

Motivators and Benefits of Educational Pursuits Among Members of Cultural Communities

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ABSTRACT

This investigation identified the motivators and benefits of education and how these variables are related. Conducted in October 2001, the cultural communities in Panay were selected through cluster sampling. This descriptive research utilized a validated researcher-made data-gathering instrument. Means, standard deviations, ranks, the t-test for independence, the One-Way ANOVA, and the Pearson's were employed set at .05. Results revealed that the most predominant motivators of education were: "education is a vital ingredient for success"; to provide better food for the family"; and, " to prove that the community group is also educable". The most predominant benefits they derived from education were: "feeling more secure in life"; "the family now eats food appropriate for good nutrition"; and, "having gained more friends". The participants differed in their motivators of education when grouped according to gender, age, ethnic group, and education and in their felt benefits from education when classified according to ethnic group and education. The participants' motivation to pursue and felt benefits derived from education were positively and significantly correlated.

1.0 INTRODUCTION

*As a citizen embarking on an endless journey of discovery towards understanding, it is pleasant to experience seeing cultural communities around striving for a living and seeing them earn and enjoy the fruits of their toil. This has something to do with the members of the cultural communities who are branded as minorities and have not enjoyed the opportunity to improve their lot in this world. The researcher believes that one major component of development, as in the case of the indigenous and tribal peoples, is education. Certainly, these groups of people likewise aspire for upliftment--that is, their ways of life could be altered to make them more visible and co-exist with civilization. In the past, the terms *Bukidnon* or *Sulodnon* and *Ati* used to mean "from the mountains," sometimes, "second class citizens," "backward," "uneducated," "primitive," "tasteless," or "no-class" persons.*

*For the *Bukidnons* or *Sulodnons*, the *Hiligaynon* word "buki" has derogatory connotations. But when one thinks in cultural terms, they, together with the *Atis*, are no different from any other group of communities. They are unique, in the sense that, they have their own culture, mores, beliefs, etc. They are considered inferior in terms of education and exposure to the modern world, mainly because of their distance from the centers of urban activities. But time is changing, and many of them are now sending their children to school.*

1.1 Statement of the problem

Specifically, this study sought answers to the following questions:

1. *What are the motivators of the members of the cultural communities in Panay to pursue education? How do these motivators rank among the participants?*
2. *What is the level of their motivation to pursue education when they are grouped according to: (a) gender, (b) level of education, (c) ethnic group, (d) age, (e) religion, and (f) distance of residence from school?*
3. *What are the benefits derived from education as perceived among members of cultural communities? How do these benefits rank according to the participants' perception?*
4. *What is the extent of benefits derived from education among the participants grouped according to: (a) gender, (b) level of education, (c) ethnic group, (d) age, (e) religion, and (f) distance of residence from school?*
5. *Are there significant differences in the level of motivation to pursue education among the members of the cultural communities grouped according to: (a) gender, (b) level of education, (c) ethnic group, (d) age, (e) religion, and (f) distance of residence from school?*
6. *Are there significant differences in the extent of benefits derived from education among the members of the*

cultural communities grouped according to: (a) gender, (b) level of education, (c) ethnic group, (d) age, (e) religion, and (f) distance of residence from school?

7. Is there a significant relationship between the level of motivation to pursue education and the extent of benefits from education among the members of the cultural communities?

1.2 Significance of the study

This investigation would certainly be significant, for the findings may benefit certain groups of people: (1) the cultural communities are the foremost among those who may be benefited by this research on the basis that levels of motivation to pursue education can be identified and specific solutions can be drawn to help solve and improve the situation. On the other hand, knowing the extent of benefits these cultural communities have derived from education, government offices concerned could employ appropriate ways and means to develop and maintain the status; (2) the schools in general could profit from the results of this research. The school administrators would be informed why the members of cultural communities pursue education. In the process, the schools may design programs that may help the entire academic community understand the plight of their less fortunate ethnic brothers and thus open both their hearts and minds to welcome them with love, sympathy and understanding. It is thus hoped that, along the way, all the school community will gradually abandon their discriminative prejudice against those who belong to the ethnic minorities; (3) the curriculum-makers would also be informed of the benefits that education can bring to the members of the cultural communities. Consequently, they may design needed learning experiences specifically programmed to fit their needs; (4) The faculty and staff, through this study, may realize the vital importance of their roles in helping the indigenous people since they are the key to the latter's acquisition of knowledge, skills, values, and experiences necessary for the mainstream survival in the modern world; (5) Certain government agencies, such as the Department of Environment and Natural Resources (DENR), the Department of Agriculture (DA), and the non-government organizations could be benefited by the present findings for they would be made to understand that education and development are linked in a variety of ways and that education is the key to any development process.

1.3 Review of literature

The review of related literature consisted six parts: (1) History of Cultural Communities in Panay Island which outlines the history of cultural communities in Panay and describes the profile and characteristics of their members; (2) Motivation and Education which tackles the reasons that motivate the members of the communities to go to school; (3) Gender and Education which discusses the distinguishing role and performance of members of cultural communities of both sexes in education; (4) Age and Education which identifies the development stages where the cultural communities perform educational activities; (5) Religion and Education which explains the important role religion plays in the educational process of cultural communities; and, (5) Summary which gives the common and completing views advanced by previous studies concerning cultural communities, their motivators and their educational pursuits.

1.4 Delimitation of the study

This descriptive research was conducted in November 2001 with 245 randomly selected members of the cultural communities in Panay, who have had formal education. Two researcher-made data-gathering instruments--the Motivators Survey Form and the Benefits Survey Form--were answered by the participants. The study used as statistical tools the following: means, standard deviations, ranks, the t-test, the One-Way Analysis of Variance, and the Pearson's r. Significance level was set at .05 alpha.

2.0 Findings, Conclusions, and Implications

2.1 Findings

The following were the findings of the present investigation:

As shown in Table 1, the most predominant personal motivators to pursue education among the members of cultural communities were: "For me, education is a vital ingredient for success" ($M = 4.49$, Rank = 1), "I have an inherent desire to learn" ($M = 4.43$, Rank = 2), and "As a person in the present world, I need to be educated" ($M = 4.41$, Rank = 3). It is also shown that the most predominant economic motivators to pursue education were "I want to provide better food for the family" ($M = 4.34$, Rank = 1), "I want to help send my younger siblings to school" ($M = 4.25$, Rank = 2), and "I want to give some economic comfort to my family" ($M = 4.24$, Rank = 3). Moreover, the most predominant social-familial motivators was "I want to prove that our community group is also educable" ($M = 4.39$, Rank = 1). This was followed by "I want to create, adapt, and spread the knowledge I have learned" ($M = 4.37$,

Rank = 2), and “I want to be protected because we are part of the Filipino race” ($M = 4.34$, Rank = 3).

As shown in Table 2, personal motivators ($M = 4.26$, Rank = 1) were the most predominant reasons to pursue education among the members of cultural communities in Panay. This was followed by social-familial motivators ($M = 4.24$, Rank = 2). Economic motivators ($M = 4.06$, Rank = 3) were the least predominant reasons to pursue education among the participants.

Data in Table 3 revealed that, generally, the members of the cultural communities in Panay were “strongly motivated” to pursue education ($M = 4.10$, $SD = .66$). The following were “very strongly motivated” to pursue education: females ($M = 4.23$, $SD = .58$), college level ($M = 4.27$, $SD = .54$), and Bukidnons ($M = 4.23$, $SD = .56$).

On the other hand, the following groups were “strongly motivated to pursue education: males ($M = 3.95$, $SD = .73$), elementary ($M = 3.75$, $SD = .83$) and high school levels ($M = 4.12$, $SD = .56$), younger ($M = 4.20$, $SD = .57$), older ($M = 3.80$, $SD = .81$), Catholic ($M = 4.10$, $SD = .54$), Non-Catholic ($M = 4.10$, $SD = .76$), the Ati’s ($M = 3.83$, $SD = .76$), those residing near the school ($M = 4.01$, $SD = .76$), and those residing far from the school ($M = 4.16$, $SD = .57$).

The obtained standard deviation which ranged from .54 - .83 revealed the narrow dispersion of the means indicating the homogeneity of the members of the cultural communities in terms of their motivation to pursue education.

Data in Table 4 showed that the most predominant personal benefits of educational pursuits among cultural communities were “I feel more secure in life” ($M = 4.64$, Rank = 1), “I have developed better self-respect” ($M = 4.33$, Rank = 2), and “I have understood better my dignity as a person” ($M = 4.26$, Rank = 3). The table also shows that the most predominant economic benefits were: “My family now eats food appropriate for good nutrition” ($M = 3.64$, Rank = 1), “My family now has better clothes” ($M = 3.63$, Rank = 2), and “My family now lives in an improved dwelling” ($M = 3.60$, Rank = 3). Furthermore, the table shows that the most predominant social-familial benefits of educational pursuits were: “I have gained more friends” ($M = 4.16$, Rank = 1), “I have made my family and relatives happy” ($M = 4.14$, Rank = 2), and “I am now treated just as normally as others” ($M = 4.08$, Rank = 3).

Table 5 shows that personal benefits ($M = 4.13$, Rank = 1) were the most predominant benefits derived from educational pursuits among the members of the cultural communities. This was

followed by social-familial benefits ($M = 3.81$, Rank = 2). The least predominant benefits, however, were economic benefits ($M = 3.49$, Rank = 3).

Table 6 shows that, with the exception of the Atis who indicated that they derived “moderate benefit” from being educated ($M = 3.21$, $SD = .51$), the members of the cultural communities in all other groupings indicated that they derived “great benefit” from being educated. This was revealed by the obtained mean scores which fell within 3.58 to 4.07 range.

The standard deviation which ranged from .57 to .82 revealed a narrow dispersion of the means, indicating the homogeneity of the members of the cultural communities in terms of their self-assessment of the extent of the benefits derived from education.

Table 7 shows that the significant differences existed in the level of motivation to pursue education among the members of the cultural communities grouped as to gender, age, and ethnic group. Obtained t s were: 3.36, 4.28, and 4.73, respectively. All p s < .05.

No significant difference, however, were noted in the level of motivators to pursue education among the subjects grouped as to religion and distance of residence from school. Obtained t s were: .02 and 1.75.

The ANOVA results in Table 8 revealed that significant differences existed in the level of motivation to pursue education among the members of cultural communities grouped according to educational attainment, $F(2, 242) = 14.16$, $p < .05$.

Table 9 shows that significant differences existed in the extent of benefits derived from education among the members of the cultural communities grouped as to ethnic group, $t(243) = 11.09$, $p < .05$.

No significant differences, however, were noted in the extent of benefits derived from education among the subjects grouped as to gender, age, religion, and distance of residence from school. Obtained t s were: .61, 1.32, .22, and .73, respectively. All p s > .05.

The ANOVA results in Table 10 revealed that significant differences existed in the extent of benefits derived from education among the members of the cultural communities grouped according to educational attainment, $F(2, 242) = 5.88$, $p < .05$.

Table 11 shows that a positive and significant correlation existed between motivation to pursue education and benefits of educational

pursuits among cultural communities ($r = .71, p < .05$).

2.2 Conclusions

In view of the foregoing findings, the following conclusions were drawn:

1. *It seems that the members of the cultural communities in Panay regard education as a tool for the improvement of one's lot in life. They equate their success from being educated such that they appear to have a natural liking for education where they feel competitive with the rest of the people in the world. Likewise, they seem to strive to gain education in such a way that they could attain a personal sense of accomplishment and be successful in life. However, they tend to humble themselves in a manner where a feeling of being recognized as a person from his/her accomplishment is less emphasized. For them, attaining an education is not a matter of pride or arrogance but a desire to be—to live a life—contented and satisfied with the newly improved status. It also appears that from economic viewpoint, education enables one to be provided with some comfort in life through better food, to help siblings go to school, and acquire other material comforts for the family. Protecting one's cultural seems to have been emphasized among the members of the cultural communities in this study. In terms of social-familial motivators to pursue education, there is a need to preserve one's identity being part and parcel of the Filipino race. However, there is less concern for shifting residence to a more desirable area and enjoying the benefit of modern technology and protecting one's identity as a unique group of people with unique culture and beliefs. This is because these members of the cultural communities usually return to where their ancestors have established their own culture, common beliefs, and religious practices. Nomadic they may be, these people always return to their place of origin.*
2. *The members of the cultural communities appear to have a strong desire for education. This simply explains that as a human being, one is desirous to be enlightened and become literate to meet the challenges in life. In addition, the need to be educated seems to enable them to become competitive as individuals, and be among the rest of the Filipinos. As a result for their being educated, the members of the cultural communities aspire to have a secure life as well as to gain self-respect and dignity as human beings. These are, in fact, normal among educated persons. On the other hand, improved lifestyle especially embracing modernity and being sophisticated seem to be less emphasized. In other words, these people, although educated, still uphold their cultural identity. Being as such, they seem reluctant to yield to the lure of modern living. The members of the cultural communities appear to have been abundantly blessed as a result of their being educated. The strong effects derived from education only indicate that they have gained relevant and beneficial outcomes from having been educated. Better economic amenities seem to have been attained by the members of the cultural communities. This indicates that, generally, the initial response of an educated person is to be economically stable first. Less emphasized were leisure, entertainment, and saving for the future. It appears that it is difficult for one to take a leisure, be entertained, or save for the future without becoming economically stable first. In having attained economic stability, one may opt to enjoy or take a break. As expected, an individual having attained a certain level of achievement like being educated gains more friends, make his/her family members happy, and is respected just like other normal beings. However, these groups appear to shy away from social gatherings, socio-political issues and socio-civic organizations. This explains the fact that, to them, education is a means to preserve their personal identity and that of their respective families.*
3. *The females, younger members, and the Bukidnons with either high school and college education appear to be better motivated than the males, older members, the Atis, and elementary educated. The Bukidnons and those with high school and college education appear to be better motivated than the*

males, older members, the Atis, and elementary educated. This seems to indicate that being educated is more pronounced among the Bukidnons, younger members, and those who are high school and college educated. This points to the fact that these groups of individuals value education as well as appreciate its benefits.

4. The desire for being educated tends to produce stronger benefits among the members of the cultural communities. It seems that if one desires for something, having attained it could bring about good results, that is, gaining benefits as a result of being educated. It may be surmised that education is a process of making a living. Good employment opportunities--high-paying jobs, good position in the organization, and the opportunity to land white collar jobs--are among the many promises of education.

2.3 Implications

The findings of the present investigation have led to certain implications to theories on motivators and benefits of educational pursuits among the members of the cultural communities in Panay.

It was revealed that most of the members of the cultural communities were predominantly strongly motivated to pursue education. They generally consider education very important. Thus, the members of the cultural communities are now enjoying the impact of education. Obviously, they eagerly send their children to school and they are always seen striving to make a living in order to support their children's education. These findings lend support to the need theories (in Abioda, 2000) which identify the elements that people recognize as being part of their own "psychological make-up". Also, the findings conform with the statement of Espiritu (1976), that education is an important ingredient in the success of a great many. This is supported by Borras-Lopez (1991), indicating that self-interest and self-gratification, clear and specific goals, and the use of college resources have a positive impact on retention in community colleges. Muir (2000) also reveals the information that students are motivated to learn because of their goals, preparation for the future, and high expectations.

Accordingly, the members of the cultural communities believe in their need to be educated. Article 26 of the United Nations Universal

Declaration of Human Rights (Jain and Girard, 1999) states that education shall be directed to the full development of the human personality. Here, human rights education is stressed, that each person must be educated to function in environments characterized by racial, ethnic, religious, and cultural diversity.

In terms of economic motivators, members of the cultural communities identified their need for food and comfort, which can be best supported by Maslow's Hierarchy of Needs and their eagerness to help their siblings go to school. Peralta (1989) considers that schooling among the cultural community children suggests empowerment.

Social-familial motivators claimed by the cultural communities can be supported by the research findings of the United Nations (1997) which considers education as fundamental to enhancing the quality of human life and ensuring social and economic progress. As Zaide (1994) posits, Philippine cultural communities must be respected and protected because they are part of the Filipino ancestry.

Members of the cultural communities differed significantly in their level of motivation to pursue education when grouped according to gender--in favor of the females. Ekert (2000) identifies the "ordinary success" of minority adolescent girls in an urban Catholic school. This is supported by the work of Kartje (2000) about women graduates who considered rich descriptions of their motivations and backgrounds that contributed to their success. Jiang (1998) proved that girls had significantly higher overall ratings than boys in the areas of effort and attitude toward school.

As there is limited review of literature on the education of Bukidnons and Atis, it is imperative to cite anew the results of investigations earlier presented in this study. According to Jocano (in Agoncillo, 1990), the cultural communities in the Visayas, are the end results of the long process of evolution. These people stand co-equal as ethnic group, none of which are racially or culturally predominant over the others. Here, it is considered that both Atis and Bukidnons are considered educationally disadvantaged (Somcio, et. al., 1998).

3.0 TABLES

Table 1. Ranks of Personal, Economic, and Social-Familial Motivators to Pursue Education Among the Members of Cultural Communities

Motivators	Mean	Description	Rank
Personal:			
1. For me, education is a vital ingredient for success.	4.49	Very strong motivator	1
2. I have an inherent desire to learn.	4.43	Very strong motivator	2
3. As a person in the present world, I need to be educated.	4.41	Very strong motivator	3
Economic:			
1. I want to provide better food for the family.	4.34	Very strong motivator	1
2. I want to help send my younger siblings to school.	4.25	Very strong motivator	2
3. I want to give some economic comfort to my family.	4.24	Very strong motivator	3
Social-Familial:			
1. I want to prove that our community group is also educable.	4.39	Very strong motivator	1
2. I want to create, adapt, and spread the knowledge I have learned.	4.37	Very strong motivator	2
3. I want to be protected because we are part of the Filipino race.	4.34	Very strong motivator	3

Table 2. Summary of Motivators to Pursue Education Among the Members of Cultural Communities

Motivators	M	Description	Rank
Personal	4.26	Very strong motivator	1
Social-Familial	4.24	Very strong motivator	2
Economic	4.06	Strong motivator	3

Table 3. Overall Level of Motivation to Pursue Education Among the Members of the Cultural Communities

Category	M	Description	SD
A. Entire Group	4.10	Strongly motivated	.66
B. Gender			
Male	3.95	Strongly motivated	.73
Female	4.23	Very strongly motivated	.58
C. Educational Attainment			
Elementary	3.75	Strongly motivated	.83
High School	4.12	Strongly motivated	.56
College	4.27	Very strongly motivated	.54
D. Age			
Younger	4.20	Very strongly motivated	.57
Older	3.80	Strongly motivated	.81
E. Religion			
Catholic	4.10	Very strongly motivated	.54
Non-Catholic	4.10	Very strongly motivated	.76
F. Ethnic Group			
Ati	3.83	Strongly motivated	.76
Bukidnon	4.23	Very strongly motivated	.56
G. Distance of Residence from School			
Near	4.01	Strongly motivated	.76
Far	4.16	Very strongly motivated	.57

Table 4. Ranks of Personal, Economic, and Social-Familial Benefits Derived From Education Among the Members of Cultural Communities

Motivators	Mean	Description	Rank
Personal:			
1. I feel more secure in life.	4.64	Very great benefit	1
2. I have developed better self-respect.	4.33	Very great benefit	2
3. I have understood better my dignity as a person.	4.26	Very great benefit	3
Economic:			
1. My family now eats food appropriate for good nutrition.	3.64	Great benefit	1
2. My family now has better clothes.	3.63	Great benefit	2
3. My family now lives in an improved dwelling.	3.60	Great benefit	3
Social-Familial:			
1. I have gained more friends.	4.16	Great benefit	1
2. I have made my family and relatives happy.	4.14	Great benefit	2
3. I am now treated just as normally as others.	4.08	Great benefit	3

Table 5. Summary of Benefits of Educational Pursuits Among Cultural Communities

Motivators	<u>M</u>	Description	Rank
Personal	4.13	Great benefit	1
Social-Familial	3.81	Great benefit	2
Economic	3.49	Great benefit	3

Table 6. Overall Extent of the Benefits Derived from Education Among the Members of the Cultural Communities

Category	M	Description	SD
A. Entire Group	3.78	Greatly benefited	.76
B. Gender			
Male	3.75	Greatly benefited	.73
Female	3.81	Greatly benefited	.68
C. Educational Attainment			
Elementary	3.58	Greatly benefited	.80
High School	3.71	Greatly benefited	.57
College	3.93	Greatly benefited	.68
D. Age			
Younger	3.82	Greatly benefited	.65
Older	3.68	Greatly benefited	.82
E. Religion			
Catholic	3.79	Greatly benefited	.58
Non-Catholic	3.77	Greatly benefited	.79
F. Ethnic Group			
Ati	3.21	Moderately benefited	.51
Bukidnon	4.07	Greatly benefited	.60
G. Distance of Residence from School			
Near	3.82	Greatly benefited	.75
Far	3.75	Greatly benefited	.67

Table 7. t-test Results in the Level of Motivation to Pursue Education Among the Members of the Cultural Communities Grouped According to Certain Categories

Category	M	t-value	df	2-tail prob.
A. Gender				
Male	3.94			.000
B. Age				
Younger	4.20			.000
C. Ethnic Group				
Older	3.80	4.28*	243	
D. Religion				
Catholic	4.10	.02	243	.981
E. Distance of Residence from School				
Non-Catholic	4.10			
Near				
Far				

*p < .05

Table 8. One-Way Analysis of Variance of Over-All Motivators to Pursue Education Among Members of Cultural Communities Grouped According to Educational Levels

	Sum of Squares	df	Mean Square	F	Sig. F
Between Group	11.28	2	5.64	14.16*	.000
Within Groups	96.33	242	.40		
Total	107.61	244			

*p < .05

Table 9. t-test Results in the Extent of Benefits Derived from Education Among the Members of the Cultural Communities Grouped According to Certain Categories

Category	M	t-value	df	2-tail prob.
A. Gender				
Male	3.75	.61	243	.541
B. Age				
Younger	3.82			
C. Ethnic Group				
Older	3.68	1.32	243	.188
D. Religion				
<i>Catholic</i>	3.21	11.09*	243	.000
	4.07			
E. Distance of Residence from School				
Near	3.80	.22	243	.826
Far	3.77			

*p < .05

Table 10. One-Way Analysis of Variance of Over-All Benefits of Education Among Members of Cultural Communities Grouped According to Educational Levels

	Sum of Squares	df	Mean Square	F	Sig. F
Between Groups	5.55	2	2.78	5.88*	.003
Within Groups	114.15	242	.47		
Total	119.70	244			

*p < .05

Table 11. Correlation Between the Over-All Motivation to Pursue Education and the Over-All Benefits of Education Among the Members of Cultural Communities

Variables	Benefits of Educational Pursuits	
Motivation to Pursue Education	r .71*	r prob .000

*p < .05

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