate as well as study theory in real world applications. Thus, blended mini-ethnography and case study was used in this study as its main purpose determine the Alangan Mangyans’ values that shape the younger generation’s thinking skills, technology use, and their relationship to the lowlanders.

3.2. Participants of the Study

The participants of the study were six Alangan Mangyans in a faith-based university in the Philippines. Four of the participants are male and two are female. They have been studying in the university for at least two years. Table 1 shows the profile of the participants.

Table 1 Participants’ Profile

Pseudonym	Gender	Number of Semesters in the University
Crisanto	Male	8
Jasmin	Female	9
Nardo	Male	8
Ramil	Male	9
Rona	Female	9
Tonio	Male	7

To increase the trustworthiness of the results, five male elders of the indigenous group were involved in the study for triangulation. Some of them are parents, uncles, or grandfather of the participants of this study.

3.3. Analysis and Interpretation of Data

The following analytical stages suggested by Creswell and Poth [17] were followed to answer the research questions:

1. Managing and organizing data which involves preparing files and units, ensuring ongoing secured storage of files, and selecting mode of analysis.
2. Reading and memorizing emergent ideas included taking notes while reading, sketching reflective thinking, and summarizing field notes.
3. Describing and classifying codes into themes such as working with words, identifying codes, applying codes, and reducing codes to themes.
4. Developing and assessing interpretations involve relating categories/themes/families to analytic framework in literature.
5. Representing and visualizing the data is creating a point of views and displaying and reporting the data (p. 187).

The five analytical steps are presented by Creswell and Poth in a spiral as shown in the following figure:

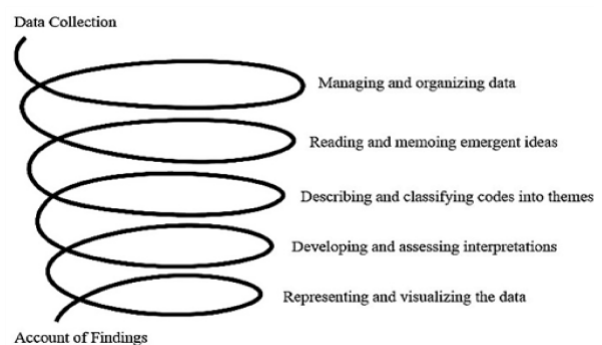


Figure 1 The data analysis spiral by Creswell and Poth [17, p. 186]

3.4. Data Gathering Method and Procedure

Series of semi-structured one-on-one interviews and observations were conducted to gather data for the study. Interview and observation protocols were prepared before the data gathering. Interviews with the students were conducted in a convenient room and each recorded interview took between 30-45 minutes. For the triangulation, focus group interviews (FGIs) and two field visits were conducted in the community of the Alangan Mangyans in Sablayan, Occidental Mindoro. All interviews were audio-recorded and transcribed.

3.5. Ethical Considerations

As the participants are part of the group of indigenous people, a consent from the Council of Elders of the Alangan Mangyans, as advised by the National Council for Indigenous People [NCIP] that they could participate in the study was sought. The researchers then submitted the certification along with other forms to the ERB of the University to seek clearance. After which, a consent form was given to the prospected participants and everything about their voluntary participation was explained. The participants were assured of confidentiality by not divulging their identities using pseudonyms.

4. FINDINGS AND DISCUSSION

4.1. Values of the Alangan Mangyans That Shape Their Thinking Skills

To answer research question 1, “What are the values of the Alangan Mangyans that shaped their thinking skills?”, two themes emerged: close family ties, ethnocentrism, and not valuing formal higher education.

4.1.1. Close Family Ties

Based on the interview data, one value that shaped the Alangan Mangyans’ thinking skills is their close family ties. They value what their parents and elders say and ask them to do. For example, Nardo shared:

It was not easy for me to leave my parents and my siblings behind because they thought if I would go out of our community, we would no longer come back. That’s what our fellow Alangan Mangyans think also. So, we just do not improve with the way we think. We remain to be poor because we feel so emotional, being so attached with our community and so we do not see how others learn, how they live, how others get good education and a better life outside our community. (Nardo, 8 semesters in the university).

This result on the close family ties was confirmed during the field observations during the researchers’ immersion. The researchers observed that the Alangan Mangyans have close family ties that they live as an extended family in one roof up to third generations or children who already have their own children live with their parents. The extended family living in one roof influence each other with their own beliefs and traditions as many of them rarely finished even secondary education as the children usually help to look for their subsistence in order to survive. Jasmin who has been studying in the university for almost 5 years now as a working student narrated her experience.

I did not want to leave my family in Pandurucan but since I have two children depending on me because their father from another Mangyan tribe left us, I have to do my best to finish college. Many of us in our village do not want to leave their family because they would be homesick or might have thought that something bad might happen to them as our elders would tell us, but it doesn’t make us better if we just stay together. We do not improve. We are so left behind with our weak foundation in our elementary and high school because we had to always be absent from our classes to help our parents look for “nami”, a kind of root crop for our food we had to dig in our mountains. (Jasmin, 9 semesters in the university).

The Alangan Mangyan cultural group values close family ties that seemed to contribute to their younger generations’ underdeveloped thinking skills making them behind in understanding their lessons and in completing their

requirements. In the observation of the researchers who were their former instructors, they lagged behind in their classes although there were other working students in their classes who were able to catch up with their non-working student classmates. It could be that their close family ties among family members and their kin in the tribe limited their interaction with others outside their village where they could have gained more knowledge and widened their perspectives and understanding of concepts and the world. The result of the study relates to Robert Fisher’s conclusion that values can be enhanced among students through healthy social environments which play a crucial role in the development of children’s thinking skills [4].

From the interview with the Alangan Mangyan’s council of elders, they themselves confirmed that they wanted to keep their children in their village to show solidarity for their valuing close family ties. Thus, getting higher education itself is considered by some of their elders as not important as it may break their culture because they believe that once their children get educated and have tried living a better or different life outside their village, they might not go back to their tribe anymore. The tribe’s holding on to their value of close family ties limits the critical thinking skills development of their young generations.

4.1.2. Ethnocentrism

Another theme that emerged as a value of the Alangan Mangyans that shaped their younger generation’s thinking skills is ethnocentrism. Ethnocentrism is defined by Baylor [18] as the “cultural or ethnic bias—whether conscious or unconscious—in which an individual views the world from the perspective of his or her own group, establishing the in-group as archetypal and rating all other groups with reference to this ideal.” Baylor further explains that ethnocentrism causes limited point of view that “often results in inability to adequately understand cultures that are different from one’s own.” The interview data show that ethnocentrism has been transmitted as a value by the Alangan Mangyan group from old to younger generations. Although the ways of thinking of the two professionals and less than 10 of the villagers who have attended tertiary education or have lived outside their village have changed having been exposed to various cultures, most of them still view the world from their own limited villagers’ perspective. Jasmin expressed her predicament as follows:

It’s only my family and my cousin who graduated college who have toilets in our village. Our people do not understand the importance of a toilet because they think that it’s just okay to defecate everywhere within our ancestral land or even in the river. It’s beyond their thinking as it’s been the practice here among our people from adults to the young ones since I was born. They don’t understand the sanitation and health implications of defecating everywhere. It’s beyond their comprehension unless they will be educated, probably more effectively if they see on TV or big screens how diseases could spread without proper human feces disposals. For me, I just understood all these

when I went out of our village in mingling and talking with others and learning about proper sanitation from our university. (Jasmin, 9 semesters in the university).

Pnevmatikos et al. [5] highlighted the importance of values and knowledge education or VaKE for individuals to develop critical thinking skills. Ethnocentrism among the Alangan Mangyans could be eradicated if they would be properly educated particularly the young generations which can improve the way they think. If they improve their critical thinking, they can also change their attitude and behaviors towards development. Shalkwyk [19] stated that change “results from deliberate efforts to influence values through changes in the law or government policy, often due to pressure from civil society.” While tertiary education in state universities and colleges [SUCs] in the Philippines is free, it is only through programs such as providing them scholarships for them to be to develop indigenous peoples such as the Alangan Mangyans particularly to improve their thinking skills and therefore their socio-economic situations which could be a vicious cycle. Shalkwyk also pointed out examples of initiatives and efforts that influenced attitudes about race relations in environment use that transform cultural values into behavioral change. She exemplified the Cambodian government member who effectively utilized a clear picture of gender inequality in raising a question against the cultural norms. The initiative aimed at overturning the nation’s cultural identity in oppressing women arguing that cultural values are reconstructed especially if they are no longer appropriate based on the current situation and needs. In the case of the young generations of Alangan Mangyans, particularly those who have been exposed to various cultures after going out of their village for some time such as the participants of the study, they have realized that there are cultural norms that they need to challenge such as they have to stick together in their village being, i.e. in their ancestral land where their elders think they belong.

4.1.3. Non-Valuing of formal higher education

The third theme that emerged on the values that shaped the young Alangan Mangyans’ thinking skills is their non-valuing of formal education. As the researchers observed in their village, about 200 families, many of which are extended families, live a simple life in shanties adjacent to each other where they form a sociocultural bond among themselves. Although many of their children attend basic education in public schools around them, most of them get married at a young age. The researchers observed during their stay in the village that some girls had already three or five children before the age of 20 making them very young mothers. Their non-valuing of formal higher education becomes a vicious cycle of endless poverty from one generation to another which in turn affects their thinking skills. From the interview data, Crisanto stated:

Many of our folks including our parents want us their children to help in planting some crops, laboring for daily

wages with the Tagalogs [non-Mangyans], or in looking for root crops in the mountains for our family to eat. We live a simple life so as long as we eat, my parents do not think of education anymore. (Cristanto, 8 semesters in the university).

When being asked why there are only two professionals in their village, one of the elders in the focus group interview answered:

We do not think of sending our children to study in college. Aside from we do not have money to pay for their schooling even if there are free state colleges here in Mindoro, we still need money for their boarding house and their food. My nephew studied in a government college before so it’s free but every time he would come home, his family would sell some of their livestock such as goats and chickens. But it’s so hard for his family if every time he would come home, they would sell what his family raised for food. Later, he stopped studying. He instead helped his family raise livestock and labor for their food.

As can be seen in the case of the Alangan Mangyans, cultural values are continually being reinterpreted in response to new needs and conditions. UNESCO defines culture as “the whole complex of distinctive spiritual, material, intellectual and emotional features that characterize a society or a social group. It includes not only arts and letters, but also modes of life, the fundamental rights of the human being, value systems, traditions and beliefs.” [19]. According to Schalkwyk [19] some values are reaffirmed in this process while in some cases, cultures need to be challenged as no longer appropriate. The new generations of Alangan Mangyans see the need for formal education although their elders want them to stay in their village to help look for food for their survival on a daily basis.

In the study of Aclan et al. [20], higher education transformed even a rebel from a Blaan tribe in Mindanao. This rebel who became a teacher is now serving as a role model not just in his village but among many IPs in his area. If there will be more professionals among the Alangan Mangyans in their community, they can improve their quality of life as the fourth SDG of the United Nations.

4.2. How Their Values Affect Their Technology Use

4.2.1. They lag behind that affect their thinking skills development

The new generations of Alangan Mangyans lag behind in their use of technology which in turn affects their ways of thinking. Although each of the participants of this study uses a cellphone, they do not have a laptop of their own for their studies. They are given the privilege to use computers in some offices in the university for them to do their projects. However, they struggle to search the internet about their assignments, tasks, and course requirements. Thus,

they usually get incomplete grades at the end of the semester, yet they need to complete such in a given period. Because of this, their GPA becomes low that hinders them to enroll for more units the next semester. This in turn delays the finishing of their degree. Nardo stated:

We study hard but we have a problem when it comes to doing our projects or assignments that requires internet and computer. We never used a computer back in our elementary and in secondary schools. Even in our village we do not have any computer there, not even a TV. We are behind even in news so old and young in our tribe don't know what's going on outside our village, in our country, or in other countries. It's only here [in the university] that we are exposed to technology but it's too late because we were not trained to use the computer. We found out here that we get much knowledge by searching from the internet, watching YouTube videos like most of our classmates do. But many of us struggle when we search from the internet because we lack experience in doing it. Even just typing in the computer is a challenge.

From the observations of the researchers, the participants' struggle with the use of technology affects their thinking skills and vice versa. Their limited exposure to technology back in their basic education in their province has deprived them of the opportunity to gain more knowledge to develop their skills available in the world wide web. During the researchers' immersion in their village, they experienced having no mobile network signal thus they were not able to connect to their family or use data to access the internet. Thus, even if some of the Alangan Mangyans have cellphones, connecting to the internet is not possible in their area which has been limiting the opportunity of their young generations to learn using technology especially during this pandemic when classes are held online. Their technology limitations also deprive them from interacting with other people outside their community or learning from other cultures and from knowing what is happening in the other parts of the country or the world as they do not even have televisions. As a result, their knowledge and imagination are limited to where they live just among themselves. This result is related to the findings of Mahboubi and Busby [7] which stated that indigenous groups in Canada lag behind in terms of technology use that could develop skills compared to their non-indigenous counterparts. Mahboubi and Busby attribute the skills gap to economic deprivation as indigenous groups prioritize their subsistence such as food for survival over technology.

4.2.2. They remain in poverty depriving the young generation's acquiring of technology for education

During the immersions, the researchers observed the poverty of the Alangan Mangyans in Pandurucan which has deprived the young generation's acquiring of technology for them to learn. As the participants in this study shared, they struggle with the use of technology which limits them to

learn better from the internet because they do not even have any laptop or computer. Rona expressed:

Our people live hand to mouth every day. Where do we get money to buy a laptop or computer or even TV for the children in our village learn. We also do not have signal in our place so a smart phone will not work there. It's only now that we are here in the university that we can use Facebook and search from the internet for our projects. But our people who remain in our place cannot experience what we experience here and if our young people will not be educated, they will remain poor. And all the more that they cannot buy any gadget to make them learn more from the internet that provides much information. [Rona, 9 semesters in the university].

The indigenous people's poverty remains a vicious cycle such as the Alangan Mangyans being deprived of the benefits of technology not just for education or learning but also for advancing their ways of life. Lynch [21] and Mahboubi and Basby [7] emphasized the importance of technology as a tool for lifelong learning to succeed in studies, in career, and in life. Lynch [20] pointed out that children need to acquire core competencies of using computers such as navigating and accessing the internet which is now a basic for success in the knowledge economy. If the Alangan Mangyans remain to have no access to technology such as the internet, all the more that they will remain in poverty. Schools nowadays require students to utilize technology for online research and for students to display computer skills and all these skills define their success in school particularly this time of pandemic and this need for learning online extends for lifelong learning. Lifelong learning skill basically requires technology skills in order for graduates to be successful in their career. Thus, if indigenous people will have no access to technology for digital literacy, their learning will be hampered that will affect their opportunities to graduate in college and get a good job that may lift them up from poverty.

4.3. How Alangan Mangyans' Young Generations Relate to the Lowlanders in the Faith-Based University

As to how Alangan Mangyans' young generations relate to others in the faith-based university where they chose to study, two themes emerged: they overcame their inferiority complex gradually and they assimilated into the mainstream culture.

4.3.1. Inferiority Complex Gradually Overcame

The participants of this study show that after a few semesters in the faith-based university, they are able to relate to others having felt being accepted. They do not feel being discriminated. For example, Rona narrated:

Back in our elementary and high school, students would always bully us. They look down on us that sometimes make

us feel like quitting from school. We felt inferior to the Tagalogs [non-Mangyans] because that's how they made us think of ourselves. Even if we ride on jeepneys, if they see us, they didn't want to provide a space for us to sit. But in here, we feel accepted. It's really different here. Even our classmates who are rich and smart do not look down on us. They treat us nicely. [Rona, 9 semesters in the university].

The inequalities experienced by the Alangan Mangyans are also experienced by other indigenous groups in the Philippines. In the study by Reyes et al. [8], they revealed inequality in Mindanao such as in terms of opportunities for education. Although Reyes et al.'s study showed improvement in literacy rate among indigenous peoples in the Philippines particularly in Mindanao, the situation of the Alangan Mangyans is yet to be studied further as they experience the vicious cycle of poverty that could be due to lack of access to higher education that make them remain poor and therefore still deprived of technological advancements for learning and for a better life as defined in UN's Sustainable Development Goals or SDGs. However, although their economic situation still makes them feel inferior, a few of the young generation of the Alangan Mangyans who have been to college have expressed that they feel accepted in the faith-based university. It could be in the belief of Christians such as the Seventh-Day Adventists who preach and practice to love others as they love themselves which means, no discrimination.

As there is a need to uplift the economic situation of the indigenous peoples to eradicate discrimination, it is equally important for non-IPs to be culturally sensitive. OECD as cited by Schalkwyk [19] states that respect for other cultures is not merely uncritical acceptance when culture, tradition, or religion are invoked. Schalkwyk emphasized that people should not accept culture or tradition as a rationale for discrimination against an ethnic group but instead for the society or people to look for opportunities to counteract prejudice and its consequences.

4.3.2. Assimilated into the mainstream culture

The study participants have reported and shown to have assimilated into the mainstream culture being in faith-based university. Jasmin shared:

At first, we didn't know how to mingle with our dorm-mates and classmates. We felt so shy as we were always discriminated back in our hometown. But in here, we are given opportunities to speak or participate in the class, in worships, or in some small group activities that make us somehow feel we belong to a bigger group other than ours. We are invited to potlucks and church activities that have made us adapt to other cultures especially that here in our university, there are many students from different parts of the country. There are also many students from around the world. So, we see are exposed to different cultures. Now, we have adjusted to various cultures other than our own.

Duncan [22, in Hirsch para. 6] defines assimilation as “a process, for the most part conscious, by which individuals and groups come to have sentiments and attitudes similar to those held by other persons or groups in regard to a particular value at a given time.” In the case of the young generation of Alangan Mangyan being assimilated to the mainstream culture after being exposed to various cultures, they have developed a positive attitude towards the lowlanders compared to how they felt before when they were limited to their exposure in their town where they studied in elementary and high school.

5. CONCLUSION

While many people in various parts of the globe benefit from developed thinking skills through education and the use of information technology literacy skills, there are society sectors left behind such as the indigenous peoples like the Alangan Mangyans in Occidental Mindoro in the Philippines. This hinders the attainment of the United Nation's Sustainable Development Goals where no one should be left behind such as no poverty, zero hunger, good health and wellbeing, quality education, among others. The results of this mini-ethnographic case study show that Alangan Mangyans' values that shape their thinking skills include close family ties, ethnocentrism, and non-valuing of formal education. As to how the traditional Alangan Mangyans' values affect their younger generations' technological equipment use for learning, they lag behind affecting their thinking skills development and their non-valuing of education which have caused them to remain poor and have deprived their young generation of learning technology. The results also show that at first, Alangan Mangyan students in the faith-based university experienced inferiority complex but they gradually overcame it and they assimilated into the mainstream culture due to their supportive Adventist environment in which they did not feel discriminated and marginalized. Therefore, although younger generations of indigenous people might be affected by their cultural and traditional values, once they achieve higher education and are immersed into the mainstream culture, they eventually transform through assimilation and higher education. Their exposure to the mainstream culture having experienced mingling with other people from various cultures, the young generations of Alangan Mangyans have developed a positive attitude towards the lowlanders with compared to how they felt inferior before when they were limited to their exposure in their town where they studied in elementary and high school.

Future research may investigate the extent of government's programs that support indigenous peoples in the country particularly in the higher education. Although there are state colleges and universities that offer free education, few indigenous people pursue college education. This may further be studied to find out why.

REFERENCES

- [1] Fansler, L. D. (2009, February 20). *Philippine halo-halo: The Mangyans of Mindoro*. Retrieved July 25, 2018, from Mangyan Heritage Center: <http://mangyan.org/content/philippine-halo-halo-mangyans-mindoro>
- [2] *Mangyan Tribe*. (2018). Retrieved July 24, 2018, from Mamburao, Occidental Mindoro: <http://mamburao.webto.com.ph/links.do?id=880>
- [3] Schaefer, Richard T. (2014). *Sociology Matters*. 6th Ed. DePaul University. McGraw Hill
- [4] Fisher, R. (1999). Thinking Skills to Thinking Schools: Ways to Develop Children's Thinking and Learning, *Early Child Development and Care*, 153:1, 51-63, DOI: 10.1080/0300443991530104
- [5] Pnevmatikos, D., Christodoulou, P., & Georgiadou, T. (2019). Promoting critical thinking in higher education through the values and knowledge education (V a KE) method. *Studies in Higher Education*, 44(5), 892-901.
- [6] McLoughlin, C., & Oliver, R. (2000). Designing learning environments for cultural inclusivity: A case study of indigenous online learning at tertiary level. *Australasian Journal of Educational Technology*, 16(1).
- [7] Mahboubi, P., & Busby, C. (2017). *Closing the Divide: Progress and Challenges in Adult Skills Development among Indigenous Peoples* (No. 264). CD Howe Institute.
- [8] Reyes, C. M., Mina, C. D., & Asis, R. D. (2017). *Inequality of opportunities among ethnic groups in the Philippines* (No. 2017-42). PIDS Discussion Paper Series.
- [9] Molintas, J. M. (2004). The Philippine indigenous peoples' struggle for land and life: challenging legal texts. *Ariz. J. Int'l & Comp. L.*, 21, 269.
- [10] Zaide, S. M. (1999). *The Philippines: A unique nation* (2nd ed.). Quezon City: All-Nations Publishing, ISBN 971-642-071-4.
- [11] UNDP. *SDGs in action*. <https://www.undp.org/sustainable-development-goals>
- [12] The Philippine Indigenous Peoples' Act of 1997. (1999). <https://web.archive.org/web/20210122190544/http://gwhs-stg01.i.gov.ph/~s1govncipp/ wp-content/uploads/2020/03/IPRA-LAW.pdf>
- [13] Carpizo, E., Canesares, C., Ibanez, J., Batulayan, N., Pagaduan, M., & Gelladuga, R. (2018). How Jener Murillo became the first Alangan Mangyan professional in the village. *Journal of Education, Psychology, and Humanities*, 2(1), 55-64
- [14] White, K. L. (2009). Meztizaje and remembering in Afro-Mexican communities of the Costa Chica: Implications for archival education in Mexico. *Archival Science*, 9, 43-55. DOI: 10.1007/s10502-009-9102-5
- [15] Merriam, S., & Tisdell, E. (2016). *Qualitative research: A guide to design and implementation*. San Francisco, California: JosseyBass A Wiley Brand.
- [16] Fusch, P. I., Fusch, G. E., & Ness, R. L. (2017). How to conduct a mini-ethnographic case study: A guide for novice researchers. *The Qualitative Report*, 22(3), 923941. Retrieved from <https://nsuworks.nova.edu/tqr/vol22/iss3/16>
- [17] Creswell, J., & Poth, C. (2018). *Qualitative inquiry & research design*. Fourth edition. California, USA: SAGE Publications, Inc.
- [18] Baylor, E. (2019, Nov 19). Ethnocentrism. <https://www.oxfordbibliographies.com/view/document/obo-9780199766567/obo-9780199766567-0045.xml> DOI: 10.1093/OBO/9780199766567-0045
- [19] Schalkwyk, J. (2000). Questions about culture, gender equality and development cooperation. Organisation for Economic Cooperation and Development. <https://www.oecd.org/dac/gender-development/1850708.pdf>
- [20] Aclan, E., Carpizo, E., Canesares, C., Amurao, J., & Molina, S. (2018). Educated and transformed: A mini-ethnographic narrative case study. *Journal of Education, Psychology, and Humanities*, 2(1), 69-80
- [21] Lynch, M. (2017, December 30). Digital literacy is an important lifelong learning tool. <https://www.thetechadvocate.org/digital-literacy-important-lifelong-learning-tool/>
- [22] Hirsch, W. (2020). Assimilation as a concept and a process. <https://pressbooks.ulib.csuohio.edu/ethnicity/chapter/assimilation-as-concept-and-as-process/>