



Republic of the Philippines
EASTERN VISAYAS STATE UNIVERSITY
Tacloban City



OFFICE OF THE VICE PRESIDENT FOR
RESEARCH & DEVELOPMENT AND EXTENSION SERVICES

2nd Endorsement

July 01, 2025

Respectfully forwarded to Dr. Dennis C. De Paz, University President, and the University Research and Development and Extension Council (URDEC), the herein 1st endorsement of Prof. Rustom D. Clemente, Director, Extension Services of this University, the extension project proposal titled ***"Empowering the Ati Community in Hamtic, Antique through the Establishment of a School of Living Traditions"*** by Jeffry Ocay, Ansito Cutillas, John Paul Petrola, Beatrice Mabitad, and Georgina Orbeta and thereby recommending approval of its budget in the amount of P602,000.00 charge to **Ormoc Campus Extension Funds of the University.**


ANALYN C. ESPAÑO, DA

Vice President for Research & Development, and Extension Services

Approved:


DENNIS C. DE PAZ, PhD
University President



"Building Globally Competitive Professionals"

ARCHBISHOP LINO R. GONZAGA AVENUE, TACLOBAN CITY, 6500 PHILIPPINES
Email: vprde@evsu.edu.ph | website: www.evsu.edu.ph



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OFFICE OF THE VICE PRESIDENT FOR
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CERTIFICATION

For : **DR. DENNIS C. DE PAZ**
 University President

From : **ANALYN C. ESPAÑO, DA**
 Vice President, RDExS

Re : **Proposal for Institutional Funding | 1st Endorsement: June 27, 2025**

Date : **July 01, 2025**

This certifies that herein proposal has been revised by the proponents based on the comments and suggestions from Internal Evaluators, as verified and recommended by the Office of Extension Services through its Director, Prof. Rustom D. Clemente.

The office would like to reiterate our endorsement for herein proposal for institutional funding.

Extension Program/Project Proposal	Proponents	Implementing Campus/College	Budget
Empowering the Ati Community in Hamtic, Antique through the Establishment of a School of Living Traditions	Project Leader: Dr. Jeffry Ocay Asst. Leaders: Dr. Ansito Cutillas (CTU), Prof. John Paul Petrola (USA), Dr. Beatrice Mabitad (EVSU) Member: Georgina Orbeta (EVSU)	EVSU Ormoc Campus	602,000.00
TOTAL			602,000.00


ANALYN C. ESPAÑO, DA
 Vice President, RDExS



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EXTENSION SERVICES

1st Endorsement

For : ANALYN C. ESPAÑO, DALT
 Vice President, ORDExS

From : RUSTOM D. CLEMENTE, MSIT
 Director, Extension Services

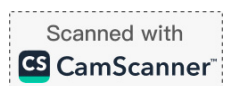
Subject : One (1) Revised Extension Project Proposal for Approval

Date : June 27, 2025

Respectfully submitting one (1) revised Extension Project Proposal, initially evaluated on April 15, 2025. The proponents addressed all comments and suggestions from the internal evaluators, with any exceptions being justified. After re-evaluation, the Office of Extension Services (OES) has passed the proposal for final technical assessment. Therefore, the OES asks that this proposal be endorsed to the University Research and Development and Extension Council (URDEC) for potential funding by the Ormoc City campus.

Extension Program/Project	Proponents	Implementing Campus/ College	Project Cost
Empowering the Ati Community in Hamtic, Antique through the Establishment of a School of Living Traditions	Project Leader: Dr. Jeffry Ocay Asst. Leaders: Dr. Ansito Cutillas (CTU) Prof. John Paul Petrola (USA) Dr. Beatrice Mabitad (EVSU) Member: Georgina Orbeta (EVSU)	Ormoc City Campus	₱602,000.00


RUSTOM D. CLEMENTE, MSIT
 Director, Extension Services





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Title of Form: **EXTENSION PROGRAM/
PROJECT DESIGN**

Control No.	EVSU-ORDExS-F-073
Revision No.	02
Effectivity Date	January 10, 2025

EXTENSION PROJECT DESIGN

I. Executive Summary

Based on the research conducted by the proponents of this proposed extension project on the needs of the Ati peoples in Panay Island (Ocay et al., forthcoming), findings reveal that the Ati people in Hamtic, Antique face considerable challenges in preserving their cultural heritage. In fact, many younger Ati members are gradually losing connection with their ancestral practices, language, and crafts, which clearly threatens the survival of their unique cultural identity. These challenges stem from the rapid influence of modernization, restricted access to formal education, and the diminishing transmission of traditional knowledge across generations. The study also revealed that the Ati people in Hamtic, Antique push for the establishment of the School of Living Traditions (SLT) as one of the most practicable solutions to the problem. Indeed, without structured programs to sustain and pass down their indigenous knowledge, such as the said School of Living Traditions, these traditions may disappear over time. It is for this reason that this proposed extension project titled "Empowering the Ati Community in Hamtic, Antique through the Establishment of a School of Living Traditions" aims to address this critical gap by creating a dedicated learning space where elders and cultural masters can actively teach traditional skills, arts, crafts, and oral traditions to the younger generation. This initiative aligns with national and international frameworks which advocate for the preservation of indigenous cultural heritage and inclusive community development. Specifically, it aims to: 1) Establish a functional School of Living Traditions as a hub for cultural learning; 2) Develop and implement a curriculum based on Ati traditional knowledge and practices; 3) Train indigenous youth as cultural bearers and future trainers; and 4) Promote indigenous cultural awareness within the broader community through outreach activities and partnerships.

As we can see, the establishment of the School of Living Traditions is expected to significantly contribute to the Ati community's cultural sustainability, empowerment, and socio-economic development. By preserving indigenous knowledge systems, fostering intergenerational learning, and enhancing the Ati people's sense of identity, especially the Ati people in Hamtic, Antique, the project ensures that their heritage remains a living and evolving tradition. Moreover, this initiative can serve as a model for other indigenous groups that strive to maintain their cultural legacies in an increasingly globalized world.

- A. Title:** Empowering the Ati Community in Hamtic, Antique through the Establishment of a School of Living Traditions
 - A.1. Umbrella Program: N/A
- B. Proponents:** Jeffrey Ocay, Anesito Cutillas, John Paul Petrola, Beatrice Mabitad, Georgina Orbeta
 - B.1. Implementing College/Campus/Office: Eastern Visayas State University, Ormoc Campus
 - B.2. Partner Agencies: 1) Cebu Technological University, Argao Campus, 2) University of San Agustin, Iloilo City
- C. Management Team:**
 - C.1. **Leader:** Dr. Jeffrey Ocay, University Professor and Campus Director, EVSU Ormoc
Email Address/Contact No.: jeffry.ocay@evsu.edu.ph/09662536583
 - C.2. **Assistant Leader:** Dr. Anesito Cutillas, Director, Center for Sustainability and Innovation
Email Address/Contact No.: anesito.cutillas@ctu.edu.ph/09060921314
 - C.3. **Assistant Leader:** Prof. John Paul Petrola, Director, Center for Heritage and Indigenous Cultures
Email Address/Contact No.: jpetrola@usa.edu.ph, 09985325314
 - C.4. **Assistant Leader:** Dr. Beatrice Mabitad, Head of Research, EVSU Ormoc
Email Address/Contact No.: beatrice.mabitad@evsu.edu.ph, 09688560991
 - C.5. **Member:** Prof. Georgina Orbeta, Head of Extension Services, EVSU Ormoc
- D. Type of Clientele:** Indigenous peoples
- E. Target Area:** Hamtic, Antique
- F. Duration:** June 2025- May 2026
- G. Cost and Funding Source:** PHP 602, 000.00 (to be sourced out from EVSU Ormoc's extension budget)
- H. University Research and Development and Extension Agenda (URDEA):** Human Capital Development



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	more cultural practices independently.	mentorship, capacity-building sessions, and experiential learning, young community members will be trained to actively participate in cultural preservation and eventually assume roles as trainers and cultural advocates.	lead or co-facilitate cultural sessions. 3) Post-training assessment shows at least a 70% increase in knowledge and confidence among youth participants.
Promotion of indigenous cultural awareness within the broader community through outreach activities and partnerships.	Organize at least 3 community-based cultural exhibitions, school engagements, or public forums by the end of the first year of the project, and establish 2 institutional partnerships (e.g., with local LGUs, schools, or NGOs) to support cultural advocacy and education.	This goal aims to foster broader public understanding and appreciation of Ati culture through strategic outreach initiatives and collaborative partnerships. By organizing community events, cultural exhibits, school-based programs, and forming linkages with local institutions, the project aspires to promote inclusivity, respect, and support for the cultural rights and identity of the Ati people.	1) At least 3 community-based cultural events (e.g., exhibits, performances, forums) conducted annually. 2) A minimum of 2 partnerships established with local government units, educational institutions, or NGOs.

II. Rationale:

Based on the research conducted by the proponents of this proposed extension project on the needs of the Ati peoples in Panay Island (Ocaya et al., forthcoming), findings reveal that the Ati people in Hamtic, Antique face considerable challenges in preserving their cultural heritage. In fact, many younger Ati members are gradually losing connection with their ancestral practices, language, and crafts, which clearly threatens the survival of their unique cultural identity. These challenges stem from the rapid influence of modernization, restricted access to formal education, and the diminishing transmission of traditional knowledge across generations. The study also revealed that the Ati people in Hamtic, Antique push for the establishment of the School of Living Traditions (SLT) as one of the most practicable solutions to the problem. Indeed, without structured programs to sustain and pass down their indigenous knowledge, such as the said School of Living Traditions, these traditions may disappear over time. It is for this reason that this proposed extension project titled "Empowering the Ati Community in Hamtic, Antique through the Establishment of a School of Living Traditions" aims to address this critical gap by creating a dedicated learning space where elders and cultural masters can actively teach traditional skills, arts, crafts, and oral traditions to the younger generation. This initiative aligns with national and international frameworks which advocate for the preservation of indigenous cultural heritage and inclusive community development.

III. Description:

This proposed extension project will serve as a community-based learning center where Ati elders and cultural masters in Hamtic, Antique will teach traditional arts, crafts, music, dance, rituals, and language to the younger generation. It will serve as a structured space where Ati indigenous knowledge, traditions, and skills can be actively transmitted across generations. The project will be implemented through a participatory approach, which ensures



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I. Sustainable Development Goal/s: Ensure inclusive, equal and high-quality education and promote lifelong learning opportunities for all.

Goal description	Target	Description	Indicator
Establishment a functional School of Living Traditions as a hub for cultural learning.	Within the first 12 months, establish a physical learning space equipped with necessary materials and resources, and conduct at least 4 cultural workshops led by recognized Ati cultural masters.	This goal aims to create a dedicated space where indigenous knowledge systems, cultural expressions, and traditional practices of the Ati community in Hamtic, Antique can be preserved, transmitted, and revitalized. The School of Living Traditions will serve as a cultural learning hub managed by the community, which provides structured opportunities for intergenerational knowledge transfer between elders and youth.	1) A dedicated community-based space for the School of Living Traditions (SLT) is established and equipped with learning materials and tools. 2) At least 4 cultural seminar and workshops conducted within the first year of operation. 3) Minimum of 30 community members (elders, youth, and other stakeholders) actively participating in SLT activities. 4) Positive feedback (at least 80% satisfaction) from participants on the functionality and relevance of the SLT.
Development and implementation a curriculum based on Ati traditional knowledge and practices.	By the second quarter of the timeline of the project (that is, October 2025 to December 2025), co-create with Ati elders and cultural bearers a culturally responsive curriculum composed of at least 5 modules covering traditional arts, crafts, oral history, indigenous governance, and sustainable practices, and pilot it within the School of Living Traditions.	This goal focuses on the co-creation of a culturally grounded curriculum in collaboration with Ati elders and cultural practitioners. It will document, organize, and integrate indigenous knowledge into formal and informal learning modules, ensuring that traditional values, worldviews, and skills are systematized and effectively taught within the School of Living Traditions.	1) A minimum of 4 culturally appropriate learning modules co-developed with Ati elders and cultural bearers. 2) Curriculum is validated by community leaders and piloted within the SLT by the fourth quarter of the project's timeline. 3) At least 2 evaluation sessions conducted to refine the curriculum based on community feedback.
Training of indigenous youth as cultural bearers and future trainers.	By the end of the project's first year, train at least 5 Ati youth through mentorship and hands-on workshops, with 70% demonstrating the ability to teach one or	This goal seeks to empower Ati youth by equipping them with the knowledge, skills, and confidence to become future stewards and educators of their cultural heritage. Through	1) At least 10 Ati youth enrolled and completing cultural training workshops within the project duration. 2) A minimum of 10 youth demonstrates the ability to



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that the Ati community takes the lead in shaping the SLT's curriculum and activities. It will further conduct needs assessment to identify key traditions at risk and potential cultural masters who can serve as mentors. Capacity-building workshops will be conducted for trainers, and interactive, experience-based learning sessions will be held for students. The project will also involve partnerships with academic institutions, cultural agencies, and local government units to provide technical, financial, and logistical support. The proponents of this proposed extension project will also raise funds for the establishment of the School of Living Traditions building. Indeed, by fostering intergenerational knowledge transfer and strengthening cultural pride, the project will not only preserve Ati heritage but also empower the community to sustain and promote their traditions in a rapidly modernizing society.

IV. Objectives:

A. General

This proposed extension project aims to preserve, revitalize, and sustain the indigenous knowledge, skills, and cultural heritage of the Ati people in Hamtic, Antique by creating a dedicated learning space where traditional practices can be transmitted across generations.

B. Specific

Specifically, it aims to:

- 1) Establish a functional School of Living Traditions as a hub for cultural learning;
- 2) Develop and implement a curriculum based on Ati traditional knowledge and practices;
- 3) Train indigenous youth as cultural bearers and future trainers; and
- 4) Promote indigenous cultural awareness within the broader community through outreach activities and partnerships.

V. Components:

Goal	Activities	Description
Establishment a functional School of Living Traditions as a hub for cultural learning	Conduct community consultation and planning workshops	Engage Ati elders, leaders, and community members to define the vision, structure, and priorities for the School of Living Traditions (SLT)
	Site identification and preparation	Collaborate with local leaders to identify and prepare the physical space for the SLT to ensure that it reflects the traditional architectural elements and community values
	Procurement of learning materials	Source and produce culturally appropriate learning tools and supplies, such as weaving materials, musical instruments, costumes, visual aids
	Organize a launching ceremony	Conduct an inauguration event with community rituals and traditional performances to formally open the SLT and generate community ownership



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Development and implementation of a curriculum based on Ati traditional knowledge and practices	Conduct cultural knowledge mapping	Interview Ati elders to document traditional knowledge, skills, values, and practices
	Formation of a curriculum development team	Organize a working group composed of community elders, cultural experts, educators, and project staff
	Design and write of modules	Develop at least 4 structured learning modules, especially indigenous governance, oral literature, medicinal practices, traditional farming, and arts and crafts
	Pilot testing and feedback sessions	Implement the modules in a trial phase with a group of learners and gather feedback from both participants and cultural mentors
	Finalization and reproduction of curriculum	Revise modules based on feedback, as well as and print and distribute copies for use in the SLT, with digital versions made available when possible
Training of indigenous youth as cultural bearers and future trainers	Conduct youth cultural camp	Host immersive training camps for Ati youth where they learn directly from elders through storytelling, hands-on practice, and rituals
	Conduct leadership and facilitation skills training	Workshops on public speaking, cultural documentation, community organizing, and teaching methodologies
Promotion of indigenous cultural awareness within the broader community through outreach activities and partnerships	Organize community cultural exhibits and performances	Public exhibitions of Ati arts, crafts, and performances during local festivals or Indigenous Peoples Month
	Conduct school-based indigenous culture awareness campaigns	Partner with nearby schools to integrate Ati cultural presentations into their programs
	Organize media and advocacy campaigns	Develop posters, short videos, and social media content to share Ati cultural practices and promote respect and inclusion

VI. Logical Framework

<i>Narrative Summary</i>	<i>Objectively Verifiable Indicators (OVI)</i>	<i>Means of Verification (MOV)</i>	<i>Assumptions/Risks</i>
Goal	Number of traditional knowledge sessions conducted annually	Session attendance records and registration Logs; Session reports and activity documentation; Photographs and audio-visual documentation; Training and workshop	Assumptions: 1) Those involved in conducting and attending the sessions will cooperate in signing attendance



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		<p>schedules and invitations; and Monitoring and evaluation (M&E) reports</p>	<p>sheets and participating in documentation activities.</p> <p>2) The project has access to and makes use of necessary materials, such as attendance forms, cameras, report templates) for accurate and timely recording.</p> <p>Risks:</p> <p>1) Some community facilitators may lack the training or confidence to prepare proper documentation, which may affect the completeness or accuracy of records.</p> <p>2) Some practices may be considered sacred or private, which may limit the ability to take photos, videos, or even detailed written reports, which could reduce the reliability of certain means of verification.</p>
	<p>Percentage of Ati youth and community members participating in cultural learning programs</p>	<p>Attendance records and participant demographic profiles, as well as Program enrollment and completion reports</p>	<p>Assumption(s):</p> <p>1) It is assumed that there is sufficient interest, motivation, and time among the target population to actively join the cultural learning sessions.</p> <p>Risk(s):</p> <p>1) Youth and adults may prioritize income-generating activities, education, or even relocate for work, reducing their ability to regularly participate in cultural programs.</p>



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	Completion and operationalization of the dedicated learning space by December 2025	Final construction and turnover report with photos, occupancy certificate, and signed acceptance documents	<p>Assumption(s):</p> <p>1) By December 2025, financial resources, construction materials, and labor support will be sufficient and delivered on time.</p> <p>Risk(s):</p> <p>1) Construction may be hindered by natural calamities like typhoons, flooding, or difficulty in procuring materials, especially in remote or rural areas, which could push back the completion and operationalization timeline beyond December 2025.</p>
Outputs	A functional and culturally-appropriate learning space constructed and turned over to the Ati community in Hamtic, Antique	Final construction report with photos and technical specifications	<p>Assumption(s):</p> <p>1) Local leaders, the Ati community, and other stakeholders will consistently support and participate in the project, ensuring its success.</p> <p>2) Budget and resources allocated for the construction of the learning space, creation of learning modules, and other project activities will be timely and sufficient.</p> <p>3) Elders and cultural experts will be available and willing to collaborate in the creation of training materials and the transmission of cultural knowledge.</p> <p>Risk(s):</p> <p>1) External factors, such as extreme weather</p>
	Cultural learning modules and training materials developed in collaboration with Ati elders and knowledge holders	Copies of finalized training modules and manuals; Signed consultation notes or documentation of collaborative development sessions; and Review or approval by cultural experts or community representatives	
	Trained facilitators and community volunteers mobilized to conduct regular cultural sessions	Attendance sheets and training certificates of facilitators and volunteers; training program agenda and documentation (photos, evaluation results); Reports on session implementation showing facilitator involvement	
	Documentation and archiving of indigenous knowledge and cultural practices	Audio-visual recordings (videos, photos) of cultural practices and interviews; Written documentation (transcripts, ethnographic notes, cultural profiles);	



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	Community engagement and feedback mechanisms established	and Digital or physical archive inventory logs Summary reports on feedback results and responsive actions taken; Completed community feedback forms, surveys, or suggestion logs; and Evidence of community participation in planning, implementation, and evaluation processes	conditions or problems sourcing materials, may cause delays in the completion of the learning space, affecting the overall timeline. 2) There is a risk that the Ati youth and other community members may not engage as expected, possibly due to competing priorities, such as work and education, or lack of interest. 3) There is also a risk that physical or digital records of indigenous knowledge may be lost or damaged due to environmental factors, such as floods, equipment failure, or mismanagement.
Inputs	Budget allocation for the construction of the learning space, development of materials, and facilitation of cultural learning sessions, as well as funding for documentation, outreach, and community engagement activities	Copies of the project's approved budget, including itemized costs for construction, materials, and activities, as well as disbursement receipts, bank statements, or financial reports showing the release of funds for each activity, ensuring that funds were allocated and used as intended	Assumption(s): 1) The project will receive the full allocated budget in a timely manner, which will be enough to cover construction, materials, facilitation costs, documentation, and community engagement activities.
	Building materials (such as, wood, stone, roofing materials) for the learning space, along with tools and equipment needed for construction and furnishing of the venue	Material procurement and delivery receipts, such as purchase orders, invoices, and delivery receipts for all building materials and construction tools, showing the quantities, costs, and suppliers, as well as inventory and stock records, including an updated inventory list detailing the materials and equipment required for the construction of the learning space	2) Local building materials such as wood, stone, and roofing materials are accessible, and skilled labor (e.g., carpenters, masons) will be available to complete the construction of the learning space. 3) Ati elders will actively contribute to the creation of training modules and facilitation of cultural sessions, and that local



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	Ati elders and community knowledge holders who will provide the expertise and guidance necessary for creating training modules and facilitating cultural sessions, including external experts (if necessary) for assistance in developing training materials and documenting cultural practices	Signed agreements or memorandums of understanding (MOUs), as well as attendance records and session reports	<p>volunteers will be available to assist with cultural education activities and community outreach.</p> <p>Risk(s):</p> <p>1) Delays in fund allocation or unexpected budget cuts could disrupt construction, material procurement, and program facilitation, potentially delaying project milestones.</p> <p>2) External factors such as local shortages, price fluctuations, or transportation challenges could delay or increase the cost of acquiring necessary construction materials, affecting the timely completion of the learning space.</p> <p>3) Ati elders, knowledge holders, or local volunteers may not be consistently available to collaborate on creating training materials or facilitating cultural sessions due to other personal or community priorities.</p>
	Materials required for developing cultural learning modules (such as, printing costs, instructional materials, audiovisual equipment for recording cultural practice)	Copies of purchase orders, invoices, and receipts, as well as inventory logs for materials and equipment, and reports on utilization of materials in module development.	
	Local volunteers who will assist in teaching and facilitating cultural sessions, engaging with youth, and ensuring the sustainability of the learning space	Signed volunteer registration forms or lists containing names, contact details, and responsibilities of volunteers, as well as records of training sessions or orientation conducted for volunteers, including agendas, training materials, and certificates issued to volunteers upon completion.	
	Audio and video recording devices to capture traditional knowledge, practices, and stories, as well as Computers or storage devices for archiving the materials	Copies of purchase orders, invoices, and receipts for the acquisition of audio and video recording devices and storage devices, as well as updated inventory records listing all audio and video equipment, as well as storage devices, with serial numbers, purchase dates, and current condition, and evidence that recorded materials are stored in digital archives or databases, including directory structures and file names.	
	Logistical support and infrastructure, such as ehicles or transportation for community members and	Transportation booking forms, vehicle logbooks, or vehicle usage records detailing the dates,	



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	facilitators to reach the project site	destinations, and number of community members/facilitators transported to and from the project site, as well as financial records detailing the allocation and expenditure for transportation services, including receipts for fuel, vehicle rental, or any related logistical costs, and budget or financial documents showing the portion of funds dedicated to transportation, with supporting invoices or payment confirmations	
	Monitoring and evaluation (M&E) tools, such as, tools for tracking the progress of the project, measuring community participation, and assessing the effectiveness of the cultural learning programs, as well as surveys, feedback forms, and evaluation reports to measure the impact on the community and the sustainability of the learning space	Completed monitoring and evaluation reports showing the progress of the project at various stages, including the results of tracking tools and community participation data, as well as summary reports or data analysis documents that interpret the results of surveys and feedback forms, highlighting key findings on the project's impact on the community and its sustainability, and records of regular M&E meetings or discussions where the effectiveness of the programs was assessed, including minutes and action points that demonstrate the use of M&E tools to inform decision-making.	

VII. Work and Financial Plan:

<i>Project</i>	<i>Objectives</i>	<i>Activities</i>	<i>Outputs</i>	<i>Time Frame</i>	<i>Resources Needed</i>	<i>Responsible Person</i>	<i>Budget</i>
Establishment a functional School of Living Traditions as a	1) To establish a School of Living Traditions that serves as a	Conduct community consultation and planning workshops	1) A detailed framework for the design of the School of Living	June to August 2025	Ati carpenters, professionals with expertise in	Project leader and members, tribal leader,	



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hub for cultural learning	platform for the documentation, transmission, and revitalization of indigenous cultural practices, crafts, rituals, and languages to ensure their preservation for future generations.		Traditions, including the building plan.		indigenous cultural preservation, and construction materials	community members	
	2) To provide training and educational opportunities that equip members of indigenous communities, especially youth, with the knowledge and skills needed to sustain traditional practices while integrating modern techniques and perspectives in cultural preservation.		2) A roadmap with clear goals, timelines, and responsibilities for the establishment of the School of Living Traditions.				
	3) To create a space where diverse groups, both indigenous and non-indigenous, can engage in mutual learning, exchange ideas, and collaborate on cultural projects,	Procurement of learning materials	1) A comprehensive list of all acquired learning materials, such as books, instructional guides, and multimedia resources.	Sept to Oct 2025		Project leader and members, tribal leader, community members	
		Organize a launching ceremony	1) A well-executed ceremony that	Oct 2025		Project leader and members,	



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	enhancing understanding and appreciation of indigenous cultures within broader society.		includes the participation of community members, local leaders, cultural practitioners, and key stakeholders, officially marking the opening of the School of Living Traditions.			tribal leader, community members	
Development and implementation of a curriculum based on Ati traditional knowledge and practices	<p>1) To develop a culturally relevant curriculum that incorporates Ati traditional knowledge, practices, and values, ensuring the preservation and transmission of indigenous wisdom in contemporary educational settings.</p> <p>2) To provide Ati students with an educational experience that strengthens their cultural identity, self-esteem, and pride by incorporating their heritage into their academic learning, fostering a sense of</p>	Conduct cultural knowledge mapping	1) A comprehensive database that catalogues various indigenous cultural practices, knowledge, skills, and traditions identified through community consultation.	Nov to Dec 2025		Project leader and members, tribal leader, community members	
		Formation of a curriculum development team	1) A well-structured team consisting of cultural practitioners, educators, community leaders, and subject matter experts.	Jan to Feb 2026		Project leader and members, tribal leader, community members	
		Design and write of modules	1) A set of well-structured, written modules focusing on specific aspects of indigenous cultural knowledge, such as	Jan to Feb 2026		Project leader and members, tribal leader, community members	



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	<p>belonging and empowerment.</p> <p>3) To implement the curriculum in both indigenous and mainstream educational institutions to promote awareness, understanding, and respect for the Ati culture, encouraging cross-cultural dialogue and collaboration.</p>		<p>traditional arts, language, rituals, and community practices, designed to provide comprehensive learning materials for students.</p>				
		Pilot testing and feedback sessions	1) A refined version of the curriculum and teaching materials.	Feb 2026		Project leader and members, tribal leader, community members	
		Finalization and reproduction of curriculum	1) Fully developed and finalized curriculum materials.	Mar 2026		Project leader and members, tribal leader, community members	
Training of indigenous youth as cultural bearers and future trainers	<p>1) To provide comprehensive training to indigenous youth, empowering them with the knowledge and practical skills to become effective cultural bearers and stewards of their traditions, ensuring the continuity of their heritage for future generations.</p> <p>2) To prepare indigenous youth to take on leadership roles as future trainers, enabling them to mentor and pass on</p>	Conduct youth cultural camp	1) A group of Ati youth who have actively engaged in hands-on learning and experiences related to indigenous cultural traditions.	Mar to Apr 2026		Project leader and members, tribal leader, community members	
		Conduct leadership and facilitation skills training	1) A group of Ati youth and community members equipped with leadership and facilitation skills.	Mar to Apr 2026		Project leader and members, tribal leader, community members	



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	traditional knowledge, practices, and values to their peers and younger generations, thereby creating a sustainable cycle of cultural preservation and education.						
Promotion of indigenous cultural awareness within the broader community through outreach activities and partnerships	<p>1) To organize outreach activities and collaborative events that engage both indigenous and non-indigenous communities, promoting mutual respect, understanding, and appreciation of indigenous cultures, traditions, and values.</p> <p>2) To establish partnerships with local organizations, educational institutions, and government agencies to amplify efforts in raising cultural awareness, creating long-term collaborations that support the preservation</p>	Organize community cultural exhibits and performances	1) Public showcase of indigenous cultural practices and increased community participation and involvement in cultural activities.	Apr to May 2026		Project leader and members, tribal leader, community members	
		Conduct school-based indigenous culture awareness campaigns	<p>1) A school-wide campaign that educates students, teachers, and staff about the importance of indigenous cultures, values, and traditions.</p> <p>2) The creation and distribution of educational materials, such as posters, brochures, digital content, and presentations.</p>	Apr to May 2026		Project leader and members, tribal leader, community members	
		Organize media and advocacy campaigns	1) A series of media engagements, such as press releases,	May 2026		Project leader and members, tribal leader, community members	



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	and promotion of indigenous cultures across diverse communities.		social media campaigns, radio spots, and interviews.				
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VIII. Gantt Chart:

Components	Jun (2025)	Jul (2025)	Aug (2025)	Sept (2025)	Oct (2025)	Nov (2025)	Dec (2025)	Jan (2026)	Feb (2026)	Mar (2026)	Apr (2026)	May (2026)
Conduct community consultation and planning workshops	█	█	█									
Procurement of learning materials				█	█							
Organize a launching ceremony					█							
Conduct cultural knowledge mapping						█	█					
Formation of a curriculum development team								█	█			
Design and write modules								█	█			
Pilot testing and feedback sessions									█			
Finalization and reproduction of curriculum										█		
Conduct youth cultural camp										█	█	
Organize community cultural exhibits and performances											█	█
Conduct school-based indigenous culture awareness campaigns											█	█
Organize media and advocacy campaigns												█

IX. Management Team:

Name of Faculty	Position/Designation	Roles/Responsibilities (e.g. Guest Trainer or Resource Speaker; Trainer; Consultant; Facilitator)	I hereby certify that I'm eager to serve as Extension service provider for this activity *(signature of faculty)
Dr. Jeffrey Ocay	University Professor and Campus Director of EVSU Ormoc	Project Leader and Facilitator	



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Dr. Anesito Cutillas	Director, Center for Social Innovation (CSI), Cebu Technological University	Assistant Project Leader and Facilitator	
Prof. John Paul Petrola	Director, Center for Heritage and Indigenous Culture (CHIC), University of San Agustin, Iloilo	Assistant Leader and Facilitator	
Dr. Beatrice Mabitad	Head, Office of Research, EVSU Ormoc	Member and Facilitator	
Prof. Georgina Orbeta	Head, Office of Extension, EVSU Ormoc	Member and Facilitator	

* (Note: Information from this table will be used in the preparation and issuance of Special Order e.g. Memo's, Travel Order etc. by OPRE).

X. Impact Assessment Plan:

<i>Outcomes</i>	<i>Indicators</i>	<i>Data Collection Methods/Tools</i>	<i>Frequency of Collection/ Reporting</i>	<i>Person/s Responsible</i>	<i>Information Use</i>
Increased cultural awareness and pride	Level of cultural pride and awareness among Ati community members	Surveys, Focus Group Discussions (FGDs), Community Feedback	Bi-annually; after major cultural events	Project leader and members, tribal leader, community members	To evaluate the success of awareness programs and adjust future campaigns
Preservation of Ati cultural practices	Number of Ati cultural practices and traditions preserved and practiced	Observation, Documentation of cultural practices, Interviews	Quarterly; after cultural workshops or events	Project leader and members, tribal leader, community members	To track the continuity and preservation of Ati cultural traditions
Enhanced educational opportunities	Number of Ati youth enrolled and attending the School of Living Traditions	Enrollment records, Attendance logs, Student feedback	Quarterly for feedback	Project leader and members, tribal leader, community members	To assess the impact of the school in providing educational opportunities
Empowered community leadership	Number of Ati community members trained as cultural leaders or facilitators	Training completion certificates, Interviews, Feedback forms	After each training session	Project leader and members, tribal leader, community members	To evaluate the leadership development and readiness for community



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					leadership roles
Strengthened community engagement	Number of community members participating in school activities and cultural events	Attendance records, Event participation logs	After each event or activity	Project leader and members, tribal leader, community members	To measure the level of community involvement and participation
Increased collaboration with external partners	Number of partnerships formed with NGOs, government agencies, and other stakeholders	Partnership agreements, Meeting minutes, Reports	At the end of the first year	Project leader and members, tribal leader, community members	To evaluate the success of collaboration efforts and enhance sustainability
Sustainability of the School of Living Traditions	Availability of long-term funding and community support for the school	Financial reports, Donor agreements, Community surveys	Quarterly for financials; annually for surveys	Project leader and members, tribal leader, community members	To ensure the long-term sustainability of the school and its programs

XI. Line-Item Budget:

Budget Item	Particulars	Counterpart			TOTAL
		EVSU	CTU	USA	
<ul style="list-style-type: none"> • Personnel Services <ul style="list-style-type: none"> - Salaries/Honoraria 	<ul style="list-style-type: none"> - Honorarium for one cultural expert and one educator for the immersive training camps for Ati youth where they learn directly from elders through storytelling, hands-on practice, and rituals (10,000.00 each X 2 pax X 2 workshops) - Honorarium for one resource person for the workshop on public speaking, cultural documentation, community organizing, and teaching methodologies (10,000 each x 1 pax X 2 workshops) 	40,000.00			
		20,000.00			



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- Other Services	- Honorarium for specialists in heritage documentation and preservation (10,000 per pax x 1)	10,000.00			
Subtotal					
• Operating Costs					
- Supplies and Materials	- Training materials and supplies (traditional craft tools, weaving materials, musical instruments, costumes, visual aids, and the like)	60,000.00			
	- Training materials and supplies (bond papers, print ink, Manila papers, cartolina papers, pentel pens, whiteboards, whiteboard markers, and pens)	20,000.00			
- Food and Snacks	- Food and snacks for 6 workshops, 30 pax for each workshop @ PHP 450 each (450 x 30 x 6)	81,000.00	10,000.00	50,000.00	
- Communication	- Mobile phone load allowance for project members and one tribal leader (500 per pax X 6 members and one tribal leader X 12 months)	36,000.00			
- Monitoring and Evaluation	- Midterm and final assessment workshops (10,000 each workshop X 2 workshops)	20,000.00			
- Documentation	- Printing of learning modules and visual materials	40,000.00			
	- Video documentation and editing	30,000.00			
- Transportation	- Travel of three (3) project members from EVSU Ormoc to Hamtic, Iloilo (via Tacloban City and Iloilo City)	155,800.00			



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	<p>Ormoc to Tacloban by Van – 4800 pesos (return fare at 200 per pax X 3 pax X 4 travels)</p> <p>Tacloban to Iloilo by Airplane – 96000 pesos (return fare at 4000 per pax X 3 pax X 4 travels)</p> <p>Iloilo City to Hamtic, Antique (car rental) – 12000 pesos (3000 pesos per day X 4 travels)</p> <p>Per diems per visit – 43000 (1200 per day X 3 days per visit X 4 travels/visits)</p> <p>Sub-total: 155, 800.00</p>				
Subtotal			10, 000.00	50, 000.00	
• Miscellaneous	Admin support	10, 000.00			
• Contingency	Unexpected costs	20, 000.00			
GRAND TOTAL		542, 800.00			602, 000.00


Justifications for the above line-item-budget (LIB)

1. Honorarium for one cultural expert and one educator for the immersive training camps for Ati youth where they learn directly from elders through storytelling, hands-on practice, and rituals

The honorarium for one cultural expert and one educator supports the conduct of immersive training camps where Ati youth engage in hands-on learning of their traditions. These camps emphasize intergenerational knowledge transfer through storytelling, rituals, and practice guided by elders. Compensating cultural bearers and educators with PHP 10,000 each per workshop recognizes the value of their time, expertise, and lived experiences. It also fosters respect for indigenous knowledge systems and encourages their continued participation. This budget item ensures that facilitators are adequately supported, reinforcing the project's goal of cultural empowerment and sustainable heritage preservation within the Ati community of Hamtic.

2. Honorarium for one resource person for the workshop on public speaking, cultural documentation, community organizing, and teaching methodologies

The honorarium for one resource person is allocated to facilitate a capacity-building workshop covering public speaking, cultural documentation, community organizing, and teaching methodologies. These skills are essential for empowering Ati youth and community leaders to become effective advocates and educators of their own heritage. The resource person brings specialized knowledge and professional experience crucial for delivering quality training tailored to the community's context. Providing an honorarium acknowledges the resource person's contribution and encourages sustained engagement in culturally responsive education. This investment supports the development of confident, skilled Ati individuals who can lead, document, and share their cultural practices

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with future generations.

3. Honorarium for specialists in heritage documentation and preservation

The honorarium for specialists in heritage documentation and preservation ensures expert guidance in capturing, organizing, and safeguarding Ati cultural knowledge. Their professional skills are vital in producing accurate, respectful, and usable materials for the School of Living Traditions. This support affirms the value of cultural expertise and promotes sustainable preservation efforts led by and for the Ati community.

4. Training materials and supplies (traditional craft tools, weaving materials, musical instruments, costumes, visual aids, and the like)

This budget covers training materials and supplies essential for hands-on learning in the School of Living Traditions. Items such as traditional craft tools, weaving materials, musical instruments, costumes, and visual aids enable authentic practice and cultural expression. These resources support the transmission of Ati heritage through experiential learning, ensuring that youth gain practical skills and cultural appreciation. Investing in culturally relevant materials strengthens identity, preserves tradition, and enhances the overall effectiveness and impact of the immersive training activities.

5. Food and snacks for 6 workshops, 30 pax for each workshop @ PHP 450 each (450 x 30 x 6)


Providing food and snacks for six workshops with 30 participants each is essential to ensure the active and sustained engagement of the Ati community throughout the training sessions. Many participants may travel from remote areas and rely on the program for meals during these full-day activities. Offering nourishment at PHP 450 per person per workshop supports their comfort, focus, and participation, creating an environment conducive to learning and cultural exchange. This allocation also reflects respect for the time and contributions of community members, while helping build a sense of hospitality, belonging, and collective ownership throughout the School of Living Traditions project.

6. Mobile phone load allowance for project members and one tribal leader (500 per pax X 6 members and one tribal leader X 12 months)

The mobile load allowance ensures consistent communication among project members and the tribal leader for coordination, monitoring, and community engagement. It supports timely updates, efficient collaboration, and inclusive participation throughout the year-long implementation of the School of Living Traditions.

7. Midterm and final assessment workshops (10, 000 each workshop X 2 workshops)

The midterm and final assessment workshops, budgeted at PHP 10,000 each, are crucial for evaluating project progress and outcomes. These workshops provide a platform for stakeholders to reflect, give feedback, and recommend improvements. They also ensure transparency, accountability, and adaptive planning, aligning the project with the community's evolving needs and sustaining the impact of the School of Living Traditions.

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8. Printing of learning modules and visual materials

This budget supports the printing of culturally relevant learning modules and visual materials to aid instruction and heritage transmission. Printed resources ensure accessibility, continuity of learning, and preservation of Ati knowledge, especially in areas with limited access to digital tools.

9. Video documentation and editing

The budget for video documentation and editing enables the preservation and sharing of Ati cultural practices, stories, and training activities. Professionally edited videos serve as lasting educational and advocacy tools, promoting awareness, intergenerational learning, and appreciation of indigenous knowledge within and beyond the Ati community.

10. Travel of three (3) project members from EVSU Ormoc to Hamtic, Iloilo (via Tacloban City and Iloilo City)

The budget for the travel of three project members from Eastern Visayas State University (EVSU) Ormoc to Hamtic, Iloilo, via Tacloban City and Iloilo City is crucial for facilitating the project's on-the-ground activities and ensuring effective implementation in the Ati community. These travels allow the project team to monitor progress, conduct workshops, and engage with local stakeholders. The journey involves necessary transfers, including travel to and from regional hubs, ensuring smooth logistics for in-person meetings, community consultations, and workshops. This allocation covers transportation expenses, ensuring that the project team can sustain a physical presence, build relationships, and provide direct support to the community. Regular visits are essential for maintaining project momentum, oversight, and fostering collaborative ties with the local leadership in Hamtic.

11. Admin support

The admin support budget covers essential tasks like scheduling, documentation, communication, and logistical coordination, ensuring smooth project execution.

12. Unexpected costs

The contingency budget accounts for unforeseen expenses that may arise during project implementation, such as emergencies, price fluctuations, or additional materials. This ensures the project remains flexible and adaptable, preventing delays or disruptions and allowing for smooth and uninterrupted execution.

XII. Sustainability Plan:

<i>Action Points for Sustainability</i>	<i>Risk Factors (Constraints/ Limitations)</i>	<i>Mitigating measures</i>	<i>Remarks</i>
Strengthen community ownership and participation	Possible lack of continuous interest or engagement from community members	Conduct regular dialogues, community assemblies, and participatory decision-making	Community buy-in is crucial for long-term sustainability



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Establish partnerships with government, NGOs, and cultural agencies	Limited institutional support and short-term project-based partnerships	Forge formal agreements (MOUs), engage in advocacy and relationship-building	Sustained partnerships help secure technical and financial support
Develop a local pool of trained cultural bearers and educators	Migration or dropout of trained individuals	Provide incentives, recognition, and ongoing capacity-building	Ensures continuity of teaching and knowledge transmission
Diversify funding sources (grants, donations, enterprise income)	Dependence on a single source of funding	Develop a fundraising strategy and explore multiple funding streams	Reduces financial vulnerability and supports program continuity
Preserve and digitize cultural materials	Risk of cultural loss due to oral tradition or lack of documentation	Train youth in documentation and digital archiving	Supports intergenerational knowledge transfer and educational use
Regular monitoring and evaluation of project impact	Weak follow-up and data collection systems	Establish clear M&E framework and assign roles	Enables evidence-based decision-making and long-term improvement
Promote youth engagement and leadership in SLT activities	Youth disinterest due to modern influences	Integrate culture with creative, tech-based, and relevant activities	Keeps the school vibrant and relatable to the younger generation

Prepared by:

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Proponent/s

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College Extension Coordinator/ Head, Extension Services

Noted:

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College Dean/ Campus Director

Budget Clearance: (if internally funded)

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