

# *Historical Notes on the UCCP Educational Ministry*



**Spirituality  
for these  
Critical  
Times**

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Church of  
Christ in the  
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*Historical Notes on the UCCP  
Educational Ministry*

**United Church of Christ in the Philippines  
CREATE-UCCP**

**Compiled by Edna J. Orteza  
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# 1

## The Early Beginnings



James B. Rodgers

Protestantism in the Philippines traces its beginnings to the missionary movement established at the turn of the century, when mission boards of various Protestant denominations in the United States of America sent missionaries to the Philippines. Dr James B. Rodgers was among the first missionaries that came.

The evangelical Protestant missions basically taught the central affirmations of the Protestant Reformation, with emphasis on personal religion, marked by high ethical and scriptural standards. There was emphasis on ethical living according to scriptural standards.

The missionaries affirmed that the task of the missionary enterprise was *"to develop well-trained leaders of Christian character and life, create a moral atmosphere that will inspire public opinion, and make a civilization that is bound to develop thoroughly Christian."* Evangelism included service to others, an influence of the "Social Gospel," and the rediscovery in the late 19th century of the social dimensions and implications of the Gospel. (Sitoy, Several Streams, One Spring, 1992) This was the rationale for Protestant educational, medical and social work. The missionaries equated the establishment of schools on the same level with the organization of local churches and the maintenance of hospitals.



A number of schools were therefore established during the early years of the missionary movement in the Philippines.

In 1901, Silliman Institute was established by Dr. and Mrs. David Hibbard in Dumaguete City. This later became Silliman University, the first university outside of Manila. As part of the Institute's service to the community, an infirmary was set up, which later became a hospital.

- o Other medical work started by missionaries which became hospitals were Brokenshire Memorial Hospital in Davao City (1908); Bethany Hospital in Tacloban City (1913); Bethany Hospital in San Fernando, La Union (1921); and several others in Laoag, Bohol, Zamboanga, Abra, and Manila which were later sold when the missionaries returned to the US because of the post World War I depression and other factors.
- o In 1907, the Union Theological Seminary in Manila was formed for the training of pastors, deaconesses and lay leaders. It was the result of the merger of the Ellinwood Bible School of the Presbyterian Mission and the Nicholson Seminary of the Methodists. Later, the Disciples joined the cooperative effort.
- o In 1910, the Young Women's Bible Training School was founded by Ms Matilda Weber, a missionary of the Church of the United Brethren, which established the foundation for what was later to be known as Union Christian College.
- o In 1914, the Silliman Bible Training Institute was established as a cooperative venture between the Congregationalists in Mindanao and the Presbyterians in the Visayas for the training of church



workers. This became the College of Theology of Silliman University and much later, the Divinity School.

- o In 1915 the Congregational Church opened its work in Northern Mindanao. Among those who were sent were Dr. and Mrs. Frank L. Laubach who worked among the Muslims in Marawi City. This is where Dr. Laubach developed methods of literacy programs which became internationally recognized.



In 1926, Ms. Myrtle Metzger, a missionary of the Church of the United Brethren, founded Ifugao Academy, the first high school in the region.

In 1927, the Church of the United Brethren established Kalinga Academy, also the first in the sub-province of Kalinga.

Early Filipino Protestant leaders were heirs of the missionary vision. By the 1920s until after the Second World War, a number of private schools began to be established by pioneering Filipino pastors, evangelical families and lay people. Among these were Maasin Institute, founded by Dr. Angel C. Espina in 1924; Farmers Institute, by Rev. Proculo A. Rodriguez and Mr. Eutiquio Icamen in 1935; and Southern Christian College, by church leaders in Midsayap, Cotabato. Support from the American mission boards and donations from pioneers had enabled the schools to acquire properties, construct buildings and sustain operations. The schools became mission arms of the church *"to proclaim the gospel to a mostly Catholic and Muslim population and among indigenous communities, recruit families and train them for Christian living."* (Sitoy)



Bp. Proculo Rodriguez with his family



Maasin Institute

## II

### The United Church of Christ in the Philippines

When evangelical churches came together to form the United Church of Christ in the Philippines in 1948, the schools became part of its structure and organization.

UCCP statements issued in 1949 set the standards and requirements for the recognition of church-related schools, and established the basis for recommending aid.

*Any school to attain the status of "church-related school" must accept official actions of the governing body the requirements as authorized by the Assembly of the UCCP or the Executive Committee, and forward this acceptance, signed by the School director and the president or chairman and secretary of the Board of Trustees with a letter of application for such recognition to the Commission on Education. It is possible for a school to be related to the General Assembly without being directly related to or controlled by the Annual Conference.*

*The provisions for the recognition of Church-related schools apply also to those schools being established by Annual Conferences on condition that its Board of Trustees pledge in writing that in the course of establishment of their school they will fulfill all the requirements for a church-related school.*

### **Standards or Requirements for Church-Related Schools**

1. Fulfillment of requirements of the Bureau of Private Schools.
2. The Bible should be taught at least two periods a week. There should be periodic student convocations patterned after the Protestant Worship, including the reading of the Scriptures, prayer, and sermon.
3. There shall be a preponderance of Evangelical Christians on the Faculty, and the head shall be an Evangelical Christian.
4. There shall be a preponderance of Evangelical Christians on the Board of Trustees, and the Chairman shall be an Evangelical Christian.
5. Full cooperation with the general program of the United Church of Christ in the Philippines.
6. The school shall have, as a definite aim for each student, the formation of Christian character, and the consecration of the individual to personal loyalty to Jesus Christ and to life of service in His name.
7. The school as an institution shall stand for high moral principles, for service, and for the application of Christian teachings to all of human affairs.
8. A Baccalaureate Service shall be held as a regular feature of the graduation activities.
9. The school shall be a non-profit institution. It is understood that a reasonable interest on capital loaned or invested may be paid.
10. Provisions shall be made to safeguard all donations to school, reserving such donations and their corresponding value increment for the purpose of the institutions.
11. In the event of dissolution, all excess of the property value, after the retirement of all stocks or loans, shall be turned over to the UCCP for educational purpose.

### **Basis for Recommending Aid to Schools**

1. Recognition as a "Church-related school"
2. Submission of the request to the Commission on Education and a copy of the request to the Annual Conference for recommendation.
3. All recommendations for aid will be on a project basis.

The statement indicated strong affirmation of the original aims of the schools and a commitment to provide support to enable schools to pursue intended programmes. The UCCP gave serious attention to these schools, especially those that needed financial aid.

In 1950, UCCP had eight (8) church-related schools. (Sitoy) These were:

Cebu Institute  
Jimenez Bethel Institute  
Pilgrim Institute  
La Union Christian College  
Rath Memorial College  
Southern Christian College  
Tacloban Academy United Institute

There were also five (5) institutions placed under a special category, as "church-mission projects", which UCCP and some cooperating boards jointly supported:

Abra Mountain High School  
Apayao Christian Institute  
Ifugao Academy  
Kalinga Academy  
Silliman University



Ifugao Academy



Kalinga Academy

Both structures were built by the Mission Boards at the time they were established: Ifugao Academy in 1926 and Kalinga Academy in 1927



Abra Mountain High School, now  
Abra Mountain Development Education Center



Apayao Christian Institute,  
now Apayao Christian Learning Center

In 1951, UCCP accepted other schools as church-related:

Benguet Academy  
Farmers Institute  
Gingoog Institute  
National Heroes Institute  
Tabuk Institute



Farmers Institute



Tabuk Institute



Gingoog Institute now Gingoog Christian College

The UCCP statement issued in 1954 defined the aim and philosophy of education.

*Church-related schools when their aim is definitely Christian and when administered efficiently are to be regarded as a vital part of the program of the Church's evangelistic outreach and at the same time a valuable agency in the preparation of young people for responsible citizenship...*

*The Church, while interested in strengthening the program of Bible instruction, is likewise concerned that the Church-related schools have a unifying philosophy of education which regards all truth as one, with God as its author, whether it be scientific, historical, or religious, so that every subject taught will contribute to the implementation of the Christian aim of the school and every teacher will be committed to the realization of that aim: namely, that of acquainting the student with God and his truth in all aspects so as to effect his well-rounded growth and fit him for a useful life in the community and nation.*

A school which fulfills the requirements for assuming a Church-related school status will be assisted in planning and implementing its total program, particularly with *reference* to the Christian aim, and will be extended well-defined financial aid when possible and necessary. This aid might be given in the following forms:

1. The providing of full salary of one qualified and approved teacher of Bible, who has completed a four-year course of study in Christian or religious education in one of our recognized theological institutions.
2. The providing of the necessary textbooks when the curriculum of Bible courses has been planned or approved by the Department of Christian Education.
3. By approving, when feasible, grants or subsidies from US Mission Boards for occurring and special needs with particular consideration being given to those institutions who seek capital funds for the



purchase of land to be used for agriculture projects thus to provide for both self-support and a training experience for the students.

**Ref: Action 54-24, EC, December 6-11, 1954, p27**

At the General Assembly level, the schools were under the direct responsibility of the Department of Christian Education, which, in 1956, reported that:

*Not only are these schools strong evangelistic agencies but at the same time they provide for the growth and the maturing of the young Christian which means are sometimes lacking in our local churches. They provide, during a period of four years, a systematic study of the Bible. They have also the means and the opportunity of turning out young men and women who should become responsible Christian citizens.*

### **The Wilson Survey**

By this time, given the fact that UCCP itself was dependent on partner churches in the US for most of its programmes, many began to question its capability to support the schools. An evaluation was needed. A survey was then conducted by a team headed by Dr. Frank Wilson of the Presbyterian Church, USA.

The Wilson survey brought into focus needs that had long been recognized but not adequately addressed, e.g.,

1. agreed policies and procedures that could constitute a Manual for Trustees for church-related schools,
2. appointment of a coordinating director for the work of the schools, and
3. assistance in programme planning, and in-service training of teachers and administrators.

The schools were then placed under certain categories. (Tye, Journeying with the United Church of Christ in the Philippines, 1994):

Category I Institutions whose circumstances and resources warrant closing or changing programmes.

Category II institutions that should be released to their corporate owners.

Category III Institutions meeting local need, but not only likely to increase in size and programme. These should remain in the list of schools that shall receive service, supervision, and subsidy.

Category IV Institutions strategically located with credible programmes, acceptable physical plants, competent administration and teaching personnel, with real potential for maximum development and useful service.

Dr. Norwood Tye recalled that there was some resistance when Kalinga Academy and Ifugao Academy were placed under Category 3, with the recommendation to be more vocational and less college-preparatory. These schools had superior administration, excellent record, and far better support than the other schools. (Tye, p188)

Northern Christian College was given Category 4 only after ownership was transferred from Cooperative to Church. Southern Christian College became Category 4 only after electing and installing a new president and forming a committee on planning and development. (Tye)

The reclassification programme rendered some schools unable to meet the basic standards for recognition, and, consequently lost their status as church-related. Only 16 schools remained in the list.

Abra Mountain High School  
Apayao Christian Academy  
Cebu Institute

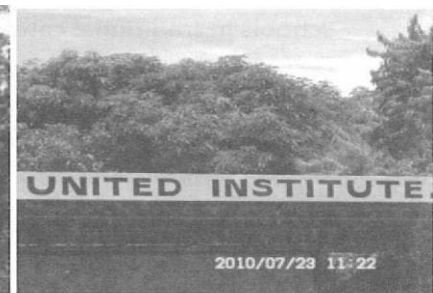
Dansalan Junior College  
 Farmers' Institute  
 Gingoog Institute  
 ifugao Academy  
 Kalinga Academy  
 Kian Kee High School  
 La Union Christian College  
 Northern Christian College  
 Philippine Christian College  
 Pilgrim Institute  
 Southern Christian College  
 Tabuk Institute  
 United Institute



National Heroes Institute



Tabuk Institute



United Institute

The schools, under the direct responsibility of the Department of Christian Education, were assisted in planning and implementing programmes and were extended financial aid in the form of full salary of a Bible teacher, textbooks, and grants for projects including the purchase of land.

### **Challenges and Limitations**

As years progressed, the schools began to be confronted with enormous challenges that threatened their survival.

1. The attainment of political independence in 1946 brought about the gradual demand for autonomy of the churches as well as in matters of missionary presence and funding. In the 50s and 60s, the eventual phase out of American missionaries and funding was initially met as a challenge of faith by the churches. Some schools progressed accordingly, while others, lacking the means and the resources, had to close.
2. The weaknesses and limitations of the public schools system enabled some of the UCCP schools to survive and even grow in the 60s and 70s. The so-called "development decade" helped in some measure. The schools following the tradition of mission and service, engaged in community projects, supported by the establishment of bilateral relations with Western European and North American church-related aid agencies. Grants and money for the schools and community extension projects came in.
3. Within the UCCP, some dramatic changes took place in the 70s. In 1974, with the expiration of the Laurel-Langley Agreement, the UCCP declared a moratorium on foreign missionaries and foreign grants as it embarked on a campaign for self-reliance. Because of the imminent withdrawal of foreign subsidies, the General Assembly abolished the national divisions and placed the operation and implementation of these programs in the offices of the jurisdictions.

The move towards autonomy resulted in the closure of some program offices including those on education and the youth ministry, which affected the schools, particularly those that were almost entirely dependent on the support coming from and through the UCCP.

In the 1980s, several other factors emerged, which raised serious questions about the viability of the schools.

1. First, the enactment of a law to establish *barangay* high schools all over the country. Since most of the UCCP schools had a secondary curriculum and were too small to venture into the tertiary level, they were affected by the establishment of free high schools in traditional catch basins of UCCP schools.
2. The involvement and preference of the UCCP churches to engage in community-oriented development programme rather than in institutional projects such as schools and hospitals during the martial law period progressively deprived the schools of funds and personnel allotments from traditional church sources.
3. The failure of development projects the schools engaged in, which caused internal tensions and conflicts.
4. The drying up of traditional sources of funding, the demoralization of school administrators, teachers and staff, and the lack of leadership by churches to renew, reaffirm, and redefine the education ministry of the church pushed some schools to a period of prolonged crisis extending to the present.

### III

## CREATE-UCCP

In 1986, upon the initiative of Dr Eliezer D. Mapanao, some heads of schools related to the UCCP gathered at Southern Christian College in Midsayap, Cotabato for the first in series of seminars known as TASSEL (Task and Strategy Seminar for Education Leadership), organized with funding support from the United Board for Christian Higher Education in Asia (UBCHEA) through the leadership of Dr Paul Lauby, then General Secretary.

It was during TASSEL II, in 1987, that CREATE-UCCP came into being. In his autobiographical sketch, **Rainbow Through the Rain**, Dr Mapanao recalled:

Before the end of the TASSEL workshop, the participants... decided to organize themselves into a more compact and solid organization to serve as a liaison with the General Assembly of the United Church of Christ, to provide coordinated planning and service and to be a vehicle for united action (p 89-90).

It was understood that CREATE was as a *liaison* with the UCCP.

In a contest to select an appropriate name to the organization, Perlaminda Ramiro, then Vice-President of Pilgrim Christian College, won with her entry: CREATE-UCCP.

The participants affirmed a common thrust: *the strengthening of faith, learning and Christian values, the promotion of nationalism, and the realization of justice, freedom and social responsibility*, further substantiated in the Educational Credo, which states that each CREATE member institution

*seeks a life of faith, learning and action  
that will develop people into becoming  
intellectually competent and honest,  
morally and ethically sensitive, and  
creatively aware and responsive  
to the needs, aspiration and realization of a  
just, free, and responsible social order.*

The new organization created a Planning Board to discharge the functions of an Executive Committee. Elected members of the first Planning Board were:

Dr Filemon L. Lagon, President, Southern Christian College, Chairman  
Dr Mariano C. Apilado, President, Union Christian College, Vice Chairman for Luzon  
Dr Marcelo P. Satentes, President, Brokenshire College, Vice Chairman for Visayas and Mindanao  
Dr Ruben R. Batoon, President, Northern Christian College, Member  
Rev Joel R. Camba, Director-Principal, United Institute, Member  
Bp Erme R. Camba, General Secretary, UCCP, *Ex-Officio*  
Ms Alicia R. Ylizarde, National Treasurer, UCCP, *Ex-Officio*  
Dr Eliezer D. Mapanao, President, Southern Christian College, Consultant

In August 1987, the Planning Board appointed Dr Eliezer Mapanao as Executive Secretary. During his incumbency, two programmes were proposed for funding:

1. the Consortium Faculty and Staff Scholarship Programme, which in 1990 was funded by the Ecumenical Scholarship Programme (ESP) of Bread for the World (BfW) in Germany, and
2. Project SOWER (Seed Open Windows Empower Redirection), funded by *Stipendien Referat* and *Evangelische Zentralstelle für Entwicklungshilfe* (EZE) in Germany. The project received a grant for three (3) years and was extended for another three (3) years. The total commitment amounted to Php 8 million.

### **The TASSEL Years**

CREATE-UCCP decided to continue TASSEL as an annual programme.

Dr Marcelo Satentes, in his article "*Things to Come as CREATE Enters the Threshold of the 21st Century*", had summarized the developments during the early years of CREATE-UCCP. These were mainly through the conduct of the TASSEL seminars. For posterity, following are excerpts from this article.

### **TASSEL II**

TASSEL II was held on May 3-6, 1988 at the Sun and Sand Beach Resort, Caba, La Union, with the theme "SEEDBEDS AND OPEN WINDOWS". Dr Feliciano V. Cariño, the General Secretary of the NCCP, in his keynote address challenged the CREATE-UCCP member schools and colleges for redirection to become SEEDBEDS of a new and truly Filipino people and a truly free and sovereign Filipino nation. It was in TASSEL II that the church declared categorically that church related schools and colleges are arms of the church doing the education ministry of the church.

### **TASSEL III**

TASSEL III on May 3-7, 1989 was at Brokenshire College, Davao City. The theme was "Dynamic Filipinization: Agenda of Our Schools." The basic question asked was how can schools and colleges be seedbeds of a new and truly Filipino people and a truly free and sovereign people? In response, CREATE-UCCP set forth its educational commitment:

*We envision our schools to be the seedbed of a new and truly Filipino and a truly free and sovereign Filipino nation.*

Towards this task, three basic elements were proposed to be the character of CREATE life and work in education, namely:

1. The *Nationalist Element*
2. The *Pedagogy of Popular Education*
3. The *Faith Dimension of Education*

This was the year that Dr Mapanao accepted an appointment as consultant in the training of trainers in rural and urban work with UN-ESCAP based in Bangkok, Thailand. The General Assembly appointed Dr Satentes, then President of Brokenshire College, as Executive Secretary.

#### **TASSEL IV**

TASSEL IV on May 11-15, 1990 was at Sta. Monica Beach Resort, Dumaguete City. The theme was *"Towards a Sustainable Society: Education Lead 2000."* Prof Leonor M. Briones, President of the Freedom from Debt Coalition and Dr Nemesio Prudente, President of PUP were the main resource persons. The participants explored issues surrounding sustainable development and how schools can contribute to the protection, preservation and promotion of the integrity of God's Creation.

One significant decision of the Assembly in 1990 was the launching of the CREATE-UCCP endowment fund where the 18 member institutions decided to pool together their subsidy and share from the UCCP General Assembly and from the earnings of the Francis V Rodgers Fund until the phasing out of the Project SOWER, to enhance the growth of the said fund and the approval of the CREATE-UCCP Consortium Development Program Proposal.

TASSEL IV was an election year. Elected members of the Planning Board for 1990-1993 were:

Dr Filemon L. Lagon, SCC, Chair  
Mrs Naomi V. Velez, ACLC, Vice Chair for Luzon  
Mrs Perlaminda L. Ramiro, Pilgrim Institute, Vice Chair for Visayas and Mindanao  
Rev Joel R. Camba, United Institute, Member  
Dr Ruben R. Batoon, NCC, Member  
Bp Erme R. Camba, UCCP General Secretary, *Ex-Officio*  
Mrs Winifreda B. Barloso, UCCP National Treasurer, *Ex-Officio*  
Dr Marcelo P. Satentes, Executive Secretary, *Ex-Officio*

In the General Assembly some irritants in the relationships between the schools and colleges and the church judicatories especially in the north surfaced. The issue was brought up in the UCCP General Assembly in Cebu on May 21-26, 1990, which then set forth in Action 90-90 the following definition of the relationship between church-related schools and colleges and the churches:

1. That the church-related schools and colleges are juridical personalities as required by law;
2. The organic governance of the UCCP in these schools and colleges are through its membership in the governing boards/body;
3. That from the discussions in TASSEL II in Caba, La Union, church-related schools and colleges are programs performing the education ministry of the church; and
4. That we request both the conferences and the heads of schools and colleges to take initiatives in strengthening their cooperative and coordinative relationships.

## **TASSEL V**

TASSEL V on April 27-May 1, 1991 at CONDORA, Damortis, La Union, continued the theme and thrust in TASSEL IV and inputted contents, strategies and skills in educational leadership in order to empower our CEO's and second-lead persons to enhance the realization of our vision and dreams in each of our institutions as SEEDBEDS. Resource persons were Mrs Ma. Elena B. Bugacia of Southern Christian College, Dr Satentes and Dr Mapanao.

In August 1991, the Planning Board in its meeting in Dumaguete City authorized the formulation and writing of the *"Handbook for Trustees of UCCP Church Related Schools and Colleges"* in response to a long felt need to provide a guide in the nomination, election, conduct of meetings, duties, functions and responsibilities of Board of Trustees in our schools.

During the year, the CREATE-UCCP Educational CREDO was adopted. For its realization, certain operational principles shall be pursued by all CREATE members;

1. A curriculum and co-curriculum program that foster developments towards creative thinking, human dignity and responsibility, social awareness, and involvement.
2. Methodology of teaching, a system of learning and evaluation that will recognize the dignity of every person, provide training for the development of the capacity for critical thinking, and cultivate social responsibility and action guided by Christian values. Academic-community action programs that will actively involved in solidarity with the marginalized in society for their authentic development and liberation.
4. An administration, faculty, staff and students who are knowledgeable of the best thoughts and values of humankind and conversant with the economic, political, social and cultural heritage in relation to the realities of Philippine life, in particular, and of the world, in general.
5. A decision-making process that will make use of the fullest contribution of various sectors and develop the capabilities for reflection and action in the school and greater community.
6. A policy of service that will reflect the values of justice and equality, the dignity of labor and the development commitment to duty, competence and excellence.

## **TASSEL VI**

TASSEL VI in Iloilo City on April 22-24, 1992 adopted the theme: *"Concretizing Our Filipinization Thrust"*. There was a sharing of updates on the implementation of our Filipinization thrust and further exploration and sharing of additional strategies of implementation.

## **TASSEL VII**

TASSEL VII at the Prime Island Beach Resort, San Fabian, Pangasinan, adopted the theme *BLESSED (Building Leadership for Environmentally Sound and Sustainable Economic Development)*. Resource persons were Dr Feliciano V. Carina, NCCP General Secretary, Dr Ben S. Malayang, Undersecretary of the Department of Environment and Natural Resources; and Dr Francisco P. Fellizar, Jr., Assistant Secretary for Development Policy, Planning and Resource Generation of the Department of Science and Technology.

TASSEL VII was an election year. Elected officers and members of the Planning Board were:

Dr Eliezer D. Mapanao, Chair  
Mrs Naomi B. Velez, ACLC, Vice Chair, Luzon  
Mrs Fedelinda B. Tawagon, DCFI, Vice Chair, Visayas and Mindanao

Dr Faustino P. Quiocho, Member, but later resigned as President of NCC and replaced by  
Mr Renato Andre A. Paraan of UCC  
Mrs Maphy P. Macarambon, Member  
Bp Hilario M. Gomez, Jr., UCCP General Secretary, *Ex-Officio*  
Dr Marcelo P. Satentes, Executive Secretary, *Ex-Officio*

### **TASSEL VIII**

TASSEL VIII was Project BLESSED II and *Gender Consciousness Seminar-Workshop* facilitated by the St Scholastica College Center for Women Studies, held on April 24-May 6, 1994 at the White Beach Resort, Initao, Misamis Oriental. TASSEL VIII is very significant as it was here where the CREATE General Assembly passed Resolution No. 94-27, to wit:

*To request the Planning Board to redefine the role of CREATE-UCCP in the life and work of member schools and colleges and work out the appropriate reorganization in accordance with the redefined role.*

Dr Mapanao, who joined UN-ESCAP in 1989 was succeeded by Dr Marcelo Satentes. He was Vice-President for Academic Affairs at SCC, and later became the President of Brokenshire College (BC) in Davao City. In 1997, Dr. Miguel Udtohan, then President of the College of Maasin (CM) assumed the post. In 2001, Edna J. Orteza, who had just finished her term as Executive Secretary for Education for JPIC at the World Council of Churches in Geneva, began her term as Executive Director.



Dr Eliezer Mapanag

Dr Marcelo Satentes



Dr Miguel Udtohan

Ms. Edna Orteza

## **IV**

### **Continuing Initiatives**

CREATE-UCCP continues in its attempt to facilitate processes intended to build the capacity of member institutions to provide quality education to the youth in their respective areas.

#### **Faculty Development Programme: Lessons Learned**

The partnership with the Ecumenical Scholarship Programme (ESP) of *Diakonisches Werk der Evangelische Kirche in Deutschland* (EI<D) started in 1987 through communication exchanges between Dr Mapanao and Mr Hanspeter Petersen, ESP Scholarships Secretary concerning the possibility of financial support to TASSEL.

In the 1992, a proposal entitled CREATE-UCCP Consortium Faculty and Staff Development Programme was submitted to, and eventually funded by, ESP. The scholarship programme had two (2) major components:

1. the formal degree programme which included scholarships for post-graduate degrees, graduate degrees, and college degrees. The formal degree programme responded to the need of the colleges to fulfill the government requirement that all faculty members must have at least a graduate degree on the subject they were teaching. The scholarships provided an opportunity for colleges to fulfill such a requirement for accreditation.
2. funds appropriated for enhancement programmes such as CREATE initiated trainings and seminars, funds granted to schools for the conduct of trainings, seminars and workshops, and funds appropriated for exchange study/exposure programmes among schools. The enhancement training programme was intended to build and strengthen the capacity of administrators, faculty members and staff in the fulfillment of their tasks and responsibilities. Some of the components of this programme was integrated in the regular activities of CREATE.

There were also training activities organized around teaching strategies in the areas of science, mathematics, computer science, social studies, research, curriculum design, and on creative thinking.

In 1997, Dr Reinhard Koppe, then ESP Secretary informed Dr Satentes that the proposal for Phase Two of the programme was approved. The grant was to cover a period of five (5) years. At this time, CREATE itself was undergoing transition. Dr Mapanao and Dr Satentes both retired, and in a Special General Assembly in October 1997, Dr Mike Udtohan, President of the College of Maasin, was elected Executive Secretary. Dr Udtohan informed ESP of the change of leadership in CREATE.

However, in response, Dr Koppe wrote that before the release of the funds, CREATE should send a comprehensive report on Phase I signed by the then responsible officers, accounts with details of the institutions and persons who received the ESP scholarships. Dr Udtohan then sent a terminal report, and later, the implementation plan for Phase Two. However, in response, ESP sent notice of the cancellation of support to Phase Two due to serious problems that came to the attention of ESP surrounding the implementation of Phase I. This was in 1999.

In 2003, Ms Edna Orteza, in an attempt to rekindle the partnership with ESP and resource funds for faculty development, visited the schools to gather data on the implementation of Phase I. The meeting with the CEOs involved a review of the programme, the impact on the schools, the current status of grantees including number of years served by those who have left, some problems, and recommendations. However, the exact amounts granted to each beneficiary could not be determined.

There were some difficulties encountered in the gathering of information on the scholarship programme. A number of the current CEOs came after the implementation of the programme, which terminated in December 1995, hence, they had no firsthand knowledge of it. There was also the problem of inefficient keeping of records. There were other problems identified, among others: no clear plan and policy, lack of accountability, reallocation of funds, internal dynamics... Monitoring was done largely through mail, telegrams and phone calls. Some of the schools, especially those in the remote areas, were not accessible with these forms of communication.

On a positive note, being able to pursue graduate courses enabled those in tertiary level institutions to gain academic competence and qualification for the subjects they were teaching. The same is true with those who had administrative responsibilities and pursued post-graduate courses. They eventually became VPAAAs or Deans in the various departments of their respective institutions. Having academically qualified instructors also increased the level of accreditation of the schools. Instruction had improved in schools where teachers had been trained academically and non-formally. The schools in the Cordillera, for example, especially KCLC, have gained recognition as having good teachers. They are often invited to serve as resource persons in trainings and symposia on particular subject areas. These skills have been



gained both from academic studies and non-formal trainings. This is the reason why many of the teachers are being recruited by private and public schools.

### **Math and Science Training Workshops**

Mathematics, Physics, Chemistry, Biology — these are subjects that many Filipino students always try to avoid. They try to find excuses to escape from these classes. Teachers become frustrated that no matter how much they emphasize the importance of these subjects, students remain uninterested. How to impart knowledge, generate interest, encourage exploration, inspire creativity, connect theory with reality — these are perennial problems for many teachers.

In the summer of 2000, a four-year training programme on the teaching of science and mathematics was launched at the Kalinga Christian Learning Center (KCLC) in Tabuk. Dr Cristina Padolina and Dr William Padolina brought together resource persons from the Open University, Makiling School, and the University of the Philippines at Los Banos — experts in their respective fields. The programme aimed to equip teachers in CREATE-UCCP member institutions with knowledge and skills in the teaching of Biology, Chemistry, Mathematics and Physics. Apart from scientific theories, the resource persons gave emphasis on strategies and techniques, approaches and methodologies, which teachers could use. Science experiments, mathematical problems, games and exercises generated interest and challenged the creativity and resourcefulness of participants. The process was participatory, experiential, and exploratory. Eighteen (18) teachers from (6) schools and colleges in Luzon participated in that first workshop.

In 2001, the trainings were hosted by Union Christian College for Luzon participants, and Brokenshire College for those from Visayas and Mindanao. This was immediately followed by another training at Pilgrim Christian College (PCC) in Cagayan de Oro City where thirty-seven (37) teachers came, representing eight (8) institutions in Visayas and Mindanao.

Upon the recommendation of participants, instead of separate trainings for Luzon and the Visayas and Mindanao, teachers from all over the country gathered together the Christian School International (CSI) in Los Baños in 2002. Meeting inside the campus of the University of the Philippines provided an opportunity for participants to gain some access to the facilities and the educational environment of UPLB. This also gave them an opportunity to share experiences and perspectives, learn and work together, and establish connections, which lasted even after the training.

The participants had the same experience when they met at Silliman University in Dumaguete in April 2003. The training at Silliman University brought the programme to a close. Over a period of four years, it had benefited 140 teachers, and consequently, thousands of students in eighteen (18) member institutions of CREATE-UCCP, and in two (2) other schools related to the UCCP.

The programme was enriched by lectures on ecological concerns and study/exposure trips.

1. In 2001 in San Fernando, the visit to the Botanical Garden, the Sanitary Landfill, and some other places of historical interest.
2. In 2002, lectures on Biotechnology with Dr William Padolina, and Dr Violeta Villegas, a professor at UPLB. In the afternoon, the participants visited the Rice World — the International Rice Research Institute (IRRI), the National Institute of Molecular Biology and Biotechnology, the Museum of Natural History, and the Makiling Botanical Garden.

3. In 2003, on Marine Biology with Dr Angel Alcala, former DENR Secretary and who also served as President of Silliman University where he is now connected. in the middle of the week, the participants went to Apo Island, known for its marine sanctuary, and visited the Marine Laboratory, crocodile farm, mini forest, and the SU library.
4. In the summer of 2004, a national training workshop was held at the Christian School International at the UPLB campus. This was attended by 43 participants representing 15 schools and colleges.
5. This was followed by a regional workshop in Cagayan de Oro City in November, hosted by Pilgrim Christian College (PCC), and another one for Luzon, in April 2005, hosted by Saint Tanis College (STC, formerly KCLC) in Tabuk, Kalinga.

Other aspects of the programme, which the participants found meaningful were the opening and closing liturgies, the morning prayers, and the community building activities in the evenings. On the first day, the participants were encouraged to keep a journal to record thoughts and impressions, write about new friends, new discoveries, new insights — even about questions and difficulties encountered in the course of the training.

### **Culture and Identity**

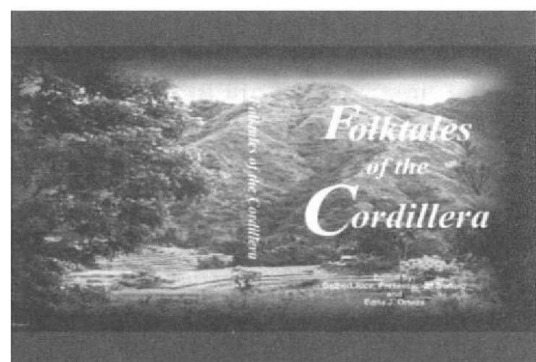
CREATE-UCCP has always been interested in issues and concerns surrounding culture and identity, especially among Indigenous Peoples in the Cordillera where member institutions serve students and communities belonging to the different tribes in the region. Development aggression has led to the gradual loss of their indigenous values and tradition and their identity as a people.

Story-telling is an important part of the life of the people in the Cordillera region. However, with the advent of globalization, new technology, and the subsequent erosion of indigenous values and way of life, this oral tradition is now quickly disappearing. Children are increasingly being influenced and magnetized by movies and television. (Bartok)

Folktales, often containing religious or mythical elements about everyday life, are part of a people's identity. The stories may have moral lessons, but sometimes, they are told simply to entertain. The telling of the stories itself, usually by the elders to the young, helps preserve a people's culture and tradition. (Bartolo)

**Folktales from the Cordillera** is an attempt to recover, reclaim, and preserve the identity of Indigenous Peoples in the Cordillera. Teachers and students of the member schools of the Cordillera.

Schools Group (CSG) and CREATE-UCCP did a research and gathered folktales, as told by their elders. The research, which had taken years to undertake, was supported by the Interchurch Organization for Development Cooperation (ICCO); Ms Edna Orteza edited the raw materials and Dr Delbert Rice put the narratives into the final form.



The book was published and distributed among the schools in the hope that teachers and students will find this as a valuable resource for the study of Philippine Literature and in understanding the culture of Indigenous Peoples in the Cordillera.

## **Peace Education**

A Memorandum of Agreement between Silliman University and CREATE-UCCP concerning the Involvement of Dr Myraluz V. Waddington in the Development of Peace Education Programs among the CREATE-UCCP Member Schools. This is in view of and in response to the growing need for a more intentional and systematic peace education campaign and advocacy among Christians and church related institutions that will "contribute to a greater awareness and deeper commitment of the citizens to the cause of actively pursuing peace and peace processes even and especially in the midst of a growing atmosphere of violence and unresolved conflict in the country today."

This is also in accordance with Executive Order 570 — Institutionalizing Peace Education in Basic and Teaching Education, as well as the Department of Education Memorandum No. 469, s.2008 — Institutionalizing Peace Education in the Basic Education Curriculum.

## **Study Exchange Programme**

A critical component of the programmatic work of CREATE-UCCP is the facilitation of study exchange and intercultural encounters. CREATE-UCCP puts a high value to intercultural encounters. This is integral to the process of *Reclaiming Identity*, intended to recover the rich cultural heritage of Indigenous Peoples given the reality of economic aggression and the consequent erosion of cultural values, among other problems.

1. In 2003, Muslim teachers in Dansalan College Foundation, Inc in Marawi City went to the Cordillera, visited the schools, met with local communities, and participated in the *bodong*, a tribal peace pact event every summer.
2. In 2005, administrators of the six (6) mission schools in the Cordillera went to Thailand and visited Church of Christ in Thailand (CCT) institutions and programs involving Indigenous Peoples. This was funded by the Programme to Combat Racism of the World Council of Churches and the Programme on Gender and Youth Empowerment of the Christian Conference of Asia.
3. In 2008, administrators and faculty members of the Cordillera schools went to Taiwan and were exposed to Presbyterian Church in Taiwan (PCT) programmes and initiatives concerning Indigenous Peoples. This time, the participants took care of their own air fares with some assistance from CREATE-UCCP; PCT provided food, accommodation and local transport.
4. In April 2012, CREATE-UCCP organized a visit of CEOs to Seoul, South Korea in cooperation with the Presbyterian Church in the Republic of Korea (PROK). The CEOs visited churches and educational institutions in the area, among them, Hanshin University, Hanshin Theological Seminary, Yonsei University and Ewha University. They also visited church programmes involving migrant women and prostituted women. As in Taiwan, the participants covered their own air fares; PROK took care of board, lodging and local transport. PROK - through Rev Shin Seung Min, Ecumenical Relations Secretary, mission co-workers Rev Chung Hae Dong and Rev Frank Hernando — hosted the visit. UCCP mission co-workers Jones Galang (PCK), Gloria Hernando (PROK), Lotis Calva (PROK), Grace Bangisan (PCK) — helped with the programme.

The participants were:

Mr Pio Bacong, President, Pilgrim Christian College  
Dr Fedelinda Tawagon, President, Dansalan College  
Dr Miguel Udtohan, President, College of Maasin  
Dr Progreso Umacob, President, Southern Christian College

Dr Lope Robin, Dean, Divinity School, Silliman University  
 Bp Elorde Sambat, North Luzon Jurisdiction/Formal Education Board  
 Ms Amy Calumpag-Ramiro, National Coordinator, Partnership and Ecumenical Relations, UCCP  
 Ms Edna Orteza, Executive Secretary, Institutional Ministries/Executive Director, CREATE



The participants with the President and academic officials of Hanshin University



At the Hanshin Theological Seminary and

5. In November 2012, members of the Formal Education Board and some CEOs of CREATE went to Chiang Mai for a joint study programme. We had a dialogue with the officers and staff of the Office of Education Ministry (OEM) of the Church of Christ in Thailand (CCT). Other institutions visited were the Christian Conference of Asia (CCA), Payap University, McGilvary Theological Seminary and various educational institutions of CCT in Chiang Mai. Grants were received from UCC-Canada and the Global Ministries to subsidize the trip.

CCT, founded in 1934, and the UCCP share a common history in terms of missionary involvement in their early life and work. When the American missionaries left in the 70s, CCT also had to undergo major shifts. While the UCCP embarked on a self-reliance campaign, CCT did four (4) things, and this is of significance to us: they elected a Thai leader, pursued a vigorous evangelism programme, developed their properties, and consolidated the church institutions.

The Office of Education Ministry — which has a full staff complement - has overall supervision of the educational institutions. There is a General Assembly consisting of heads of member institutions.

OEM is always represented in the Commission on Education of the government of Thailand. OEM — and all its programmes - is supported by contributions from the schools.

The participants also attended the *Seminar on Partnership in Equipping Future Generations* on 22-24 November. They participated fully in the seminar. Dr Fedelinda Tawagon and Mrs Presentacion Bartolo gave inputs; Dr Leopoldo Naïve, Dr Progreso Umacob and Ms Amy Ramiro served as group reporters; Dr Miguel Udtohan participated actively in the plenary; Bp Elorde Sam bat was plenary Moderator; and Ms Edna Orteza was Chair of the Drafting Committee.

The participants made a commitment to meet every two years, to be hosted by any of the participating countries. Ms Orteza is part of the Continuing Committee.

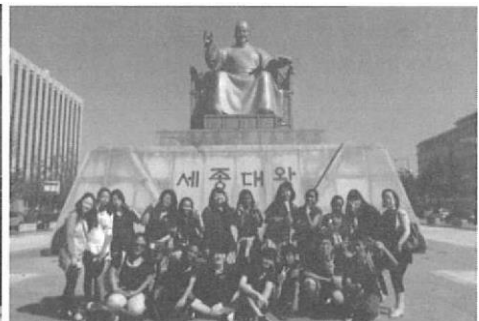


The participants with Dr Prawate Khidarn of the Office of Education Ministry, Dr Khidarn was former General Secretary of the Christian Conference of Asia (CCA)

### **School-to-School Partnership**

Through the PROK mission co-worker with the UCCP, Rev Chung Hae Dong, a partnership was established between Bopyung High School in Seoul and three (3) schools in Kalinga - Kalinga Academy in Lubuagan, Tabuk Institute in Dagupan, and Saint Tonis College in Bulanao. Saint Tanis College, through the President Mrs Presentacion Bartolo, serves as the lead institution.

In 2012, ten (10) students and teachers from the three schools visited Bopyung High School in Seoul.



In 2013, ten (10) students and teachers from Bopyung High School returned the visit.



Left: Rev Chung Hae Dong with the Principal of Bopyung High School.  
Right: The students with the faculty of Tabuk Institute

Also in 2012, Hanshin University in Seoul entered into a Memorandum of Agreement with Silliman University.



In photo: Dr Yoon Sang-cheol, Office of Planning, Dr Lee Guem-man, Dean of the college of Theology,  
Dr Ben Malayang III, Dr Betsy Joy Tan, Dr Noriel Capulong, and Ms Edna Orteza

## V

# Organizational Structure

### Member Institutions

CREATE-UCCP has 19 member institutions spread across the country. Of the 18, nine (9) are colleges, mainly located in cities and urban centers; and nine (9) are high schools, based mostly in rural communities. The schools operate in mostly Catholic or Muslim population and among indigenous communities.

### Basic Education

| Institution                                | Year Established | Location           | Jurisdictional Area | Chief Executive Officer       |
|--|------------------|--------------------|---------------------|-------------------------------|
| Abra Mountain Development Education Center | 1947             | Bucloc, Lamao Abra | NLJA                | Ptr. Santos Dakiwas, Director |

|                                  |      |                               |       |   |
|----------------------------------|------|-------------------------------|-------|---|
| Apayao Community Learning Center | 1945 | Kabugao, Apayao               | NLJA  | Ms. Magdalena Bosing, Administrator     |
| Farmers Institute                | 1937 | Bonifacio, Misamis Occidental | NWMJA | Mr. Ruben Jalalon, Director             |
| Ifugao Academy                   | 1926 | Kiangan, Ifugao               | NLJA  | Ms. Janet Belingon, Principal           |
| Jimenez Bethel Institute         | 1947 | Jimenez, Mis. Occ.            | NWMJA | Ms. Leilaneeh Sabacahan, Principal      |
| Kalinga Academy                  | 1927 | Lubuagan, Kalinga             | NLJA  | Ms. Reginal Duguang, Principal          |
| Mindanao Institute               | 1946 | Cabadbaran, Agusan del Norte  | SEMJA | Mr. Joseph Tumanlas, Director           |
| National Heroes Institute        | 1957 | Kananga, Leyte                | EVJA  | Ms. Cecilia Kileste, Director           |
| Tabuk Institute                  | 1947 | Dagupan, Tabuk, Kalinga       | NLJA  | Ms. Mae Quilawat Pamay-o, Administrator |
| United Institute                 | 1945 | Daraga, Albay                 | SLJA  | Ms. Elena Olaguera, Principal/Director  |

### Tertiary Education

| Institution                       | Year Established | Location                 | Jurisdictional Area | Chief Executive Officer               |
|-----------------------------------|------------------|--------------------------|---------------------|---------------------------------------|
| Brokenshire College               | 1954             | Davao City               | SEMJA               | Dr. Leopoldo Naïve, President         |
| Dansalan College Foundation, Inc. |                  | Marawi City              | NWMJA               | Dr. Fedelinda Tawagon, President      |
| Gingoog Christian College         | 1946             | Gingoog City             | NWMJA               | Dr. Gideon Alegado, President         |
| Northern Christian College        | 1946             | Laoag City               | NLJA                | Dr. Caesar Agnir, President           |
| Pilgrim Christian College         | 1947             | Cagayan de Oro City      | NWMJA               | Dr. Pio Baconga, President            |
| Saint Tonis College               | 1968             | Bulanao, Tabuk, Kalinga  | NLJA                | Mrs. Presentacion, Bartolo, President |
| Southern Christian College        | 1948             | Midsayap, North Cotabato | SEMJA               | Dr. Edwin Balaki, President           |
| The College of Maasin             | 1924             | Maasin, Leyte            | EVJA                | Dr. Miguel Udtohan, President         |
| Union Christian College           | 1910             | San Fernando City        | NLJA                | Dr. Myrna Carreon, President          |

CREATE has a General Assembly, which meets once a year, and a Planning Board that meets in between assemblies. It has its own Constitution and By-Laws, but not registered with the Securities and Exchange Commission.

In 2001, the Planning Board consisted of

Atty Samuel Matunog, President, Brokenshire College, Chair  
Prof Caesar Agnir, President, NCC, Vice-Chair, Luzon  
Mrs Presentacion Bartolo, Administrator, KCLC and TI, Vice-Chair, Luzon  
Mr Luzvismino Gabor, President, PCC, Vice-Chair, Visayas and Mindanao  
Dr Pilar Buenaventura, President, UCC, Treasurer  
Rev Noel Villalba, Director, Mindanao Institute, Secretary  
Bp Elmer Bolocon, UCCP General Secretary, *Ex Officio*  
Rev Ray Gelloagan, UCCP National Treasurer, *Ex Officio*  
Edna J. Orteza, Executive Director



Atty Samuel Matunog



Rev Noel Villalba

In 2002, in Iloilo City, the General Assembly elected a new set of officers:

Dr Caesar I. Agnir, President, NCC, Chair  
 Rev Joel R. Camba, Director, UI, Vice-Chair, Luzon  
 Dr Erlinda N. Senturias, President, SCC, Vice-Chair, Visayas and Mindanao  
 Dr Fedelinda R. Tawagon, President, DCFI, Secretary  
 Dr Rebecca E. Almirante, President, PCC, Treasurer  
 Mrs Presentacion Bartolo, Administrator, KCLC and TI, At-Large  
 Bp Elmer Bolocon, UCCP General Secretary, *Ex Officio*  
 Mr Eelre Lim pahan, UCCP National Treasurer, *Ex Officio*  
 Ms Edna J. Orteza, Executive Director



Prof Caesar Agnir



Rev Joel Camba



Dr Erlinda Senturias



Mr Eelre Limpahan

The same set of officers were re-elected in the General Assembly in Baguio City in 2004.

In 2006, at the UCCP General Assembly in Digos City, Bp Eliezer Pascua was elected General Secretary, and replaced Bp Bolocon in the Planning Board. Ms Ann Udtohan, as new UCCP National Treasurer replaced Mr Eelre Limpahan.

In 2008, at Shalom Center in Manila, a new set of officers were elected.

Rev Leopoldo Naïve, President, BC, Chair  
 Dr Fedelinda Tawagon, President, DCFI, Vice Chair, Visayas and Mindanao  
 Mrs Presentacion Bartolo, Administrator, Saint Tonis College, Vice-Chair, Luzon and Treasurer  
 Ms Leilaneeh Sabacahan, Director, Jimenez Bethel Institute, Secretary  
 Bp Eliezer Pascua, UCCP General Secretary, *Ex Officio*  
 Ms Ann Udtohan, UCCP National Treasurer, *Ex Officio*  
 Edna J. Orteza, Executive Director



In 2010, at the UCCP General Assembly in Dumaguete City, Bp Reuel Marigza was elected as General Secretary, and Mr Karl Chan as UCCP National Treasurer. The UCCP representation in the Planning Board changed accordingly.

The current officers are:



Dr Leopoldo Naïve  
Chair



Dr Fedelinda Tawagon  
Vice-Chair



Ms Presentacion Bartolo  
Vice-Chair and Treasurer



Ms Leilaneeh Sabacahan  
Secretary



Bp Reuel Marigza  
General Secretary



Mr Karl Chan  
National Treasurer



Ms Edna J Orteza  
Executive Director

## VI

### Vision and Reality

Over the years, CREATE-UCCP had consolidated efforts towards the development of the schools in terms of capability building, curriculum development, community service and networking. There has always been emphasis on engaging in programmes that will empower communities where schools are located.

However, as a fellowship, CREATE-UCCP went through periods of high and low. Although it had an enviable beginning — considerable resources, opportunities for further studies, regular encounters, different kinds of training for different sets of people, adequate support for programmes and projects, an endowment fund, investments, and continuing support from partners — member institutions began to experience enormous difficulties and limitations.

The individualization of development occurred as particular institutions benefited from their ability to directly appropriate foreign funds and personnel and hence developed at a faster pace than the rest of the church. And, on a positive note, the scholarship programme had, to a large extent, enhanced some schools, in terms of accelerated status, upgraded competence of faculty members, and the continuing services rendered by scholarship beneficiaries that remained in service. Some schools, the colleges particularly, moved towards greater recognition and credibility as institutions of learning, and made their mark in the communities where they served.

On the other hand, others became increasingly encumbered by the problems of prolonged budget deficits, failed projects, diminished resources, leadership crisis, demoralization of faculty and staff, student unrest, and coping with technological innovations, changing values, and changing priorities.

There were weaknesses in the implementation of the programmes, particularly those funded by EZE and ESP. The failure of some schools in the implementation of development projects as well as the scholarship programme affected relationships within the organization as well as with the concerned funding agencies.

Meanwhile, the gaps created during the 70s when the UCCP had to relinquish direct responsibility for the schools manifested in the tensions between the schools and the UCCP. In the ensuing years, the lack of leadership on the part of the Church to renew, reaffirm, and redefine its education ministry pushed some schools to a period of prolonged crisis.

These developments needed reflection and action. And, indeed, some processes had taken place in an attempt to make coherent the continuing work of CREATE-UCCP and to set its direction in the future. As institutions are considered as arms and partners in mission, these initiatives required the participation of both the institutions and the church —the UCCP.

### **CREATE Constitution and Bylaws**

The Constitution and Bylaws of CREATE-UCCP had taken at least two years to be finally approved (Special Assembly, Davao City, August 2001). The document outlines the guiding principles of CREATE, which have evolved as a collective pursuit over time. It reflects the vision and goals of education of the member institutions, which include the dimensions of faith, nationalism, and the pedagogy of popular education. It is understood that the vision and mission of the schools are to be consistent with the Statement of Faith of the UCCP

### **Statement of Self-Understanding**

In 2001, CREATE-UCCP agreed on its Statement of Self-Understanding, which articulates how the association views itself in light of the gospel and its social responsibility. The statement recognizes that church-related schools emerged from a faith calling — to preach the gospel and to witness to Jesus Christ. It states that formal education is a continuation of the mission of the churches to relate Christian faith with the life of society. In other words, CREATE-UCCP is very much part of the body of Christ, hence very much part of UCCP, doing a special ministry in the area of formal education.

### **Structural and Organizational Relationship**

The UCCP Constitution and Bylaws includes a section on Church-Related Institutions:

*As part of its ministry of teaching, healing and service, the Church shall continue its participation in the ownership of schools, hospitals and other service institutions. The administration, operation and maintenance of schools, hospitals and other service institutions wholly or partially-owned by the Church shall be subject to annual review by the National Council to ensure the quality of their service and their contribution to the mission of the Church. The Church shall take steps to ensure their continued viability.* (Article V Section 28 of the Bylaws)

Over the years, there would be changes in the relationship and forms of cooperation between UCCP and church-related schools, owing to a variety of factors.

A number of issues and concerns that had come up in recent years had to do with the need to clarify organizational and structural relationship with the UCCP. *What does it mean to be church-owned? Or*

*church-related? What authority has the UCCP over schools? Why should school properties be titled under the name of the UCCP? How can UCCP help schools that are hardly able to survive?*

The relationship of the church-related educational institutions with the UCCP was defined in a policy statement issued in 1979 (*Statement of Policies and/or Guidelines for Church-Related Institutions that are Incorporated as Judicial Entities of the General Assembly*, 1979. Ref: EC, July 12-14, 1979), and was further clarified in another statement in 1990.

In 1998, after a relatively long "silence" on the church's ministry in the area of formal education, the National Council created a Consultative Body among church-owned and church-related institutions for the sharing of mutual concerns. The Consultative Body came up with the *Proposed Guidelines on COIs/CRIs* (Church-Owned Institutions/Church-Related Institutions).

The Guidelines, when circulated, drew reactions particularly on the issue of supervision and control, given that schools each have a juridical personality. While recognizing the role of the schools in the educational ministry of the Church, the schools insist that the organic governance of the UCCP is through its representation/membership in the governing boards. There were also questions raised related to the competence of UCCP representatives to the different Boards and the quality of their representation and participation on academic matters.

#### **Dialogue with the Council of Bishops**

Also in 2001, the CEOs of CREATE-UCCP member institutions had a dialogue with the Council of Bishops on recurrent issues. There was a sharing on the understanding of the educational ministry and discussion on organizational relationships. A Memorandum of Agreement concerning the management of CREATE funds with the UCCP was also formulated.

A working group, with representatives from CREATE and the UCCP, was created and tasked to come up with a common statement of self-understanding. The reformulated statement, among other matters, clarified the dual nature and character of church-related schools, i.e., *"the schools operate under the separate authorities of the Church and the State; they belong to the Church in the sense that their goals are to be realized within its mission, at the same time that they participate in the function of the State to provide education to its people."*

The final statement, approved in both the general assemblies of CREATE and the UCCP clarified a critical point, i.e., the dual nature and character of church-related schools. It was emphasized that in the event of conflict of interests, e.g., in terms of values orientation, or ethical valuation of certain issues, the schools should use every space of academic freedom granted by the State in pursuing the vision-mission-goals of the Church. Further, that the schools must endeavor to find the widest possible interpretation of Church guidelines on specific social issues in order to deal responsively with the goals of the State.

A Memorandum of Agreement concerning the management of CREATE funds with the UCCP was also formulated.

However, even after the dialogue with the Council of Bishops in 2001, and the other initiatives undertaken, more issues continued to surface, reflecting a lack of unity in the understanding of the role and function of church-related institutions in the educational ministry of the church, the lack of clarity in the relationship between CREATE and the UCCP, and the lack of a clear direction of the educational ministry of the church particularly in relation to formal education.

Recurrent issues and problems had to be responded to, in such a way that results would reflect unity in the understanding of the role and function of educational institutions in the mission and ministry of the UCCP especially at the present time, as well as manifest a clear structural and organizational relationship between the institutions and the UCCP, and determine future direction.

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In 2002, upon the recommendation of CREATE, the UCCP General Assembly approved the formation of the Formal Education Board, tasked to provide policy direction with regard to formal education, establish guidelines and procedures for the annual review of church-owned and church-related institutions as provided for in the UCCP Constitution and Bylaws, and provide a forum for coordination and integration among schools. The Commission has four (4) representatives from CREATE.

## **VII**

### **Towards a UCCP School System**

#### **Joint Evaluation**

Also in 2002, both the General Assemblies of CREATE and the UCCP approved the plan to undertake a joint evaluation-reflection of church-related schools. It was an attempt to provide a space for the reflection-evaluation of the objective realities surrounding the operation of the schools and colleges related to the United Church of Christ in the Philippines, particularly the member institutions of CREATE, and seek Ways by which challenges and opportunities may be harnessed to secure the viability and long-term sustainability of the schools as they continue. It was hoped that the process would lead to a redirection of thrusts and priorities, greater cooperation and coordination, strengthened capabilities in the management and operation of these schools, and the enrichment of the relationship among church-related schools and the church judicatories concerned.

Implemented in 2006 to 2008, the process involved varying levels of consultations:

1. Consultation on the Schools in the Cordillera
2. Consultation on the High Schools
3. Consultation on the Colleges
4. National Consultation



Consultation on the Schools in the Cordillera, CONDORA



Consultation on the High Schools, Dapitan City



Consultation on the Colleges, Shalom Center



National Consultation, Shalom Center

The result of the joint evaluation was presented to the General Assembly at Shalom Center in May 2008.



CREATE-UCCP General Assembly, Shalom Center, 2008

The evaluation resulted in a greater self-understanding, the clarification of issues and concerns pertaining to structural and organizational relationships, and the setting of a future direction. Most significant is the evident closer fellowship and more meaningful cooperation among the institutions and with the various judicatories of the Church in the sharing of resources and life forces as partners in the educational ministry of the Church.

Although the evaluation did not specifically look into the viability nor the long-term sustainability of individual schools, which require deeper study, some crucial factors where change could be initiated at

#### 1. Leadership

Across schools, capable, visionary, and creative leadership with the will to change things, has a strong sense of accountability, exert efforts at capability-building of faculty and staff, have carried some schools crises that others continue to experience. In varying degrees, some colleges have been able to overcome financial difficulties and lingering conflicts, and gain recognition, credibility and a level of competitiveness in their respective areas. Others continue to blaze trails that make them unique, e.g., Southern Christian College with its programme on peace and inter-religious dialogue, and Dansalan College Foundation, Inc. with its resources on Muslim-Christian concerns. These are attributed to able school leadership. Changes may be initiated along the areas of recruitment, preparation and placement of school administrators, not only to ensure viability and long-term sustainability.

#### 2. Decision-Making Processes

Schools that experience recurrent crisis situations do tend to make decisions on the side of immediate and short term solutions. The Board of Trustees plays a critical role in ensuring that the school continues to be viable. However, long term goals are often sacrificed in the process. The Board also has a critical a role in providing direction and concomitant policy structure to secure long term sustainability. Sound decision-making processes are anchored not only on a clear understanding of the vision, mission and goals of the school and the precepts, policies and guidelines of the Church education ministry, but also on sound management principles and practices. It was recognized in the consultations that even very capable School administrators need a strong Board that has a strong sense of accountability to stakeholders and will not allow interpersonal dynamics and personal interests to affect sound decision making processes.

#### 3. Property Development and Management

Ironically, schools that have chronic financial problems also are the ones with extensive properties, which have remained under-developed and under-utilized over the years. However, the same schools realize that their past dependence on external support somehow made them fail to see the potentials of the internal resources. Moreover, they realize that their project failures in the past no longer warrant future external support. The sharing of best practices in the consultation challenged particularly the schools experiencing chronic financial difficulties, to go the way of other schools that earlier on have reoriented their concepts of property and material resources and intentionally nurtured their stewardship consciousness, human responsibility and the basic principles of management and accountability.

#### 4. Resource Generation and Management

The varying levels of resources across Schools be it human, material, technological or financial to a great extent reflect the individual Schools' capability levels at resource generation and management. The full potential of each School remains to be tapped through some creative ways. Left on their own, some

Schools may find it extremely difficult to initiate changes to improve their situations. It was recognized that a strong support system would be necessary.

A major recommendation is the establishment of a UCCP School System to help ensure greater cooperation and coordination among the schools and resolve the uneven development among the schools that would include, among others:

1. establishing a core curriculum,
2. upgrading academic programme,
3. development of appropriate curricular programmes and community extension services,
4. development of faculty/leadership,
5. faculty and student exchange,
6. upgrading of library and laboratory facilities, and the
7. production of instructional materials and resources.

Still part of the outcome of the evaluation process are documents that bear historical significance:

1. Towards a Common Vision and Mission — a report on the process, which includes a historical overview of the educational ministry, policies and guidelines governing church-related institutions, evaluation findings that provide insights into the issues and concerns confronting educational institutions, analysis and recommendations (See ***Towards a Common Vision and Mission***)
2. Manual for the Board of Trustees a revision of the 1980s handbook, this is intended to provide guidance to the respective governing boards of the schools and colleges related to the UCCP and well as the UCCP representatives to these boards. (See ***Manual for the Board of Trustees...***)
3. Conceptual Framework for the Proposed UCCP School System — which establishes the historical developments that necessitate and, at the same time, warrant the possibility for integration; identifies the critical components in the process; outlines the operational guidelines; and highlights important decision points for consideration of the governing boards of participating institutions. (see ***Towards a UCCP School System***)

The integration process was affirmed in meetings of some of the boards of the schools.

1. In the Cordillera, Mrs Presentacion Bartolo, President of Saint Tonis College (STC) and President of the Cordillera School Group (CSG), was elected Convenor of the inter-board involving six (6) schools. The others are: Abra Mountain Development Education Center (AMDEC), Apayao Community Learning Center (ACLC), Ifugao Academy (IA) and Kalinga Academy (KA) and Tabuk Institute (TI).
2. Brokenshire College (BC), Dansalan College Foundation, Inc (DCFI), and Southern Christian College (SCC) forged a consortium with Mindanao Christian Service Foundation (MCSF) on Interfaith Studies.
3. The College of Maasin (TCM) and the National Heroes Institute (NHI) are exploring possibilities for a merger.
4. Brokenshire College and Southern Christian College have been meeting to establish a one-curriculum programme in the area of ministerial formation.

Several processes converge, both organizational and programmatic, towards the establishment of a UCCP School System.

### **The Formal Education Board (FEB)**

In 2002, upon the recommendation of CREATE, the UCCP General Assembly approved the formation of the Commission on Education. Eventually, the name was changed to Formal Education Board, in order

not to confuse it from the constitutionally mandated commissions. However, through two quadrennia, the Commission was not convened.

In 2010, the Formal Education Board was finally convened, tasked *"to provide direction and guidance in the establishment and operation of church-owned, wholly or partially institutions, and to recommend policy guidelines for the operation of church-related institutions towards helping align and ensure the quality of their service and their contributions to the mission of the church."* The Commission has four (4) representatives from CREATE.

The role and function of the Formal Education Board was clarified: to provide policy direction and guidance and to help with processes for accreditation. The FEB was tasked to formulate policies for the recognition and accreditation of the schools as well as guidelines for incorporation. Meanwhile, the Bishops were asked to include in their reports the concerns of the schools. There is a need to establish a profile of the educational institutions in each jurisdictional area.

The Formal Education Board affirmed the result of the joint evaluation as significant input to its work. The Board also recognized some lingering critical issues that need institutional intervention:

1. some element of hostility owing to historical gaps between the Church and institutions;
2. non-compliance of policies concerning UCCP representation in the respective Boards of Trustees of the institutions;
3. the need to clarify ownership of property;
4. the trend among some institutions — changing of history, Constitution and Bylaws, Articles of Incorporation, membership in the Board of Trustees...;
5. problems with leadership - some CEOs already past retirement age and there are no second-liners;
6. schools running deficits but have properties that remain idle; and
7. problems with the management of funds and resources.

The members of the Formal Education Board this quadrennium are:

|   |            |
|---|------------|
| Dr Fedelinda Tawagon (CREATE, Accreditor)     | Chair      |
| Bp Elorde Sambat (Council of Bishops)         | Vice-Chair |
| Dr Jeaneth Harris-Faller (Christian Educator) | Secretary  |
| Mr Pio Bacongá, at-large (CREATE, Finance)    |            |
| Dr Everett Mendoza (Theologian)               |            |
| Mrs Presentacion Bartolo (CREATE, Treasurer)  |            |
| Dr Leopoldo Naïve (CREATE, Chair)             |            |

The Formal Education Board helped in the drafting of the basic accreditation standard for church institutions as well as in the formulation of the framework for values education curriculum. Some members also participated in the writing workshops and wrote stories.

### **Values Education Curriculum (K-12)**

Another significant development during the quadrennium is the process that led to the formulation of a comprehensive framework for the Values Education curriculum, with the participation of the Faith and Order Commission, the Formal Education Board, the UCCP consultant for Christian Education, educators and writers. The framework is based on fundamental UCCP beliefs, values and principles, and follows the requirements set by the Department of Education for K-12. (see **Framework for Values Education**)

The end goal of the UCCP Values Education Curriculum is a Christ-like person who is liberated, transformed, and empowered as a result of possessing a Christ-like value system.



Several consultations and workshops were held. The consultant, Dr Ruth de Lara, consolidated the output from all the workshops and consultations and worked on the comprehensive framework. This was presented in the CREATE General Assembly on 17 May 2013 in Iloilo City. It was well received by the CEOs present and was adapted as the basic curriculum of all the schools for values education levels K to 12.

However, because of the current financial limitations, it became apparent that the UCCP can no longer support the process of production and publication of the values education materials. Hence, in August 2013, the National Council during its meeting in Tabuk, affirmed and approved the Memorandum of Agreement entered into by the UCCP and Go and Tell Publishing. It was the decision that Go and Tell will serve as the publishing house for the values education materials. Henceforth, writers workshops were facilitated by and under Go and Tell Publishing as well as the printing and publication of the materials.

All in all, 40 books and resources were developed for the various grade levels. These include teachers' manuals.

The books will be ready for distribution in April and May and would be ready for use in the coming school year 2014-2015.

### **Consultations and Workshops**

During the quadrennium, a number of consultations and workshops were held to enhance the process towards a UCCP School System. These were held at the jurisdiction-level, initiated by the Bishops and participated in by the CEOs of the respective institutions, the concerned Conference Ministers, and representatives from the different Boards of Trustees. The discussions focused not only on academic concerns but also on structural and organizational matters.

Some documents were used as resource materials to help inform and enhance the process, among them

1. Compilation of UCCP Policies and Guidelines re CRIs (1949-2010)
2. Towards a Common Vision and Mission (Report on the Joint Evaluation, 2006-2008)
3. Manual for the Board of Trustees of Church-Related Educational Institutions (A revision/updated version of the 1980s handbook)
4. Towards a UCCP School System (Concept paper, 2008)
5. Declaration of Principles and Self-Understanding (2011)



CREATE General Assembly, Iloilo City, May 2013

## **Declaration of Principles and Self-Understanding**

A significant development in this area is the drafting of the *Declaration of Principles and Self-Understanding*, otherwise known as the Shalom Declaration, signed by the CEOs of UCCP educational and health institutions and witnessed by the Bishops and officers of the Church. **(See document)** The declaration reflects a shared self-understanding in terms of the mission and ministry of the Church, and an affirmation of their identity as UCCP institutions by abiding by its Statement of Faith, upholding the authority of its Constitution and By-Laws Article 5, Section 32, by supporting its vision, mission, and goals, and by participating in the various ministries of the Church.

The declaration further includes, among others, a commitment

1. to serve and work side by side with the churches;
2. to bear the name and presence of the United Church of Christ in the Philippines in all our services, research works, programs and ministries; to include the UCCP logo as part of their institutional name;
3. to strive to render high quality programs, research, and services guided by the culture of excellence..., develop and maximize core competencies, upgrade facilities and equipment without compromising the mission orientation to serve and to witness to our faith;
4. to affirm the principle of mutuality in mission, the willingness and generous spirit in the sharing of material and human resources to enable each one to become more effective in carrying out its mission task; to actualize the ideals of mutuality in mission and manifest our interconnectedness by means of joyful sharing of financial blessings;
5. to consider setting apart a tithe from the income of our institutions as one means of working towards financial self-reliance for the Church and for the church institutions;
6. to adopt more creative and innovative strategies of resource generation and development as well as upholding the principle of stewardship accountability and transparency in the resource development and management of our institutional resources;
7. to commit in installing appropriate mechanism of internal control... towards a more effective utilization of the material, financial and human resources of institutions; to always strive towards self-reliance financially;
8. to endeavor establishing meaningful partnership with the communities that we are serving, as well as with other local, national and international partner communities, churches and institutions;
9. to endeavor to support efforts to engage in pioneering areas of mission and ministry; and
10. to commit and keep alive the spirit of oneness, openness and sharing among church institutions.

It was also affirmed that, *"as a matter of general principle of governance, that church institution's administration and management may be considered autonomous; however, as church institutions — related to and connected to the Church — the Church shall always be represented in the governing boards; and functionally, church institutions shall always be considered as the institutional arm and extension of the Church in their respective areas and may therefore seek spiritual and theological guidance from the Church in setting the direction of their mission work."*

## **Cooperative Endeavors**

Initiatives towards institutional integration are expanding.

### **Schools in the Cordillera**

The schools in the Cordillera (ACLC, AMDEC, IA, KA, TI, STC) have been consistent in pursuing this process. The activities were facilitated mainly through the elected convenor, Mrs Presentacion Bartolo, who is also President of the Cordillera Schools Group. Initiatives undertaken include, among others:

1. training/workshops on project conceptualization and design, facilitated by Ms Amy Ramiro-Calumpag of the UCCP programme on Stewardship and Resource Development;
2. summer work camp on peace arid environment, in coordination with Mr Ric Jontarciego of the Community Ministries programme with UP faculty as resource persons;
3. workshop on Education for Peace, with Dr Myra Luz Vivares-Waddington of Silliman University;
4. workshop on Participatory Research, with Ms Susan Claro of the Mindanao Christian Service Foundation;
5. theatre arts workshop on Peace and Environment, with Mr Hope Tinambacan and Ms Roxanne Ledesma of YATTA;
6. values education workshop with Rev. Luna Dingayan of the Ecumenical Theological Seminary;
7. in-service training of administrators at Saint Tonis College;
8. in-service training of librarians at Ifugao Academy facilitated by Saint Tonis College;
9. partnership with Bopyung High School in Seoul; and
10. study visit to Seoul involving students, led by Ms Mae Pomay-o.

#### Northwest Mindanao

In Northwest Mindanao (DCFI, FI, GCC, JBI, PCC), there were some joint programmes that extended to institutions in the Southeast Mindanao Jurisdictional Area.

1. pursuing and intensifying the process towards the establishment of a UCCP School System;
2. exploring ways of strengthening cooperation and coordination among the schools in the area of Early Childhood Education, research, IPs, sports events, cultural activities, *Lakbay Aral*...
3. rationalizing the scholarship programme to include preparation for leadership of the institutions;
4. looking into issues and problems surrounding properties;
5. enjoining the schools to link their community extension programmes and services to the community ministries of the church; and
6. encouraging/challenging the institutions to include in their budget a contribution to the WMS programme.

#### Southeast Mindanao

In Southeast Mindanao (BC, MI, SCC), there were meetings involving the respective Presidents and Deans of Pagasa School of Theology of Brokenshire College and the College of Theology of Southern Christian College, the Bishops of the respective jurisdictions and some members of the faculty. This is towards greater cooperation between the two seminaries. However, the process has not progressed for some reasons.

Meanwhile, Mindanao Institute has been participating in activities of the institutions in the Northwest Mindanao Jurisdictional Area. This is because MI finds affinity with the schools there because of the similarities of the issues and concerns they are facing as well as its proximity to the schools in the area.

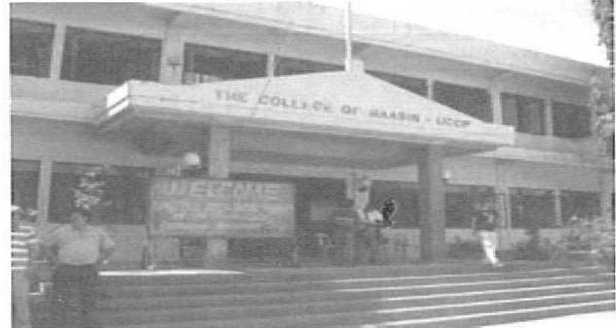
#### East Visayas

In East Visayas, National Heroes Institute is now a member of CREATE. What was explored before in terms of a potential merger with College of Maasin can now be taken up more intentionally. An inter-board meeting can be convened to plan how to improve cooperation between the two institutions.

National Heroes Institute is working towards the rehabilitation of its structures and facilities destroyed by Typhoon Haiyan.



Brokenshire College



College of Maasin



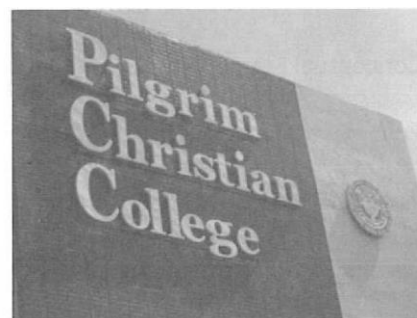
Dansalan College Foundation, Inc.



Gingoog Christian College



Northern Christian College



Pilgrim Christian College



Saint Tonis College



Southern Christian College



Union Christian College

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