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PAG-INDO 'SA LINAWNGAN NA SAMA: A PHENOMENOLOGICAL STUDY ON THE LIVED EXPERIENCES OF TEACHERS OF SAMA LEARNERS



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In Partial Fulfillment
of the Requirements for the Degree
MASTER OF ARTS IN TEACHING ENGLISH

MICHELLE P. PEREZ



CHAPTER 1

The Problem and its Setting

“Language in education have no bounds or limits; no man is in a phase in which he must decide for himself how far he can proceed in the culture that belongs to the whole humanity.”

- Jerome Bruner

In the heart of Davao Gulf in Southeastern Mindanao lies the pristine Island of Samal - the homeland of Sama indigenous group and have lived there since the beginning of time. The Island Garden City of Samal (IGaCoS) can be reached by ferry boat from Davao City.

Learners of any indigenous group are highly influenced by their own distinct environments and experiences, the explicit exposure of Sama learners to their own Mother Tongue – Sama Language is beneficial in their pursuit of linguistic competence albeit furthers the maintenance of their cultural heritage. Hence, in 2016, the Department of Education implemented the IPED program that aims to teach children the history and the language of Sama. The Department of Education Island Garden City of Samal recognize the importance of providing culturally appropriate learning resources in the mother tongue for children of Indigenous Peoples such as the Sama. This will ensure that no Sama children are left behind as the K-12 Mother Tongue-Based Multilingual Education (MTB-MLE) system is implemented nationwide. The Sama have an estimated population of 32,000 and live in Island Garden City of Samal. Teachers are facing problems in the implementation of IPEd Program like lack of learning resources



and lack of knowledge on indigenous knowledge systems and practices (Olpindo, 2018). In this context, the core of this study is the experiences of teachers handling Sama Learners in terms of their pedagogy focusing on communication classes.

Universities produce educators that fill positions in the various supply chains of the nation's education systems. These educators over the last four decades have emerged from their universities with very little exposure to Indigenous insights and then they inadvertently replicate either or at worse illegitimate or illinformed Indigenous content in their disciplinary field. All children are on a continuum of learning. It is essential that teachers find out where each of their students is on the continuum by developing knowledge of individual students' learning levels and needs. (Perso, Thelma. *Teaching Indigenous students: Cultural awareness and classroom strategies for improving learning outcomes*. Routledge, 2020.)

Increasingly, there are more and more people from different cultural backgrounds in Australian Schools. In a school, teachers and school leaders need to deal effectively, fairly and equitably with each students. It is difficult to do this unless we truly believe that all people are equal and that all students have the right to achieve the same learning outcomes no matter what their background. If teachers and school heads are culturally competent and put that competence into practice, we will demonstrate our cultural responsiveness. (Perso, Thelma. *Teaching Indigenous students: Cultural*



awareness and classroom strategies for improving learning outcomes. Routledge, 2020.)

Additionally, the 2007 United Nations Declaration on the Rights of Indigenous People included the right to a culturally relevant education however, the struggle to provide one is hampered by a current paucity of research identifying strategies that seed success in educational outcomes for Indigenous People. It is important for schooling systems and teacher education in Australia to create and formalize opportunities for non-Indigenous teachers and preservice teachers to listen to, and learn from their Indigenous colleagues Listening to and learning from Indigenous teachers." *Australian journal of Teacher Education (online)* 36.10 (2011): 65-76.

In the Philippines, quality education has always been a priority and it is mandated by the constitution that education be given the highest budget priority. Educational programs, through legislations, were also institutionalized to give equitable access to quality education such as the Indigenous Peoples' (IP) Education, through the Indigenous Peoples' Rights Act of 1997 and with the advent of the implementation of Republic Act 10533 or the "Enhanced Basic Education Act of 2013" which firmly promotes a culture-responsive, culture-sensitive, integrative, contextualized, relevant and responsive curriculum since its initial takeoff in 2013., integrative, contextualized, relevant and responsive curriculum since its initial take-off in 2013. Tolentino, Julius Ceazar G., et al. "Development and evaluation of



localized digital learning modules for indigenous peoples' health education in the Philippines." *Universal Journal of Educational Research* 8.12 (2020): 6853-6862.

Indigenous peoples consistently raise the point that the teacher is a key factor in the implementation of a culture-responsive education. It is not enough that an adequate number of qualified teachers are assigned to the school; what is crucial is that the teacher has the proper perspective and disposition to relate with indigenous children and youth and their community. One initiative that exemplifies a responsive effort to the concerns for capacity development of teachers is that of Mangyan Mission in the province of Oriental Mindoro, this advocacy of Mangyan Mission for capacity-building of teachers stemmed from the feedback of indigenous communities who were concerned about the cultural sensitivity of teachers in relation to indigenous students and the inclusion of the cultural context in the curriculum. Victor, L., and Belmer Yano. "Actualizing the inclusion of Indigenous Peoples' rights in education: A policy initiative in the Philippines." (2016).

The head of Davao Region's Indigenous Peoples Education (IPED) program, Dr. Manuel Vallejo, said that the basic component of the program is making the curriculum culturally responsive to the specific needs of indigenous learners. The contextualization of the curriculum is a design under the K to 12 program, done with the participation of the tribal elders and leaders. Using the mother tongue or the language of the tribe as a medium of instruction provides a direct response and easy learning among the Lumad



children. Vallejo said that in the past, indigenous students had difficulty learning due to limited exposure to English and Filipino. Now with the use of the mother tongue, learners are able to understand, relate, interact and engage with fellow students and teachers. (Bonzo)

With regard to education, the IP are among those with the lowest literacy rates. It is challenge to serve their needs in remote areas, and standard education programs fail to take into account their cultures, languages, and current realities. Subsequently in Malita, Davao Occidental, A large number of Tagakaulo, an ethnic group residing in Malita, are no longer able to speak their own language properly, preferring to speak in Cebuano, the language of settlers in the lowlands. Another crucial factor in the disuse of the Tagakolu language besides modern media is the influence of Cebuano speaking teachers in government schools. They discourage children from speaking their mother tongue in school and, in many cases, penalize them for speaking it. *MALITA TAGAKAULO MISSION*, malitatagakaulomission.weebly.com/about.html. Accessed 30 May 2023.

IP education is unique in that it often takes approaches different from those used in traditional instruction. The importance of highlighting indigenous knowledge, skills, practices, and values is acknowledged and incorporated. To effectively teach IP learners, it is crucial to understand the world as perceived through their eyes. Only when connections are made between new information being presented and a child's



known way of life can learning be relevant and have life-long value. Even as changes through education are intended for the good of their community, all efforts must respect to their identity as IPs. One of the solutions that the Philippine government have implemented to address these challenges and improve the education for indigenous people in the Philippines is the Indigenous Peoples' Rights Act (IPRA) of 1997, this is to recognized the rights of indigenous communities to their ancestral lands and to the preservation of their cultural heritage. This included the right to education in their own languages and in a manner that recognizes their cultural distinctiveness. However, the implementation of the IPRA and other initiatives has been inconsistent and limited, and there is still a need for more comprehensive and effective policies and programs to support the education of indigenous people in the Philippines. In addition to the issues of cultural sensitivity and inadequate resources, indigenous people in the Philippines also face linguistic barriers in education. Many indigenous communities speak languages other than Tagalog or English, which are the dominant languages used in schools. This can make it difficult for indigenous students to fully participate in and understand classroom instruction.

Purpose of the Study

This study aims to explore the experiences and the stories of teachers in teaching Sama learners. To reveal their struggles and strategies in handling Sama learners specifically in communication classes. Teachers in IPED implementing schools



will benefit greatly from the message that this study aims to share. Furthermore, this study aims to provide good advice and support for teachers and school leaders about the effective teaching and learning for Indigenous learners- Sama, and that this awareness drives teachers to adopt culturally responsive teaching and pedagogical practices.

As deprivation in education among the “sinama language” continues to grow in the school setting, ways to make the educational experience more meaningful and successful for students under Sama community. The very purpose of this study is clearly validated in light of recent culture and education system in our country most especially for the Sama people.

Research Questions

Education is very important as part of everybody’s life that has to be achieved. Everybody wants to learn as to acquire knowledge to become who they want to be in the future. It is the freedom of every individual no matter what tribe they belong. Since education is for all, indigenous children have the right to all levels and forms of education.

The main objective of this study is to explore the experiences and the stories of teachers in teaching Sama learners. To reveal their struggles and strategies in handling Sama learners specifically in communication classes.

Above all, the study will be conducted to find answers to the following questions:

1. What are the challenges encountered by the teachers in the teaching process especially communicating through “Sinama”?
2. What are the pedagogical practices employed in the teaching and learning of Sama learners as coping mechanisms?
3. What are the educational insights of a teacher to engage Indigenous students effectively in the learning process?

The Sama is considered the early settlers of the Samal Islands. According to most Samaleños, they are indigenous people belonging to the bloodlines of the three former clan leaders: Datu Dawang (Babak leader), Datu Taganiog (Samal leader), and Datu Budas (Kaputian leader) (Arig et al., 2009). The richness of the literature of Samal Island shows the land as a magical place of “giants” and “ancestral domain”. The island is vibrant in resources as the land is called the promised and prophesied land.

Review of Significant Literature

The Philippine archipelago is made up of 7,107 islands with a total area of 300,000 sq km. It has a current population of nearly 88 million people, 75% of which belong to 8 major ethnic groups and the remaining 25% are divided among different minor ethnic groups and indigenous tribes. Indigenous education in the



Philippines has been a recent phenomenon, starting only in the past decade. Legislation supporting indigenous people's rights as well as giving legitimacy to establishing indigenous schools were only authored in the past 8 years. Abejuela III, RICARTE B. "Indigenous Education in the Philippines." (2017).

According to the United Nations Educational, Scientific and Cultural Organization (UNESCO) (2003), 'Local and indigenous knowledge' refers to the cumulative and complex bodies of knowledge, know-how, practices and representations that are maintained and developed by peoples with extended histories of interactions with the natural environment. These cognitive systems are part of a complex that also includes language, attachment to place, spirituality and worldview.

Suazo and Montenegro (2018) investigated the preparedness of schools concerning the implementation of IPE. Regrettably, their results disclosed that schools lack the necessary resources such as materials and the involvement of elders. Further, there are no adept speakers of the indigenous language that Journal of Education and e-Learning Research, 2020, 7(4): 437-445 439 © 2020 by the authors; licensee Asian Online Journal Publishing Group would benefit from the teaching and learning process. This reality shows only that much remains to be done to improve services for IPs' education.

The IPs deserve holistic Education. Education that represents their beliefs, feelings, principles, and general ideas that share a family resemblance (Forbes, 2003;



Hare, 2010). According to Hare (2010), Education that focuses on the whole person both cognitive and affective. In this connection, an IP education is described by Section 28 of the IPRA of 1997, as one that provides comprehensive system of education relevant to the needs of the children and young IPs/ICCs through the National Commission on Indigenous Peoples (NCIP).

It is likewise necessary for the IPEd to institutionalize partnerships between IP communities and the respective schools/learning programs that cater them. This can be attained by conducting sustainable community dialogues/engagements which could ensure the active participation of IP communities in the inclusion of their IKSPs and ILS in the Basic Education Curriculum. Thus, consistent with IPRA of 1997 and UNDRIP. Eduardo, Jesster P., and Arneil G. Gabriel. "Indigenous peoples and the right to education: The Dumagat experience in the provinces of Nueva Ecija and Aurora, in the Philippines." *SAGE Open* 11.2 (2021):

21582440211009491.

History of Sama

The Sama is considered the early settlers of the Samal Islands. According to most Samaleños, they are indigenous people belonging to the bloodlines of the three former clan leaders: Datu Dawang (Babak leader), Datu Taganiog (Samal leader), and Datu Budas (Kaputian leader) (Arig et al., 2009). The richness of the literature of Samal Island shows the land as a magical place of “giants” and “ancestral domain”. The island is vibrant in resources as the land is called the promised and prophesied land. The



Sama ways of acquiring shelter, food, and other necessities are considered blessings from the unknown. Finally, as a landscape, it is also inhabited by undetected beings that are “not like us,” who reside among the Samas. The Sama perform rarer rituals, these places are being trespassed, illegally acquired as private properties, and developed as tourist attractions proceeded in 1997 (Mangahas, 2004).

In the Philippines, the Department of Education was established through the Education Decree of 1863 as the Superior Commission of Primary Instruction under a Chairman. The education agency underwent many reorganization efforts in the 20th century administrations. The present-day Department of Education was eventually mandated through Republic Act 9155, otherwise known as the Governance of Basic Education act of 2001 which establishes the mandate of this agency. The Department of Education (DepEd) formulates, implements, and coordinates policies, plans, programs and projects in the areas of formal and nonformal basic education. It supervises all elementary and secondary education institutions, including alternative learning systems, both public and private; and provides for the establishment and maintenance of a complete, adequate, and integrated system of basic education relevant to the goals of national development (Department of Education, 2008).

According to the memorandum order from the department of education 2018 the said mandate shall protect and promote the right of all citizens to quality basic education and shall take appropriate steps to make such education accessible to all. Also, the Department of Education shall establish, maintain, and support a complete,



adequate, and integrated system of basic education relevant to the needs of the people and society. It shall establish and maintain a system of free public education in high school level. All educational institutions shall inculcate patriotism and nationalism, foster love of humanity, respect for human rights, appreciation of the role of national heroes in the historical development of the country, teach the rights and duties of citizenship, strengthen ethical and spiritual values, develop moral character and personal discipline, encourage critical and creative thinking, broaden scientific and technological knowledge, and promote vocational efficiency. The Department of Education shall take into account regional and sectoral needs and conditions and shall encourage local planning in the development of educational policies and programs (Department of Education 2008).

The DepEd Knowledge System is based on the competencies given from the DepEd central office, while the Indigenous Knowledge System is based on the IKSPs (Indigenous Knowledge System and Practices) that have been identified by the tribal Elders and Leaders. These two systems are implemented as one through the IPED (Indigenous Peoples' Education) program, via the creation of culturebased and culture-responsive basic education services through both the formal system and alternative systems. "The DepEd should maintain an education system that will recognize, protect and promote the rights and welfare of ICCs/IPs as well as equip them with the



knowledge and skills needed to face various social realities and challenges (DO No. 62, s.2011).

IP education should be included in the curriculum for identified IP Schools or schools with IP learners, which involves integrating IP values, ILS and IKSPs in their lessons. Schools must create programs/activities that would boost the self-esteem and confidence of the IP learners. School, as the second home of the learners and a place of learning, should be the first to implement what our IPED mandated. On the other hand, teachers should be trained in how to teach these lessons, especially in situations where not all teachers within a specific school are IPs themselves (DO No. 62, s.2011).

The community also has role in the success of this program. We must draw on the resources within the community to develop the lessons and materials needed to implement this program, such as the knowledge of identified tribal elders. Cooperation and unity of the school and the community is one of the big key factors in the success of this program. We should not let who we are and what we are (IP) be just our history. Let's be "one" in promoting, nurturing and preserving badjao's identity (Nimmo, 2001).

In Davao City, the Department of Education under Indigenous People Education system for Sama Dilaut/Badjao is envisioned to produce competent and values-oriented professionals from among the Sama Dilaut/Badjao tribe, in order that they can communicate well with all, enhance their knowledge and skills, live freely with their community, and protect and preserve the rites and practices of their own culture as well.



In the same manner, it is clearly stated on their mission to design and formulate plans and programs presenting a road map for a stronger sense of intergenerational equity where the plans, programs and projects shall be geared towards the present situation without compromising the needs of future generations, carefully taking into account the spiritual, natural, cultural and physical development by way of pursuing physical conduct, ecological balance, enriching indigenous cultural heritage, promoting gender equality and protecting every members' rights and privileges.

The needs of the Sama learners must always be prioritized in order to suffice all their wants. Educating them is not an easy task of the teachers. Therefore, teachers must be well-versed and competent enough to handle the subjects.

DepEd remains steadfast in its commitment to provide access to an inclusive and culture-based education to every indigenous learner in the country through continued efforts in enhancing the implementation of the Indigenous Peoples Education (IPEd) Program and strenghtening the capacity of our public schools and learning programs to deliver such services.

First, is to unite and strengthen organizational capacity of the Sama elders and leaders, being the traditionally recognized indigeneous peoples organizations (IPO) wherein its systems and policies should be clearly defined so as to serve as the guiding force which will drive the indigenous people towards its quest for progress and development (DO No. 62, s.2011). Second, to give strong involvement to the political



structure of the Sama, composed of the council of elders or spearheaded by the tribal elders. Third, to preserve the cultural practices as well as all the natural endowments found within the community, so as to build a lasting legacy for future generations. Fourth, to develop a harmonious relationship with the local government entities, to better plan programs and projects intended for the Sama.

Extension Services upgrades the quality of life of the people particularly those living in rural and depressed areas who need help or assistance from the government or non-governmental organizations. The Department of Education or DepEd as the government's organization that promotes "Education for All" provides free, accessible, and quality learning to all the Filipino citizens regardless of race and culture. The DepEd is enriched with indigenous support materials suited to their learning needs (De Leon, 2005).

The Rizal Memorial Colleges, Inc. also advocates extension services or activities that reach out the community and other clientele in far-flung areas like tribe people in their socio-economic and literacy needs

In addition, Barnouw (2000) stated that when a culture of a society changed, its members have the tendency to adapt to the new development that leads to changes in personality and even in culture. Hence, educators are agents of positive changes within the school and the community.



Preservations of Sama Culture

According to Sather (1997) the Sama Dilaut (more often known as the Bajau or Bajau Laut) are one of the ethnic groups of Southeast Asia known as the 'Sea Gypsies'. Linguistically, they are a subset of the Sama ethnic group of the Southern Philippines, most of which are settled and heavily Islamized. Historically, the Sama Dilaut ('Sama of the Sea') have been distinguishable from other Sama on the basis of their maritime mode of life and lesser degree of Islamization.

Today, virtually all Sama Dilaut are mainstream Muslims, and most are settled. However, the Sama Dilaut of the Tawi-Tawi islands maintained their traditional religion and lifestyle until the 1970s. Re: Ethnonyms applied to this group: "From the time the Sama Dilaut first appeared into the literature, confusion has reigned regarding their name. Their autonym is 'Sama' and if they need to distinguish themselves from the shore-dwelling Sama people, they call themselves 'Sama Dilaut' ('Sama of the Sea'). In eastern Borneo, other people call all Sama people 'Bajau' and the Sama Dilaut are called 'Bajau Laut' ('Bajau of the sea'). 'Bajau' is apparently an Indonesian name for boat-dwelling people that was transferred to the Sama people in Borneo, both land-dwelling and boat-dwelling.

Their culture and traditions are still practiced even up to this day (Simon, 2018).

Religious Belief and Practices

Since the Sama are the closest neighbor of the Tausug (*Sūk*), a large number of them are gradually accepting their Muslim faith. This is mostly the case among the settled, land-dwelling Sama. There are also many Sama in Davao City who are Christians (*Almasihin*). Nevertheless, many Sama Dilaut/Badjao also retain their traditional beliefs in the spirit world dominated by the ancestors (*mbo'*), which requires observing the rituals of ancestor worship (*magmbo'*). For instance, a ritual observed frequently in times of illness is the rice ritual. In this ritual, rice is offered in the corner of the house. The following day, the oldest woman of the household cooks the rice and molds it into a cone. Then, it is brought to a designated spot in the house of the headman, followed by other household members with their own bowls. When everybody is gathered, the *panglima* chants the prayers. This is done to invite the spirits of ancestors to partake of the rice offering. It is also performed to seek blessing for living relatives (Deped Division of Davao City, 2008).

Sama Language

Language is somewhat a necessity of mankind. It serves as an identification of people on where they belong to. It is a system of conventional spoken, manual or written symbols by means of which human beings, as members of social group and participant in its culture express themselves (Esteban, 2017).



Of the more than a hundred languages being spoken by the different ethnolinguistic groups of dwellers in the more than seven thousand and one hundred islands comprising the Philippines. Sinama is the language of Badjao that is being used on their way of communication. The Sinama has seven classifications based on their mutual intelligibility. The seven Sinama languages are Northern Sinama, Central Sinama, Southern Sinama, Sinama Pangutaran, Mapun Badjao West Coast of Sabah and Badjao Indonesia. These classifications are rarely recognized by Sama themselves who instead classify their Sinama by the village or island it originates from (Esteban, 2017).

Teachers' Roles, Relationships and Challenges in Sama Schools

There is often a strong bond between rural communities and their schools. The schools may host town meetings, dances, movie nights, sports events, and other special community events. Teachers often participate in many of these events (Clarke, et al., 2003; Jervis-Tracey, Chenoweth, McAuliffe, O'Connor, & Stehlik, 2012). As a result, teachers and parents "do not exist in separate worlds but are united with others in the community into a milieu of common purpose and direction" (Chance, 2002, p. 233).

Indeed, rural teachers are generally respected as community leaders who guide children in the classroom and within the community as a whole. The result is an overlap between teachers' professional and personal life (Jarzabkowski, 2003). Shelley Stagg



Peterson, Laureen McIntyre, and Denise Heppner 1. How do northern rural Indigenous and non-Indigenous teachers and early childhood educators characterize teaching and living in their communities? 2. How do participants describe their initial teacher education experiences as rural students moving to urban areas for postsecondary education? 191 In addition to being an integral part of the community, rural schools often have a family-like atmosphere, as deep, supportive relationships develop between administrators, educators, parents, and students (Berry & Gravelle, 2013; Goodpastor, Adedokun, & Weaver, 2012; Preston, 2006).

These relationships lead to a sense of collective/ shared responsibility for student learning among all school staff and between teachers and parents. In Indigenous and non-Indigenous northern rural schools, teachers face challenges related to heavy curriculum and extracurricular loads, and issues arising from geographic isolation. It is common to find the rural educator teaching multiple grades and subjects outside their specialty areas (Barley, 2009; Hellsten et al., 2011; Vaughn & Saul, 2013). They “may not have easy access to resources in the community to support the development of curriculum (e.g., local library, or stores carrying classroom specific supplies)” (Hellsten et al., 2011, p. 14), nor to medical specialists for students, or professional/school consultants (McLean & Dixon, 2010).

Additionally, feelings of professional isolation (Burton & Johnson, 2010; Jenkins Reitano, & Taylor, 2011) may arise with limited opportunities to network with and be



mentored by other professionals (Goodpastor et al., 2012; Lock Budgen, Lunay, & Oakley, 2012). Cost, time, and distances required for travel are also significant factors in accessing professional development (Jenkins et al., 2011; Miller & Graham, 2015). School district staff supporting rural schools may spend many unproductive hours driving to rural communities (Clarke et al., 2003). There are often insufficient substitute teachers to cover absences within the classroom, and little motivation to spend extended time away from family (Jenkins et al., 2011). University and Initial Teacher Education Experiences of Rural and Indigenous Students For rural students, initial teacher education often begins with a transition to an urban center to attend higher education.

The transition involves adapting to changes in behavior, norms, and culture (Tinto, 1988); adaptations that elicit “strong emotions of fear, nervousness, and surprise” (Ganss, 2016, p. 274). These emotions often arise from difficulties in making friends, feelings of loneliness and dissonance between rural/urban cultures (Guiffrida, 2008). Rural postsecondary students have expressed concerns that in attending university, and going against traditional beliefs that university was unnecessary and labour-type work within the community valued, they would lose their rural identity and become a different person who no longer fit in with their home community (Friesen & Purc-Stephenson, 2016).



This identity loss may be compounded for rural Indigenous students, who lose access to their cultural traditions and heritage upon moving to urban centers to attend postsecondary institutions (Friesen & Purc-Stephanson, 2016).

Implications for teacher education programs arise from stories that Indigenous Journal of Teacher Education and Educators students tell about what supports their success in postsecondary institutions. Pidgeon, Archibald, and Hawky (2014) explain that these students frequently emphasize the interconnections and relationships between themselves and their families, communities, nations, and geographical locations. This powerful sense of interconnection with people and place is key to understanding Aboriginal student persistence in acquiring a postsecondary education, from undergraduate studies on to graduate studies. (p. 2) Initiatives to create these interconnections include peer and faculty mentoring initiatives, such as the Supporting Aboriginal Graduate Enhancement program or SAGE and the New Zealand Maori and Indigenous (MAI) graduate program (The University of Auckland, 2018).

Both of these programs were designed to "...respond to the lack of presence of Indigeneity within universities and provide spaces in which Aboriginal students and faculty can come together to critically engage with ideas, theories, research processes, and lived experiences of being Indigenous within mainstream institutions" (Pidgeon et al., 2014, p. 9). Other examples of supports for Indigenous students at the university level include the creation of Aboriginal or Indigenous student centers that offer a



meeting place, scheduled events, services, and programs that support students' social, cultural, academic, and personal needs

(e.g., University of Saskatchewan's Aboriginal Students' Centre) (University of Saskatchewan, n.d. a).

However, similar support programs do not seem to exist for rural students entering university programs in urban centers. Preparation for Rural Teaching in Initial Teacher Education Programs Adding to the challenges of fully engaging in an ITE program in an urban setting, teacher education programs tend to provide little preparation for teaching in rural settings (Green & Nolan, 2011). Reflecting a parallel theme in Canada, a 2008-2011 study revealed that the majority of Australian universities have "no explicit focus on rural education in their teacher education programs; have random and ad hoc rural practicum opportunities and no obvious link to any of the various financial incentives across Australia to encourage graduates to work in rural areas" (White Kline, Hastings, & Lock, 2011, p. iv).

This has resulted in beginning teachers from urban contexts feeling inadequately prepared for the challenges of rural work and life (Young, Grainger & James, 2018). Promising research has identified a connection between rural-focused teacher education programs/curriculum and teachers' perceptions of rural life and preparation to live and teach in rural communities (Green & Nolan, 2011; Young, Grainger, & James, 2018).



Rural practicums (even a brief immersion experience) and reflective communities of practice during the practicums, have been found to positively influence pre-service teachers' attitudes regarding teaching in rural areas, and dispel urban misconceptions of rural teaching and living (e.g., from deficit views of rurality as a problem to overcome to a reconceptualized understanding of rich local knowledge and Shelley Stagg Peterson, Laureen McIntyre, and Denise Heppner the benefits of a close-knit community) (Adie & Barton, 2012; Hudson & Hudson, 2008; Young, Grainger & James, 2018). The Renewing Rural and Regional Teacher Education Curriculum (RRRTEC) was developed with modules addressing the identified needs: Experiencing rurality, community readiness, whole school focus, student learning and the classroom, and preparing for a rural career (RRRTEC, 2018); curriculum work that has been taken up by many Australian universities (White et al., 2011).

Theoretical Lens

No two students are alike, and the way every person learns will vary. Our brains are all unique, and our experiences all contribute to the different ways we learn. Psychologists have spent countless hours performing tests to better understand how students learn.

Current and aspiring teachers need to be educated to be prepared for teaching Sama students every day, and an important part of teacher education is understanding different ways of learning most especially for indigenous learners. There are many



solidified learning theories that teachers can learn from as they prepare to help students in the classroom. Teachers who understand learning theories can use different techniques in their classrooms to cater to different kinds of learning. This can help all Sama students find success in learning.

Accordingly, this study is anchored on the theory of Jean Piaget (1975) which is Constructivism Learning Theory. This is based on the idea that students actually create their own learning based on their previous experiences. Students take what they're being taught and add it to their previous knowledge and experiences, creating a reality that's unique to them. This learning theory focuses on learning as an active process, which is personal and individual for each student.

In teaching the Sama in the Island Garden City of Samal teachers can utilize constructivism to help understand that each student will bring their own past to the classroom every day. Teachers in constructivist classrooms act as more of a guide to helping students create their own learning and understanding. They help them create their own process and reality based on their own past. This is crucial to helping many kinds of students take their own experiences and include them in their learning. Experience is the best teacher; therefore, indigenous learners will always carry at their back the experiences they have in their respective communities.

Another theory that can be considered significant in this study is the Functionalist Theory by Emile Durkheim (1972). This theory view society as a system in which all



parts work or function together to create society as a whole. In this way, societies need culture to exist. Cultural norms function to support the fluid operation of society, and cultural values guide people in making choices. Just as members of a society work together to fulfill a society's needs, culture exists to meet its members' basic needs. Cultural norms function to support the education of the different learners for them to be guided and be given appropriate kind of education needed in their community.

Functionalists also study culture in terms of values. Education is an important concept not only in the United States but also here in the Philippines because it is valued. The culture of education including material cultures such as classrooms, textbooks, libraries, dormitories support the emphasis placed on the value of educating a society's members.

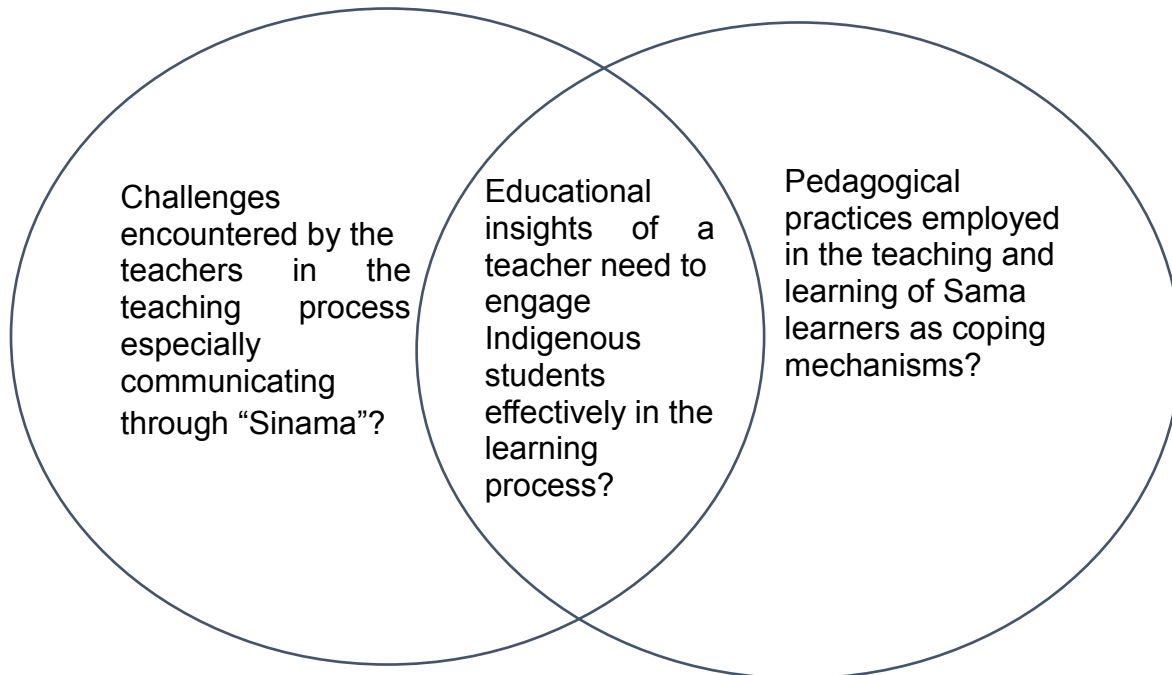


Figure 1. Conceptual Framework of the Study



CHAPTER 2

Method

In this section, I will discuss the methodology for a study titled, “*Pag-indo ‘sa Linawngan na Sama: A Phenomenological Study on the Lived Experiences of Sama Teachers*”. The section covers research design, including why the chosen design was selected. It also includes a description of the participants, the researcher-participant relationship, data collection, and data analysis. Phenomenology is a type of qualitative research that gathers observations, interviews and documentary data to produce detailed and comprehensive accounts of different social phenomena of the Sama tribe in the Island Garden City of Samal. It’s a philosophy of experience. For phenomenology the ultimate source of all meaning and value is the lived experience of human beings (Armstrong, 2005). All philosophical systems, scientific theories, or aesthetic judgments have the status of abstractions from the ebb and flow of the lived world. The use of observation research in this field of endeavor has produced a number of insightful accounts into its role, functions and difficulties in the preparation of indigenous students for the preservation of their culture and knowing their passion in education specifically in language acquisition.

Philosophical Assumptions

It was assumed that all participants answered interview questions honestly and to the best of their abilities. It was further assumed that the sample used for this study was representative of face-to-face interview.

Qualitative description also sets the scene for the more macro analyses that follow. With this more detailed understanding as a basis, it is proposed that further



analysis and discussion will then be grounded in the experiences of the Sama tribe students and the subjective interpretation of the researcher as a pseudo group member. While ethnographic social worlds contain particularities that make each world unique, these groups are also socio-historically situated and constructed. This makes possible the recognition and discussion of broader social discourses (Denzin, N.K. (1997).

Hence this study of language in education describes the experiences of teachers in their daily teachings of Sama learners. The analyses of data while not seeking generalization through sample representativeness, will have relevance to a broader population of Sama tribe who also live within a similar socio-historical context and share similar social discourses, particularly those surrounding Island Garden City of Samal. It is a presupposition of this study that different groups of Sama teachers will have different ways of negotiating these discourses.

In this section I will first discuss each of these philosophical assumptions, detail how they might be used and written into qualitative research, and then link them to different interpretive frameworks that operate at a more specific level in the process of research.

Ontology. The issue relates to the nature of reality and its characteristics. When researcher conduct qualitative research, she is embracing the idea of multiple realities. Different researchers embrace different realities, as do the individuals being studied and



the readers of a qualitative study. When studying individuals, qualitative researchers conduct a study with the intent of reporting these multiple realities. Evidence of multiple realities includes the use of multiple forms of evidence in themes using the actual words of different individuals and presenting different perspectives. (Moustakas, 1994).

For example, when I compile all sentiments, I report how the Sama teachers participated in the study as they viewed their experiences differently. In this study I observed, recorded, interviewed, tallied and interpreted all the data gathered. In order to achieve such harmoniously, I observed fair treatment of all the data gathered.

Epistemology. Conducting a qualitative study means that researchers try to get as close as possible to the participants being studied. Therefore, subjective evidence is assembled based on individual views. This is how knowledge is known through the subjective experiences of the Sama tribe. It becomes important, then, to conduct studies in the “field,” where the participants live and work these are important contexts for understanding what the participants are saying. The longer researchers stay in the “field” or get to know the participants, the more they “know what they know” from firsthand information. For example, a good ethnography requires prolonged stay at the research site (Wolcott, 2008). In short, the researcher tries to minimize the “distance” or “objective separateness” (Guba & Lincoln, 2008) between himself or herself and those being researched.



In this study, I am confident enough to handle the situation because I knew my participants for a quiet long time as a teacher in the Sama community. I believed that my observation to their culture will also boost my confidence in handling them most especially during the interview proper. In our community, teachers are highly respected, with this, I am confident enough to gather accurate data from the participants since they considered teachers as highly respected individuals.

Axiology. This assumption characterizes qualitative research. How does the researcher implement this assumption in practice? In a qualitative study, the inquirers admit the value-laden nature of the study and actively report their values and biases as well as the value-laden nature of information gathered from the field.

We say that they “position themselves” in a study. In an interpretive biography, for example, the researcher’s presence is apparent in the text, and the author admits that the stories voiced represent an interpretation and presentation of the author as much as the subject of the study (Denzin, 2008).

In this study fairness and firmness is adhered. This means that bias has no room in the conduct of this research and the truth shall always prevail in order to obtain validity and reliability of the data gathered. The format of this study must be followed at all times by the researcher in order to have a meaningful thematic presentation of the result.



Methodology. This characterized as inductive, emerging, and shaped by the researcher's experience in collecting and analyzing the data. The logic that the qualitative researcher follows is inductive, from the ground up, rather than handed down entirely from a theory or from the perspectives of the inquirer. Sometimes the research questions change in the middle of the study to reflect better the types of questions needed to understand the research problem. In response, the data collection strategy, planned before the study, needs to be modified to accompany the new questions. During the data analysis, the researcher follows a path of analyzing the data to develop an increasingly detailed knowledge of the topic being studied (Cresswell, 2009).

The format of this study is based on the qualitative approach by Cresswell. There must be observation, interview, interpretation and thematic analysis of the data gathered. These are important steps to follow in order to achieve meaningful results. Thus, I always adhere to the protection of the participants since this study conducted amid COVID-19 pandemic. Protocols in gathering data are properly observed with utmost care and responsibility bestowed by the researcher in order to find out accuracy. Methodology is a way to achieve commendable results significant to the agencies concerning thereto.



Qualitative Assumptions

The researcher made these qualitative assumptions that consist of the methods used in the process of qualitative research (Creswell 2008). The procedures used by the researcher are inductive and are based on the researcher's own experience in collecting and analyzing data. The research here is the product of the values of the researcher. Through an inductive approach, raw textual data is condensed into a brief, summary format. Clear links are established between research objectives and summary findings derived from raw data. A framework of the underlying structure of experiences or processes that are evident from the raw data is developed.

The main benefit of a qualitative study and of engagement in fieldwork is the rich detailed data that is obtained (Denzin, 1997; Holt & Sparkes, 2001; Wolcott, 1999). The current research project presents detailed description of the everyday lives of the participants, and is presented as a set of stories. The purpose is to draw the reader into the social world of the Sama and for the reader to gain insight and perspective through stories of their everyday activities. Qualitative describes the social worlds of small groups of people, including activities, interests, and rules and styles of engagement (Frosh et al.,2000). This is achieved through the active participation of the researcher in this world, and subsequently, the reporting of this engagement. As such the researcher describes the social world as she sees it, having become a member herself.



Design and Procedure

This study will employ qualitative phenomenological research as the method to describe and investigate the lived experiences of Sama teachers teaching Sama language. Qualitative study employing in-depth interview was the design used for this undertaking. Qualitative searches for the meaning or essence of an experience rather than measurements or explanations. Qualitative research method is useful in discovering the meaning of the people lived to that particular events and experience. It is used to gain an understanding of underlying reasons, opinions, and motivations. It provides insights into the problem or helps to develop ideas or hypotheses for potential quantitative. Patton (2005) stated that, In-depth interviewing often involves qualitative data, it is also called qualitative interviewing. Researcher use to elicit information in order to achieve a holistic understanding of the interviewee's point of view or situation; it can also be used to explore interesting areas for further investigation.

This study will use qualitative techniques in data gathering and will employ an In-depth Interview (IDI) to be having a truthful idea, efficiency of knowledge, reliability of the information and to have mere fact about the research problem based on the lived experiences of Sama teachers teaching Sama language. The necessary data underwent the following gathering procedure (Esteban, F.C. (2017).

The researcher will ask for an endorsement letter to conduct the study from the Office of the Graduate School Dean. A letter of request attached with the endorsement letter



was presented to the Office of Schools Division Superintendent of IGACOS to secure permission and an arrangement will be done regarding the conduct of the study.

Since most of the social institutions prohibited the entrance of visitors because of the COVID-19 pandemic, the flow of the data gathering procedures ensures that the researcher and other persons involved follows the health and sanitary standard set by the COVID-19 Inter-Agency Task Force (IATF) for the Management of Emerging Infectious Diseases such as wearing a face mask and face shield and observing physical distancing which was then observed by the researcher when making a conversation to the Sama tribe members. After which, the data will be gathered, tallied, tabulated, analyzed, and interpreted accordingly with the assistance of the adviser.

Ethical Considerations

Best and Kahn (2006) argued that ethics is the keystone in carrying out qualitative research. Jones and Kottler (2006) added that the importance of the rights of participants cannot be overemphasized. Research involving human subjects poses ethical issues because of questions that might require divulging personal and confidential information. It is essential that participants be protected from harm and that vulnerable populations not be exploited (Eide & Kahn, 2008). To protect participants in the current study, the site of the research is not named; instead, a pseudonym is used. Also, participants are identified by number, and no identifying personal information



appears in the published report. Before data collection began, approval was obtained from RMC Ethics Review Board.

An important part of conducting research with human subjects is obtaining informed consent. Drew and Hardman (2007) enumerated three elements of informed consent: capacity, information, and voluntariness. Capacity involves participants' ability to understand and evaluate information provided by the researcher. That information must be communicated in easily understood language. Any ambiguities should be clarified so that participants have a clear understanding of the study's scope and what is expected from them. Finally, participants should be aware that participation is voluntary and that they have the right to withdraw from the study at any time without repercussions. These conditions were met in the informed consent form used in the current study.

Ethical standards are required in conducting research; thus, this ethnographic research adheres to the basic elements and principles of Belmont Report (1979) which strictly observed the principles of respect of persons, beneficence and justice. Specifically, this study was subjected to the evaluation of the Rizal Memorial Colleges, Inc. – Research Ethics Committee (RMC-REC) for the full board review of the ethical aspects of the investigation as regards to the dimensions of research ethics that include social value, informed consent, vulnerability issues, risk-benefit ratio, privacy and



confidentiality of information, justice, transparency, qualification of the researchers, adequacy of facilities and community involvement.

Social Value. The researcher investigated and carefully analyze one of the pressing problems in our educational and cultural landscape which is the is strong effort to capacitate the teachers of Sama learners. Also, this research regarding lived experiences of Sama teachers teaching Sama learner might yield vast pieces of material that are treasured in shaping their skills which may contribute to the teaching-learning process. This study is expected to provide important information in recognizing the extent and the passion for education among Sama learners. Findings of this study can provide educational institutions strategies to address the needs of the Sama tribe. The researcher is hopeful that the output of the study is relevant not only to the participants but to the Sama society as a whole. The result of the study would be presented in the local, national and even international fora.

Informed consent. In this study, informed consent was secured from all the participants who were involved in the study. The researcher conducted a detailed and comprehensive explanation regarding the purpose of the study to the ten (10) Sama teachers whose age is 18 and above and still teaching as elementary teachers in Samal Island. The researcher ensured that the condition of the consent was a voluntary choice. The participants had the sufficient information and adequate understanding of both the proposal and the implications of their participation in the study. Codes were



assigned to individuals and institutions in the data presentation. Every page of the transcriptions of the in-depth interview were signed by the researcher to attest that the key information interviews were done with the consent of informants. In addition, the informants were accorded with the needed respect. The researcher made it a point that the form must bear the signature of the participant or online agreement which would imply that he/she participated in the study voluntarily.

Vulnerability of Research Participants. The researcher protected the participants from being deceived, threatened and/or forced to participate. The researcher treated them with the highest respect. Thus, they were informed ahead that they may withdraw their participation in the study and if ever inconvenience was felt during the interview and in answering the questionnaire, they would be given the chance to raise their concern and opt to cancel the activity. Although the participants were of legal age, 18 years old and above, still they were vulnerable because the researcher is a teacher of one of the selected research locales of the study. Teachers were treated with utmost respect so as for them not to be vulnerable in the course of participating in this study.

Risks-Benefit Safety. A careful assessment of foreseeable risks, burdens and benefits to the participants were made. The questionnaire that the researcher administered did not contain any degrading, discriminating or any unacceptable language that were offensive to the participants so that the risks were avoided. Extra careful approach was used in collecting the data so that irrelevant and confidential



details were rejected. The study did not involve any high-risk situation that the participants may experience in the area of physical, psychological, or socio-economic concerns. The study concentrated on the domain of Sama's passion for education specifically on language acquisition and preservation of culture. Further, this study ensured that the potential benefits of the participants were greater than the potential harm. The results of this study would benefit the

Sama students, Sama community, teachers, council of elders and parents in terms of getting a clear rationalization to synthesize various activities that would address students' academic needs in language acquisition.

Practically the researcher identified only minimal risks if not negligible regarding physical harm or discomfort that they may experience during the conduct of the study. However, some risks were discussed because of the existence situation of the pandemic. In this manner, the researcher properly made the respondents follow of the protocols as laid by IATF. Specifically, whatever might cause adverse effects on personal relationships, loss of status, privacy, or time of the respondents were taken into consideration in the planning stage of the conduct of the study so that such things would be minimized if not prevented fully. Mild inconvenience was a possible minimal risk that the researcher had identified that respondents may experience due to their busy schedule brought about by the varying tasks in the school and at home.



Privacy and Confidentiality of Information. The current study ensured the privacy and confidentiality of the information of the respondents. The researcher adhered to the principles of Data Privacy Act of 2012 or Republic Act 10173 which mandates transparency, legitimate purpose, and proportionality in the collection, retention and processing of personal information (Congress of the Philippines, 2012). This act provided protection to the fundamentals of human rights on privacy of information which ensured free flow of information that promotes innovation and growth. The researcher protected the respondent/participants' right to privacy wherein their responses were given with the highest respect. Unless required by the law, the confidentiality of information shall at all times be observed. Other personal information will not be asked in the study to safeguard their identities and to enable them to participate without any fear of revelation of involvement of the study.

Any information will be taken with utmost care to ensure anonymity of the data sources and re-identification of any personal information that would be shared. Such name and identity were protected through using pseudonym. The tracing of the information of these codes was reflected in an archival log. Hence, personal names were not used in the tracing of identification. Written responses, if any, were captured through a camera. Recordings were saved and documents were kept in one single place that is protected or encrypted.



Justice. In this study, justice requires an equitable distribution of both the burdens and the benefits of participation in research. There was a fair selection in the choice of population, sampling, and assignments. Provision of appropriate care to research participants regardless of their economic status, gender, race or creed was provided. With this, the researcher assured the respondents who were involved were appropriate for the study. The researcher provided just compensation and reimbursement for data used and costs incurred by the participants. The researcher asked the participants' contacts then she gave them load as reimbursement of the internet or load used by the participants (if they have accessed with internet). The participants were adequately informed on the objectives of the study before they were involved in the process. It was emphasized that they were the source of data and encouraged to give their honest answers in the survey questionnaire. In return, they were the priority on the benefits for the possible offshoots of the study findings.

Transparency. To be ethical, it is vital for all the parties to be transparent by making sure that the process, the nature of the study and the extent of participation are clear and understandable to the participants. The researcher tried to get the willingness of the participants to participate in the study and ensured that they can withdraw their participation if necessary. The researcher was transparent about the aspects of the study especially that information that has bearing on the decision of participants to give or withhold their informed consent. The participants can access and scrutinize the



findings of the study if the findings were scientifically valid and have significant implications on the participant's well-being.

The researcher assured that the study was conveyed in full scope and with accuracy. Specifically, in qualitative data analysis, findings were identified, confirmed or rejected accordingly. Moreover, data transcriptions were presented to the participants so as to attain precision. Consequently, the researcher ensured the reasonable availability and accessibility of the research outcomes to the Department of Education, Sama Community, Educational Institutions, School heads, Teachers, Schools and Sama students.

Qualification of the Researcher. The researcher is ultimately responsible and accountable for the research. In order for the research to be carried out, I have the necessary skills and knowledge. I am aware of the limits of personal competence in research. With my two years earning academic units in the graduate studies, research-related seminars and trainings attended, assistance of my adviser and colleagues, readings from various books and literatures, and the supervision of RMC-REC, I acquired the knowledge and skills needed to conduct the research. Also, through the supervision and direction of his adviser, as well the panelists helped improve the research study. The researcher's adviser is an expert of this study. Therefore, the adviser is a big help to complete the study with a quality of the content.



Adequacy of Facilities. The researcher is adequately equipped with budget and equipment needed for the conduct of the study. This is to ensure that the researcher has the best facilities in the completion of the research. The laptop, printer, internet connection and other facilities needed are personally owned by the researcher making the facilities adequately and readily available. Furthermore, the library resources, both non-online and online, are readily available such as books, ProQuest, OECD, GALE and iContext. Aside from the enumerated resources, there were experts who provided the researcher the guidance needed in the conduct of this research like the adviser, RMC-Research Ethics Committee, and panel members who are also the expert validators.

Community Involvement. The researcher is engaged with communities like the RMC academic community, Sama Community, Public Schools District Supervisors, School Principals, Teachers, Parents, and Sama learners in Samal Island in the conduct of research. Samal Island is composed of a quite diverse people; thus, the researcher is sensitive to and respect the cultural, traditional and religious practices of the community. The RMC academic community helped in correcting, validating and revising the manuscript of the current study. The RMC academic community provided directions, based on its research standards and practices to the researcher.

The involvement of the Sama Community, teachers, parents is also significant. The Council of Elders and the head of the Sama tribe participated from the development



of the questionnaire through the output of the first phase of the study. The guide questions served as the instrument in gathering qualitative data in the second phase. On the other hand, proper protocol and seeking approval from the Sama students was observed by the researcher. Moreover, the significant personas in the educational landscape and other stakeholders may benefit from the output of the study because they are the recipients of the data regarding knowledge about learning strategies used by general education teachers during the pandemic. Further, the result would be presented to the stakeholders including the community and the output will serve as an aid for policy development to address the issues concerning Sama's passion for language acquisition.

Research Participants

The target population for this study will be the ten (10) Teachers whose age are 18 years old and above and teaching Sama students along Island Garden City of Samal. The researcher considered the Sama teachers who are currently teaching Sama Language in Elementary School. From this population, a sample of 10 teachers was purposefully selected.

The researcher will use the Purposive sampling, refers to a group of nonprobability sampling techniques in which units are selected because they have characteristics that you need in your sample. In other words, units are selected "on



purpose” in purposive sampling (Nikolopoulou, 2022). This survey sampling method requires researchers to have prior knowledge about the purpose of their studies so that they can properly choose and approach eligible participants to be conducted. Below are the inclusion criteria of the participants.

Participant 1 is a licensed generalist teacher in a public-school teaching all subjects in Grade 4 for 9 years.

Participant 2 is a Generalist teacher for 7 years. As a grade 1 teacher, she is more focused on both theories and practice in order to hone the skills of her learners.

Participant 3 is an English teacher in the academe for 10 years. She passed the licensure examination for teachers and teaches all subjects in grade 4 class.

Participant 4 is teaching Math and other subjects for 15 years. Her experience made her more confident in teaching all subjects in grade 3.

Participant 5 is a Generalist teacher for 3 years. She handles grade 1 pupils.
Participant 6 is a licensed professional teacher since 2004. She was once a head teacher before joining the faculty of the school teaching all subjects to grades 3 to 6 learners.

Participant 7 is teaching for 1 year. She is teaching all subjects at present in kindergarten.

Participant 8 is teaching for 9 years. She teaches all subjects in grade 5.
Participant 9 is a licensed English teacher. She is teaching Grade 1 learners for almost 3 years and is the IP coordinator of the school.



Participant 10 is a licensed professional teacher since 2011. She is the adviser of the grade 5 class.

Role of the Researcher

I am the sole interviewer and data collector in this study. I have a bachelor of science degree in Education major in English and at the same time a licensed teacher with a year of teaching experience with Sama learners.

In conducting qualitative research, a researcher's task is to discover the meanings that participants attribute to the issue or phenomenon being studied (Creswell, 2009). Researchers should not interpret information based on their own world view but rather according to the world views of participants (Merriam, 2009).

The researcher's role in the current study was that of learner: listening to, observing, and learning from participants in order to capture their views and the meanings they attached to the issues under consideration (Glesne, 2011). I had no previous or current professional roles at the setting under study and no personal or professional relationship with participants.

Self-Disclosure

My experiences as a classroom teacher for a year prevented me from being a neutral party within this study. I bring to the study my personal experiences from planning instruction in the education and culture of the Sama learners as well as my



personal values, beliefs, and assumptions about educating students under indigenous community.

For the months of my teaching under the Sama tribe I was a bit hesitant whether I can impart proper learning to them. While teaching general education subjects with them, I was sometimes frustrated with the range of instructional adaptations I observed in the field I am teaching. Some teachers were very accommodating while other teachers made few or little instructional changes when Sama students were placed in their classroom. While teaching I planned to enhance and make programs regarding passion of Sama education and preservation of their language.

Through disclosing my professional experiences, it is evident that I have a number of experiences in terms of interactions that influence my background, biases, and values. Although every effort will be made to ensure objectivity in this study, my biases as a researcher may shape the way I analyze and interpret the data. In the data analysis section, a number of methods to address this limitation will be described. Although my experience is a limitation, my personal experiences as a teacher to Sama Tribe learners are also a positive and valuable resource in this study. Miles and Huberman (2020) propose that an empathetic understanding of the participants and the setting by the researcher is a characteristic of an ethnographic qualitative research.



Data Collection

Phenomenological research data involved the researcher spending as much time as possible within Sama communities in order to gain an in-depth understanding of the Sama's everyday lives. Participant observations of the Sama's behaviors and interactions were recorded at the end of each day in a journal. Where applicable focus groups were conducted in field settings and were either recorded and transcribed, and/or summarized in the journal. As an active participant in the research process the researcher constantly evaluated her role, her relationship with participants, and applied this to develop an understanding and interpretation of the educational and cultural worlds (Unger, 2005). This resulted in an evolving research process both in terms of the direction and type of data derived and also in terms of a personal transformation for the researcher. The relevance of this transformation is in the resultant data and analysis of data contained in this thesis (Parker, 2005).

The evolution of the research as a relational transformation between a researcher with openness for new experience and a community of participants cannot be over emphasized. The results of which could not have been foreseen at the inception of this study.

As noted earlier, the first location for study was a small community of the Sama Tribe located in Island Garden City of Samal. The researcher already spent five years in the Sama community as a teacher and I have a great chance to gather demographic



information and to meet as many of the locals as possible. Also, it was hoped that an initial understanding of the community culture could be gained through participant observation. A community insider, who was already known by the researcher volunteered as a guide.

I personally flew to the Sama community to meet up with the gatekeeper with whom she lodged. The researcher liaised with community leaders and interacted with local men at kiosks and pubs. Participant observation data was obtained and recorded in a journal, while access to participants for focus groups was limited. Participants were geographically scattered throughout the community and were often separated by many kilometers and unmade roads. However, the researcher was still able to talk to small groups of Sama at the pub and at the gatekeeper's house.

After doing so, participants were notified through the effort of their principal and the head of their tribe regarding the objectives of the study. The notification described the voluntary nature of participation and the confidentiality of all data gathered throughout the research period. All participants signed an informed consent form before being interviewed. Questionnaires will be translated by the researcher to the language commonly used by the participants or ask an interpreter from their tribe who is expert in speaking English and to the language they commonly used in speaking. Data collection was multimodal.



According to Yin (2003) the main characteristic of a phenomenological qualitative research is that it employs various data collection methods to ensure trustworthiness of the report. Multiple data sources promote a clearer understanding of the data being studied (Creswell, 2008, 2009; Glesne, 2011; Merriam, 2009).

Data from interviews, field notes, and recorded videos through face-to-face interview will be collected. Field notes will be used to record nonverbal communication and participants' interactions with the environment. The questionnaire was a combination of closed and open-ended questions administered by the researcher orally. A pilot test was carried out prior to administering the questionnaire to participants. Interviews were semi structured, employed open-ended questions, and will be based on an interview guide. The researcher will also use question and answer format so that participants may have chances to ask follow up questions.

Data will be generated through field notes, a voice recorder or cellphone videos during the interviews with participants. A piloted interview questionnaire was used with all participants. Ten participants were interviewed in two sessions of 45 minutes to 60 minutes each because of their schedule. The interval between interviews was on average one day.

Interview questions were based on the study's three research questions, which explored on participants' lived experiences of Sama teachers teaching



Sama language. All interviews were audio recorded (with participants' permission), supplemented by my notes. Follow up questions will also be made to clarify ambiguous comments and discrepant data. In four instances, participants preferred to discuss the ambiguities over face-to-face session.

Data Analysis

The purpose of this study was to examine the lived experiences of Sama teachers teaching Sama language. The study was based on Piaget's constructivism theory and Durkheim's functionalist theory.

Following the standards in conducting qualitative research all notes obtained from the in-depth interview were analyzed using thematic analysis. This method emphasized pinpointing, examining, and recording patterns or themes within the data. Themes are patterns across data sets that are important to the description of a phenomenon and are associated to a specific research question (Boyatzis, 1998). Moreover, in the qualitative strand of this study, after the collection of the data through an in-depth interview, the researcher transcribed the data during the interview. Non-English data were also translated into English.

After the conduct of actual data collection, the detailed step in analyzing the data was determined. Themes came from how the researcher took steps for the data analysis in ethnographic qualitative aspect of the study. First, was the identification of recurrent themes; second noticing the patterns in the data. Third, thematic clustering took place to

create core themes; fourth, building the sequence of events; fifth, answering research questions by searching data; sixth, the conclusions were made and seventh, seeking verification of the fundamental structure.

Analytical Framework

STEP	DESCRIPTION
1. Familiarizing	The researcher familiarizes him or herself with the data, by reading through all the participant accounts several times
2. Identifying Significant Statements	The researcher identifies all statements in the accounts that are of direct relevance to the phenomenon under investigation
3. Formulating Meanings	The researcher identifies meanings relevant to the phenomenon that arise from a careful consideration of the significant statements. The researcher must reflexively “bracket” his or her pre-suppositions to stick closely to the phenomenon as experienced (though Colaizzi recognizes that complete bracketing is never possible).
4. Clustering Themes	The researcher clusters the identified meanings into themes that are common across all accounts. Again, bracketing of pre-suppositions is crucial, especially to avoid any potential influence of existing theory
5. Developing Exhaustive Description	The researcher writes a full and inclusive description of the phenomenon, incorporating all the themes produced at step 4

6. Producing Fundamental Structure	The researcher condenses the exhaustive description down to a short, dense statement that captures just those aspects deemed to be essential to the structure of the phenomenon.
7. Seeking Verification of the Fundamental Structure	The researcher returns the fundamental structure statement to all participants (or sometimes a subsample in larger studies) to ask whether it captures their experience. He or she may go back and modify earlier steps in the analysis in the light of this feedback.

Table 1. Steps in Colaizzi’s Descriptive Phenomenological Method The final step in Colaizzi’s method, returning the results to the participants, is a controversial one, criticized by Giorgi (2006) who stated that the researcher and participant inevitably have different perspectives - the researcher from a phenomenological perspective and the participant from the ‘natural attitude’ (our everyday taken-for-granted perception of the world). This echoes a wider debate in qualitative research as to the value of “respondent validation” or “member checking”. We would certainly agree that any notion that participants can simply rubber-stamp an analysis as “correct” is untenable. Nevertheless, given the aims of descriptive phenomenology, it is not unreasonable to expect that they should be able to recognize their own experience in the fundamental structure.

Descriptive phenomenology is especially valuable in areas where there is little existing research, as was the case in the example we have given of the experience of



recreational camping. For psychologists, Colaizzi's method offers a clear and systematic approach; its thematic nature may be more familiar and accessible than the "distilling" style offered by Giorgi.

Trustworthiness of the Study

Phenomenological qualitative research does not claim to be replicable. The researcher purposefully avoids controlling the research conditions and concentrates on recording the complexity of situational contexts and interrelations as they occur naturally (Marshall & Rossman, 2006). This study took many extra steps in order to ensure the results from the data analysis were credible, transferable, dependable, and authentic.

Credibility. In ethnographic qualitative research it is important in establishing trustworthiness (Merriam, 2009; Stake, 2010; Yin, 2009). According to Yin, trustworthiness is enhanced by reporting a study's operational measures that is, the research questions, methodology, instrumentation, and all other relevant procedures. Trustworthiness is further enhanced by triangulation (Creswell, 2009).

Stakes (2010) noted that collecting data from multiple sources compensates for the drawbacks of individual sources and exploits the advantages of each method. Data collection for the current study included face-to-face interviews and field notes. Establishing an early relationship with participants prior to data collection enhances trustworthiness (Stake, 2010; Yin, 2009). In the current study, that was accomplished by



having the cluster of elders introduce me to participants before they received consent forms.

According to Yin (2009), interactive questioning to elicit more details from participants improves a study's credibility. I conducted repetitive questioning to ensure that ambiguous responses were clarified by participants and also, translated it to the language they commonly used in communicating in their tribe. Potential threats to validity by non-response bias were mitigated by notifying participants about the questionnaire and following up with their parents or other relatives as a form of reminders. Finally, trustworthiness was enhanced through member checks, whereby interview transcripts were sent to participants for their review, comments, and approval.

Transferability. Establishing transferability provides the degree to which the results can be generalized to other situations. The researcher kept an audit trail, which is a meticulous record of the research process so other researchers can recapture steps and the same conclusions. Extensive and careful descriptions of the time, place, context, and culture of the study were kept in order to develop a thick description (Mertens, 2005). Not only was the data kept, but also the evidence of how the data were reduced, analyzed, and synthesized as well as the process notes that reflect the ongoing inner thoughts, hunches and reactions of the researcher (Newton & Rudestam, 2001).



Conformability. “Conformability means that the data and the interpretation are not figments of the researcher’s imagination” (Mertens, 2005, p. 257). In order to establish conformability, the researcher kept track of the qualitative data so it can be tracked to its source in the interviews.

Authenticity. To establish authenticity within the study, the researcher must present a balanced view of all perspectives, values, and beliefs. This study used peer debriefing by having a master’s degree student from Rizal Memorial Colleges, Inc. play the role of “devil’s advocate” asking tough questions about the data collection, data analysis, and data interpretations (Newton & Rudestam, 2001).



CHAPTER 3

Results and Discussions

The results of the study are hereby presented in this chapter which are followed by the discussions which could be explanations on the phenomenological data taken from the experiential confessions of the participants. This section includes interpretation with emerging themes and core ideas relation to the experiences of Teachers teaching Sama learners.

Challenges Encountered by Teachers in Teaching Sama Learners Using Sama Language

During the in-depth interview, the participants are asked about the most challenging experience they encountered in teaching using Sama language. As a result, Table 1 shows the emerging themes from the ideas extracted from the transcription of the interview.

Basic Knowledge on the language, Language Translation, Integration, Language habitual use.

Table 2

Themes and core ideas on the challenges encountered by teachers in teaching Sama learners.

Emerging Themes	Core Ideas
Basic Knowledge on the Language	<p>Only basic knowledge on the language is taught such as greetings and counting numbers in Sinama.</p> <p>The language is not spoken at home or in school for conversational purposes.</p> <p>Language is used in greetings.</p> <p>Limited knowledge on the language and culture by the teacher.</p>
Language Translation	<p>Some words are difficult to translate due to some distinctions of the Sama language.</p> <p>The best way is to code switch from Sama to Bisaya.</p> <p>Learners are not speakers of the language that is why there is a need to translate everything in Bisaya or Filipino.</p>
Integration	<p>The language is not used as a medium of instruction but just an integration of it like greetings.</p> <p>No in depth integration</p>
Language Habitual Use	<p>Learners are not really speakers of the language.</p> <p>Not always used at home.</p> <p>Greetings are memorized by the learners as well as other basic Sinama taught to them at school.</p>

Basic Knowledge on the Language

As a teacher without the prior knowledge on the Sama language and culture, it is for sure a big challenge given that the learners lack the basic knowledge on the language as well. Below show the sample responses from teachers teaching Sama learners:

Lisud gyud kay di man ka kabalo sa language, ang mga bata sad dili maayo mag sinama – IDI- P04.

Teaching Sama learners is difficult especially to teachers without the knowledge of the Sama language. The children are not fluent with the language as well.

“Yes, especially if the teacher is non-native speaker of the language” – IDI- P09

In addition, another participant (P01) shared the following thoughts:
Only basic words are taught to them due to my limited knowledge on the language and their culture. There are modules given about teaching Sama but due to workloads, I have not yet fully mastered it. One way to overcome this challenge, is to integrate the language in the class routine, such as greetings and in numbers, etc.

P03, expressed her on experience on the issues encountered in teaching Sama learners:

As a teacher who are not speaker of Sinama it was so difficult, the challenges that I encountered was I can't teach it well, I can't explain well my lesson” – IDI-P05

Language Translation

Common strategies that the participants suggested in teaching Sama learners is the language translation. From the Sama language to the desired translation – Filipino



or Bisaya. Since it was expressed by the teachers that they have difficulties in speaking the language, they're common go to is to switch Sama language to Bisaya.

I managed it by using the dialect that both teacher and learners can understand and deliver the proper learning – IDI-P06

During discussion, if I have Sama learners, translate the discussion English or Filipino to Sinama. – IDI-P04

Sama learners will be always motivated to use Sinama while learning the subjects or other languages through translation. – IDI-P09

The communication of the meaning of the source-language text is by means of an equivalent target-language text so translation consists of language and culture. Jerome said that two things are necessary for a good translation - an adequate understanding of the original language (source language) and an adequate command of the language into which one is translating (receptor language). Larson claimed that "Translation is a complicated process." However, a translator who is concerned with transferring the meaning will find that the receptor language has a way in which the desired meaning can be expressed, even though it may be very different from the source language form. Translation is no longer considered to be a mere cross-linguistic activity but it significantly is cross-cultural communication.

Integration

The premise of IPED implementing school is to integrate the IKSP in the class program in the basic education, not only that but also in the daily lessons and in any other subjects. Below are the sample responses of teachers of Sama learners:

Implement properly the IKSP or the indigenous knowledge systems and practices to preserve the sama tribe. – IDI- P01

P08, in an in depth interview added:

Used Sinama dictionary made by the Sinama Native writers during class discussion especially I'm not native speaker of the language.”

“it is important to integrate the Sama language and culture in the lessons not only in greetings and other routinary activities, you should explain to the students why there is a need to learn the Sama language and culture” – IDI-P10.

“I integrate the Sama language and culture in the lessons especially in the classroom observation conducted by the school head or head teacher, there is a criterion about the integration of the Sama.” – IDI-P04

“The challenges that I’ve encountered in teaching process especially communicating through sinama is that, most of the learners don’t know how to speak sinama. We only integrate it in our lesson those familiar sinama words not just the whole process in teaching learning” – IDI-P05 According to Anderson (2010), Integration is the negation of segregation: it consists in comprehensive intergroup association on terms of equality. This requires the full inclusion and participation as equals of members of all races in all social domains.

Language Habitual Use

“As a teacher, you should learn their language/dialect/culture so that you'll be able to give effective instruction to them relating to the culture or language they have.”



From the interview transcription with IDI-P07. Below are other transcriptions that supported the theme Language Habitual Use.

“The pupils are not speaker of the language; they don’t use it at home that is why they speak little to no knowledge of the Sama language. But if they habitually use the Sama language then they’ll be able to master speaking it. Just like me when I live in Davao for a little while I have not heard the language then I also somehow forgotten how to speak it and then I went back here and was exposed to it and eventually I got the hang of it.”
– IDI-P07

In the book of Parikh (2001), language is also a tool fashioned by man. Given the nature of his innate endowment, it is one of his most sophisticated tools. We use it to do various things, like giving commands and asking questions and expressing feelings, but we use it especially to communicate information about the world.

It is not that you learn something and then you use it; neither is it that you use something and learn it. Instead, it is in using that you learn—they are inseparable. (Larsen-Freeman, 2007).

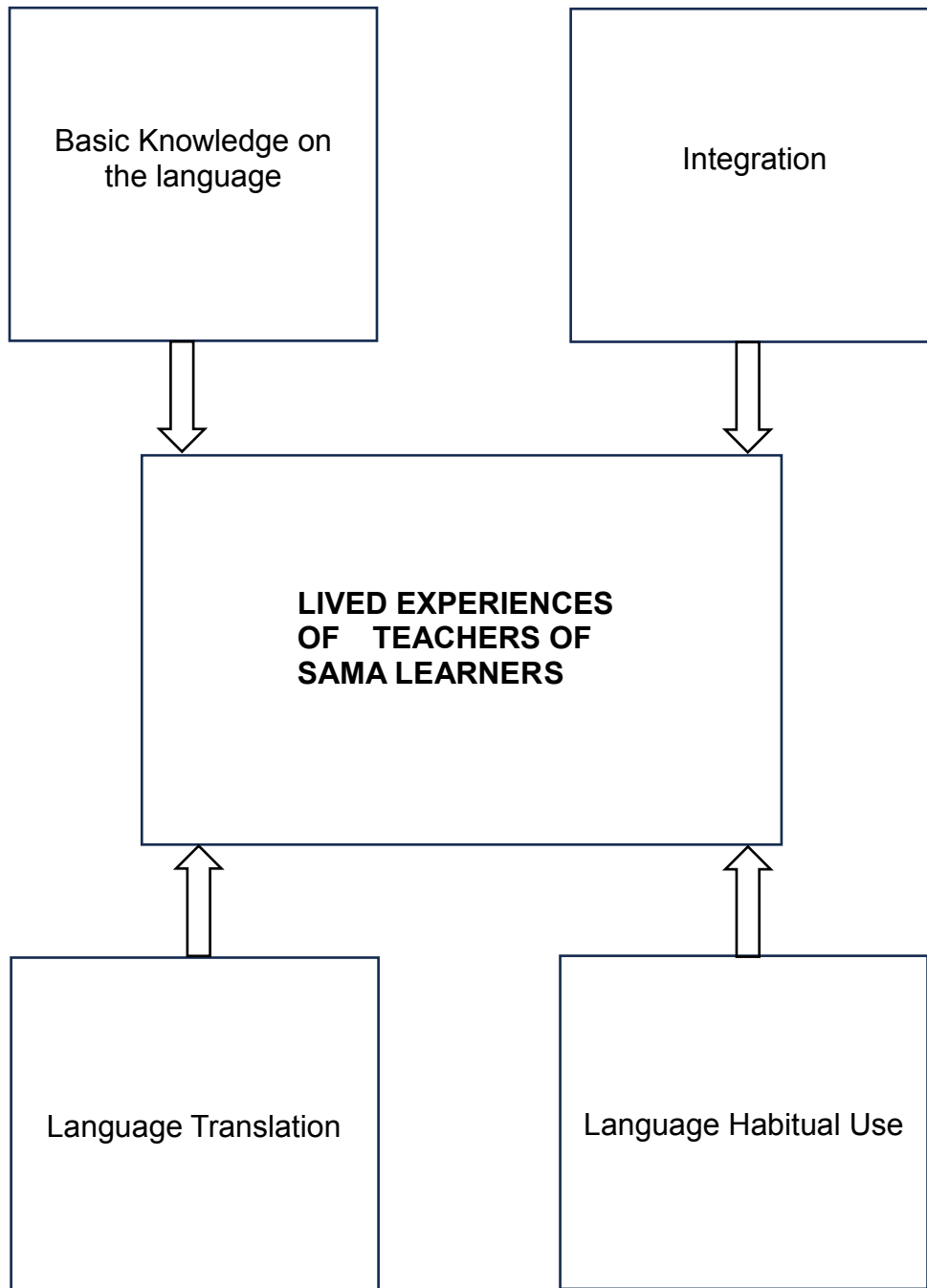


Figure 2. *Lived experiences of teachers of Sama learners*

Table 3

Themes and core ideas on the pedagogical practices employed in teaching and learning Sama learners.

Emerging Themes	Core Ideas
Student Centered	Constructivist pedagogy Studying the skills of the learners Explicit Teaching
Differentiated Activities	No specific strategy Diverse learners Reflecting on the strategy used

Student Centered

Focuses on creating connections with students' interests and the things they learn in school. The ultimate goal is to make the educational process more meaningful to students. The best way to do that is by framing lessons in terms of their interests; thus encouraging them to engage more in the material and therefore learn better. Here are some sample answers from the respondents that corresponds to this core idea:

Constructivist pedagogy, were in the student is the centered in learning. - IDI- P01

Prepare the lesson well, make activities which are suitable to the learning capability of the students.

Let them engage to the topic. – IDI-P03



Provide them a touch of belongingness that they are part of the community that despite this idea about being an IP, give them an assurance that they belong to us, that they are special. – IDI-P06
Provide them a touch of belongingness that they are part of the community that despite this idea about being an IP, give them an assurance that they belong to us, that they are special. – IDI-P08

I learned their traditions and cultures. I learned to more understanding in everything they do. Their actions, mannerisms, everything. – IDI-P09

The concept of student-centered learning is to bring the classroom and students to life. The teacher is considered a “guide on the side”, assisting and guiding students to meet the goals that have been made by the students and the teacher. To attain a successful curriculum means that the teacher also has to make changes in how they teach their students. A traditional one-size-fits all approach will not work in an environment in which students are part of the decision making (Zmuda, 2009).

Differentiated Instruction

Tailoring instruction to meet individual needs. Whether teachers differentiate content, process, products, or the learning environment, the use of ongoing assessment and flexible grouping makes this a successful approach to instruction. Below are the sample thoughts from the respondents:

The teacher will show videos, pictures or even tangible materials in teaching. – IDI-P02

This is quite interesting question but at the same time, it's hard. It's very challenging for me that every topic must be interesting, another burden in my part. But I did, I employ



some game or activity that would get the attention of the students. The topic itself is boring, the teacher is boring. The best thing to do is to provide an activity or a game.
– IDI-P03

Prepare the lesson well, make activities which are suitable to the learning capability of the students.
Let them engage to the topic. – IDI-P04

Find other possible strategies that would be easy for them to understand. – IDI-P06

I will discover the learning strategies that he/she wants and apply it to him/her.” – IDI-P09

I think, there is no specific effective strategy that we can employ, as diverse as we are, we need to employ differentiated activities to cater those learning of our Sama students.
– IDI-P07

Differentiated instruction is an approach that enables teachers to plan strategically to meet the needs of every student. It is rooted in the belief that there is variability among any group of learners and that teachers should adjust instruction accordingly (Tomlinson, 1999, 2001, 2003). It is the teacher’s response to the diverse learning needs of his or her students.

Differentiated instruction has been a buzzword in k-12 education for the past two decades but has only recently gained ground in adult basic education. The cornerstone of differentiation is active planning: the teacher plans instruction strategically to meet learners where they are and to offer multiple avenues through which they can access, understand, and apply learning. In differentiating lessons to be responsive to the needs of each learner, teachers must take into account not only what they are teaching



(content), but also whom they are teaching (individual students). They need to know the varying readiness levels, interests, and learning profiles of each of their students and then design learning options to tap into these three factors.

Evidence indicates that students are more successful in school and are more engaged if they are taught in ways that are responsive to their readiness levels (Vygotsky, 1986), their interests (Csikszentmihalyi, 1990), and their learning profiles (Sternberg et al., 1998). According to Tomlinson (2001, 2003), in adopting differentiated instruction, teachers try to address these three characteristics for each student.

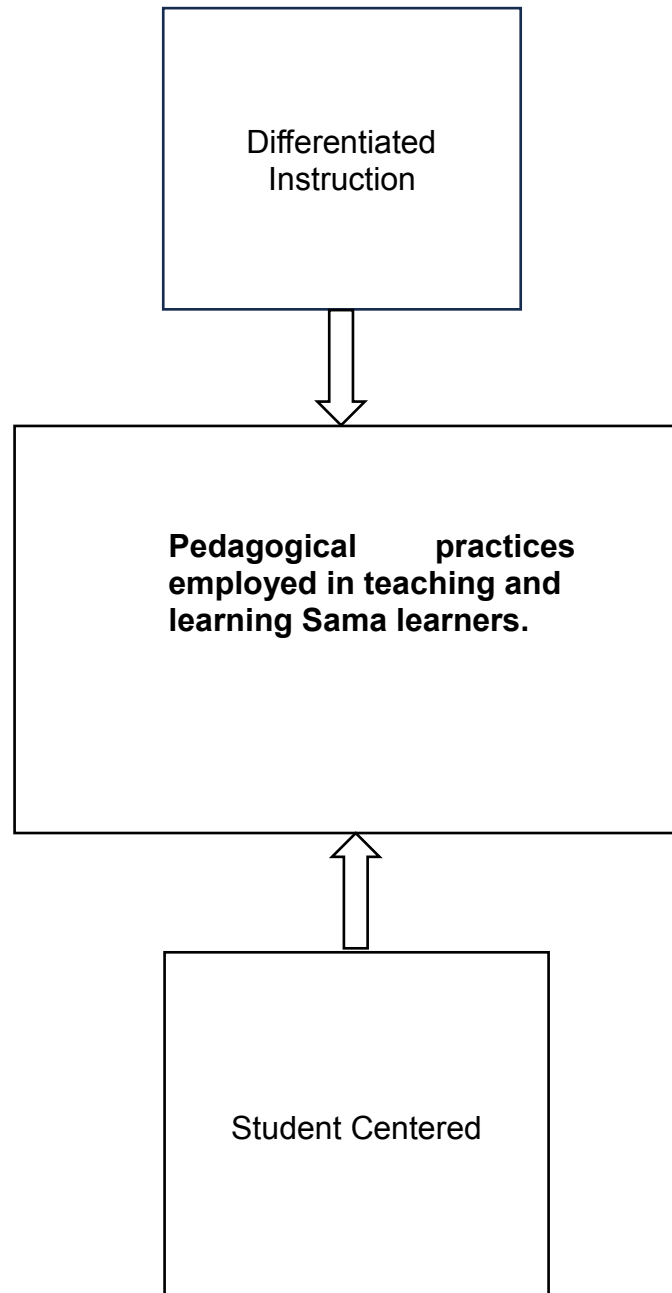


Figure 3. *Pedagogical practices employed in teaching Sama learners*



CHAPTER 4

Implications and Future Directions

Indigenous learners' lives beyond the classroom' and 'Building relationships with Indigenous students and communities. Teachers recognize the importance of valuing and utilizing the languages and cultures of Indigenous families as they seek to prepare their students to be successful in our modern world. This belief is enshrined in the 2007 UN declarations on the Rights of Indigenous Peoples (Reihner, 2015).

Implications

First, indigenous languages suffer the most because there are relatively few speakers of them in terms of both population and socioeconomic standing. As a result, the UN's Division for Social Policy and Development (DSPD) diligently collaborates with linguistic and indigenous peoples experts from around the world to address how we can protect and revitalize indigenous languages. The UN claims that "[t]he world's indigenous languages are under threat of disappearing, with one language dying every two weeks and many more at risk." Thus, the importance of pushing through the IPED program of DepEd and encouraging the Samal learners and their parents as well to save the language so that it will pass unto the next generations.



Based on the participants of this research, the Sama language is rarely spoken at home for conversational purposes and only basic aspects of the language is being taught at school.

Secondly, teachers that are not native speaker or even part of the IP group – Sama must undergo trainings and seminars to deepen their knowledge on the subject. Teacher trainings and professional development are considered essential mechanisms for enhancing teachers' content knowledge and developing their teaching practices in order to teach to high standards. Over the years, the demand for improved quality of teaching and for increased accountability and higher academic standards has put issues related to effective professional development.

The research on special education placement spans more than two years during COVID 19 pandemic time and provides no compelling research evidence that place is the critical factor in the academic or social progress of students with mild or moderate disabilities. No intervention eliminates the impact of having a disability and there is not one placement or program model that is effective for all students with disabilities. The placement or setting is not a treatment, but it is what goes on in that setting for student with disabilities that is important. The one thing that makes the difference for students with disabilities is the level and quality of instruction. It is not the placement in the general education classroom, but the instructional strategies used by the general



education teacher that makes the difference for students with disabilities in inclusive classrooms.

The key to success is the general education teacher. Despite the overabundance of effective instructional strategies for teaching, numerous teachers adhere to the traditional choices. The professional knowledge, skills and attitudes of teachers improve the learning of students.

Future Directions

A number of recommendations for future studies emerged from the data. This study was restricted to ten elementary teachers of Sama learners from Samal Island. The first recommendation would be to expand this study's sample size and the geographic area of the participants. Another recommendation would be to study the perspectives of participants not included in this study: middle and high school teachers and special education teachers. In order to collect more data on the lived experiences of teachers of Sama learners.

Studying the instructional challenges as described by the participants using a quantitative approach would also be beneficial. One of the findings from this study is the lack of basic training of teachers, lack of exposure to the language of the pupils and the restriction in strategies used by the teachers.

Moreover, educators, parents and individual students assess each student's situation and discuss adjustments needed for improved learning both by the pupils and teachers not native to the culture.

Finally, more time and resources are required for Sama learners to actively participate in learning. This includes equipment, internet access and specially designed materials and support.

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APPENDICES

A. APPROVED LETTER TO CONDUCT STUDY



Republic of the Philippines
Department of Education

Region XI
Schools Division of the Island Garden City of Samal

August 2, 2023

MS. MICHELLE P. PEREZ
Researcher
The Rizal Memorial Colleges, Inc,

Dear **Ms. Perez**:

This is in response to your letter request received by this Office on July 31, 2023 asking for permission to conduct your study entitled **“PAG-INDO ‘SA LINAWNGAN NA SAMA: A PHENOMENOLOGICAL STUDY ON THE LIVED EXPERIENCES OF TEACHERS OF SAMA LEARNERS”**.

Please be informed that this Office interposes no objection to the said request, provided, however, that the following conditions shall be properly complied:

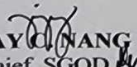
1. Proper coordination with the concerned school heads and teachers in public secondary schools shall be made prior to the conduct of the study to avoid disruption of their official function/s.
2. No money shall be collected from respondents for the reproduction of materials.
3. Results of the said study shall be discussed immediately with the school head concerned; and
4. Upon completion of your study, please furnish this Office with a hardbound copy in electronic format (PDF copy) thru email samalis@deped.gov.ph for future reference.

Thank you.

Truly yours,

NELSON C. LOPEZ, EdD, CESO V
Schools Division Superintendent

By the Authority of the SDS:


JAY C. NANG
Chief, SGOD
Officer In-Charge



2302-181



Address: Sitio Pasig, Brgy. Peñaplata, District II, Island Garden City of Samal
Contact No. : 0917-503-9772
Email Address: samalcity@deped.gov.ph



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B. VALIDATION SHEET



RIZAL MEMORIAL COLLEGES

GRADUATE SCHOOL

Lopez-Jaena & Torres Sts. Davao City

Tel. No. 300-71-73

Validation Sheet for Qualitative Design

Name of Researcher: **MICHELLE P. PEREZ**

Degree Enrolled: **MAT-ENG**

Title of Research: ***PAG-INDO 'SA LINAWNGAN NA SAMA: A PHENOMENOLOGICAL STUDY ON THE LIVED EXPERIENCES OF TEACHERS OF SAMA LEARNERS***

Name of Evaluator: Dr. Avin John F. Gallego

Date Evaluated: April 05, 2023

Degree of Evaluator: PhD in Management

Signature of Evaluator: [Signature]

RATING: Number of YES marks

() 4 Very Good

() 2 Maybe upgraded if revised

() 3 Good

() 1 For revalidation

To the Evaluator: Kindly check the column that fits your evaluation for the item.

Items	4	3	2	1
Ethics				
1. Introduction (purpose, confidentiality, duration and way of conduct and closing components (additional comments) are provided.	✓			
2. Informed consent is included.				
stry 3. Script included/built in, so interview can introduce, guide and conclude the interview in a consistent manner.	✓			
4. Questions are appropriate to the study enhancing the possibility of storytelling and narratives.	✓			
Rigor				
5. Questions are open-ended to encourage in depth responses; avoiding close-ended questions which are answered by "Yes" or "No".		✓		
6. Questions are stated in the affirmative manner.			✓	
7. Probing questions are provided.	✓			
8. Questions are logically ordered asking the highest priority first. Opinion questions follow information questions.			✓	
9. Questions are stated in clear and simple terms.	✓			



Number of questions can be covered within 60-90 minutes, not exceeding 15 open-ended items (probes excluded) for every research questions, except special cases.		✓		
--	--	---	--	--

REMARKS: Questions are all aligned with the objectives of the study. The study is also timely and relevant to the current scenarios in public elementary schools.



RIZAL MEMORIAL COLLEGES

GRADUATE SCHOOL

Lopez-Jaena & Torres Sts. Davao City

Tel. No. 300-71-73

Validation Sheet for Qualitative Design

Name of Researcher: **MICHELLE P. PEREZ**

Degree Enrolled: **MAT-ENG**

Title of Research: ***PAG-INDO 'SA LINAWNGAN NA SAMA: A PHENOMENOLOGICAL STUDY ON THE LIVED EXPERIENCES OF TEACHERS OF SAMA LEARNERS***

Name of Evaluator: Dr. Evangeline P. Yap

Date Evaluated: April 05, 2023

Degree of Evaluator: PhD in Management

Signature of Evaluator: 

RATING: Number of YES marks

() 4 Very Good

() 2 Maybe upgraded if revised

() 3 Good

() 1 For revalidation

To the Evaluator: Kindly check the column that fits your evaluation for the item.

Items	4	3	2	1
Ethics				
1. Introduction (purpose, confidentiality, duration and way of conduct and closing components (additional comments) are provided.		✓		
2. Informed consent is included.				
stry 3. Script included/built in, so interview can introduce, guide and conclude the interview in a consistent manner.	✓	✓		
4. Questions are appropriate to the study enhancing the possibility of storytelling and narratives.		✓		
Rigor				
5. Questions are open-ended to encourage in depth responses; avoiding close-ended questions which are answered by "Yes" or "No".	✓			
6. Questions are stated in the affirmative manner.	✓			
7. Probing questions are provided.		✓		
8. Questions are logically ordered asking the highest priority first. Opinion questions follow information questions.	✓			
9. Questions are stated in clear and simple terms.		✓		



Number of questions can be covered within 60-90 minutes, not exceeding 15 open-ended items (probes excluded) for every research questions, except special cases.	✓			
--	---	--	--	--

REMARKS: Proceed to data gathering. You followed proper sequence in writing qualitative research.

RIZAL MEMORIAL COLLEGES

GRADUATE SCHOOL

Lopez-Jaena & Torres Sts. Davao City

Tel. No. 300-71-73

Validation Sheet for Qualitative Design

Name of Researcher: **MICHELLE P. PEREZ**

Degree Enrolled: **MAT-ENG**

Title of Research: **PAG-INDO 'SA LINAWNGAN NA SAMA: A PHENOMENOLOGICAL STUDY ON THE LIVED EXPERIENCES OF TEACHERS OF SAMA LEARNERS**

Name of Evaluator: Dr. Guillermo Dimaligalig

Date Evaluated: April 05, 2023

Degree of Evaluator: PhD in Management

Signature of Evaluator:

RATING: Number of YES marks

() 4 Very Good

() 2 Maybe upgraded if revised

() 3 Good

() 1 For revalidation

To the Evaluator: Kindly check the column that fits your evaluation for the item.

Items	4	3	2	1
Ethics				
1. Introduction (purpose, confidentiality, duration and way of conduct and closing components (additional comments) are provided.	✓			
2. Informed consent is included.				
stry 3.				
Script included/built in, so interview can introduce, guide and conclude the interview in a consistent manner.	✓			
4. Questions are appropriate to the study enhancing the possibility of storytelling and narratives.	✓			
Rigor				
5. Questions are open-ended to encourage in depth responses; avoiding close-ended questions which are answered by "Yes" or "No".	✓			
6. Questions are stated in the affirmative manner.		✓		



7.	Probing questions are provided.	✓			
8.	Questions are logically ordered asking the highest priority first. Opinion questions follow information questions.	✓			
9.	Questions are stated in clear and simple terms.		✓		
	Number of questions can be covered within 60-90 minutes, not exceeding 15 open-ended items (probes excluded) for every research questions, except special cases.		✓		

REMARKS: Purpose of the study are well expressed as well as the research questions.



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C. INTERVIEW GUIDE QUESTIONS

Interview Guide Questions

Research Questions	Guide Questions	Probing Questions
<p>1. What are the challenges encountered by the teachers in the teaching process especially communicating through Sinama?</p>	<p>1.1 What is the most challenging experience you encountered in teaching Sinama? How do you manage those challenges encountered in order to deliver proper learning?</p>	<p>1.1.1 Do you think strategies in teaching Sama students necessary?</p> <p>1.1.2 What do you think is the most effective strategy in teaching Sama students?</p>
<p>2. What are the pedagogical practices employed in the teaching and learning of Sama learners as coping mechanisms?</p>	<p>2.1 Is teacher's training needed in teaching Sama students? How do you foresee pedagogical practices as significant tool in teaching Sama learners?</p>	<p>2.1.1 What will you do if the students will not learn even if you used multiple strategies in teaching?</p> <p>2.1.2 What preparations that the teacher will do so that learners will be more interested on the topic?</p>
<p>3. What are the educational insights of a teacher to engage Indigenous students effectively in the learning process?</p>	<p>3.1 Do you think teachers will give special attention to Sama learners inside the classroom? What recommendations you could give in order to uplift the interest of Sama learners in their academic endeavor?</p>	<p>3.1.1 What have you learned as a teacher in terms of Sama culture and tradition?</p> <p>3.1.2 Do you think that their culture and tradition shaped their interest in learning?</p>

D. INTERVIEW GUIDE TRANSCRIPTIONS

Q1. What are the challenges encountered by the teachers in the teaching process especially communicating through “Sinama”?

P01 - The challenges that I've encountered in teaching process especially communicating through sinama is that, most of the learners dont know how to speak sinama..we only integrate it in our lesson those familiar sinama words not just the whole process in teaching learning

P02 - As a teacher who are not speaker of Sinama it was so difficult, the challenges that I encountered was I cant teach it well, I cant expalaned well my lesson.

P03- I cannot translate the topic through Sinama during the discussion because I am not speaker of the dialect.

P04- Maglisud ug pasabot kay both the students and I cannot speak the dialect properly.

P05 – The biggest challenge is that dli sila kabalo mo speak sa language kay dli mn nila permi madunggan sa balay. Sa school ra sila ma educate sa language, just like me before when I stayed in an area where no one speaks Sama Language.

P06 – I know just the basic in Sama language like the greetings and number and other stuff. The students are not that fluent too.

P07 – I am not a speaker of the language. All I know is from the module given with no proper training on the language, culture and stuff.

P08 – I lack the knowledge on the language – Sinama and because of work loads and paperworks, I can only integrate little about it.

P09 - It is hard to translate the lesson or words from English to Sama. It is difficult also to explain in Grade 2 pupils the distinction in terms of sounds like the schwa sound in Sinama that's somewhat makes it hard to explain to them.



“This is quite interesting question but at the same time, it's hard. It's very challenging for me that every topic must be interesting, another burden in my part. But I did, I employ some game or activity that would get the attention of the students. The topic itself is boring, the teacher is boring. The best thing to do is to provide an activity or a game.” – IDI-P03

“Prepare the lesson well, make activities which are suitable to the learning capability of the students. Let them engage to the topic.” – IDI-P04

“Find other posible strategies that would be easy for them to understand.” – IDIP06

“I will discover the learning startegiesthat he/she wants and apply it to him/her.” – IDI-P09

“I think, there is no specific effective strategy that we can employ, as diverse as we are, we need to employ differentiated activities to cater those learning of our Sama students.” – IDI-P07

E. INFORMED CONSENT



The Rizal Memorial Colleges, Inc.

RMC Buildings, Purok 5, Lopez Jaena & F. Torres Streets
Barangay 8-A Poblacion District, Davao City

Informed Consent Form

Research Title : **PAG-INDO 'SA LINAWNGAN NA SAMA: A PHENOMENOLOGICAL STUDY ON THE LIVED EXPERIENCES OF TEACHERS OF SAMA LEARNERS**

Researcher : MICHELLE P. PEREZ

INTRODUCTION

You are invited to participate in a research study conducted by Michelle P. Perez at the Rizal Memorial Colleges, Graduate School, because you fit the inclusion criteria for informants of the study. Your participation is completely voluntary. Please read the information below, and ask questions about anything you do not understand, before deciding whether to participate. Please take as much time as you need to read the consent form. You may also decide to discuss participation with your family or friends. If you decide to participate, you will be asked to sign this form. You will be given a copy of this form.

PURPOSE OF THE STUDY

This study aims to explore the experiences and the stories of teachers in teaching Sama learners. To reveal their struggles and strategies in handling Sama learners specifically in communication classes. Teachers in IPED implementing schools will benefit greatly from the message that this study aims to share. Furthermore, this study aims to provide good advice and support for teachers and school leaders about the effective teaching and learning for Indigenous



learners- Sama, and that this awareness drives teachers to adopt culturally responsive teaching and pedagogical practices.

As deprivation in education among the “sinama language” continues to grow in the school setting, ways to make the educational experience more meaningful and successful for students under Sama community. The very purpose of this study is clearly validated in light of recent culture and education system in our country most especially for the Sama people.

STUDY PROCEDURES

If you volunteer to participate in this study, you will be asked to participate by answering questions during in-depth interview which you can finish in less than 30-60 minutes. The researcher will ask first the permission of the Dean of the Graduate Studies of the Rizal Memorial Colleges (RMC) to conduct the study. After which, the Certificate of Compliance will be secured from the office of RMC-Research Ethics Committee (REC). Afterwards, the researcher will send a consent to the respondents.

POTENTIAL RISKS AND DISCOMFORTS

You may feel discomfort during the course of the interview because of the sensitive nature of the topic being studied. You may opt not to answer questions which make you feel any psychological or emotional distress or you can withdraw as a participant of the study if you feel that you cannot discuss the information that is asked of you. The researchers value your participation and will place your welfare as their highest priority during the course of the study. We will properly follow the protocols as laid by IATF (if necessary). Specifically, whatever might cause adverse effects on personal relationships, loss of status, privacy, or your time are taken into consideration in the planning stage of the conduct of the study so that such things will be minimized if not prevented fully.

POTENTIAL BENEFITS TO PARTICIPANTS AND/OR TO SOCIETY

This study can generate relevant information which can be useful to teachers, parents, students, panel members, the research ethics committee, editors, and the whole RMC community and scholars. This is relevant because parents will be informed of the identified importance of their involvement in socio-cultural affairs of their children. This can help understand the impact of their participation and at the same time their value of importance. The possible outcomes and findings of this study could helpful to educational institutions and the Department of Education to work hand-in-hand in designing administrative activities. The researcher is hopeful that the result of the study is helpful not only to the participants but to the community of teachers as a whole.



DATA PRIVACY AND CONFIDENTIALITY

We will keep your records for this study confidential as far as permitted by law. Any identifiable information obtained in connection with this study will remain confidential, except if necessary to protect your rights or welfare. This certificate means that the researcher can resist the release of information about your participation to people who are not connected with the study. When the results of the research are published or discussed in conferences, no identifiable information will be used.

VOLUNTARINESS OF PARTICIPATION AND RIGHTS TO WITHDRAW FROM THE RESEARCH

Your participation is voluntary. Your refusal to participate will involve no penalty or loss of benefits to which you are otherwise entitled. You may withdraw your consent at any time and discontinue participation without penalty. You are not waiving any legal claims, rights or remedies because of your participation in this research study.

REIMBURSEMENT AND COMPENSATION

You will be given a token which is a sign of gratitude and load for the internet you used for helping the researcher in accomplishing the study. This token will be an assortment of souvenirs. The tokens will be sent via courier and these will be sealed carefully in a package. Also, each token will be sanitized before having it sent to your doorstep.

INVESTIGATOR'S CONTACT INFORMATION

If you have any questions or concerns about the research, please feel free to contact her research adviser Dr. Albert G. Musico through his cellphone number 09496354866. Her adviser is the Basic Education Principal of the Rizal Memorial Colleges, Inc.

RIGHTS OF RESEARCH PARTICIPANT

If you have questions, concerns, or complaints about your right as a research participant or the research in general and are unable to contact the research team, or if you want to talk to someone independent of the research team, please contact the Rizal Memorial Colleges, Inc. Research Ethics Team.

RESEARCH PARTICIPANT'S CONSENT

I have read the information provided above. I have been given a chance to ask questions. My questions have been answered to my satisfaction, and I agree to participate in this study. I have been given a copy of this form. I can withdraw my consent at any time and discontinue participation without penalty.

<u>Ryan John B. Salazar 4/26/23</u> Name/Signature/Date	<u>MOHAN RAY S. QUILATON 4/20/23</u> Name/Signature/Date
<u>Roland Tampus 4/20/23</u> Name/Signature/Date	<u>MARSON D. MARILLO 4/20/23</u> Name/Signature/Date
<u>John Paul G. Perin 4/20/23</u> Name/Signature/Date	<u>PAZ C. IANAPA 4/20/23</u> Name/Signature/Date
<u>Mark Bryan M. Alcedo 4/20/23</u> Name/Signature/Date	<u>Leira Joyce C. Pigo 4/20/23</u> Name/Signature/Date
<u>Joy S. Alcedo 4/20/23</u> Name/Signature/Date	<u>JENKE S. JOHNSON 4/20/23</u> Name/Signature/Date

F. CURRICULUM VITAE

CURRICULUM VITAE

I. PERSONAL INFORMATION

Name	Michelle P. Perez
Citizenship	Filipino
Civil Status	Married
Contact Number	09760731028
Email Address	michelleperezcxz@gmail.com
Nature of Work	Elementary Teacher Balet Elementary School Brgy. Balet, Babak District Island Garden City of Samal



II. EDUCATIONAL BACKGROUND

ELEMENTARY	Maputi Elementary School June 2002-March 2008
SECONDARY	Daniel R. Aguinaldo National High School June 2009-March 2012
TERTIARY	University of Mindanao Bachelor of Secondary Education 2012-2016
GRADUATE STUDY	The Rizal Memorial Colleges, Inc. Master of Arts in Teaching English 2021-2024