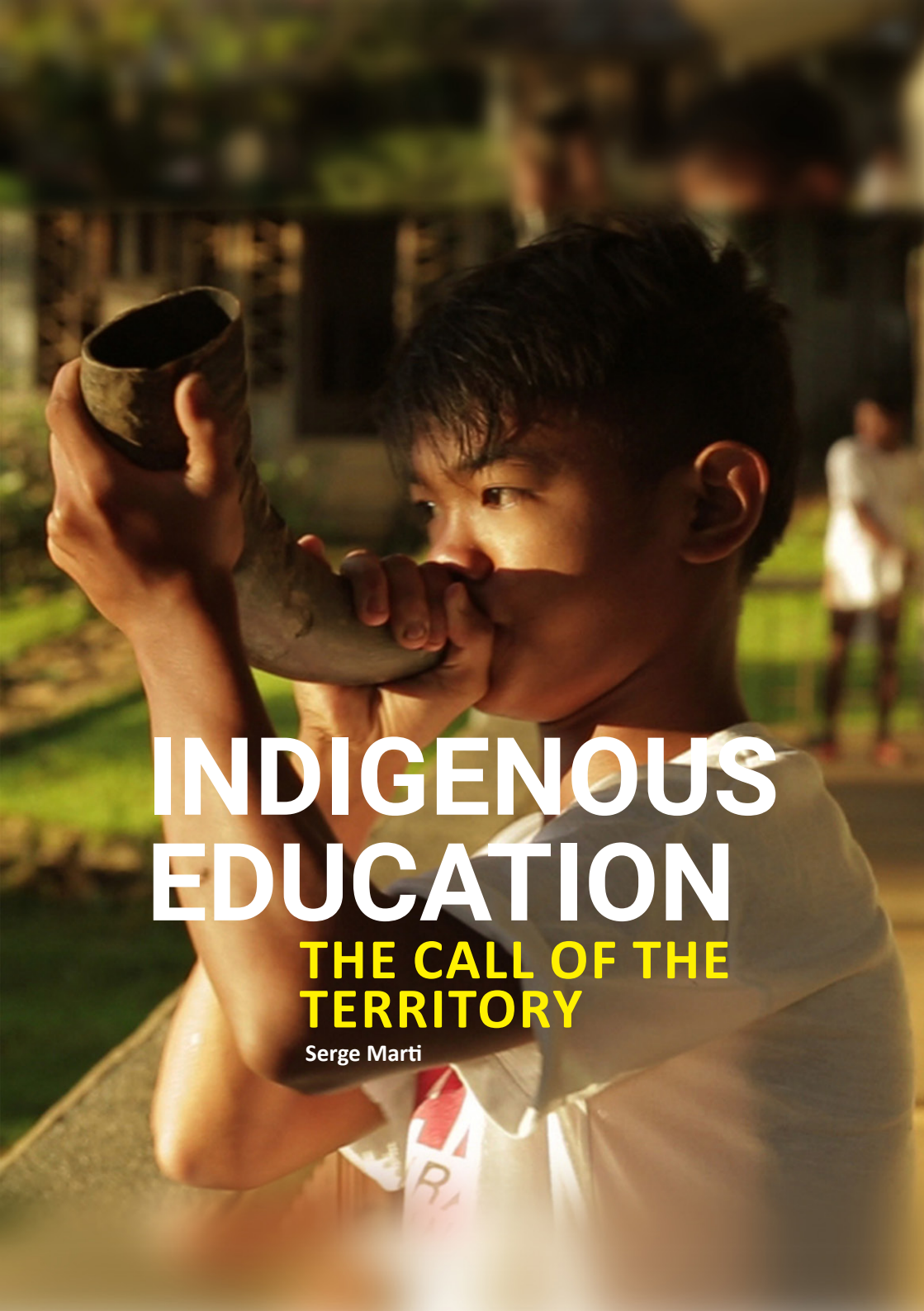

INDIGENOUS EDUCATION

THE CALL OF THE TERRITORY

Serge Marti

In mainstream education, indigenous children and youth are taught "*the science of leaving*."[1] They are taught knowledge that is not rooted in the territory. They learn that success is to leave their territory and culture behind.

Indigenous education opens possibilities for indigenous children and youth to learn about themselves, to follow in the footsteps of the ancestors, to return to the village. In this sense, indigenous education is the "*science of returning home"*, heeding the Call of the Territory.

[1] "*Ilmu pergi*" or the "*science of leaving*", is a term coined by Noer Fauzi Rachman, Indonesian land rights activist and scholar.

INDIGENOUS EDUCATION
THE CALL OF THE TERRITORY

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INDIGENOUS EDUCATION
THE CALL OF THE TERRITORY

Part of *Back to the Village: A Toolkit on Indigenous Education.*

Back to the Village is a series of five short videos and a book on Indigenous Education for movement builders, educators, and all those who are seeking to return to their roots. The toolkit can be accessed here: http://www.lifemosaic.net/eng/projects/indigenous-education/

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Preface

Foreword

The world is currently experiencing a crisis, and the crisis has reached a level that threatens the whole of life on earth. This crisis stems from a global order that arose centuries ago, and until this day still adheres to colonialism, still practices the conquest of one nation by another nation, of one tribe by another tribe. A well-known theory describes how a nation is conquered. First, its history must be distorted and obscured. Second, all trace of this history must be removed, to stop future generations from rediscovering it. And finally, the relationship between that indigenous nation and its ancestors must be broken.

These three steps are still happening today, and they are facilitated by an education system that makes indigenous peoples invisible or obscure. This ensures that their cultures fade and become indistinct, that historical evidence is lost, and finally that their deep connection with their ancestors is torn apart.

Under these circumstances, indigenous education becomes very important. Indigenous education can be split into two broad types:

The first is the indigenous education that indigenous peoples' already have from long ago. This education, their philosophies, their methodologies, have been developed by indigenous peoples over the centuries.

The second type of indigenous education is the indigenous education that faces up to and takes on the colonisers and the conquerors. This indigenous education aims to give rise to a new generation of indigenous leaders who can find solutions to the problems created by ongoing colonialism.

Customary indigenous education systems can indeed continue the transmission of knowledge between generations. But on its own, this knowledge is no longer enough to face the great waves of change that systematically extinguish their history, and destroy their relationship with their ancestors.

After reading 'The Call of the Territory', I see that this book provides inspiration, because it discusses models of indigenous education from many places, not only Indonesia. These new educational models, which have been tested around the world, help indigenous peoples to grapple with the problems they are increasingly facing at this time.

This book can be a general guide for indigenous peoples' movements such as that currently organised by AMAN, to help revive the traditional education that indigenous peoples have had to this day. This book can help AMAN, and help indigenous peoples' organizations around the world, to better structure, plan and prepare indigenous education movements.

For AMAN, for the indigenous peoples' movement in Indonesia, which is currently growing an interest in developing indigenous schools, this book will serve as a mirror or an evaluation material to reflect on what is currently being done by our many friends who are initiating indigenous education in various places across Indonesia.

Finally, I want to point out that this book can also be used by people who do not work in the field of indigenous education, who can take away part of the substance of this book, to help them imagine how to include indigenous education content in formal schools.

This book contains several examples of models that can link traditional indigenous education with state education. This can be inspiring, because in many places today, if what is proposed is only indigenous education, strong resistance could emerge.

If possible we should take a persuasive approach, by including traditional education in mainstream education. This will also help our efforts to restore the power that is rooted in the histories of indigenous peoples. It can also help formal schools to teach some of the ancestral knowledge of the place where that school is found.

Therefore, this book can be used not only by activists in the indigenous peoples' movement, but also by education activists in general who are keen to strengthen cultural roots where their schools are located.

Abdon Nababan

Director of the Education Foundation of the Indigenous Peoples of the Indonesian Archipelago (YP-MAN).

Who is the book for?

This book is dedicated to the Indonesian indigenous education movement. This movement has grown from just a handful of indigenous schools in 2015 to over 40 schools by the beginning of 2019. Today it continues to grow very rapidly, based largely on voluntary self-organising efforts, and on the support of AMAN (the Alliance of Indigenous Peoples of the Indonesian Archipelago), the newly formed YP-MAN (The Education Foundation of the Indigenous Peoples of the Indonesian Archipelago), LifeMosaic, and other organisations and individuals.

This book is intended particularly for indigenous educators, for teachers in indigenous schools, and for those that are setting up new indigenous schools. But it is also of interest to staff working in the Indonesian Ministry of Education and Culture, to those working on advocating for indigenous education policy, or to anyone that is interested in education that helps to sustain the diverse expressions of humanity.

Introduction to this book

As Indonesian communities are starting on a path towards indigenous education, there are decades of experience of indigenous education in other parts of the world whose experiences could be invaluable to the indigenous education movement in Indonesia.

Part I of this book describes indigenous education, identifies some of its characteristics, discusses why indigenous education is needed for indigenous peoples and for humanity more widely. It goes on to provide a brief overview of the situation of indigenous education in Indonesia.

Part II of the book describes a wide variety of educational initiatives for and by indigenous peoples. These include programmes for children, adults and elders. Some of these programmes are managed by communities, others are run by NGOs, several have been picked up by the State. All are part of a trend of decolonising educational systems, and rebuilding educational

structures which allow indigenous knowledge, language, and cosmologies to be at the heart of the educational experience.

These initiatives are also part of a wider effort that is underway to re-school organisations and society; rethink the methodology of movement-building; and support the emergence of new grassroots leadership.

This book also describes non-indigenous educational initiatives – one from the United States and another from Latin America – which have strengthened the practice of popular education for social change. They contribute valuable learning for indigenous education.

Since time immemorial indigenous peoples have found their own solutions to the challenges they face. With the pressures they face today, they continue to develop new strategies to support the emergence of new leaders, and to strengthen their movements. The examples here are one source of inspiration and practical information for indigenous communities, educators and movements for change.

Acknowledgements

This book represents the collective learning expressed by the Indonesian popular education song *Belajar Sama-sama* – learning together as one – sung in many gatherings. With this in mind, I give thanks to over one hundred indigenous elders, community education facilitators and movement leaders interviewed between 2011-18; the participants of the 2014-16 Next Generation Leadership Trainings; and the Indigenous Education activists working throughout Indonesia.

I am also grateful to:

Rukka Sombolinggi, Abdon Nababan, Mina Setra, Annas Radin Syarif, and many other friends in AMAN, for their support and deep personal and institutional commitment to promoting indigenous education as a way to ensure the survival of indigenous peoples.

Noer Fauzi Rachman who has been a friend for discussing and putting into practice varied approaches to support the emergence of the next generation of indigenous youth leaders in Indonesia.

Roem Topatimasang who provided inspiration and inputs towards efforts for reviving popular education in Indonesia.

Nonette Royo who helped light the spark to support the emergence of the next generation of youth leaders in Indonesia.

Ben Abadiano, who has supported the establishment of the indigenous education movement in the Philippines, and Kringkring Sumalinab from the Assisi Foundation. Both of them provided important learning on how indigenous education has developed in the Philippines, they enabled the production of LifeMosaic's films, and participated as resource persons at the Indonesian methodological retreats.

Liliana Pechene Muelas and Jeremías Tunubalá, Misak indigenous leaders, for our journeys together, and their reflections that are always deep, surprising, and inspire us to live in harmony with the universe.

Masha Kardashevskaya for her commitment in conducting research and interviews; Simon Pabaras who conducted interviews and helped make the Samabue film with LifeMosaic; Nanang Sujana who filmed the beautiful images in the Samabue and Back to the Village films; Hilarion Robby and Marta Eriska who have devoted their respective expertise in a short time.

Thank you to all other unnamed parties that have made this book possible.

And I also need to thank the LifeMosaic team: Gemma Seth-Smith, Eny Setyaningsih, Michael Watts and John Lapsley who work hard, with enthusiasm and imagination, and manage to do great things with limited means.

PART I:

1

Indigenous Education: An Overview

About Indigenous Education

Dayak Kanayatn boy from Sekolah Adat Samabue, West Kalimantan, Indonesia. *Photo: Nanang Sujana.*

What is Indigenous Education?

> *"Indigenous Education is a kind of education that is rooted in indigenous peoples lives and cultures. Because we have our own way of looking at the world, we have our own world views, cultures and traditions, we have our own definition of development. So, indigenous education is the kind of education that puts indigenous culture as the foundation of learning and growing as a person."* Kring Sumalinab, Graduate from Pamulaan Centre for Indigenous Peoples' Education

Indigenous knowledge systems and practices have been passed down the generations for thousands of years, through ritual, storytelling, observing, listening, weaving, making, hunting, planting, cooking, and dreaming, among others.

Students from the Samabue Indigenous School learn traditional cooking skills from the elders.
Photo: Nanang Sujana.

Today indigenous education continues in traditional forms in indigenous territories. At the same time, and responding to the "*erosion and loss of indigenous knowledge through the processes of colonialism, globalisation, and modernity*",[2] new forms of indigenous education are emerging around the world.

Indigenous education initiatives are today established in over 20 Latin American countries, in Canada and the US, Australia and New Zealand, in Norway, and in the Philippines, to name but a few. Most recently, Indonesia is seeing rapid growth and development in indigenous education.

Indigenous education takes place in formal and non-formal contexts. Some forms of indigenous education are part of national education provision, some are private, others are voluntary initiatives, and most are customary forms of learning continued since time immemorial. There are indigenous education initiatives for early childhood, primary, secondary, tertiary education, and life-long learning.

Some forms of indigenous education are exclusively based on indigenous

2 May, S.; Aikman, S. (2003). "Indigenous Education: Addressing Current Issues and Developments". Comparative Education. 39 (2): 139–145, quoted in Indigenous education Wikipedia entry: https://en.wikipedia.org/wiki/Indigenous_education#Associated_organizations Accessed 14 July 2018

knowledge. More often indigenous education takes place alongside national education curricula, giving indigenous children and youth a strong cultural root, but also the ability to critically navigate the challenges, risks and also opportunities of mainstream knowledge.

Characteristics of Indigenous Education

Indigenous education is diverse, and care must be taken to ensure that identifying common characteristics does not reduce this diversity. However, powerful common principles are repeatedly brought up in interviews with indigenous elders and educators in Indonesia, the Philippines and Colombia,[3] as well as in literature surveyed for this book. These include:

Indigenous education teaches indigenous knowledge systems, practices, languages, philosophies, spiritualities, approaches, systems and content.

Indigenous education is born from the territory and the ancestors. It is unique to each indigenous nation, since it is rooted in the life and the culture of each indigenous people in their territory. Indigenous education should be initiated by the community, for the community, starting from the vision of the elders.

Indigenous education takes place using "*indigenous ways of knowing, learning, instructing, teaching, and training*".[4] The learning content, methodologies, and spaces should be in accordance with the identity, way of life and knowledge system of each community. For instance, learning spaces are not limited to classrooms but can be in all areas of the territory. Teachers include elders and traditional knowledge bearers, as well as formally trained teachers.

> *"It is important for us to start our own education – our indigenous education. So, we are the ones who determine the methods, we are the ones who determine the contents, and this is all based on what there is in our indigenous territory."*

3 Some of these interviews were recorded by LifeMosaic in the course of producing films for the Indigenous Education toolkit: http://www.lifemosaic.net/eng/projects/indigenous-education/

4 Indigenous education Wikipedia entry, Web: https://en.wikipedia.org/wiki/Indigenous_education Accessed 14 July 2018.

Jhontoni Tarihoran, former head of the Indonesian indigenous youth organisation (BPAN).

Indigenous education begins in the local mother tongue, and promotes culture as a foundation for human development. Indigenous education prioritises a holistic, interconnected way of thinking rather than a fragmented, compartmentalised approach. It is also designed to support a collective vision of the future, not just individual dreams.

> *"Holistic thinking or inter-connected thinking should be part of indigenous education. Indigenous Education teaches the youth to return to their indigenous territories. Indigenous Education is not prioritising a personal interest, but communal interests, for the purpose of a collective future of Indigenous Peoples." Modesta Wisa, founder of Samabue Indigenous School, West Kalimantan, Indonesia.*

Second Indigenous Education Methodology Retreat, Ruma Belajar Sianjur Mulamula, Hutabalian, North Sumatra, Indonesia. *Photo: Agus 'Galis' Sunardi, AMAN*

During the Second Methodological Retreat on Indigenous Education in mid-2018, school initiators and educators from across Indonesia agreed on a strong set of principles to guide indigenous education in the country.[5]

5 These principles are found in Appendix A in this book.

Why is Indigenous Education needed?

Indigenous peoples face multiple threats to their ancestral territories, their cultures, beliefs and languages. These threats include agro-industrial developments, extractive industries and rapid infrastructure development. Indigenous peoples are discriminated against, intimidated, criminalised, imprisoned and even killed when they assert their rights in the face of these developments. Many indigenous peoples are displaced from or lose access to their territories.

European systems for governing and learning were imposed on indigenous peoples during European colonialism, and later in many independent post-colonial countries. Indigenous peoples' customary institutions and governance systems have often been replaced by homogenous and top-down structures of local government.

National educational systems impose dominant languages and philosophies, and tend to teach homogenous national or global knowledge. Alongside these educational systems, mainstream media, social media, advertising and other forces of globalisation all tend towards the assimilation of indigenous peoples through cultural homogenisation. In this process, thousands of knowledges and cultures are made invisible, or described as ignorant, obsolete, or backward.

In mainstream education, indigenous children learn "*the science of leaving*":[6]

- They are taught knowledge that is not rooted in the territory.
- They are taught in the dominant national language or in the old colonial language instead of being taught in their mother tongue.
- They learn that success is to leave their territory and culture behind.

As a result, many young indigenous people experience an identity crisis, and many are made to feel ashamed of their culture. As Sarno Maulana of Pasawahan School, West Java, puts it:

6 A term coined by Noer Fauzi Rachman, Indonesian land rights activist and scholar.

> *"Existing education in Indonesia teaches 'ilmu pergi' (the science of leaving). The children increasingly go, they are studying far away, in the cities. So those that reach the highest education level are increasingly reluctant to return to their villages. In this way, many villages are abandoned by educated youth."*

The Indigenous Education Declaration was written and adopted by 28 indigenous education activists and supporters during the first Indonesian methodological retreat on indigenous education, held in Kasepuhan Ciptagelar, West Java, March 2016. The Declaration states that: *"the current National Education system is incompatible with the local context and threatens the survival of indigenous peoples. This system uproots indigenous children from their parents, cultures, way of thinking, way of life, and knowledge in their territories."*[7]

Given these circumstances, indigenous education is urgently needed to ensure the continued existence of indigenous peoples, their knowledge systems and practices, and their territories.

Indigenous education helps to protect the territory. Territory and culture are intricately linked. Indigenous education strengthens cultural identity and continuity. This helps to maintain worldviews and institutions – including customary law and customary governance systems, that are essential to protecting the integrity of the territory.

Indigenous education restores a key role for the elders. Instead of being increasingly disregarded, they are once more key actors in the transmission of knowledge and wisdom.

Indigenous education is key to keeping indigenous children and youth grounded in their cultures. It helps them explore old and new ways to remain connected to their territory, and gives them the opportunity to think critically about the new challenges and threats faced by the community. As a result, the youth are more likely to support the elders to protect the culture and territory, and to create positive change that is rooted in the

7 Indigenous Education Declaration, Ciptagelar, 26 March 2016, BPAN, AMAN, LifeMosaic. http://bpan.aman.or.id/2016/03/26/deklarasi-pendidikan-adat/ Also found in Appendix B of this publication.

footsteps of the ancestors, while also being adaptive and resilient.

> *"Through indigenous education we are opening a path to return to our territory, return to our education. With this education, these values, we want to go back to the village." Jhontoni Tarihoran, former head of BPAN.*

Indigenous education helps indigenous children and youth understand the importance of the mother tongue, and the deeper concepts and philosophies that are held within the language. It can help indigenous children and youth strengthen their pride in their unique identity and culture, but also increase their understanding of diverse indigenous cultures around the world. This can lead to greater solidarity and contribute to the growing movement for indigenous peoples' rights.

Indigenous education helps prepare the next generation of leaders in the territory. It equips them with the skills they need to bridge and facilitate between the customary world and the dominant national or mainstream culture. They can be deeply rooted in their culture, and able to engage with the dominant culture on their own terms. They can help their communities to consciously decide how to engage with mainstream culture, to decide what is beneficial, and what they would prefer to avoid.

> *"A new generation bearing both academic training and community credentials, both indigenous and western knowledge, has emerged – a generation that will certainly in the near future assume a new role as inter-cultural, inter-lingual and inter-actor 'translators' who manage, apply and generate knowledge from diverse worlds, worlds which are often asymmetrical and antagonistically shaped, but which are necessarily ever more closely related."*[8] Dietz & Mateos Cortés

Indigenous education is needed because children who are taught in their mother-tongue in the early years of school end up having better learning outcomes, lower drop-out rates, higher self-esteem and significantly better

8 Dietz, G., & Mateos Cortes, L. (2010). *Toward an ethnography of diversity: Discourses and practices inside "Intercultural" Institutions: the case of the Universidad Veracruzana Intercultural in Mexico*. Learning and Teaching, Volume 4, Issue 1, Spring 2011: 4–21

literacy levels[9] [10], not only in their mother-tongue but also in the national language. Too often children who speak only their mother-tongue at home – as do many indigenous children – find that they are only allowed to speak the national or regional language in school. As a result, they end up finding school more alienating, more difficult, and they tend to get worse scores, have worse attendance, and lower grades.

Indigenous education is also important because it has been shown that a stronger attachment to indigenous culture and language, as well as participation in cultural activities, can bring improved physical and mental health for indigenous individuals. This stronger sense of connection can also contribute to "*improving the social, emotional and cultural wellbeing of the whole community*".[11]

Indigenous education is needed because it is a right afforded all indigenous peoples under international law, namely under Article 14 of the United Nations Declaration on the Rights of Indigenous Peoples, which states that:

> *1. Indigenous peoples have the right to establish and control their educational systems and institutions providing education in their own languages, in a manner appropriate to their cultural methods of teaching and learning.*
>
> *2. Indigenous individuals, particularly children, have the right to all levels and forms of education of the State without discrimination.*
>
> *3. States shall, in conjunction with indigenous peoples, take effective measures, in order for indigenous individuals, particularly children, including those living outside their communities, to have access, when possible, to an education in their own culture and provided in their own language.*[12]

9 Mackenzie, P., & Walker, J. (2013). *Mother-tongue education: policy lessons for quality and inclusion*. Global Campaign for Education Policy Brief, Global Campaign for Education, Johannesburg.

10 p.2, Culture and Closing the Gap (2013), Australian Government, Department of the Prime Minister and Cabinet, Office for the Arts. http://iaha.com.au/wp-content/uploads/2013/03/000214_cultureclosinggap.pdf

11 ibid

12 p.7, United Nations Declaration on the Rights of Indigenous Peoples http://www.un.org/esa/socdev/unpfii/documents/DRIPS_en.pdf Web: Acessed 19 November 2018.

Matigsalog boy, Pamulaan Elementary School, Sitio Contract, Davao, Philippines.
Photo: Gemma Seth-Smith, LifeMosaic.

Why is Indigenous Education Important for Humanity?

Indigenous education is primarily needed to ensure the survival of indigenous peoples, their cultures and their territories. Indigenous education is also of value to humanity more widely.

The triple ideologies of individualism, materialism, and endless growth are dominant around the world, and are backed by political structures, corporate power, and a largely compliant media. Most national education systems also support these ideologies. They teach that the never-ending growth of Gross Domestic Product (GDP) is the development model all nations should follow. Many dominant education systems teach individualism, reinforcing the story that development and progress come about when individuals pursue their self-interest. Finally, most national education systems teach materialism, the belief that all humans are separate from the Earth, that all matter on the planet exists to better human life, and that material wealth is the main way to obtain life satisfaction and happiness.

Matigsalog girl, Pamulaan Elementary School, Sitio Contract, Davao, Philippines.
Photo: Gemma Seth-Smith, LifeMosaic.

In the short-term individualism, materialism, and endless growth deliver benefits for some. However, these ideologies are making our planet uninhabitable. Endless growth is based on endless resource extraction from a planet with limited resources. Materialism disconnects us from nature and from the understanding that our planetary support systems are moving towards collapse. Individualism tends towards the concentration of ever-diminishing resources in the hands of a few. Most of these elites block solutions to problems, because they personally benefit from actions that harm society and nature.[13] By pursuing this model, humanity is today causing climate change, mass species extinction, ecosystem destruction, culture and language loss.

Indigenous peoples are among those least responsible for these impacts yet worst impacted by the crisis. At the same time, indigenous peoples maintain a large proportion of global biological and cultural diversity. They are the guardians of most of the world's knowledge systems and practices. This deeply rooted knowledge and collective memory is primarily essential to the survival of indigenous peoples themselves. The diverse ways of being,

13 This process is described in MacKay, K. (2018) *The Ecological Crisis is a Political Crisis*. Web: https://www.resilience.org/stories/2018-09-25/the-ecological-crisis-is-a-political-crisis/ Accessed November 14, 2018.

learning, and knowing that indigenous peoples protect, also contain many of the solutions for humanity to find a way out of the crisis to a resilient, abundant future.

Indigenous education helps to guarantee the transmission and continuity of rich, diverse, and locally-specific knowledges about governance, leadership, health, culture, stewardship of natural resources, spirituality, collective consciousness, customary law, and more.

Above all, Indigenous education is needed to ensure the survival and transmission of knowledges and worldviews that uphold spirituality, abundance, balance, resilience, adaptability, sustainability, living within the carrying capacity, and making collective decisions for the benefit of all.

Indigenous Education in Indonesia

Why is Indigenous Education Needed in Indonesia?

Over the last ten years there has been progress towards recognising and securing indigenous peoples rights in Indonesia including: the constitutional court decision MK35, which has recognised that customary forests are not state forests; local regulations recognising indigenous peoples' rights; and the national government has promised to recognise indigenous peoples' customary forests. AMAN has become the largest indigenous peoples' organisation in the world, with a strong voice for policy advocacy. A draft national law on the recognition and protection of indigenous peoples' rights has been repeatedly included in the Indonesian parliament's legislative agenda but not yet been brought into law.

Despite promising signs, there has so far been little tangible change in indigenous territories. To date, recognition of customary forests is limited to 17,090 hectares. Not a single indigenous territory has been recognised by the state, and there is no dedicated mechanism in place to do so. Plantations and mines continue to expand over indigenous territories, meeting local government targets. Conflict around land and resources continue unabated.

Currently, the indigenous movement in Indonesia is especially strong in policy advocacy for the protection and the recognition of indigenous peoples' rights, including their rights to their collective territories.

At the same time, it is widely understood that collective tenure security is just one factor that ensures the continuity of indigenous stewardship of their territories, and helps to secure the powerful benefits of that stewardship.[14] Other conditions include strong community governance systems, clearly defined membership, self-determined rules, and the ability to enforce these.[15] In other words, the strength of local customary structures, the authority of the elders, the resilience of culture, and the ongoing knowledge and enforcement of customary law, are all also key.

An increasing number of Indonesian community leaders are working to strengthen the grassroots movement through community organising, critical awareness-raising, and the revitalisation of indigenous knowledge systems and practices. This work supports the movement for the recognition of rights. It helps communities to protect their territories, languages and cultures. This work encourages communities to develop a vision of their futures, and to make clearer decisions in determining whether to provide or withdraw their consent to developments on their territories.

When rights advocacy goes hand in hand with work to revitalise indigenous knowledge systems and practices, it is more likely to deliver improved governance, as well as the protection of cultural and biological diversity.

Given these conditions, there is an urgent need to support the emergence of the next generation of indigenous leaders; to support the development of learning systems and structures that can help indigenous peoples maintain their knowledge systems and practices; and to support indigenous communities to build their capacity to protect their territories and cultures, and to determine

14 For more about the benefits of indigenous stewardship of their territories, please watch: http://www.lifemosaic.net/eng/tol/benefits-of-territory/

15 For more on Ostrom's design principles see for instance Jay Walljasper (2011) *Elinor Ostrom's 8 Principles for Managing a Commons.* Web: http://www.onthecommons.org/magazine/elinor-ostroms-8-principles-managing-commmons#sthash.ZyCjL2mj.dpbs Accessed November 18, 2018. See also: Cox, M., Arnold, G., and Villamayor Tomás, S. (2010) *A Review of Design Principles for Community-based Natural Resource Management,* Ecology and Society 15(4): 38 Web: http://www.ecologyandsociety.org/vol15/iss4/art38/ Accessed November 18, 2018.

their own futures. Indigenous education is a powerful way to support the emergence of this next generation of indigenous leaders.

Roots of the Indonesian Indigenous Education Movement

The strongest roots of the Indonesian indigenous education movement are the knowledge and learning systems and practices that have existed in indigenous territories since time immemorial, and that have been transmitted from generation to generation.

By way of example, until the arrival of formal schools and missionaries, the Moi people of West Papua had traditional education known as Kambik. In Kambik education, Moi youth learnt about leadership, and about customary knowledge and practices. Just as in national schools, students passed subjects, graduated and obtained different titles as their learning progressed.

Many other indigenous peoples have systems of education such as the Kambik, some still operating, some that have for now fallen into disuse. In every territory, indigenous peoples will need to relearn and revitalise their knowledge and learning systems and practices.

The early history of education for social change in Indonesia is rooted in the Indonesian independence movement. Haji Misbach and Tan Malaka were among the activists and educators who went to the villages to start teaching and organising from the 1910s.

Indonesian education for social change was brutally paused in 1965 when right-wing factions of the Indonesian military, led by Major General Soeharto, took control of the country. An anti-communist purge in 1965-66 resulted in an estimated 500,000 to 1,000,000 people being killed. Those that died were not only communists, but also an entire generation of progressive thinkers, organisers and educators.

Under Soeharto's *Orde Baru* (New Order) regime, Indonesia developed a resource-based crony capitalism, with a dominant presence of the state security forces. Communities or organised groups that stood for peoples' rights were severely repressed on the basis that they obstructed industrial

development and represented a communist threat. In the 1980s and early 1990s more and more NGOs began to question the developmentalist policies of the Soeharto era and move towards a more transformational paradigm.

Popular education spread across the archipelago as a way of promoting social and political change, and in the 1990s helped to birth a wide variety of movements and organisations. Many students were politicised through these approaches, and went on to create or join the movements demanding the end of Suharto's regime. Though the financial crisis of 1998 was a major reason for Suharto's downfall, the pressure from the large students' movements helped ensure that the crisis became a moment of political transformation.

After the fall of Soeharto, Indonesian popular education began to lose some of its influence. Activist training became capacity-building instead of conscientisation. Many new NGO staff spent too little time in the villages. They became activists but they were disconnected from the realities in the communities.[16]

Today there is a general feeling that there are too few people to take on the popular education work that is required. In many conversations about supporting the emergence of new leaders, the same handful of educators are mentioned, and many of these are still the same educators that were influential in the 1990s.

One area where the popular education movement has continued is in the peasant schools set up by Serikat Petani Pasundan (SPP or the peasant farmers union of Pasundan) in West Java on land reclaimed by organised landless peasants.

For instance, Pasawahan, a technical middle school (SMK), has shown the possibility of developing education rooted in place, with a curriculum based on the struggle of the community and of SPP. Students learn to farm on reclaimed land, producing most of their school meals. They also take part in research, and solidarity actions with fellow land reclaiming groups, as part of their schooling.

16 Roem Topatimasang, popular education facilitator and movement-builder, personal communication, 2014.

And yet Pasawahan is an accredited state-school. This demonstrates that in areas where access to education is limited, the state has the obligation to officially recognise a new school, even when it operates very differently to existing state schools. These SPP schools are one source of information and inspiration to the indigenous education movement.

Arguably the rise of the indigenous education movement is in part a renewal of popular education in Indonesia, one that is specific to the context of the indigenous peoples' movement. At the same time, it is also a process of protecting and revitalising customary knowledge and learning systems and practices. It is clear that a great deal more research and learning about the roots of indigenous education in Indonesia is required.

Rapid Growth of the Indigenous Education Movement

The current Indonesian indigenous education movement is a relatively recent development, with the number of indigenous schools growing from just a handful in early 2015 to over 40 at the end of 2018. This section briefly explores what has led to its rapid growth.

Some indigenous education initiatives were already under way before 2015.

These include community initiatives such as: Literasi Halmahera, in North Maluku 2008, Sekolah Rakyat Bowonglangi in Pattallassang, South Sulawesi, set up in March 2010, Om Eli's sekolah Kewang and others.

Other educational initiatives have been organised or run by NGOs for instance: Pondok Belajar Orang Rimba by KKI Warsi in Jambi; Sokola – an organisation which provides "*education for remote Indigenous peoples who are unable to access formal education due to geographic and cultural obstacles*"[17]; and *Sekolah Hutan* (forest school), a group of 4 primary schools started by Yayasan Citra Mandiri Mentawai (YCMM) in villages of the Mentawai indigenous peoples.

These NGO initiatives focus primarily on providing access to education. For instance, Sokola's primary aim remains literacy for indigenous peoples, where literacy is a tool to help communities defend their rights. At the

17 Web: https://thejungleschool.wordpress.com/sokola/ Accessed 20th November 2018.

same time, they work in harmony with cultural values, and describe their curriculum as rooted in the understanding of the local culture. They see the importance of developing a '*school*' system that is appropriate to the indigenous peoples' where they work. Sokola is focused where the threats are strong, and the culture remains strong. In this sense, they are not as focused on cultural revitalisation.

By late 2018, the number of indigenous schools has grown to over 40 with numbers set to increase much further. This huge growth has taken place primarily because of the enthusiasm and the dedication of volunteers that are setting up and teaching at these schools. This spontaneous growth has been facilitated by a number of supportive external circumstances.

AMAN included a strong focus on Indigenous Education in its 2012-2017 work plan. During this period, AMAN opened up strong policy advocacy connections with Directorate of Special Education within the Primary and Secondary Education Directorate in the Ministry of Education and Culture. Until now AMAN has been active in the consultations that have taken place with the Ministry of Education and Culture in order to develop standards for special support to indigenous students.

Currently most indigenous schools being established in communities are volunteer-run and independent of the national school system, but these connections open the possibility of future collaboration and support.

LifeMosaic, together with AMAN, BPAN (the indigenous youth organisation of Indonesia) and the Samdhana Institute, have been holding innovative immersive trainings for indigenous youth from across the Indonesian archipelago since 2014.[18] The trainings are designed to invite participants find their specific calling for defending and managing their territories.

A number of participants have been drawn to indigenous education. Setting up and developing indigenous schools is a relatively new role, open to indigenous youth, and essential in protecting and revitalising indigenous cultures, as well as in nurturing the future leaders in their territories.

18 These are described in more detail in Part II: Indigenous Education Case-Studies, section on Youth & Adult Leadership, p. 52

Sekolah Adat Samabue[19] in West Kalimantan, Sekolah Adat Koha, in North Sulawesi, and Sekolah Adat Punan Semeriot, in North Kalimantan were all set up by alumni of the Next Generation Leadership trainings. The alumni went on to train and facilitate others, helping to set up a number of schools using many of the same approaches. For instance, Sekolah Adat Samabue has facilitated the set-up of 11 new indigenous schools, and is in dialogue with the education department in Landak district to set up a school in each sub-district.

Separately, Ruma Parguruan was set up in April 2015 in Tobasa, North Sumatra. Ruma Belajar Sianjur Mulamula, in Hutabalian, North Sumatra, was set up in October 2015. Ruma Belajar Sianjur Mulamula aims to maintain, care for and preserve culture as identity, so that the younger generation does not lose its way, does not lose its identity, by using methods and concepts from indigenous education. In 2018, Ruma Belajar Sianjur Mulamula developed a further 5 schools in neighbouring communities.

In 2016 AMAN, BPAN, LifeMosaic and the Samdhana Institute hosted the first Methodological Retreat on Indigenous Education, bringing together most of the known actors in indigenous education to reflect on how to work together, create a network and learn from each other. It was also an opportunity to learn from Pasawahan school; from the experiences of indigenous education in the Philippines; and from the Misak in Colombia. This first Methodological Retreat led to the Declaration on Indigenous Education.[20]

An important role that AMAN and LifeMosaic have continued to play is to mentor key school initiators and founders.

19 Described in more detail in Part II Indigenous Education Case-Studies, section on Early Childhood and Primary Age, p. 33

20 The Declaration on Indigenous Education is attached in Appendix B in this publication.

Indigenous Education Workshop, The Congress of Indonesian Indigenous Peoples (KMAN V), Tanjung-Gusta, North Sumatra, Indonesia. *Photo: BPAN Facilitator Team*

In 2017, AMAN, BPAN and LifeMosaic hosted an Indigenous Education Workshop as part of KMAN V (the 5th AMAN Congress) in Medan. Over 200 representatives of AMAN member communities participating in the workshop tasked AMAN to support the indigenous education movement. The recommendations were detailed in the 2017-22 AMAN work plan:

1. Develop "*local content*" based on indigenous peoples' cultures and knowledges within existing educational curricula in state schools;
2. Develop indigenous education systems rooted in the cultures of indigenous peoples;
3. Collaborate with relevant ministries and institutions for the development of social, artistic, educational and cultural programmes of the indigenous peoples of Indonesia.

Within AMAN a new directorate for Education and Culture was created. In addition, YP-MAN (the Education Foundation of the Indigenous Peoples of the Indonesian Archipelago) an autonomous organisation affiliated to AMAN, was also established.

In 2018, YP-MAN held its first strategic planning event, developing its

programme for 2018-20 based on the experience of the communities currently implementing indigenous education. Sub-groups were set up to focus on advocacy, methodology, and establishing an indigenous university.

Also 2018, YP-MAN, AMAN and LifeMosaic organised and facilitated the second Methodological Retreat on Indigenous Education in Sianjur Mula Mula, North Sumatra, bringing together 33 representatives from 27 indigenous schools. During this retreat, participants agreed on a strong set of principles to guide indigenous education in Indonesia.[21]

Conclusion Part I: Next Steps and Challenges

The last few years in Indonesia have seen an explosion of interest from communities in the idea of indigenous education as a way of strengthening culture and ties to territory. Dozens of indigenous education initiatives have sprung up across the country.

The indigenous education movement has institutional and political support. It has a clear set of principles to take it forward. It has a committed group of school initiators and educators, most of them working voluntarily.

AMAN and YP-MAN plan to facilitate the growth of one hundred schools by 2020. In addition, both PEREMPUAN AMAN, the indigenous women's organisation, and BPAN have plans to support communities to establish indigenous schools in communities.

At the government level, there is interest in integrating culturally appropriate education at the primary and secondary levels.

The Indonesian indigenous education movement has a lot of momentum. It also faces challenges that it must prepare from this position of strength. The educational initiatives that are being created are diverse in terms of what they want to achieve and how they understand the concept of indigenous education.

In the coming years, it will be essential to support school initiators and educators to maintain and improve the quality of education provided. A

21 These principles are found in Appendix A in this publication.

particular challenge will be to develop curricula across the growing number of schools. The majority of the curriculum will need to come from the knowledge and learning systems and practices that are unique to each indigenous peoples'. The challenge will be how to train school initiators and educators in the steps and approaches they can follow to develop the curriculum in their own territory.

In many communities, there are individuals that are worried about indigenous education. Some are from the first generation to have access to state education, and they are worried that indigenous education will be a step backwards. Others are concerned that indigenous education will clash with religious teachings.

Dayak Kanayatn girl, student at Sekolah Adat Samabue, West Kalimantan, Indonesia.
Photo: Nanang Sujana.

School initiators and educators will need to be ready to convince these detractors and help them to see the wider value of what is being done. To do this they will need to learn from each other about what has worked, and they will need to be equipped with existing data about the positive impact of bilingual, culturally rooted education.

Interest in the indigenous schools from government is welcome. At the same time the schools will need to wisely manage that interest and support.

One risk is they will be expected to become schools focused narrowly on preserving art and culture, sometimes for the benefit of the tourism industry.[22]

Awareness-raising, training, mentoring, solidarity and commitment to its principles will be key to ensure that indigenous education in Indonesia supports indigenous peoples to maintain their knowledge systems and practices in their territories. In addition, this will ensure that indigenous education becomes a central space for intergenerational learning; a means to prepare young indigenous leaders; and a key support system to the wider movement for the recognition of indigenous peoples' rights and for self-determination

The next chapters in this book bring together examples of indigenous education from around the world. The initiatives described include state and non-state schools.

Examples come from indigenous education aimed at early childhood and primary education, secondary education, tertiary colleges and universities, youth and adult leadership training, and case-studies of other relevant education for transformational change. It is hoped that these examples can inform the indigenous education movement and inspire indigenous teachers, supporting organisations and policy makers.

22 Several schools have already been approached by the local civil service of the Ministry of Tourism to explore just that option.

PART II:

Indigenous Education: Case-Studies

Early Childhood and Primary Age Education

School of Living Traditions, Bukidnon, The Philippines

> *"We can't ask people to give us solutions to the problems we are facing today. Ultimately the solution will only come from our own selves."* Datu Migketay Vic Saway, Talaandig, Philippines

Schools of Living Traditions, also known as SLTs, include both non-state, and state supported schools for *lumad* (indigenous) children in the Philippines. One of the first Schools of Living Traditions was founded in the Talaandig village of Songco in Bukidnon, Mindanao. It was founded by Datu Migketay Vic Saway and other members of the Talaandig tribe. The goal of the school was to strengthen Talaandig culture as part of their struggle for land rights and cultural integrity. As is the case with many indigenous communities, the Talaandig tribe has experienced cultural loss:

> *"There's a lot of youth now, that are being influenced by another culture. They think that other cultures are much better than their culture, and that they can't reach their dreams through sticking to their old culture... But then while we were contemplating and reflecting we realised that [these outside cultures] are not our culture. We are different people, we are distinct people, and in fact we are special people, by virtue of our culture. And so if we want to grow and develop as Talaandig, we need to develop and promote our own cultural ways."* Salima, Mother, Farmer, Artist

The School of Living Tradition in Songco is a non-state school where Talaandig children learn about their culture by speaking in their own language, weaving, dancing, music, singing, story-telling, and playing traditional sports and games. The teachers are parents and elders from the community.

> *"The children who attend this school learn our customs and traditions. They also learn our connection with nature… at least in this school, something about our culture gets planted in their*

minds. We have trained them on how to become good leaders in future, so that they can take care of their own children; the environment; and the customs as passed down from our elders."
Adelfa Saway, Teacher at Talaandig School of Living Traditions

Talaandig School of Living Traditions, Songco, Mindanao, Philippines.
Photo: Gemma Seth-Smith, LifeMosaic.

Setting up the School of Living Traditions was a conscious effort to sustain the tribe's pride in their cultural identity. This helped to form the Talaandig vision "*of a transformed society, where the youth know their roots and identity, chant epic songs, dance the Binanog rhythm by heart with a sense of dignity that same dignity provided for by the very Source of Life in our world."*[23]

Other more formal Schools of Living Traditions have since been set up across Mindanao with government support. According to definition of the Philippines National Commission for Culture and the Arts (NCCA), a School for Living Traditions is *where a living master/culture bearer or culture specialist imparts to a group of young people from the same ethno-linguistic community the skills and techniques of doing a traditional art or*

23 Philippine Biodiversity Strategic Action Plan 2015-2028. Annex 2: Stories and Best Practices in the Philippines. p.135. Web: http://fasps.denr.gov.ph/images/filedocs/ph-nbsap-v3-en_opt.pdf Accessed December 2018.

craft. The mode of teaching is usually non-formal, oral and with practical demonstrations. The site may be the house of the living master, a community social hall, or a centre constructed for the purpose.[24]

As Myrna Siose,[25] a Filipino Indigenous Education Specialist, described it, these formal SLTs have been set up with a curriculum where 7 to 10 year-old children learn core competences such as language, singing, dancing, playing, what forest resources are, and what these resources mean to them. The elders or *living masters* are paid a monthly allowance for their work with the SLTs. The elders facilitate the learning, and take part in curriculum development.

> *"Learning is a process of dialogue. It's exchange, sharing. The elders are the input givers. This gives the elders confidence and they play an important role in sustaining the community."*
> Myrna Siose

The Schools of Living Tradition of Mindanao are an innovative and exciting educational development, which helps place the elders and the youngest children at the heart of cultural and linguistic revival, and the renewal of indigenous leadership.[26]

Samabue Indigenous School, Indonesia

In 2015, Modesta Wisa, a young indigenous Dayak Kanayatn from Menjalin in West Kalimantan, attended a month-long Next Generation Indigenous Leadership training run by AMAN, BPAN and LifeMosaic. Wisa was already passionate about education, and after the discussions that took place at the training, she decided to focus this passion on indigenous education in her own territory. She facilitated the set-up of the Sekolah Adat Samabue (Samabue Indigenous School, or SAS) in February 2016.

24 Guidelines page. Filipino National Commission for Cultures and Arts. Web: http://ncca.gov.ph/school-of-living-traditions/ Accessed December 2018.

25 Interviewed in 2012 when she was with the Philippines Response to Indigenous Peoples and Muslim Education programme (PRIME), which is described in Part II, section on Secondary Education.

26 For more information on School of Living Traditions see LifeMosaic's video Resilience : http://www.lifemosaic.net/eng/resources/video/fever-resilience/

Students at Sekolah Adat Samabue, Menjalin, West Kalimantan, Indonesia. *Photo: Nanang Sujana.*

Modesta started putting her ideas into practice by gathering friends who she thought would be interested into a core team. The core team had a series of discussions with elders, youths and women to think about why it was important to promote indigenous education and consider the kinds of classes the children could be offered.

> *"Formal school or education teaches us to leave the village. Many youths from our village are leaving; many go to study at university, many are working outside; while our own indigenous territory is deserted. When the youth are in their indigenous territory, living in their village, they are considered backward."*[27] Modesta Wisa

Samabue Indigenous School caters to children attending the government-run school in the area, providing them with learning they don't obtain in school: a solid root in their own traditional knowledge and culture. Teachers are indigenous volunteers, bringing in local elders to foster communication between the generations.

> *"One purpose of the Samabue Indigenous School is to support the emergence of a generation of indigenous youth who*

27 Interviewed for the film Back to the Village: http://www.lifemosaic.net/eng/resources/video/back-to-the-village-indigenous-education-in-indonesia/

are culturally creative. A second purpose is to re-explore the history of the endangered Dayak Kanayatn, who are currently influenced by various currents of modernisation. A third purpose is to awaken in the indigenous youth the interest to care about their territories, and to want to return to their own villages. And then, how to develop good inter-generational communication, for instance between the elders, the youth, and the children." Modesta Wisa

Nature as classroom in Sekolah Adat Samabue, Menjalin, West Kalimantan, Indonesia.
Photo: Nanang Sujana.

SAS currently runs after-school programs in eight villages, all of which are tailored to the specific needs, knowledge and skills of the communities. It has received praise from the local government, which has recognised the benefits seen for the youth involved. Modesta has however resisted the urge to accept government funding for SA Samabue, seeing the independence gained by keeping it volunteer-led as crucial to the school's success.[28]

"Samabue Indigenous School is in fact a movement, an indigenous youth movement that cares about our communities, that cares about our territories." Modesta Wisa, Samabue Indigenous School

28 See video on Samabue Indigenous School, Indonesia - Samabue: The Seeds of Indigenous Education in Indonesia : http://www.lifemosaic.net/eng/resources/video/samabue-the-seeds-of-indigenous-education-in-indonesia/

Apu Palamguwan Cultural Education Center, The Philippines

The Apu Palamguwan Cultural Education Center (APC) is based in Bukidnon, Mindanao in the Philippines. APC is "*a school that emerged from the desires of the Pulangiyen people on the Pulangi River in Mindanao*."[29] Established in 2004, APC was the first indigenous peoples' education centre to be officially recognised by the Philippines Department of Education. The vision, mission, philosophy and goals of the APC were developed collectively by school founder and Jesuit educator, Father Walpole, and the tribal council's committee on education.

The overall goals of the APC are:

- *To provide basic cultural education that serves as the foundation for the life-long learning of indigenous children and youth.*
- *To guide the students through various learning experiences in the context of their community life thus facilitating their holistic development as individuals capable of managing the community's resources, "sustaining their livelihood, governing the community as an indigenous people, and engaging with broader society."*[30]

Teaching Approach

Children from over 10 villages are taught primarily in their mother tongue, Pinulangiyen. In addition, they also learn English and Filipino. These secondary languages are learned with a strong conceptual framework of the mother tongue.[31]

> *"An important part of the teaching style is using the Mother Tongue… Sometimes we read or see things but we don't understand how it connects in our brains. The Mother tongue is connected to their lives. Because of the challenge by indigenous peoples, the Department of Education has changed their rules and brought out a DepEd order to use the mother tongue…"*
> *Myrna Siose, PRIME*

29 Walpole, Pedro SJ (2011) Culture and ecology at APC, Philippines. Web: http://ecojesuit.com/culture-and-ecology-at-apc-philippines/1781/ Accessed March 2013.

30 ESSC (Environmental Science for Social Change) (2010) *Bridging Leadership in Mindanao for Cultural and Environmental Stability Blog*. Web: http://essc.org.ph/content/view/392/44/ Accessed March 4, 2013.

31 Walpole, op.cit.

Learning at APC is culture-based, set in the local environment, and strongly experiential:

> *"Land use practices, mountains, and rivers of the area are an environment of learning and identity. A learning program that incorporates [their] cultural values has immensely strengthened the youth and the children who engage with those down the valley and in the cities with a level of equity not experienced before…*
>
> *[During classes] children visit the different forest types and different land uses in the community to learn about the diversity of life, the relationships, the water, soil, and the climate. Activities include gathering various resources for local craft and learning the weaves and patterns of the different families…*
>
> *[Students] learn about the indigenous vegetation of the area, and [about the] history of corporate timber extraction. [They] are assisting the natural regeneration of the forest through planting out and guarding seedlings... planting trees is like considering how the community will still be engaging in the area when they themselves are senior residents.*
>
> *Sustaining the attitude of community and children is important in sustaining their identity and their sense of leadership in the broader society. Many children grow up and leave the area, but their identity as Pulangiyen and their times in the forest never leave them. The school is not just a school, but a way of life. Everybody's daily life is affected by what happens at the school."*[32] Pedro Walpole, APC

The APC operates within a conflict area, and it sees its teaching of indigenous youth as part of a wider strategy to: *consolidate the land in indigenous hands; negotiate a broader and better recognized peace zone; protect the forest with income from agro-forestry; revise the cultural education program; improve options for youth; and build better governance relations*

32 Walpole, op.cit.

and cultural sustainability in the process.[33] While APC acknowledges that this list is difficult, it realises its best hope in meeting these challenges is the local youth.

Misak Indigenous School, Colombia

Teaching outside in a Misak Primary School, Cauca, Colombia. *Photo: Michael Watts, LifeMosaic.*

The Misak people, from the Cauca region of southern Colombia, were nearly wiped out by Spanish colonisation from the 16th century onwards, losing their ancestral lands and threatened with cultural extinction due to the policies of first the colonial and then the newly independent governments who ruled over their territories. In the 1960s and 70s the Misak decided to take back their lands through peaceful land reclamation, before going on to construct and implement their *Plan de Vida*[34] to ensure their cultural, linguistic and physical survival. Education has always had, an important place within the Misak *Plan de Vida*. Education is crucial to ensure Misak youth feel part of a collective Misak identity, speak their language, practise their traditions and understand the Misak cosmovision.

33 ibid

34 *Plan de Vida*, or Life Plan, is an exceptional tool for community empowerment and self-determination pioneered by the Misak indigenous people in Colombia and adopted by hundreds of communities across Latin America.

"We have to reconstruct what we understand by education. The deepest part of indigenous education is being able to construct consciousness. How do we make the jump? The jump between the individualism that we are taught, and moving towards a process of being collective." Liliana Pechene Muelas, Misak Leader

Misak education is present in many spaces of Misak life. As well as the home and the territory, an important space for education is pre-school and primary school. Formal education within Misak territory is devised and run by the Misak themselves, thanks to laws in Colombia that allow all indigenous communities to have their own education systems. Primary schools also follow the national curriculum, but as Colombian law allows, are given autonomy to root the subjects in local knowledge and examples, as well as to focus on Misak specific subjects such as language, philosophy and agriculture.

Primary schoolchildren use didactic tools in Misak language (Nambrik) and alphabet.
Photo: Michael Watts, LifeMosaic.

"Every indigenous people should conserve their culture, orality, customs, sacred sites, what they plant, their food sovereignty. This is the basis for the survival of a people, consequently school should strengthen a community's life project." Ascencion Hurtado, Misak Primary School Teacher

As well as a focus on using outdoor spaces such as the *yatul*[35] and sacred spaces such as the *ojo de agua*[36], the Misak have produced many textbooks and teaching materials in their mother tongue to help reinforce language and culture at an early age. All primary schools in the Misak territory must have Misak teachers, teach the mother tongue, and follow the education plan laid out by the Misak leadership.[37]

Secondary Education

Tugdaan Mangyan Centre for Learning and Development, The Philippines

The Tugdaan Mangyan Center for Learning and Development is an educational institution dedicated to serve the 8 Mangyan tribes of Oriental and Occidental Mindoro. Tugdaan aspires to be instrumental in the empowerment, life-long learning, formation and community building of the Mangyan people. It aims to strengthen the Mangyans capabilities as they journey towards self-governance and meaningful development.

Tugdaan High School, for children aged 11-18, was set up in the community of Paitan in 1989 after many discussions with the elders who had reflected that they are being discriminated against and tricked by lowlanders and felt this was due to their education levels being very low. They developed their dream to educate their youth without compromising their deeply rooted cultural beliefs, knowledge and practices.

The school started under a tree, with 12 young people and one volunteer teacher. This was the small beginnings of what is now a culturally-based indigenous high school with 152 students and 15 Mangyan staff, fully accredited and licensed by the Philippines Department of Education.

35 A *yatul* is a family farm. Every Misak family uses a *yatul* to produce food. Primary schools mimic the home by having a school *yatul* for children to plant produce (that is often used for school lunches) and work the land.

36 Translates as a 'water source'. Water is the fundamental element for the Misak, guiding their spiritual process.

37 For more about Misak education, watch LifeMosaic's film Misak Education: Decolonising the Mind http://www.lifemosaic.net/eng/resources/video/misak-education-decolonising-the-mind/

Mangyan students join a computer science class in Tugdaan High School, Mindoro, Philippines. Photo: Gemma Seth-Smith, LifeMosaic.

Since 1989 hundreds of Mangyan students have graduated from Tugdaan, many have gone on to university and many have returned to their ancestral domain to work for the rights, prosperity and self-determined development of the Mangyan people. Tugdaan sits on a 9-hectare plot of land that includes 3.8 hectares of agricultural land that is used to train the students in sustainable agriculture. The school owns the land which was donated by the community of Paitan from their communal land.

The ancestral domain of the Mangyan people includes 20 communities and covers 220,000 hectares. Most of the ancestral domain is mountainous and still retains significant areas of primary tropical rainforest. The government has declared this land to be the ancestral domain of the Mangyan people although they are still in the process of applying for the full Certificate of Ancestral Domain Title (CADT).

The Mangyan people are determined to maintain their self-determined development and have turned away several potential outside investments including a large conservation project that wanted to protect the ancestral Mangyan forests on behalf of the Mangyan people.

School buildings include 2 classroom buildings, a library, cultural learning centre, a weaving cottage, a coffee and coconut processing centre, a fruit and roots processing centre, 2 dormitories, and a training centre that can be hired out to visiting groups.

Mangyan students join a computer science class in Tugdaan High School, Mindoro, Philippines. Photo: Gemma Seth-Smith, LifeMosaic.

Tugdaan covers all the same subjects as any mainstream high school but also has 4 additional subjects that are specific to their Mangyan culture. The additional subjects that are not included in mainstream education are: Sustainable Agriculture; Mangyan culture; community development and community service; indigenous skills, knowledge and practices.

All subjects are also interwoven with the indigenous cultural perspective.

Tugdaan's 8 Elements of an Indigenous People's Education System are:

1. Valuing Education
2. Promoting Cultural Integrity and Empowerment
3. Promoting People's Involvement and Participation
4. Enhancing Analytical Thinking and Responsible Attitude
5. Promoting Peace and Community Building
6. Valuing Land and Environment

7. Promoting the Spirit of Service and Volunteerism
8. Promoting Holistic and Integrative Learning

The process of receiving government accreditation.

After 2 years of running as a non-state school, the community decided to start the process of getting formal accreditation to be able to run the school as an accredited high school under the Philippines Department of Education. This involved submitting various documents and being inspected and assessed by the Department of Education.

The documents that had to be assessed included: proof of land ownership; compliance with building standards; a standard curriculum; additional curriculum subjects; teachers' profiles and licences; audited accounts; an educational resource lists (books and laboratories); and an organisational chart covering leadership and other aspects. For the first 4 years, there were annual accreditation applications. After 4 successful annual accreditations, the school was granted the right to operate as a formally accredited High School for 50 years.

Once the school was accredited, it could then also apply for annual government funds to cover operational costs. Currently 60% of Tugdaan's funding is from the Department of Education, 15% from foundations and individuals, 20% from its own community run social enterprises and 5% from parents. Nobody is excluded on financial grounds. All parents also commit to working in the school for 5 days per year.[38]

Intercultural Bilingual Education, Latin America

> *"Our model of education is an invitation to peace; it is a way of living together … our curriculum has been developed by the sages of five centuries of resistance, and who are now in the sacred mountains, in the stars, in the lakes, in the night fogs, in sunny mornings or in the afternoons with their setting suns, in the animals, and, above all, in the earth."*[39] Jesús Enrique Piñacué, Colombian Nasa senator

38 For more information on The Tugdaan Mangyan Center for Learning and Development visit http://tugdaan.org and watch LifeMosaic film TUGDAAN - An Indigenous High School : http://www.lifemosaic.net/eng/resources/video/tugdaan-an-indigenous-high-school/

39 Lopez, L.E. and Küper W. (2000) *Intercultural Bilingual Education in Latin America: Balance and Perspectives*. Publishing house: unknown. p.9

The Intercultural Bilingual Education or EIB from Latin America (from the Spanish *educación bilingüe intercultural*) is an educational approach designed for areas where two or more cultures and languages (usually a dominant and a minority culture) are in use. Together with popular education, EIB has been one of the most important developments in Latin American education, specifically with regards to education for indigenous peoples.

EIB has transformed education for indigenous peoples in schools and universities in almost 20 countries across Latin America. In many countries EIB became the most dynamic part of the education system, introducing didactic and methodological innovations, breaking new ground in teacher training and following a curriculum oriented to practical learning.[40] EIB is an important example and source of ideas and inspiration for supporting not just the emergence of new leaders in Indonesia, but for imagining how to construct a more democratic society respectful of its linguistic, cultural and ethnic diversity.

Development of EIB

Latin America has 30-50 million indigenous inhabitants, 650 indigenous peoples, and more than 550 different languages spoken in 21 countries.[41] For generations, Latin American educational systems excluded indigenous children and youth. This was followed by a period of forced assimilation of indigenous peoples into mainstream Latin American society. Indigenous students attended schools where Spanish or Portuguese was the only language taught; and European philosophies and educational systems dominated. As a member of the Trade Union Confederation of Bolivian Rural Workers put it:

> *"The school of the past silenced us, never allowed us to express ourselves or communicate our ideas. We were afraid of making mistakes. It punished us, as much morally as physically and never treated us with care or affection. In all the schools the teacher spoke in a language that we didn't understand..."*[42]

40 Abram, Matthias L. (2004), *Estado del arte de la educación bilingüe intercultural en América Latina*, Washington, Borrador. p.2

41 Lopez, L.E. (2009) *Reaching the unreached: indigenous intercultural bilingual education in Latin America*, Background paper prepared for the Education for All Global Monitoring Report 2010: Reaching the marginalized. Paris: UNESCO, p.2

42 Confederación Sindical Única de Trabajadores Campesinos de Bolivia (CSUTCB), in Lopez and Küper, op.cit., p.9

EIB began to develop in the early 20th Century, initially "*when rural teachers and indigenous leaders took it upon themselves to introduce local indigenous languages in youth and adult literacy campaigns*".[43] Linguists, anthropologists, and missionaries were involved.

From the 1970s, as indigenous peoples' movements grew stronger, they demanded more participation in the development of educational policies and programmes. This changed and radicalised the aims and objectives of bilingual education. And these efforts bore fruit. By 2000 EIB was in use in 17 Latin American countries, as part of a wider drive to recognise the cultural and linguistic rights of indigenous peoples. During this time eleven states modified their constitutions to recognise themselves as pluri- or multi-ethnic countries in recognition of the indigenous peoples inhabiting their territories.[44]

Characteristics of EIB

EIB is not a homogenous strategy for adapting education to indigenous areas. Instead "*it comprises projects and programs of a diverse nature and coverage, in practice just as much in the ministries of education and their regional dependencies or sites, as in non-governmental and indigenous organizations*".[45]

Under EIB students learn to read and write in their mother-tongue, their local indigenous language. Later the dominant national language is gradually added to the curriculum, until it covers about half of the educational material. A key characteristic of EIB is to strengthen the positive relationship between first and second language learning.

Years of research in Latin American countries with a strong indigenous presence, such as Mexico, Guatemala, Ecuador, Peru, Colombia and Bolivia, has demonstrated that students who begin to learn in their mother-tongue also obtain better results in a second language. EIB has been clearly linked with higher retention of indigenous primary school pupils. It has also been shown to create higher levels of student participation and self-esteem. As a result, EIB is now a widely respected educational approach.[46]

43 Lopez, op.cit., p.7
44 Lopez and Küper, op.cit., p.4
45 Lopez and Küper, op.cit., p.4
46 Lopez, op.cit., p.42

Some others characteristics of EIB include:

- Recognising the learning needs of specific indigenous nations or peoples.
- Diversifying and decentralising curricular development in order to meet those needs.
- The approach is intercultural because it both supports the learner to be educated from his or her peoples culture, language, and cosmovision; and introduces knowledge from other cultures, but in a selective and critical manner.[47]
- Teaching and learning is oriented towards practice, not only theory.
- Increased student and community participation in the educational process.[48]

Many of the characteristics of EIB described above are rooted in popular education. EIB and popular education developed around the same decades. Many EIB initiatives were influenced by popular education approaches, with Freirian adult literacy campaigns often preceding bilingual education initiatives.[49] This does not mean that the name EIB guarantees a shift from banking education to education for critical consciousness. The nature of the EIB programme depends on the implementing agency. Many ministries of education implement EIB purely from a technical and pedagogical perspective. Budgets may be limited, and there is sometimes interference from government authorities.[50] Teaching may be limited to imparting knowledge, with no commitment to transforming historical injustices.

While some initiatives are co-opted by institutions dedicated to maintaining the status quo, most "*EIB initiatives regard educational processes and activities mainly as political",*[51] and on the whole Latin American EIB is a tool for redress of injustices and for social transformation.

Post-colonial theory, and the conscious movement to decolonise education and society (in which EIB and Latin American indigenous movements have been at the forefront) has been rooted in analysis from popular education.

47 Quishpe Lema, C., (2001) *Educación Intercultural y Bilingüe*, Boletin ICCI-Rimai, Publicación mensual del Instituto Científico de Culturas Indígenas, Year 3, No. 31, October 2001.
Web: http://icci.nativeweb.org/boletin/31/quishpe.html Accessed July 2013.

48 Lopez, L.E., and Küper W. (2000) op.cit. p.46

49 adapted from Lopez, op.cit., p.12

50 Quishpe, op.cit.

51 Lopez, op.cit., p.12-13

"Paulo Freire's model of critical pedagogy [...] stands as a remarkable 'point of decolonization' theorizing (Luke 2005: xvi), and for the adoption of an intercultural perspective based on the interests of the oppressed. Indigenous intellectuals and leaders generally approach decolonization through a process of historical reconstruction, conscious recuperation of their historic memory and in the context of indigenous language and cultural rediscovery and revival."[52]

PRIME Programme, The Philippines

The '*Philippines Response to Indigenous Peoples and Muslim Education*' programme (PRIME) was developed to improve access to quality education and better learning outcomes for indigenous peoples and Muslim communities. PRIME operated from 2011 through to 2014. It worked in nine regions of the Philippines that had the lowest educational indicators, including high drop-out rates, poor participation, and low-test scores. PRIME worked with the Philippines Department of Education (DepED) to fund and plan the education needs of these disadvantaged groups. Funds covered learning materials, teacher training and changes to the curriculum to make it more relevant to Muslim and indigenous children. PRIME's main goals were to ensure access to more reliable data and to support DepEd in delivering educational resources to disadvantaged groups.

In South Central Mindanao and Davao regions, the culturally sensitive curriculum that PRIME helped create offered students globally competitive formal education without alienating them from their own cultures. Core indigenous values were integrated into all subjects during the entire duration of schooling.[53]

"We teach the teachers how to indigenise the learning environment…to develop materials from the community. For the documentation of indigenous knowledge systems…we asked the indigenous leaders what indigenous documents

52 ibid, p.12
53 Norma Mapansa-Gonos, PRIME, semi-structured interview, 2012.

> *or knowledge they wanted their children to learn. These we developed into lessons."* Norma Mapansa-Gonos, PRIME

Curriculum development took almost a year of consultations with indigenous elders to finalise. The hardest stage was selecting core values and comparing these with DepEd competencies. Every subject was taught alongside its indigenous equivalent.

> *"I said we have songs, bedtime stories, riddles, where do we place them, and they said 'I think it's in English'. Then I said we have our own histories as peoples, histories of struggles, 'I think that's in history', they said. We have local terms for numbers, they said 'it's maths'. We have technology, fishing, on the basis of the winds ... They said it was science. We integrated across all subjects."* Norma Mapansa-Gonos, PRIME

Teachers Training

> *"We organised a pool of trainers who are ordinary teachers [and] trained them [in] multi-cultural sensitivity to indigenous knowledge, identifying … learning competencies from the curriculum to be developed into specific materials. We also facilitate [their vision of] how they see future leaders and what the aspirations of the communities are."* Norma Mapansa-Gonos, PRIME

The teacher training included popular education methodologies. The preparatory work involved unlearning many of their prior conceptions. Trainee teachers also learnt how to involve community leaders and parents, for instance in identifying the types of homework assignments students are given.

The work of the Mindanao Department of Education with the PRIME programme offers a remarkable example of how to integrate indigenous peoples' values and world-views into formal curricula. To achieve this, they built on existing experiences from community initiated schools, NGO schools, and the Schools for Living Tradition.

A completion report on PRIME found that the programme resulted in better awareness and perception of self-worth in students, increased engagement

by parents in the education of their children, and more culturally responsive learning materials being developed. Schools with strong community involvement were more likely to continue the culturally specific aspects of education.[54]

The programme and its evaluation approaches led to increased capacity within the Department of Education (DepEd) for evidence-based policy implementation and planning. PRIME also led to "*increased consciousness within [the Department of Education at all levels] regarding the key factors that enable and inhibit access to quality education for IP/Muslim communities and of the types of strategies that are effective to increase participation in schooling".*[55]

Taken together, experiences helped the Department of Education to have confidence that indigenous peoples' education was possible, and an understanding of how to go about achieving it.

Tertiary Education

Pamulaan Center for Indigenous Peoples' Education, The Philippines

> *"Pamulaan is an education institution created for indigenous peoples. It is one of a kind in the Philippines, maybe in Asia. Its main task is to create culturally appropriate and relevant pathways in training and formation of the indigenous youths. It aims to produce graduates equipped with knowledge and skillful but still rooted in their own cultures. We see ourselves globally competitive but still rooted in our culture."* Pamulaan Student

Pamulaan is an indigenous Matigsalog word meaning '*seedbed*'. The term

54 p.5-8 Atkins, S., Bysouth, K., Illo, J., and Bellosillo, T. (2014) *Independent Completion Review of the Philippines Response to Indigenous Peoples' and Muslim Education (PRIME) Program: Final Report.* Commissioned by Australian Department of Foreign Affairs and Trade. Web: https://dfat.gov.au/about-us/publications/Documents/philippines-response-to-indigenous-and-muslim-education-icr.pdf Accessed 19 November 2018.

55 p.5-6 ibid

is used to show the programme's "*commitment to root the development of students in the realities of their life and culture*".[56] Pamulaan is a tertiary college for indigenous peoples based in Davao, Mindanao, as part of the University of South Eastern Philippines. The college opened in 2006 with indigenous students from 19 tribes from all over the Philippines, and had already graduated over 200 alumni by 2018.

Pamulaan was founded by Ben Abadiano, a sociologist who had already helped to found the Tugdaan Training Center for the Mangyan tribe in Occidental Mindoro province.[57] He consulted community leaders all over the Philippines. Pamulaan came about as a response to the elders' dream of an educational programme rooted in indigenous peoples lives, cultures and aspirations. It offers culturally appropriate and relevant pathways of professional training and formation for indigenous youth and leaders.[58]

The college offers degree programs such as

- BSc in Indigenous Peoples Education
- BA in Applied Anthropology and Participatory Development
- BA in Peace Building and Multi-Cultural Studies
- BSc in Sustainable Agriculture[59]
- BSs in Social Entrepreneurship

Student Selection

The students are high school graduates. They must be nominated by their community and a local organisation and pass an entrance exam and interview. They must be from an economically disadvantaged family, and show that they are at least one quarter indigenous, as certified by their community leaders. Families are expected to make a small contribution to

56 Web: https://pamulaan.org/about Accessed 19 November 2018.

57 Tugdaan, which also means seedbed, focuses on high school and livelihood training and is now run by the Mangyan themselves. A similar school is planned in Bukidnon: a secondary general high school together with the Department for Education with the 8 tribes of Bukidnon. Doyo, Ma. Ceres P. (2006) *Human Face : A college for indigenous peoples*. Web: http://pamulaan-center.blogspot.co.uk/ Accessed March 2013.

58 This section is based on interviews with Norma and Myrna from PRIME, interviews with Pamulaan students, and Doyo, op.cit.

59 Doyo, op.cit.

medication and food, while Pamulaan covers all other costs including their tuition, board and lodging.

> *"We are the bearers of the dreams of our elders"* Pamulaan Student

Graduates of the PAMULAAN Centre of Indigenous People's Education.[60] *Photo: Pamulaan*

Integrated Indigenous Learning

Community elders from Luzon, Visayas and Mindanao collaborated with academics and NGOs to develop the Pamulaan curriculum. The courses all emphasize leadership development and critical thinking.

> *"We can be a leader anywhere, in the community, within ourselves. This is our concept of leadership … It's ok to be globally competitive but still rooted in the culture. Here in Pamulaan we are advocates of … sustainable development, promoters of our own cultures."* Pamulaan Students

Students are expected to learn their own culture first. English is taught, but only once students have mastered their own mother tongues. The course follows the university curriculum but also integrates indigenous peoples'

60 http://ascottyfollower.tumblr.com/post/62820607 85/these-kids-are-graduates-of-the-pamulaan-center-of

own subjects. Where standard universities offer world literature, Pamulaan offers indigenous peoples' world literature.

Students have to follow all of the modules but they are also encouraged to take up experiential learning through extracurricular activities such as learning to manage their budgets, growing part of their own food, and sharing skills with each other. This helps them to think holistically.

After two years, the students receive a certificate from Pamulaan. They can then choose to go on to the four-year diploma course from the University of Southeastern Philippines. The diploma exams are the same for Pamulaan students as for all the other university students.

Cultural Heritage Centre

The heritage centre is a museum about indigenous peoples, and it is the soul of Pamulaan. Students act as guides to non-indigenous students and other visitors to Pamulaan. Each room in the heritage centre covers the history of many of the tribes in the Philippines; the IPRA law and how it came about; artefacts used in hunting, music, weaving; traditional attires of various tribes; a herbal area with examples of natural medicines.

One area shows the challenges faced by indigenous communities: mining, plantations, militarisation, and big dams. Also on display are the responses by NGOs and communities: sustainable agriculture, education, peace-building, water systems, and the preservation of ancestral domains.

Partnerships and Funding

Pamulaan is the fruit of the partnership of various government and nongovernment agencies such as the National Commission for Indigenous Peoples, Assisi Development Foundation, Cartwheel Foundation, Hope International, the Office of Sen. Ramon Magsaysay Jr., and Ilawan Center for Volunteer and Leadership. When the project started, it had no funding but soon many groups contributed including Misereor and the World Bank-sponsored Panibagong Paraan.

Pamulaan's link to the government-run University of South Eastern Philippines provides a certain amount of security and sustainability.[61] For instance the

61 PAMULAAN Centre for Indigenous Peoples Education. Web: http://pamulaan-center.blogspot.co.uk/ Accessed March 2013.

land where Pamulaan is sited belongs to the university. Pamulaan students also raise funds by selling coffee, handicrafts and museum admissions.

Putting Learning into Practice

"Pamulaan employs a theory-reflection-and practice system wherein they attend formal sessions in the university while practical trainings and implementation are done in IP communities."[62]

In this Freirian approach, students work with their 'endorser', community elders or NGO representatives, who help them apply the skills they have learnt back in their communities, during weekends, summers and after graduation. For instance, they might document their community's cultural beliefs to make them available to future generations; teach the children; or support the development of a new community enterprise. After they graduate, students commit to two years of service in their communities.

Indigenous Intercultural Universities, Latin America

Indigenous Intercultural Education has spread to a wide variety of university settings across Latin America with university programmes being set up to prepare indigenous professionals, academics, activists and educators.

The pioneer of intercultural universities in Latin America was URACCAN (the University of the Autonomous Regions of the Nicaraguan Caribbean Coast). The 1980's saw fighting between certain Misquito indigenous leaders and Nicaragua's Sandinista government. A peace accord was reached in 1987 and a law passed giving two large coastal regions of Nicaragua a large degree of autonomy. URACCAN received its first students in 1995 as an indigenous university with a multi-ethnic and intercultural focus, with members of each indigenous group in the region taking part in curriculum development. URACCAN went on to inspire universities and other educational initiatives across the region.[63]

Bolivia has a strong commitment to transforming education. The Ministry of Education states that two of four key roles of the national Further Education

62 ibid

63 Lehmann, D. (no date) *Intercultural Universities in Mexico: A Study in the Confluence of Ideas.* Unpublished paper. Web: http://www.davidlehmann.org/david-docs-pdf/Unp-pap/Interculturalidad_and_Educacion_Popular_(English).pdf Accessed March 2013.

Programme for Teachers (PROFOCOM) are to train Bolivian teachers to decolonise education and to promote intracultural, intercultural and plurilingual approaches.[64]

The Bolivian PROEIB Andes (Training Programme in Intercultural Bilingual Education for Andean Countries) has trained indigenous professionals from eight Latin American countries since 1996.[65] Working with the University of San Simón in Cochabamba, PROEIB also offers a Masters and a Bachelor's programme in Intercultural Bilingual Education in Latin America.

They also developed a 10-month intensive course in Strengthening Indigenous Leadership in Bolivia,[66] with a 13-module popular education course covering history, land and territory, indigenous rights, interculturality and identity, EIB, decolonisation, the plurinational educational system, leadership, conflict resolution, and indigenous autonomy.[67]

In Peru, FORMABIAP (Training Programme for Bilingual Teachers in the Peruvian Amazon) has trained intercultural primary teachers from 16 indigenous peoples since 1988.

FORMABIAP is co-directed by the Peruvian Ministry of Education. They partner with a public teacher's training college and AIDESEP, an indigenous organisation representing 1500 Amazonian communities.[68]

The programme has benefited from: a wide range of donors; a strong emphasis on action research in communities with the *"active participation of indigenous elders and experts sharing the responsibility of teacher-education and working cooperatively with a team of committed non-indigenous professionals*; and *close coordination between indigenous Amazonian humid-forest community-schools and teacher training activities".*[69]

64 Ministerio de Educación Bolivia (2013). *Unidad de Formación No.1. Modelo Educativo Sociocomunitario Productivo*. Cuadernos de Formación Continua. Equipo PROFOCOM. La Paz: Bolivia. The experiences of the indigenous peoples' movements, the Ayllu indigenous school, Vigotsky's holistic theory of human cultural and biosocial development, and Latin American popular education movements form the key influences for redeveloping teachers training in Bolivia.

65 Lopez, op.cit., p.13

66 Programa de Fortalecimiento de Liderazgos Indígenas en Bolivia, PROEIB Andes – UMSS (Universidad Mayor San Simon) Web: http://www.proeibandes.org/?page_id=59 Accessed December 2018.

67 ibid

68 Programa de Formacion de Maetros Bilingues de la Amazonia Peruana (FORMABIAP). Web: http://www.formabiap.org/ Accessed March 2013.

69 Lopez, op.cit., p.18-19

In Guatemala, bilingual education has contributed to the rise of Mayan indigenous professionals. These professionals work in organisations such as the Association of Mayan Researchers of Guatemala and the National Council of Mayan Education. Though their numbers are still low compared to the overall population, there are now Mayan politicians, officials in the Ministry of Education, professors at the universities, and others dedicated to preserving Mayan language and culture.[70]

In Mexico, action-research projects are underway throughout the country. Universities, NGOs and indigenous organisations have tried to improve the quality of teaching EIB. For example, teacher training colleges have undergone IBE curriculum reform. Ten new intercultural universities have opened close to indigenous communities. Educational material including video has been prepared to promote intercultural education for all.

The Universidad Nacional Autónoma de México has created a specialized academic unit to promote research and teaching to raise political awareness about Mexico's multicultural and multilingual nature in the university community and in the country as a whole.[71]

Unitierra (the University of the Earth) is a radical tertiary education experiment, founded by Mexican activist Gustavo Esteba, which serves 20 marginalized indigenous communities in Oaxaca, Mexico. It is a university that does not require students to have any previous schooling, where students can choose their own programme from apprenticeships in a range of practical skills to more academic studies. Unitierra is dedicated to reclaiming and recreating the conditions in which indigenous peoples have traditionally learnt.

The Future of Education in Latin America

The unique approaches to education applied across Latin America are safeguarding traditional knowledge, cosmovisions and local languages. Indigenous intellectuals across Latin America are producing MA and PhD dissertations from an indigenous perspective.[72] A new generation of professionals is emerging that is able to navigate between indigenous and

70 Nadine, D as cited in ibid, p.21
71 ibid, p.16
72 ibid, p.13

western knowledge systems, and that will in future be able to operate as *translators* between cultures and languages *"from diverse worlds… which are often asymmetrical and antagonistically shaped, but which are necessarily ever more closely related".*[73]

Recently, the Latin American region has begun to extend intercultural bilingual education, previously only for indigenous peoples, to all of its inhabitants.[74] This is an exciting development. Instead of focusing only on indigenous peoples' efforts in reclaiming and protecting traditional knowledge and language, non-Western ways of knowing and learning are increasingly seen as important educational elements for non-indigenous people.

Not only has the educational sphere been transformed, but popular education and EIB are also leading to a deeper decolonisation of Latin American society. A key example of this transformation can be seen in the Constitutions of the Plurinational and Intercultural States of Ecuador and Bolivia. Both constitutions enshrine the right to Buen Vivir (an Andean and Amazonian philosophy of living life in plenitude in good relation with the Earth and all its beings), and the intrinsic Rights of Nature. While these concepts are so far still aspirational rather than fully implemented, the adoption of the concepts suggests a philosophical shift in how these nation-states views the purpose and direction of human development.

The story of transforming education will continue to affect these wider questions; therefore, it is important to connect Indonesian movements to the innovative practices of EIB.

The Misak Indigenous University, Colombia

By the early 2000s the Misak had established indigenous education in preschool, primary and secondary school. Since the 1990s in their *Plan de* Vida they had dreamed of starting an indigenous university within their territory.

73 Dietz & Mateos Cortés, op.cit.
74 Lopez, op.cit., p.9

The shape of the Misak University symbolises their connection with the cosmos. Cauca, Colombia.
Photo: Michael Watts, LifeMosaic

The Misak University was set up in 2010, to give school leavers the chance to go on to have a university education without having to go to the city.

> *"Our goal here at the Misak University is to keep strengthening our indigenous identity, in order to survive in our space and time."* Esperanza Almendra, student at the Misak University

The four subjects of focus at the Misak University are Customary Law, Misak Administration, Misak Organisation and Misak Economy. Through the first four years of study at the Misak University students focus on these subjects. They also study other subjects, often taught by visiting professors. Students are always guided towards learning that can be applied in the community. Fifth year students dedicate their time to writing their dissertations, on a subject that has relevance to the Misak community.

> *"The role of indigenous education here at Misak University is to start to relive, revitalise all that knowledge left to us by our ancestors. So, if we think of it from that perspective, the fire has to be central to revitalising indigenous education. This is why at Misak University we have this central space where the youth meet with the elders, where we start the process of dialogue, of investigation, of questions, to know what our elders have lived through. That is where a person, the Misak youth, starts to re-think, with the intention of decolonising the way of thinking we have been left with."* Luis Tombe, Coordinator of the Misak University

Misak University Hall. *Photo: Michael Watts, LifeMosaic.*

Since its founding in 2010, the Misak University has flourished, offering subjects to its students that are rooted in Misak philosophy, yet also open to outside ideas and visiting teachers. The aim is to form worldly youth who will stay in the territory, be useful to the community; future leaders who will work to ensure the continued survival of the Misak people.[75]

Youth & Adult Leadership Training

Next Generation Leadership Training LifeMosaic / AMAN, Indonesia

What has been done?

LifeMosaic, together with AMAN (the Alliance of Indigenous Peoples of the Indonesian Archipelago), BPAN (the indigenous youth organisation of Indonesia) and the Samdhana Institute, have held innovative immersive trainings up to one-month long for indigenous youth from across Indonesia since 2014.

The trainings support the youth to deepen their understanding of the challenges indigenous peoples face, deepen their critical analysis, awaken their calling to defend their territories, learn skills to facilitate participatory

75 For more information on Misak University see LifeMosaic's video Misak Education: Decolonising the Mind http://www.lifemosaic.net/eng/resources/video/misak-education-decolonising-the-mind/

processes grounded in their own cultures, and plan what they will do with the new skills and understanding.

After the trainings, ongoing mentoring is provided for alumni, hosting skillshares where they can hone their skills, providing them with opportunities to practice their facilitation skills, and helping them to access small grants for projects they are taking forward such as: several indigenous education initiatives, critical reflection circles, supporting a young leader mobilising youth to stop a large-scale development, and setting up a youth group in Papua.

Over the past 4 years the Next Generation Leadership programme has:

- Trained around 350 youth.
- Formed around 25 active facilitators.
- Mentored over 70+ youth.
- Hosted a '*field laboratory*' testing, sharing over 75 methods for participation.

Approaches to Participation:

During the course of the trainings, LifeMosaic and partners have been able to adopt, create and share dozens of methods to enable participatory leadership, help participants clarify their priorities and strengthen their resolve; encourage cultural revitalisation and nature connection as part of their approach; encourage critical reflection; support collective decision-making and planning; and enable long-term visioning.

Many of these methods are from indigenous peoples themselves, including rituals, eating together, traditional games and poetry, and traditional approaches to tracking.

Indigenous youth from across Indonesia participate in a month-long Next Generation Leadership
In addition, there has been a revival of traditional games such as Raga in Talang Mamak, and
the strengthening of a resurgence of Iban tattoos in Sungai Utik., West Kalimantan, 2015.
Photo: Nanang Sujana.

Other methods are from the Misak people, Paulo Freire, landless movements, Theatre of the Oppressed, the Art of Hosting, Joanna Macy, Thich Nhat Hahn, Nature Connection games, and other sources.

The methods used include social analysis before trainings, circle, world café, songs, harvests, talk-shows, soul circle, river of life, poetry, collective art, group shelter building, overnight forest meditation, role-play, night market, collective mind map, shared declaration writing, and methods that make the trainings rich and vibrant.

The Soul Circle, based on Joanna Macy's Truth Mandala, is a space where indigenous youth and elders can express their pain, grief, anger, and emptiness at the loss of forest, culture, language, species. This can be a way to move into a far more positive, hopeful, and committed mood as was the case in Talang Mamak Riau, pictured above. *Photo: Eny Setyaningsih, LifeMosaic.*

One impact of the leadership trainings has been a revival among indigenous youth of a form of poetry called '*Pantun*'. In addition, there has been a revival of traditional games such as Raga in Talang Mamak, and the strengthening of a resurgence of Iban tattoos in Sungai Utik.

Song has played a large part in the growing movement, with a dozen songs used regularly, including several that have been written by the alumni, or during workshops on writing songs and using art for movement-building. The song '*Tanah*' (Land) written during the August 2016 training, has become a rallying cry of the indigenous peoples' movement.

What have impact/outcomes been?

The trained indigenous youth have become a source of facilitators and leaders in the wider indigenous peoples' movement, and as they gain experience will also facilitate long-term self-determined development processes in their territories, eventually generating a self-replicating process.

> *"The Next Generation Leadership training sharpened our ability to facilitate, and to mobilise people and resources."*
> Kezia Fitriani, Osing, East Java

The young people have developed a better sense of their purpose in life. They have increased respect for elders as they learn to critically analyse the industrial growth society and realise the value of their ancestral knowledge and wisdom.

The youth have developed individual action plans, ranging from indigenous education (more details below), awareness-raising, community organising, tracing the ancestral memory of the people, developing economic alternatives, and cultural revitalisation. About 20 youth are actively organising indigenous youth movements in their territories, in Maluku, East Java, East Kalimantan, Riau, North Sumatra and beyond.

Many alumni have taken roles in AMAN or its women (PEREMPUAN AMAN) or youth (BPAN) wings. One 2015 alumnus has become the regional representative of PEREMPUAN AMAN, for East Kalimantan, and she has applied many of the facilitation techniques and approaches to her work, as well as training her staff in them.

Alumni have shown increased solidarity. One example among many was sending a message of solidarity from Indonesian indigenous youth to the Maasai of Loliondo facing human rights abuses. They frequently coordinate solidarity action for communities under threat over the particularly active Next Generation and Indigenous Education WhatsApp groups.

A strong impact of the trainings has been in the activism of the alumni, such as the example of one participant who helped to mobilise his community against a threat. The training provided him with the critical analysis, and the facilitation tools to organise youth and elders to stop an oil palm plantation in their territory.

There is a growing number of young indigenous facilitators equipped with facilitation skills and looking for experiences to use them. BPAN has set up a series of indigenous youth camps, using many of the tools and approaches developed during the month-long training. All of the indigenous youth camps are facilitated by alumni of the Next Generation trainings.

Alumni are committed to participatory leadership as users and transmitters of facilitation techniques that encourage participation by all. This helps them to facilitate more dynamic youth events. Participatory approaches help

them to bridge the divide between elders and youth, since they can lead by facilitating, inviting the elders' voices to be heard, without threatening their traditional leadership roles. The issue of participatory leadership, frequently found in indigenous societies, but not necessarily practiced in NGOs, is increasingly being debated despite being a sensitive matter.

In the course of the trainings a knowledge gap on land rights became apparent. While AMAN has clear demands for collective, indivisible, inalienable rights to territory, most young people are less clear as to how they want their communities' rights to be recognised and whether land in the territory can be bought, sold, certified or mortgaged. When young people have that clarity, they are better equipped to defend their territories.

> *"The training strengthened my ability to mobilise the community to strengthen the customary law and traditions and protect the community from land grabs."* Samsudin, Kaili, Central Sulawesi

Another key outcome of the trainings was that several alumni of the trainings set up indigenous education schools and have been active in the indigenous education movement. One of these schools included Sekolah Adat Samabue, described earlier in this book.

Participants in the 2016 Next Generation Leadership training learn to use many tools, including group banner-making, to voice the thinking and analysis of indigenous youth. *Photo: Facilitator Team.*

As a result of the trainings, there are more and more visible, social media savvy, indigenous youth who are demonstrating that it can be 'cool' to stay

in or return to the village, deepen their knowledge about their own cultures, and help to grow the youth movement in their territories.

Kalumaran Education Programme, The Philippines[76]

Kalumaran (*Kusog sa Katawhang Lumad sa Mindanao* or the *Alliance of Indigenous Peoples in Mindanao*) was set up in 2006 during the Mindanao conference on mining. At that time and until today, large-scale mining is expanding to the territories of indigenous peoples on the island. Indigenous peoples' rights are being violated by the mining companies, plantations and dams. Kalumaran has run human rights education trainings, paralegal trainings, and leadership trainings for communities in its network covering over 200 local organisations.

Leadership Training

> *"We conducted many leadership trainings because the situation violates the rights of the indigenous peoples. We need strong leaders in the communities. We need to know structures, laws, how to engage, old and new organisations, traditional and government structures, organisations for change that protect indigenous peoples, our rights and ancestral domain."* Dulphing Ogan Secretary General of Kalumaran

Participants in leadership trainings are those that are already leaders in their communities. The trainings take place in the communities, and while Kalumaran plans for 20 people, often many more attend.

The length of leadership trainings depends on the circumstances in the community, but the minimum length is five days. Kalumaran also sets up a mentorship system where organisers regularly visit communities.

Many leadership trainings are based on an AIPP (Asian Indigenous Peoples Pact) manual in English and the Mindanao dialect of Visaya. The training facilitators speak local languages to ensure participation by leaders with a poor command of Visaya. The discussion and explanation are carried out in the local dialect. The training uses a mix of strategies including workshops

76 Dulphing Ogan, the Secretary General of Kalumaran and Kalumaran staff, semi-structured interviews, 2012.

discussions, lectures, live education, role plays, and experience sharing between leaders.

The training includes a section on traditional leadership, traditional political structures, as well as contemporary forms of leadership. One approach used for bridging between the older leaders and the young, has been to deliver the training to the elders, insisting the young should attend, and ensuring that the training is actually focused on the youth.

The interviewees from Kalumaran pointed out that while traditional leadership is crucial to communities, at the same time there needs to be leaders with modern skills to be able to deal with the challenges of the contemporary world and how it functions.

Bridging Leadership in Mindanao, The Philippines

The Bridging Leadership in Mindanao (BLM) programme was based on the APC's many years of experience in providing culture-based education. Both organisations were initially developed by the same Jesuit research institute, Environmental Science for Social Change or ESSC.

The BLM programme assumed that the *impact of marginalization in most indigenous communities, manifested in their dissociation from social and economic decisions on their lands, resources, and livelihoods, need not be transferred to the next generation*.[77]

Under the programme, the youth were helped to prepare them to take on community leadership. The programme supported them to adapt to global culture, as well as encouraging them to continue to protect the forests within the ancestral domains. The BLM focused on bridging the gap between the current elders by empowering both the elders and the youth who will take over the leadership in time. The BLM also offered opportunity to the youth to interact with other youth groups, in order to understand their situation in a broader context.

The work of the BLM included *Bentela daw Sayuda*, a Pulangiyen cultural approach of visiting and sharing information, carried out by 450 youth

77 ESSC (2010), op.cit.

throughout Mindanao, where participants learnt about other indigenous groups, mining, agro-forestry and culture-based education. BLM also supported forest regeneration activities; Annual Youth Summits where indigenous youth gathered to exchange their experiences; and Student Immersions and Internships where urban students from various universities undertook immersion visits to indigenous communities.

Another part of the BLM was the *Hulas* training programme, which taught 150 Pulangiyen in topics including "*cultural identity strengthening, leadership skills, environmental stewardship, culture of peace, state laws, policies and programs affecting the community, and technical skills*". These were young people who were not in school, having lost interest in formal education, and with only basic reading and writing. Instead of formal teaching methods the *Hulas* approach included more games, songs, and activities.

By mid-2012 five cohorts of students had completed the training programme. Each cohort chose the creative activities best adapted to its character such as role-playing, singing, dancing, or the visual arts. The fifth cohort began to use art to express themselves:

> *"They sketched to explain how they view environmental services. They used colour to express their understanding of the culture of peace. They used indigenous materials to report what they learned about laws and leadership.*
>
> *It is not easy for the young adults not in school, especially with indigenous backgrounds, to speak in front of a crowd. It is not in their nature to speak publicly and they rarely have any occasion to practice such. Moreover, their mother tongue is vastly different from the national language, so the expression of one's thoughts is often doubly hard if asked to translate to the national language.... they were not forced to speak outside their language but were free to speak in their mother tongue. The daily practice of speaking and explaining became second nature to most of the trainees."*[78]

78 ESSC (2012) *Using art for teaching, learning, expressing in Hulas*. Blog. Web: http://essc.org.ph/content/view/664/1/ Accessed March 2013.

Art allowed the students to overcome their discomfort with the national language, as demonstrated by one initially shy trainee who went on to volunteer to perform a traditional song during the learning visit of students from the UN-mandated University of Peace students.

Other Relevant Education for Transformational Change

The Highlander Research and Education Centre, USA

> *"We need two eyes: one focused on what is, the other on what could be."* Myles Horton, Founder of the Highlander Folk School[79]

In 1932 Myles Horton established the Highlander Folk School in Tennessee, USA, a pioneering school for leadership development and education for critical consciousness.

The school initially focused on adult education, especially for workers and trade unionists. By the early 1950s, the focus shifted to race relations. The Highlander Folk School was one of the few places in Southern United States where black and white people could gather, and it served as a leadership training site for southern civil rights activists.

Rosa Parks attended a 1955 workshop at Highlander four months before refusing to give up her *white-only* seat on a bus. Her act of defiance against racist laws was one of the sparks that began the US Civil Rights Movement which fought to abolish racial discrimination against African Americans and other disadvantaged groups.

Highlander developed a *citizenship program* in the mid-1950s that taught African Americans basic literacy skills and civil rights. This provided the opportunity for ordinary people to emerge as leaders. Myles Horton concluded that "*educational work during social movement periods provides the best opportunity for multiplying democratic leadership".*[80]

79 Quoted in Barndt, D. (2011) *Viva! Community Arts and Popular Education in the Americas*. Albany: State University of New York Press, Project MUSE. p.10

80 Horton, M. (1990) *The Long Haul*. New York: Doubleday. p.127

During Highlander's 25th anniversary in 1957, American civil rights leader Martin Luther King praised Highlander for contributing to the movement *some of its most responsible leaders in this great period of transition*.[81]

Highlander continued to be a centre for developing future leaders and movement-builders. The centre's citizenship programme trained around 100,000 adults. Although Highlander was shut for political motives, it reopened as the Highlander Research and Education Centre, which continues to be an active adult and popular education school to this day.[82]

The Highlander experience shows that times of intensifying social struggle both require leadership and are key moments for forming new leaders. Movements should actively set up institutions to train new leaders, since conscious support to grass-roots leadership can lead to widespread societal change.

Popular Education Support Systems, Latin America

Latin American popular education was able to reinvent itself at a time of crisis, and is today stronger and more influential than ever. One reason this happened is that Latin American popular education benefits from an impressive array of support centres and networks that offer assistance to different types of popular organisations, and that allows movements to learn from their own successes and failures.

At the national level the Panamanian Social Education and Action Center (CEASPA) was "*famous in the 1980s for groundbreaking research on national issues, its magazine Diálogo Social, and a monthly gathering of social activists undertaking a 'conjunctural analysis' of current events and plotting strategic coalitional actions".*[83]

The Mexican Institute for Community Development (IMDEC) has been a training institute for popular educators, community organisers and movement-builders for over 50 years. It runs *Schools of Methodology* for leaders from popular organisations across Mexico. They take part in a week-long workshop

81 King, M.L. Jr. A Look to the Future address at Highlander Folk School's 25th anniversary meeting, 1957. Martin Luther King, Jr and the freedom struggle, Stanford University King Center website. Web: https://kinginstitute.stanford.edu/encyclopedia/highlander-folk-school Accessed December 2018.

82 ibid

83 Barndt, op. cit., p.12

four times a year, returning to their organisations in between to test out the methodology in practice. This enables their organisations to become more effective, and contributes to strengthening a wider popular movement.[84]

In addition to the support centres, there are also many international popular education networks where educators and support centres come together to share expertise. One of these is Alforja, based in Nicaragua, which is an alliance of six major popular education centres (including IMDEC and CEASPA) in six Central American countries.[85] The Alforja network was founded at the time of the 1980s Nicaraguan literacy crusade, and has been a strong contributor to the theoretical and methodological development of popular education.

Alforja organised annual 10-day Creativity Workshops in which "*popular educators from the region reflected critically on their practice and collectively tackle critical social issues, developed sophisticated methodologies, and dreamed up creative and dynamic participatory techniques*".[86]

Acting continent-wide, the Latin American Centre for Adult Education (CEAAL) organises working parties on different aspects of popular education (such as the training of educators; popular communication; indigenous peoples and popular education), encourages research, and co-ordinates debate and in-depth analysis on popular education. This analysis is published since 1989 in *La Piragua* – a Latin American journal of education and politics.[87]

On a global level, there are also other organisations supporting the evolution of popular education such as a network of academics called the Popular Education Network (PEN) and the network of Paulo Freire Institutes in several countries.[88]

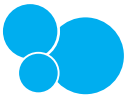
Lessons Learnt

These support structures offer different types of assistance to a wide range of social and environmental movements who use popular education

84 Kane, Liam (2001) *Popular Education and Social Change in Latin America*. Nottingham, UK: Russell Press. p.25
85 Barndt op. cit., p.12
86 ibid
87 Kane, op. cit., p.25
88 Web: https://www.freire.org Accessed December 2018.

to educate and organise. They help to train activists in the principles and methodology of popular education. The support structures help to ensure that the changing methodology and theory of popular education is grounded in the experiences from the movements, and that lessons learnt are quickly shared among activist-educators across Latin America.

After 50 years of experience, the Mexican Institute for Community Development (IMDEC) concluded that the most important role for the centres promoting popular education methodology and practice was to train the leaders of indigenous peoples' movements, farmers unions and other popular movements as popular educators. These leaders can become the educators for their entire organisations or movements, therefore accelerating transformation.[89]



Conclusion to Part II

Most of the initiatives and institutions described in part II of this book were set up by communities, indigenous peoples movements and NGOs as part of a broader push for social and environmental justice.

Many of these initiatives are rooted in popular education approaches, even when they do not describe themselves as such. Several incorporate an action-reflection process, where learning comes from doing, and theory is developed from the realities on the ground. The educational approach used starts from the experience of the learners. As a result, the initiatives are highly diverse, reflecting their adaptation to local and historical conditions.

Risks

Such initiatives generate innovation, experience, trust and understanding. Their success helps persuade funders, universities, and government ministries to lend their support for scaling-up to much larger – even national – initiatives. While this is generally a positive development, there is also a

89 Kane, op. cit., p.24

risk that such scaled-up initiatives revert to more bureaucratic structures, technical approaches, and top-down pedagogy.

In Latin America, there have been instances where the content is intercultural and bilingual, but the teaching method may still resemble 'banking education,' where knowledge is 'deposited' in students' passive minds. The scaled-up initiatives, though popular with certain actors in universities and governments, may also continue to face deep-seated institutional discrimination against indigenous peoples.

Another common limitation of many of these educational experiences is that they are funding-dependent, and there is no guarantee they can keep going when donor fashions change, or when a supportive government is voted out. Several of the examples given such as the BLM or the PRIME programmes both in Mindanao, were only short-lived and came to an end when the project was no longer funded.

Impact

Despite possible risks, it is clear that indigenous education institutions and initiatives such as those described in this section are having a huge impact, helping to positively transform society by: improving education for indigenous youth and children; supporting diversity and respect for different cultures and knowledges; and strengthening movements for social and environmental change.

In Latin America, where Intercultural Bilingual Education (EIB) benefits from decades of experience and research, clear and demonstrable results have been shown in half a dozen countries. As well as improved results in their mother tongue, student also do better in their second language. EIB also leads to higher student retention and higher levels of student participation and self-esteem.

Above all, institutions and initiatives such as those described, support the strengthening of movements for positive social and environmental change. Training of 100,000 African Americans at the Highlander Folk School helped

make the Civil Rights movement immeasurably stronger in 1950s United States. Training for critical consciousness for Indonesian activists in the 1990s helped to strengthen resistance to the Orde Baru regime.

Latin American support structures helped popular education to survive severe challenges and to move beyond the crisis strengthened, and supporting more radical transformations. Today there is a movement in Latin America that goes beyond rights for particular groups, which is demanding a move away from the monocultural, anthropocentric, racist state, towards a decolonised, intercultural and plurinational model for nation states.

The examples in this book are intended to inspire others who are thinking of founding, nurturing or revitalising the institutions required for indigenous education or popular education more broadly to thrive; setting up training programmes for indigenous youth leaders; or developing indigenous universities or colleges. Such institutions will be important contributors to social movements, but they must be true to themselves and allow critiques and new learning when things are going wrong.

Maintaining the strength and importance of such institutions demands an ongoing practice or praxis, described by Paulo Freire as *reflection and action upon the world in order to transform it.*[90] Through praxis, institutions that are set up to support social movements can acquire a critical awareness of their work and learn how to better organise and support the struggle for transformation.

90 Freire, P. (1970), Pedagogy of the Oppressed. Herder and Herder, p.33

Appendix 1: Principles of Indigenous Education

The following principles of indigenous education are based on the experiences of indigenous education in Indonesia, and indigenous education that has been implemented in Latin America and in the Philippines over more than three decades:

1. Indigenous education must be community-based, it must be initiated from and by the community.
2. The contents of indigenous education must be determined by the indigenous community.
3. Indigenous education starts from the vision of the elders and is rooted in the life and culture of the local indigenous people.
4. Indigenous education starts in the local mother tongue.
5. Indigenous education must be true to the identity, mindset, way of life and knowledge system of each indigenous community.
6. Indigenous education restores the identity of indigenous peoples.
7. Indigenous education opens the horizons of indigenous children to live in indigenous territories, rather than separating them from cultural roots and indigenous territories.
8. Indigenous education supports the recognition and protection of the rights of indigenous peoples, including the right to self-determination.
9. Indigenous education prepares the next generation of leaders in the indigenous territories.
10. Indigenous education is in accordance with daily life in indigenous territories.
11. Indigenous education is designed to achieve shared future dreams, not just individual dreams.

12. Indigenous education promotes culture as a basis for developing as humans.
13. Indigenous education prioritizes thorough thinking rather than compartmentalized thinking.
14. Teaching and learning activities in indigenous education are not only in the classroom but use all possible places in the indigenous territory.
15. Teachers in indigenous education also include elders and holders of indigenous knowledge systems.

The Principles of Indigenous Education were drawn up and agreed at: The Indigenous Education workshop, KMAN V, 2017; and the Second Indigenous Education Methodology Retreat, Ruma Belajar Sianjur Mulamula, 2018. *Photo: Agus 'Galis' Sunardi, AMAN.*

Appendix 2: Indigenous Education Declaration

As young indigenous men and women from across Indonesia, gathered for the Methodological Retreat on Indigenous Education, March 19-23 2016, in Kasepuhan Citagelar, Banten, we consider that the current National Education system is incompatible with local realities, and threatens the survival of indigenous peoples.

This system uproots indigenous children from their parents, cultures, ways of thinking, way of life, and knowledge in their territories, which leads to a loss of self-confidence and identity. This has led to the emergence of a materialistic and selfish society, in which indigenous peoples' territories, their knowledge systems, identity and rights are threatened with disappearance.

Therefore, we are committed to developing Indigenous Education that supports intelligent, self-determining, autonomous, and dignified indigenous peoples; an indigenous education system that is able to:

- support the emergence of the next generation that will loyally protect the ancestral territory, traditions, culture, customs and environment;
- fight for the rights of indigenous peoples;
- defend and nurture the ancestral knowledge based on the principle of diversity

We recognise that indigenous youth play a critical role in developing an indigenous education system. As a key driving force, indigenous youth must increase their role in efforts to safeguard indigenous knowledge from attacks or outside influences, through mapping indigenous territories, relearning the history, maintaining traditions and culture, and campaigning

for Indigenous Education. These steps are part of a movement to support the emergence of self-determining, autonomous, and dignified indigenous peoples.

Indigenous youth rise up, united, and act now to protect and maintain our ancestral territories!

Kasepuhan Ciptagelar, 23 March 2016

First Indigenous Education Methodology Retreat, Kasepuhan Ciptagelar, West Java, Indonesia. 2016. *Photo: Eny Setyaningsih, LifeMosaic.*

Signatories of the Declaration on Indigenous Education:

1. Anastasia Cangkeh – Sui Utik, West Kalimantan
2. Andi Imran – Turungan Baji, South Sulawesi
3. Annas Radin Syarif – Central Governing Body of AMAN
4. Boy Raja Marpaung – Ruma Parguruan, North Sumatra
5. Budi Hartono – Pondok Belajar Orang Rimba, Jambi
6. Derlin Salu – Indonesian Indigenous Youth Organisation (BPAN)
7. Eny Setyaningsih – LifeMosaic

8. Faris Bobero – Literasi Halmahera, North Maluku
9. Fernando Manurung – Ruma Parguruan, North Sumatra
10. Fredy Siwele – BPAN
11. Herkulanus Edmundus – Sui Utik, West Kalimantan
12. Jakob Siringoringo – BPAN
13. Jauharul Maknun – KKI WARSI, Jambi
14. Jhontoni Tarihoran – BPAN
15. Modesta Wisa –Samabue Indigenous School, West Kalimantan
16. Nedine Helena Sulu – Koha Indigenous School, North Sulawesi
17. Sri Tiawati – Punan Semeriot Indigenous School, North Kalimantan
18. Reinhard Sinaga – Rumah Belajar Sianjur Mula-mula, North Sumatra
19. Renadi – Bayan Indigenous People, West Nusa Tenggara
20. Roberta Sarogdok – Forest School Mentawai / Citra Mandiri Foundation, Mentawai
21. Ruhendar Sodong - Kasepuhan Ciptagelar, West Jawa
22. Sarno Maulana –School of the Pasundan Peasant Movement, Pasawahan, West Java.
23. Serge Marti – LifeMosaic
24. Simon Pabaras Armansyah – LifeMosaic
25. Surti Handayani – Central Governing Body of AMAN
26. Syaiful Salehuddin – Bohonglangi Pattallassang Indigenous School, South Sulawesi
27. Yulius Pay – Mollo, East Nusa Tenggara
28. Yunias Krisbianto – Papua Democracy School, Papua