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Research Article

Lived Experiences of Non-Indigenous Teachers in an Aeta Community: A Phenomenological Study

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ABSTRACT

This study aimed to determine the experiences of non-indigenous teachers assigned in an IP school. Learning and respecting the cultural protocols in gaining the trust not only for their students but also for the whole Aeta community to become an effective teacher of the diverse learners. Understanding how non-indigenous teachers and indigenous teachers work together to provide quality education that both meet its standards while maintaining their rich cultural heritage. The researcher utilized a phenomenological research study followed a transcendental approach to explore the experiences of non-indigenous teachers assigned in an IP community for the school year 2019-2020. The participants of the study were the six female and two male non-indigenous teachers designated in an IP community for a year or more. Eight participants are senior and junior high school teachers and one master teacher at LAKAS high school. Total population sampling is used to yield data for this study. Since the number of non-IP teachers assigned in LAKAS high school is very small. Based on the gathered data, there are 7 themes emerged in this study that described the qualities of non-IP teachers. The following themes are (1) cognizant, (2) self-fulfilling, (3) adaptable, (4) collaborative (5) and compassionate.

Keywords: *Aeta community, Lived experiences, Non-indigenous teachers, Phenomenological study*

Introduction

Having a chance to transform an individual into a productive member of a nation as a teacher we serve as a living catalyst in upholding values, providing knowledge and facilitating the well-being of a student. In addition, teachers are tasked to shape the minds and empower students. Likewise, a public-school

teacher regardless of where they work faces challenges to meet the diverse educational demands of their students to be suitable to the current Labor market and political objectives of the country. (Camello et al, 2015) pointed out that teachers are trapped between conflicting pressures to be both “catalyst for successful knowledge, economy and effective counter

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points for some socially disrupted effects". She added that the coexistence of hope and frustration are parallel experiences of indigenous and minority group in many nations. The United Nations (UN) defines Indigenous Peoples (IP) as inheritors and practitioners of unique cultures and ways of relating to people and the environment. In which they lived distinctively from the advancing society while retaining their socio-political and cultural characteristics. According to Bernardo (2022) in the 16th century, Aeta moved from lowlands into the mountains when the Philippines were conquered by the Spanish. Aetas of Zambales used to live on the slopes of Mount Pinatubo until its eruption in 1991. By then, they were forced to move to the lowland, their former homeland. Lubos na Alyansa ng mga Katutubong Ayta ng Sambales (LAKAS) is an IP community composed of approximately 150 families in a 7 hectare land located at Botolan, Zambales, Motorcycles and tricycles are the means of transportation going to LAKAS community, a 45 minute motorcycle drive from Iba which is the capital of Zambales. From the community, 20 to 30 minutes walking distance to reach a tricycle terminal if there is no available ride. The fare is ranging from 20 to 100 pesos, depending on the number of co-passengers bound to the town of Botolan or vice versa. In 1992, a non-governmental organization, Education for Life Foundation (ELF) together with Aeta leaders started preparing educational programmes to spread literacy and community development. In 2006 and 2007, students from the Conservatory of Music and College of Fine Arts and Design of the University of Santo Tomas assisted the LAKAS community in recording their annual reports from year 1999 to 2008. In the following years Alternative Learning System (ALS) Programme were conducted in LAKAS community by para-teachers, some of them are members of the community who completed a training course. The para-teachers do not have an educational credentials and not required to have pedagogic skills, but they facilitated learning in the community with the used two languages, the Zambal and Tagalog in conducting educational programmes,(Bernardo, 2022). Currently, there are 2 para-teachers also known as learning facilitators, they are conducting Indigenous

Knowledge Systems and Practices (IKSP) once a week for the aeta students. Their aim is to re-orient and explain their customs, laws and practices in LAKAS community. During their IKSP sessions, the learning facilitators are wearing their traditional clothes to encourage the IP students to also wear it with pride and dignity. Having their own educational practices the national government initiates formalization of their education system. The Department of Education (DepEd) entrusted to promote culture-based education through Indigenous Peoples Education (IPEd) program. Through Department Order (DO) No. 62, series of 2011 Adopting the National Indigenous Peoples (IP) Education Policy Framework, it is intended to be an instrument for promoting shared accountability, continuous dialogue, engagement, and partnership among government, IP communities, civil society, and other education stakeholders. In year 2013, LAKAS High School was established, a 3,750 sqm land as a part of 70,035 sqm total land area of LAKAS community. Started with 28 high school students and now (SY 2019-2020) with a total of 226 junior and senior high school students. Non-Indigenous teachers designated in an IP school, faces challenges in teaching and dealing with IP students, that includes communication and cultural barriers. A lot of patience, understanding and respect specially to their culture is needed to gain their trust and to become an effective teacher. According to Perso (2020) teaching indigenous students requires sensitivity for their need and knowledge about cultural protocols. Indigenous students are not home with non-Indigenous teachers, (Phillips & Luke, 2017). However, (Walters et al, 2019) stressed that non-native faculty, especially tenured faculty, have the ability to leverage their power for positive change and it just takes one person to start the process. Challenges and joys of non-indigenous teachers assigned in IP school is the focus of this study. Their experiences in teaching and dealing with IP students. Learning and respecting the cultural protocols in gaining the trust not only for their students but also for the whole Aeta community to become an effective teacher of the diverse learners. Understanding how non-indigenous teachers and indigenous teachers work together to provide quality

education that both meet its standards while maintaining the rich cultural heritage of Aetas.

Methods

This study aimed to determine the experiences of non-indigenous teachers assigned in an IP school, specifically:

1. To determine the profile of the respondents in terms of age, sex, civil status position and years in teaching experience;
2. To know the challenges and joys they have experienced in teaching indigenous students,
3. To identify how do they cope with the challenges in teaching indigenous students..
4. To determine the working relationship between IP and non-IP teachers.
5. And to gain insights that they can share to the academe and other teachers who are also assigned in different IP community.

Result and Discussion

This phenomenological study presents the lived experiences of non-indigenous teachers in an aeta community. The gathered data was transcribed and analyzed to form themes based on narrative description of the experiences of non-indigenous teacher and recorded observations of the researcher. On the profile of the respondents During the initial interview, the researcher asked for their demographic data of the participants. The paragraphs below provide an overview of the participants to identify their age, sex, civil status, teaching position and years of teaching experience. Participant 1, referred to in this study as M, is a female teacher in her late twenties. She is single and occupies the position of Teacher I. She has been teacher for almost five years. Participant 2, referred to in this study as D, is a female teacher in her early twenties. She is single and occupies the position as municipal teacher. She has been in service for almost two years. Participant 3, referred to in this study as W, is a male teacher in his early thirties. He is married and occupies the position of Teacher II. He has been teaching for almost three years. Participant 4, referred to in this study as H, is a female teacher in her late twenties. She is married and occupies the position of Teacher II. She has been teaching for seven years from different school. Participant

5, referred to in this study as R, is a female teacher in her late twenties. She is single and occupies the teaching position of Teacher I. She has been in service for three years. Participant 6, referred to in this study as Y, is a male teacher in his early forties. He is single and occupies the position of Teacher III. He has been teaching for almost eight years. He was allowed to build a small nipa house near the school by the community leaders for him to stay-in during weekdays. He was one of the pioneer teachers in LAKAS.

Participant 7, referred to in this study as E, is a female teacher in her early fifties. She is married and occupies the position of Master Teacher I. She has been teaching for almost thirty years. At first, she was designated as caretaker of the school. Participant 8, referred to in this study as A, is a female teacher in her early sixties. She is widowed and occupies the position of Teacher I. She has been in teaching service for almost thirty years from being a para-teacher to ALS coordinator then currently working as permanent teacher under DepEd in LAKAS High school. She was known as one of the key persons that organized the LAKAS and currently an advisor of the community in terms of the finances of the organization. Based on the gathered data about our lived experiences as non-indigenous teachers in an IP community towards upholding values and providing quality education the following themes are formed that describes the qualities of non-IP teachers, and these are: (1) cognizant, (2) self-fulfilling, (3) adaptable, (4) collaborative (5) and compassionate. Theme: Cognizant M: "When it comes to teaching since ang tinuturo ko kasi English yung para kasing ano siya,mahina talaga yung foundation nila. I mean yung ultimo minsan hindi makarecognize ng letters high school sila, yung sa comprehension since hindi sila masyadong makabasa apektado na rin yung ano comprehension nila". Yun lang naman yung challenges siguro minsan yung ugali nila na pala absent kasi nga dahilan nila as early as grade 7 nagtatrabaho na sila kailangan nilang makiupa." W: "Sometimes ano, lack of interest, kulang sila(students) sa (knowledge)pag handle ng tablet PC, then kapag tag ulan madalas absent. Nagtatrabaho daw kasi tinutulungan nila yung kanilang family para sa kanilang daily

needs. Nagtatanim ng palay, nakikigapas, nakikitanim, nag kikiclearing operation sa Zameco.” H: “Yung una is medyo mahirap silang iopen sa paggamit ng gadgets lalo na sa mga computers ganun, mahirap silang turuan sa English kasi yung foundation nila parang mahina kaya kapag tinuruan mo na sila nga-yong nasa Senior Highschool o High School, parang mas mahirap yung comprehension nila. Lalo na sa English. Ang problema kasi dito sa totoo lang netong mga naadmit naming Grade 7, ano may mga matatalino, oo pero meron din talagang, let’s say slow learners talaga which is, hindi dapat para sa Grade 7. Kung ilelevel ko talaga sila hindi pa sila pwedeng makapunta ng Grade 7. Pero hindi lahat ha, siguro yung anim lang. Anim na non-readers na upon enrollment kasi may anim na non_readers na nakuha tayo. Kaya lang siyempre sa enrollment hindi pwedeng hindi mo tanggapin ang bata, pero inaasess muna natin kung reader ba sila o non-reader. Ngayon nakakabasa na sila, dalawa na lang yung naiwan talagang mahirap pabasahin, kaya lang slow pa rin sila. Kumbaga, let’s say yung mga nagbabasa naiintidihan na nila, sila nabasa nila oo, kaya lang hindi pa nila naiintidihan. So ang nangyayari, kunwari meron silang, tagalog nay un, Filipino na yun ha. What more sa English sa Science sa Math, ang nangyayari hinuhulaan na lang nila. Nung nainterview yung isang estudyante na hindi siya nakakabasa, ano daw sabi niya “mam, naiintidihan ko naman yung turo mo, kaya lang mam kapag sinulat mo na sa black board, hindi ko na sia kayang basahin. Hindi ko na siya kayang idecipher, hindi na alam kung ano. Naiintidihan nia kapag nagsaasalita si teacher kaya lang kapag ano na, babasahin na niya yung nasa aklat wala na. So yun, kung ilelevel ko sila yung anim na yun, dapat wala pa sila sa Grade 7.” “Di ba sabi natin education starts at home, diba siyempre ang unang magpapabasa sayo yung nanay o tatay mo, di ba sila talaga. Bago si teacher sila talaga yung foundation, though tinuturo na sia sa kindergarten pero malaking factor pa rin kapag yung mga magulang mismo yung. Let’s say nagumpisa o nagtiyatyagang magpapabasa sa mga anak nila. Kaya lang mostly kasi po dito sa pamayanan sa LAKAS, since this is an IP community most of them no read no write sila, kumbaga yung mga magulang. Hindi rin sila

nakapagbasa, hindi sila marunong magbasa hindi sila marunong magsulat. Kapag nagpipirma sila thumb mark lang yung gamit nila. Kumbaga dahil nga hindi nila alam, hindi nila maimpart yung knowledge sa mga anak nila. Ang kaya lang nilang maimpart yung siguro yung marunong silang mangaso, marunong silang mag uling, yung mga alam nilang gawin pero when it comes to reading, o yung ibang mga ano. Hindi nila natutulungan yung mga anak nila kaya eto ngayon si bata, pagdating ng school para sigurong kapang kapa. Ano pa sabihin na lang natin palagi pang absent, yun kasama yun. Yung poverty din siguro, pwede siyang maging cause kasi, yung mga estudyante natin dito minsan pumapasok hindi naman kumakain. Siyempre siguro, hindi sila makapfocus sa pag aaral kung wala pang laman yung tiyan nila.” Y: “Siyempre number one talaga yung gutom talaga, yung poverty. Kasi kapag ang isang bata pag pumapasok kahit interesado kung walang laman ang tyan, automatically walang sustansya yung utak so kahit gagawin mong masaya yung pagtuturo kung matamlay naman ang katawan matamay lang din yung utak, ganun.” A: “Yung mga estudyante siempre ang laging problema madalas ngang absent kasi nga yung ibang bata minsan sumasama nga sa family, sa bukid, maghanapbuhay. As teachers our main task is to provide quality education to our learners regardless of their different educational needs. Being assigned in an IP community this challenge is heightened due to weak literacy foundation of our learners that we encountered caused by poverty and non-literate status of some parents. As I observed reading and comprehension skills of the IP learners gauges their literacy foundation. Most research participants who stressed out about weak literacy foundation as their challenge are all Language teachers. For me going back to basic when it comes to reading in high school level increased the challenge for us as non-indigenous teachers in providing quality education. That instead of focusing on the reading comprehension and analytical skills of the learners most of the language teachers exerted extra effort and time for students who are non-readers, teaching them from the basic. I also observed that rather than making lesson plans or instructional materials, some teachers were

religiously using their vacant time to teach the recognized students that are slow and non-readers. Encouraging their IP learners that they can still learn how to read, and it is not too late. In connection with the response of a participant regarding identified non-readers during assessment that we cannot refuse them during enrollment it's because we won't allow them to be stuck between elementary and high school level. That is why I personally support the no read no pass policy being implemented and should be monitored strictly, most especially in elementary level not just to lessen the burden of high school teachers but to help our students not to lose their confidence when they enter high school level.

We teach our students about life skills inside the classroom, hence some of them need to be absent to apply these life skills to work, earn and provide for their needs. We noticed that during farming and harvesting seasons most of our learners are absent. I also have some students in Senior High School who are at their very young age are taking a responsibility as the head of the family. We also observed that many of our learners go to school with an empty stomach that affects their focus and interest during their classes. And as a health coordinator of the school, I have recorded 49 wasted and 14 severely wasted out of 187 assessed learners during the Baseline Nutrition Status report in June 2019. Though they wanted to finish their studies, their present situation in providing food for every day and helping their parents to earn holds them back. Indeed, education should start at home, however there are some IP parents who don't know how to read and write. With this, teaching their children in their studies is quite impossible but IP parents are very much knowledgeable when it comes to life skills. They taught their children how to hunt, make charcoal and different work in farmlands. Basic literacy program among IP here in the community started decades ago. And I am grateful to work with one of our non-indigenous teachers who was a part of the group that organized it, giving me a background why there are some parents who are non-literate. According to her, there are some negative experiences like being cheated and discriminated by their own relatives or

children who are given opportunity to go to school, thus some of them become hesitant to study. We are aware of the situation of our learners. Being cognizant of their diverse educational needs and different stories behind these challenges enable us to know how to help them. Theme: Self-fulfilling H: "Ah siyempre mam yung fulfillment natin bilang tao na nagtuturo ka sa mga indigenous people hindi yun kumbaga mababayaran nang kahit anong gifts o monetary. Lalo na pag nakikita mong thankful sila na hindi mo ineexpect tapos may biglang yayakap sayo ganun. Sa private kasi mas nahihirapan akong magturo sa private dahil kinonconsider mo yung mga bata yung tipong kailangan hindi ka magkamali nang salita kasi irereklamo ka nila ganun tapos may favoritism kung sino yung mas mayaman kailangan taasan mo yung grades ganun. Pero pagdating dito sa indigenous mas magalang nga ang mga estudyante dito sa atin kesa compare mo sa mga private school, mas okey siya." R: "Natutuwa ako kapag naappreciate nila ako as a teacher, let's say for example "ay mam thank you sa tinuro mo" kapag nagpapasalamat sila. Ayun nakakatuwa nakakataba ng puso. (Smiling) Tapos nakakatuwa din kapag yung ano, nakikita mo yung bata na natututo siya. Yung parang una ay hindi nila alam tong term na to pero ngayon, "ay mam di ba ganyan yan, ganun yan" yung parang nakakaano "uyy ang galing naman ng anak kong to". Kahit na pasaway siya kahit makulit, naiintinidhan nia ibig sabihin nakikinig sia sayo. Masaya ka kasi somehow nagagawa mo yung trabaho mo as a teacher. So yun, yung mga ganung bagay nakakapagpasaya sa akin. Saka dito kasi sa LAKAS, simple lang yung mga tao. Masaya ako na dito ako naassign, though yung mga bata minsan makukulit di maiiwasan. Pero ibang iba kasi yung personal-ity ng mga tao dito sa LAKAS compare sa labas. Yung mga hindi IPs parang mas magugulo sila, na try ko kasi yung dati sa Porac, pero siguro depende din sa school pero. Pero mas mabilis silang (IP students) pakiusapan, hindi sila ma attitude na mga bata, kasi nga iba yung way ng pamumuhay nila dito sa LAKAS." Y: "Masayang magturo nang mga ayta kasi challenge sia dahil unlike ng mga unat well prepared na sila kasi may pagkain sila, madalas may support din ang mga magulang. Unlike sa mga IP kasi,

karamihan sa mga magulang nila illiterate so hindi rin sila nasusubaybayan. So parang challenge sa akin yun na, ayy siguro kaya ko rin na mapaangat yung quality ng education nila, yung literacy mapaangat ganun.” E: “Siguro ano na sila well oriented na sila sa nangyayari sa paligid, expose na sila at performing na sila. Sinasabi nga na tapos na yung mga panahon ay discriminated, pinagtatawanan, isinasang tabi. Ngayon, champion na sila. Matinding achievement yun na dating andyan lang, ngayon umaabot sila ng National.” A: “Siguro yung pagiging simple nila at yung willing na matuto ng bagay bagay na hindi komplikado na tulad sa ibang lugar.” “...kasi nga yung fulfillment mo sa sarili hindi mo naman maano yung pera e, kung ano yung achievement yung nagagawa mo sa tao, yun yung nakakapagpasaya.”

“Pangarap namin mam na ang kabataang nakapag-aral na ang siyang hahawak ng organisasyon na naunti unti na ngayon. Dati kong estudyante sila Tubag (LAKAS Chairperson), sila Carol (IP teacher) kaliliit pa ng mga yan. At sila yung pangarap naming na hahawak ng organisasyon ngayon unti- unti na. Si Carol na, opisyal na siya ang treasurer ng LAKAS eh, si Tubag sia na ang chairperson. Yun yung parang natutuwa lang din ako, although marami pang problema mam kasi tuloy tuloy naman yan eh, hindi dapat humihinto. Hindi mo naman maalis mam yung may na develop, mayroong maganda ang patutunguan mayroon yung pang sarili lang.” We preferred to stay in an IP school to teach in spite of many challenges because of the joy brought by learning improvements of the students, the appreciation and respect to the teachers. I am honored to work with one of the important persons who helped establishing LAKAS organization since 1986. I have experienced deep understanding about the history of LAKAS, their achievements, goals and commitment to the IP community. As non-IP teachers, we have different experiences that give us self-fulfillment. It’s more than a job, salary and benefits, the thankful gestures from our learners and their achievements upshot the commitment and preference of non-IP teachers to stay in an IP school. Theme: Adaptable M: “Ayun sinasabayan namin yung program ng DepEd na yung indiginization, yung ano contextualization. Kapag nakikita naming yung mga lesson

hindi sila makarealate sa mga lectures na binibigay na examples ayun pinapalitan namin siya para maintindihan nila, tapos dun naman sa absentism ayun ineencourage namin sila na kapag nag absent pagbumalik makipagcoordinate sila sa mga teacher para makahabol sila sa mga activities.” D: “Pinupuri ko po sila kapag nakakasagot sila, mas gustong gusto po nila yung ganun yung pinupuri sila.” W: “Binibigyan ko sila ng mga activity saka module din. Pag dating nila, binibigay ko sila sa mga student na matataas ang nakukuhang quiz para matuto sila, pinapartner ko sila, Peer tutoring.” H: “Minsan nagbaback to basic ka, halimbawa sa English magstart ka muna sa noun kasi minsan nalilito na rin sila sa mga basic na topic sa English kaya start ka muna sa pinakabasic bago ka mag ano, binabalik mo yung dapat hindi na nila topic ngayon.

R: Ang ginagawa ko, gumagawa ako ng sarili kong instructional material. Let’s say for example ano, dahil nga wala naman computer o walang projector o tv, ano sinusulat ko na, nagtatar papel ako para lang may IMs kang makikita ng mga bata. Tapos ano, so when it comes naman dun sa spelling kasi ano talaga nila yun e parang waterloo nila yun, talagang mahina sila sa ganung field. So sa Filipino at saka sa English meron kaming ano, pinapaDrill, drill every start ng klase na dapat kung yung mga, let’s say for example napansin mo na mali pagsulat niya ng word na “pasok” parang ganun o “pumasok” yun din ang ipapaspelling mo. So pupwede ka mag paspelling, yung ano magpaparecite ka ng mga words na hindi pa nila alam ganun. Para lang maenrich yung yung vocabulary nila at the same time matuto sila na, “ahh sa spelling pala mali pala yung pag sulat ko ng ganito.” Y: “Pagdating sa pangangailangan sa pangangatawan like food. Maghahanap ka talga ng mga sponsor, kung wala naman may mga times na nakakahiya nang humingi we sellout money sa sarili mong bulsa. Or sometimes kailangang maging sustainable like mayroong garden mga ganun.” E: “Unang una kasi bilang teacher ibang iba ang relasyon mo pagdating sa estudyante. Kasi once na andun ka sa isang klase you are there not just a teacher but as a mother. Yun palagi ang ano ko, ang puso ko pag nasa klase anak ko sila.” A: “Sa academic kasi, yung mga bata kapag binigyan

mo nang chance yung academics nila matataas. Pero yung mga bata kasi na medyo, kapag ini-intindi ang pag aaral namamaintain nila. Pero yung mga batang naiimpluwensyahan nang mga gadgets mga ano yun yung mga parang wala lang. May mga topic kami na paggamit nyan (gadgets) kung ano bang epekto neto. Sa mga salita nila, ganun parang sinasakyan mo pero inuugnay mo sa topic mo." We were able to adjust our teaching strategies based on our learner's educational needs. We also applied some teaching strategies that we have learned during our seminars and workshops provided by our Division Office. Doing contextualization and indigenization of lessons based on our learner's educational needs. Adapting to our working environment by being resourceful and lowering our expectation while maintaining the standard of education that we can provide.

Theme: Collaborative M: "So far okey naman sia I mean nung first time kong dumating dito very welcoming sila actually ano nga sia e, akala nila porket IP ganto to yung ugali pero pag ano naman na okey naman na silang pakisamahan." D: "Okey naman po sila mamababait naman po sila, halimbawa po di ba kasi hindi ko alam kung papano yung pakikisalamuha sa mga IP, na sinasabi nila na intindihin." W: "Mostly si (IP Teacher 1), pag di nia alam especially lalo na sa math nagpapatulong sia kung pano isolve yung mga math problems. Kung hindi alam lalo na sa computer yan tinuturuan ko naman." H: "Okey sila kasi mga low profile, hindi sila mahirap pakisamahan saka mas okey dito, mas okey kasama ang mga IP teachers kasi walang inggitan, hindi magastos kasama kaya parang okey lang kaya mas maganda dito kesa. Hindi na ako magbabanggit ng school pero mas okey na makasama ang mga IP teachers." Y: "Okey naman yung mga kasamang IP, maganda naman yung relationship ko kasi, hindi naman sila mahirap pakisamahan. Open naman sila sa learning. Hindi rin naman sila madamot na magshare ng knowledge." E: "I-cite ko for example si (IP teacher 1), sabi nga niya "Madam ikaw lang talaga yung nalalapitan ko dito" sige ang pukpok (motivating) ko sa kanya lahat ng suggestions mga ano, dahil matagal na kaya, muntik mag give up yan. Sabi ko hindi sir, deserve mo yan kaya makipaglaban ka, patunayan mo kasi ano siya talaga, para

siyang discriminated parang ang baba ng tingin sa kanya. Sir kaya mo yan, basta ganito. Lahat ng nangyayari sa kanya kinukuwento nia dahil kung minsan andito siya. Ngayon provisional permanent na siya. Nakikita ko naman na walang division, tulungan naman." "Tanggapin mo sila para mahalina ka nila. Tapos siyempre sa mga estudyante ganun din" A: "Sa IP teachers wala akong problema kasi noon pa man nung nakikipamuhay ako, kasi nag stay talaga ako noon e simula nung nagtrabaho ako noong 1983. Nag-stay talaga kami sa area mismo, bumababa lang kami once a week, balik na naman ng linggo kaya parang yung kultura mas naunawaan kasi naadapt mo na din yung simpleng pamumuhay, makikita mo yung mga ano. So, parang may naintindihan, maunawaan kasi kapag nakikipamuhay ka nakikitira ka sa kanila, mas nauunawaan mo." We have different experiences working with IP teachers, but we all have the same point of view about them that they kind, humble and easy to deal with. And here, we all have the same endeavor in molding the next generation of IP leaders. Theme: Compassionate R: "Kung may ibang maassign dito sa school natin siguro, masasabi ko na mas maging matyaga or mas maging patient sa mga bata. Matiyaga in a way na, kami kasi araw araw kami kapag walang sasakyan naglalakad kami ng malayo so siguro yun isa yun sa way na hindi dapat siya mareklamo at kaya niyang pagdaanan yung mga ganun, hindi maarte, kaya niya maglakad kahit mahaba. Simpleng simple lang kasi dito sa school natin, dapat hindi siya masiyadong expectant let's say na magbibigay ng mga gift yung mga bata. Unlike dun sa iba kapag Teacher's Day at Valentine's Day ano automatic mayroon kang gift o chocolates ka. Dito kasi sa mga bata hindi nila kaya yun ibigay due to financial constraint, wala sila pera, pero in return naman kaya kanilang bigyan ng hug o flowers na pinitas lang nila. Yun nga lang kapag mga bagay bagay na mga gifts wag silang mageexpect na makakreceive sila ng ganun dito. Yung ano din, yung facilities, nung una kasi nashock ako ay kubo pala dito pero ako okey lang naman as long as nagagamit naman nila for ano, yung iba nga mas malala sa isip ko sa ilalim lang ng puno. Pero nung una talaga pag dating ko dito na shock talaga ako. Yun lang siguro

wag masayado maarte at tapos yun makipamuhay din kung papano sila dito, yun respeto nila yung culture kasi sila yung pumasok dito e. So for example, yung ano irerespect mo din yung way ng pamumuhay nila.” H: “Siguro iadjust nila yung sarili nila sa lifestyle ng mga bata halimbawa ano yung mga bata na palaging pala absent o absent dapat inaalam din natin yung reason. Kasi may mga bata na nag aabsent sila kasi ang reason nila ay para makapagwork, para sa kabuhayan nila siyempre ikoconsider mo yun. Hindi ka yung basta basta ka na lang absent na ibabagsak mo na. Gumawa ka din ng action na pwede mong itulong dun sa bata, halimbawa hindi nga siya nakakapasok nang regular so bigyan mo siya nang additional activity para makahabol sia sa klase ganun. So, kailangan alamin din ng ibang teacher na mapupunta sa IP school yung background ng estudyante.” W:” Then yung patience, dapat mahaba yung patience. Tapos yung interest sa pagtuturo kailangan dapat magkaroon siya ng interes na turuan mga student.” E: “Unang una kasi bilang teacher ibang iba ang relasyon mo pagdating sa estudyante. Kasi once na andun ka sa isang klase you are there not just a teacher but as a mother. Yun palagi ang ano ko, ang puso ko pag nasa klase anak ko sila.” D: “Habaan lang din po ang pasensiya sa mga estudyante tapos ano mam, masaya din naman po dito kasi magagalang po ang mga estudyante”. Y: “First of all you have to listen, makikinig ka. Saka don’t be afraid na lumapit ka sa kanila, instead na sila ang lalapit sayo. Kasi you have to gain their trust ng mga IP. Pangalawa, wag ka muna magagalit, alamin mo muna yung root cause kung bakit nila nagawa yung isang pagkakamali like nalate, umabsent ganun. Teach them honesty, humility, simplicity tapos hindi lang dapat ikaw ang nagtuturo because you learn from them also. Kapag may competition kunin mo yung mga inputs ng mga bata, baka may mga idea sila na hindi natin alam bilang mga teachers.” A: “Isang maisuggest ko lang mas maganda kung alamin mo yung kultura kasi mas mauunawaan mo at my time na makipamuhay kayo o makiisa mas maiintindihan niyo yung kultura.” We have to understand them first before we could extend our patience. We need to hear them first before we could understand their situation, and we should gain

their trust, in able for us to hear their voice. As I observed, IP learners are sensitive and has low self-esteem because racial discrimination that still exist. Having their trust, we saw their unique potentials and abilities. To all non-IP teachers assigned in an IP school, we suggest that we should try to know and to have a deep understanding about their culture and their situation. Openness, acceptance, respect and compassion removes the gap of cultural diversity and to be one with the IP community.

The presented data are extracted from the interviews of the participants and to support those notions, the following information are based on the observation taken by the researcher’s observation among the participants. During the class of participant Y, he was able to remind his class about self-discipline among junior high students, he is also spending most of his time staying in the community. While participant R and H are religiously using tarpapel or manila paper as their instructional materials, every day they write their IMs during their vacant time. Participant H uses her vacant time to teach the identified 6 non and slow readers. There was also a day wherein a pastor celebrated his birthday in LAKAS High School and shared his blessings through giving free snacks and gifts for all IP students. And lastly, during the last day of observation of the research, the grade 11 students initiate a sports event, that instead of a regular basketball game for the students. They promoted their traditional basketball or basketball katutubo. The IP teacher in Senior High School Department gave initial introduction about the games. The students of grade 11 also invite the female faculty members to join the said event, and they also played basketball katutubo. All the students watched the final game which was female faculty versus grade 11 female students. Luckily, the group of IP learners won the game. Prizes composed of sweets and chips worth 30 pesos, are very much appreciated by the 3 winning groups. The said event shows the joys of non-indigenous teachers in actively participating in a traditional game of their community together with IP teachers. Appreciation on simple prizes received by the group of IP learners shows how grateful they are towards simple things that they have been given to them.

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